Rightly Dividing (RD) Bible

Updated: Feb 24, 2026

2026 QT beginning dates

Old Testament (6 years)

Book (chapter-section, time) year		page
Genesis (50-148, 3.5 hr) 2019		3
Exodus (40-105, 3 hr) 2019		65
Leviticus (27-113, 2 hr) 2019		116
Numbers (36-97, 3 hr) 2019		158
Deuteronomy (34-94, 2.5 hr) 2019		204
Joshua (24-61, 1.75 hr) 2019		247
Judges (21-65, 1.75 hr) 2024		283
Ruth (4-12, 15 min) 2020		328
1 Samuel (25-63, 2 hr) 2024		342
2 Samuel (24-46, 2 hr) 2025		378
1 Kings (22-47, 2.1 hr) 2025		414
2 Kings (25-56, 2.2 hr) 2025		450
1 Chronicles (29-45, 4.2 hr) 2025		486
2 Chronicles (36-51, 4.3 hr) 2022		528
Ezra (10-28, 40 min) 2022		575
Nehemiah (13-38, 1 hr) 2022		587
Esther (10-22, 30 min) 2022		605
Job (42-130, 1.75 hr) 2023		618
Psalms (150-171, 5 hr) 2026	**Jan 4**	656
Proverbs (31-31, 1.75 hr) 2023		757
Ecclesiastes (12-40, 30 min) 2023		793
Song of Songs (8-20, 20 min) 2021		805
Isaiah (66-138, 3.75 hr, Judah) 2024		822
Jeremiah (52-132, 4 hr, Judah) 2020		890
Lamentations (5-12, 20 min) 2020		969
Ezekiel (48-128, 3.75 hr, Exile) 2023		977
Daniel (12-52, 1.25 hr) 2026	**Oct1**	1051
Hosea (14-27, 30 min, Israel) 2020		1078
Joel (3-9, 12 min, Judah) 2023		1090
Amos (9-19, 25 min, Israel) 2024		1096
Obadiah (1-3, 4 min, Edom) 2025		1108
Jonah (4-8, 8 min, Assyria) 2023		1114
Micah (7-17, 25 min, Judah) 2025		1120
Nahum (3-4, 10 min, Assyria) 2022		1130
Habakkuk (3-12, 10 min, Judah) 2023		1136
Zephaniah (3-7, 10 min, Judah) 2023		1140
Haggai (2-5, 8 min) 2026	**Apr 4**	1148
Zechariah (14-33, 40 min) 2026 Apr	**10**	1154
Malachi (4-10, 11 min) 2026	**May 16**	1170

Daily Scripture & Prayer, 9-year plan

New Testament (3 years), Gems

Book (chapter-section, time) year		page
Matthew (28-166, 2.4 hr) 2022		1199
Mark (16-102, 1.5 hr) 2024		1270
Luke (24-153, 2.6 hr) 2023		1306
John (21-112, 2 hr) 2026	**May 28**	1359
Acts (28-122, 2.25 hr) 2021		1412
Romans (16-63, 1 hr) 2025		1472
1 Corinthians (16-50, 1 hr) 2026	**Jan 1**	1511
2 Corinthians (13-31, 40 min) 2026	**Feb 28**	1537
Galatians (6-16, 20 min) 2020		1554
Ephesians (6-14, 20 min) 2020		1562
Philippians (4-12, 14 min) 2018		1573
Colossians (4-16, 13 min) 2023		1582
1 Thessalonians (5-17, 12 min) 2021		1588
2 Thessalonians (3-9, 7 min) 2021		1594
1 Timothy (6-14, 16 min) 2022		1602
2 Timothy (4-14, 11 min) 2023		1609
Titus (3-8, 7 min) 2022		1614
Philemon (1-4, 3 min) 2023		1618
Hebrews (13-37, 45 min) 2025		1622
James (5-12, 16 min) 2023		1642
1 Peter (5-12, 6 min) 2026	**Dec 2**	1650
2 Peter (3-10, 10 min) 2026	**Dec 16**	1656
1 John (5-16, 20 min) 2020		1664
2 John (1-4, 2 min) 2020		1673
3 John (1-4, 2 min) 2020		1680
Jude (1-4, 4 min) 2026	**Dec 28**	1682
Revelation (22-53, 1.25 hr) 2023		1690
Biblical Prayers – 1605 verses		1730
Weekly QT Journal Form & Guide		1746
Discipleship Lessons		1753
The Wheel of Life (eternal & abundant)		1754
CORD Study		1761
Climbing the Stairway into Heaven		1762
My God Squad		1764
Poems		1785
Love and Prayer		1786
Is Drinking No Alcohol Right?		1787
Judgement Seat of Christ & Rewards		1788
Men of Purity, Power, & Praise (MOPPP)		1798
New Testament fasting		1803
Rightly Dividing (RD) Bible Use		1815

Genesis (50-148, 3.5 hr) 2019

Bible TOC	Next										Q & A			Gems
Beginnings	1	2	3		4	5		6	7	8	9		10	11
Abraham-Isaac	12	13	14	15	16	17	18	19	20	21	22	23	24	
Jacob	25	26	27	28	29	30	31	32	33	34	35	36		
Joseph	37	38	39	40	41	42	43	44	45	46	47	48	49	50

12 Types and Figures (2 Timothy 3:16-17, 1 Cor 10:1-13, Hebrews)

Purpose: Beginning = Beginning is the first word in the Hebrew book. Beginning of all things created.

Types	**(living characters, changing and unique)**	**Genesis**		**Date**
1	Adam & Eve: Paradise on earth, until disobedience	1-3	(4000)	4500
2	Cain: unacceptable works and fruit	4:1-24		
3	Abel: acceptable works and fruit (Seth), Hebrews 11	4:1-24 (25-26)		
4	Enoch: walked with God	5:21-22		
5	Methuselah: 969 yrs. old	5:25		
6	Noah & family: rained 40 days, 30-day months, Ez 14:14, 24	6-10	(2500)	3000
7	Tower of Babel,	11		2500
8	Job & family: faith through trials, patience, James 5:11, Ez 14:14, 24			2200
9	**Abraham** & Sarah: Melchizedek, Psalm 110 – Hebrews 7. (Ishmael)	12-21		2100
10	Lot & family: wife-salt, daughters, 2 Peter 2 (Moab & Ammon)	18-19		
11	**Isaac** & Rebekah: faith to seek and find the bride	22-24		
12	**Jacob** & Rachel: (Israel) Romans 6-7. (Esau)	25-36		
	Joseph: faith through trials	37-50		1800

Anti-types: Serpent (3:1-15), Cain (4:1-24), Nephilim (6:1-7), Nimrod (10:8, 10:1-11:9), Esau (25-36)

Type (honor)	**Type (dishonor)**	I Timothy 2:15-26 (20-21), 1 Cor 3:10-15	**Anti-type**
Spirit	Flesh (carnal)	1 Corinthians 2:12-3:3	Natural (Esau)
Church	Jew (Ro 7, 9-11)	1 Corinthians 10:31-33 (32), Eph 1:16-23	Gentile (Cain)

Figures (or shadow, when speaking of Christ):		**Genesis**	**Revelation**
1	Dark – Chaos: Ephesians 5:1-14, 1 John 1:5-7	1:1-5	21:25
2	Light – Rest: John 1:4-9, 8:12 – Hebrews 4, Romans 14:7	1:1-5	21:23
3	Family: in the garden of Eden / millennial kingdom	1-2	20:4
4	Trees: Knowledge of good & evil, tree of life (leaves)	3:1-24	22:2
5	Animal Offering: works acceptable to God	4:1-24	22:12
6	Ark (salvation): 1 Peter 3:20-21	6	
7	Flood (fire): 1 Peter 3:20-21	7-8	21:8
8	Rainbow (New Jerusalem):	9	21:1
9	Tower of Babel: Isaiah 28:11, Acts 2, 8, 10, 19; 1 Cor 14:21-22	11	
10	Babylon	11	17-18
11	People (Israelites):	12-50	
12	Land (Israel):	12-50	6-20
	Dispensation of grace	1-3	22:6-21
	All	4-5	21-22:5

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Genesis 3:9-13	Conversation				Adam in the Garden of Eden
Genesis 4:26	All				
Genesis 5:21-24					Enoch walked with God
Genesis 12:7-8					Abraham called on the LORD
Genesis 13:4					Abraham called on the LORD
Genesis 13:18					Abraham
Genesis 20:17	Supplication	God's Forgiveness		Circumstances	Abraham for Abimelech
Genesis 32:9-12	Supplication	Decision		Circumstances – I am not worthy	Jacob - Israel / Esau coming Next - wrestle with the angel

Genesis 5. Names in Hebrew tell the story of salvation. Man is appointed mortal sorrow. The blessed God shall come down teaching. Death shall bring the despairing comfort.

Book	Subject	Comments
1. Genesis	Beginning (In the beginning)	the book of beginnings
2. Exodus	Exit	deliverance from the bondage of slavery
3. Leviticus	Holiness or Worship	toward God (1-16) and toward man (17-end)
4. Numbers	Wanderings	in the wilderness
5. Deuteronomy	Preparations	to enter the battle and the promised land

Names
Hebrew: Torah, Greek: Septuagint (the 5), Biblical: the law or Law of Moses.
The Law of Moses consists of 613 commandments in four categories.

Category	Purpose	Today's application
1. Ceremonial	Levitical priests, offerings, special days, temple	fulfilled and abolished in Christ
2. Civil	government of society, fair, known	some apply and others don't
3. Dietary	what are clean and unclean, methods of preparation	health. now prayer helps
4. Moral	the 10 commandments	all except the 4th

Outline by Characters and Location (Genesis-Revelation connection, Rev 1:3)

1 Peter 1:20-21, Matthew 5:17-18, Jesus quotes Moses as the writer of Genesis

The New Testament gives authenticity and proof of the authorship of the Law. Mark 10:2-8, Mark 12:26, Luke 24:27, 44, John 1:17, 45, John 7:19, Acts 28:23, Hebrews 9:19, Hebrews 10:28-29

History of the Human Race

1-2	Creation – God (Jesus & Spirit)
3-5	Fall – Adam (Adam & Eve/Cain & Abel)
6-9	Flood – Noah (Shem-Ham-Japheth)
10-11	Babel – Nimrod

12-50 History of Abraham and his Descendants

12-21	Abraham
22-24	Isaac
25-36	Jacob
37-50	Joseph

Eight (8) Dispensations

1.	Eternity past	Before Genesis 1	PAST: Satan rebelled in heaven (Is 14:13 north)
2.	Garden of Eden	Genesis 1-3	PAST: Sin, Tree of Life
3.	Nations	Genesis 4-11	PAST: Cain & Abel, flood of water, Babylon
4.	Israel	Genesis 12-Acts 1	PAST: Law of Moses, Jerusalem
5.	**Church**	**Acts 2-Revelation 3**	**PRESENT: Holy Ghost (Acts 1:8, Matthew 28:18-20)**
6.	Tribulation	Revelation 6-18	FUTURE: Seven years of tribulation (Daniel 9:24-27)
7.	Christ Returns	Revelation 19-20	FUTURE: 1000-year reign of Christ on earth
8.	Eternity future	Revelation 21-22	FUTURE: Fire, New Jerusalem

CREATION **1:1-2:25**

Genesis Chapter 1

The 7 Days Creation (1:1-2:4)

1:1-2 ***In the Beginning, then Dark-Spirit-Waters***

(1) [1] In the beginning God created the heaven and the earth. [2] And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Notes: The Hebrew title of Genesis (beginning or first) God created. God is Elohim, plural of El–35x to 2:4.
- God created life 3 times in Genesis: 1:1, and days 5 and 6 for animals and mankind. See (Genesis 2:3-4, 5:1-2, 6:7). Created in Hebrew is 'bara' for 'to create.' God spoke in days 1-4.
- Heaven is singular, not plural, to account for eternity past and eternity future (Rev 21-22), and satan's rebellion. Bible versions with the plural heavens teach 1:1 encompasses the 7-day creation that follows.
- Satan rebelled between 1:1 and 1:2 (Is 14, Ez 28, Rev 12:4); the darkness is spiritual and physical.
- The foundation of the earth: i.e., The earth hangs on nothing (Job 26:7), circle of the earth/universe (Is 40:22, 34:4), Jesus was there (John 1:1-3), and true Christians were there (Ephesians 1:3-4).

1:3-5 ***Day 1: Light-Dark-Light (Sunday)***

[3] Then God said, "Let there be light: and there was light." [4] And **God saw the light, that it was good**: and God **divided** the light from the darkness. [5] God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

Notes: This is spiritual light, not the physical light and heat of the sun, moon, and stars of day 4.
- The spirit of God in Jesus is the light (John 1:5, 8:12; 9:4-5, 11:9-10).
- The true Christian discerns the difference between spiritual dark and light, or day and night, for our:
  1. Initial past salvation (the blind man sees - John 9:25, salvation in Romans 3-5, Ephesians 5:8)
  2. Present daily salvation (sanctification in Romans 6-8, 13:12, Ephesians 4:22-24, Colossians 3:8-11)
  3. Future eternal salvation (1 Thessalonians 5:1-10, God's sovereignty in Romans 9-11, Rev 21:25)
- The Jews keep daily time from "evening" sunset to "sunrise." Peter and John went to the temple at the hour of prayer, the ninth hour (Acts 3:1). Jewish 3 pm or Roman 9 am? See Galatians 4:10 (8-11).
- During the Middle Ages, 500 to 1500 AD, the catholic monks and priests prayed 8 times a day. The rich people with access to a Latin book, parts, or the whole Bible had devotional hours 4 times a day.

1:6-8 ***Day 2:Water-Sky-Water (Monday)***

(2) [6] Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." [7] Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. [8] And God called the firmament Heaven. And the evening and the morning were the second day.

Note: Firmament is the air we breathe, the sky we see, or the 1st heaven. The waters above came down during the flood in Genesis 6-9. Day 4 is the 2nd heaven. Paul went to the 3rd heaven (2 Cor 12:2-4).

1:9-13 ***Day 3: Land-Grass-Seed (Tuesday) / in 2 steps***

[9] Then God said, "Let the waters under the heaven be gathered together to one place, and let the dry [land] appear: and it was so." [10] And God called the dry [land] Earth; and the gathering together of the waters called the Seas: and **God saw that [it was] good**. [11] Then God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. [12] And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and **God saw that it was good**.
[13] So the evening and the morning were the third day.

Genesis Chapter 1

1:14-19 ***Day 4: Sun-Moon-Stars (Wednesday)***

(3) [14] Then God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for [a] **signs, and for seasons, and for days, and years:** [15] And let them be for lights in the firmament of the heaven to give light upon the earth:" and it was so. [16] [b] And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [He made] the stars also. [17] And God set them in the firmament of the heaven to give light upon the earth, [18] And to rule over the day and over the night, and to divide the light from the darkness: and **God saw that it was good**. [19] And the evening and the morning were the fourth day.

[a] Signs are for Bearings in direction & signs of judgment.

Seasons are Spring, summer, fall, and winter.

Days are 24-hour days, 7-day weeks, 30-day prophetic months, 50 days (7x7+1) feast of Pentecost,

The years are 7 years to give rest to the land and free the Jewish slaves. 50 years (7X7+1) for the YEAR OF Jubilee when slaves from all nations are set free. 70 years are prophetic in Jeremiah, Daniel, and many times in Israel's history, old and new, the latest is the establishment of Jerusalem as Israel's capital, 70 years after 1948..

7*70=490 years are prophetic of blessing as well as forgiveness (Matthew 17:21-22)
(1) Abraham's birth until the giving of the Law in Exodus (Genesis 16:3),
(2) from the law until the dedication of Solomon's temple,
(3) from the dedication of Solomon's temple until the captivity in Babylon, minus the 70-year captivity,
(4) from Nehemiah's return to the millennial kingdom (Daniel 9 25-26).

[b] The greater light is the sun, representing Jesus Christ; the lesser light is the moon, representing the true Christian giving the light of the gospel in deed and truth (1 John 2:18) in a dark world.

1:20-23 ***Day 5: Fish-Birds-Fish (Thursday)***

[20] Then God said, "Let the waters bring forth abundantly the moving creature that has life, and fowl [that] may fly above the earth in the open firmament of heaven." [21] And God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and **God saw that it was good**. [22] And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." [23] And the evening and the morning were the fifth day.

Kind = Species in days 5 & 6. Animal life for the sea, sky, and earth.
Variations within the species are the natural adaptation to the environment or man's interaction within a species to create a hybrid.

There has never been a crossover from one species to another within animal life or between animal life and human life, except in the imaginations of mankind. A cross over between species does not improve over time, but causes genetic mutation that is inferior to God's creation from the beginning in Genesis 1.

Written history and science disprove evolution and the old-earth theories. The young earth theory is proven by science and by faith in the Holy Scriptures that Jesus Christ is the only Son of the one and only true God. The Holy Scriptures illuminate the mind to understand the witnesses of creation and conscience (Romans 1-2) available to mankind.

The world framed by God is part of our faith (Hebrews 11:1-3), and to know him that is from the beginning (1 John 2:12-14) as we spiritually mature in Christ through renewing our minds by reading, studying, meditating, and obeying the Holy Scriptures by the power of the Holy Ghost.

Genesis Chapter 1

1:24-31 ***Day 6: Man-Woman-Dominion (Friday) / in 2 steps***

(4) 24 Then God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind:" and it was so. 25 And God made the beast of the earth after his kind, and cattle after their kind, and everything that creeps upon the earth after his kind: and **God saw that [it was] good.** 26 And God said, "Let **Us** make man in **Our** image, after **Our** likeness: and let **them** have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." 27 So God **created man** in his [own] image, in the image of God created he him; **male and female created he them.** 28 And God blessed them, and God said to them, "Be fruitful, and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth." 29 And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for food. 30 And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life, [I have given] every green herb for food:" and it was so. 31 And God **saw everything that he had made, and, behold, it was very good**. And the evening and the morning were the sixth day.

Note: "Us" our God & Jesus creating man in their image and likeness by the Spirit of God, known as the Godhead (Colossians 2:9) or trinity. Jesus refers to mankind created in the image of God (Mt 22:19-21, Mk 12:16-17, Lu 20:24-25). Male and female (Mt 19:4 & Mk 10:6). Man includes woman, has dominion of the earth, & eats green plants. See Genesis 2:20b-25. The 7-day creation was common until the early 19th century.

Genesis Chapter 2

2:1-3 ***Day 7: Rest (Saturday)***

(5) 1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And **God blessed the seventh day**, **and sanctified it:** because that in it he had rested from all his work which God created and made.

2:3, No evening and morning are said. Why?

- In Christ, the Christian learns of his eternal rest (Hebrews 4).
- The sabbath rest, or 4th commandment, is the only commandment of the 10 commandments not repeated in the New Testament.
- Jesus did not refrain from doing good on the sabbath day. Jesus gives us rest (Matthew 11:28)
- Creation has rest when there is no more spiritual night or darkness. There is no night in heaven, only the light of God and Jesus (Revelation 21-22).

The Creation Song
(sing to cadence rhythm)

men:	**7 days creation, I believe**
Both:	**Light-dark-light, on day one (SOFTLY)**
men:	**Water-sky-water, on day two**
Women:	**Land-plant-tree, on day three**
men:	**Sun-moon-stars, on day four**
Women:	**Fish-birds-fish, on day five**
men:	**Beast-man-woman, on day six**
Both:	**Rest-rest-rest, on day seven (VERY SOFTLY)**
Women:	**7 days creation, I believe (STRONGLY)**
Both:	**Read the Bible, you will see (STRONGLY)**

Genesis Chapter 2

The Second Account of Creation Focuses on Man (2:4-3:24)

2:4-7 *The Plant Seeds are Provided Water (4-6), and Man Becomes a Living Soul (7)*

(6) **4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,** 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. 6 But there went up a mist from the earth, and watered the whole face of the ground. 7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Note: Created in Hebrew is 'bara' for 'to create' (2:3-4, 5:1-2, 6:7). The first use of the LORD or Jehovah instead of God or Elohim was during the big picture view of the 7 days of creation. Now we focus on days 3 and 6, where God shows himself.

2:8-14 ***Garden of Eden** (8-9) **and the Four Rivers** (10-14)*

(7) 8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is **pleasant to the sight, and good for food;** the **tree of life** also in the midst of the garden, and the **tree of knowledge of good and evil**. 10 And a river went out of Eden to water the garden; and from there it was parted, and became into four heads. 11 The name of the first is Pison: that is it which compasses the whole land of Havilah, where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gihon: the same is it that compasses the whole land of Ethiopia. 14 And the name of the third river is Tigris: that is it which goes toward the east of Assyria. And the fourth river is Euphrates.

Note: The Garden in Eden was planted by God, huge, and temporary. Pleasant to the sight – the lust of the eyes, good for food – lust of the flesh. Missing the 3rd area of temptation – the pride of life (Mt-Mk-Lu and 1 John 2:16). Tree of life in Proverbs 3:18, 11:30, 13:12, 15:4 for wisdom, and Rev 22 in the Heavenly City - Tree of knowledge of good and evil. Adam and Eve only knew good and no shame until they knew sin.

2:15-20a ***Tree of Knowledge of Good and Evil** (15-17) **and Animals Named** (18-20)*

(8) 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat: 17 But of the tree of the knowledge of good and evil, **you shall not eat** of it: for in the day that you eat thereof you shall surely die." 18 And the LORD God said, "**It is not good that the man should be alone; I will make him a help meet for him."** 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them to Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a **help meet** for him.

Note: - surely die, physically and spiritually. – help meet (suitable), 1 Peter 3:7 "heirs together."

2:20b-25 ***God Made and Adam Names Woman** (21-23) **and Institutes Marriage** (24-25)*

(9) 21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her to the man. 23 And Adam said, **"This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."** 24 Therefore shall a man **leave** his father and his mother, and shall **cleave** to his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

Gen 1:27, 2:23-24, Mt 22:30, no male or female. Marriage 2:23-24, Jesus said Moses wrote of marriage from the beginning in Mk 10:7-8, Mt 5:27-32, 1 Cor 7, 11:1-16.

Genesis Chapter 3

3:1-6 ***Temptation (1-5) and Sin (6)*** *of Eve, then Adam*

(10) [1] Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said to the woman, "Yes, has God said, Ye shall not eat of every tree of the garden?" [2] And the woman said to the serpent, "We may eat of the fruit of the trees of the garden: [3] But of the fruit of the tree which is in the midst of the garden, God has said, Ye shall not eat of it, neither shall ye touch it, lest ye die." [4] And the serpent said to the woman, "Ye shall not surely die: [5] For God does know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [6] And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, **and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat,** and gave also to her husband with her; and **he did eat.**

Note: The serpent refers to God, not the LORD God. The serpent is an angel of light, 2 Cor 11:3, 14. The 3 areas of all temptation: Matthew 4:1-11, 1 John 2:15-17, are the same today.

3:7-13 ***Shame (7-8) and Blame (9-13)***

(11) [7] And the eyes of them both were opened, and they knew that they [were] naked; and they sewed **fig leaves** together, and made themselves **aprons**. [8] And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife **hid themselves** from the presence of the LORD God among the trees of the garden.

Notes: Shame causes one to try to hide. Genesis 2:25, "they were both naked, the man and his wife, and were not ashamed."
- The Doctrine of Repentance by Thomas Watson, the nature of true repentance: (1) sight of sin, (2) sorrow for sin, (3) confession of sin, (4) shame for sin, (5) hatred for sin, (6) turning from sin.

The LORD God Converses with Adam (9-12), woman (13)

[9] And the LORD God called to **Adam**, and said unto him, Where are you? [10] And he said, **I heard your voice** in the garden, and I was **afraid,** because I was naked; and I **hid** myself. [11] And he said, Who told you that you were naked? Have you eaten of the tree, whereof I commanded you that you should not eat? [12] And the man said, The woman whom you gave [to be] with me, she gave me of the tree, and I did eat. [13] And the LORD God said to the **woman,** What is this [that] you have done? And the woman said, The serpent beguiled me, and **I did eat**.

3:14-20 ***Judgment on the Serpent (14-15), then Eve (16), then Adam (17-20)***

The LORD God Curses the Serpent

(12) [14] And the LORD God said to the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life: [15] **And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.**

Notes: The LORD God converses with Adam, then Eve. The LORD God does not converse with the serpent.
- First messianic prophecy of the Bible. The bruise to the serpent's seed is a mortal blow to the head, which is when Satan and His Angels are cast into the everlasting fire (Matthew 25:41, Revelation 20:10). This is the second death. We all die once, but the unbeliever will die a second death (Revelation 20).
- The bruise to the seed of the woman is a temporarily disabling blow to his heel, which is when the LORD Jesus Christ died on the cross. The seed of the woman is the nation of Israel, where Jesus was born by Mary, 2000 plus years ago (Revelation 12:1-6, Romans 9-11).

16 To the woman he said,

1. "I will greatly multiply your **worry**
2. and your **conception**;
3. in pain you shall bring forth **children**; and
4. your desire [shall be] to your **husband**, and
5. he shall **rule over you**."

Note: Wives must submit to their husbands as Husbands must love their wives (helpmeets), Ephesians 5

17 And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it:

1. **cursed is the ground** for your sake;
2. in **worry** shall you eat [of] it all the days of your life;
3. 18 **Thorns also and thistles** shall it bring forth to you; and
4. you shall **eat the herb** of the field;
5. 19 In the **sweat** of your face shall you eat bread, till you return to the **ground**; for out of it was you taken: for **dust you are, and to dust shall you return**."

20 And **Adam called his wife's name [a] Eve**; because she was the mother of all living.

Notes: **1Ti 2:12** But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. **13** For Adam was first formed, then Eve. **14** And Adam was not deceived, but the woman being deceived was in the transgression (1 Tim 2:9-15).

[a] In Hebrew Eve = life spring, living. Adam = man.

Thorns and thistles, or weeds. Compared to lawn maintenance over time, weeds to sin. First, our personal sin, other believers' sin, and sin in the world.

Ground – dust, this physical body. The potter forms the spiritual man; the individual believers are the clay.

3:21-24 ***Consequences**: God Gives Clothing (21) and Forbids Access to the Tree of Life (22-24)*

(13) 21 To the man and his wife did the LORD God **make coats of skins and clothed them.**

Man Forbidden Access to the Tree of Life

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: 23 Therefore the LORD God sent him forth from the garden of Eden, to **till the ground from which he was taken.** 24 So he drove out the man; and he placed at the east of the garden of Eden **Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**

3:22 us – God, Jesus, and the Spirit of God. The Godhead.

God planted the Garden of Eden in chapter 2:8 for a purpose that was fulfilled and no longer exists. Before the sin of Adam, it was perfect, equal to when Jesus Christ returns to reign on earth (Rev 19-20).

Notes: Jesus cursed the fig tree—mustard seed. Nebuchadnezzar is a great tree in Daniel 4. John – the ax is laid to the root. Tree – fruit. Israel, Romans 11. The Tree of Life appears again in eternity future in the heavenly Jerusalem in Rev 21-22.

Genesis Chapter 4:1-26

Offerings to the LORD by Cain and Abel (Ground & Sheep, 1-5a)

(14) [1] And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. [2] And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. [3] And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the LORD. [4] And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect to Abel and to his offering: [5] But to Cain and to his offering he had not respect.

4:4, 10 x burnt offering (fat): 1) Gen 3, animal skin. 2) Exodus, animal blood on the doorposts. 3) Lev, 5 offerings. 4) Mal, priests blemished offerings. 5) John the Baptizer, the lamb of God. 6) Jesus, the last offering for the sin of mankind. 7) Hebrews 9:12, 10:4,9; Eph 1:7, Ro 5:9 8) 1 John 1:9.
9) Romans 12:1-2, service. 4:1, the family unit of one man-one woman, and life begins at conception.

Murder *of Abel by Cain (Cain is Angry (5b-7), murders Abel (8-10) and Judged by God (11-15))*

And Cain was very angry, and his countenance fell. [6] And the LORD said to Cain, Why are you angry? and why is your countenance fallen? [7] If you do well, shall you not be accepted? and if you do not well, sin crouches at the door; [a] its desire is to rule over you. [8] And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. [9] And the LORD said to Cain, Where is Abel your brother? And he said, I know not: Am I my brother's keeper? [10] And he said, What have you done? [b] the voice of your brother's blood cries to me from the ground. [11] And now are you cursed from the earth, which has opened her mouth to receive your brother's blood from your hand; [12] When you till the ground, it shall not henceforth yield to you her strength; a fugitive and a vagabond shall you be in the earth. [13] And Cain said to the LORD, My punishment is greater than I can bear. [14] Behold, you have driven me out this day from the face of the earth; and from your face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [that] everyone that finds me shall slay me. [15] And the LORD said unto him, Therefore whoever slays Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

[a] Roaring lion, 1 Pe 5:8 and Ro 6:12. Change in Hebrew to fewer words and to fit the context. See YLT. KJV "and unto thee [shall be] his desire, and thou shalt rule over him." Jos 2:21.
Note: anger & murder–Matthew 5:21-22. Genesis 9:6, "blood for blood." [b] Abel (Hebrews 11:1-22, begins with Abel – not Adam). The first man of faith to make an acceptable offering. 1st violence.

4:16-24 ***Descendants of Cain*** *and Lamech (Genesis 4-6 continue from here)*

(15) [16] And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. [17] And Cain knew his wife; and she conceived, and bare Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch. [18] And to Enoch was born Irad: and Irad begat mehujael: and mehujael begat methusael: and methusael begat Lamech. [19] And **Lamech took to him two wives:** the name of the one was Adah, and the name of the other Zillah. [20] And Adah bare Jabal: he was the father of such as dwell in tents, and [of such as have] cattle. [21] And his brother's name was Jubal: he was the father of all such as handle the harp and organ. [22] And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.
[23] And Lamech said to his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken to my speech: for **I have slain a man to my wounding, and a young man to my hurt. [24] If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.**

4:23, Lamech commits polygamy (4:19) and blasphemes God (4:23-24) in the midst of outward prosperity (4:20-22). The number of people on Earth by the flood circa 2300 BC was millions. Time and long life, and other unknowns must be considered..

4:25-26 ***Descendants of Abel*** *(spiritual) and Enos Born; then men began to call on the LORD*
[25] And Adam knew his wife again; and she bare a son, and called his name Seth: For God, [said she], has appointed me another seed instead of Abel, whom Cain slew. [26] And to Seth, to him also there was born a son; and he called his name Enos: **then began men to call upon the name of the LORD.**

Genesis Chapter 5:1-32

The Genealogy from Adam to Noah

(16) [1] This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; [2] Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

[3] And [b] **Adam** lived 130 years, and begat [a son] in his own likeness, after his image; and called his name **Seth**: [4] And the days of Adam after he had begotten Seth were 800 years: and he [a] begat sons and daughters: [5] All the days that Adam lived were 930 years: and **he died**. [6] And **Seth** lived 105 years, and begat Enos: [7] And Seth lived after he begat Enos 807 years, and begat sons and daughters: [8] All the days of Seth were 912: and he died. [9] And **Enos** lived 90 years, and begat Cainan: [10] And Enos lived after he begat Cainan 815 years, and begat sons and daughters: [11] All the days of Enos were 905 years: and he died. [12] And **Cainan** lived 70 years, and begat Mahalaleel: [13] And Cainan lived after he begat Mahalaleel 840 years, and begat sons and daughters: [14] All the days of Cainan were 910 years: and he died.

(17) [15] And **Mahalaleel** lived 65 years, and begat Jared: [16] And Mahalaleel lived after he begat Jared 830 years, and begat sons and daughters: [17] All the days of Mahalaleel were 895 years: and he died.
[18] And **Jared** lived 162 years, and he begat Enoch: [19] And Jared lived after he begat **Enoch** 800 years, and begat sons and daughters: [20] All the days of Jared were 962 years: and he died. [21] And **Enoch** lived 65 years, and begat methuselah: [22] And **Enoch walked with God after** he begat methuselah 300 years, and begat sons and daughters: [23] All the days of Enoch were 365 years: [24] And Enoch walked with God: and he was not; for God took him. [25] And **methuselah** lived 187 years, and begat Lamech:
[26] And methuselah lived after he begat Lamech 782 years, and begat sons and daughters: [27] All the days of **methuselah were 969 years**: and he died. [28] And **Lamech** lived 182 years, and begat a son:
[29] And he called his name **Noah**, saying, This [same] shall comfort us concerning our work and toil of our hands, because of the ground which the LORD has cursed. [30] And Lamech lived after he begat Noah 595 years, and begat sons and daughters: [31] All the days of Lamech were 777 years: and he died.
[32] And **Noah** was 500 years old: and Noah begat Shem, Ham, and Japheth.

[a] Begat = Fathered. Why did Adam pass over all children before Seth? Was not Cain (Jude 11) in his likeness or image? No, only when man calls upon God are we in his image; see Hebrews 11:4-7

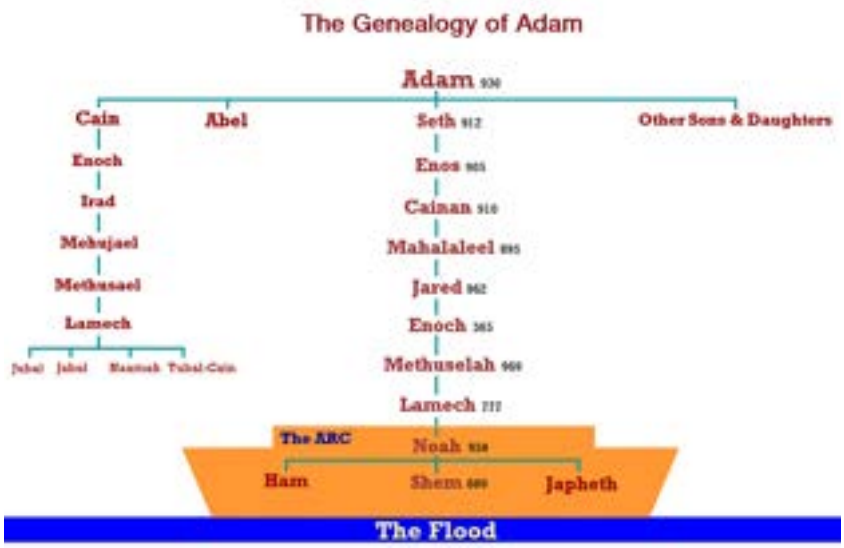
Cain's descendants. (Gen 4:16-24)

Imitates the Truth

Cain	Man is here
Enoch	teaching
Irad	wild donkey or runner
mehujael	
methusael	

Substitutes/Mixed with the Truth

Lamech	the despairing
Jabal	tents & cattle
Juval	harp & organ
Tubal-Cain	brass & irons
Naamah	pleasantness



FLOOD **6-9**

Genesis 6

6:1-7 ***Wickedness Before the Flood of Noah (6 points)***

(18) 1 And it came to pass, (1) when men began to multiply on the face of the earth, and daughters were born to them, 2 That the **sons of God** saw the daughters of men that they [were] fair; and they took them wives of all which they chose. 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years. 4 There were giants in the earth in those days; and also after that, when the (2) **sons of God** came in to the daughters of men, and they bare [children] to them, the same [became] **mighty men** which [were] of old, **men of renown**.
(3) 5 And God saw that the **wickedness** of man was great in the earth, and [that] (4) every **imagination** of the thoughts of his heart was only **evil continually**. 6 And it repented the LORD that he had made man on the earth, and it grieved Him at His heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repents me that I have made them.

6:8-13 ***Noah Walked with God***

8 But Noah found grace in the eyes of the LORD. 9 This is the history of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God. 10 Noah was the father of three sons: Shem, Ham, and Japheth. 11 The earth was (5) **corrupt** before God, and the earth was (6) filled with **violence**. 12 And God looked upon the earth, and, behold, it was **corrupt**; for all flesh had (5) **corrupted** its way on the earth. 13 And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with (6) **violence** through them; and, behold, I will destroy them with the earth.

Notes: The sons of Cain's wickedness increased, while the sons of Shem's grew fewer until only Noah and his family of 8 were left. Genesis 6:1 multiply or population explosion. 1826 1B, 1926 2B, 2026 8B. Possibly 8B before the flood.

6:2, 4, sons of God, Job 38:7. Jude 1:6-7 and 2 Peter 2:4-7 are references that some believe angels are the sons of God and not descendants of Shem. Some examples are the Castaway movie with Russell Crowe in 2014, with the nephilim, and the Bruce Almighty movie with Jim Carey in 2003, which is a mockery. Carey is spiritual and global, claiming he is a Christian and born-again.

The same signs of wickedness in the days of Noah shall appear in the days of the return of Jesus Christ; Matthew 24:36-39 and Luke 17:25-27 add 2 more points: eating and drinking, and giving and taking in marriage.

Jesus between death & resurrection, 1 Peter 3:20a, Eph 4:9-10. 2 Peter 3:3-4, 5-12 foretells of scoffers in the last days. For the time of the return of Jesus Christ, consider Matthew 24:32-36, the parable of the fig leaf, and generation interpretation as two of several variables that only God the Father knows.

We must do as the hymn says, Work for the Night is Coming. The night is the future tribulation to the nation of Israel, fulfilling the 70th week of Daniel 9:24-27. Today, the church is not a nation but consists of all people, nations, and languages.

Spiritual Day-night: 1st day in Genesis 1:1-5. Divided into light and dark, and called light-Day & the dark-Night. Evening & morning the 1st day. The separation of spiritual light and darkness continues in Genesis 3:15, 4:1-6:13. Genesis 6:8-13 is the linking passage to Noah and the Ark, when Noah was a preacher of righteousness for 120 years.

Cain: Hebrews 11:4 (KJV) ¶ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.
1 John 3:11-13 (KJV) ¶ For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of the wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's were righteous. Marvel not, my brethren, if the world hate you.

Jude 1:11 (KJV) Woe unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Job 5:14 (KJV) Eliphaz. They meet with darkness in the daytime, and grope in the noonday as in the night.
Job 17:12 (KJV) Job. They change the night into day: the light is short because of the darkness.
Job 26:10. (KJV) Job. He hath compassed the waters with bounds, until the day and night end, Rev 22:5.
Job 35:10 (KJV) Elihu. But none saith, Where [*is*] God my maker, who giveth songs in the night;

Genesis 6

6:14-22 ***Build the Ark*** *(Hebrews 11:7 faith moved with fear , 2 Peter 2:5 preacher of righteousness)*

(19) 14 Make you an ark of gopher wood; rooms shall you make in the ark, and shall b pitch it within and without with pitch. 15 And this [is how] you shall make it: the length of the ark is three hundred cubits, the breadth fifty cubits, and the height thirty cubits. 16 A window shall you make to the ark, and in a cubit shall you finish it above; and the door of the ark shall you set in the side thereof; [with] lower, second, and third [stories] you shall make it. 17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; [and] everything that is in the earth shall die. 18 But with you will I establish my covenant; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you. 19 And of every living thing of all flesh, two of every [sort] shall you bring into the ark, to keep them alive with you; they shall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every [sort] shall come to you, to keep them alive. 21 And take with you of all food that is eaten, and you shall gather it to you; and it shall be for food for you, and for them. 22 Thus did Noah; according to all that God commanded him, so did he.

6:14, Probably cypress wood. b a thick sticky substance from a species of the cypress tree. 450 ft x 75 ft, 1 ½ football fields, 18-inch windows on top, 3 floors. Kent Ham's ark in Kentucky. 50-75 years to build.

Genesis 7

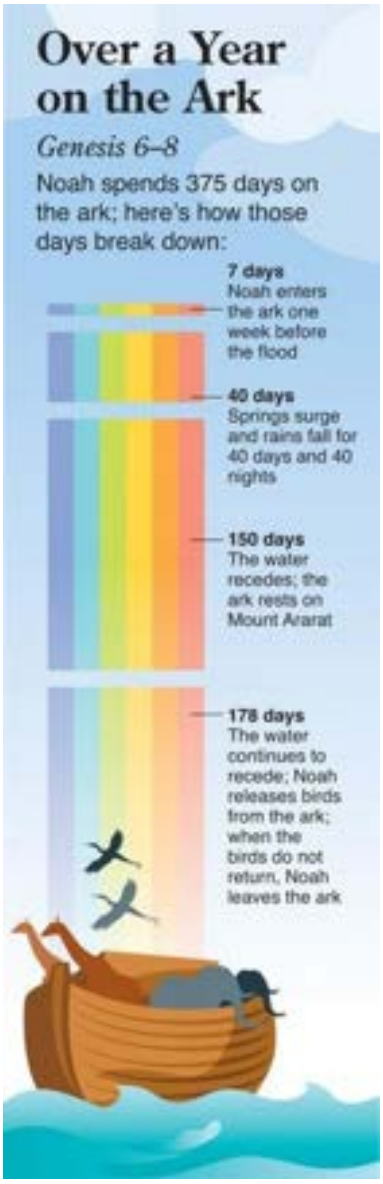
7:1-9 ***Enter the Ark*** *(1 Peter 3:20)*

(20) 1 And the LORD said to Noah, Come you and all your house into the ark; for you have I seen righteous before me in this generation. 2 Of every clean beast you shall take to you by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. 5 And Noah did according to all that the LORD commanded him. 6 And Noah was six hundred years old when the flood of waters was upon the earth. 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creeps upon the earth, 9 There went in two and two to Noah into the ark, the male and the female, as God had commanded Noah.

7:10-24 ***The Water Rises from Above and Below*** *(day 2 of Genesis 1)*

(21) 10 And it came to pass after seven days, that the waters of the flood were upon the earth. 11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights. 13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; 14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creeps upon the earth after his kind, and every fowl after his kind, every bird of every sort. 15 And they went in to Noah into the ark, two and two of all flesh, wherein is the breath of life. 16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. 17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. 18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that [were] under the whole heaven, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered. 21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creeps upon the earth, and every man: 22 All in whose nostrils was the breath of life, of all that was in the dry [land], died. 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained [alive], and they that [were] with him in the ark. 24 And the waters prevailed upon the earth a hundred and fifty days.

Genesis 8



8:1-14 ***The Water Lowers*** *(Job 26:10, 38:8-11)*

(22) [1] And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters abated; [2] The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; [3] And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. [4] And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. [5] And the waters decreased continually until the tenth month: in the tenth [month], on the first [day] of the month, were the tops of the mountains seen. [6] And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: [7] And he sent forth a raven, which went forth to and from, until the waters were dried up from off the earth. [8] Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; [9] But the dove found no rest for the sole of her foot, and she returned to him into the ark, for the waters [were] on the face of the whole earth: then he put forth his hand, and took her, and pulled her in to him into the ark. [10] And he stayed yet other seven days; and again he sent forth the dove out of the ark; [11] and the dove came in to him in the evening; and, look, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. [12] And he stayed yet other seven days; and sent forth the dove; which returned not again to him anymore. [13] And it came to pass in the six hundredth and first year, in the first [month], the first [day] of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. [14] And in the second month, on the seven and twentieth day of the month, was the earth dried.

8:15-19 ***Leave the Ark***

(23) [15] And God spoke unto Noah, saying, [16] Go forth of the ark, you, and your wife, and your sons, and your sons' wives with you. [17] Bring forth with you every living thing that is with you, of all flesh, [both] of fowl, and of cattle, and of every creeping thing that creeps upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. [18] And Noah went forth, and his sons, and his wife, and his sons' wives with him: [19] Every beast, every creeping thing, and every fowl, [and] whatsoever creeps upon the earth, after their kinds, went forth out of the ark.

8:22-24 ***Noah's Altar*** *(burnt offering. Ez 14:14 & 20, Phil 4:8, Ro 12:1-2, Gal 2:20)*

[20] And Noah built an altar to the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. [21] And the LORD smelled a sweet fragrance; and the LORD said in His heart, I will not again curse the ground anymore for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite anymore everything living, as I have done. [22] While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Notes: Evidence for a world-wide flood (1 Timothy 6:21b-22a, opposition of science falsely so called)

a. Flood stories from several parts of the world at the same time are similar on many occasions
b. Some rivers existed before. No rainfall, only mist covered the earth each morning; Genesis 2:4-7.
c. The canopy of water from above surrounded and protected the earth with many harmful effects.
d. When the waters from below broke forth, the mountains were developed in all or part of the earth. The freshwater and saltwater fish survived in freshwater pockets and adapted. Fresh water could have remained on top with salt water below. Fossils of sea life are found on the tops of mountains.

Genesis Chapter 9:1-28

9:1-7 ***Dispensation of Government*** *(animal fear, meat for food, bloody murder & justice)*

(24) [1] And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and fill the earth. [2] And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moves [upon] the earth, and upon all the fishes of the sea; into your hand are they delivered. [3] Every moving thing that lives shall be meat for you; even as the green herb I have given you all things. [4] But flesh with the life thereof, [which is] the blood thereof, shall ye not eat. [5] And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. [6] Whoso sheds man's blood, by man shall his blood be shed: for in the image of God made He man. [7] And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

Note: A dispensation is a period of time that God reveals truth to mankind progressively and accumulatively, ending after the Tower of Babel in Genesis 11. There are 8 dispensations: Innocence, Conscience, Government, Promise, Law, Grace, Righteousness, and Perfection.

9:8-17 ***Rainbow Covenant*** (to Not Destroy the World again by Water; Job 26:10, 38:10, Is 54:9)

(25) [8] And God spoke unto Noah, and to his sons with him, saying, [9] And I, behold, I establish My covenant with you, and with your seed after you; [10] And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. [11] And I will establish My covenant with you; neither shall all flesh be cut off anymore by the waters of a flood; neither shall there anymore be a flood to destroy the earth. [12] And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: [13] I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. [14] And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: [15] And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. [16] And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. [17] And God said unto Noah, This is the token of the covenant, which I have established between Me and all flesh that is upon the earth.

Note: A covenant is an oath from God that is not conditional on mankind's part. There are 5 covenants: Two to mankind: Adamic, Noahic, Three to Israel: Abrahamic, Mosaic, Davidic. Then the New Testament.

9:18-10:32 ***Noah's 3 Sons***

Sin's 5-Step Path of Wine (fruit of the vine fermented), Drink, Naked (by Noah) and Sex, and Dishonor (by Ham) and Honor (by Shem & Japheth) 5th of 10 Commandments

(26) [18] And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. [19] These are the three sons of Noah: and of them was the whole earth overspread. [20] And Noah began [to be] a husbandman, and he planted a vineyard: [21] and he drank of the wine, and was drunken; and he was uncovered within his tent. [22] And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. [23] And Shem and Japheth took a garment, and laid [it] upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces [were] backward, and they saw not their father's nakedness.

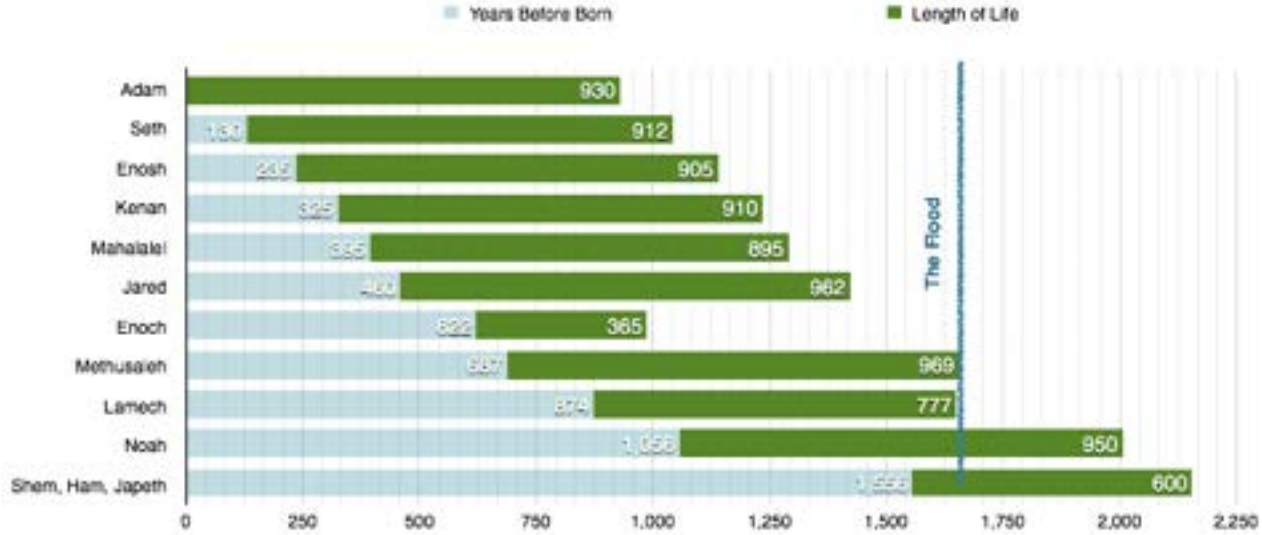
9:24-29 ***Noah's Prophecy***

[24] And Noah awoke from his wine, and knew what his younger son had done to him. [25] And he said, Cursed [be] Canaan; a servant of servants shall he be to his brethren. [26] And he said, Blessed [be] the [a] the LORD God of Shem; and Canaan shall be his servant. [27] God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. [28] And Noah lived after the flood three hundred and fifty years. [29] And all the days of Noah were nine hundred and fifty years: and he died.

Note: Ham dishonors Noah and breaks the 5th commandment. He "saw" sin of the eyes and heart, which Jesus said in Matthew 5:27-30. What Ham did is not known. The curse affects his son Canaan directly.

Genesis **Chapter 9**

Adam knew **Enoch/Methuselah**, who knew **Noah/Shem,** who knew **Job/Abraham**
to pass on the spoken truth driven by inspired truth in the Hebrew language



Scriptures on the life and character of Noah. Genesis 6:8-13 is a linking passage.
Job 26:10 He hath compassed the waters with bounds, until the day and night end.
Job 38:10 And brake up for it my decreed [place], and set bars and doors,

Isaiah 54:9 For this [*is as*] the waters of Noah unto me: for [*as*] I have sworn /covenant/ that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

Ezekiel 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver [*but*] their own souls by their righteousness, saith the LORD God. 14:20. Noah-World, Daniel-Nation, Job-people.

Matthew 24 37-40 37 But as the days of Noah [were], so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left.

Luke 17:26-30 26 And as it was in the days of Noah, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all. 30 Even thus shall it be in the day when the Son of man is revealed.

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

1 Peter 3:18-22 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 By which also he went and preached unto the spirits in prison; 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

2Pe 2:5 And spared not the old world, but saved Noah the eighth [person], a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Genesis Chapter 10:1-32

Descendants of Japheth, Canaan, and Shem

(27) [1] Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and to them were sons born after the flood. ***God shall enlarge Japheth****, and he shall dwell in the tents of Shem; and Canaan shall be his servant.* [2] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and meshech, and Tiras. [3] And the sons of Gomer; Ashkenaz, and Riphas, and Togarmah. [4] And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. [5] By these were the isles of the Gentiles divided in their lands; everyone after his tongue, after their families, in their nations.

Notes: Verse 1 refers back to 9:18. Magog and nuclear cleanup, Ezekiel 38-39. Indo-European countries from India to western Europe come from Japheth, mostly north and some east of Israel. Gomer-Germany, Magog-Russia, Meshech-Moscow, Tubal-Turkey. Slavery in the old and new worlds.

Cursed [be] Canaan*; a servant of servants shall he be to his brethren.*

[6] And the sons of Ham; Cush, and Mizraim, and Put, and Canaan. [7] And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. [8] And Cush begat Nimrod: he began to be a mighty one in the earth. [9] He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. [10] And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. [11] Out of that land went forth Asshur, and built Nineveh, and the city Rehoboth, and Calah, [12] And Resen between Nineveh and Calah: the same is a great city. [13] And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, [14] And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

[15] And Canaan begat Sidon his firstborn, and Heth, [16] And the Jebusite, and the Amorite, and the Girgasite, [17] And the Hivite, and the Arkite, and the Sinite, [18] And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. [19] And the border of the Canaanites was from Sidon, as you come to Gerar, to Gaza; as you go, to Sodom, and Gomorrah, and Admah, and Zeboim, even to Lasha. [20] These are the sons of Ham, after their families, after their languages, in their countries, [and] in their nations.

Notes: Nimrod in verses 8-10. Asshur is of Shem in verse 22. Shinar is later called Babylon.
Chapter 10 is after 11:1-9. Regarding the curse on Ham, refer to the notes in Genesis 9:18-29. The Canaanites worshipped other gods and sex (Lev 18, Num 22-24, Balaam, Jezebel and Baal worship, and Nehemiah. This is why Joshua was to destroy them. See Gen 14 and 1 Samuel 15, where Saul spares Agag, king of the Amalekites and Samuel is outraged. Today is the Gaza Strip and countries surrounding Israel.

Blessed [be] the LORD God of Shem*; and Canaan shall be his servant*

(28) [21] To Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born. [22] The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. [23] And the children of Aram; Uz, and Hul, and Gether, and Mash. [24] And Arphaxad begat Salah; and Salah begat Eber. [25] And to Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. [26] And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, [27] And Hadoram, and Uzal, and Diklah, [28] And Obal, and Abimael, and Sheba, [29] And Ophir, and Havilah, and Jobab: all these [were] the sons of Joktan. [30] And their dwelling was from mesha, as you go to Sephar a mount of the east. [31] These are the sons of Shem, after their families, after their languages, in their lands, after their nations.

[32] These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Notes: The earth was divided in the days of Peleg, when God stopped building the Tower of Babel, which represented false religion and the god of the stars or astrology, with people divided (vs 32, 10:5); not the Pangaea theory of the continental plates shifting. Mount Ararat is where the ark settled. Eber is the Hebrew people, Jobab is not Job; however, Job is most likely before Abraham. Shem's descendants are continued in Genesis 11:10-32.

Genesis Chapter 11:1-32

One Language - Unity and Scattering at the City and Tower of Babel *(vs 6 - 1 Timothy 6:20)*

(29) [1] And the whole earth was of one language, and of one speech. [2] And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. [3] And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. [4] And they said, Go to, let us build us a city and a tower, whose top [may reach] to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. [5] And the LORD came down to see the city and the tower, which the children of men built.
[6] And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. [7] Go to, let us go down, and there confound their language, that they may not understand one another's speech.
[8] So the LORD scattered them abroad from there upon the face of all the earth: and they left off to build the city. [9] Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from there did the LORD scatter them abroad upon the face of all the earth.

Note: Less than 200 years after the flood of Noah, 10k to 100k people (Genesis 9:7 multiplied abundantly) lived in one world government led by one man named Nimrod. As Cain's descendants increased in sin before the flood, Canaan's descendants, including Nimrod, increased in sin after the flood. Vs 2 – east in relation to Mt. Ararat where the ark rested. The judgment of confusion of languages at the Tower of Babel is judgment as in Isaiah 28:9-14, 1 Cor 14:20-22, as a sign. The city and tower of Babel worshipped the sun, moon, and stars as their gods with many occult practices; the source of all false religious systems until Rev 17 & 18. 1 Jn 5:21 Little children, keep yourself from idols

Shem descendants with emphasis on Eber and Peleg,
when the Hebrew is divided into 70 languages

(30) [10] These are the generations of Shem: Shem was a hundred years old, and begat Arphaxad two years after the flood: [11] And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. [12] And Arphaxad lived five and thirty years, and begat Salah: [13] And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. [14] And Salah lived thirty years, and begat Eber: [15] And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. [16] And Eber lived four and thirty years, and begat Peleg: [17] And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. [18] And Peleg lived thirty years, and begat Reu: [19] And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. [20] And Reu lived two and thirty years, and begat Serug: [21] And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. [22] And Serug lived thirty years, and begat Nahor: [23] And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
[24] And Nahor lived nine and twenty years, and begat Terah: [25] And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

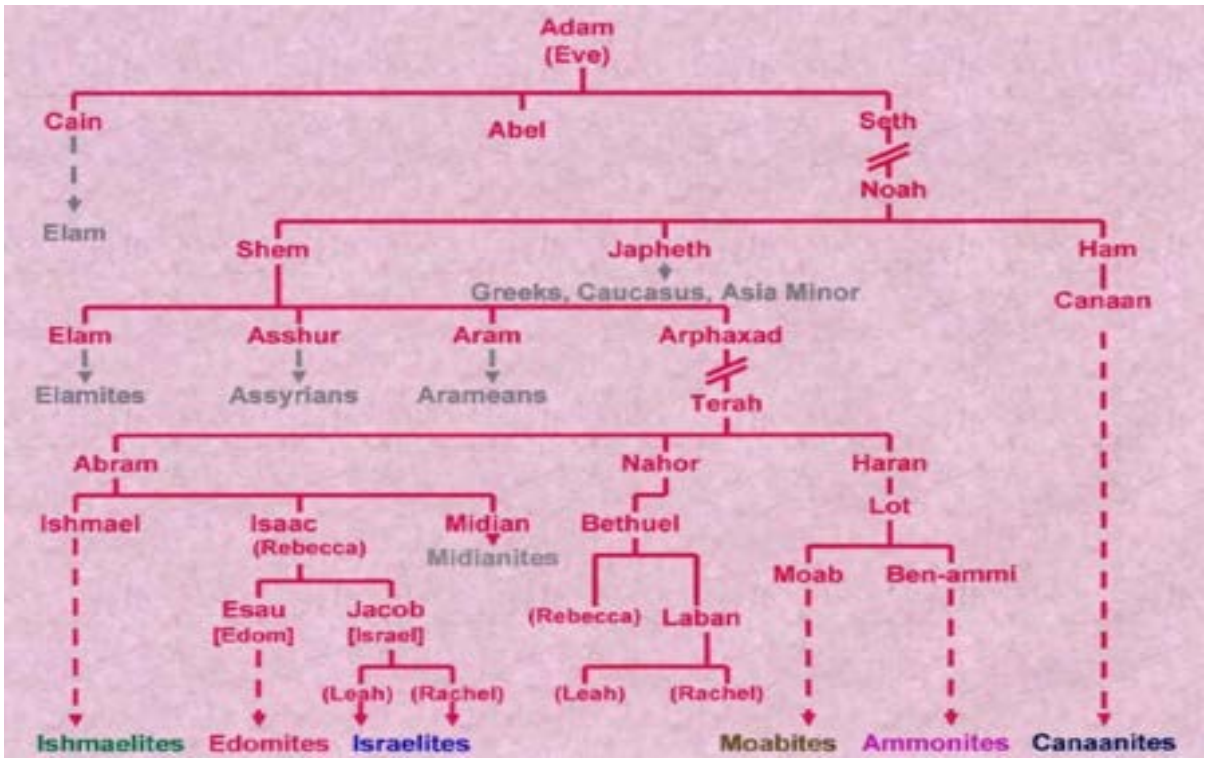
Note: Eber is followed by Peleg, when the judgment of God divided the earth into many languages to fulfill Noah's prophecy to Canaan, Shem, and Japheth. The 4th of 7 internal evidences (Gen 10, Is 28:11, Zeph 3:9, Luke 3:35 Heber). God judges by not understanding one common language (Acts 1:8 – 2, 8, 10, 19; 1 Corinthians 14:21-22, Revelation 17-18). The original language Hebrew is restored in Zepheniah 3:9.

Abram and Sarai Depart Ur, Stop at Huran en Route to the Land of Canaan

(31) [26] And Terah lived seventy years, and begat Abram, Nahor, and Haran. [27] Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. [28] And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. [29] And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. [30] But Sarai was barren; she had no child. [31] And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the **land of Canaan**; and they came to Haran, and dwelt there. [32] And the days of Terah were 205 years: and Terah died in Haran.

The Descendants of Noah's 3 Sons: Shem, Ham, and Japheth

The Genealogy from Adam to Jacob (Israel)



ABRAHAM 12:1-21:34

Genesis Chapter 12:1-10

Abram's Call, Journey from Ur through Canaan, and Worship

(32) [1] Now the LORD **had said unto Abram**, **Get you out of your country**, and from your kindred, and from your father's house, **to a land that I will show you**: [2] [a] And I will make of you a great nation, and I will bless you, and make your name great /Gen 11:4 Tower of Babel/; and you shall be a blessing: [3] And I will bless them that bless you, and curse him that curses you: and in you shall all families of the earth be blessed. [4] So Abram departed, as the LORD had spoken to him; and **Lot went with him:** and Abram was seventy and five years old when he departed out of **Haran.** [5] And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the **land of Canaan;** and into the **land of Canaan** they came. [6] And Abram passed through the land to the place of **Shechem**, to the **plain of Moreh**. And the **Canaanite was then in the land** /Gen 9-11 curse on Canaan/. [7] And the LORD appeared to Abram, and said, To your seed will I give this land: and there built he an altar to the LORD, who appeared to him. [8] And he removed from there to a mountain on the east of Bethel, and pitched his tent, [having] Bethel on the west, and Ai on the east: and there he built an altar to the LORD, and called upon the name of the LORD. [9] And Abram journeyed, going on still toward the south. [10] And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

[a] Genesis 12:1-3 is the beginning of the 430-year countdown from Abraham receiving this revelation in Ur until Moses received the 10 Commandments at Mount Sinai (Galatians 3:17-18 and Exodus 19:1). Genesis 12 to Matthew 12 reveals the Jew-Gentile distinction. Beginning in Matthew 13, Jesus only spoke in parables to the Jews. The times of Gentile rule over the Jews is another aspect, starting with Nebuchadnezzar and ending with Christ's return. Shechem is Samaria later (John 4).

Notes: Bethel is "house of God" and Ai is "land of waste". Gen 12:1, Terah served other gods, Joshua 24:2. Lot: 2 Peter 2:7-9, Luke 17:20-37 speaks of the prosperity of Lot and Christ's 2nd Coming
Tents: Heb 11:8-19 (13) strangers & pilgrims, 1 Pet 2:11 city-Rev 21:12-14. Altar - Hebrews 13:10-14.

The New Testament refers to "our father Abraham or Abraham our father or father of us all (Acts 7:2, Romans 4:12, 4:16, James 2:21. As Abraham grew in his faith, we should grow in faith from child to youth to adult (1 John 2:12-14). Abraham sinned less and less as he grew in faith, culminating in the sacrifice of his only son, Isaac in Genesis 22. The 12 gates of heaven have the names of the 12 tribes of Israel, and the 12 foundations have the 12 names of the Apostles (Revelation 21:12, 14).

In Egypt, Abram lies about his Wife, Sarai (3rd disobedience)

(33) [11] And it came to pass, when he was come near to enter into Egypt, that he said to Sarai his wife, Behold now, I know that you are a fair woman to look upon: [12] Therefore it shall come to pass, when the Egyptians shall see you, that they shall say, This is his wife: and they will kill me, but they will save you alive. [13] Say, I pray you, you are my sister: that it may be well with me for your sake; and my soul shall live because of you. [14] And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. [15] The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. [16] And he entreated Abram well for her sake: and he had sheep, and oxen, and he donkeys, and menservants, and maidservants, and she donkeys, and camels. [17] And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. [18] And Pharaoh called Abram, and said, What is this [that] you have done to me? why did you not tell me that she was your wife? [19] Why said you, She is my sister? so I might have taken her to me to wife: now therefore behold your wife, take [her], and go your way. [20] And Pharaoh commanded [his] men concerning him: and they sent him away, and his wife, and all that he had.

Note: Sarah is a half-sister, father is Terah, Gen 11:31 & 20:12 (Abimelech). Abram, Sarai, and Lot traveled with several servants and animals. After the Tower of Babel, Egypt was the 1st of several nations and empires that were blessed then cursed due to their relationship with Israel (Genesis 12:3), i.e., Greeks, Romans, Spain, England, Germans, and Russia.

Genesis Chapter 13:1-18

Abram's Return to Canaan and Meekness Toward Nephew Lot

(34) [1] And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. [2] And Abram was very rich in cattle, in silver, and in gold. [3] And he went on his journeys from the south even to Bethel, to the place where his tent had been at the beginning, between Bethel and Hai; [4] To the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD. [5] And Lot also, which went with Abram, had flocks, and herds, and tents. [6] And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. [7] And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. [8] And Abram said to Lot, Let there be no strife, I pray you, between me and you, and between my herdmen and your herdmen; for we [be] brethren. [9] [Is] not the whole land before you? separate yourself, I pray you, from me: if [you will take] the left hand, then I will go to the right; or if [you depart] to the right hand, then I will go to the left.

Lot Chooses to Dwell in the Plain towards Sodom

(35) [10] And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, [even] as the garden of the LORD, like the land of Egypt, as you comes to Zoar. [11] Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. [12] Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched [his] tent toward Sodom. [13] But the men of Sodom [were] wicked and sinners before the LORD exceedingly. [14] And the LORD said to Abram, after that Lot was separated from him, Lift up now your eyes, and look from the place where you are northward, and southward, and eastward, and westward: [15] For all the land which you see, to you will I give it, and to your seed forever. [16] And I will make your seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall your seed also be numbered. [17] Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you. [18] Then Abram removed [his] tent, and came and dwelt in the plain of Mare, which is in Hebron, and built there an altar to the LORD.

Note: Lot had a short vision of current problems and solutions. Abraham had a long vision of faith in God. He was also rich and was willing to do whatever it took for peace in the family.

Genesis Chapter 14

14:1-16 ***Abram Rescues Lot and Sodom from the Five Kings***

(36) [1] And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; [2] [That these] made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. [3] All these were joined together in the valley of Siddim, which is the salt sea. [4] Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. [5] And in the fourteenth year came Chedorlaomer, and the kings that [were] with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, [6] And the Horites in their mount Seir, to Elparan, which is by the wilderness. [7] And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. [8] And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the valley of Siddim; [9] With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. [10] And the valley of Siddim [was full of] slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. [11] And they took all the goods of Sodom and Gomorrah, and all their food, and went their way. [12] And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

(37) [13] And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these [were] confederate with Abram. [14] And when Abram heard that his brother was taken captive, he armed his trained [servants], born in his own house, three hundred and eighteen, and pursued them to Dan. [15] And he divided himself against them, he and his servants, by night, and smote them, and pursued them to Hobah, which is on the left hand of Damascus. [16] And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

14:17-24 ***King and High Priest Melchizedek of Salem Blesses Abram***

(38) [17] And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that [were] with him, at the valley of Shaveh, which is the king's dale. [18] And melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. [19] And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth: [20] And blessed be the most high God, which has delivered your enemies into your hand. And he gave him tithes of all. [21] And the king of Sodom said to Abram, Give me the persons, and take the goods to yourself. [22] And Abram said to the king of Sodom, I have lift up my hand to the LORD, the most high God, the possessor of heaven and earth, [23] That I will not [take] from a thread even to a shoe latchet, and that I will not take anything that is yours, lest you should say, I have made Abram rich: [24] Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

[a] Psalm 110, Hebrews 7. This tithe is one-time for a special occasion.

Genesis Chapter 15:1-21

God's Covenant with Abram

(39) 1 After these things the word of the LORD came to Abram in a vision, saying, Fear not, Abram: I [am] your shield, [and] your exceedingly great reward. 2 And Abram said, Lord GOD, what will you give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me you have given no seed: and, look, one born in my house is my heir. 4 And, behold, the word of the LORD [came] to him, saying, This shall not be your heir; but he that shall come forth out of your own bowels shall be your heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if you be able to number them: and he said unto him, So shall your seed be. 6 And he believed in the LORD; and he counted it to him for righteousness. 7 And he said unto him, I [am] the LORD that brought you out of Ur of the Chaldees, to give you this land to inherit it. 8 And he said, Lord GOD, whereby shall I know that I shall inherit it? 9 And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 10 And he took to him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 11 And when the fowls came down upon the carcasses, Abram drove them away

Prophecies: 400 Years of Slavery and the Geographic Boundaries of the Promised Land

(40) 12 And when the sun was going down, a deep sleep fell upon Abram; and, look, a horror of great darkness fell upon him. 13 And he said to Abram, Know of a surety that your seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward they will come out with great substance. 15 And you shall go to your fathers in peace; you shall be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, To your seed I have given this land, from the river of Egypt to the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Genesis Chapter 16

16:1-16 *Abram's Concubine Hagar and 1st Son Ishmael*

(41) 1 Now Sarai Abram's wife bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said to Abram, Behold now, the LORD has restrained me from bearing: I pray you, go in to my maid; it may be that I may obtain children by her. And Abram listened to the voice of Sarai. 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. 4 And he went in to Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 5 And Sarai said to Abram, My wrong [be] upon you: I have given my maid into your bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and you. 6 But Abram said to Sarai, Behold, your maid is in your hand; do to her as it pleases you. And when Sarai dealt hardly with her, she fled from her face.

Genesis Chapter 16

The Angel Comforts Hagar

(42) [7] And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. [8] And he said, Hagar, Sarai's maid, **whence came you? and where will you go?** And she said, I flee from the face of my mistress Sarai. [9] And the angel of the LORD said unto her, **Return to your mistress, and submit yourself under her hands.** [10] And the angel of the LORD said unto her, **I will multiply your seed exceedingly, that it shall not be numbered for multitude.** [11] And the angel of the LORD said unto her, **Behold, you are with child, and shall bear a son, and shall call his name Ishmael; because the LORD has heard your affliction.** [12] **And he will be a wild man; his hand [will be] against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.** [13] And she called the name of the LORD that spoke to her, You God see me: for she said, Have I also here looked after him that sees me? [14] Wherefore the well was called Beerlahairoi; behold, [it is] between Kadesh and Bered. [15] And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. [16] And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Genesis Chapter 17

17:1-14 *Name Change to Abraham and Covenant of Circumcision*

(43) [1] And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be you perfect. [2] And I will make my covenant between me and you, and will multiply you exceedingly. [3] And Abram fell on his face: and God talked with him, saying, [4] As for me, behold, my covenant is with you, and you shall be a father of many nations. [5] Neither shall your name anymore be called Abram, but your name shall be Abraham; for a father of many nations I have made you. [6] And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come out of you. [7] And I will establish my covenant between me and you and your seed after you in their generations for an everlasting covenant, to be a God to you, and to your seed after you. [8] And I will give to you, and to your seed after you, the land wherein you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. [9] And God said to Abraham, You shall keep my covenant therefore, you, and your seed after you in their generations. [10] This is my covenant, which ye shall keep, between me and you and your seed after you; Every man child among you shall be circumcised. [11] And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you. [12] And he that is [a] eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of your seed. [13] He that is born in your house, and he that is bought with your money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. [14] And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken my covenant.

[a] (2000 BC) Male circumcised on the 8th day. The only time in life that the blood-clotting element prothrombin @ 100%.

Note: vs 1, 99 years where Abram waited 25 years.

Genesis Chapter 17

17:15-27 ***Name Change to Sarah and Promise of Isaac***

(44) 15 And God said unto Abraham, As for Sarai your wife, you shall not call her name Sarai, but Sarah [shall] her name [be]. 16 And I will bless her, and give you a son also of her: yes, I will bless her, and she shall be [a mother] of nations; kings of people shall be of her. 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall [a child] be born to him that is a hundred years old? and shall Sarah, that is ninety years old, bear? 18 And Abraham said to God, O that Ishmael might live before you!
19 And God said, Sarah your wife shall bear you a son indeed; and you shall call his name Isaac: and I will establish my covenant with him for an everlasting covenant, [and] with his seed after him. 20 And as for Ishmael, I have heard you: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21 But my covenant will I establish with Isaac, which Sarah shall bear to you at this set time in the next year. 22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. 24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.
25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.
26 In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Genesis Chapter 18

The Story of Lot (18-19)

18:1-15 ***Abraham Enthusiastically Serves 3 Visitors***

(45) 1 And the LORD appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, look, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favor in your sight, pass not away, I pray you, from your servant: 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as you have said. 6 And Abraham hastened into the tent to Sarah, and said, Make ready quickly three measures of fine meal, knead [it], and make cakes upon the hearth.
7 And Abraham ran to the herd, and fetched a calf tender and good, and gave [it] to a young man; and he hasted to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set [it] before them; and he stood by them under the tree, and they did eat.

Sarah's Unbelief Revealed

(46) 9 And they said unto him, Where is Sarah your wife? And he said, Behold, in the tent. 10 And he said, I will certainly return to you according to the time of life; and, look, Sarah your wife shall have a son. And Sarah heard [it] in the tent door, which was behind him. 11 Now Abraham and Sarah [were] old [and] well stricken in age; [and] it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the LORD said to Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?
14 Is anything too hard for the LORD? At the time appointed I will return to you, according to the time of life, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, No; but you did laugh.

Genesis Chapter 18

18:16-33 ***The 3 Angels have a Mission Concerning Lot***

(47) 16 And the men rose up from there, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the LORD said, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he has spoken of him. 20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not, I will know. 22 And the men turned their faces from there, and went toward Sodom: but Abraham stood yet before the LORD.

Abraham Bargains Over Sodom with the LORD *(1 of 3 angels), 50-45-40-30-20-10*

(48) 23 And Abraham drew near, and said, Will you also destroy the righteous with the wicked? 24 Peradventure there be **fifty** righteous within the city: will you also destroy and not spare the place for the fifty righteous that are therein? 25 That be far from you to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from you: Shall not the Judge of all the earth do right? 26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. 27 And Abraham answered and said, Behold now, I have taken upon me to speak to the LORD, which [am but] dust and ashes: 28 Peradventure there shall lack **five of the fifty** righteous: will you destroy all the city for [lack of] five? And he said, If I find there **forty and five**, I will not destroy [it]. 29 And he spoke to him yet again, and said, Peradventure there shall be **forty** found there. And he said, I will not do [it] for forty's sake. 30 And he said [to him], Oh let not the LORD be angry, and I will speak: Peradventure there shall **thirty** be found there. And he said, I will not do [it], if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak to the LORD: Peradventure there shall be **twenty** found there. And he said, I will not destroy [it] for twenty's sake. 32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure **ten** shall be found there. And he said, I will not destroy [it] for ten's sake. 33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned to his place.

Genesis Chapter 19 19:1-29

Two Visitors (Angels) go to Sodom to Visit Lot

(49) [1] And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; [2] And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, **No; but we will abide in the street all night.** [3] And he pressed upon them greatly; and they turned in to him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. [4] But before they lay down, the men of the city, [even] the men of Sodom, compassed the house round, both old and young, all the people from every quarter: [5] And they called to Lot, and said unto him, Where are the men which came in to you this night? bring them out to us, that we may know them. [6] And Lot went out at the door to them, and shut the door after him, [7] And said, I pray you, brethren, do not so wickedly. [8] Behold now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do ye to them as is good in your eyes: only to these men do nothing; for therefore came they under the shadow of my roof. [9] And they said, Stand back. And they said [again], This one [fellow] came in to sojourn, and he will needs be a judge: now will we deal worse with you, than with them. And they pressed sore upon the man, [even] Lot, and came near to break the door. [10] But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. [11] And they smote the men that [were] at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Rescue of Lot and His Family *(wife and 2 daughters);* ***his 2 sons-in-law prefer to stay in Sodom***

(50) [12] And the men said to Lot, **Have you here any besides? son in law, and your sons, and your daughters, and whatsoever you have in the city, bring them out of this place: [13] For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD has sent us to destroy it.** [14] And Lot went out, and spoke to his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked to his sons in law. [15] And when the morning arose, then the angels hastened Lot, saying, **Arise, take your wife, and your two daughters, which are here; lest you be consumed in the iniquity of the city.** [16] And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful to him: and they brought him forth, and set him outside the city. [17] And it came to pass, when they had brought them forth abroad, that he said, **Escape for your life; look not behind you, neither stay you in all the plain; escape to the mountain, lest you be consumed.**

Lot asks to Flee to Small City of Zoar

(51) [18] And Lot said to them, Oh, not so, my Lord: [19] Behold now, your servant has found grace in your sight, and you have magnified your mercy, which you have shown to me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: [20] Behold now, this city is near to flee to, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. [21] And he said unto him, See, I have accepted you concerning this thing also, that I will not overthrow this city, for the which you have spoken. [22] Haste you, escape thither; for I cannot do anything till you come thither. Therefore the name of the city was called Zoar. [23] The sun was risen upon the earth when Lot entered into Zoar.

Sodom and Gomorrah, and Lots' Wife Destroyed by Fire and Salt

(52) [24] Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; [25] And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. [26] But his wife looked back from behind him, and she became a pillar of salt. [27] And Abraham got up early in the morning to the place where he stood before the LORD: [28] And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, look, the smoke of the country went up as the smoke of a furnace. [29] And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

Genesis Chapter 19

19:30-38 ***Alcohol Assists Sin of Lot's 2 Daughters*** *(birth of Moabites and Ammonites)*

(53) 30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the firstborn said to the younger, Our father is old, and there is not a man in the earth to come in to us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the next day, that the firstborn said to the younger, Behold, I lay last night with my father: let us make him drink wine this night also; and go you in, [and] lie with him, that we may preserve seed of our father.
35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the [a] Moabites to this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of [a] Ammon to this day.

[a] Seeds of division planted in Genesis

Gen 16	Ishmael (12 tribes)	Abraham	Hagar (servant)	Sarah's unbelief – grew in faith
Gen 19	Moab & Ammon	Lot	alcohol & incest	2 daughter's unbelief
Gen 25	Esau	Isaac	twin Jacob (Israel)	Rebekah's Unbelief – grew in faith

Genesis Chapter 20:1-18 ***Abraham and Sarah deceive Abimelech*** *(sovereignty and mercy)*

(54) 1 And Abraham journeyed from there toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. 2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. 3 But God came to Abimelech in a dream by night, and said unto him, Behold, you [are but] a dead man, for the woman which you have taken; for she is a man's wife.
4 But Abimelech had not come near her: and he said, Lord, will you slay also a righteous nation? 5 Said he not to me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. 6 And God said unto him in a dream, Yes, I know that you did this in the integrity of your heart; for I also withheld you from sinning against me: therefore permitted I you not to touch her. 7 Now therefore restore the man [his] wife; for he is a prophet, and he shall pray for you, and you shall live: and if you restore [her] not, know you that you shall surely die, you, and all that are yours.

Abraham's ½ lie and Abimelech's rebuke to Abraham

(55) 8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. 9 Then Abimelech called Abraham, and said unto him, What have you done to us? and what have I offended you, that you have brought on me and on my kingdom a great sin? you have done deeds to me that ought not to be done. 10 And Abimelech said to Abraham, What saw you, that you have done this thing? 11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. 12 And yet indeed [she is] my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. 13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is your kindness which you shall show to me; at every place where we shall come, say of me, He is my brother.
14 And Abimelech took sheep, and oxen, and menservants, and women servants, and gave them to Abraham, and restored him Sarah his wife. 15 And Abimelech said, Behold, my land is before you: dwell where it pleases you. 16 And to Sarah he said, Behold, I have given your brother a thousand [pieces] of silver: behold, he is to you a covering of the eyes, to all that are with you, and with all [other]: thus she was reproved. 17 So Abraham prayed to God: and God healed Abimelech, and his wife, and his maidservants; and they bare [children]. 18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Genesis Chapter 21

21:1-21 ***Isaac is Born***

(56) 1 And the LORD visited Sarah as he had said, and the LORD did to Sarah as he had spoken.
2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born to him, whom Sarah bare to him, Isaac.
4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.
5 And Abraham was a hundred years old, when his son Isaac was born to him. 6 And Sarah said, God has made me to laugh, [so that] all that hear will laugh with me. 7 And she said, Who would have said to Abraham, that Sarah should have birthed children? for I have born [him] a son in his old age. 8 And the child grew, and was weaned: and Abraham made a great feast the [same] day that Isaac was weaned.

Hagar and Ishmael are cast out / God provides for and Blesses Hagar and Ishmael

(57) 9 And Sarah saw the son of Hagar the Egyptian, which she had born to Abraham, mocking.
10 Wherefore she said to Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, [even] with Isaac. 11 And the thing was very grievous in Abraham's sight because of his son. 12 And God said to Abraham, Let it not be grievous in your sight because of the lad, and because of your bondwoman; in all that Sarah has said to you, hearken to her voice; for in Isaac shall your seed be called. 13 And also of the son of the bondwoman will I make a nation, because he is your seed. 14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave [it] to Hagar, putting [it] on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. 15 And the water was spent in the bottle, and she cast the child under one of the shrubs. 16 And she went, and sat her down over against [him] a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against [him], and lifts up her voice, and wept. 17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, **What ails you, Hagar? fear not; for God has heard the voice of the lad where he is. 18 Arise, lift up the lad, and hold him in your hand; for I will make him a great nation.** 19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. 21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

21:22-34 ***Abraham's Covenant with Abimelech***

(58) 22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spoke to Abraham, saying, God is with you in all that you do : 23 Now therefore swear to me here by God that you will not deal falsely [a] with me, nor with my son, nor with my son's son: [but] according to the kindness that I have done to you, you shall do to me, and to the land wherein you have sojourned.
24 And Abraham said, I will swear. 25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. 26 And Abimelech said, I know not who has done this thing: neither did you tell me, neither yet heard I [of it], but today. 27 And Abraham took sheep and oxen, and gave them to Abimelech; and both of them made a covenant. 28 And Abraham set seven ewe lambs of the flock by themselves. 29 And Abimelech said to Abraham, What [mean] these seven ewe lambs which you have set by themselves? 30 And he said, For [these] seven ewe lambs shall you take of my hand, that they may be a witness to me, that I have digged this well. 31 Wherefore he called that place Beersheba; because there they swore both of them. 32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. 33 And [Abraham] planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God. 34 And Abraham sojourned in the Philistines' land many days.
[a] The covenant is for 3 generations. Abraham already knows of the 400 years of slavery from the vision in Genesis 15:1-21.

ISAAC 22:1-24:67

Genesis Chapter 22

22:1-24 ***Abraham's 3-day trip to make a Burnt Offering***

(59) [1] And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [here] I [am]. [2] And he said, Take now your son, your only [son] Isaac, whom you love, and get you into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you of. [3] And Abraham rose up early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went to the place of which God had told him. [4] Then on the third day Abraham lifted up his eyes, and saw the place afar off. [5] And Abraham said to his young men, Abide ye here with the donkey; and I and the lad will go yonder and worship, and come again to you.

***Abraham Prepares to offer his son** (6-10) **and the Offering is provided** (11-14)*

(60) [6] And Abraham took the wood of the burnt offering, and laid [it] upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. [7] And Isaac spoke to Abraham his father, and said, My father: and he said, Here [am] I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? [8] And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. [9] And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. [10] And Abraham stretched forth his hand, and took the knife to slay his son. [11] And the angel of the LORD called to him out of heaven, and said, Abraham, Abraham: and he said, Here [am] I. [12] And he said, Lay not your hand upon the lad, neither do you anything to him: for now I know that you fear God, seeing you have not withheld your son, your only [son] from me.
[13] And Abraham lifted up his eyes, and looked, and behold behind [him] a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son. [14] And Abraham called the name of that place **Jehovah-jireh**: as it is said [to] this day, In the mount of the LORD it shall be seen.

Blessing and multiplication were promised to the seed of Abraham

(61) [15] And the angel of the LORD called to Abraham out of heaven the second time, [16] And said, **By myself I have sworn, says the LORD, for because you have done this thing, and has not withheld your son, your only [son]: [17] That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is upon the sea shore; and your seed shall possess the gate of his enemies; [18] And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.**

Abraham returns to Beersheba

[19] So Abraham returned to his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. [20] And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she has also born children to your brother Nahor; [21] Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, [22] And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.
[23] And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. [24] And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Genesis Chapter 23

23:1-9 *Sarah's death and a lesson on financial management*

(62) [1] And Sarah was 127 years old: [these were] the years of the life of Sarah. [2] And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. [3] And Abraham stood up from before his dead, and spoke to the sons of Heth, saying, [4] I [am] a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight. [5] And the children of Heth answered Abraham, saying to him, [6] Hear us, my lord: you are a mighty prince among us: in the choice of our sepulchers bury your dead; none of us shall withhold from you his sepulcher, but that you may bury your dead. [7] And Abraham stood up, and bowed himself to the people of the land, [even] to the children of Heth. [8] And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar, [9] That he may give me the cave of Machpelah, which he has, which is in the end of his field; for as much money as it is worth he shall give it to me for a possession of a burying place among you.

23:10-20 *Purchase of burial land from the sons of Heth for 400 shekels*

(63) [10] And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, [even] of all that went in at the gate of his city, saying, [11] No, my lord, hear me: the field I give to you, and the cave that is therein, I give it to you; in the presence of the sons of my people I give it to you: bury your dead. [12] And Abraham bowed down himself before the people of the land. [13] And he spoke to Ephron in the audience of the people of the land, saying, But if you, I pray you, hear me: I will give you money for the field; take [it] of me, and I will bury my dead there. [14] And Ephron answered Abraham, saying to him, [15] My lord, hearken to me: the land [is worth] four hundred shekels of silver; what is that between me and you? bury therefore your dead. [16] And Abraham listened to Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current [money] with the merchant. [17] And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that [were] in the field, that [were] in all the borders round about, were made sure [18] To Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. [19] And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. [20] And the field, and the cave that is therein, were made sure to Abraham for a possession of a burying place by the sons of Heth.

24:1-67 *Abraham sends his lead servant for a wife*

(64) [1] And Abraham was old, [and] well stricken in age: and the LORD had blessed Abraham in all things.
[2] And Abraham said to his eldest servant of his house, that ruled over all that he had, Put, I pray you, your hand under my thigh: [3] And I will make you swear by the LORD, the God of heaven, and the God of the earth, that you shall not take a wife to my son of the daughters of the Canaanites, among whom I dwell: [4] But you shall go to my country, and to my kindred, and take a wife to my son Isaac. [5] And the servant said unto him, Peradventure the woman will not be willing to follow me to this land: must I needs bring your son again to the land from whence you came? [6] And Abraham said unto him, Beware you that you bring not my son thither again. [7] the LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spoke to me, and that swore to me, saying, To your seed will I give this land; he shall send his angel before you, and you shall take a wife to my son from there.
[8] And if the woman will not be willing to follow you, then you shall be clear from this my oath: only bring not my son thither again. [9] And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

The servant prays for the wife

(65) [10] And the servant took ten camels of the camels of his master, and departed; for all the goods of his master [were] in his hand: and he arose, and went to mesopotamia, to the city of Nahor. [11] And he made his camels to kneel down outside the city by a well of water at the time of the evening, [even] the time that women go out to draw [water]. [12] And he said, O LORD God of my master Abraham, I pray you, send me good speed this day, and show kindness to my master Abraham. [13] Behold, I stand [here] by the well of water; and the daughters of the men of the city come out to draw water: [14] And let it come to pass, that the damsel to whom I shall say, Let down your pitcher, I pray you, that I may drink; and she shall say, Drink, and I will give your camels drink also: [let the same be] she [that] you have appointed for your servant Isaac; and thereby shall I know that you have showed kindness to my master.

Rebekah serves Abraham's servant – the answer to his prayer

(66) [15] And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.
[16] And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. [17] And the servant ran to meet her, and said, Let me, I pray you, drink a little water of your pitcher. [18] And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. [19] And when she had done giving him drink, she said, I will draw [water] for your camels also, until they have done drinking. [20] And she hasted, and emptied her pitcher into the trough, and ran again to the well to draw [water], and drew for all his camels.
[21] And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. [22] And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten [shekels] weight of gold;
[23] And said, Whose daughter are you? tell me, I pray you: is there room [in] your father's house for us to lodge in? [24] And she said unto him, I [am] the daughter of Bethuel the son of Milcah, which she bare to Nahor. [25] She said moreover to him, We have both straw and provender enough, and room to lodge in.
[26] And the man bowed down his head, and worshipped the LORD. [27] And he said, Blessed [be] the LORD God of my master Abraham, who has not left destitute my master of his mercy and his truth: I [being] in the way, the LORD led me to the house of my master's brethren. [28] And the damsel ran, and told [them of] her mother's house these things.

Rebekah's brother Laban favors Abraham's servant

(67) [29] And Rebekah had a brother, and his name was Laban: and Laban ran out to the man, to the well.
[30] And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spoke the man to me; that he came to the man; and, behold, he stood by the camels at the well. [31] And he said, Come in, you blessed of the LORD; wherefore stand you outside? for I have prepared the house, and room for the camels.

The servant tells his story

(68) [32] And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that [were] with him. [33] And there was set [food] before him to eat: but he said, I will not eat, until I have told my errand. And he said, Speak on. [34] And he said, I [am] Abraham's servant. [35] And the LORD has blessed my master greatly; and he is become great: and he has given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and donkeys. [36] And Sarah my master's wife bare a son to my master when she was old: and to him has he given all that he has. [37] And my master made me swear, saying, You shall not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: [38] But you shall go to my father's house, and to my kindred, and take a wife to my son. [39] And I said to my master, Peradventure the woman will not follow me. [40] And he said to me, the LORD, before whom I walk, will send his angel with you, and prosper your way; and you shall take a wife for my son of my kindred, and of my father's house: [41] Then shall you be clear from [this] my oath, when you comes to my kindred; and if they give not you [one], you shall be clear from my oath. [42] And I came this day to the well, and said, O LORD God of my master Abraham, if now you do prosper my way which I go: [43] Behold, I stand by the well of water; and it shall come to pass, that when the virgin comes forth to draw [water], and I say to her, Give me, I pray you, a little water of your pitcher to drink; [44] And she say to me, Both drink you, and I will also draw for your camels: [let] the same [be] the woman whom the LORD has appointed out for my master's son. [45] And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down to the well, and drew [water]: and I said unto her, Let me drink, I pray you. [46] And she made haste, and let down her pitcher from her [shoulder], and said, Drink, and I will give your camels drink also: so I drank, and she made the camels drink also. [47] And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare to him: and I put the earring upon her face, and the bracelets upon her hands. [48] And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter to his son. [49] And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Rebekah is given over to the servant

(69) [50] Then Laban and Bethuel answered and said, The thing proceeds from the LORD: we cannot speak to you bad or good. [51] Behold, Rebekah is before you, take [her], and go, and let her be your master's son's wife, as the LORD has spoken. [52] And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, [bowing himself] to the earth. [53] And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. [54] And they did eat and drink, he and the men that [were] with him, and tarried all night; and they rose up in the morning, and he said, Send me away to my master. [55] And her brother and her mother said, Let the damsel abide with us [a few] days, at the least ten; after that she shall go. [56] And he said to them, Hinder me not, seeing the LORD has prospered my way; send me away that I may go to my master. [57] And they said, We will call the damsel, and enquire at her mouth. [58] And they called Rebekah, and said unto her, Will you go with this man? And she said, I will go. [59] And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. [60] And they blessed Rebekah, and said unto her, You are our sister, be you [the mother] of thousands of millions, and let your seed possess the gate of those which hate them.

(70) [61] And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. [62] And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. [63] And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels [were] coming. [64] And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. [65] For she had said to the servant, What man is this that walks in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself. [66] And the servant told Isaac all things that he had done. [67] And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's [death].

Genesis Chapter 25

25:1-18 *Abraham marries Keturah, has children, and dies*

(71) 1 Then again Abraham took a wife, and her name was Keturah. 2 And she bare him Zimran, and
Jokshan, and medan, and Midian, and Ishbak, and Shuah. 3 And Jokshan begat Sheba, and Dedan. And
the sons of Dedan were Asshurim, and Letushim, and Leummim. 4 And the sons of Midian; Ephah, and
Epher, and Hanoch, and Abida, and Eldaah. All these [were] the children of Keturah. 5 And Abraham gave
all that he had to Isaac. 6 But to the sons of the concubines, which Abraham had, Abraham gave gifts,
and sent them away from Isaac his son, while he yet lived, eastward, to the east country. 7 And these are
the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.
8 Then Abraham gave up the spirit, and died in a good old age, an old man, and full [of years]; and was
gathered to his people. 9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field
of Ephron the son of Zohar the Hittite, which is before Mamre; 10 The field which Abraham purchased of
the sons of Heth: there was Abraham buried, and Sarah his wife. 11 And it came to pass after the death of
Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi. 12 Now these are the
generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare to Abraham:
13 And these are the names of the sons of Ishmael, by their names, according to their generations: the
firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, 14 And Mishma, and Dumah, and
Massa, 15 Hadar, and Tema, Jetur, Naphish, and Kedemah: 16 These are the sons of Ishmael, and these
are their names, by their towns, and by their castles; twelve princes according to their nations.
17 And these are the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up
the spirit and died; and was gathered to his people. 18 And they dwelt from Havilah to Shur, that is before
Egypt, as you go toward Assyria: [and] he died in the presence of all his brethren.

25:19-34 *Rebekah has Esau and Jacob*

(72) 19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: 20 And Isaac was
forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister
to Laban the Syrian. 21 And Isaac entreated the LORD for his wife, because she was barren: and the
LORD was entreated of him, and Rebekah his wife conceived. 22 And the children struggled together
within her; and she said, If [it be] so, why [am] I thus? And she went to enquire of the LORD. 23 And the
LORD said unto her, Two nations are in your womb, and two manner of people shall be separated from
your bowels; and [the one] people shall be stronger than [the other] people; and the elder shall serve the
younger. 24 And when her days to be delivered were fulfilled, behold, [there were] twins in her womb.
25 And the first came out red, all over like a hairy garment; and they called his name Esau. 26 And after
that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and
Isaac was threescore years old when she bare them.

Esau sells his birthright to Jacob for a bowl of red stew *(Hebrews 12:14-17)*

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man,
dwelling in tents. 28 And Isaac loved Esau, because he did eat of [his] venison: but Rebekah loved Jacob.
29 And Jacob sod pottage: and Esau came from the field, and he was faint: 30 And Esau said to Jacob,
Feed me, I pray you, with that same red [pottage]; for I [am] faint: therefore was his name called Edom.
31 And Jacob said, Sell me this day your birthright. 32 And Esau said, Behold, I [am] at the point to die:
and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he swore to
him: and he sold his birthright to Jacob. 34 Then Jacob gave Esau bread and pottage of lentils; and he did
eat and drink, and rose up, and went his way: thus Esau despised [his] birthright.

Genesis Chapter 26:1-35

Isaac and Rebekah deceive Abimelech at Gerar

(73) 1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines to Gerar. 2 And the LORD appeared to him, and said, Go not down into Egypt; dwell in the land which I shall tell you of: 3 Sojourn in this land, and I will be with you, and will bless you; for to you, and to your seed, I will give all these countries, and I will perform the oath which I swore to Abraham your father; 4 And I will make your seed to multiply as the stars of heaven, and will give to your seed all these countries; and in your seed shall all the nations of the earth be blessed; 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. 6 And Isaac dwelt in Gerar: 7 And the men of the place asked [him] of his wife; and he said, She is my sister: for he feared to say, [She is] my wife; lest, [said he], the men of the place should kill me for Rebekah; because she was fair to look upon. 8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. 9 And Abimelech called Isaac, and said, Behold, of a surety she is your wife: and how said you, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. 10 And Abimelech said, What is this you have done to us? one of the people might lightly have lien with your wife, and you should have brought guiltiness upon us. 11 And Abimelech charged all [his] people, saying, He that touches this man or his wife shall surely be put to death. 12 Then Isaac sowed in that land, and received in the same year a hundredfold: and the LORD blessed him. 13 And the man waxed great, and went forward, and grew until he became very great: 14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. 15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. 16 And Abimelech said to Isaac, Go from us; for you are much mightier than we.

Isaac digs 4 wells, moves to Beersheba where the LORD appears to him, and builds an altar

(74) 17 And Isaac departed there, and pitched his tent in the valley of Gerar, and dwelt there.
18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19 And Isaac's servants digged in the valley, and found there a well of springing water. 20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him. 21 And they digged another well, and strove for that also: and he called the name of it Sitnah. 22 And he removed from there, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD has made room for us, and we shall be fruitful in the land. 23 And he went up from there to Beersheba. 24 And the LORD appeared to him the same night, and said, I [am] the God of Abraham your father: fear not, for I [am] with you, and will bless you, and multiply your seed for my servant Abraham's sake. 25 And he built an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Abimelech and Isaac make a peace covenant at Beersheba

(75) 26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. 27 And Isaac said to them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? 28 And they said, We saw certainly that the LORD was with you: and we said, Let there be now an oath between us, [even] between us and you, and let us make a covenant with you;
29 That you will do us no hurt, as we have not touched you, and as we have done to you nothing but good, and have sent you away in peace: you are now the blessed of the LORD. 30 And he made them a feast, and they did eat and drink. 31 And they rose up early in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace. 32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. 33 And he called it Sheba: therefore the name of the city is Beersheba to this day.
34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: 35 Which were a grief of mind to Isaac and to Rebekah.

Genesis Chapter 27

27:1-46 *Isaac's desire to bless Esau*

(76) [1] And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, [here am] I.
[2] And he said, Behold now, I am old, I know not the day of my death: [3] Now therefore take, I pray you, your weapons, your quiver and your bow, and go out to the field, and take me [some] venison;
[4] And make me savory meat, such as I love, and bring [it] to me, that I may eat; that my soul may bless you before I die.

Rebekah and Jacob deceive Isaac

(77) [5] And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt [for] venison, [and] to bring [it]. [6] And Rebekah spoke to Jacob her son, saying, Behold, I heard your father speak to Esau your brother, saying, [7] Bring me venison, and make me savory meat, that I may eat, and bless you before the LORD before my death. [8] Now therefore, my son, obey my voice according to that which I command you. [9] Go now to the flock, and fetch me from there two good kids of the goats; and I will make them savory meat for your father, such as he loves: [10] And you shall bring [it] to your father, that he may eat, and that he may bless you before his death. [11] And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I [am] a smooth man: [12] My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.
[13] And his mother said unto him, Upon me [be] your curse, my son: only obey my voice, and go fetch me them. [14] And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. [15] And Rebekah took goodly raiment of her eldest son Esau, which [were] with her in the house, and put them upon Jacob her younger son: [16] And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: [17] And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob. [18] And he came to his father, and said, My father: and he said, Here [am] I; who are you, my son? [19] And Jacob said to his father, I [am] Esau your firstborn; I have done according as you bade me: arise, I pray you, sit and eat of my venison, that your soul may bless me. [20] And Isaac said to his son, How [is it] that you have found [it] so quickly, my son? And he said, Because the LORD your God brought [it] to me. [21] And Isaac said to Jacob, Come near, I pray you, that I may feel you, my son, whether you [be] my very son Esau or not. [22] And Jacob went near to Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. [23] And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. [24] And he said, [Are] you my very son Esau? And he said, I [am]. [25] And he said, Bring [it] near to me, and I will eat of my son's venison, that my soul may bless you. And he brought [it] near to him, and he did eat: and he brought him wine, and he drank. [26] And his father Isaac said unto him, Come near now, and kiss me, my son. [27] And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD has blessed:

Genesis Chapter 27

***Isaac blesses Jacob** (28-29); **then Esau** (30-40) Hebrews 1:20)*

(78) [28] Therefore God give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: [29] Let people serve you, and nations bow down to you: be lord over your brethren, and let your mother's sons bow down to you: cursed [be] everyone that curses you, and blessed [be] he that blesses you. [30] And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. [31] And he also had made savory meat, and brought it to his father, and said to his father, Let my father arise, and eat of his son's venison, that your soul may bless me. [32] And Isaac his father said unto him, Who are you? And he said, I [am] your son, your firstborn Esau. [33] And Isaac trembled very exceedingly, and said, Who? where is he that has taken venison, and brought [it] me, and I have eaten of all before you came, and have blessed him? yes, [and] he shall be blessed. [34] And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said to his father, Bless me, [even] me also, O my father. [35] And he said, Your brother came with subtlety, and has taken away your blessing. [36] And he said, Is not he rightly named Jacob? for he has supplanted me these two times: he took away my birthright; and, behold, now he has taken away my blessing. And he said, Have you not reserved a blessing for me? [37] And Isaac answered and said to Esau, Behold, I have made him your lord, and all his brethren I have given to him for servants; and with corn and wine I have sustained him: and what shall I do now to you, my son? [38] And Esau said to his father, Have you but one blessing, my father? bless me, [even] me also, O my father. And Esau lifted up his voice, and wept. [39] And Isaac his father answered and said unto him, Behold, your dwelling shall be the fatness of the earth, and of the dew of heaven from above; [40] And by your sword shall you live, and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck.

Rebekah commands Jacob to flee to Laban, her brother – then requests Isaac's support

(79) [41] And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. [42] And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, your brother Esau, as concerning you, does comfort himself, [purposing] to kill you. [43] Now therefore, my son, obey my voice; and arise, flee you to Laban my brother to Haran; [44] And tarry with him a few days, until your brother's fury turn away; [45] Until your brother's anger turn away from you, and he forget [that] which you have done to him: then I will send, and fetch you from there: why should I be deprived also of you both in one day? [46] And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these [which are] of the daughters of the land, what good shall my life do me?

Genesis Chapter 28

28:1-9 ***Isaac sends Jacob to Laban***

(80) [1] And Isaac called Jacob, and blessed him, and charged him, and said unto him, You shall not take a wife of the daughters of Canaan. [2] Arise, go to Padanaram, to the house of Bethuel your mother's father; and take you a wife from there of the daughters of Laban your mother's brother. [3] And God Almighty bless you, and make you fruitful, and multiply you, that you may be a multitude of people; [4] And give you the blessing of Abraham, to you, and to your seed with you; that you may inherit the land wherein you are a stranger, which God gave to Abraham. [5] And Isaac sent away Jacob: and he went to Padanaram to Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. [6] When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from there; and that as he blessed him he gave him a charge, saying, You shall not take a wife of the daughters of Canaan; [7] And that Jacob obeyed his father and his mother, and was gone to Padanaram; [8] And Esau seeing that the daughters of Canaan pleased not Isaac his father; [9] Then went Esau to Ishmael, and took to the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

Genesis Chapter 28

28:10-22 ***Jacob Dreams of a Ladder to Heaven at Beth-el***

(81) 10 And Jacob went out from Beersheba, and went toward Haran. 11 And he lighted upon a certain
place, and tarried there all night, because the sun was set; and he took of the stones of that place, and
put [them for] his pillows, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder
set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and
descending on it. 13 And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham
your father, and the God of Isaac: the land whereon you lie, to you will I give it, and to your seed;
14 And your seed shall be as the dust of the earth, and you shall spread abroad to the west, and to the
east, and to the north, and to the south: and in you and in your seed shall all the families of the earth be
blessed. 15 And, behold, I [am] with you, and will keep you in all [places] where you goes, and will bring
you again into this land; for I will not leave you, until I have done [that] which I have spoken to you of.
16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew [it] not.
17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and
this is the gate of heaven. 18 And Jacob rose up early in the morning, and took the stone that he had put
[for] his pillows, and set it up [for] a pillar, and poured oil upon the top of it. 19 And he called the name of
that place Bethel: but the name of that city [was called] Luz at the first. 20 And Jacob vowed a vow,
saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and
raiment to put on, 21 So that I come again to my father's house in peace; then shall the LORD be my
God: 22 And this stone, which I have set [for] a pillar, shall be God's house: and of all that you shall give
me I will surely give the tenth to you.

Genesis Chapter 29

29:1-14 ***Jacob meets Rachael at the Well of Haran***

(82) 1 Then Jacob [a] went on his journey, and came into the land of the people of the east. 2 And he
looked, and behold a well in the field, and, look, there [were] three flocks of sheep lying by it; for out of
that well they watered the flocks: and a great stone was upon the well's mouth. 3 And thither were all the
flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the
stone again upon the well's mouth in his place. 4 And Jacob said to them, My brethren, whence [be] ye?
And they said, Of Haran are we. 5 And he said to them, Know ye Laban the son of Nahor? And they said,
We know [him]. 6 And he said to them, [Is] he well? And they said, [He is] well: and, behold, Rachel his
daughter comes with the sheep. 7 And he said, Look, [it is] yet high day, neither [is it] time that the
cattle should be gathered together: water ye the sheep, and go [and] feed them. 8 And they said, We
cannot, until all the flocks be gathered together, and [till] they roll the stone from the well's mouth; then
we water the sheep. 9 And while he yet spoke with them, Rachel came with her father's sheep: for she
kept them. 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother,
and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's
mouth, and watered the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his
voice, and wept. 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's
son: and she ran and told her father. 13 And it came to pass, when Laban heard the tidings of Jacob his
sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house.
And he told Laban all these things. 14 And Laban said unto him, Surely you are my bone and my flesh.
And he abode with him the space of a month.

[a] As his father, Isaac commanded him in 28:1-4.

Genesis Chapter 29

29:15-30 ***Jacob Works for Rachael 14 Years, Marries Leah, then Rachael***

(83) 15 And Laban said to Jacob, Because you are my brother, should you therefore serve me for nothing? tell me, what [shall] your wages [be]? 16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well-favored. 18 And Jacob loved Rachel; and said, I will serve you seven years for Rachel your younger daughter. 19 And Laban said, [It is] better that I give her to you, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed to him [but] a few days, for the love he had to her. 21 And Jacob said to Laban, Give [me] my wife, for my days are fulfilled, that I may go in to her. 22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her. 24 And Laban gave to his daughter Leah Zilpah his maid [for] a handmaid. 25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this you have done to me? did not I serve with you for Rachel? wherefore then have you beguiled me? 26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. 27 Fulfill her week, and we will give you this also for the service which you shall serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. 30 And he went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

29:31-35 ***The First Four Sons of Jacob by Leah***

(84) 31 And when the LORD saw that [a] Leah was hated, he opened her womb: but Rachel was barren. 32 And Leah conceived, and bare a son, and she called his name **Reuben**: for she said, Surely the LORD has looked upon my affliction; now therefore my husband will love me. 33 And she conceived again, and bare a son; and said, Because the LORD has heard that I was hated, he has therefore given me this [son] also: and she called his name **Simeon.** 34 And she conceived again, and bare a son; and said, Now this time will my husband be joined to me, because I have born him three sons: therefore was his name called **Levi**. 35 And she conceived again, and bare a son: and she said, [b] Now will I praise the LORD: therefore she called his name **Judah**; and left bearing.

[a] Hated by Jacob in the sense of a lesser love. Similar to how God hated Esau.
[b] God blessed Leah greatly as she bore the seed of the messiah. The first wife was God honored the most.

Genesis Chapter 30

30:1-24 ***Jacob has 4 more sons; of Rachael and Leah's handmaids***

(85) 1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said to Jacob, Give me children, or else I die. 2 And Jacob's anger was kindled against Rachel: and he said, [Am] I in God's stead, who has withheld from you the fruit of the womb? 3 And she said, Behold my maid Bilhah, go in to her; and she shall bear upon my knees, that I may also have children by her. 4 And she gave him Bilhah her handmaid to wife: and Jacob went in to her. 5 And Bilhah conceived, and bare Jacob a son. 6 And Rachel said, God has judged me, and has also heard my voice, and has given me a son: therefore called she his name Dan. 7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son. 8 And Rachel said, With great wrestlings I have wrestled with my sister, and I have prevailed: and she called his name Naphtali. 9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. 10 And Zilpah Leah's maid bare Jacob a son. 11 And Leah said, A troop comes: and she called his name Gad. 12 And Zilpah Leah's maid bare Jacob a second son. 13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Rachael Bargains with Leah over Jacob *(3 children of Leah and 1 of Rachael)*

(86) 14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, Give me, I pray you, of your son's mandrakes. 15 And she said unto her, [Is it] a small matter that you have taken my husband? and would you take away my son's mandrakes also? And Rachel said, Therefore he shall lie with you to night for your son's mandrakes. 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, You must come in to me; for surely I have hired you with my son's mandrakes. And he lay with her that night. 17 And God listened to Leah, and she conceived, and bare Jacob the fifth son. 18 And Leah said, God has given me my hire, because I have given my maiden to my husband: and she called his name Issachar. 19 And Leah conceived again, and bare Jacob the sixth son. 20 And Leah said, God has endued me [with] a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. 21 And afterwards she bare a daughter, and called her name Dinah. 22 And God remembered Rachel, and God listened to her, and opened her womb. 23 And she conceived, and bare a son; and said, God has taken away my reproach: 24 And she called his name Joseph; and said, the LORD shall add to me another son.

30:25-43 ***Jacob Bargains with Laban for Flocks and to depart***

(87) 25 And it came to pass, when Rachel had born Joseph, that Jacob said to Laban, Send me away, that I may go to my own place, and to my country. 26 Give [me] my wives and my children, for whom I have served you, and let me go: for you know my service which I have done you. 27 And Laban said unto him, I pray you, if I have found favor in your eyes, [tarry: for] I have learned by experience that the LORD has blessed me for your sake. 28 And he said, Appoint me your wages, and I will give [it]. 29 And he said unto him, You know how I have served you, and how your cattle was with me. 30 For [it was] little which you had before I [came], and it is [now] increased to a multitude; and the LORD has blessed you since my coming: and now when shall I provide for my own house also? 31 And he said, What shall I give you? And Jacob said, You shall not give me anything: if you will do this thing for me, I will again feed [and] keep your flock: 32 I will pass through all your flock today, removing from there all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and [of such] shall be my hire. 33 So shall my righteousness answer for me in time to come, when it shall come for my hire before your face: everyone that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. 34 And Laban said, Behold, I would it might be according to your word. 35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, [and] everyone that had [some] white in it, and all the brown among the sheep, and gave them into the hand of his sons. 36 And he set three days' journey between himself and Jacob: and Jacob fed the rest of Laban's flocks.

Genesis Chapter 30

Jacob's wisdom from above with animal husbandry *(cattle drinking water)*

(88) 37 And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which was in the rods. 38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. 39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. 40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not to Laban's cattle. 41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. 42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. 43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and donkeys.

Genesis Chapter 31

31:1-55 ***Jacob Flees from Laban, who is only concerned for personal gain***

(89) 1 And he heard the words of Laban's sons, saying, Jacob has taken away all that was our father's; and of [that] which was our father's has he gotten all this glory. 2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. 3 And the LORD said to Jacob, Return to the land of your fathers, and to your kindred; and I will be with you. 4 And Jacob sent and called Rachel and Leah to the field to his flock, 5 And said to them, I see your father's countenance, that it is not toward me as before; but the God of my father has been with me. 6 And ye know that with all my power I have served your father. 7 And your father has deceived me, and changed my wages ten times; but God permitted him not to hurt me. 8 If he said thus, The speckled shall be your wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be your hire; then bare all the cattle ringstraked.
9 Thus God has taken away the cattle of your father, and given them to me. 10 And it came to pass at the time that the cattle conceived, that I lifted up my eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle [were] ringstraked, speckled, and grisled. 11 And the angel of God spoke to me in a dream, [saying], **Jacob:** And I said, Here [am] I. 12 And he said, **Lift up now your eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban does to you. 13 I [am] the God of Bethel, where you anointed the pillar, [and] where you vowed a vow to me: now arise, get you out from this land, and return to the land of your kindred.** 14 And Rachel and Leah answered and said unto him, [Is there] yet any portion or inheritance for us in our father's house? 15 Are we not counted of him strangers? for he has sold us, and has quite devoured also our money. 16 For all the riches which God has taken from our father, that is ours, and our children's: now then, whatsoever God has said to you, do.

Jacob returns to Isaac in Canaan / God rebukes Laban *(father of Rachael and Leah)*

(90) 17 Then Jacob rose up, and set his sons and his wives upon camels; 18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. 19 And Laban went to shear his sheep: and Rachel had stolen the images that [were] her father's. 20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. 21 So he fled with all that he had; and he rose up, and passed over the river, and set his face [toward] the mount Gilead. 22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. 24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that you speak not to Jacob either good or bad.

Laban catches up to Jacob

(91) 25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. 26 And Laban said to Jacob, What have you done, that you have stolen away unawares to me, and carried away my daughters, as captives [taken] with the sword? 27 Wherefore did you flee away secretly, and steal away from me; and did not tell me, that I might have sent you away with mirth, and with songs, with tambourine, and with harp? 28 And has not permitted me to kiss my sons and my daughters? you have now done foolishly in [so] doing. 29 It is in the power of my hand to do you hurt: but the God of your father spoke to me last night, saying, Take you heed that you speak not to Jacob either good or bad. 30 And now, [though] you would needs be gone, because you sore longed after your father's house, [yet] wherefore have you stolen my gods? 31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure you would take by force your daughters from me. 32 With whomsoever you find your gods, let him not live: before our brethren discern you what is yours with me, and take [it] to you. For Jacob knew not that Rachel had stolen them. 33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. 34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. 35 And she said unto her father, Let it not displease my lord that I cannot rise up before you; for the custom of women is upon me. And he searched, but found not the images.

Jacob argues with Laban

(92) 36 And Jacob was angry, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that you have so hotly pursued after me? 37 Whereas you have searched all my stuff, what have you found of all your household stuff? set [it] here before my brethren and your brethren, that they may judge between us both. 38 This twenty years [have] I [been] with you; your ewes and your she-goats have not cast their young, and the rams of your flock I have not eaten. 39 That which was torn [of beasts] I brought not to you; I bare the loss of it; of my hand did you require it, [whether] stolen by day, or stolen by night. 40 [Thus] I was; in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes. 41 Thus I have been twenty years in your house; I served you fourteen years for your two daughters, and six years for your cattle: and you have changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely you had sent me away now empty. God has seen my affliction and the labor of my hands, and rebuked [you] last night.

Laban and Jacob make a covenant for peace

(93) 43 And Laban answered and said to Jacob, [These] daughters are my daughters, and [these] children are my children, and [these] cattle are my cattle, and all that you see is mine: and what can I do this day to these my daughters, or to their children which they have born? 44 Now therefore come you, let us make a covenant, I and you; and let it be for a witness between me and you. 45 And Jacob took a stone, and set it up [for] a pillar. 46 And Jacob said to his brethren, Gather stones; and they took stones, and made a heap: and they did eat there upon the heap. 47 And Laban called it Jegarsahadutha: but Jacob called it Galeed. 48 And Laban said, This heap is a witness between me and you this day. Therefore was the name of it called Galeed; 49 And Mizpah; for he said, the LORD watch between me and you, when we are absent one from another. 50 If you shall afflict my daughters, or if you shall take [other] wives beside my daughters, no man is with us; see, God is witness between me and you. 51 And Laban said to Jacob, Behold this heap, and behold [this] pillar, which I have cast between me and you; 52 This heap [be] witness, and [this] pillar [be] witness, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar to me, for harm. 53 The God of Abraham, and the God of Nahor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac. 54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. 55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned to his place.

Genesis Chapter 32

32:1-32 ***Jacob Prepares to Meet Esau***

(94) 1 And Jacob went on his way, and the angels of God met him. 2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. 3 And Jacob sent messengers before him to Esau his brother to the land of Seir, the country of Edom. 4 And he commanded them, saying, Thus shall ye speak to my lord Esau; Your servant Jacob says thus, I have sojourned with Laban, and stayed there until now: 5 And I have oxen, and donkeys, flocks, and menservants, and women servants: and I have sent to tell my lord, that I may find grace in your sight. 6 And the messengers returned to Jacob, saying, We came to your brother Esau, and also he comes to meet you, and four hundred men with him. 7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; 8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. 9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which said to me, Return to your country, and to your kindred, and I will deal well with you: 10 I am not worthy of the least of all the mercies, and of all the truth, which you have showed to your servant; for with my staff I passed over this Jordan; and now I am become two bands. 11 Deliver me, I pray you, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, [and] the mother with the children. 12 And you said, I will surely do you good, and make your seed as the sand of the sea, which cannot be numbered for multitude. 13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, 15 Thirty milch camels with their colts, forty cows, and ten bulls, twenty she donkeys, and ten foals. 16 And he delivered them into the hand of his servants, every drove by themselves; and said to his servants, Pass over before me, and put a space between drove and drove. 17 And he commanded the foremost, saying, When Esau my brother meets you, and asks you, saying, Whose are you? and where go you? and whose are these before you? 18 Then you shall say, [They be] your servant Jacob's; it is a present sent to my lord Esau: and, behold, also he is behind us. 19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak to Esau, when ye find him. 20 And say ye moreover, Behold, your servant Jacob is behind us. For he said, I will appease him with the present that goes before me, and afterward I will see his face; peradventure he will accept of me. 21 So went the present over before him: and himself lodged that night in the company.

Jacob wrestles with an angel all night for a blessing

22 And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok. 23 And he took them, and sent them over the brook, and sent over that he had. 24 And [a] Jacob was left alone; and there wrestled a man with him until the breaking of the day. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. 26 And he said, **Let me go, for the day breaks**. And he said, I will not let you go, except you bless me.

The angel and Jacob exchange name requests

27 And he said unto him, **What is your name?** And he said, Jacob. 28 And he said, **Your name shall be called no more Jacob, but Israel: for as a prince have you power with God and with men, and has prevailed.** 29 And Jacob asked [him], and said, Tell [me], I pray you, your name. And he said, **Wherefore is it [that] you do ask after my name?** And he blessed him there. 30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. 31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. 32 Therefore the children of Israel eat not [of] the sinew which shrank, which is upon the hollow of the thigh, to this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

[a] Jacob is 97 yrs old and wrestles angel of the LORD Hosea 12:3-6. Penuel – face of God. 1 Jn 2:12-14, Romans 6. This is the first use of the name Israel, which is in Hebrew, Prince of God.

Genesis Chapter 33

33:1-20 *Jacob and Esau meet*

(95) 1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. Then he divided the children to Leah, and to Rachel, and to the two handmaids. 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. 3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. 5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with you? And he said, The children which God has graciously given your servant. 6 Then the handmaidens came near, they and their children, and they bowed themselves. 7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. 8 And he said, What [mean] you by all this drove which I met? And he said, [These are] to find grace in the sight of my lord. 9 And Esau said, I have enough, my brother; keep that you have to yourself. 10 And Jacob said, No, I pray you, if now I have found grace in your sight, then receive my present at my hand: for therefore I have seen your face, as though I had seen the face of God, and you was pleased with me. 11 Take, I pray you, my blessing that is brought to you; because God has dealt graciously with me, and because I have enough. And he urged him, and he took [it]. 12 And he said, Let us take our journey, and let us go, and I will go before you. 13 And he said unto him, My lord knows that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. 14 Let my lord, I pray you, pass over before his servant: and I will lead on softly, according as the cattle that goes before me and the children be able to endure, until I come to my lord to Seir. 15 And Esau said, Let me now leave with you [some] of the folk that are with me. [a] And he said, What needs it? let me find grace in the sight of my lord.

[a] Jacob's response to Esau's offer is that his men left to protect Jacob are not needed and his favor is sufficient.

Jacob and Esau depart / Jacob worships God

(96) 16 So Esau returned that day on his way to Seir. 17 And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth. 18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. 19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. 20 And he erected there an altar, and called it [a] El-elohe-Israel.

[a] Translated from Hebrew 'the mighty God of Israel"

Genesis Chapter 34

34:1-31 *Jacob's Daughter Dinah Loses her Virginity to Shechem*

(97) 1 And Dinah the daughter of Leah, which she bare to Jacob, went out to see the daughters of the land. 2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. 3 And his soul clave to Dinah the daughter of Jacob, and he loved the damsel, and spoke kindly to the damsel. 4 And Shechem spoke to his father Hamor, saying, Get me this damsel to wife. 5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

Shechem Requests to Marry Dinah

(98) 6 And Hamor the father of Shechem went out to Jacob to commune with him. 7 And the sons of Jacob came out of the field when they heard [it]: and the men were grieved, and they were very angry, because he had worked folly in Israel in lying with Jacob's daughter; which thing ought not to be done.
8 And Hamor communed with them, saying, The soul of my son Shechem longs for your daughter: I pray you give her him to wife. 9 And make ye marriages with us, [and] give your daughters to us, and take our daughters to you. 10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. 11 And Shechem said unto her father and to her brethren, Let me find grace in your eyes, and what ye shall say to me I will give. 12 Ask me never so much dowry and gift, and I will give according as ye shall say to me: but give me the damsel to wife. 13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: 14 And they said to them, We cannot do this thing, to give our sister to one that is uncircumcised; for that [were] a reproach to us: 15 But in this will we consent to you: If ye will be as we [be], that every male of you be circumcised; 16 Then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17 But if ye will not hearken to us, to be circumcised; then will we take our daughter, and we will be gone. 18 And their words pleased Hamor, and Shechem Hamor's son. 19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honorable than all the house of his father.

Simeon and Levi Avenge Dinah

(99) 20 And Hamor and Shechem his son came to the gate of their city, and communed with the men of their city, saying, 21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, [it is] large enough for them; let us take their daughters to us for wives, and let us give them our daughters. 22 Only herein will the men consent to us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. 23 [Shall] not their cattle and their substance and every beast of theirs [be] ours? only let us consent to them, and they will dwell with us. 24 And to Hamor and to Shechem his son listened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. 25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. 26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. 27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. 28 They took their sheep, and their oxen, and their donkeys, and that which was in the city, and that which was in the field, 29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. 30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I [being] few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.
31 And they said, Should he deal with our sister as with a harlot?

Genesis Chapter 35

Jacob Returns to Beth-el (35:1-15)

35:1-8 ***Jacob's Family Forsake Strange Gods and Follow Him to Build an Altar to the True God***
(time for the family to put away other gods)

(100) 1 And God said to Jacob, "Arise, go up to Bethel, and dwell there: and make there an altar to God, that appeared to you when you fled from the face of Esau your brother." 2 Then Jacob said to his household, and to all that were with him, "Put away the strange gods that are among you, and be clean, and change your garments: 3 And let us arise, and go up to Bethel; and I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went." 4 They gave to Jacob all the strange gods which were in their hand, and earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. 5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. 6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.
7 And he built there an altar, and called the place Elbethel: because there God appeared to him, when he fled from the face of his brother. 8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

35:9-15 ***God Appears 2nd Time to Jacob at Bethel and Names Him Israel Again***

(101) 9 And God appeared to Jacob again, when he came out of Padanaram, and blessed him. 10 And God said unto him, "Your name is Jacob: your name shall not be called anymore Jacob, but Israel shall be your name: and he called his name Israel." 11 And God said unto him, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of you, and kings shall come out of your loins;
12 And the land which I gave Abraham and Isaac, to you I will give it, and to your seed after you will I give the land." 13 And God went up from him in the place where he talked with him. 14 And Jacob set up a pillar in the place where he talked with him, a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. 15 And Jacob called the name of the place where God spoke with him, Bethel.

35:16-20 ***Rachael Dies While Giving Birth to Benjamin, Isaac Dies***

(102) 16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor. 17 And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; you shall have this son also. 18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. 19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. 20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave to this day.

35:21-26 ***The Oldest Son Rueben's Sin and the 12 Children of Israel Listed***

21 And Israel journeyed, and spread his tent beyond the tower of Edar. 22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: 23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: 24 The sons of Rachel; Joseph, and Benjamin: 25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: 26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram.

35:27-29 ***Isaac Gives up the Spirit in Hebron and is Buried by Esau and Jacob***

27 And Jacob came to Isaac his father to Mamre, to the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. 28 The days of Isaac were one hundred and eighty years. 29 And Isaac gave up the spirit, and died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

Genesis Chapter 36

36:1-30 ***The Generations of Esau***

(103) [1] Now these are the generations of Esau, who is Edom. [2] Esau took his wives of the daughters of Canaan; **Adah** the daughter of Elon the Hittite, and **Aholibamah** the daughter of Anah the daughter of Zibeon the Hivite; [3] And **Bashemath** Ishmael's daughter, sister of Nebajoth. [4] And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; [5] And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born to him in the land of Canaan. [6] And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. [7] For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. [8] Thus dwelt Esau in mount Seir: Esau is Edom. [9] And these are the generations of Esau the father of the Edomites in mount Seir: [10] These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. [11] And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. [12] And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these [were] the sons of Adah Esau's wife. [13] And these are the sons of Reuel; Nahas, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. [14] And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah. [15] These [were] dukes of the sons of Esau: the sons of Eliphaz the firstborn [son] of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, [16] Duke Korah, duke Gatam, [and] duke Amalek: these are the dukes [that came] of Eliphaz in the land of Edom; these [were] the sons of Adah. [17] And these are the sons of Reuel Esau's son; duke Nahas, duke Zerah, duke Shammah, duke Mizzah: these are the dukes [that came] of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife. [18] And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these [were] the dukes [that came] of Aholibamah the daughter of Anah, Esau's wife. [19] These are the sons of Esau, who is Edom, and these are their dukes. [20] These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, [21] And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. [22] And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. [23] And the children of Shobal [were] these; Alvan, and Manahas, and Ebal, Shepho, and Onam. [24] And these are the children of Zibeon; both Ajah, and Anah: this [was that] Anah that found the mules in the wilderness, as he fed the donkeys of Zibeon his father. [25] And the children of Anah [were] these; Dishon, and Aholibamah the daughter of Anah. [26] And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. [27] The children of Ezer are these; Bilhan, and Zaavan, and Akan. [28] The children of Dishan are these; Uz, and Aran. [29] These are the dukes [that came] of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, [30] Duke Dishon, duke Ezer, duke Dishan: these are the dukes [that came] of Hori, among their dukes in the land of Seir.

36:31-43 ***The Kings of Edom***

(104) [31] And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. [32] And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. [33] And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. [34] And Jobab died, and Husham of the land of Temani reigned in his stead. [35] And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. [36] And Hadad died, and Samlah of Masrekah reigned in his stead. [37] And Samlah died, and Saul of Rehoboth [by] the river reigned in his stead. [38] And Saul died, and Baalhanan the son of Achbor reigned in his stead. [39] And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was mehetabel, the daughter of Matred, the daughter of mezahab. [40] And these are the names of the dukes [that came] of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, [41] Duke Aholibamah, duke Elah, duke Pinon, [42] Duke Kenaz, duke Teman, duke Mibzar, [43] Duke Magdiel, duke Iram: these [be] the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

JOSEPH 37:1-50:26

Genesis Chapter 37

Joseph as a Teenager in Canaan

37:1-4 ***Jacob Favors Joseph More than the Other 11 Sons and Joseph's Dream***

(105) 1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. 2 These are the generations of Jacob. Joseph, [being] **seventeen years old,** was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought to his father their evil report. 3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of [many] colors. 4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably to him.

37:5-11 ***Joseph Tells His Family of 2 Dreams***

5 And Joseph dreamed a dream, and he told his brethren: and they hated him yet the more. 6 And he said to them, "Hear, I pray you, this dream which I have dreamed: 7 For, behold, we [were] binding sheaves in the field, and, look, **my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf**." 8 And his brethren said unto him, "Shall you indeed reign over us? or shall you indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words. 9 And he dreamed yet another dream, and told it his brethren, and said, "Behold, I have dreamed a dream more; and, behold, the **sun and the moon and the eleven stars made obeisance to me."** 10 And he told [it] to his father, and to his brethren: and his father rebuked him, and said unto him, "What is this dream that you have dreamed? Shall I and your mother and your brethren indeed come to bow down ourselves to you to the earth?" 11 And his brethren envied him; but his **father observed the saying.**

37:12-28 ***Reuben Helps Joseph and His Brothers Cast Him into a Pit, then Sells Him to Bedouins***

(106) 12 And his brethren went to feed their father's flock in Shechem. 13 And Israel said to Joseph, Do not your brethren feed [the flock] in Shechem? come, and I will send you to them. And he said unto him, Here [am I]. 14 And he said unto him, Go, I pray you, see whether it be well with your brethren, and well with the flocks; and bring me word again. So he sent him out of the valley of Hebron, and he came to Shechem. 15 And a certain man found him, and, behold, [he was] wandering in the field: and the man asked him, saying, What seek you? 16 And he said, I seek my brethren: tell me, I pray you, where they feed [their flocks]. 17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. 18 And when they saw him afar off, even before he came near to them, they conspired against him to slay him. 19 And they said one to another, Behold, this dreamer comes. 20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast has devoured him: and we shall see what will become of his dreams. 21 And **Reuben heard** [it], and he delivered him out of their hands; and said, "Let us not kill him." 22 And Reuben said to them, "Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

(107) 23 And it came to pass, when Joseph was come to his brethren, that they stripped Joseph out of his coat, [his] coat of [many] colors that was on him; 24 And they took him, and cast him into a pit: and the pit was empty, [there was] no water in it. 25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelite's came from Gilead with their camels bearing spicery and balm and myrrh, going to carry [it] down to Egypt. 26 And Judah said to his brethren, What profit [is it] if we slay our brother, and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother [and] our flesh. And his brethren were content.
28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty [pieces] of silver: and they brought Joseph into Egypt.

Genesis Chapter 37

37:29-36 **Rueben and Brethren Lie to Jacob about Joseph's Death and Slavery in Egypt**

(108) 29 And Reuben returned to the pit; and, behold, Joseph was not in the pit; and he tore his clothes.
30 And he returned to his brethren, and said, The child is not; and I, where shall I go? 31 And they took
Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; 32 And they sent the coat of
[many] colors, and they brought [it] to their father; and said, This have we found: know now whether it
[be] your son's coat or no. 33 And he knew it, and said, [It is] my son's coat; an evil beast has devoured
him; Joseph is without doubt tore in pieces. 34 And Jacob tore his clothes, and put sackcloth upon his
loins, and mourned for his son many days. 35 And all his sons and all his daughters rose up to comfort
him; but he refused to be comforted; and he said, For I will go down into Hell to my son mourning. Thus
his father wept for him. 36 And the Midianites sold him into Egypt to Potiphar, an officer of Pharaoh's,
[and] captain of the guard.

Genesis Chapter 38:1-30

Judah and Tamar, his daughter-in-law

(109) 1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a
certain Adullamite, whose name was Hirah. 2 And Judah saw there a daughter of a certain Canaanite,
whose name was Shuah; and he took her, and went in to her. 3 And she conceived, and bare a son; and
he called his name Er. 4 And she conceived again, and bare a son; and she called his name Onan.
5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when
she bare him. 6 And Judah took a wife for Er his firstborn, whose name was Tamar. 7 And Er, Judah's
firstborn, was wicked in the sight of the LORD; and the LORD slew him. 8 And Judah said to Onan, Go in
to your brother's wife, and marry her, and raise up seed to your brother. 9 And Onan knew that the seed
should not be his; and it came to pass, when he went in to his brother's wife, that he spilled [it] on the
ground, lest that he should give seed to his brother. 10 And the thing which he did displeased the LORD:
wherefore he slew him also. 11 Then said Judah to Tamar his daughter in law, Remain a widow at your
father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren
[did]. And Tamar went and dwelt in her father's house.

(110) 12 And in process of time the daughter of Shuah **Judah's wife died**; and Judah was comforted, and
went up to his sheepshearers to Timnath, he and **his friend Hirah the Adullamite.** 13 And it was told
Tamar, saying, Behold your father in law goes up to Timnath to shear his sheep. 14 And she put her
widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open
place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given to him
to wife. 15 When Judah saw her, **he thought her [to be] a harlot**; because she had covered her face.
16 And he turned to her by the way, and said, Go to, I pray you, let me come in to you; (for he knew not
that she was his daughter in law.) And she said, What will you give me, that you may come in to me?
17 And he said, I will send [you] a kid from the flock. And she said, Will you give [me] a pledge, till you
send [it]? 18 And he said, What pledge shall I give you? And she said, Your signet, and your bracelets,
and your staff that is in your hand. And he gave [it] her, and came in to her, and she conceived by him.
19 And she arose, and went away, and lay by her veil from her, and put on the garments of her
widowhood. 20 And Judah sent the kid by the hand of his friend the Adullamite, to receive [his] pledge
from the woman's hand: but he found her not. 21 Then he asked the men of that place, saying, Where is
the harlot, that was openly by the way side? And they said, There was no harlot in this [place].
22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, [that] there
was no harlot in this [place]. 23 And Judah said, Let her take [it] to her, lest we be shamed: behold, I
sent this kid, and you have not found her.

Genesis Chapter 38:1-30

(111) 24 And it came to pass about three months after, that it was told Judah, saying, Tamar your daughter in law has played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she was brought forth, she sent to her father in law, saying, By the man, whose these [are, am] I with child: and she said, Discern, I pray you, whose are these, **the signet, and bracelets, and staff.** 26 And Judah acknowledged them, and said, She has been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. 27 And it came to pass in the time of her travail, that, behold, twins [were] in her womb. 28 And it came to pass, when she travailed, that [the one] put out [his] hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How have you broken forth? [this] breach [be] upon you: therefore his name was called Pharez. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Genesis Chapter 39

39:1-23 ***Joseph and Potiphar's Wife*** *(the temptation)*

(112) 1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. 2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. 4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all [that] he had he put into his hand. 5 And it came to pass from the time [that] he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. 6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was [a] goodly [person], and well favored. 7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8 But he refused, and said to his master's wife, Behold, my master knows not what is with me in the house, and he has committed all that he has to my hand; 9 [There is] none greater in this house than I; neither has he kept back anything from me but you, because you are his wife: how then can I do this great wickedness, and sin against God? 10 And it came to pass, as she spoke to Joseph day by day, that he listened not to her, to lie by her, [or] to be with her.

The Fleeing from Temptation and False Accusation

(113) 11 And it came to pass about this time, that [Joseph] went into the house to do his business; and [there was] none of the men of the house there within. 12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. 13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14 That she called to the men of her house, and spoke to them, saying, See, he has brought in a Hebrew to us to mock us; he came in to me to lie with me, and I cried with a loud voice: 15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. 16 And she laid up his garment by her, until his lord came home. 17 And she spoke to him according to these words, saying, The Hebrew servant, which you have brought to us, came in to me to mock me: 18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

The Unjust Punishment, Patience, and Reward

(114) 19 And it came to pass, when his master heard the words of his wife, which she spoke to him, saying, After this manner did your servant to me; that his wrath was kindled. 20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners [were] bound: and he was there in the prison. 21 But the LORD was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. 22 And the keeper of the prison committed to Joseph's hand all the prisoners that [were] in the prison; and whatsoever they did there, he was the doer [of it]. 23 The keeper of the prison looked not to anything [that was] under his hand; because the LORD was with him, and [that] which he did, the LORD made [it] to prosper.

Genesis Chapter 40:1-23

Joseph Interprets Dreams of the Butler (9-15) and Baker (16-21)

(115) 1 And it came to pass after these things, [that] the butler of the king of Egypt and [his] baker had
offended their lord the king of Egypt. 2 And Pharaoh was angry against two [of] his officers, against the
chief of the butlers, and against the chief of the bakers. 3 And he put them in ward in the house of the
captain of the guard, into the prison, the place where Joseph was bound. 4 And the captain of the guard
charged Joseph with them, and he served them: and they continued a season in ward. 5 And they
dreamed a dream both of them, each man his dream in one night, each man according to the
interpretation of his dream, the butler and the baker of the king of Egypt, which [were] bound in the
prison. 6 And Joseph came in to them in the morning, and looked upon them, and, behold, they [were]
sad. 7 And he asked Pharaoh's officers that [were] with him in the ward of his lord's house, saying,
Wherefore look ye [so] sadly today? 8 And they said unto him, We have dreamed a dream, and there is
no interpreter of it. And Joseph said to them, [Do] not interpretations [belong] to God? tell me them, I
pray you. 9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine
was before me; 10 And in the vine [were] three branches: and it was as though it budded, [and] her
blossoms shot forth; and the clusters thereof brought forth ripe grapes: 11 And Pharaoh's cup was in my
hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's
hand. 12 And Joseph said unto him, This is the interpretation of it: The three branches are three days:
13 Yet within three days shall Pharaoh lift up your head, and restore you to your place: and you shall
deliver Pharaoh's cup into his hand, after the former manner when you was his butler. 14 But think on me
when it shall be well with you, and show kindness, I pray you, to me, and make mention of me to
Pharaoh, and bring me out of this house: 15 For indeed I was stolen away out of the land of the Hebrews:
and here also I have done nothing that they should put me into the dungeon.

(116) 16 When the chief baker saw that the interpretation was good, he said to Joseph, I also was in my
dream, and, behold, [I had] three white baskets on my head: 17 And in the uppermost basket [there was]
of all manner of bake meats for Pharaoh; and the birds did eat them out of the basket upon my head.
18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:
19 Yet within three days shall Pharaoh lift up your head from off you, and shall hang you on a tree; and the
birds shall eat your flesh from off you. 20 And it came to pass the third day, [which was] Pharaoh's
birthday, that he made a feast to all his servants: and he lifted up the head of the chief butler and of the
chief baker among his servants. 21 And he restored the chief butler to his butlership again; and he gave
the cup into Pharaoh's hand: 22 But he hanged the chief baker: as Joseph had interpreted to them.
23 Yet did not the chief butler remember Joseph, but forgot him.

Genesis Chapter 41

41:1-36 ***Pharaoh's Dreams Interpreted by Joseph*** *(2 dreams – 2 witnesses)*

(117) 1 And it came to pass **at the end of two full years**, that Pharaoh dreamed: and, behold, he stood
by the river. 2 And, behold, there came up out of the river seven well favored cows and fat fleshed; and
they fed in a meadow. 3 And, behold, seven other cows came up after them out of the river, ill-favored
and lean fleshed; and stood by the [other] cows upon the brink of the river. 4 And the ill-favored and lean
fleshed cows did eat up the seven well favored and fat cows. So Pharaoh awoke. 5 And he slept and
[a] dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.
6 And, behold, seven thin ears and blasted with the east wind sprung up after them. 7 And the seven thin
ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, [it was] a dream.

Genesis Chapter 41

Pharaoh Troubled about 2 Dreams

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but [there was] none that could interpret them to Pharaoh. 9 **Then spoke the chief butler to Pharaoh, saying, I do remember my faults this day**: 10 Pharaoh was angry with his servants, and put me in ward in the captain of the guard's house, [both] me and the chief baker: 11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 12 And [there was] there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. 13 And it came to pass, as he interpreted to us, so it was; me he restored to my office, and him he hanged. 14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved [himself], and changed his raiment, and came in to Pharaoh. 15 And Pharaoh said to Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of you, [that] you can understand a dream to interpret it. 16 And Joseph answered Pharaoh, saying, [It is] not in me: God shall give Pharaoh an answer of peace.

[a] Two witness is a Biblical pattern from Adam and Eve.
(1) Witness: MT 10:1-42, Mk 6:7-13, Lu 9:21-6, 10, Lu 10:1-27.
(2) Truth: Deut. 19:15, 2 Corinthians 13:1 THIS [is] the third [time] I am coming to you. In the mouth of two or three witnesses shall every word be established. (3) Prophecy: Zech. 4:2,3,11-14, Rev 11:4.

Pharaoh Tells 2 Dreams and Joseph Interprets 2 Dreams

(118) 17 And Pharaoh said to Joseph, In my dream, behold, I stood upon the bank of the river:
18 And, behold, there came up out of the river seven cows, fat fleshed and well favored; and they fed in a meadow: 19 And, behold, seven other cows came up after them, poor and very ill favored and lean fleshed, such as I never saw in all the land of Egypt for badness: 20 And the lean and the ill-favored cows did eat up the first seven fat cows: 21 And when they had eaten them up, it could not be known that they had eaten them; but they [were] still ill favored, as at the beginning. So I awoke. 22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 23 And, behold, seven ears, withered, thin, [and] blasted with the east wind, sprung up after them: 24 And the thin ears devoured the seven good ears: and I told [this] to the magicians; but [there was] none that could declare [it] to me.
25 And Joseph said to Pharaoh, The dream of Pharaoh is one: God has showed Pharaoh what he is about to do. 26 The seven good cows are seven years; and the seven good ears are seven years: the dream is one.
27 And the seven thin and ill-favored cows that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. 28 This is the thing which I have spoken to Pharaoh: What God is about to do he shows to Pharaoh. 29 Behold, there come seven years of great plenty throughout all the land of Egypt: 30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 31 And the plenty shall not be known in the land by reason of that famine following; for it [shall be] very grievous.
32 And for that the dream was doubled to Pharaoh twice; [it is] because the thing is established by God, and God will shortly bring it to pass. 33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34 Let Pharaoh do [this], and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. 35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. 36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

Genesis Chapter 41

41:37-57 *Pharaoh Exalts Joseph to 2nd in Authority (foreshadowing Christ's resurrection)*

(119) 37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
38 And Pharaoh said to his servants, Can we find [such a one] as this is, a man in whom the Spirit of God is? 39 And Pharaoh said to Joseph, Forasmuch as God has showed you all this, there is none so discreet and wise as you are: 40 You shall be over my house, and according to your word shall all my people be ruled: only in the throne will I be greater than you. 41 And Pharaoh said to Joseph, See, I have set you over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him [ruler] over all the land of Egypt. 44 And Pharaoh said to Joseph, I [am] Pharaoh, and without you shall no man lift up his hand or foot in all the land of Egypt. 45 And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over [all] the land of Egypt.

(120) 46 And **Joseph was thirty years old** when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. 47 And in the seven plenteous years the earth brought forth by handfuls. 48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. 49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for [it was] without number. 50 And to Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare to him.
51 And Joseph called the name of the firstborn Manasseh: For God, [said he], has made me forget all my toil, and all my father's house. 52 And the name of the second called he Ephraim: For God has caused me to be fruitful in the land of my affliction. 53 And the seven years of plenteousness, that was in the land of Egypt, were ended. 54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said to all the Egyptians, Go to Joseph; what he says to you, do. 56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold to the Egyptians; and the famine waxed sore in the land of Egypt. 57 And all countries came into Egypt to Joseph for to buy [corn]; because that the famine was [so] sore in all lands.

(121) [1] Now when Jacob saw that there was corn in Egypt, Jacob said to his sons, Why do ye look one upon another? [2] And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from there; that we may live, and not die. [3] And Joseph's ten brethren went down to buy corn in Egypt. [4] But **Benjamin**, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. [5] And the sons of Israel came to buy [corn] among those that came: for the famine was in the land of Canaan. [6] And Joseph was the governor over the land, [and] he [it was] that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him [with] their faces to the earth. [7] And Joseph saw his brethren, and he knew them, but made himself strange to them, and spoke roughly to them; and he said to them, Whence come ye? And they said, From the land of Canaan to buy food. [8] And Joseph knew his brethren, but they knew not him. [9] And Joseph remembered the dreams which he dreamed of them, and said to them, Ye are spies; to see the nakedness of the land ye are come. [10] And they said unto him, No, my lord, but to buy food are your servants come. [11] We are all one man's sons; we are true [men], your servants are no spies. [12] And he said to them, No, but to see the nakedness of the land ye are come. [13] And they said, **Your servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.** [14] And Joseph said to them, That [is it] that I spoke to you, saying, Ye are spies: [15] Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. [16] Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether [there be any] truth in you: or else by the life of Pharaoh surely ye are spies. [17] And he **put them all together into ward three days.** [18] And Joseph said to them the **third day**, This do, and live; [for] I fear God: [19] If ye [be] true [men], let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: [20] But bring your youngest brother to me; so shall your words be verified, and ye shall not die. And they did so.

Rueben Speaks up – Simeon taken – Money in a Grain sack

(122) [21] And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he begged us, and we would not hear; therefore is this distress come upon us. [22] And **Reuben** answered them, saying, Spoke I not to you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. [23] And they knew not that Joseph understood them; for he spoke to them by an interpreter. [24] And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them **Simeon**, and bound him before their eyes. [25] Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he to them. [26] And they laded their donkeys with the corn, and departed there. [27] And as one of them opened his sack to give his donkey provender in the inn, he espied his money; for, behold, it was in his sack's mouth. [28] And he said to his brethren, My money is restored; and, look, [it is] even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this [that] God has done to us?

Brethren Return to Joseph

(123) [29] And they came to Jacob their father to the land of Canaan, and told him all that befell to them; saying, [30] The man, [who is] the LORD of the land, spoke roughly to us, and took us for spies of the country. [31] And we said unto him, We are true [men]; we are no spies: [32] We [be] twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. [33] And the man, the LORD of the country, said to us, Hereby shall I know that ye are true [men]; leave one of your brethren [here] with me, and take [food for] the famine of your households, and be gone: [34] And bring your youngest brother to me: then shall I know that ye are no spies, but [that] ye are true [men: so] will I deliver you your brother, and ye shall traffic in the land. [35] And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when [both] they and their father saw the bundles of money, they were afraid. [36] And Jacob their father said to them, me have ye bereaved [of my children]: Joseph is not, and Simeon is not, and ye will take Benjamin [away]: all these things are against me. [37] And Reuben spoke to his father, saying, Slay my two sons, if I bring him not to you: deliver him into my hand, and I will bring him to you again. [38] And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to Hell.

(124) [1] And the famine was sore in the land. [2] And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said to them, Go again, buy us a little food.
[3] And Judah spoke to him, saying, The man did solemnly protest to us, saying, Ye shall not see my face, except your brother [be] with you. [4] If you will send our brother with us, we will go down and buy you food: [5] But if you will not send [him], we will not go down: for the man said to us, Ye shall not see my face, except your brother [be] with you. [6] And Israel said, Wherefore dealt ye [so] ill with me, [as] to tell the man whether ye had yet a brother? [7] And they said, The man asked us straightly of our state, and of our kindred, saying, [Is] your father yet alive? have ye [another] brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?
[8] And Judah said to Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and you, [and] also our little ones. [9] I will be surety for him; of my hand shall you require him: if I bring him not to you, and set him before you, then let me bear the blame forever:
[10] For except we had lingered, surely now we had returned this second time. [11] And their father Israel said to them, If [it must be] so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:
[12] And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry [it] again in your hand; peradventure it was an oversight: [13] Take also your brother, and arise, go again to the man: [14] And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved [of my children], I am bereaved.

Joseph Prepares a Feast for His Family

(125) [15] And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. [16] And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring [these] men home, and slay, and make ready; for [these] men shall dine with me at noon. [17] And the man did as Joseph bade; and the man brought the men into Joseph's house. [18] And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our donkeys.
[19] And they came near to the steward of Joseph's house, and they communed with him at the door of the house, [20] And said, O sir, we came indeed down at the first time to buy food: [21] And it came to pass, when we came to the inn, that we opened our sacks, and, behold, [every] man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. [22] And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.
[23] And he said, Peace [be] to you, fear not: your God, and the God of your father, has given you treasure in your sacks: I had your money. And he brought Simeon out to them. [24] And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their donkeys provender. [25] And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

The Honoring of Joseph and Benjamin has Special Treatment

(126) [26] And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. [27] And he asked them of [their] welfare, and said, [Is] your father well, the old man of whom ye spoke? [Is] he yet alive? [28] And they answered, Your servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.
[29] And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, [Is] this your younger brother, of whom ye spoke to me? And he said, God be gracious to you, my son. [30] And Joseph made haste; for his bowels did yearn upon his brother: and he sought [where] to weep; and he entered into [his] chamber, and wept there. [31] And he washed his face, and went out, and refrained himself, and said, Set on bread. [32] And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination to the Egyptians. [33] And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled one at another.
[34] And he took [and sent] messes to them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Genesis Chapter 44

44:1-34 *The Missing Silver Cup found in Benjamin's sack of Grain*

(127) [1] And he commanded the steward of his house, saying, Fill the men's sacks [with] food, as much as they can carry, and put every man's money in his sack's mouth. [2] And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. [3] As soon as the morning was light, the men were sent away, they and their donkeys.
[4] [And] when they were gone out of the city, [and] not [yet] far off, Joseph said to his steward, Up, follow after the men; and when you do overtake them, say to them, Wherefore have ye rewarded evil for good?
[5] [Is] not this [it] in which my lord drinks, and whereby indeed he [a] divines? ye have done evil in so doing.
[6] And he overtook them, and he spoke to them these same words. [7] And they said unto him, Wherefore says my lord these words? God forbid that your servants should do according to this thing: [8] Behold, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan: how then should we steal out of your lord's house silver or gold? [9] With whomsoever of your servants it be found, both let him die, and we also will be my lord's bondmen. [10] And he said, Now also [let] it [be] according to your words: he with whom it is found shall be my servant; and ye shall be blameless.
[11] Then they speedily took down every man his sack to the ground, and opened every man his sack.
[12] And he searched, [and] began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. [13] Then they tore their clothes, and laded every man his donkey, and returned to the city. [14] And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. [15] And Joseph said to them, What deed is this that ye have done? Don't ye know that such a man as I can certainly divine? [16] And Judah said, What shall we say to my lord? what shall we speak? or how shall we clear ourselves? God has found out the iniquity of your servants: behold, we are my lord's servants, both we, and [he] also with whom the cup is found. [17] And he said, God forbid that I should do so: [but] the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace to your father.

[a] Joseph's cup of divination here and 44:15-17 raise some questions.

Judah Intercedes for Benjamin

(128) [18] Then Judah came near to him, and said, Oh my lord, let your servant, I pray you, speak a word in my lord's ears, and let not your anger burn against your servant: for you are even as Pharaoh.
[19] My lord asked his servants, saying, Have ye a father, or a brother? [20] And we said to my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loves him. [21] And you said to your servants, Bring him down to me, that I may set my eyes upon him. [22] And we said to my lord, The lad cannot leave his father: for [if] he should leave his father, [his father] would die. [23] And you said to your servants, Except your youngest brother come down with you, ye shall see my face no more. [24] And it came to pass when we came up to your servant my father, we told him the words of my lord. [25] And our father said, Go again, [and] buy us a little food.
[26] And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother [be] with us. [27] And your servant my father said to us, Ye know that my wife bare me two [sons]: [28] And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: [29] And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to Hell. [30] Now therefore when I come to your servant my father, and the lad [be] not with us; seeing that his life is bound up in the lad's life; [31] It shall come to pass, when he sees that the lad is not [with us], that he will die: and your servants shall bring down the gray hairs of your servant our father with sorrow to Helle. [32] For your servant became surety for the lad to my father, saying, If I bring him not to you, then I shall bear the blame to my father forever.
[33] Now therefore, I pray you, let your servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. [34] For how shall I go up to my father, and the lad [be] not with me? lest peradventure I see the evil that shall come on my father.

Genesis Chapter 45

45:1-28 *Joseph Reveals His Identity*

(129) 1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brethren. 2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. 3 And Joseph said to his brethren, I [am] Joseph; does my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4 And Joseph said to his brethren, Come near to me, I pray you. And they came near. And he said, I [am] Joseph your brother, whom ye sold into Egypt. 5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 6 For these two years [has] the famine [been] in the land: and yet [there are] five years, in the which [there shall] neither [be] earing nor harvest. 7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. 8 So now [it was] not you [that] sent me hither, but God: and he has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. 9 Haste ye, and go up to my father, and say to him, Thus says your son Joseph, God has made me lord of all Egypt: come down to me, tarry not: 10 And you shall dwell in the land of Goshen, and you shall be near to me, you, and your children, and your children's children, and your flocks, and your herds, and all that you have: 11 And there will I nourish you; for yet [there are] five years of famine; lest you, and your household, and all that you have, come to poverty. 12 And, behold, your eyes see, and the eyes of my brother Benjamin, that [it is] my mouth that speaks to you.
13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. 14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

Pharaoh was pleased with Joseph's family coming to Egypt

(130) 16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. 17 And Pharaoh said to Joseph, Say to your brethren, This do ye; lade your beasts, and go, get you to the land of Canaan; 18 And take your father and your households, and come to me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.
19 Now you are commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Also regard not your stuff; for the good of all the land of Egypt is yours. 21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. 22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred [pieces] of silver, and five changes of raiment. 23 And to his father he sent after this [manner]; ten donkeys laden with the good things of Egypt, and ten she donkeys laden with corn and bread and meat for his father by the way. 24 So he sent his brethren away, and they departed: and he said to them, See that ye fall not out by the way.
25 And they went up out of Egypt, and came into the land of Canaan to Jacob their father, 26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. 27 And they told him all the words of Joseph, which he had said to them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:
28 And Israel said, [It is] enough; Joseph my son is yet alive: I will go and see him before I die.

Genesis Chapter 46

46:1-34 *Jacob Goes to Egypt*

(131) [1] And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac. [2] And God spoke to Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here [am] I. [3] And he said, I [am] God, the God of your father: fear not to go down into Egypt; for I will there make of you a great nation: [4] I will go down with you into Egypt; and I will also surely bring you up [again]: and Joseph shall put his hand upon your eyes. [5] And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. [6] And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: [7] His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

(132) [8] And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. [9] And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. [10] And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. [11] And the sons of Levi; Gershon, Kohas, and merari. [12] And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. [13] And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. [14] And the sons of Zebulun; Sered, and Elon, and Jahleel. [15] These [be] the sons of Leah, which she bare to Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters [were] thirty and three. [16] And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. [17] And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. [18] These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare to Jacob, [even] sixteen souls. [19] The sons of Rachel Jacob's wife; Joseph, and Benjamin. [20] And to Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare to him. [21] And the sons of Benjamin [were] Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. [22] These are the sons of Rachel, which were born to Jacob: all the souls [were] fourteen. [23] And the sons of Dan; Hushim. [24] And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. [25] These are the sons of Bilhah, which Laban gave to Rachel his daughter, and she bare these to Jacob: all the souls [were] seven. [26] All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls [were] threescore and six; [27] And the sons of Joseph, which were born him in Egypt, [were] two souls: all the souls of the house of Jacob, which came into Egypt, [were] threescore and ten.

(133) [28] And he sent Judah before him to Joseph, to direct his face to Goshen; and they came into the land of Goshen. [29] And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself to him; and he fell on his neck, and wept on his neck a good while. [30] And Israel said to Joseph, Now let me die, since I have seen your face, because you are yet alive. [31] And Joseph said to his brethren, and to his father's house, I will go up, and show Pharaoh, and say to him, My brethren, and my father's house, which [were] in the land of Canaan, are come to me; [32] And the men are shepherds, for their trade has been to feed cattle; and they have brought their flocks, and their herds, and all that they have. [33] And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? [34] That ye shall say, Your servants' trade has been about cattle from our youth even until now, both we, [and] also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians.

Genesis Chapter 47 47:1-12

(134) [1] Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. [2] And he took some of his brethren, [even] five men, and presented them to Pharaoh. [3] And Pharaoh said to his brethren, What is your occupation? And they said to Pharaoh, Your servants are shepherds, both we, [and] also our fathers. [4] They said moreover to Pharaoh, For to sojourn in the land are we come; for your servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray you, let your servants dwell in the land of Goshen. [5] And Pharaoh spoke to Joseph, saying, Your father and your brethren are come to you: [6] The land of Egypt is before you; in the best of the land make your father and brethren to dwell; in the land of Goshen let them dwell: and if you know [any] men of activity among them, then make them rulers over my cattle. [7] And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. [8] And Pharaoh said to Jacob, How old are you? [9] And Jacob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers in the days of their pilgrimage. [10] And Jacob blessed Pharaoh, and went out from before Pharaoh. [11] And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. [12] And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to [their] families.

47:13-31 ***Joseph and the Famine***

(135) [13] And [there was] no bread in all the land; for the famine was very sore, so that the land of Egypt and [all] the land of Canaan fainted by reason of the famine. [14] And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. [15] And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, Give us bread: for why should we die in your presence? for the money fails. [16] And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. [17] And they brought their cattle to Joseph: and Joseph gave them bread [in exchange] for horses, and for the flocks, and for the cattle of the herds, and for the donkeys: and he fed them with bread for all their cattle for that year. [18] When that year was ended, they came to him the second year, and said unto him, We will not hide [it] from my lord, how that our money is spent; my lord also has our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: [19] Wherefore shall we die before your eyes, both we and our land? buy us and our land for bread, and we and our land will be servants to Pharaoh: and give [us] seed, that we may live, and not die, that the land be not desolate. [20] And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. [21] And as for the people, he removed them to cities from [one] end of the borders of Egypt even to the [other] end thereof. [22] Only the land of the priests bought he not; for the priests had a portion [assigned them] of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. [23] Then Joseph said to the people, Behold, I have bought you this day and your land for Pharaoh: look, [here is] seed for you, and ye shall sow the land. [24] And it shall come to pass in the increase, that ye shall give the fifth [part] to Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. [25] And they said, You have saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. [26] And Joseph made it a law over the land of Egypt to this day, [that] Pharaoh should have the fifth [part]; except the land of the priests only, [which] became not Pharaoh's.

(136) [27] And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. [28] And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty and seven years. [29] And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in your sight, put, I pray you, your hand under my thigh, and deal kindly and truly with me; bury me not, I pray you, in Egypt: [30] But I will lie with my fathers, and you shall carry me out of Egypt, and bury me in their burying place. And he said, I will do as you have said. [31] And he said, Swear to me. And he swore to him. And Israel bowed himself upon the bed's head.

Genesis Chapter 48

48:1-22 *Jacob Blesses Joseph's Sons Manasseh and Ephraim*

(137) [1] And it came to pass after these things, that [one] told Joseph, Behold, your father is sick: and he took with him his two sons, Manasseh and Ephraim. [2] And [one] told Jacob, and said, Behold, your son Joseph comes to you: and Israel strengthened himself, and sat upon the bed. [3] And Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan, and blessed me, [4] And said to me, Behold, I will make you fruitful, and multiply you, and I will make of you a multitude of people; and will give this land to your seed after you [for] an everlasting possession.

(138) [5] And now your two sons, Ephraim and Manasseh, which were born to you in the land of Egypt before I came to you into Egypt, are my; as Reuben and Simeon, they shall be mine. [6] And your issue, which you procreate after them, shall be yours[and] shall be called after the name of their brethren in their inheritance. [7] And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet [there was] but a little way to come to Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem. [8] And Israel beheld Joseph's sons, and said, Who are these?
[9] And Joseph said to his father, They are my sons, whom God has given me in this [place]. And he said, Bring them, I pray you, to me, and I will bless them. [10] Now the eyes of Israel were dim for age, [so that] he could not see. And he brought them near to him; and he kissed them, and embraced them.
[11] And Israel said to Joseph, I had not thought to see your face: and, look, God has showed me also your seed. [12] And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. [13] And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. [14] And Israel stretched out his right hand, and laid [it] upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

(139) [15] And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long to this day, [16] The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. [17] And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head. [18] And Joseph said to his father, Not so, my father: for this is the firstborn; put your right hand upon his head. [19] And his father refused, and said, I know [it], my son, I know [it]: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. [20] And he blessed them that day, saying, In you shall Israel bless, saying, God make you as Ephraim and as Manasseh: and he set Ephraim before Manasseh. [21] And Israel said to Joseph, Behold, I die: but God shall be with you, and bring you again to the land of your fathers. [22] Moreover I have given to you one portion above your brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Genesis Chapter 49

49:1-27 ***Jacob Blesses His Sons***

(140) 1 And Jacob called to his sons, and said, Gather yourselves together, that I may tell you [that] which shall befall you in the last days. 2 Gather yourselves together, and hear, ye sons of Jacob; and hearken to Israel your father. 3 **Reuben**, you are my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 4 Unstable as water, you shall not excel; because you went up to your father's bed; then defiled you [it]: he went up to my couch. 5 **Simeon and Levi** are brethren; instruments of cruelty [are in] their habitations. 6 O my soul, come not you into their secret; to their assembly, my honor, be not you united: for in their anger they slew a man, and in their self-will they digged down a wall. 7 Cursed [be] their anger, for [it was] fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

(141) 8 **Judah**, you [are he] whom your brethren shall praise: your hand [shall be] in the neck of your enemies; your father's children shall bow down before you. 9 Judah is a lion's whelp: from the prey, my son, you are gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10 The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him [shall] the gathering of the people [be]. 11 Binding his foal to the vine, and his donkey's colt to the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12 His eyes [shall be] red with wine, and his teeth white with milk.

(142) 13 **Zebulun** shall dwell at the haven of the sea; and he [shall be] for a haven of ships; and his border [shall be] to Zidon. 14 **Issachar** is a strong donkey couching down between two burdens: 15 And he saw that rest was good, and the land that [it was] pleasant; and bowed his shoulder to bear, and became a servant to tax. 16 **Dan** shall judge his people, as one of the tribes of Israel. 17 Dan shall be a serpent by the way, an adder in the path, that bites the horse heels, so that his rider shall fall backward. 18 I have waited for your salvation, O LORD. 9 **Gad**, a troop shall overcome him: but he shall overcome at the last. 20 Out of **Asher** his bread [shall be] fat, and he shall yield royal dainties. 21 **Naphtali** is a hind let loose: he gives goodly words.

(143) 22 **Joseph** is a fruitful bough, [even] a fruitful bough by a well; [whose] branches run over the wall: 23 The archers have sorely grieved him, and shot [at him], and hated him: 24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [God] of Jacob; (from there is the shepherd, the stone of Israel:) 25 [Even] by the God of your father, who shall help you; and by the Almighty, who shall bless you with blessings of heaven above, blessings of the deep that lies under, blessings of the breasts, and of the womb: 26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. 27 **Benjamin** shall raven [as] a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

49:28-33 ***The Death of Jacob***

(144) 28 All these are the twelve tribes of Israel: and this [it is] that their father spoke to them, and blessed them; everyone according to his blessing he blessed them. 29 And he charged them, and said to them, I am to be gathered to my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, 30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. 31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. 32 The purchase of the field and of the cave that is therein was from the children of Heth. 33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the spirit, and was gathered to his people.

Genesis Chapter 50

50:1-21 ***The Mourning for Jacob***

(145) [1] And Joseph fell upon his father's face, and wept upon him, and kissed him. [2] And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. [3] And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. [4] And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, [5] My father made me swear, saying, Look, I die: in my grave which I have digged for me in the land of Canaan, there shall you bury me. Now therefore let me go up, I pray you, and bury my father, and I will come again. [6] And Pharaoh said, Go up, and bury your father, according as he made you swear.

(146) [7] And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, [8] And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. [9] And there went up with him both chariots and horsemen: and it was a very great company. [10] And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. [11] And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan. [12] And his sons did to him according as he commanded them: [13] For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre. [14] And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Joseph Comforts His Brothers

(147) [15] And when Joseph's brethren saw that their father was dead, they said, Joseph will perhaps hate us, and will certainly require us all the evil which we did to him. [16] And they sent a messenger to Joseph, saying, Your father did command before he died, saying, [17] So shall ye say to Joseph, Forgive, I pray you now, the trespass of your brethren, and their sin; for they did to you evil: and now, we pray you, forgive the trespass of the servants of the God of your father. And Joseph wept when they spoke to him. [18] And his brethren also went and fell down before his face; and they said, Behold, we [be] your servants. [19] And Joseph said to them, Fear not: for [am] I in the place of God? [20] But as for you, ye thought evil against me; [but] God meant it to good, to bring to pass, as [it is] this day, to save much people alive. [21] Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spoke kindly to them.

50:22-26 ***The Death of Joseph***

(148) [22] And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years. [23] And Joseph saw Ephraim's children of the third [generation]: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. [24] And Joseph said to his brethren, I die: and God will surely visit you, and bring you out of this land to the land which he swore to Abraham, to Isaac, and to Jacob. [25] And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. [26] So Joseph died, [being] a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

GENESIS Q & A 1 **Bible TOC**

1. Where is the first prophecy of Jesus Christ found?
2. What kind of animal did Noah send out first?
3. What was the covenant made between Abram and God?
4. Why did Sara send Hagar away?
5. How old was Abraham when Isaac was born?
6. Why did Lot's wife turn into a pillar of salt?
7. Who were Isaac's two sons, and what was their profession?
8. Who was Jacob's first wife?
9. What two sons did Rebekah bare?
10. Who was sold into slavery by his brothers?

GENESIS Q & A 2 **Bible TOC**

1. When was the creation?	Approximately 4000 BC	Genesis 1-5.
2. When were Noah and the Ark?	Approximately 2200 BC	Genesis 6-10
3. When was the Tower of Babel?	Approximately 2100 BC	Genesis 11
4. When was Abraham called? (Abraham-Isaac-Jacob)	Approximately 2000 BC	Genesis 12-36
5. When did Joseph reign under Pharaoh in Egypt?	Appx 1900 BC	Genesis 37
6. When did Moses deliver Israel from Captivity?	Appx 1500 BC	Exodus 1

GENESIS Q & A 3 Original Languages

1. What is the title of the book of Genesis in Hebrew? "In the beginning"

2. Verse 1. God created the heaven and earth, or heavens and earth? "Heaven" is singular, as in the Masoretic Text and KJV. The other 2 heavens were created on the 2nd and 4th days of the 6 days of creation.

Gems in Genesis 9 "CHRISTIAN" INTERPRETATIONS OR VIEWS OF "IN THE BEGINNING"

1) 6-24 HOUR DAYS	2) AGE-DAYS	3) PURELY RELIGIOUS
a) The Bible is literal b) Risk Assessment Code 3 c) Difference in catastrophic events on this world (Geology) and the heavens (Cosmology) d) Young earth – 6 to ^{10}K years	a) The Bible is figurative b) Risk Assessment Code 3 c) Big science and little god. d) Old earth – 3 to ^{10}billion years	a) The Bible is allegory b) Risk Assessment Code 3 c) Religion and unity take precedence over the Scripture. d) Age of earth does not matter
1A Diluvial View The flood had major impact on geology and cosmology * Kent Hovind	2A Age-Day View Each of the 6 days was millions of years – supports evolution theory.	3A Purely Religious View
1B Gap Theory Genesis 1:2 explains geological catastrophe and Satan's fall and re-creation. * Scofield reference Bible	2B Local creation view. It only affected one small part of the earth.	
1C Re-creation and Revelation View * merrill Unger 1D Revelation View Not re-creation	2C Pictorial, Moderate Concordism and Progressive creation view	

Exodus (40-105, 3 hr) 2019

Deliverance from Slavery in Egypt: 1 2 3 4 5 6 7 8 9 10 11 12

Egypt to Red Sea: 13 14 15 16 17 18

At Mount Sinai - Law of God (10 Commandments): 19 20 Law of Moses (Civil): 21 22 23 24

Tabernacle: 25 26 27 28 29 30 31 Worship: 32 33 34 Tabernacle: 35 36 37 38 39 40

Purpose: Exodus = Exit is the first word in the Hebrew book. Exit from the bondage of slavery from Egypt. Going forth as a kingdom of priests (Ex 19:6)

12 Stages of Deliverance from Slavery and Keys to Freedom

Stages I go through as I follow Jesus:		Scripture
1) The baby named Moses arises in God's timing (a type of Christ). Promises to Abraham 400 yrs ago		2-4
2) There is a time of miracles for this great change for the nation Israel. Power in Egyptian Gods.		5-11
3) The Passover	(blood of the lamb, fellowship of the family)	12:2-4
4) The Feast of Unleavened Bread	(cleanness, purity, holiness, obedience by faith)	12:15-20
5) Crossing the red Sea	(life changing miracle)	14:13-14
6) The 10 Commandments	(Holy Scriptures)	20:1-17
7) The Tabernacle design revealed		25-31
8) Worship of God	(in Moses tent outside the camp)	33:7-11
9) The Tabernacle constructed		35-40
10) These things are written for our learning		1 Corinthians 10:11-15
11) Pharaoh – trial, a trial is a wall, hardened heart, God can remove walls, timing		
12) Never forget the LORD who brought you out of your bondage to slavery, (God that is the origin, sustainer, and consummation of His word)		Deuteronomy 6:12 (10-16)

Prayers of the Bible

Scripture	Form	Help	Hindrance	Comment	Who prays
Exodus 2:23-25	Supplication	Freedom from Bondage	Egyptian Leaders	Circumstances & Timing	All Israel (>600K), for deliverance
Exodus 14:15, 15:25, 17:4	Supplication		Israel	Complaint and 3 murmuring	Moses cried unto the LORD
Exodus 24:4	Altar	Moses Law		**Early Morning**	Moses gets Word. 34:1-4 2nd time
Exodus 32:30-35	Supplication	Hold God's judgment	Worship of golden calf	Self-sacrifice. Book of life.	Moses for the nation of Israel
Exodus 33:12-23	Conversation	Guidance		Most meek man on earth	Moses and God talk directly

Contrasts in our prayer life

Carnal believer	Spiritual believer	Comment
Duty	Delight	Heart - desire
Doctrine	Discipline	Love – Time Management – daily, beginning each day
Inconsistent	Consistent	Vision – continue
Disdain	Devout	Lifestyle - conviction
Delusion	Solution	Know His good, acceptable & perfect will (Romans 12:1-2)

Exodus Outline – by Characters and Events (Deliverance from bondage – slavery)

1 Peter 1:20-21. Matthew 5:17-18, Jesus quotes Moses as the writer

1 Israelite population in Egypt grows

2-12:36 Preparations to depart from Egypt

- 2-4 Moses call (40-40-40 or 120 years, Acts 7:23-36)
- 5-11 10 Plagues
- 12 The Passover
  The Feast of Unleavened Bread

12:37-19:2 Journeys from Egypt to Sinai

- 14-15 Crossing the Red Sea (a type of salvation

19:3-40 The Law, Tabernacle, and Priest established

- 19-24 Law (10 commandments)
- 25-31 Tabernacle design revealed
- 32-34 Worship of God
- 35-40 Tabernacle constructed

When Pharaoh refused to let the Children of Israel go, then God took a hand and proceeded to bring judgments in the form of "Plagues" upon Egypt. The purpose of the "Plagues" was to make Pharaoh and the Egyptians see that the God of Israel was stronger than the "gods" of Egypt. The "Plagues" were 10 in number and distributed over about a year. With the exception of the first and the last plagues, they were "Natural Phenomena" common to Egypt, the miraculous thing being that they came and went at the command of God and were of great severity. The "Ten Plagues" were judgments against the "gods" of Egypt. (1) **"Water into blood,"** against the Nile, the "Idol River." (2) "**Frogs**," against the worship of frogs. (3) "**Lice**," against the earth god "**Seb**" and the priests, who could not officiate when vermin was upon them. (4) "**Flies**," against the atmosphere "**Shu**," son of "**Ra**," the **SUN-GOD**. (5) "**Murrain**," against the **"Sacred Bull"-APIS**. (6) "**Boils**," against "**Sutech**" or "**Typhon**," to whom victims were offered, their ashes being flung to the winds. (7) "**Locusts**," against the "**Sacred Beetle**." (8) "**Hail**," against "**Shu**." (9) "**Darkness**," against the **"Sun-God"-- RA**, of whom Pharaoh was believed to be the child. (10) "**Death of the First-Born**," against the nation guilty of **wholesale infanticide** in ordering that all male Hebrew children should be cast into the river Nile. **Ex** 1:22.

The first 9 Plagues may be divided into 3 groups of 3 Plagues each. In the first two of each group, Pharaoh was warned; in the last no warning was given. The first group only affected the comfort of the people and were universal upon Egyptians and Israelites alike. The second group affected only the Egyptians, the Children of Israel's cattle were spared for sacrifice. Here property suffered. The third group fell mainly upon the Egyptians, there is no hail in the land of Goshen, and the Children of Israel had light in their dwellings.

Chapter 1, Israelite Population in Egypt Grows

Exodus Chapter 1

1:1-7 [a] *Jacob's Family of 70 go to Egypt*

(1) [1] Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. [2] Reuben, Simeon, Levi, and Judah, [3] Issachar, Zebulun, and Benjamin, [4] Dan, and Naphtali, Gad, and Asher. [5] And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt [already]. [6] And Joseph died, and all his brethren, and all that generation. [7] And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

1:8-14 *Over Time Israel Multiplies and then is Afflicted by Pharaoh*

[8] Now there arose up a new king over Egypt, which knew not Joseph. [9] And he said to his people, Behold, the people of the children of Israel are more and mightier than we: [10] Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falls out any war, they join also to our enemies, and fight against us, and [so] get them up out of the land. [11] Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. [12] But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. [13] And the Egyptians made the children of Israel to serve with rigor: [14] And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.

1:15-22 ***Hebrew Midwives Disobey Pharaoh and are Blessed***

[15] And the king of Egypt spoke to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: [16] And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it [be] a son, then ye shall kill him: but if it [be] a daughter, then she shall live. [17] But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. [18] And the king of Egypt called for the midwives, and said to them, Why have ye done this thing, and have saved the men children alive? [19] And the midwives said to Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in to them. [20] Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. [21] And it came to pass, because the midwives feared God, that he made them houses. [22] And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

[a] See Psalm 105.

Chapter 2-12:36 Preparations to Depart from Egypt

Exodus Chapter 2 **Moses Call 2:1-4:31**

2:1-10 **Moses Family as a Type of Christ at Birth and Youth 1525 BC**

(2) [1] And there went a man of the house of Levi, and took [to wife] a daughter of Levi. [2] And the woman conceived, and bare a son: and when she saw him that he [was a] goodly [child], she hid him three months. [3] And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid [it] in the bulrushes by the river's brink. [4] And his sister stood afar off, to wit what would be done to him. [5] And the daughter of Pharaoh came down to wash [herself] at the river; and her maidens walked along by the river's side; and when she saw the ark among the bulrushes, she sent her maid to fetch it. [6] And when she had opened [it], she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This [is one] of the Hebrews' children. [7] Then said his sister to Pharaoh's daughter, Shall I go and call to you a nurse of the Hebrew women, that she may nurse the child for you? [8] And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother. [9] And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give your wages. And the woman took the child, and nursed it. [10] And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And **she called his name Moses: and she said, Because I drew him out of the water.**

2:11-15 **Moses Flees from Egypt after Killing an Egyptian Taskmaster (Acts 7:17-29)**

(3) [11] And it came to pass in those days, when Moses was grown, that he went out to his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. [12] And he looked this way and that way, and when he saw that [there was] no man, he slew the Egyptian, and hid him in the sand. [13] And when he went out the second day, behold, two men of the Hebrews strove together: and he said unto him that did the wrong, Wherefore smite your fellow? [14] And he said, Who made you a prince and a judge over us? intend you to kill me, as you killed the Egyptian? And Moses feared, and said, Surely this thing is known. [15] Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

2:16-22 **Moses Lives with Distant Relatives in Midian and Begins His Family – Moses is 40**

[16] Now the [a] priest of **Midian had seven daughters:** and they came and drew [water], and filled the troughs to water their father's flock. [17] And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. [18] And when they came to Jethro their father, he said, How [is it that] ye are come so soon today? [19] And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew [water] enough for us, and watered the flock. [20] And he said to his daughters, And where is he? why is it [that] ye have left the man? call him, that he may eat bread. [21] And Moses was content to dwell with the man: and he gave Moses **Zipporah** his daughter. [22] And she bare [him] a son, and he called his name **Gershom**: for he said, I have been a **stranger in a strange land**.

[a] The Midianites came from the descendants of Abraham and Keturah, Genesis 25:1-4. Jethro knew the God of Abraham, Isaac, and Jacob as well as being a priest of Midian. Later he brought sacrifices and counseled Moses, Exodus 18:12-23.

2:23-25 ***God Hears the Prayers of His People*** *– Moses is 80 (1445 BC)*

[23] And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and [a] **their cry came up to God** by reason of the bondage. [24] And **God heard** their groaning, and **God remembered his covenant** with Abraham, with Isaac, and with Jacob. [25] And **God looked** upon the children of Israel, and **God had respect** to them.

[a] According to the people's cry and prophetic time, Genesis 15:13-14, Exodus 12:40 (actually 430 years of bondage). This applies to today as the timing is near for Christ's return to reign on earth. The pattern is the people's humility (cry), then God hears – remembers - looks – has respect.

Exodus Chapter 3

3:1-6 ***The angel of the LORD appears to Moses in the Burning Bush at Mount Horeb (Sinai)***

(4) 1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the
backside of the desert, and came to the mountain of God, [even] to Horeb. 2 And the angel of the LORD
appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned
with fire, and the **bush was not consumed.** 3 And Moses said, I will now turn aside, and see this great
sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called to him
out of the midst of the bush, and said, "Moses, Moses." And he said, Here [am] I. 5 And he said, "**Draw
not near hither: put off your shoes from off your feet, for the place whereon you stand is holy
ground.**" 6 Moreover he said, "I [am] the God of your father, the God of Abraham, the God of Isaac, and
the God of Jacob." And Moses hid his face; for he was afraid to look upon God.

3:7-13 ***Moses Called as the Deliverer of Israel from Bondage in Egypt***

(5) 7 And the LORD said, "I have surely seen the affliction of my people which are in Egypt, and have
heard their cry by reason of their taskmasters; for I know their sorrows; 8 And I am come down to deliver
them out of the hand of the Egyptians, and to bring them up out of that land to a good land and a large,
to a land flowing with milk and honey; to the place of the Canaanites, and the Hittites, and the Amorites,
and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore, behold, the cry of the children of
Israel is come to me: and I have also seen the oppression wherewith the Egyptians oppress them.
10 Come now therefore, and I will send you to Pharaoh, that **you may bring forth my people the
children of Israel out of Egypt."** 11 And Moses said to God, Who [am] I, that I should go to Pharaoh,
and that I should bring forth the children of Israel out of Egypt? 12 And he said, "Certainly I will be with
you; and this [shall be] a token to you, that I have sent you: When you have brought forth the people out
of Egypt, ye shall serve God upon this mountain. 13 And Moses said to God, Behold, [when] I come to the
children of Israel, and shall say to them, The God of your fathers has sent me to you; and they shall say
to me, What is his name? what shall I say to them?

3:14-22 ***Moses' message and Prophecy to the Children of Israel (400 years before Abraham)***

(6) 14 And God said to Moses, **"I AM THAT I AM:** and he said, Thus shall you say to the children of
Israel, "I AM has sent me to you." 15 And God said moreover to Moses, "Thus shall you say to the children
of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has
sent me to you: this is **my name forever, and this is my memorial to all generations.** 16 Go, and
gather the elders of Israel together, and say to them, [a] the LORD God of your fathers, the God of
Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely visited you, and [seen] that which
is done to you in Egypt: 17 And I have said, I will bring you up out of the affliction of Egypt to the land of
the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,
to a land flowing with milk and honey. 18 And they shall hearken to your voice: and you shall come, you
and the elders of Israel, to the king of Egypt, and ye shall say to him, the LORD God of the Hebrews has
met with us: and now let us go, we beseech you, three days' journey into the wilderness, that we may
sacrifice to the LORD our God. 19 And I am sure that the king of Egypt will not let you go, no, not by a
mighty hand. 20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in
the midst thereof: and after that he will let you go. 21 And I will give this people favor in the sight of the
Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: 22 But every woman shall
borrow of her neighbor, and of her that sojourns in her house, jewels of silver, and jewels of gold, and
raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the
Egyptians."

[a] Genesis 50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob. This was 400 years earlier.

Exodus Chapter 4

4:1-9 ***Miracle Signs of the Rod, Leprosy & Blood for Pharaoh***

(7) [1] And Moses answered and said, But, behold, they will not believe me, nor hearken to my voice: for they will say, the LORD has not appeared to you. [2] And the LORD said unto him, What is that in your hand? And he said, A rod. [3] And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. [4] And the LORD said to Moses, Put forth your hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: [5] That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you. [6] And the LORD said furthermore to him, Put now your hand into your robe. And he put his hand into his robe: and when he took it out, behold, his hand was leprous as snow. [7] And he said, Put your hand into your robe again. And he put his hand into his robe again; and plucked it out of his robe, and, behold, it was turned again as his [other] flesh. [8] And it shall come to pass, if they will not believe you, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. [9] And it shall come to pass, if they will not believe also these two signs, neither hearken to your voice, that you shall take of the water of the river, and pour [it] upon the dry [land]: and the water which you take out of the river shall become blood upon the dry [land].

4:10-17 ***Moses Fear of Speaking and God's Provision of Aaron***

(8) [10] And Moses said to the LORD, O my Lord, I [am] not eloquent, neither heretofore, nor since you have spoken to your servant: **but I [am] slow of speech, and of a slow tongue.** [11] And the LORD said unto him, Who has made man's mouth? or who makes the dumb, or deaf, or the seeing, or the blind? have not I the LORD? [12] Now therefore go, and I will be with your mouth, and teach you what you shall say. [13] And he said, **O my Lord, send, I pray you, by the hand of another whom you will send.** [14] And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite your brother? I know that he can speak well. And also, behold, he comes forth to meet you: and when he sees you, he will be glad in his heart. [15] And you shall speak to him, and put words in his mouth: and I will be with your mouth, and with his mouth, and will teach you what ye shall do. [16] And he shall be your spokesman to the people: and he shall be, [even] he shall be to you instead of a mouth, and you shall be to him instead of God. [17] And you shall take this rod in your hand, wherewith you shall do signs.

4:18-31 ***Moses Travels to Egypt, Upsets God, meets Aaron and Speaks to Israel***

[18] And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray you, and return to my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. [19] And the LORD said to Moses in Midian, Go, return into Egypt: for all the men are dead which sought your life. [20] And Moses took his wife and his sons, and set them upon a donkey, and he returned to the land of Egypt: and Moses took the rod of God in his hand. [21] And the LORD said to Moses, When you go to return into Egypt, see that you do all those wonders before Pharaoh, which I have put in your hand: but I will harden his heart, that he shall not let the people go. [22] And you shall say to Pharaoh, Thus says the LORD, Israel is my son, [even] my firstborn: [23] And I say to you, Let my son go, that he may serve me: and if you refuse to let him go, behold, I will slay your son, [even] your firstborn. [24] And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. [25] Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast [it] at his feet, and said, Surely a bloody husband are you to me. [26] So he let him go: then she said, A bloody husband [you are], because of the circumcision. [27] And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. [28] And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. [29] And Moses and Aaron went and gathered together all the elders of the children of Israel: [30] And Aaron spoke all the words which the LORD had spoken to Moses, and did the signs in the sight of the people. [31] And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

10 PLAGUES 5:1-11:10

Exodus Chapter 5 Pharoah Won't Let the Hebrews Go & Burdens Their Labor

(9) 1 And afterward Moses and Aaron went in, and told Pharaoh, Thus says the LORD God of Israel, Let my people go, that they may hold a feast to me in the wilderness. 2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. 3 And they said, **The God of the Hebrews has met with us: let us go, we pray you, three days' journey into the desert, and sacrifice to the LORD our God; lest he fall upon us with pestilence, or with the sword.** 4 And the king of Egypt said to them, Wherefore do ye, Moses and Aaron, let the people from their works? get you to your burdens. 5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. 6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, 7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish [anything] thereof: for they [be] idle; therefore they cry, saying, Let us go [and] sacrifice to our God. 9 Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words.

(10) 10 And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, Thus says Pharaoh, I will not give you straw. 11 Go ye, get you straw where ye can find it: yet not anything of your work shall be diminished. 12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 13 And the taskmasters hasted them, saying, Fulfill your works, [your] daily tasks, as when there was straw. 14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, [and] demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore? 15 Then the officers of the children of Israel came and cried to Pharaoh, saying, Wherefore deal you thus with your servants? 16 There is no straw given to your servants, and they say to us, Make brick: and, behold, your servants are beaten; but the fault is in your own people. 17 But he said, Ye are idle, [ye are] idle: therefore ye say, Let us go [and] do sacrifice to the LORD. 18 Go therefore now, [and] work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. 19 **And the officers of the children of Israel did see [that] they [were] in evil [case], after it was said, Ye shall not diminish from your bricks of your daily task.** 20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 21 And they said to them, the LORD look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. 22 And Moses returned to the LORD, and said, Lord, wherefore have you [so] evil entreated this people? why is it [that] you have sent me? 23 For since I came to Pharaoh to speak in your name, he has done evil to this people; neither have you delivered your people at all.

Exodus Chapter 6

6:1-9 ***JEHOVAH will Fulfill His Covenant to the Children of Israel (Psalm 105)***

(11) [1] Then the LORD said to Moses, "Now shall you see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." [2] And God spoke to Moses, and said unto him, "I [am] the LORD: [3] And I appeared to Abraham, to Isaac, and to Jacob, by [the name of] God Almighty, but by my name [a] JEHOVAH I was not known to them. [4] And I have also [b] established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. [5] And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. [6] Wherefore say to the children of Israel, I [am] the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: [7] And I will take you to me for a people, and I will be to you a God: and **ye shall know that I [am] the LORD your God**, which brings you out from under the burdens of the Egyptians. [8] And I will bring you in to the land, which I swore to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I [am] the LORD." [9] **And Moses spoke so to the children of Israel: but they listened not to Moses for anguish of spirit, and for cruel bondage.**

[a] This negative expression may be understood comparatively, as many others are, as **Ge** 32:29; **Mt** 9:13; **1Co** 1:17: They knew this but darkly and imperfectly, which will now be made known more clearly and fully.
[b] **established.** Ge 6:18; 15:18; 17:7-8; 28:4 **the land of** Ge 15:13; 17:8; 23:4; 26:3; Ac 7:5

6:10-30 ***the LORD Recalls the Heads of Tribes by Name***

(12) [10] And the LORD spoke to Moses, saying, [11] "Go in, speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land." [12] And Moses spoke before the LORD, saying, **"Behold, the children of Israel have not listened to me; how then shall Pharaoh hear me, who [am] of uncircumcised lips?** [13] And the LORD spoke to Moses and to Aaron, and gave them a charge to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. [14] These [be] the heads of their fathers' houses: The sons of **Reuben** the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these [be] the families of Reuben. [15] And the sons of **Simeon**; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. [16] And these are the names of the sons of **Levi** according to their generations; Gershon, and Kohas, and merari: and the years of the life of Levi [were] a hundred thirty and seven years. [17] The sons of Gershon; Libni, and Shimi, according to their families. [18] And the sons of Kohas; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of **Kohas** [were] a hundred thirty and three years. [19] And the sons of merari; Mahali and Mushi: these are the families of Levi according to their generations. [20] And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram [were] a hundred and thirty and seven years. [21] And the sons of Izhar; Korah, and Nepheg, and Zichri. [22] And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. [23] And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. [24] And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. [25] And Eleazar Aaron's son took him [one] of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families. [26] These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their [a] armies. [27] These are they which spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron. [28] And it came to pass on the day [when] the LORD spoke to Moses in the land of Egypt, [29] That the LORD spoke to Moses, saying, "I [am] the LORD: speak you to Pharaoh king of Egypt all that I say to you." [30] And Moses said before the LORD, "Behold, I [am] of uncircumcised lips, and how shall Pharaoh hearken to me?"

[a] According to their numerous families, which were equal to great armies, and which went out of Egypt like several armies in military order, and with great power. See Exodus 12:41; 13:18; 14:8.

Exodus Chapter 7

7:1-7 ***God's Final Words to Moses Before Going to Pharaoh***

(13) [1] And the LORD said unto Moses, "**See, I have made you a [a] god to Pharaoh: and Aaron your brother shall be your prophet.** [2] You shall speak all that I command you: and Aaron your brother shall speak to Pharaoh, that he send the children of Israel out of his land. [3] And **I will harden Pharaoh's heart,** and multiply my signs and my wonders in the land of Egypt. [4] But Pharaoh shall not hearken to you, that I may lay my hand upon Egypt, and bring forth my armies, [and] my people the children of Israel, out of the land of Egypt by great judgments. [5] And the Egyptians shall know that I [am] the LORD, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." [6] And Moses and Aaron did as the LORD commanded them, so did they. [7] **And Moses was fourscore years old, and Aaron fourscore and three years old,** when they spoke to Pharaoh.

[a] Elohim: Ex 4:15-16; Ps 82:6; Jer 1:10; Joh 10:35-36. This is a clear definition of a prophet, representing God before the people, whereas a priest represents the people before God.

7:8-13 ***Aaron's Rod Turns into a Serpent & Swallows Up the Egyptian Magician's***

[8] And the LORD spoke to Moses and to Aaron, saying, [9] "When Pharaoh shall speak to you, saying, [a] Show a miracle for you: then you shall say to Aaron, Take your rod, and cast [it] before Pharaoh, [and] it shall become a serpent." [10] And Moses and Aaron went in to Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. [11] Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. [12] For they cast down every man his rod, and they became serpents: but **Aaron's rod swallowed up their rods.** [13] And he hardened Pharaoh's heart, that he listened not to them; as the LORD had said.

[a] Moses and Aaron's credentials did not meet the world's standards. God will be with us as we obey his will, with or without credentials of this world. Ra is the first god of the Egyptians, the sun god. Ra had to defeat his chief enemy, a serpent or snake named Apep. A great battle was fought between Ra and Apep, and Ra was usually victorious, however on stormy days or during an eclipse, the Egyptians believed that Apep had been victorious and swallowed the sun. Serpent or "tan-neem" in Hebrew is translated dragon 21 x, whale or sea monster 4 x, and serpent 3 x in Exodus 7; all represent the enemy of God and must be translated in context. 2 Corinthians 11:14

7:14-25 ***The 1st Plague of Turning the [a] Waters into Blood for 7 Days, then Returning to Normal***

(14) [14] And the LORD said to Moses, [b] **Pharaoh's heart is hardened, he refuses to let the people go.** [15] Get you to Pharaoh in the morning; look, he goes out to the water; and you shall stand by the river's brink against he come; and the rod which was turned to a serpent shall you take in your hand. [16] And you shall say to him, the LORD God of the Hebrews has sent me to you, saying, Let my people go, that they may serve me in the wilderness: and, behold, thus far you would not hear." [17] Thus says the LORD, In this you shall know that I [am] the LORD: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. [18] And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. [19] And the LORD spoke to Moses, Say to Aaron, Take your rod, and stretch out your hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and [that] **there may be blood throughout all the land of Egypt, both in [vessels of] wood, and in [vessels of] stone.** [20] And Moses and Aaron did so, as the LORD commanded; and **he lifted up the rod, and smote the waters that [were] in the river, in the sight of Pharaoh,** and in the sight of his servants; and all the waters that [were] in the river were turned to blood. [21] And **the fish that was in the river died; and the river stank,** and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. [22] **And the**

magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken to them; as the LORD had said. [23] And Pharaoh turned and went into his house, neither did he set his heart to this also. [24] **And all the** [c] **Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.** [25] And seven days were fulfilled, after that the LORD had smitten the river.

[a] Pharaoh's hardening of heart reveals a pre-existing condition that God knew since Pharaoh thought himself to be god. 2 Timothy 3:8.

[b] Compare to Revelation 11:6 with the power of the 2 witnesses and 16:4-7 where the 3rd angel pours out the 3rd vial of wrath turning water into blood.

[c] This addressed the god of the Nile river – Hapi (form of man with breast of woman). The life-giving water turns into death giving. The Egyptians filtered the blood from the water by digging these holes beside the waters.

Exodus Chapter 8 ***The Plagues of Frogs, Lice and Flies***

8:1-15 ***The 2nd Plague of [a] Frogs, then Stopping the Frogs***

(15) [1] And the LORD spoke to Moses, Go to Pharaoh, and say to him, Thus says the LORD, Let my people go, that they may serve me. [2] And if you refuse to let them go, behold, I will smite all your borders with frogs: [3] And the river shall bring forth frogs abundantly, which shall go up and come into your house, and into your bedchamber, and upon your bed, and into the house of your servants, and upon your people, and into your ovens, and into your kneading troughs: [4] And the frogs shall come up both on you, and upon your people, and upon all your servants. [5] And the LORD spoke to Moses, Say to Aaron, Stretch forth your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. [6] And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. [7] And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. [8] Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice to the LORD. [9] And Moses said to Pharaoh, Glory over me: when shall I entreat for you, and for your servants, and for your people, to destroy the frogs from you and your houses, [that] they may remain in the river only? [10] And he said, Tomorrow. And he said, [Be it] according to your word: that you may know that there is none like to the LORD our God. [11] And the frogs shall depart from you, and from your houses, and from your servants, and from your people; they shall remain in the river only. [12] And Moses and Aaron went out from Pharaoh: and Moses cried to the LORD because of the frogs which he had brought against Pharaoh. [13] And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. [14] And they gathered them together upon heaps: and the land stank. [15] But when Pharaoh saw that there was [b] respite, **he hardened his heart,** and listened not to them; as the LORD had said.

[a] The only other place we find frogs in the Bible is in reference to the plague of frogs in Egypt. The picture we get here is that the frogs were everywhere. So the three unclean spirits of Revelation 16:13 (Dragon, Beast & False Prophet) would become pervasive everywhere with their false teachings coming out of their mouths.
[b] Rest or relief.

8:16-19 ***The 3rd Plague of Turning the Dust into Lice, which the Magicians could not Imitate***

[16] And the LORD said to Moses, Say to Aaron, Stretch out your rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. [17] And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. [18] And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. [19] Then the magicians said to Pharaoh, **This is the finger of God: and Pharaoh's heart was hardened, and he listened not to them; as the LORD had said**.

Exodus Chapter 8

8:20-32 *The 4th Plague of Swarms of Flies, which did not affect the Hebrews*

(16) 20 And the LORD said to Moses, Rise up early in the morning, and stand before Pharaoh; look, he comes forth to the water; and say to him, Thus says the LORD, Let my people go, that they may serve me. 21 Else, if you will not let my people go, behold, I will send swarms [of flies] upon you, and upon your swarms [of flies], and also the ground whereon they are. 22 And I will sever in that day the land of servants, and upon your people, and into your houses: and the houses of the Egyptians shall be full of Goshen, in which my people dwell, that no swarms [of flies] shall be there; to the end you may know that I [am] the LORD in the midst of the earth. 23 And [a] I will put a division between my people and your people: tomorrow shall this sign be. 24 And the LORD did so; and there came a grievous swarm [of flies] into the house of Pharaoh, and [into] his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm [of flies]. 25 And Pharaoh called for Moses and for Aaron, and said, [b] Go ye, sacrifice to your God in the land. 26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: look, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. 28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me. 29 And Moses said, Behold, I go out from you, and I will entreat the LORD that the swarms [of flies] may depart from Pharaoh, from his servants, and from his people, tomorrow: but **let not Pharaoh deal deceitfully anymore in not letting the people go to sacrifice to the LORD.** 30 And Moses went out from Pharaoh, and entreated the LORD. 31 And the LORD did according to the word of Moses; and he removed the swarms [of flies] from Pharaoh, from his servants, and from his people; there remained not one. 32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

[a] From here on the plagues will not affect the Hebrews in the Land of Goshen.

[b] First compromise of Pharaoh, to sacrifice in the land. Application today: be a Christian, but be broad minded – stay in the land of Egypt, do not come out from among them. Want to live like the world, alcohol is one factor.

[c] Second compromise of Pharaoh, to not go far away. Application today: Go to a local church, have programs, promotion and club like social activities as the world, but not too far so I can control things. Entreat is to request prayer.

Exodus Chapter 9

9:1-7 ***The 5th Plague of the Death of the Cattle, which did not affect the Hebrews***

(17) [1] Then the LORD said to Moses, Go in to Pharaoh, and tell him, Thus says the LORD God of the Hebrews, Let my people go, that they may serve me. [2] For if you refuse to let them go, and will hold them still, [3] Behold, the hand of the LORD is upon your cattle which is in the field, upon the horses, upon the donkeys, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous pestilence. [4] **And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all [that is] the children of Israel.** [5] And the LORD appointed a set time, saying, Tomorrow the LORD shall do this thing in the land. [6] And the LORD did that thing on the next day, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. [7] And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

9:9-12 ***The 6th Plague of Boils Effect the Egyptian People and Magicians***

(18) [8] And the LORD said to Moses and to Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. [9] And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth [with] sores upon man, and upon beast, throughout all the land of Egypt. [10] And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth [with] [a] blains upon man, and upon beast. [11] And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. [12] And the LORD hardened the heart of Pharaoh, and he listened not to them; as the LORD had spoken to Moses.

[a] Inflammatory swelling.

9:13-35 ***The 7th Plague of Hail Upon Egyptian Man, Beast & Crop***

(19) [13] And the LORD said to Moses, **Rise up early in the morning**, and stand before Pharaoh, and say to him, Thus says the LORD God of the Hebrews, Let my people go, that they may serve me. [14] For I will at this time send all my plagues upon your heart, and upon your servants, and upon your people; that you may know that there is none like me in all the earth. [15] For now I will stretch out my hand, that I may smite you and your people with pestilence; and you shall be cut off from the earth. [16] And in very deed for this [cause] I have raised you up, for to show [in] you my power; and that my name may be declared throughout all the earth. [17] As yet exalt you yourself against my people, that you will not let them go? [18] Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as has not been in Egypt since the foundation thereof even until now. [19] Send therefore now, [and] gather your cattle, and all that you have in the field; [for upon] every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. [20] **He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:** [21] And he that regarded not the word of the LORD left his servants and his cattle in the field.

(20) [22] And the LORD said to Moses, Stretch forth your hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. [23] And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. [24] So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. [25] And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and break every tree of the field. [26] Only in the land of Goshen, where the children of Israel [were], was there no hail. [27] And Pharaoh sent, and called for Moses and Aaron, and said to them, I have sinned this time: the LORD is righteous, and I and my people are wicked. [28] Entreat the LORD (for [it is] enough) that there be no [more] mighty thunderings and hail; and I will let you go, and ye shall stay no longer. [29] And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands to the LORD; [and] the thunder shall cease, neither shall there be any more hail; that you may know how that the earth is the LORD's [30] But as for you and your servants, I know that you will not yet fear the LORD God. [31] And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. [32] But the wheat and the rye were not smitten:

for they were] not grown up. [33] And Moses went out of the city from Pharaoh, and spread abroad his hands to the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. [34] And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. [35] And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Exodus Chapter 10

10:1-20 ***The 8th Plague of Locusts Effect the Egyptian People***

(21) [1] And the LORD said to Moses, Go in to Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: [2] And that you may tell in the ears of your son, and of your son's son, what things I have worked in Egypt, and my signs which I have done among them; that ye may know how that I [am] the LORD. [3] And Moses and Aaron came in to Pharaoh, and said unto him, Thus says the LORD God of the Hebrews, **How long will you refuse to humble yourself before me? let my people go, that they may serve me.** [4] Else, if you refuse to let my people go, behold, tomorrow will I bring the locusts into your coast: [5] And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field: [6] And they shall fill your houses, and the houses of all your servants, and the houses of all the Egyptians; which neither your fathers, nor your fathers' fathers have seen, since the day that they were upon the earth to this day. And he turned himself, and went out from Pharaoh. [7] And Pharaoh's servants said unto him, How long shall this man be a snare to us? let the men go, that they may serve the LORD their God: know you not yet that Egypt is destroyed? [8] And Moses and Aaron were brought again to Pharaoh: and he said to them, Go, serve the LORD your God: [but] who are they that shall go? [9] And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we [must hold] a feast to the LORD. [10] And he said to them, Let the LORD be so with you, as I will let you go, and your little ones: look [to it]; for evil is before you. [11] Not so: go now ye [that are] men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

(22) [12] And the LORD said to Moses, Stretch out your hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, [even] all that the hail has left. [13] And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all [that] night; [and] when it was morning, the east wind brought the locusts. [14] And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous [were they]; before them there were no such locusts as they, neither after them shall be such. [15] For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. [16] **Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.** [17] Now therefore forgive, I pray you, my sin only this once, and entreat the LORD your God, that he may take away from me this death only. [18] And he went out from Pharaoh, and entreated the LORD. [19] And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. [20] **But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.**

Exodus Chapter 10

10:21-29 ***The 9th Plague of Darkness Effect the Egyptian People***

(23) 21 And the LORD said to Moses, Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, even darkness [which] may be felt. 22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days**:** 23 **They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.** 24 And Pharaoh called to Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. 25 And Moses said, You must give us also sacrifices and burnt offerings, that we may sacrifice to the LORD our God. 26 Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. 27 But the LORD hardened Pharaoh's heart, and he would not let them go. 28 And Pharaoh said unto him, Get you from me, take heed to yourself, see my face no more; for in [that] day you see my face you shall die. 29 And Moses said, You have spoken well, I will see your face again no more.

Exodus Chapter 11:1-10

The 10th Plague of Death of the Firstborn (in Families & Beasts)

(24) 1 And the LORD said to Moses, Yet will I bring one plague [more] upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [you] go, he shall surely thrust you out hence altogether. 2 Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. 3 And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. 4 And Moses said, Thus says the LORD, **About midnight will I go out into the midst of Egypt:** 5 **And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sits upon his throne, even to the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.** 6 And there shall be a **great cry** throughout all the land of Egypt, such as there was none like it, nor shall be like it anymore.
7 But against any of the children of Israel shall **not a dog bark**, against man or beast: that ye may know how that **the LORD does put a difference between the Egyptians and Israel.** 8 And all these your servants shall come down to me, and bow down themselves to me, saying, Get you out, and all the people that follow you: and after that I will go out. And he went out from Pharaoh in a great anger. 9 And the LORD said to Moses, Pharaoh shall not hearken to you; that my wonders may be multiplied in the land of Egypt. 10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Notes on the 10 plagues: When Pharaoh refused to let the Children of Israel go then God took a hand, and proceeded to bring judgments, in the form of "Plagues," upon Egypt. The purpose of the "Plagues" was to make Pharaoh and the Egyptians see that the God of Israel was stronger than the "gods" of Egypt. The "Plagues" were 10 in number and distributed over about a year. With the exception of the first and the last they were "Natural Phenomena" common to Egypt, the miraculous thing being that they came and went at the command of God and were of great severity. The "Ten Plagues" were judgments against the "gods" of Egypt.

(1) **"Water into blood,"** against the Nile, the "Idol River."
(2) "**Frogs**," against the worship of frogs.
(3) "**Lice**," against the earth god "**Seb**" and the priests, who could not officiate when vermin was upon them.
(4) "**Flies**," against the atmosphere "**Shu**," son of "**Ra**," the **SUN-GOD**.
(5) "**Murrain**," against the **"Sacred Bull"-APIS**.
(6) "**Boils**," against "**Sutech**" or "**Typhon**," to whom victims were offered, their ashes being flung to the winds. (7) "**Locusts**," against the "**Sacred Beetle**."
(8) "**Hail**," against "**Shu**."
(9) "**Darkness**," against the **"Sun-God"-- RA**, of whom Pharaoh was believed to be the child.
(10) "**Death of the First-Born**," against the nation guilty of **wholesale infanticide** in ordering that all male Hebrew children should be cast into the river Nile. **Ex** 1:22.

The first 9 Plagues may be divided into 3 groups of 3 Plagues each. In the first two of each group, Pharaoh was warned; in the last, no warning was given. The first group only affected the comfort of the people, and was universal among Egyptians and Israelites. The second group affected only the Egyptians; the Children of Israel's cattle were spared for sacrifice. Here property suffered. The third group fell mainly upon the Egyptians, there being no hail in the land of Goshen, and the Children of Israel had light in their dwellings.

Exodus **Chapter 12**

The Deliverance of God by Blood and Power

12:1-20 ***FEAST OF UNLEAVENED BREAD***

(25) [1] And the LORD spoke to Moses and Aaron in the land of Egypt, saying, [2] **This month [shall be] to you the beginning of months: it [shall be] the first month of the year to you.** [3] Speak ye to all the assembly of Israel, saying, In the **tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers,** [a] **a lamb for a house**: [4] And if the household be too little for the lamb, let him and his neighbor next to his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. [5] Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: [6] And **ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the assembly of Israel shall kill it in the evening**. [7] And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it. [8] And they shall eat the flesh in that night, **roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it.** [9] Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the inner parts thereof. [10] And ye shall let nothing of it remain until the morning; and that which remains of it until the morning ye shall burn with fire. [11] And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. [12] For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD. [13] And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt. [14] And **this day shall be to you for a memorial;** and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever. [15] **Seven days shall ye eat** [b] **unleavened bread; even the first day ye shall put away leaven out of your houses: for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.** [16] And in the first day [there shall be] a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you. [17] And ye shall observe [the feast of] unleavened bread; for in this selfsame day I have brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever. [18] **In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.** [19] Seven days shall there be no leaven found in your houses: for whoever eats that which is leavened, even that soul shall be cut off from the assembly of Israel, whether he be a stranger, or born in the land. [20] Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

[a] The new divine year is instituted and begun with the family as the focal unit for the nation. Redemption is for the nation, through the family of individuals. As today each member of the family must exhibit their faith as individuals, referring to the case of the Philippian Jailer with his family in Acts 16. The Passover is the oldest religious holiday known to man.

[b] Unleavened bread is the pure doctrine of the Bible, without man's philosophy, traditions or feelings. It is not as tasty for the flesh, but necessary for the growing Believer. Jesus warns his disciples of the unleavened bread of the Pharisees, which is evil doctrine or wrong understanding and teaching of the Bible. See Matthew 16:6-12.

12:21-36 ***The PASSOVER***

(26) [21] Then Moses called for all the elders of Israel, and said to them, Draw out and take you a lamb according to your families, and kill the passover. [22] And ye shall take a bunch of hyssop, and dip [it] in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning**.** [23] **For the LORD will pass through to smite the Egyptians; and when he sees the blood upon the lintel, and on the**

two side posts, the LORD will pass over the door, and will not allow the destroyer to come in to your houses to smite [you]. [24] And ye shall observe this thing for an ordinance to you and to your sons forever. [25] And it shall come to pass, when ye be come to the land which the LORD will give you, according as he has promised, that ye shall keep this service. [26] And it shall come to pass, when your children shall say to you, What mean ye by this service? [27] That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. [28] And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

(27) [29] And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the **firstborn of Pharaoh that sat on his throne to the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.** [30] And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead. [31] And he called for Moses and Aaron by night, and said, Rise up, [and] get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. [32] Also take your flocks and your herds, as ye have said, and be gone; and bless me also. [33] And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We [be] all dead [men]. [34] And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. [35] And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: [36] And the LORD gave the people favor in the sight of the Egyptians, so that they lent to them [such things as they required]. And they spoiled the Egyptians.

12:37-19:2 ***Journey from Egypt to Sinai***

(28) [37] And the children of Israel journeyed from Rameses to Succoth, about **six hundred thousand on foot [that were] men, beside children.** [38] And a [a] mixed multitude went up also with them; and flocks, and herds, [even] very much cattle. [39] And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any food. [40] Now the sojourning of the children of Israel, who dwelt in Egypt, was **four hundred and thirty years.** [41] And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. [42] It is a night to be much observed to the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

[a] The mixed multitude were of other nations that escaped from Egypt at this convenient time. Also, they could be half breeds, half Israeli and half Egyptian. They later caused division and problems. Numbers 11:4-6. This is the same today when unbelievers and believers are united in the service of Jesus Christ.

(29) [43] And the LORD said to Moses and Aaron, This is the [a] ordinance of the passover: **There shall no stranger eat thereof:** [44] **But every man's servant that is bought for money, when you have circumcised him, then shall he eat thereof.** [45] A foreigner and a hired servant shall not eat thereof. [46] In one house shall it be eaten; you shall not carry forth anything of the flesh abroad out of the house; neither shall ye break a bone thereof. [47] All the assembly of Israel shall keep it. [48] And when a stranger shall sojourn with you, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. [49] One law shall be to him that is home born, and to the stranger that sojourns among you. [50] Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. [51] And it came to pass the selfsame day, [that] the LORD did bring the children of Israel out of the land of Egypt by their armies.

[a] The Passover feast will be celebrated until Christ returns as King of Kings to rule out of Jerusalem.

Exodus Chapter 13

(30) [1] And the LORD spoke to Moses, saying, [2] Sanctify to me all the [a] firstborn, whatsoever opens the womb among the children of Israel, [both] of man and of beast: it is mine. [3] And Moses said to the people, **Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this [place]: there shall no leavened bread be eaten.** [4] This day came ye out in the month Abib. [5] And it shall be when the LORD shall bring you into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. [6] **Seven days you shall eat unleavened bread, and in the seventh day [shall be] a feast to the LORD.** [7] Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your quarters. [8] And you shall show your son in that day, saying, [This is done] because of that [which] the LORD did to me when I came forth out of Egypt. [9] And it shall be for a sign to you upon your hand, and for a memorial between your eyes, that the LORD's law may be in your mouth: for with a strong hand has the LORD brought you out of Egypt. [10] Thou shall therefore keep this ordinance in his season from year to year.

[a] God is pleased with the first of all that we have and are, to be given to Him.

[b] We are freed from the bondage or slavery of Egypt.

(31) [11] And it shall be when the LORD shall bring you into the land of the Canaanites, as he swore to you and to your fathers, and shall give it you, [12] That you shall set apart to the LORD all that opens the womb, and every firstling that comes of a beast which you have; the males [shall be] the LORD's. [13] And every firstling of a donkey **you shall redeem with a lamb;** and if you will not redeem it, then you shall break his neck: and all the firstborn of man among your children shall you redeem. [14] And it shall be when your son asks you in time to come, saying, What is this? that you shall say to him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: [15] And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that opens the womb, being males; but all the firstborn of my children I redeem. [16] And it shall be for a token upon your hand, and for frontlets between your eyes: for by strength of hand the LORD brought us forth out of Egypt. [17] And it came to pass, when Pharaoh had let the people go, that God led them not [through] the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: [18] But God led the people about, [through] the way of the wilderness of the Red sea: and the children of Israel went up [a] harnessed out of the land of Egypt. [19] And Moses took the [b] bones of Joseph with him: for he had straightly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. [20] And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. [21] And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: [22] He took not away the pillar of the cloud by day, nor the pillar of fire by night, [from] before the people.

[a] They left Egypt in an orderly manner, in ranks of 5. Approximately 2 million people. Today we do not need the visible, but invisible leading of the Holy Ghost. 1 Corinthians 10:1-10, James 1:14-15, 2 Timothy 3:14-17.

[b] Genesis 50:24

CROSSING THE RED SEA 14:1-15:27

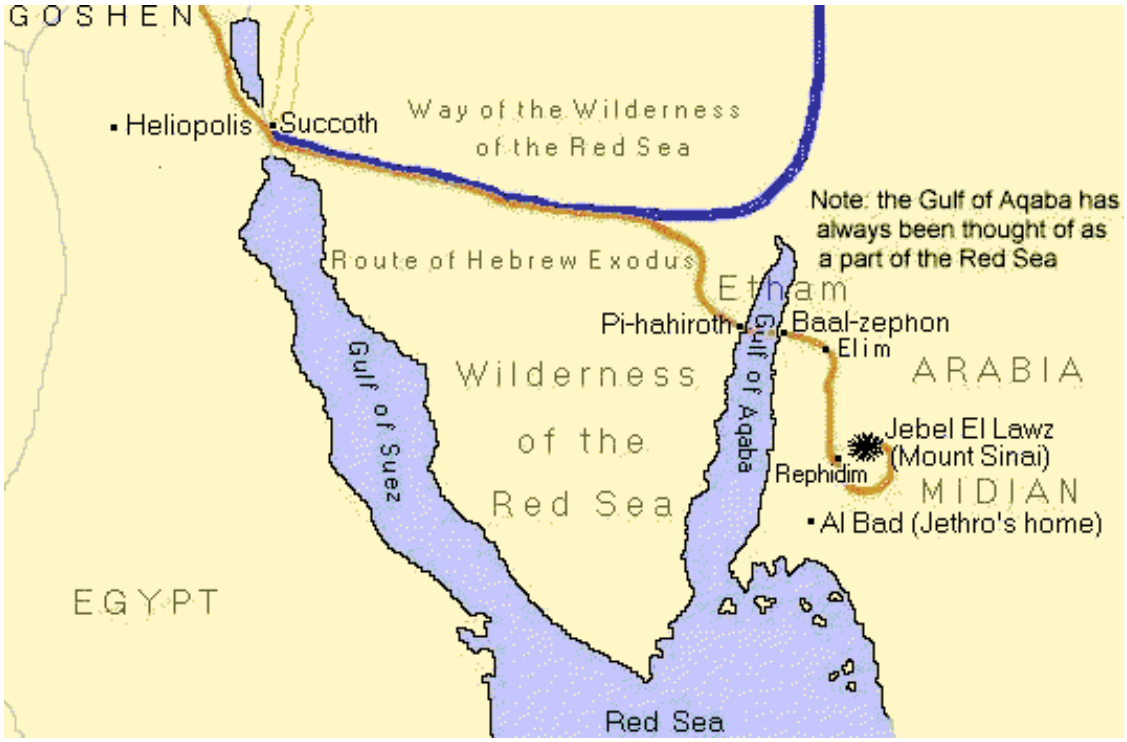
Exodus Chapter 14

14:1-14 ***Pharaoh Pursues Israel***

(32) [1] And the LORD **spoke to Moses**, saying, [2] Speak to the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. [3] For Pharaoh will say of the children of Israel, **They are entangled in the land, the wilderness has shut them in.** [4] And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I [am] the LORD. And they did so. [5] And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? [6] And he made ready his chariot, and took his people with him: [7] And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. [8] And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand. [9] But the Egyptians pursued after them, all the horses [and] chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

Moses Comforts the People

(33) [10] And when Pharaoh drew near, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out to the LORD.



[11] And they said to Moses, Because [there were] no graves in Egypt, have you taken us away to die in the wilderness? wherefore have you dealt thus with us, to carry us forth out of Egypt? [12] [Is] not this the word that we did tell you in Egypt, saying, Let us alone, that we may serve the Egyptians? For [it had been] better for us to serve the Egyptians, than that we should die in the wilderness. [13] And Moses said to the people, **Fear ye not, stand still, and see the salvation of the LORD,** which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.
[14] **the LORD shall fight for you, and ye shall hold your peace.**

Exodus Chapter 14

14:15-31 ***Israel Crosses the Red Sea***

(34) 15 And the LORD said to Moses, Wherefore cry you to me? speak to the children of Israel, that they
go forward: 16 But lift you up your rod, and stretch out your hand over the sea, and divide it: and the
children of Israel shall go on **dry [ground]** through the midst of the sea. 17 And I, behold, I will harden
the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon
all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I [am] the
LORD, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.
19 **And** [a] **the angel of God, which went before the camp of Israel, removed and went behind
them; and the pillar of the cloud went from before their face, and stood behind them:** 20 And it
came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to
them], but it gave light by night [to these]: so that the one came not near the other all the night.
21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go [back] by a strong
east wind all that night, and made the sea dry [land], and the waters were divided. 22 And the children of
Israel went into the midst of the sea upon the dry [ground]: and the waters [were] a wall to them on their
right hand, and on their left. 23 And the Egyptians pursued, and went in after them to the midst of the
sea, [even] all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the
morning watch the LORD looked to the host of the Egyptians through the pillar of fire and of the cloud,
and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drove them heavily:
so that the Egyptians said, Let us flee from the face of Israel; for the LORD fights for them against the
Egyptians. 26 And the LORD said to Moses, Stretch out your hand over the sea, that the waters may come
again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his
hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians
fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28 And the waters returned,
and covered the chariots, and the horsemen, [and] all the host of Pharaoh that came into the sea after
them; there remained not so much as one of them. 29 But the **children of Israel walked upon dry
[land] in the midst of the sea;** and the waters [were] a wall to them on their right hand, and on their
left. 30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the
Egyptians dead upon the sea shore. 31 And Israel saw that great work which the LORD did upon the
Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

[a] The pre-incarnate Lord Jesus Christ.

Exodus Chapter 15

15:1-21 ***Moses Song of Deliverance***

(35) [1] Then sang Moses and the children of Israel this song to the LORD, and spoke, saying, I will sing to the LORD, for he has triumphed gloriously: the horse and his rider has he thrown into the sea.
[2] **the LORD is my strength and song, and he is become my salvation**: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. [3] **the LORD is a man of war**: the LORD is his name. [4] Pharaoh's chariots and his host has he cast into the sea: his chosen captains also are drowned in the Red sea. [5] The depths have covered them: they sank into the bottom as a stone.
[6] Your right hand, O LORD, is become glorious in power: your right hand, O LORD, has dashed in pieces the enemy. [7] And in the greatness of your excellency you have overthrown them that rose up against you: you sent forth your wrath, [which] consumed them as stubble. [8] **And with the blast of your nostrils the waters were gathered together, the floods stood upright as a heap,** [and] the depths were congealed in the heart of the sea. [9] The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.
[10] Thou did blow with your wind, the sea covered them: they sank as lead in the mighty waters. [11] Who is like to you, O LORD, among the gods? who is like you, glorious in holiness, fearful [in] praises, doing wonders? [12] You stretched out your right hand, the earth swallowed them. [13] You in your mercy has led forth the people [which] you have redeemed: you have guided them in your strength to your holy habitation. [14] The people shall hear, [and] be afraid: sorrow shall take hold on the inhabitants of Palestina. [15] **Then the dukes of Edom shall be amazed;** the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. [16] **Fear and dread shall fall upon them; by the greatness of your arm they shall be [as] still as a stone; till your people pass over, O LORD, till the people pass over, [which] you have purchased.** [17] You shall bring them in, and plant them in the mountain of your inheritance, [in] the place, O LORD, [which] you have made for you to dwell in, [in] the Sanctuary, O Lord, [which] your hands have established. [18] the LORD shall reign for ever and ever. [19] For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry [land] in the midst of the sea. [20] And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. [21] And Miriam answered them, Sing ye to the LORD, for he has triumphed gloriously; the horse and his rider has he thrown into the sea.

15:22-27 ***God's Test at Marah When the Bitter Water is Turned Sweet***

(36) [22] So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went 3 days in the wilderness, and found no water. [23] And when they came to Marah, they could not drink of the waters of Marah, for they [were] bitter: therefore the name of it was called Marah. [24] And **the people murmured against Moses, saying, What shall we drink?** [25] **And he cried to the LORD; and the LORD showed him a tree, [which] when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,**
[26] And said, [a] If you will diligently hearken to the voice of the LORD your God, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians: for I [am] the LORD that heals you.
[27] And they came to [b] Elim, where [were] 12 wells of water, and 70 palm trees: and they encamped there by the waters.

[a] A conditional promise is given to Israel after the test. The tree that turns the bitter water sweet represents the future Christ being crucified on a tree. Only the crucified Christ can turn our bitter waters sweet, initially and continually with a conditional promise.

[b] Palm tree in Hebrew. 12 and 70 are representative numbers in this oasis in the desert that God knew about and led them to. Palm trees are tall and upright reaching toward the sun. Solomon's past and Ezekiel's future temples have palm trees etched into their structure. There are many types of palm trees. Jericho is called the city of palm trees (Deuteronomy 34:3) and the best date palms grow there, even until today.

Exodus Chapter 16:1-36

Israel Complains & God Provides Manna by Morning-Quail

(37) 1 And they took their journey from Elim, and all the assembly of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the **fifteenth day of the second month** after their departing out of the land of Egypt. 2 And the **whole assembly of the children of Israel murmured against Moses and Aaron** in the wilderness: 3 And the children of Israel said to them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, [and] when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. 4 Then said the LORD to Moses, Behold, **I will rain bread from heaven** for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or not. 5 And it shall come to pass, that on the **sixth day they shall prepare [that] which they bring in; and it shall be twice as much as they gather daily.** 6 And Moses and Aaron said to all the children of Israel, At even, then ye shall know that the LORD has brought you out from the land of Egypt: 7 And in the morning, then ye shall see the glory of the LORD; for that **he hears your murmurings against the LORD: and what are we, that ye murmur against us?** 8 And Moses said, [This shall be], when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD hears your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. 9 And Moses spoke to Aaron, Say to all the assembly of the children of Israel, Come near before the LORD: for he has heard your murmurings. 10 And it came to pass, as Aaron spoke to the whole assembly of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. 11 And the LORD spoke to Moses, saying, 12 I have heard the murmurings of the children of Israel: speak to them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and **ye shall know that I [am] the LORD your God.**

(38) 13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. 14 And when the dew that lay was gone up, behold, upon the face of the wilderness [there lay] a small round thing, [as] small as the hoar frost on the ground. 15 And when the children of Israel saw [it], they said one to another, It is manna: for they knew not what it was. And Moses said to them, This is the bread which the LORD has given you to eat. 16 This is the thing which the LORD has commanded, **Gather of it every man according to his eating, an omer for every man, [according to] the number of your persons; take ye every man for them which are in his tents.** **17 And the children of Israel did so, and gathered, some more, some less.** 18 And when they did mete [it] with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. 19 And Moses said, Let no man leave of it till the morning. 20 **Notwithstanding they listened not to Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was angry with them.** 21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. 22 And it came to pass, [that] on the sixth day they gathered twice as much bread, two omers for one [man]: and all the rulers of the assembly came and told Moses. 23 And he said to them, This [is that] which the LORD has said, Tomorrow is the rest of the holy sabbath to the LORD: bake [that] which ye will bake [today], and boil that ye will boil; and that which remains over lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25 And Moses said, Eat that today; for today is a sabbath to the LORD: today ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, [which is] the sabbath, in it there shall be none. 27 And it came to pass, [that] there went out [some] of the people on the seventh day for to gather, and they found none. 28 And the LORD said to Moses, **How long refuse ye to keep my commandments and my laws?** 29 See, for that the LORD has given you the sabbath, therefore he gives you on the sixth day the bread of two days; **abide ye every man in his place, let no man go out of his place on the seventh day.** 30 So the people rested on the seventh day. 31 And the house of Israel called the name thereof [a] Manna: and it was like coriander seed, white; and the taste of it was like wafers [made] with honey.

Exodus Chapter 16

(39) 32 And Moses said, This is the thing which the LORD commands, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 33 And Moses said to Aaron, **Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.** 34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came to the borders of the land of Canaan. 36 Now an [a] omer is the tenth [part] of an ephah.

[a] Manna in Hebrew is "What" or "What is it?" In the gathering of manna we see a practical God, some gathered for others and the measure was more or less, but all had sufficient. This is liberty within standards or boundaries, not legalism. Man makes our liberty legalism and exact. We see grace in this daily provision of bread from heaven. Late sleepers did not get their food for that day. The Biblical principle of early rising is clear.

[b] An Omer is a handful of dry measure of one-half gallon, an Egyptian word only used in Exodus and Leviticus. Ephah is Egyptian also and used through the Old Testament.

Exodus Chapter 17

17:1-7 ***Moses Strikes the Rock for Water at Horeb***

1 And all the assembly of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and [there was] no water for the people to drink. 2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said to them, Why chide ye with me? wherefore do ye tempt the LORD? 3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this [that] you have brought us up out of Egypt, to kill us and our children and our cattle with thirst? 4 And Moses cried to the LORD, saying, What shall I do to this people? they are almost ready to stone me. 5 And the LORD said to Moses, Go on before the people, and take with you of the elders of Israel; and your rod, wherewith you smote the river, take in your hand, and go. 6 Behold, I will stand before you there upon the rock in Horeb; and you shall smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. 7 And he called the name of the place [a] Massah, and meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

[a] quarrel, provoke, tempt.

17:8-16 ***The Amalekites Defeated as Moses Held up his hands***

(40) 8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said to Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in my hand. 10 So Joshua did as Moses had said unto him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 **But Moses' hands [were] heavy; and they took a stone, and put [it] under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.** 13 And Joshua discomfited Amalek and his people with the edge of the sword. 14 And the LORD said to Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moses built an altar, and called the name of it [a] Jehovah-nissi: 16 For he said, Because the LORD has sworn [that] the LORD [will have] war with Amalek from generation to generation.

17:15 Jehovah-Nissi is " Lord My Banner"

Exodus Chapter 18:1-27

Jethro Reunites Moses with Zipporah and 2 Sons

(41) [1] When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, [and] that the LORD had brought Israel out of Egypt; [2] Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, [3] And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: [4] And the name of the other was Eliezer; for the God of my father, [said he, was] my help, and delivered me from the sword of Pharaoh: [5] And Jethro, Moses' father in law, came with his sons and his wife to Moses into the wilderness, where he encamped at the mount of God: [6] And he said to Moses, I your father in law Jethro am come to you, and your wife, and her two sons with her.

Jethro Counsels Moses to Delegate Judgment and Teaching

(42) [7] And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of [their] welfare; and they came into the tent. [8] And Moses told his father in law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, [and] all the travail that had come upon them by the way, and [how] the LORD delivered them. [9] And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. [10] And Jethro said, Blessed [be] the LORD, who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who has delivered the people from under the hand of the Egyptians. [11] Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly [he was] above them.
[12] And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God. [13] And it came to pass on the next day, that Moses sat to judge the people: and the people stood by Moses from the morning to the evening.
[14] And when Moses' father in law saw all that he did to the people, he said, What is this thing that you do to the people? why sit you yourself alone, and all the people stand by you from morning to even?
[15] And Moses said to his father in law, Because the people come to me to enquire of God: [16] When they have a matter, they come to me; and I judge between one and another, and I do make them know the statutes of God, and his laws. [17] And Moses' father in law said unto him, The thing that you do is not good. [18] You will surely wear away, both you, and this people that is with you: for this thing is too heavy for you; you are not able to perform it yourself alone. [19] Hearken now to my voice, I will give you counsel, and God shall be with you: Be you for the people to God-ward, that you may bring the causes to God: [20] And you shall teach them ordinances and laws, and shall show them the way wherein they must walk, and the work that they must do. [21] Moreover you shall provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place [such] over them, [to be] rulers of thousands, [and] rulers of hundreds, rulers of fifties, and rulers of tens: [22] And let them judge the people at all seasons: and it shall be, [that] every great matter they shall bring to you, but every small matter they shall judge: so shall it be easier for yourself, and they shall bear [the burden] with you. [23] If you shall do this thing, and God command you [so], then you shall be able to endure, and all this people shall also go to their place in peace. [24] So Moses listened to the voice of his father in law, and did all that he had said.
[25] And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. [26] And they judged the people at all seasons: the hard causes they brought to Moses, but every small matter they judged themselves. [27] And Moses let his father in law depart; and he went his way into his own land.

Exodus Chapter 19 *Israel Arrives at Mount Sinai, God Calls Moses to Come Up*

(43) [1] In the **third month**, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai. [2] For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the [a] mount. [3] And Moses went up to God, and the LORD called to him out of the mountain, saying, Thus shall you say to the house of Jacob, and tell the children of Israel; [4] Ye have seen what I did to the Egyptians, and [how] I bare you on eagles' wings, and brought you to myself. [5] Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people: for all the earth is mine: [6] And ye shall be to me a [b] kingdom of priests, and a holy nation. These are the words which you shall speak to the children of Israel. [7] And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. [8] And all the people answered together, and said, All that the LORD has spoken we will do. And Moses returned the words of the people to the LORD.

[a] Mount Sinai (of the group called Mount Horeb) the name of the mountain district which was reached by the Hebrews in the third month after the Exodus. Here they remained encamped for about a whole year. Their journey from the Red Sea to this encampment, including all the windings of the route, was about 150 miles. The last twenty-two chapters of Exodus, together with the whole of Leviticus and Numbers 1-11, contain a record of all the transactions which occurred while they were here.

[b] Now the nation of Israel was a kingdom of priests to the earth. The ministry of priest and high priest is a privilege that was changed and given to those who qualified. Later the priest role was restricted to the tribe of Levi. The High Priest changed from Aaron also. Jesus is now the Great High Priest (Hebrews 2:16-18, 4:14-16) and true believers are now a royal priesthood (1 Peter 2:9). **Later we are called kings and priests (Revelation 5:10).**

(44) [9] And the LORD said to Moses, Look, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you forever. And Moses told the words of the people to the LORD. [10] And the LORD said to Moses, Go to the people, and sanctify them today and tomorrow, and let them wash their clothes, [11] And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. [12] And you shall set bounds to the people round about, saying, Take heed to yourselves, [that ye] go [not] up into the mount, or touch the border of it: whoever touches the mount shall be surely put to death: [13] There shall not a hand touch it, but he shall surely be stoned, or shot through; whether [it be] beast or man, it shall not live: when the trumpet sounds long, they shall come up to the mount. [14] And Moses went down from the mount to the people, and sanctified the people; and they washed their clothes. [15] And he said to the people, Be ready against the third day: come not at [your] wives.

(45) [16] And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. [17] And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. [18] And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. [19] And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke, and God answered him by a voice. [20] And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up.
[21] And the LORD said to Moses, Go down, charge the people, lest they break through to the LORD to gaze, and many of them perish. [22] And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. [23] And Moses said to the LORD, The people cannot come up to mount Sinai: for you charge us, saying, Set bounds about the mount, and sanctify it. [24] And the LORD said unto him, Away, get you down, and you shall come up, you, and Aaron with you: but let not the priests and the people break through to come up to the LORD, lest he break forth upon them. [25] So Moses went down to the people, and spoke to them.

Exodus Chapter 20:1-26

Commandments 1-4

(46) [1] And God spoke all these words, saying, [2] I [am] the LORD your God, which have brought you out of the land of Egypt, out of the house of bondage. [3] You shall have no other gods before me. [4] You shall not make to you any graven image, or any likeness [of anything] that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: [5] You shall not bow down yourself to them, nor serve them: for I the LORD your God [am] a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth [generation] of them that hate me; [6] And showing mercy to thousands of them that love me, and keep my commandments. [7] You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that takes his name in vain. [8] Remember the sabbath day, to keep it holy. [9] Six days shall you labor, and do all your work: [10] But the seventh day is the sabbath of the LORD your God: [in it] you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: [11] For [in] six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Commandments 5-10

(47) [12] Honor your father and your mother: that your days may be long upon the land which the LORD your God gives you. [13] You shall not [a] murder. [14] You shall not commit adultery. [15] You shall not steal. [16] You shall not bear false witness against your neighbor. [17] You shall not covet your neighbor's house, you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor's.

[a] Murder is ratzah in Hebrew. Kill is qatal in Hebrew. Kill KJV.

(48) [18] And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off. [19] And they said to Moses, Speak you with us, and we will hear: but let not God speak with us, lest we die. [20] And Moses said to the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. [21] And the people stood afar off, and Moses drew near to the thick darkness where God was. [22] And the LORD said to Moses, Thus you shall say to the children of Israel, Ye have seen that I have talked with you from heaven. [23] Ye shall not make with me gods of silver, neither shall ye make to you gods of gold. [24] An altar of earth you shall make to me, and shall sacrifice thereon your burnt offerings, and your peace offerings, your sheep, and your oxen: in all places where I record my name I will come to you, and I will bless you. [25] And if you will make me an altar of stone, you shall not build it of hewn stone: for if you lift up your tool upon it, you have polluted it. [26] Neither shall you go up by steps to my altar, that your nakedness be not discovered thereon.

Exodus Chapter 21

21:1-11 ***The Law Concerning Hebrew Servants***

(49) [1] Now these are the judgments which you shall set before them. [2] If you buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. [3] If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. [4] If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. [5] And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: [6] Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him forever. [7] And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. [8] If she please not her master, who has betrothed her to himself, then shall he let her be redeemed: to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her. [9] And if he have betrothed her to his son, he shall deal with her after the manner of daughters. [10] If he take him another [wife]; her food, her raiment, and her duty of marriage, shall he not diminish. [11] And if he does not these three to her, then shall she go out free without money.

21:12-27 ***The Law Concerning Violence and Retribution***

(50) [12] He that smites a man, so that he die, shall be surely put to death. [13] And if a man lie not in wait, but God deliver [him] into his hand; then I will appoint you a place where he shall flee. [14] But if a man come presumptuously upon his neighbor, to slay him with guile; you shall take him from my altar, that he may die. [15] And he that smites his father, or his mother, shall be surely put to death. [16] And he that steals a man, and sells him, or if he be found in his hand, he shall surely be put to death. [17] And he that curses his father, or his mother, shall surely be put to death. [18] And if men strive together, and one smite another with a stone, or with [his] fist, and he die not, but keeps [his] bed: [19] If he rise again, and walk abroad upon his staff, then shall he that smote [him] be quit: only he shall pay [for] the loss of his time, and shall cause [him] to be thoroughly healed. [20] And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. [21] Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money. [22] If men strive, and hurt a woman with child, so that her fruit depart [from her], and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges [determine]. [23] And if [any] mischief follow, then you shall give life for life, [24] Eye for eye, tooth for tooth, hand for hand, foot for foot, [25] Burning for burning, wound for wound, stripe for stripe. [26] And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. [27] And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

21:28-36 ***Animal Control Laws (civil)***

(51) [28] If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox [shall be] quit. [29] But if the ox were custom to push with his horn in time past, and it has been testified to his owner, and he has not kept him in, but that he has killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. [30] If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. [31] Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done to him. [32] If the ox shall push a manservant or a maidservant; he shall give to their master **thirty shekels of silver,** and the ox shall be stoned. [33] And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or a donkey fall therein; [34] The owner of the pit shall make [it] good, [and] give money to the owner of them; and the dead [beast] shall be his. [35] And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead [ox] also they shall divide. [36] Or if it be known that the ox has used to push in time past, and his owner has not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Exodus Chapter 22

22:1-15 ***Property Laws (civil)***

(52) [1] If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. [2] If a thief be found breaking up, and be smitten that he die, [there shall] no blood [be shed] for him. [3] If the sun be risen upon him, [there shall be] blood [shed] for him; [for] he should make full restitution; if he have nothing, then he shall be sold for his theft. [4] If the theft be certainly found in his hand alive, whether it be ox, or donkey, or sheep; he shall **restore double**.
[5] If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
[6] If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed [therewith]; he that kindled the fire shall surely make restitution.

(53) [7] If a man shall deliver to his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him **pay double.** [8] If the thief be not found, then the master of the house shall be brought to the judges, [to see] whether he have put his hand to his neighbor's goods. [9] For all manner of trespass, [whether it be] for ox, for donkey, for sheep, for raiment, [or] for any manner of lost thing, which [another] challenges to be his, the cause of both parties shall come before the judges; [and] whom the judges shall condemn, he shall pay double to his neighbor. [10] If a man deliver to his neighbor a donkey, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing [it]: [11] [Then] shall an oath of the LORD be between them both, that he has not put his hand to his neighbor's goods; and the owner of it shall accept [thereof], and he shall not make [it] good. [12] And if it be stolen from him, he shall make restitution to the owner thereof. [13] If it be torn in pieces, [then] let him bring it [for] witness, [and] he shall not make good that which was torn. [14] And if a man borrow [anything] of his neighbor, and it be hurt, or die, the owner thereof [being] not with it, he shall surely make [it] good. [15] [But] if the owner thereof [be] with it, he shall not make [it] good: if it [be] a hired [thing], it came for his hire.

22:16-27 **Family and Lending (civil)**

(54) [16] And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. [17] If her father utterly refuse to give her to him, he shall pay money according to the dowry of virgins. [18] You shall not allow a witch to live. [19] Whoever lies with a beast shall surely be put to death. [20] He that sacrifices to [any] god, save to the LORD only, he shall be utterly destroyed. [21] You shall neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. [22] Ye shall not afflict any **widow, or fatherless** child. [23] If you afflict them in any wise, and they cry at all to me, I will surely hear their cry; [24] And my wrath shall grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. [25] If you lend money to [any of] my people [that is] poor by you, you shall not be to him as a taxer, neither shall you lay upon him interest. [26] If you at all take your neighbor's raiment to pledge, you shall deliver it to him by that the sun goes down: [27] For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he cries to me, that I will hear; for I [am] gracious.

22:28-31 *Ceremonial Laws*

(55) [28] You shall not revile the gods, nor curse the ruler of your people. [29] You shall not delay [to offer] the first of your ripe fruits, and of your liquors: the firstborn of your sons shall you give to me.
[30] Likewise shall you do with your oxen, [and] with your sheep: seven days it shall be with his mother; on the eighth day you shall give it me. [31] And ye shall be holy men to me: neither shall ye eat [any] flesh [that is] torn of beasts in the field; ye shall cast it to the dogs.

Exodus Chapter 23

23:1-9 Justice for All (civil)

(56) [1] You shall not raise a false report: put not your hand with the wicked to be an unrighteous witness. [2] You shall not follow a multitude to [do] evil; neither shall you speak in a cause to decline after many to distort [judgment]: [3] Neither shall you countenance a poor man in his cause. [4] If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again. [5] If you see the donkey of him that hates you lying under his burden, and would forbear to help him, you shall surely help with him. [6] You shall not distort the judgment of your poor in his cause. [7] Keep you far from a false matter; and the innocent and righteous slay you not: for I will not justify the wicked. [8] And you shall take no gift: for the gift blinds the wise, and perverts the words of the righteous. [9] Also you shall not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

23:10-13 ***The Law of Sabbaths (moral)***

(57) [10] And six years you shall sow your land, and shall gather in the fruits thereof: [11] But the seventh [year] you shall let it rest and lie still; that the poor of your people may eat: and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, [and] with your olive yard. [12] Six days you shall do your work, and on the seventh day you shall rest: that your ox and your donkey may rest, and the son of your handmaid, and the stranger, may be refreshed. [13] And in all [things] that I have said to you be circumspect: and make no mention of the name of other gods, neither let it be heard out of your mouth.

23:14-19 ***Three Annual Feasts (ceremonial)***

(58) [14] Three times you shall keep a feast to me in the year. [15] You shall keep the feast of unleavened bread: (you shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Abib; for in it you came out from Egypt: and none shall appear before me empty:) [16] And the feast of harvest, the first fruits of your labors, which you have sown in the field: and the feast of ingathering, [which is] in the end of the year, when you have gathered in your labors out of the field. [17] Three times in the year all your males shall appear before the LORD God. [18] You shall not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. [19] The first of the first fruits of your land you shall bring into the house of the LORD your God. You shall not boil a kid in his mother's milk.

23:20-33 ***The Angel and the Promises***

[20] Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared. [21] Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. [22] But if you shall indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries. [23] For my Angel shall go before you, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. [24] You shall not bow down to their gods, nor serve them, nor do after their works: but you shall utterly overthrow them, and quite break down their images. [25] And ye shall serve the LORD your God, and he shall bless your bread, and your water; and I will take sickness away from the midst of you. [26] There shall nothing cast their young, nor be barren, in your land: the number of your days I will fulfill. [27] I will send my fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you. [28] And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you. [29] **I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you.** [30] **By little and little I will drive them out from before you, until you be increased, and inherit the land.** [31] And I will set your bounds from the Red sea even to the sea of the Philistines, and from the desert to the river: for I will deliver the inhabitants of the land into your hand; and you shall drive them out before you. [32] You shall make no covenant with them, nor with their gods. [33] They shall not dwell in your land, lest they make you sin against me: for if you serve their gods, it will surely be a snare to you.

Exodus Chapter 24

24:1-8 ***srael Confirms the Covenant***

(59) [1] And He said to Moses, Come up to the LORD, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. [2] And Moses alone shall come near the LORD: but they shall not come near; neither shall the people go up with him. [3] And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD has said will we do. [4] And Moses wrote all the words of the LORD, and **rose up early in the morning,** and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. [5] And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen to the LORD. [6] And Moses took half of the blood, and put [it] in basins; and half of the blood he sprinkled on the altar. [7] And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD has said will we do, and be obedient.
[8] And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD has made with you concerning all these words.

24:9-18 ***Moses on the Mountain with God***

(60) [9] Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:
[10] And they [a] saw the God of Israel: and [there was] under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in [his] clearness. [11] And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. [12] And the LORD said to Moses, Come up to me into the mount, and be there: and I will give you tables of stone, and a law, and commandments which I have written; that you may teach them. [13] And Moses rose up, and his [b] minister Joshua: and Moses went up into the mount of God. [14] And he said to the elders, Tarry ye here for us, until we come again to you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come to them. [15] And Moses went up into the mount, and a cloud covered the mount. [16] And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called to Moses out of the midst of the cloud. [17] And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. [18] And Moses went into the midst of the cloud, and got him up into the mount: and Moses was in the mount forty days and forty nights.

[a] Similar appearance of God in Revelation 5.

[b] Servant is a good alternative translation and more applicable in the New Testament example of Jesus Christ.

TABERNACLE DESIGN REVEALED 25:1-31:18

Exodus Chapter 25

25:1-9 Offerings for the Sanctuary

(61) [1] And the LORD spoke to Moses, saying, [2] Speak to the children of Israel, that they bring me an offering: of every man that gives it willingly with his heart ye shall take my offering. [3] And this is the offering which ye shall take of them; gold, and silver, and brass, [4] And blue, and purple, and scarlet, and fine linen, and goats' [hair], [5] And rams' skins dyed red, and badgers' skins, and shittim wood, [6] Oil for the light, spices for anointing oil, and for sweet incense, [7] Onyx stones, and stones to be set in the ephod, and in the breastplate. [8] And let them make me a sanctuary; that I may dwell among them.
[9] According to all that I show you, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it].

Exodus Chapter 25

25:10-22 The Ark of the Testimony

(62) 10 And they shall make an ark [of] shittim wood: two cubits and a half [shall be] the length thereof,
and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11 And you shall
overlay it with pure gold, within and without shall you overlay it, and shall make upon it a crown of gold
round about. 12 And you shall cast four rings of gold for it, and put them in the four corners thereof; and
two rings [shall be] in the one side of it, and two rings in the other side of it. 13 And you shall make
staves [of] shittim wood, and overlay them with gold. 14 And you shall put the staves into the rings by the
sides of the ark, that the ark may be borne with them. 15 The staves shall be in the rings of the ark: they
shall not be taken from it. 16 And you shall put into the ark the testimony which I shall give you.
17 And you shall make a mercy seat [of] pure gold: two cubits and a half [shall be] the length thereof, and
a cubit and a half the breadth thereof. 18 And you shall make two cherubims [of] gold, [of] beaten work
shall you make them, in the two ends of the mercy seat. 19 And make one cherub on the one end, and
the other cherub on the other end: [even] of the mercy seat shall ye make the cherubims on the two ends
thereof. 20 And the cherubims shall stretch forth [their] wings on high, covering the mercy seat with their
wings, and their faces [shall look] one to another; toward the mercy seat shall the faces of the cherubims
be. 21 And you shall put the mercy seat above upon the ark; and in the ark you shall put the testimony
that I shall give you. 22 And there I will meet with you, and I will commune with you from above the
mercy seat, from between the two cherubims which are upon the ark of the testimony, of all [things]
which I will give you in commandment to the children of Israel.

25:23-30 ***The Table for the Showbread Design***

(63) 23 You shall also make a table [of] shittim wood: two cubits [shall be] the length thereof, and a cubit
the breadth thereof, and a cubit and a half the height thereof. 24 And you shall overlay it with pure gold,
and make thereto a crown of gold round about. 25 And you shall make to it a border of a hand breadth
round about, and you shall make a golden crown to the border thereof round about. 26 And you shall
make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.
27 Over against the border shall the rings be for places of the staves to bear the table. 28 And you shall
make the staves [of] shittim wood, and overlay them with gold, that the table may be borne with them.
29 And you shall make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to
cover withal: [of] pure gold shall you make them. 30 And you shall set upon the table showbread before
me always.

25:31-40 ***The Golden Candlestick Design***

(64) 31 And you shall make a candlestick [of] pure gold: [of] beaten work shall the candlestick be made:
his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. 32 And six
branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three
branches of the candlestick out of the other side: 33 Three bowls made like to almonds, [with] a knop and
a flower in one branch; and three bowls made like almonds in the other branch, [with] a knop and a
flower: so in the six branches that come out of the candlestick. 34 And in the candlestick [shall be] four
bowls made like to almonds, [with] their knops and their flowers. 35 And [there shall be] a knop under
two branches of the same, and a knop under two branches of the same, and a knob under two branches
of the same, according to the six branches that proceed out of the candlestick. 36 Their knops and their
branches shall be of the same: all it [shall be] one beaten work [of] pure gold. 37 And you shall make the
seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.
38 And the tongs thereof, and the snuff dishes thereof, [shall be of] pure gold. 39 [Of] a [a] talent of pure
gold shall he make it, with all these vessels. 40 And look that you make them after their pattern, which
was showed you in the mount.

[a] Talent of gold is 125 troy or 93 regular pounds.

Exodus Chapter 26:1-37

The Tabernacle Design

(65) [1] Moreover you shall make the tabernacle [with] ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work shall you make them. [2] The length of one curtain [shall be] eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. [3] The five curtains shall be coupled together one to another; and [other] five curtains [shall be] coupled one to another. [4] And you shall make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shall you make in the uttermost edge of [another] curtain, in the coupling of the second. [5] Fifty loops shall you make in the one curtain, and fifty loops shall you make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. [6] And you shall make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

(66) [7] And you shall make curtains [of] goats' [hair] to be a covering upon the tabernacle: eleven curtains shall you make. [8] The length of one curtain [shall be] thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains [shall be all] of one measure. [9] And you shall couple five curtains by themselves, and six curtains by themselves, and shall double the sixth curtain in the forefront of the tabernacle. [10] And you shall make fifty loops on the edge of the one curtain [that is] outmost in the coupling, and fifty loops in the edge of the curtain which couples the second. [11] And you shall make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. [12] And the remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the backside of the tabernacle. [13] And a cubit on the one side, and a cubit on the other side of that which remains in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it [14] And you shall make a covering for the tent [of] rams' skins dyed red, and a covering above [of] badgers' skins.

(67) [15] And you shall make boards for the tabernacle [of] shittim wood standing up. [16] Ten cubits [shall be] the length of a board, and a cubit and a half [shall be] the breadth of one board. [17] Two tenons [shall there be] in one board, set in order one against another: thus shall you make for all the boards of the tabernacle. [18] And you shall make the boards for the tabernacle, twenty boards on the south side southward. [19] And you shall make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. [20] And for the second side of the tabernacle on the north side [there shall be] twenty boards: [21] And their forty sockets [of] silver; two sockets under one board, and two sockets under another board. [22] And for the sides of the tabernacle westward you shall make six boards. [23] And two boards shall you make for the corners of the tabernacle in the two sides. [24] And they shall be coupled together beneath, and they shall be coupled together above the head of it to one ring: thus shall it be for them both; they shall be for the two corners. [25] And they shall be eight boards, and their sockets [of] silver, sixteen sockets; two sockets under one board, and two sockets under another board. [26] And you shall make bars [of] shittim wood; five for the boards of the one side of the tabernacle, [27] And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. [28] And the middle bar in the midst of the boards shall reach from end to end. [29] And you shall overlay the boards with gold, and make their rings [of] gold [for] places for the bars: and you shall overlay the bars with gold. [30] And you shall rear up the tabernacle according to the fashion thereof which was showed you in the mount.

Exodus Chapter 26

(68) 31 And you shall make a veil [of] blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: 32 And you shall hang it upon four pillars of shittim [wood] overlaid with gold: their hooks [shall be of] gold, upon the four sockets of silver. 33 And you shall hang up the veil under the taches, that you may bring in thither within the veil the ark of the testimony: and the veil shall divide to you between the holy [place] and the most holy. 34 And you shall put the mercy seat upon the ark of the testimony in the most holy [place]. 35 And you shall set the table outside the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and you shall put the table on the north side. 36 And you shall make a hanging for the door of the tent, [of] blue, and purple, and scarlet, and fine twined linen, worked with needlework. 37 And you shall make for the hanging five pillars [of] shittim [wood], and overlay them with gold, [and] their hooks [shall be of] gold: and you shall cast five sockets of brass for them.

Exodus Chapter 27

27:1-40 ***Altar of Burnt Offering Design***

(69) 1 And you shall make an altar [of] shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof [shall be] three cubits. 2 And you shall make the horns of it upon the four corners thereof: his horns shall be of the same: and you shall overlay it with brass. 3 And you shall make his pans to receive his ashes, and his shovels, and his basins, and his flesh hooks, and his fire pans: all the vessels thereof you shall make [of] brass. 4 And you shall make for it a grate of network [of] brass; and upon the net shall you make four brazen rings in the four corners thereof. 5 And you shall put it under the compass of the altar beneath, that the net may be even to the midst of the altar. 6 And you shall make staves for the altar, staves [of] shittim wood, and overlay them with brass. 7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.
8 Hollow with boards shall you make it: as it was showed you in the mount, so they will make [it].

27:9-19 ***The Court of the Tabernacle Design***

9 And you shall make the court of the tabernacle: for the south side southward [there shall be] hangings for the court [of] fine twined linen of a hundred cubits long for one side: 10 And the twenty pillars thereof and their twenty sockets [shall be of] brass; the hooks of the pillars and their fillets [shall be of] silver.
11 And likewise for the north side in length [there shall be] hangings of a hundred [cubits] long, and his twenty pillars and their twenty sockets [of] brass; the hooks of the pillars and their fillets [of] silver.
12 And [for] the breadth of the court on the west side [shall be] hangings of fifty cubits: their pillars ten, and their sockets ten. 13 And the breadth of the court on the east side eastward [shall be] fifty cubits.
14 The hangings of one side [of the gate shall be] fifteen cubits: their pillars three, and their sockets three.
15 And on the other side [shall be] hangings fifteen [cubits]: their pillars three, and their sockets three.
16 And for the gate of the court [shall be] a hanging of twenty cubits, [of] blue, and purple, and scarlet, and fine twined linen, worked with needlework: [and] their pillars [shall be] four, and their sockets four.
17 All the pillars round about the court [shall be] filleted with silver; their hooks [shall be of] silver, and their sockets [of] brass. 18 The length of the court [shall be] a hundred cubits, and the breadth fifty everywhere, and the height five cubits [of] fine twined linen, and their sockets [of] brass. 19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, [shall be of] brass.

27:20-21 ***The Care of the Lampstand***

(70) 20 And you shall command the children of Israel, that they bring you pure oil olive beaten for the light, to cause the lamp to burn always. 21 In the tabernacle of the assembly outside the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: [it shall be] a statute forever to their generations on the behalf of the children of Israel.

Exodus Chapter 28

28:1-4 ***Garments for the Priesthood***

(71) [1] And take you to you Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to me in the priest's office, [even] Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. [2] And you shall make holy garments for Aaron your brother for glory and for beauty.
[3] And you shall speak to all [that are] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister to me in the priest's office.
[4] And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a miter, and a girdle: and they shall make holy garments for Aaron your brother, and his sons, that he may minister to me in the priest's office.

28:5-14 ***The Ephod***

(72) [5] And they shall take gold, and blue, and purple, and scarlet, and fine linen. [6] And they shall make the ephod [of] gold, [of] blue, and [of] purple, [of] scarlet, and fine twined linen, with cunning work.
[7] It shall have the two shoulder pieces thereof joined at the two edges thereof; and [so] it shall be joined together. [8] And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; [even of] gold, [of] blue, and purple, and scarlet, and fine twined linen. [9] And you shall take two onyx stones, and grave on them the names of the children of Israel: [10] Six of their names on one stone, and [the other] six names of the rest on the other stone, according to their birth. [11] With the work of an engraver in stone, [like] the engravings of a signet, shall you engrave the two stones with the names of the children of Israel: you shall make them to be set in ouches of gold. [12] And you shall put the two stones upon the shoulders of the ephod [for] stones of memorial to the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. [13] And you shall make ouches [of] gold; [14] And two chains [of] pure gold at the ends; [of] wreathen work shall you make them, and fasten the wreathen chains to the ouches.

28:15-30 ***The Breastplate***

(73) [15] And you shall make the breastplate of judgment with cunning work; after the work of the ephod you shall make it; [of] gold, [of] blue, and [of] purple, and [of] scarlet, and [of] fine twined linen, shall you make it. [16] Foursquare it shall be [being] doubled; a span [shall be] the length thereof, and a span [shall be] the breadth thereof. [17] And you shall set in it settings of stones, [even] four rows of stones: [the first] row [shall be] a sardius, a topaz, and a carbuncle: [this shall be] the first row. [18] And the second row [shall be] an emerald, a sapphire, and a diamond. [19] And the third row a ligure, an agate, and an amethyst. [20] And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. [21] And the stones shall be with the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet; everyone with his name they will be according to the twelve tribes. [22] And you shall make upon the breastplate chains at the ends [of] wreathen work [of] pure gold.
[23] And you shall make upon the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate. [24] And you shall put the two wreathen [chains] of gold in the two rings [which are] on the ends of the breastplate. [25] And [the other] two ends of the two wreathen [chains] you shall fasten in the two ouches, and put them on the shoulder pieces of the ephod before it. [26] And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. [27] And two [other] rings of gold you shall make, and shall put them on the two sides of the ephod underneath, toward the forepart thereof, over against the [other] coupling thereof, above the curious girdle of the ephod. [28] And they shall bind the breastplate by the rings thereof to the rings of the ephod with a lace of blue, that [it] may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. [29] And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goes in to the holy [place], for a memorial before the LORD continually. [30] And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goes in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Exodus Chapter 28

28:31-43 ***Other Priestly Garments***

(74) 31 And you shall make the robe of the ephod all [of] blue. 32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a habergeon, that it be not tore. 33 And [beneath] upon the hem of it you shall make pomegranates [of] blue, and [of] purple, and [of] scarlet, round about the hem thereof; and bells of gold between them round about: 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goes in to the holy [place] before the LORD, and when he comes out, that he die not. 36 And you shall make a plate [of] pure gold, and grave upon it, [like] the engravings of a signet, HOLINESS TO LORD.
37 And you shall put it on a blue lace, that it may be upon the miter; upon the forefront of the miter it shall be. 38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. 39 And you shall embroider the coat of fine linen, and you shall make the miter [of] fine linen, and you shall make the girdle [of] needlework.

(75) 40 And for Aaron's sons you shall make coats, and you shall make for them girdles, and bonnets shall you make for them, for glory and for beauty. 41 And you shall put them upon Aaron your brother, and his sons with him; and shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest's office. 42 And you shall make them linen breeches to cover their nakedness; from the loins even to the thighs they shall reach: 43 And they shall be upon Aaron, and upon his sons, when they come in to the tabernacle of the assembly, or when they come near to the altar to minister in the holy [place]; that they bear not iniquity, and die: [it shall be] a statute forever to him and his seed after him.

Exodus Chapter 29

29:1-37 ***Aaron and His Sons Consecrated***

(76) 1 And this is the thing that you shall do to them to hallow them, to minister to me in the priest's office: Take one young bullock, and two rams without blemish, 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: [of] wheaten flour shall you make them. 3 And you shall put them into one basket, and bring them in the basket, with the bullock and the two rams. 4 And Aaron and his sons you shall bring to the door of the tabernacle of the assembly, and shall wash them with water. 5 And you shall take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:
6 And you shall put the miter upon his head, and put the holy crown upon the miter. 7 Then shall you take the anointing oil, and pour [it] upon his head, and anoint him. 8 And you shall bring his sons, and put coats upon them. 9 And you shall gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and you shall consecrate Aaron and his sons.

(77) 10 And you shall cause a bullock to be brought before the tabernacle of the assembly: and Aaron and his sons shall put their hands upon the head of the bullock. 11 And you shall kill the bullock before the LORD, [by] the door of the tabernacle of the assembly. 12 And you shall take of the blood of the bullock, and put [it] upon the horns of the altar with your finger, and pour all the blood beside the bottom of the altar. 13 And you shall take all the fat that covers the inwards, and the caul [that is] above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 14 But the flesh of the bullock, and his skin, and his dung, shall you burn with fire outside the camp: it is a sin offering.
15 You shall also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.
16 And you shall slay the ram, and you shall take his blood, and sprinkle [it] round about upon the altar.
17 And you shall cut the ram in pieces, and wash the inwards of him, and his legs, and put them to his pieces, and to his head. 18 And you shall burn the whole ram upon the altar: it is a burnt offering to the LORD: it is a sweet fragrance, an offering made by fire to the LORD. 19 And you shall take the other ram;

and Aaron and his sons shall put their hands upon the head of the ram. [20] Then shall you kill the ram, and take of his blood, and put [it] upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. [21] And you shall take of the blood that is upon the altar, and of the anointing oil, and sprinkle [it] upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. [22] Also you shall take of the ram the fat and the rump, and the fat that covers the inwards, and the caul [above] the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: [23] And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: [24] And you shall put all in the hands of Aaron, and in the hands of his sons; and shall wave them [for] a wave offering before the LORD. [25] And you shall receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet fragrance before the LORD: it is an offering made by fire to the LORD. [26] And you shall take the breast of the ram of Aaron's consecration, and wave it [for] a wave offering before the LORD: and it shall be your part. [27] And you shall sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, [even] of [that] which is for Aaron, and of [that] which is for his sons: [28] And it shall be Aaron's and his sons' by a statute forever from the children of Israel: for it is a heave offering: and it shall be a heave offering from the children of Israel of the sacrifice of their peace offerings, [even] their heave offering to the LORD.

(78) [29] And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. [30] [And] that son that is priest in his stead shall put them on seven days, when he comes into the tabernacle of the assembly to minister in the holy [place]. [31] And you shall take the ram of the consecration, and boil his flesh in the holy place. [32] And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, [by] the door of the tabernacle of the assembly. [33] And they shall eat those things wherewith the atonement was made, to consecrate [and] to sanctify them: but a stranger shall not eat [thereof], because they are holy. [34] And if anything of the flesh of the consecrations, or of the bread, remain to the morning, then you shall burn the remainder with fire: it shall not be eaten, because it is holy. [35] And thus shall you do to Aaron, and to his sons, according to all [things] which I have commanded you: seven days shall you consecrate them. [36] And you shall offer every day a bullock [for] a sin offering for atonement: and you shall cleanse the altar, when you have made an atonement for it, and you shall anoint it, to sanctify it. [37] Seven days you shall make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever touches the altar shall be holy.

29:38-46 ***The Daily Offerings***

(79) [38] Now this [is that] which you shall offer upon the altar; two lambs of the first year day by day continually. [39] The one lamb you shall offer in the morning; and the other lamb you shall offer at evening: [40] And with the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine [for] a drink offering. [41] And the other lamb you shall offer at evening, and shall do thereto according to the grain offering of the morning, and according to the drink offering thereof, for a sweet fragrance, an offering made by fire to the LORD. [42] [This shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the assembly before the LORD: where I will meet you, to speak there to you. [43] And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my glory. [44] And I will sanctify the tabernacle of the assembly, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. [45] And I will dwell among the children of Israel, and will be their God. [46] And **they shall know that I [am] the LORD** their God, that brought them forth out of the land of Egypt, that I may dwell among them: I [am] the LORD their God.

Exodus Chapter 30

30:1-10 ***The Altar of Incense***

(80) [1] And you shall make an altar to burn incense upon: [of] shittim wood shall you make it. [2] A cubit [shall be] the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits [shall be] the height thereof: the horns thereof [shall be] of the same. [3] And you shall overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and you shall make to it a crown of gold round about. [4] And two golden rings shall you make to it under the crown of it, by the two corners thereof, upon the two sides of it shall you make [it]; and they shall be for places for the staves to bear it withal. [5] And you shall make the staves [of] shittim wood, and overlay them with gold. [6] And you shall put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with you. [7] And Aaron shall burn thereon sweet incense every morning: when he dresses the lamps, he shall burn incense upon it. [8] And when Aaron lights the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. [9] Ye shall offer no strange incense thereon, nor burnt sacrifice, nor grain offering; neither shall ye pour drink offering thereon. [10] And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy to the LORD.

30:11-16 ***The Ransom Money***

(81) [11] And the LORD spoke to Moses, saying, [12] When you take the sum of the children of Israel after their number, then they will give every man a ransom for his soul to the LORD, when you numbers them; that there be no plague among them, when [you] numbers them. [13] This they shall give, everyone that passes among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) a half shekel [shall be] the offering of the LORD. [14] Everyone that passes among them that are numbered, from twenty years old and above, shall give an offering to the LORD. [15] The rich shall not give more, and the poor shall not give less than half a shekel, when [they] give an offering to the LORD, to make an atonement for your souls. [16] And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of the assembly; that it may be a memorial to the children of Israel before the LORD, to make an atonement for your souls.

30:17-21 ***The Bronze Laver***

(82) [17] And the LORD spoke to Moses, saying, [18] You shall also make a laver [of] brass, and his foot [also of] brass, to wash [withal]: and you shall put it between the tabernacle of the assembly and the altar, and you shall put water therein. [19] For Aaron and his sons shall wash their hands and their feet thereat: [20] When they go into the tabernacle of the assembly, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire to the LORD: [21] So they shall wash their hands and their feet, that they die not: and it shall be a statute forever to them, [even] to him and to his seed throughout their generations.

30:22-33 ***The Holy Anointing Oil***

(83) [22] Moreover the LORD spoke to Moses, saying, [23] Take you also to you principal spices, of pure myrrh five hundred [shekels], and of sweet cinnamon half so much, [even] two hundred and fifty [shekels], and of sweet calamus two hundred and fifty [shekels], [24] And of cassia five hundred [shekels], after the shekel of the sanctuary, and of oil olive a hin: [25] And you shall make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be a holy anointing oil. [26] And you shall anoint the tabernacle of the assembly therewith, and the ark of the testimony, [27] And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, [28] And the altar of burnt offering with all his vessels, and the laver and his foot. [29] And you shall sanctify them, that they may be most holy: whatsoever touches them shall be holy. [30] And you shall anoint Aaron and his sons, and consecrate them, that [they] may minister to me in the priest's office. [31] And you shall speak to the children of Israel,

saying, This shall be a holy anointing oil to me throughout your generations. [32] Upon man's flesh shall it not be poured, neither shall ye make [any other] like it, after the composition of it: it is holy, [and] it shall be holy to you. [33] Whoever compounds [any] like it, or whoever puts [any] of it upon a stranger, shall even be cut off from his people.

30:34-38 ***The Incense***

[34] And the LORD said to Moses, Take to you sweet spices, stacte, and onycha, and galbanum; [these] sweet spices with pure frankincense: of each shall there be a like [weight]: [35] And you shall make it a perfume, a confection after the art of the apothecary, tempered together, pure [and] holy: [36] And you shall beat [some] of it very small, and put of it before the testimony in the tabernacle of the assembly, where I will meet with you: it shall be to you most holy. [37] And [as for] the perfume which you shall make, ye shall not make to yourselves according to the composition thereof: it shall be to you holy for the LORD. [38] Whoever shall make like to that, to smell thereto, shall even be cut off from his people.

Exodus Chapter 31

31:1-11 ***Craftsmen for Building the Tabernacle***

(84) [1] And the LORD spoke to Moses, saying, [2] See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: [3] And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, [4] To devise cunning works, to work in gold, and in silver, and in brass, [5] And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. [6] And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded you; [7] The tabernacle of the assembly, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, [8] And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, [9] And the altar of burnt offering with all his furniture, and the laver and his foot, [10] And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, [11] And the anointing oil, and sweet incense for the holy [place]: according to all that I have commanded you they will do.

31:12-18 ***The Sabbath Law***

(85) [12] And the LORD spoke to Moses, saying, [13] Speak you also to the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that does sanctify you. [14] Ye shall keep the sabbath therefore; for it is holy to you: everyone that defiles it shall surely be put to death: for whoever does [any] work therein, that soul shall be cut off from among his people. [15] Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whoever does [any] work in the sabbath day, he shall surely be put to death. [16] Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant. [17] It is a sign between me and the children of Israel forever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. [18] And he gave to Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

[a] The craftsmen or laborers proceed the Sabbath rest. Labor and rest are opposite or a paradox. Labor is followed by rest. The divine order of these last directions from God to Moses are applicable spiritually to the New Testament believer. Chapters 19-31 are the 40 days that Moses is on top of Mount Sinai with God.

Exodus Chapter 32

32:1-29 ***The Golden Calf and Breaking of the Law***

(86) [1] And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together to Aaron, and said unto him, Up, make us gods, which shall go before us; for [as for] this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. [2] And Aaron said to them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me. [3] And all the people brake off the golden earrings which [were] in their ears, and brought them to Aaron. [4] And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] your gods, O Israel, which brought you up out of the land of Egypt. [5] And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the LORD. [6] And they rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. [7] And the LORD said to Moses, Go, get you down; for your people, which you brought out of the land of Egypt, have corrupted [themselves]: [8] They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] your gods, O Israel, which have brought you up out of the land of Egypt. [9] And the LORD said to Moses, I have seen this people, and, behold, it is a stiff-necked people: [10] Now therefore let me alone, that my wrath may grow hot against them, and that I may consume them: and I will make of you a great nation. [11] And Moses begged the LORD his God, and said, the LORD, why does your wrath grow hot against your people, which you have brought forth out of the land of Egypt with great power, and with a mighty hand? [12] Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from your fierce wrath, and repent of this evil against your people. [13] Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give to your seed, and they shall inherit [it] forever. [14] And the LORD repented of the evil which he thought to do to his people. [15] And Moses turned, and went down from the mount, and the two tables of the testimony [were] in his hand: the tables [were] written on both their sides; on the one side and on the other [were] they written. [16] And the tables [were] the work of God, and the writing was the writing of God, graven upon the tables. [17] And when Joshua heard the noise of the people as they shouted, he said to Moses, [There is] a noise of war in the camp. [18] And he said, [It is] not the voice of [them that] shout for mastery, neither [is it] the voice of [them that] cry for being overcome: [but] the noise of [them that] sing do I hear. [19] And it came to pass, as soon as he came near to the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. [20] And he took the calf which they had made, and burnt [it] in the fire, and ground [it] to powder, and strawed [it] upon the water, and made the children of Israel drink [of it]. [21] And Moses said to Aaron, What did this people to you, that you have brought so great a sin upon them? [22] And Aaron said, Let not the anger of my lord grow hot: you know the people, that they [are set] on mischief. [23] For they said to me, Make us gods, which shall go before us: for [as for] this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. [24] And I said to them, Whoever has any gold, let them break [it] off. So they gave [it] me: then I cast it into the fire, and there came out this calf. [25] And when Moses saw that the people [were] naked; (for Aaron had made them naked to [their] shame among their enemies:) [26] Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? [let him come] to me. And all the sons of Levi gathered themselves together to him. [27] And he said to them, Thus says the LORD God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. [28] And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. [29] For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Exodus Chapter 32

32:30-35 ***Moses Pleads for his People***

(87) 30 And it came to pass on the next day, that Moses said to the people, Ye have sinned a great sin: and now I will go up to the LORD; peradventure I shall make an atonement for your sin. 31 And Moses returned to the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if you will forgive their sin; and if not, blot me, I pray you, out of your book which you have written. 33 And the LORD said to Moses, Whoever has sinned against me, him will I blot out of my book. 34 Therefore now go, lead the people to [the place] of which I have spoken to you: behold, my Angel shall go before you: nevertheless in the day when I visit I will visit their sin upon them.
35 And the LORD plagued the people, because they made the calf, which Aaron made.

Exodus Chapter 33

33:1-6 ***The Command to Leave Mt Sinai and take off your Jewelry***

(88) 1 And the LORD said to Moses, Depart, [and] go up hence, you and the people which you have brought up out of the land of Egypt, to the land which I swore to Abraham, to Isaac, and to Jacob, saying, To your seed will I give it: 2 And **I will send an angel before you**; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 3 To a land flowing with milk and honey: for I will not go up in the midst of you; for you are a stiff-necked people: **unless I consume you in the way**. 4 And when the people heard these evil tidings, they mourned: and **no man did put on him his jewelry**. 5 For the LORD had said to Moses, Say to the children of Israel, Ye are a stiff-necked people: I will come up into the midst of you in a moment, and consume you: therefore now put off your jewelry from you, that I may know what to do to you. 6 And the children of Israel stripped themselves of their jewelry by the mount.

[a] Horeb is a mountain range where mount Sinai was one of the mountains.

33:7-11 ***Moses meets with the LORD in the Tent of the Congregation outside the Camp***

7 And Moses took a tent, and pitched it outside the camp, **afar off from the camp**, and called it the Tent of the Congregation. And it came to pass, [that] everyone which sought the LORD went out to the Tent of the Congregation, which was outside the camp. 8 And it came to pass, when Moses went out to the tent, [that] all the people rose up, and stood every man [at] his tent door, and looked after Moses, until he was gone into the tent. 9 And it came to pass, as Moses entered into the tent, the cloudy pillar descended, and stood [at] the door of the tent, and [the LORD] talked with Moses. 10 And all the people saw the cloudy pillar stand [at] the tent door: and all the people rose up and worshipped, every man [in] his tent door. 11 And the LORD spoke to Moses face to face, **as a man speaks to his** [a] **friend**. And he turned again into the camp: but his **servant Joshua**, the son of Nun, a young man, departed not out of the tent.

[a] In the New Testament we are called friends of God through our relationship with Jesus Christ (John 15:15).

33:12-23 ***Moses Seeks and Finds Grace in the LORD's Sight***

(89) 12 And Moses said to the LORD, See, you say to me, Bring up this people: and you have not let me know whom you will send with me. Yet you have said, I know you **found grace in my sight** by name, and you have also. 13 Now therefore, I pray you, if I have **found grace in your sight**, show me now your way, that I may know you, that I may **find grace in your sight**: and consider that this nation is your people. 14 And *the LORD* said, My presence shall go [with you], and I will give you rest.
15 And *Moses* said unto him, If your presence go not [with me], carry us not up hence. 16 For wherein shall it be known here that I and your people have **found grace in your sight**? [is it] not in that you goes with us? so shall we be separated, I and your people, from all the people that are upon the face of the earth. 17 And the LORD said to Moses, I will do this thing also that you have spoken: **for you have found grace in my sight**, and I know you by name.

Exodus Chapter 33

Moses is Protected When He Sees God

18 And *Moses* said, I beseech you, **show me your glory**. 19 And *the LORD* said, I will make **all my goodness** pass before you, and I will proclaim the name of the LORD before you; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. 20 And he said, **You cannot see my face: for there shall no man see me, and live.** 21 And the LORD said, Behold, there is a place by me, and you shall stand upon a rock: 22 And it shall come to pass, while my glory passes by, that I will put you in **a cleft of the rock**, and will cover you with my hand while I pass by: 23 And I will take away my hand, and **you shall see my** [a] **back parts**: but my face shall not be seen.

[a] We can only know God in part by what does or how he acts. We cannot comprehend God as he really is apart from Jesus (John 14:9)

Exodus Chapter 34

34:1-9 ***Moses Gets a New Set of Tablets***

(90) 1 And the LORD said to Moses, Hew you two tables of stone like to the first: and I will write upon [these] tables the words that were in the first tables, which you broke. 2 And be ready in the morning, and come up in the morning to mount Sinai, and present yourself there to me in the top of the mount. 3 And no man shall come up with you, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. 4 And he hewed two tables of stone like to the first; and Moses rose up early in the morning, and went up to mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. 5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. 6 And the LORD passed by before him, and proclaimed, the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and to the fourth [generation]. 8 And Moses made haste, and bowed his head toward the earth, and worshipped. 9 And he said, If now I have found grace in your sight, O Lord, let my Lord, I pray you, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for your inheritance.

34:10-28 ***The Covenant Renewed***

(91) 10 And he said, Behold, I make a covenant: before all your people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which you are shall see the work of the LORD: for it is a terrible thing that I will do with you. 11 Observe you that which I command you this day: behold, I drive out before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to yourself, lest you make a covenant with the inhabitants of the land where you goes, lest it be for a snare in the midst of you: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For you shall worship no other god: for the LORD, whose name is Jealous, is a jealous God: 15 Lest you make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice to their gods, and [one] call you, and you eat of his sacrifice; 16 And you take of their daughters to your sons, and their daughters go a whoring after their gods, and make your sons go a whoring after their gods. 17 You shall make you no molten gods. 18 The feast of unleavened bread shall you keep. Seven days you shall eat unleavened bread, as I commanded you, in the time of the month Abib: for in the month Abib you came out from Egypt. 19 All that opens the womb is my; and every firstling among your cattle, [whether] ox or sheep, [that is male]. 20 But the firstling of a donkey you shall redeem with a lamb: and if you redeem [him] not, then shall you break his neck. All the firstborn of your sons you shall redeem. And none shall appear before me empty. 21 Six days you shall work, but on the seventh day you shall rest: in earing time and in harvest you shall rest. 22 And you shall observe the feast of weeks, of the first fruits of wheat harvest, and the

feast of ingathering at the year's end. 23 Thrice in the year shall all your men children appear before the LORD God, the God of Israel. 24 For I will cast out the nations before you, and enlarge your borders: neither shall any man desire your land, when you shall go up to appear before the LORD your God thrice in the year. 25 You shall not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left to the morning. 26 The first of the first fruits of your land you shall bring to the house of the LORD your God. You shall not boil a kid in his mother's milk. 27 And the LORD said to Moses, Write you these words: for after the tenor of these words I have made a covenant with you and with Israel. 28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

34:29-35 ***The Shining Face of Moses***

(92) 29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone while he talked with him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him. 31 And Moses called to them; and Aaron and all the rulers of the assembly returned to him: and Moses talked with them. 32 And afterward all the children of Israel came near: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. 33 And [till] Moses had done speaking with them, he put a veil on his face. 34 But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spoke to the children of Israel [that] which he was commanded. 35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Exodus Chapter 35

35:1-3 ***Sabbath Regulations***

(93) 1 And Moses gathered all the assembly of the children of Israel together, and said to them, These are the words which the LORD has commanded, that [ye] should do them. 2 Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the LORD: whoever does work therein shall be put to death. 3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

35:4-9 ***Offerings for the Tabernacle***

4 And Moses spoke to all the assembly of the children of Israel, saying, This is the thing which the LORD commanded, saying, 5 Take ye from among you an offering to the LORD: whoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, 6 And blue, and purple, and scarlet, and fine linen, and goats' [hair], 7 And rams' skins dyed red, and badgers' skins, and shittim wood,
8 And oil for the light, and spices for anointing oil, and for the sweet incense, 9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

35:10-19 ***The Tabernacle Offerings Presented***

10 And every wise hearted among you shall come, and make all that the LORD has commanded;
11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, 12 The ark, and the staves thereof, [with] the mercy seat, and the veil of the covering,
13 The table, and his staves, and all his vessels, and the showbread, 14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, 15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,
16 The altar of burnt offering, with his brazen grate, his staves, and all his vessels, the laver and his foot,
17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,
18 The pins of the tabernacle, and the pins of the court, and their cords, 19 The cloths of service, to do service in the holy [place], the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

Exodus Chapter 35

35:20-29 ***The Tabernacle Offerings Presented***

(94) 20 And all the assembly of the children of Israel departed from the presence of Moses. 21 And they
came, everyone whose heart stirred him up, and everyone whom his spirit made willing, [and] they
brought the LORD's offering to the work of the tabernacle of the assembly, and for all his service, and for
the holy garments. 22 And they came, both men and women, as many as were willing hearted, [and]
brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered
[offered] an offering of gold to the LORD. 23 And every man, with whom was found blue, and purple, and
scarlet, and fine linen, and goats' [hair], and red skins of rams, and badgers' skins, brought them.
24 Everyone that did offer an offering of silver and brass brought the LORD's offering: and every man, with
whom was found shittim wood for any work of the service, brought [it]. 25 And all the women that were
wise hearted did spin with their hands, and brought that which they had spun, [both] of blue, and of
purple, [and] of scarlet, and of fine linen. 26 And all the women whose heart stirred them up in wisdom
spun goats' [hair]. 27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the
breastplate; 28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.
29 The children of Israel brought a willing offering to the LORD, every man and woman, whose heart made
them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of
Moses.

35:30-35 ***The Craftsmen Called by God***

(95) 30 And Moses said to the children of Israel, See, the LORD has called by name Bezaleel the son of Uri,
the son of Hur, of the tribe of Judah; 31 And he has filled him with the spirit of God, in wisdom, in
understanding, and in knowledge, and in all manner of workmanship; 32 And to devise curious works, to
work in gold, and in silver, and in brass, 33 And in the cutting of stones, to set them, and in carving of
wood, to make any manner of cunning work. 34 And he has put in his heart that he may teach, [both] he,
and Aholiab, the son of Ahisamach, of the tribe of Dan. 35 Them has he filled with wisdom of heart, to
work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue,
and in purple, in scarlet, and in fine linen, and of the weaver, [even] of them that do any work, and of
those that devise cunning work.

Exodus Chapter 36

36:1-2

(96) [1] Then worked Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. [2] And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, [even] everyone whose heart stirred him up to come to the work to do it:

36:3-7 ***The People Give Moses More than Enough***

[3] And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it [withal]. And they brought yet to him free offerings every morning. [4] And all the wise men, that worked all the work of the sanctuary, came every man from his work which they made; [5] And they spoke to Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. [6] And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. [7] For the stuff they had was sufficient for all the work to make it, and too much.

36:8-38 ***Building the Tabernacle***

(97) [8] And every wise hearted man among them that worked the work of the tabernacle made ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work made he them. [9] The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains [were] all of one size. [10] And he coupled the five curtains one to another: and [the other] five curtains he coupled one to another. [11] And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of [another] curtain, in the coupling of the second. [12] Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one [curtain] to another. [13] And he made fifty taches of gold, and coupled the curtains one to another with the taches: so it became one tabernacle. [14] And he made curtains [of] goats' [hair] for the tent over the tabernacle: eleven curtains he made them. [15] The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains [were] of one size. [16] And he coupled five curtains by themselves, and six curtains by themselves. [17] And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which couples the second. [18] And he made fifty taches [of] brass to couple the tent together, that it might be one. [19] And he made a covering for the tent [of] rams' skins dyed red, and a covering [of] badgers' skins above [that]. [20] And he made boards for the tabernacle [of] shittim wood, standing up. [21] The length of a board was ten cubits, and the breadth of a board one cubit and a half. [22] One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. [23] And he made boards for the tabernacle; twenty boards for the south side southward: [24] And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. [25] And for the other side of the tabernacle, [which is] toward the north corner, he made twenty boards, [26] And their forty sockets of silver; two sockets under one board, and two sockets under another board. [27] And for the sides of the tabernacle westward he made six boards. [28] And two boards made he for the corners of the tabernacle in the two sides. [29] And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. [30] And there were eight boards; and their sockets [were] sixteen sockets of silver, under every board two sockets. [31] And he made bars of shittim wood; five for the boards of the one side of the tabernacle, [32] And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. [33] And he made the middle bar to shoot through the boards from the one end to the other. [34] And he overlaid the boards with gold, and made their rings [of] gold [to be] places for the bars, and overlaid the bars with gold. [35] And he made a veil [of] blue, and purple, and scarlet, and fine twined linen: [with] cherubims made he it of cunning work. [36] And he made thereunto four pillars [of] shittim [wood], and overlaid them with gold: their hooks [were of] gold; and he cast for them four sockets of silver. [37] And he made a hanging for the tabernacle door [of] blue, and purple, and scarlet, and fine twined linen, of needlework; [38] And the five pillars of it with their hooks: and he overlaid their capitals and their fillets with gold: but their five sockets [were of] brass.

Exodus Chapter 37

37:1-9 ***Making the Ark of the Testimony***

(98) [1] And Bezaleel made the ark [of] shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: [2] And he overlaid it with pure gold within and without, and made a crown of gold to it round about. [3] And he cast for it four rings of gold, [to be set] by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. [4] And he made staves [of] shittim wood, and overlaid them with gold. [5] And he put the staves into the rings by the sides of the ark, to bear the ark. [6] And he made the mercy seat [of] pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. [7] And he made two cherubims [of] gold, beaten out of one piece made he them, on the two ends of the mercy seat; [8] One cherub on the end on this side, and another cherub on the [other] end on that side: out of the mercy seat made he the cherubims on the two ends thereof. [9] And the cherubims spread out [their] wings on high, [and] covered with their wings over the mercy seat, with their faces one to another; [even] to the mercy seatward were the faces of the cherubims.

37:10-16 ***Making the Table of Showbread***

(99) [10] And he made the table [of] shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: [11] And he overlaid it with pure gold, and made thereunto a crown of gold round about. [12] Also he made thereunto a border of a handbreadth round about; and made a crown of gold for the border thereof round about. [13] And he cast for it four rings of gold, and put the rings upon the four corners that [were] in the four feet thereof. [14] Over against the border were the rings, the places for the staves to bear the table. [15] And he made the staves [of] shittim wood, and overlaid them with gold, to bear the table. [16] And he made the vessels which [were] upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, [of] pure gold.

37:17-24 ***Making the Gold Lampstand***

[17] And he made the candlestick [of] pure gold: [of] beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: [18] And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: [19] Three bowls made after the fashion of almonds in one branch, a knob and a flower; and three bowls made like almonds in another branch, a knob and a flower: so throughout the six branches going out of the candlestick. [20] And in the candlestick [were] four bowls made like almonds, his knops, and his flowers: [21] And a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches going out of it. [22] Their knops and their branches were of the same: all of it was one beaten work [of] pure gold. [23] And he made his seven lamps, and his snuffers, and his snuff dishes, [of] pure gold. [24] [Of] a talent of pure gold made he it, and all the vessels thereof.

37:25-29 **Making the Altar of Incense**

[25] And he made the incense altar [of] shittim wood: the length of it was a cubit, and the breadth of it a cubit; [it was] foursquare; and two cubits was the height of it; the horns thereof were of the same. [26] And he overlaid it with pure gold, [both] the top of it, and the sides thereof round about, and the horns of it: also he made to it a crown of gold round about. [27] And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. [28] And he made the staves [of] shittim wood, and overlaid them with gold. [29] And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Exodus Chapter 38

38:1-8 ***Making the Altar of Burnt Offering***

(99) [1] And he made the altar of burnt offering [of] shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; [it was] foursquare; and three cubits the height thereof. [2] And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. [3] And he made all the vessels of the altar, the pots, and the shovels, and the basins, [and] the flesh hooks, and the fire pans: all the vessels thereof made he [of] brass. [4] And he made for the altar a brazen grate of network under the compass thereof beneath to the midst of it. [5] And he cast four rings for the four ends of the grate of brass, [to be] places for the staves. [6] And he made the staves [of] shittim wood, and overlaid them with brass. [7] And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards. [8] And he made the laver [of] brass, and the foot of it [of] brass, of the looking glasses of [the women] assembling, which assembled [at] the door of the tabernacle of the assembly.

38:9-20 ***Making the Court of the Tabernacle***

[9] And he made the court: on the south side southward the hangings of the court [were of] fine twined linen, a hundred cubits: [10] Their pillars [were] twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets [were of] silver. [11] And for the north side [the hangings were] a hundred cubits, their pillars [were] twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets [of] silver. [12] And for the west side [were] hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets [of] silver. [13] And for the east side eastward fifty cubits.
[14] The hangings of the one side [of the gate were] fifteen cubits; their pillars three, and their sockets three. [15] And for the other side of the court gate, on this hand and that hand, [were] hangings of fifteen cubits; their pillars three, and their sockets three. [16] All the hangings of the court round about [were] of fine twined linen. [17] And the sockets for the pillars [were of] brass; the hooks of the pillars and their fillets [of] silver; and the overlaying of their capitals [of] silver; and all the pillars of the court [were] filleted with silver. [18] And the hanging for the gate of the court was needlework, [of] blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. [19] And their pillars [were] four, and their sockets [of] brass four; their hooks [of] silver, and the overlaying of their capitals and their fillets [of] silver.
[20] And all the pins of the tabernacle, and of the court round about, [were of] brass.

38:21-31 ***Materials of the Tabernacle***

(100) [21] This is the sum of the tabernacle, [even] of the tabernacle of testimony, as it was counted, according to the commandment of Moses, [for] the service of the Levites, by the hand of Ithamar, son to Aaron the priest. [22] And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. [23] And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. [24] All the gold that was occupied for the work in all the work of the holy [place], even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. [25] And the silver of them that were numbered of the assembly was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: [26] A bekah for every man, [that is], half a shekel, after the shekel of the sanctuary, for everyone that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty [men]. [27] And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; a hundred sockets of the hundred talents, a talent for a socket. [28] And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their capitals, and filleted them. [29] And the brass of the offering was seventy talents, and two thousand and four hundred shekels. [30] And therewith he made the sockets to the door of the tabernacle of the assembly, and the brazen altar, and the brazen grate for it, and all the vessels of the altar, [31] And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Exodus Chapter 39

39:1 ***Making the Garments of the Priesthood***

(101) [1] And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy [place], and made the holy garments for Aaron; as the LORD commanded Moses.

39:2-7 ***Making the Ephod***

[2] And he made the ephod [of] gold, blue, and purple, and scarlet, and fine twined linen. [3] And they did beat the gold into thin plates, and cut [it into] wires, to work [it] in the blue, and in the purple, and in the scarlet, and in the fine linen, [with] cunning work. [4] They made shoulder pieces for it, to couple [it] together: by the two edges was it coupled together. [5] And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; [of] gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses. [6] And they worked onyx stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. [7] And he put them on the shoulders of the ephod, [that they should be] stones for a memorial to the children of Israel; as the LORD commanded Moses.

39:8-21 ***Making the Breastplate for the Priest***

[8] And he made the breastplate [of] cunning work, like the work of the ephod; [of] gold, blue, and purple, and scarlet, and fine twined linen. [9] It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, [being] doubled. [10] And they set in it four rows of stones: [the first] row was a sardius, a topaz, and a carbuncle: this was the first row. [11] And the second row, an emerald, a sapphire, and a diamond. [12] And the third row, a ligure, an agate, and an amethyst.
[13] And the fourth row, a beryl, an onyx, and a jasper: [they were] enclosed in ouches of gold in their inclosings. [14] And the stones [were] according to the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet, everyone with his name, according to the twelve tribes.
[15] And they made upon the breastplate chains at the ends, [of] wreathen work [of] pure gold. [16] And they made two ouches [of] gold, and two gold rings; and put the two rings in the two ends of the breastplate.
[17] And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.
[18] And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder pieces of the ephod, before it. [19] And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. [20] And they made two [other] golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the [other] coupling thereof, above the curious girdle of the ephod.
[21] And they did bind the breastplate by his rings to the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

39:22-31 ***Making the other Priestly Garments***

[22] And he made the robe of the ephod [of] woven work, all [of] blue. [23] And [there was] a hole in the midst of the robe, as the hole of a habergeon, [with] a band round about the hole, that it should not rend.
[24] And they made upon the hems of the robe pomegranates [of] blue, and purple, and scarlet, [and] twined [linen]. [25] And they made bells [of] pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; [26] A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister [in]; as the LORD commanded Moses.
[27] And they made coats [of] fine linen [of] woven work for Aaron, and for his sons, [28] And a miter [of] fine linen, and goodly bonnets [of] fine linen, and linen breeches [of] fine twined linen, [29] And a girdle [of] fine twined linen, and blue, and purple, and scarlet, [of] needlework; as the LORD commanded Moses.
[30] And they made the plate of the holy crown [of] pure gold, and wrote upon it a writing, [like to] the engravings of a signet, HOLINESS TO THE LORD. [31] And they tied to it a lace of blue, to fasten [it] on high upon the miter; as the LORD commanded Moses.

Exodus Chapter 39

39:32-43 ***The Work Completed***

(102) 32 Thus was all the work of the tabernacle of the tent of the assembly finished: and the children of
Israel did according to all that the LORD commanded Moses, so did they. 33 And they brought the
tabernacle to Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his
sockets, 34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of
the covering, 35 The ark of the testimony, and the staves thereof, and the mercy seat, 36 The table, [and]
all the vessels thereof, and the showbread, 37 The pure candlestick, [with] the lamps thereof, [even with]
the lamps to be set in order, and all the vessels thereof, and the oil for light, 38 And the golden altar, and
the anointing oil, and the sweet incense, and the hanging for the tabernacle door, 39 The brazen altar,
and his grate of brass, his staves, and all his vessels, the laver and his foot, 40 The hangings of the court,
his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels
of the service of the tabernacle, for the tent of the assembly, 41 The cloths of service to do service in the
holy [place], and the holy garments for Aaron the priest, and his sons' garments, to minister in the
priest's office. 42 According to all that the LORD commanded Moses, so the children of Israel made all the
work. 43 And Moses did look upon all the work, and, behold, they had done it as the LORD had
commanded, even so had they done it: and Moses blessed them.

Exodus Chapter 40

40:1-33 ***The Tabernacle Erected and Arranged***

(103) [1] And the LORD spoke to Moses, saying, [2] On the first day of the first month shall you set up the tabernacle of the tent of the assembly. [3] And you shall put therein the ark of the testimony, and cover the ark with the veil. [4] And you shall bring in the table, and set in order the things that are to be set in order upon it; and you shall bring in the candlestick, and light the lamps thereof. [5] And you shall set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. [6] And you shall set the altar of the burnt offering before the door of the tabernacle of the tent of the assembly. [7] And you shall set the laver between the tent of the assembly and the altar, and shall put water therein. [8] And you shall set up the court round about, and hang up the hanging at the court gate. [9] And you shall take the anointing oil, and anoint the tabernacle, and all that is therein, and shall hallow it, and all the vessels thereof: and it shall be holy. [10] And you shall anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. [11] And you shall anoint the laver and his foot, and sanctify it. [12] And you shall bring Aaron and his sons to the door of the tabernacle of the assembly, and wash them with water. [13] And you shall put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister to me in the priest's office. [14] And you shall bring his sons, and clothe them with coats: [15] And you shall anoint them, as you did anoint their father, that they may minister to me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

(104) [16] Thus did Moses: according to all that the LORD commanded him, so did he. [17] And it came to pass in the first month in the second year, on the first [day] of the month, [that] the tabernacle was reared up. [18] And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. [19] And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. [20] And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: [21] And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses. [22] And he put the table in the tent of the assembly, upon the side of the tabernacle northward, outside the veil. [23] And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. [24] And he put the candlestick in the tent of the assembly, over against the table, on the side of the tabernacle southward. [25] And he lighted the lamps before the LORD; as the LORD commanded Moses. [26] And he put the golden altar in the tent of the assembly before the veil: [27] And he burnt sweet incense thereon; as the LORD commanded Moses. [28] And he set up the hanging [at] the door of the tabernacle. [29] And he put the altar of burnt offering [by] the door of the tabernacle of the tent of the assembly, and offered upon it the burnt offering and the grain offering; as the LORD commanded Moses. [30] And he set the laver between the tent of the assembly and the altar, and put water there, to wash [withal]. [31] And Moses and Aaron and his sons washed their hands and their feet thereat: [32] When they went into the tent of the assembly, and when they came near to the altar, they washed; as the LORD commanded Moses. [33] And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

40:34-38 ***The Cloud and the Glory***

(105) [34] Then a cloud covered the tent of the assembly, and the glory of the LORD filled the tabernacle. [35] And Moses was not able to enter into the tent of the assembly, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. [36] And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: [37] But if the cloud were not taken up, then they journeyed not till the day that it was taken up. [38] For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight all the house of Israel, throughout all their journeys.

1. How many years was Israel in bondage to slavery in Egypt?

2. How old was Moses when he led Israel out of Egypt?

3. How is the blood that the Israelis put on their doorposts to protect them from the angel of death relate to Jesus Christ?

4. Crossing the Red Sea illustrates salvation – how?

5. What are 5 of the 10 commandments?

   1

   2

   3

   4

   5

6. Are we to obey the 10 commandments today? Yes or No, and why?

7. What piece of furniture is inside the entrance of the Tabernacle?

Victorious Christian Living Story: Crossing the Red Sea

_____

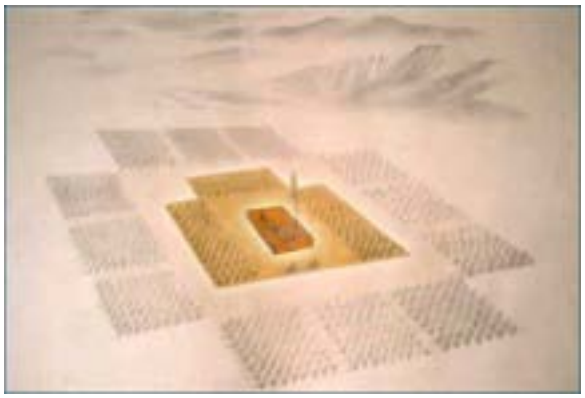
_____

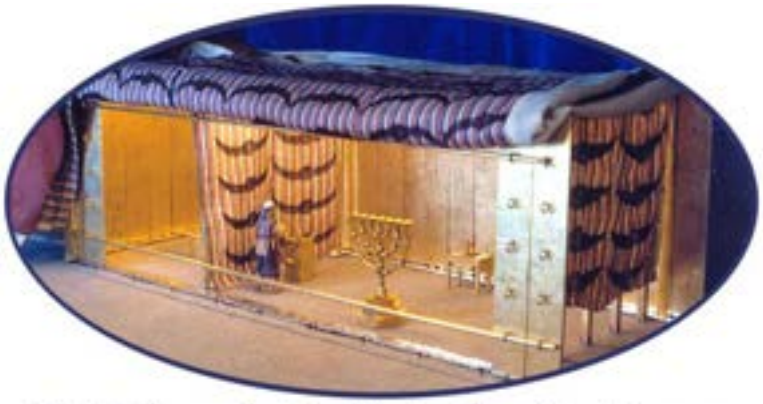
Study Notes: _____

_____

10 Periods of Change in the Biblical Temples and Ark					
	Tabernacle / Temple	**Shekinah**	**football field = 1 (150'x300')**	**Scripture**	**Notes**
Genesis 1:1-2, before 6 -24 hour days creation (Is 14, Ez 28, Rev 12)					
		No Ark	N/A	John 1:1-3	
	Genesis 1:3 - 2, garden-no sin		3 -11, sin-flood-Babel	Genesis 12 - Malachi (Law and Prophets)	
1	**Tabernacle**	(manna, Aaron's rod, 2 tablets) Ark	0.25 / 75'x150' Wilderness, Caanan, and Jerusalem	Design - Exodus 25-30. Construct 35-40. 1 Kings, 1 Samuel 3-6.	Pattern of heaven's temple. Temporary -portable. 7 months w/Philistines. 50 chapters. 500 years.
2	**Solomon's Temple**	(2 tablets) Ark	8 /120Mx67.5M Jerusalem	1 Kings 8:9, only 2 tablets. 2 Kings 25:9	Built 960 BC. Babylon, Nebuchadnezzar destroyed, 586 BC. 374 years.
3	**People are temple**	No Ark	N/A Jewish people	Isaiah 8:13-14a Ezekiel 11:16	586-516 BC. Captive Jews are a little sanctuary, Babylon-70 years.
4	**Zerubabbel's Temple**	No Ark	1 / < Solomon's Jerusalem	Ezra 1:2, 3:2-3, 8 Haggai	Smaller, less spectacular than Solomon's T. 520 BC.
5	**Herod's Temple**	No Ark	8 / 1550'x1000' Jerusalem	Luke 2:22, 46, 19:45, Mt 27:51	Built 20 to 12 BC. Titus destroyed, 70 AD. People disbursed. 590 years.
6	**Jesus is the Temple**	Jesus is the Ark	N/A. Jesus is the temple; I Am the life & the resurrection.	Hag 2:3-9, Luke 1-3, Hebrews 9 Colossians 1:26-27	John's Baptism. Fulfilled the law and prophets. No more temple or sacrifices needed.
Acts 1 - Revelation 3 (Now, Individuals - begins in Acts 2, spread from one nation to all nations)					
7	**Believer is temple** (access to God by Jesus Christ)	No Ark	N/A as in Babylon & Daniel strangers & pilgrims	John 3:3-8, 15-17 Acts 2 to Rev 3 1 Cor 3:19, 6:19	Must be born again, Eph 2:6 Temporary - Portable. Acts 2 - Rev 1-3, 22:10-21.
Revelation 4 - 18 (Future 7 years tribulation, Israel & Global)					
8	**Tribulation Temple**	**?**	Design - Unknown Jerusalem	Daniel 9:24-27 Matthew 24:15 2 Thes 2:3-4 Rev 11:1-2, 19	Worship antichrist. Matthew 24:15-24 Revelation 6-18, 7 years. Wrath the last 3 1/2 years.
Revelation 19 - 20 (Future 1000-year reign of Christ, Israel & Global)					
9	**Millenial Temple**	No Ark	620 Jerusalem	Ezekiel 40-48 Matthew 26:61 Rev 19-20:10	World peace, new covenant. No furniture, curtains, gold. Feast-Tabernacles/Passover.
Revelation 21 - 22:10 (Future, things return to prefall of Lucifer and Creation)					
10	**Heaven is temple**	No Ark	1500 mile cube New Jerusalem	Revelation 20:11-22:15	God's glory & Jesus are light. New Heaven & New Earth.

The Special Tent Where God was Present (from 1500 to 1000 BC)





The Tabernacle Model at Glencairn Museum

1

2

3

4

5

6

Leviticus (27-113, 2 hr) 2019

Bible TOC **Next / Previous Book** **Gems**

Approaching a holy God: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 (in heaven)

Living a holy life: 18 19 20 21 22 23 24 25 26 27 (on earth)

12 Points of Personal Purity Before God and Man

Purpose: Teach how to be holy before God and man. Leviticus = and He called

Key passage: Love one another 2x (19:18, 34. Only 2x in the Old Testament.)

Key verse: Romans 12:1-2, drink offering (worship and praise)

	Scripture
Ceremonial holiness toward God was fulfilled in Christ and today in us by: (1-17)	
1) Offerings: Burnt, Grain, Peace, Sin, Trespass (5) (Burnt – night fire for light, warmth & purpose, freewill. Sin – social categories. Trespass – ignorance and willful. See **Gems**)	1-7
2) Priests: Consecration, Offerings, Strange Fire (Nadab & Abihu)	8-10
3) Clean and unclean: Animals, Mother-baby, Skin & surfaces, Body fluids	11-15
4) Atonement: Repentance & Restoration (Day of Atonement / Yon Kipper)	16
5) Tabernacle: The place of worship	17
6) Blood: Precious and forgives, gives life, makes whole and complete	17
Civil holiness toward man was obeyed in Christ and today in us by: (18-27)	
7) Separation: From ways of the world, especially relational sexual impurity	18
8) Living: Holy (vs 2), Love neighbor (vs 18), Love stranger (vs 34) (7-8) Don't be as other nations or cultures that follow other gods and idols	19-20
9) Priesthood: Personal purity of heart, holiness in life (1 Peter 2:9)	21-22
10) Annual feasts: Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Day of Atonement, Tabernacles	23
11) Consecration: In worship, Obey law – blessed, disobey – cursed (Burn, Bread and Blasphemy – 24)	24-26
12) Vows: (payment to the LORD) to separate or make all that we have (1 Cor 10:31)	27

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Leviticus 1	Supplication	Consecration		Voluntary	Whole Burnt Offering, continual
Leviticus 2	Thanks			Voluntary	Grain Offering
Leviticus 3	Supplication			Voluntary	Peace Offering
Leviticus 4	Supplication				Sin Offering
Leviticus 5	Supplication				Trespass Offering
Leviticus 24:12	Supplication	Judgment of sin of blasphemy		Intercession	Moses-seeks the mind of the LORD

Leviticus Hebrew Title: "and He called" vayiqara. New Testament companion is the letter to the Hebrews.

Laws Concerning the Offerings, Chapters 1-5 (offerer, offering, and offeree/priest)

Leviticus Chapter 1

1:1-9 ***The Burnt Offering of the Herd (cow or ox) – Absolute Surrender***

(1) [1] [a] the LORD called Moses, and spoke to him out of the tabernacle of the congregation, saying,
[2] Speak to the children of Israel, and say to them, If any man of you bring an offering to the LORD, ye shall bring your offering of the cattle, [even] of the herd, and of the flock. [3] When his offering [be] a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. [4] And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. [5] And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that [is by] the door of the tabernacle of the congregation. [6] And he shall flay the burnt offering, and cut it into his pieces. [7] And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: [8] And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: [9] But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, [to be] a burnt sacrifice, an offering made by fire, of a sweet fragrance to the LORD.

[a] Hebrew title of this book. A continuation of Exodus 19-40 with the Law and Tabernacle. Past altars/burnt offerings in Genesis: Adam 3:21 (blood-Jesus), Cain & Abel 4:3-4, Noah 8:20-21, Abraham-Isaac 21:1-14, Job 1:5, Moses-burning bush Ex 3, altar-17.

1:10-13 ***The Burnt Offering of Flocks (sheep of goat)***

(2) [10] Or if his offering [be] of the flocks, [namely], of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. [11] And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. [12] And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: [13] But he shall wash the inwards and the legs with water: and the priest shall bring [it] all, and burn [it] upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet fragrance to the LORD.

1:14-17 **The Burnt Offering of the Fowls (doves or pigeons)**

(3) [14] Or if the burnt sacrifice for his offering to the LORD [be] of fowls, then he shall bring his offering of doves, or of young pigeons. [15] And the priest shall bring it to the altar, and wring off his head, and burn [it] on the altar; and the blood thereof shall be wrung out at the side of the altar: [16] And he shall pluck away his crop with his feathers, and cast it beside the altar on the **east** part, by the place of the ashes:
[17] And he shall cleave it with the wings thereof, [but] shall not divide [it] asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet fragrance to the LORD.

Note: Joseph and Mary in Luke 2:23-24, when Jesus was 40 days old, for the purification (sin offering) and dedication (burnt offering) ceremony for the male 7 + 33 = 40 days. The female is 14 + 66 = 80 days. Luke 2:25-35 Simeon and Anna 2:36-40 at the temple.

Burnt Offerings actions by the man at the brazen altar: covered achia wood, 4' x 4', with 4 horns and ramp access.

1	Any man bring an offering	Any man bring an offering	Any man bring an offering	1:2
2	To the LORD	To the LORD	To the LORD	1:2 (60x)
3	Herd 1:3-5a	Flock 1:10-11a	Fowl 1:14	1:2 (3 income levels)
4	Male	Male	Luke 10:17-24	Romans 12:1-2
5	Without blemish	Without blemish	Romans 14	Fires: Holy fire, Lev 9:24. Strange fire, Lev 10:1-2. No fire
6	Voluntary (1 of 3)	John 1:29, Lamb of God	1 Cor 1:25-31, 12:20-25	
7	Door of the Tabernacle	John 10	Phil 4:11-13 content	
8	Put His hand on the head	Isaiah 1	simplest – priest does	Identification
9	Make atonement for him	1 Peter 1:19	OT (50x). Yon Kipper–day of atonement, 1976.	
10	He shall kill the bullock	He shall kill it (northside)	simplest – priest does	
Sprinkle blood, prepare the sacrifice, continual fire, wash, sweet fragrance to the LORD.				

Leviticus Chapter 2:1-16 ***The Grain Offering (with oil & incense) – Daily Surrender (Lu 9:23)***

2:1-3 (uncooked) ***The Offerer Brings an Offering to the Priest (Offeree)***

(4) 1 When any will offer a grain offering unto the LORD, his offering shall be [of] fine flour; and he shall pour oil upon it, and put frankincense thereon: 2 And he shall bring it unto Aaron's sons the priests: and he shall take there out his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, [to be] an offering made by fire, of a sweet savour unto the LORD: 3 And the remnant of the grain offering [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire.

Notes: The grain offering is called the meat (food) offering in the times of the KJV. Grain offering or fine flour are used 18x and represents labor with body and time (for Jesus and us). Oil is used 9x and represents the Holy Ghost (Galatians 5:23-24). The oil is mixed with the fine flour (2:1-2) and mingled, anointed, or poured for the baked breads (2:4-7). Olive Oil and Frank Incense, oily substance from a tree.

The grain offering is a freewill offering without specified quantity or frequency for the offeror. Also the grain offering is "most holy unto the LORD" as the sin offering and trespass offering. 1 Kings 17:8-16, offeror (widow), the offering (grain & oil) and offeree (Elijah) when the grain and oil multiplied.

2:4-11 (cooked) ***Bake Bread in Oven, Pan, or Frying Pan with Oil - Prohibit Leaven and Honey***

4 And if you bring an oblation of a grain offering baked in the oven, [it shall be] unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 5 And if your oblation [be] a grain offering [baked] in a pan, it shall be [of] fine flour unleavened, mingled with oil. 6 You shall part it in pieces, and pour oil thereon: it is a grain offering. 7 And if your oblation [be] a grain offering [baked] in the frying pan, it shall be made [of] fine flour with oil. 8 And you shall bring the grain offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. 9 And the priest shall take from the grain offering a memorial thereof, and shall burn [it] upon the altar: [it is] an offering made by fire, of a sweet savour unto the LORD. 10 And that which is left of the grain offering [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire. 11 No grain offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

Notes: Oblation is first used in verse 4, 5x in Lev 2. Focuses on the offeror's time and resources. The grain offering may be personalized, allowing anyone to make this offering in a variety of ways. At all times, even in poverty or need, this reflects the heart of the offeror before the LORD. Isaiah 1-6 reflects times of vain oblations when the offerings were corrupt. Pan is a griddle. Leaven represents sin and pride; while honey can be in access (Proverbs), honey corrupts the wholeness inside the bowels.

2:12-16 (first fruit) ***First Fruit of Harvest for the Priests - Add Salt to Five Offerings*** *(Mk 9:49-50)*

(5) 12 As for the oblation of the first fruits, ye shall offer them unto the LORD: but they shall **not** be burnt on the altar for a sweet savour. 13 And every oblation of your grain offering shall you season with salt; neither shall you allow the salt of the covenant of your God to be lacking from your grain offering: with all your offerings you shall offer salt.

Note: First fruits – Deuteronomy 18:4, corn, oil, wine, fleece of the sheep. Salt of the covenant of your God. Salt is unchangeable, incorruptible, valuable, and represents the promise of God to Israel (Numbers 18:19, heave offering and provisions for the family), and promises King David of the messiah and reign of Jesus Christ the Son of David (2 Chronicles 13:5). NT: Colossians 4:6, Luke 14:3-4, and Matthew 5:13.

The First Fruit of the Corn for the Altar Fire and the Priests

14 If you offer a grain offering of your first fruits unto the LORD, you shall offer for the grain offering of your first fruits green ears of corn dried by the fire, [even] corn beaten out of full ears. 15 And you shall put oil upon it, and lay frankincense thereon: it is a grain offering. 16 And the priest shall burn the memorial of it, [part] of the beaten corn thereof, and [part] of the oil thereof, with all the frankincense thereof: [it is] an offering made by fire unto the LORD.

Leviticus Chapter 3:1-17

The Peace Offering of the Herd (ox or cow)

(6) [1] When his oblation [be] a sacrifice of peace offering, if he offer [it] of the herd; whether [it be] a male or female, he shall offer it without blemish before the LORD. [2] And he shall lay his hand upon the head of his offering, and kill it [at] the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. [3] And he shall offer of the sacrifice of the peace offering an offering made by fire to the LORD; the fat that covers the inwards, and all the fat that is upon the inwards, [4] And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. [5] And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: [it is] an offering made by fire, of a sweet savour unto the LORD.

The Peace Offering of the Flock (lamb)

(7) [6] And if his offering for a sacrifice of peace offering to the LORD [be] of the flock; male or female, he shall offer it without blemish. [7] If he offer a lamb for his offering, then shall he offer it before the LORD. [8] And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. [9] And he shall offer of the sacrifice of the peace offering an offering made by fire to the LORD; the fat thereof, [and] the whole rump, it shall he take off hard by the backbone; and the fat that covers the inwards, and all the fat that is upon the inwards, [10] And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. [11] And the priest shall burn it upon the altar: [it is] the food of the offering made by fire unto the LORD.

The Peace Offering of the Flock (goat)

(8) [12] and if his offering [be] a goat, then he shall offer it before the LORD. [13] And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. [14] And he shall offer thereof his offering, [even] an offering made by fire to the LORD; the fat that covers the inwards, and all the fat that is upon the inwards, [15] And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. [16] And the priest shall burn them upon the altar: [it is] the food of the offering made by fire for a sweet fragrance: all the fat is the LORD's. [17] [It shall be] a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Notes: Consider the peace offering in relation to other two free will offerings then, and today in Romans 5:1, peace with God at salvation and peace of God during sanctification in Philippians 4:6. John 14:27 speaks of peace. The offeror laid his hands on the offering to identify with their representation before the LORD. Lev 22:23 w/blemish. The inwards, kidneys, and liver-Adrenal glands remove the physical and mental toxics products from the body. Our inwards parts are the bowels of compassion. Three peace offerings: thanksgiving, vow, and freewill.

We eat before the LORD at the king's table as David invited mephibosheth (before-1 Samuel 20:29-31, 20 years later-2 Samuel 9:11, 13; and later-9:28 and Naamah by King Solomon in Song of Songs 1:12. We have with the LORD and each other at the table of communion, 1 Cor 11. Consider the table at home with the family. References to eating together: Acts 2, 4:32, 10, and 15:28-29.

The life is in the blood from the veins, Hebrews 9:15-22. Jesus came as the lamb of God to fulfill the ceremonial laws: (1) sacrifices at the temple, (2) special days/sabbaths, (3) priestly system, and (4) temple as we worship in spirit and truth, John 4, in his death and his resurrection. Through the Holy Ghost and regeneration the Christ follower learns and practices from the shadow of things to come.

The first three offerings are the free-will offerings and a sweet fragrance onto the LORD. The spiritual laws have substance in the disciples prayer by Jesus in Matthew 6:9-10-burnt offering, 11-bread offering,12&13-peace offering & Mk 9:49-50 seasoned with fire-burnt, salt-grain, with one another-peace.

Leviticus **Chapter 4** ***Bring Your Sin Offering to God***

4:1-2 ***The Sin Offering (Priests' Duties 6:24-30)***

(9) [1] the LORD spoke to Moses, saying, [2] Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD [concerning things] which ought not to be done, and shall do against any of them:

4:3-12 ***The Priest Sins*** *(High Priest, Spiritual Leader, James 3:1, Hebrews 13:10-16)*

[3] When the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he has sinned, a young bullock without blemish to the LORD for a sin offering. [4] And he shall bring the bullock to the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. [5] And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: [6] And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.
[7] And the priest shall put [some] of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation.
[8] And he shall take off from it all the fat of the bullock for the sin offering; the fat that covers the inwards, and all the fat that is upon the inwards, [9] And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, [10] As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. [11] And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, [12] Even the whole bullock shall he carry forth outside the camp to a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

Note: Tribe of Levi – uncounted, thousands. Did the priest prepare the animals to put on the altar? Last Sunday – both. Aaron had 4 sons: Nadab & Abihu died in Lev 10, Eleazar and Ithamar lived when they disobeyed in Lev 10:16-20. Lineage: Levi>Kohath>Aaron >Phinehas> Joshua & Ezra, Sadducees/Annas/Caiaphas/Ananias or Zecahrias & Barnabas (Acts 4:36, 6:7)

4:13-21 ***The Whole Congregation Sins*** *(12 tribes, local congregation or geographic area)*

(10) [13] When the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the congregation, and they have done [somewhat against] any of the commandments of the LORD [concerning things] which should not be done, and are guilty; [14] When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. [15] And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. [16] And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: [17] And the priest shall dip his finger [in some] of the blood, and sprinkle [it] seven times before the LORD, [even] before the veil. [18] And he shall put [some] of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation. [19] And he shall take all his fat from him, and burn [it] upon the altar. [20] And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. [21] And he shall carry forth the bullock outside the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

4:22-26 ***The Ruler Sins*** *(King or President) Proverbs 16 - the LORD, King, Common People*

(11) 22 When a ruler has sinned, and done [somewhat] through ignorance [against] any of the commandments of the LORD his God [concerning things] which should not be done, and is guilty;
23 Or if his sin, wherein he has sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: 24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. 25 And the priest shall take of the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. 26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

4:27-35 ***The Common People Sin*** *(1 John 1:9)*

(12) 27 When any one of the [a] common people sin through ignorance, while he does [somewhat against] any of the commandments of the LORD [concerning things] which ought not to be done, and be guilty;
28 Or if his sin, which he has sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he has sinned. 29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. 30 And the priest shall take of the blood thereof with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. 31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn [it] upon the altar for a sweet fragrance to the LORD; and the priest shall make an atonement for him, and it shall be forgiven him. 32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish. 33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. 34 And the priest shall take of the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: 35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire to the LORD: and the priest shall make an atonement for his sin that he has committed, and it shall be forgiven him.

Leviticus **Chapter 4**

[a] The 4 levels of authority must pay for their sin, differing in the cost of the sacrifice and where the blood was needed.

Offeror	Offering	Offeree (Priest)	Blood	Comment
Priest (brings offering lay hands, kill) "more accountable"	**Young Bullock** (male-bull or ox)	Burn fat and carry bullock outside the camp to burn and pour ashes (not eaten)	Sprinkle 7 x before the veil. Put on horns of altar of incense. Pour at bottom of altar at door.	Moses: Aaron & sons/priests Today: Pastor/elder/ teacher Hebrews 2,4,7-10,13
Congregation (elders bring offering, lay hands, kill)	**Young Bullock** (male bull or ox)	Burn fat and carry bullock outside the camp to burn and pour ashes (not eaten)	Sprinkle 7 x before the veil. Put on horns of altar of incense. Pour at bottom of altar at door.	Moses: Israel -12 tribes Atonement-sin forgiven Today: United States Individual state
Ruler (brings offering, lay hands, kill)	**Kid goat** -female	Priest eats in a holy place in the court of the tabernacle	Put on burnt offering altar horns. Pour at bottom of altar at door.	Moses: King Atonement-sin forgiven Present: President
Common People (brings offering, lay hands, kill)	**Kid goat or sheep** -female	Priest eats in a holy place. Offering "a sweet fragrance unto the LORD"	Put on burnt offering altar horns. Pour at bottom of altar at door.	Moses: 99% of people Atonement-sin forgiven Present: 99% of people
4:1-35. Divine sequence of 7 steps of offerors. **Commandments of the LORD > sin by ignorance** (hurry, carelessness, mistake, maturity) **> guilty > come to knowledge > bring offering > atonement > forgiven**. **Priests:** Lev 6:24-30 It is most holy, touch meat/blood - wash clothes, pot broken or scoured - rinse in water, it is most holy. 8:23-24 priests right ear, thumb, & big toe. 10:1-7 priests strange fire (Nadab & Abihu). 10:8-11 priests do not drink alcohol. 12 Purification of women. 14 Cleansing of leper. 15 Purification of those with issues. 16:29-34 Annual day of Atonement. 17:1-9 All herd or flock killed at the door of the tabernacle, esp. peace offering. //Aaron & sons are priests – Levites are helpers // Ex 29 consecration of priests. Nu 6 expiration of Nazarite vow (**man or woman**). Nu 8 consecration of Levites.				

Note: 6:26 priests eat in the court – the daughter of priests may eat of the less holy place as first-fruits & tithes, peace offerings – for they may be carried out of the court, 6:30 priest or nations sin.

Leviticus **Chapter 5:1-19** ***Bring Your Trespass Offering unto the LORD***

The Trespass Offering (5:1-6:7, sin in three groups, increasing in severity)

Group one: 1-13 ***1-4 Four Sins by our Words or Touching*** *(hid then known)*

(13) [1] If a soul sin, and hear the voice of swearing, and is a witness, whether he has seen or known [of it]; if he do not utter [it], then he shall bear his iniquity. [2] Or if a soul touch any unclean thing, whether [it be] a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and [if] it be hidden from him; he also shall be unclean, and guilty. [3] Or if he touch the uncleanness of man, whatsoever uncleanness [it be] that a man shall be defiled withal, and it be hid from him; when he knows [of it], then he shall be guilty. [4] Or if a soul swear, pronouncing with [his] lips to do evil, or to do good, whatsoever [it be] that a man shall pronounce with an oath, and it be hid from him; when he knows [of it], then he shall be guilty in one of these.

5:5-6 ***The Trespass Offering of a Female Lamb or Goat***

[5] Then it shall be, when he shall be guilty in one of these [things], that he shall confess that he has sinned in that [thing]: [6] And he shall bring his trespass offering to the LORD for his sin which he has sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

5:7-10 ***The Trespass Offering of Two Turtledoves or Two Pigeons***

(14) [7] Or if he be not able to bring a lamb, then he shall bring for his trespass, which he has committed, two turtledoves, or two young pigeons, to the LORD; one for a sin offering, and the other for a burnt offering. [8] And he shall bring them to the priest, who shall offer [that] which is for the sin offering first, and wring off his head from his neck, but shall not divide [it] asunder: [9] And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. [10] And he shall offer the second [for] a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he has sinned, and it shall be forgiven him.

5:11-13 ***The Trespass Offering of Fine Flour*** *(as a Grain Offering)*

[11] But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put [any] frankincense thereon: for it is a sin offering. [12] Then shall he bring it to the priest, and the priest shall take his handful of it, [even] a memorial thereof, and burn [it] on the altar, according to the offerings made by fire to the LORD: it is a sin offering. [13] And the priest shall make an atonement for him as concerning his sin that he has sinned in one of these, and it shall be forgiven him: and [the remnant] shall be the priest's, as a grain offering.

Group two: 5:14-19 ***The Trespass Offering of a Ram, Shekels of Silver or Valuable*** *(by ignorance)*

(15) [14] And the LORD spoke to Moses, saying, [15] If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass to the LORD a ram without blemish out of the flocks, with your estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: [16] And he shall make amends for the harm that he has done in the holy thing, and shall add the fifth part thereto, and give it to the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

[17] And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he knew [it] not, yet is he guilty, and shall bear his iniquity. [18] And he shall bring a ram without blemish out of the flock, with your estimation, for a trespass offering, to the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and knew [it] not, and it shall be forgiven him. [19] It is a trespass offering: he has certainly trespassed against the LORD.

Leviticus Chapter 6

Group three: 6:1-7 ***Trespass Offering for Five Sins Done Knowingly to Another Person*** *(willful sin)*

(16) [1] And the LORD spoke to Moses, saying, [2] If a soul sin, and commit a trespass against the LORD, and lie to his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor; [3] Or have found that which was lost, and lies concerning it, and swears falsely; in any of all these that a man does, sinning therein: [4] Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, [5] Or all that about which he has sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, [and] give it to him to whom it appertains in the day of his trespass offering. [6] And he shall bring his trespass offering to the LORD, a ram without blemish out of the flock, with your estimation, for a trespass offering, to the priest: [7] And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for anything of all that he has done in trespassing therein.

Notes: Three groups of trespasses and analysis of sin, trespass, and iniquity.

Trespass (specific)	Offeror	Offering	Offeree (Priest)	Comment
5:1-4, 5-13 1. Witness that stays silent (spiritual health) 2. Touch unclean thing (physical health) 3. Touch unclean person (physical health) 4. Pronounce an oath (spiritual health) * specific personal sins	1. Sin > 2. Guilty > 3. Confess > 4. Bring offering to the altar/priest > 5. Forgiven	1. Lamb or goat, female OR 2. Two turtledoves or two pigeons OR 3. Grain-fine flour (no oil or frankincense, 1/10 ephah or ½ gallon)	1-3. Makes atonement **Two doves or pigeons** 1st. Sin offering – wring off head, sprinkle blood 2nd. Burnt offering * N.T: Today, the priest is the risen Christ, our Great High Priest, (Heb 4:14)	Hid then known toward other people Sin (17x) Trespass (2x,5:6-7) Iniquity (1x, 5:1) * N.T.: For conscience sake (Ro 13:5; 1Co 10:25,27-28)
5:14-16, 17-19 1. In the holy things of the LORD 2. Disobey a Commandment of the LORD/Against the LORD	1. Sin > 2. Guilty > 3. Bring offering to the altar/priest> 4. Forgiven	1. Ram + silver shekels + 1/5 unto the **priest** (**your estimation**) 2. Ram + **your estimation**	1-2. Makes atonement * the priests shall teach and judge the people, Ezekiel 44:23-24 (read chapter 44 for duties, responsibilities, & privileges of the priest)	Ignorance/did not know (conscience) Trespass (5x) Sin (2x, 5:14, 17) Iniquity (1x, 5:15)
6:1-5, 6-7 1. Lie to neighbor or in fellowship 2. Theft by violence 3. Deceived neighbor 4. Find lost thing and lie about it 5. Swear falsely	1. Sin > 2. Guilty> 3. Bring Offering> 4. Forgiven> * with mind + hands + feet	Ram + principle + 1/5 unto the **person** trespassed against (**your estimation**) Material harm against a person	1. Makes atonement * does not include sin offering, grain offering, or burnt offering as other trespass offerings	Knowingly/willful Trespass (4x) Sin (2x, 6:2, 4) Iniquity (0x) Restitution unto the person required

	OT (Ps 32)	NT (1 Jn 1:9)	Christ	Hebrew	Greek
Sin (core)	299x	151x (Lu 11:4)	0/0	chattah	hamartia (sin or offense)
Trespass (sin +)	70x (cross the boundary)	3x (Mt 6:15, 18:15)	0/0	pescha	hamartano (miss the mark, 39x)
Iniquity (sin + +)	247x (Ge 19:15) 616x	53x (Ro 5:12, 6:19) 108x	0/0 1st/2nd coming	awon	adikia + 2 more (unrighteousness)

Leviticus Chapter 6

Laws Concerning the Offerings with Aaron and His Sons *(6:8-10:20)*

6:8-13 ***Law of Burnt Offering***

(17) [8] And the LORD spoke to Moses, saying, [9] Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night to the morning, and the fire of the altar shall be burning in it. [10] And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire has consumed with the burnt offering on the altar, and he shall put them beside the altar. [11] And he shall put off his garments, and put on other garments, and carry forth the ashes outside the camp to a clean place. [12] And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. [13] The fire shall ever be burning upon the altar; it shall never go out.

6:14-18 ***Law of Grain Offering***

(18) [14] And this is the law of the grain offering: the sons of Aaron shall offer it before the LORD, before the altar. [15] And he shall take of it his handful, of the flour of the grain offering, and of the oil thereof, and all the frankincense which is upon the grain offering, and shall burn [it] upon the altar [for] a sweet fragrance, [even] the memorial of it, to the LORD. [16] And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. [17] It shall not be baked with leaven. I have given it [to them for] their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. [18] All the males among the children of Aaron shall eat of it. [It shall be] a statute forever in your generations concerning the offerings of the LORD made by fire: everyone that touches them shall be holy.

6:19-23 ***Law of Consecration of a Priest***

(19) [19] And the LORD spoke to Moses, saying, [20] This is the offering of Aaron and of his sons, which they shall offer to the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a grain offering perpetual, half of it in the morning, and half thereof at night. [21] In a pan it shall be made with oil; [and when it is] baked, you shall bring it in: [and] the baked pieces of the grain offering shall you offer [for] a sweet fragrance to the LORD. [22] And the priest of his sons that is anointed in his stead shall offer it: [it is] a statute forever to the LORD; it shall be wholly burnt. [23] For every grain offering for the priest shall be wholly burnt: it shall not be eaten.

6:24-30 ***Law of Sin Offering for the Priests***

(20) [24] And the LORD spoke to Moses, saying, [25] Speak to Aaron and to his sons, saying, This is the law of the sin offering: In the place where th e burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. [26] The priest that offers it for sin shall eat it: in a holy place shall it be eaten, in the court of the tabernacle of the congregation. [27] Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, you shall wash that whereon it was sprinkled in the holy place. [28] But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water. [29] All the males among the priests shall eat thereof: it is most holy. [30] And no sin offering, whereof [any] of the blood is brought into the tabernacle of the congregation to reconcile [withal] a the holy [place], shall be eaten: it shall be burnt in the fire.

Leviticus Chapter 7

7:1-10 ***Law of Trespass Offering***

(21) [1] Likewise this is the law of the trespass offering: it is most holy. [2] In the place where they kill the burnt offering they will kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. [3] And he shall offer of it all the fat thereof; the rump, and the fat that covers the inwards, [4] And the two kidneys, and the fat that is on them, which is by the flanks, and the caul [that is] above the liver, with the kidneys, it shall he take away: [5] And the priest shall burn them upon the altar [for] an offering made by fire to the LORD: it is a trespass offering. [6] Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

[7] As the sin offering is, so is the trespass offering: there is one law for them: the priest that makes atonement therewith shall have [it]. [8] And the priest that offers any man's burnt offering, [even] the priest shall have to himself the skin of the burnt offering which he has offered. [9] And all the grain offering that is baked in the oven, and all that is dressed in the frying pan, and in the pan, shall be the priest's that offers it. [10] And every grain offering, mingled with oil, and dry, shall all the sons of Aaron have, one [as much] as another.

7:11-21 ***Law of Peace Offering***

(22) [11] And this is the law of the sacrifice of peace offerings, which he shall offer to the LORD. [12] If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. [13] Besides the cakes, he shall offer [for] his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. [14] And of it he shall offer one out of the whole oblation [for] a heave offering to the LORD, [and] it shall be the priest's that sprinkles the blood of the peace offerings. [15] And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. [16] But if the sacrifice of his offering [be] a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice: and on the next day also the remainder of it shall be eaten: [17] But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

(23) [18] And if [any] of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed to him that offers it: it shall be an abomination, and the soul that eats of it shall bear his iniquity. [19] And the flesh that touches any unclean [thing] shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. [20] But the soul that eats [of] the flesh of the sacrifice of peace offerings, that [pertain] to the LORD, having his uncleanness upon him, even that soul shall be cut off from his people. [21] Moreover the soul that shall touch any unclean [thing, as] the uncleanness of man, or [any] unclean beast, or any abominable unclean [thing], and eat of the flesh of the sacrifice of peace offerings, which [pertain] to the LORD, even that soul shall be cut off from his people.

7:22-17 ***Eating of Fat and Blood are Forbidden***

(24) [22] And the LORD spoke to Moses, saying, [23] Speak to the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. [24] And the fat of the beast that dies of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. [25] For whoever eats the fat of the beast, of which men offer an offering made by fire to the LORD, even the soul that eats [it] shall be cut off from his people. [26] Moreover ye shall eat no manner of blood, [whether it be] of fowl or of beast, in any of your dwellings. [27] Whatsoever soul [it be] that eats any manner of blood, even that soul shall be cut off from his people.

THE FIVE OFFERINGS unto the LORD
(Leviticus 1-7)

VOLUNTARY OFFERING
Sweet savor unto the LORD
Consecration
Mark 14:33, Romans 6, 12:1

VOLUNTARY OFFERING
Sweet savor unto the LORD
Fellowship
Acts 2, 4, Hebrews 10

1st BURNT OFFERING

Lev 1, 6:8-13
Herd, flock, fowl
"whole burnt offering"
Most common Daily morn & eve.
For three income levels.
Atone for our sin nature.
Nobody ate anything.
Skin for priest.

3rd PEACE OFFERING

Lev 3, 7:11-36
Herd or flock, male or female. The fat/organs burnt. Aaron eats breast & priest R. shoulder. Offerer eats the rest.
Most acceptable.

VOLUNTARY OFFERINGS

5th TRESPASS OFFERING

God or others: Specific sins (the world)
MANDATORY OFFERING. Lev 5:1-6:7, 7:1-7
Lamb or goat, or two doves or pigeons, or grain (fine flour), or ram plus 20%-priest/ person. Sin hid then known. Willful sin.
Skins for priests. Priests eat - Most holy.

Offerer, Offering, Offeree. Altar, Fire, Blood, Fat. Who eats what, where?

2nd GRAIN OFFERING

VOLUNTARY OFFERING
Sweet savor unto the LORD
Daily, Luke 9:23

Lev 2, 6:14-23
Fine flour, Oil, Frankincense (Body, Holy Spirit, & Prayer)
No quantity specified – Most holy.
No leaven or honey – Salt is required.
Priests offered some and ate the rest.

4th SIN OFFERING

Self: General sin, 7 steps (old man/demons)
MANDATORY OFFERING. Lev 4, 6:24-30
Commandment>ignorance> knowledge> guilty>bring offering> atonement> forgiven.
Priest and nation, blood at altar of incense, bring outside the camp.
King and common people-eat/most holy.

Romans 15:4, 1 Cor 10:11. Wave, heave, drink, & vow offering. Jn 1:29, NT Hebrews.

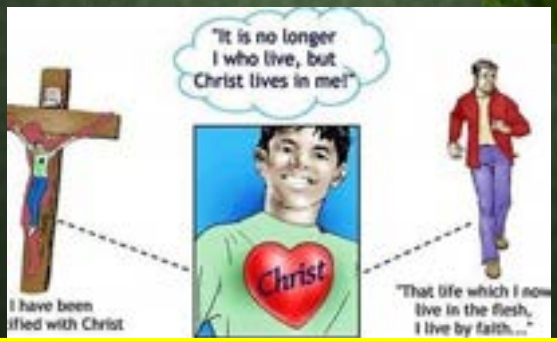
Today: Bring Your Five Offerings unto Our Father in Heaven

John 15:5
He that abideth in me, and I in him,

Freewill: Burnt
Freewill: Grain
Freewill: Peace

Required: Sin
Required: Trespass

John 15:7
If ye abide in me, and my words abide in you,



Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Leviticus Chapter 7

#	Old Testament	Burnt	Grain	Peace	Sin	Trespass	New Testament – Hebrews 10:1
	Leviticus 1-7	*FREEWILL / VOLUNTARY*			*MANDATORY*		Romans 15:4, 1 Cor 10:11, 2 Tim 3:16
1	All **Commandments** of the LORD	1st Three Offerings Burnt – Consecration Grain – Daily Peace – Fellowship **"A sweet savor unto the LORD"** Self, Others-Time, Thanksgiving Lev 7:13 grain w/leaven or Lev 22:23 blemish allowed			X	X	Hebrews 1:1-3 (4:12)
2	Sin				X	X	**Walk** after the flesh Romans 8:1, 4 **Wisdom** from below, James 3:14-16 **Works** of the flesh, Galatians 5:19-21
3	Guilt				X	X	Hebrews 10:22 (9:13-14) Pure conscience & heart
4	Confess				X	X	**1 John 1:9** Who, what, when, where, why, how? Depends on the sin. Mathew 18:15-35
5	**Offeror** Bring his offering	X	X	X	X	X	Hebrews 4:14-16, 12:1 **We have a Great High Priest**
6	Add Salt Oil & Frankincense	X	X X	X	X	X	 Hebrews 1:9
7	Altar	*X*	X	X	X	X	Hebrews 7:11-16
8	Lay hand on head	X		X	X	X	
9	Kill the animal	X		X	X	X	Hebrews 9:15-16
10	Make restitution in silver or kind + 1/5					X	Hebrews 10:24-25
11	**Priest** Lev 10:1-11 **(discern & teach)**	X	X	X	X	X	Hebrews 5:11-6:1
12	Administer the fire (holy or strange)	X		X	X	X	Hebrews 12:29
13	Blood (life in the blood)	X		X	X	X	Hebrews 13:20-21
14	Fat (internal organs)	X		X	X	X	
15	Eat the offering		X	X - all	X	X	Hebrews 13:10
16	Burn outside camp (priest /cong. -elders)				X		Hebrews 13:11-14
17	Atonement Lev 7:7	X (1x)			X (4)	X (6x)	Hebrews (0x) OT: 94x, appease - Genesis 32:20 Reconcile Ro 5:11, 11:15, 1 Cor 5:18-19
18	Forgiven	**Filled** with the Spirit – Lu 2:40, Ac 2:4, Eph 5:8. **Led** of the Spirit - Ro 8:14, Ga 5:18.			X	X	Hebrews 13:15 **Walk** after the Spirit, Romans 8:1, 4 **Wisdom** from above, James 3:13-17-18 **Fruit** of the Spirit, Galatians 5:22-23
18 steps to please the LORD		**7**	**7**	**11**	**7**	**8**	**= 40** offering options/variables

Source: Leviticus 1-7 writes shadows of the substance in the New Testament, in Christ and in every Christ-follower.

New Testament commandments. Hebrews 13 has 20 commandments, Romans 12 has 41 commandments.

The assurance of eternal life means equal access, fair play, and equal outcome for individual believers.

8:1-13 ***Moses Consecrates Aaron and His Sons***

(27) [1] And the LORD spoke to Moses, saying, [2] Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; [3] And gather you all the assembly together to the door of the tabernacle of the assembly. [4] And Moses did as the LORD commanded him; and the assembly was gathered together to the door of the tabernacle of the assembly. [5] And Moses said to the assembly, This is the thing which the LORD commanded to be done. [6] And Moses brought Aaron and his sons, and washed them with water. [7] And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound [it] to him therewith. [8] And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. [9] And he put the miter upon his head; also upon the miter, [even] upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses. [10] And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. [11] And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. [12] And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. [13] And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

8:14-17 ***A Sin Offering for Aaron and his Sons***

(28) [14] And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. [15] And he slew [it]; and Moses took the blood, and put [it] upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. [16] And he took all the fat that was upon the inwards, and the caul [above] the liver, and the two kidneys, and their fat, and Moses burned [it] upon the altar. [17] But the bullock, and his hide, his flesh, and his dung, he burnt with fire outside the camp; as the LORD commanded Moses.

8:18-21 ***Their Burnt Offering***

(29) [18] And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. [19] And he killed [it]; and Moses sprinkled the blood upon the altar round about. [20] And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. [21] And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet fragrance, [and] an offering made by fire to the LORD; as the LORD commanded Moses.

8:22-30 ***Their Consecration Offering***

(30) [22] And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. [23] And he slew [it]; and Moses took of the blood of it, and put [it] upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. [24] And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. [25] And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul [above] the liver, and the two kidneys, and their fat, and the right shoulder: [26] And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: [27] And he put all upon Aaron's hands, and upon his sons' hands, and waved them [for] a wave offering before the LORD.

(31) [28] And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they [were] consecrations for a sweet fragrance: it is an offering made by fire to the LORD. [29] And Moses took the breast, and waved it [for] a wave offering before the LORD: [for] of the ram of consecration it was Moses' part; as the LORD commanded Moses. [30] And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled [it] upon Aaron, [and] upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, [and] his garments, and his sons, and his sons' garments with him.

Leviticus Chapter 8

8:31-36 ***Consecration at the Door of Tabernacle for 7 Days***

(32) 31 And Moses said to Aaron and to his sons, Boil the flesh [at] the door of the tabernacle of the assembly: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. 32 And that which remains of the flesh and of the bread shall ye burn with fire. 33 And ye shall not go out of the door of the tabernacle of the assembly [in] seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. 34 As he has done this day, [so] the LORD has commanded to do, to make an atonement for you. 35 Therefore shall ye abide [at] the door of the tabernacle of the assembly day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. 36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

Leviticus Chapter 9

9:1-22 ***Aaron's Sin, Burnt, Peace and Grain Offering for Himself and the People***

(33) 1 And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders of Israel; 2 And he said to Aaron, Take you a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD. 3 And to the children of Israel you shall speak, saying, "Take ye a kid of the goats for a sin offering; and a calf and a lamb, [both] of the first year, without blemish, for a burnt offering; 4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a grain offering mingled with oil: for today the LORD will appear to you." 5 And they brought [that] which Moses commanded before the tabernacle of the assembly: and all the assembly drew near and stood before the LORD. 6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear to you. 7 And Moses said to Aaron, Go to the altar, and offer your sin offering, and your burnt offering, and make an atonement for yourself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

(34) 8 Aaron therefore went to the altar, and slew the calf of the sin offering, which was for himself. 9 And the sons of Aaron brought the blood to him: and he dipped his finger in the blood, and put [it] upon the horns of the altar, and poured out the blood at the bottom of the altar: 10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. 11 And the flesh and the hide he burnt with fire outside the camp. 12 And he slew the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled round about upon the altar. 13 And they presented the burnt offering to him, with the pieces thereof, and the head: and he burnt them upon the altar. 14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar. 15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. 16 And he brought the burnt offering, and offered it according to the manner.

(35) 17 And he brought the grain offering, and took a handful thereof, and burnt [it] upon the altar, beside the burnt sacrifice of the morning. 18 He slew also the bullock and the ram [for] a sacrifice of peace offerings, which was for the people: and Aaron's sons presented to him the blood, which he sprinkled upon the altar round about, 19 And the fat of the bullock and of the ram, the rump, and that which covers [the inwards], and the kidneys, and the caul [above] the liver: 20 And they put the fat upon the breasts, and he burnt the fat upon the altar: 21 And the breasts and the right shoulder Aaron waved [for] a wave offering before the LORD; as Moses commanded. 22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

9:23-24 ***the LORD's Glory and Fire for the Altar***

(36) 23 And Moses and Aaron went into the tabernacle of the assembly, and came out, and blessed the people: and the glory of the LORD appeared to all the people. 24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: [which] when all the people saw, they shouted, and fell on their faces.

Leviticus Chapter 10

10:1-7 ***Nadab and Abihu (Aaron's 2 oldest brethren) Offer Strange Fire on the Altar and Die***

(37) [1] And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. [2] And there went out fire from the LORD, and devoured them, and they died before the LORD. [3] Then Moses said to Aaron, This [it is] that the LORD spoke, saying, I will be sanctified in them that come near me, and before all the people I will be glorified. And Aaron held his peace. [4] And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary out of the camp. [5] So they went near, and carried them in their coats out of the camp; as Moses had said. [6] And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled. [7] And ye shall not go out from the door of the tabernacle of the assembly, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

10:8-11 ***The Priests Forbidden Wine or Strong Drink When at the Temple***

(38) [8] And the LORD spoke to [a] Aaron, saying, [9] "Do not drink wine nor strong drink, you, nor your sons with you, when ye go into the tabernacle of the assembly, lest ye die: [it shall be] a statute forever throughout your generations: [10] And that ye may put difference between holy and unholy, and between unclean and clean; [11] And that ye may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses."

[a] Only time in Leviticus that God speaks directly to Aaron. The strange fire is directly related drinking alcohol. Alcohol clouds the mind and this is not acceptable onto God. The judgment is part of a series of lessons from Noah and Lot through the period of Judges and the Nazarite Vow of Samson, in Proverbs, when King David tried to deceive Uriah into the New Testament. Was the LORD's Supper with alcohol? I believe no. Was the 1st miracle of changing water into wine alcohol? I believe yes, but weaker in alcohol content than today and done for other spiritual truths it foretold. Solomon tells us that His love is better than wine. Be filled with the Holy Ghost, not drunk with wine. Be single-minded and of a pure heart. Worthy of Biblical study and I trust that your conclusion will be the same as mine. We as New Testament believers in Christ and priests before God are to abstain from alcohol and all appearance of evil.

10:12-20 ***The Law of Eating the Holy Things***

(39) [12] And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons that were left, "Take the grain offering that remains of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: [13] And ye shall eat it in the holy place, because it is your due, and your sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. [14] And the wave breast and heave shoulder shall ye eat in a clean place; you, and your sons, and your daughters with you: for they be your due, and your sons' due, which are given out of the sacrifices of peace offerings of the children of Israel. [15] The heave shoulder and the wave breast they will bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be your's, and your sons' with you, by a statute forever; as the LORD has commanded."

(40) [16] And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, [17] "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and [God] has given it you to bear the iniquity of the assembly, to make atonement for them before the LORD? [18] Behold, the blood of it was not brought in within the holy [place]: ye should indeed have eaten it in the holy [place], as I commanded." [19] And Aaron said to Moses, "Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering today, should it have been accepted in the sight of the LORD?" [20] And when Moses heard [that], he was content.

Leviticus Chapter 11 Ritual Cleanness (11-15) Clean and Unclean Animal Laws (11)

11:1-8 ***Animals that Walk on the Land*** *(Clean - parts the hoof, cloven footed, chews cud)*

(41) [1] And the LORD spoke to Moses and Aaron, saying to them, [2] "Speak to the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. [3] Whatsoever parts the hoof, and is cloven footed, [and] chews the cud, among the beasts, that shall ye eat. [4] Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: [as] the camel, because he chews the cud, but divides not the hoof; he is unclean to you. [5] And the Coney, because he chews the cud, but divides not the hoof; he is unclean to you. [6] And the hare, because he chews the cud, but divides not the hoof; he is unclean to you. [7] And the swine, though he divide the hoof, and be cloven footed, yet he chews not the cud; he is unclean to you. [8] Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.

11:9-12 ***Fish that Swim in the Waters*** *(scales / fins and no scales / fins)*

(42) [9] These shall ye eat of all that are in the waters: whatsoever has fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. [10] And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they [shall be] an abomination to you: [11] They shall be even an abomination to you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. [12] Whatsoever has no fins nor scales in the waters, that [shall be] an abomination to you.

11:13-19 ***Birds that Fly in the Air***

(43) [1 3] And these [are they which] ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, [14] And the vulture, and the kite after his kind; [15] Every raven after his kind; [16] And the owl, and the night hawk, and the cuckow, and the hawk after his kind, [17] And the little owl, and the cormorant, and the great owl, [18] And the swan, and the pelican, and the gier eagle, [19] And the stork, the heron after her kind, and the lapwing, and the bat.

11:20-25 ***Insects that Fly and Crawl on the Land***

(44) [20] All fowls that creep, going upon all four, [shall be] an abomination to you. [21] Yet these may ye eat of every flying creeping thing that goes upon [all] four, which have legs above their feet, to leap withal upon the earth; [22] [Even] these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. [23] But all [other] flying creeping things, which have four feet, [shall be] an abomination to you. [24] And for these ye shall be unclean: whoever touches the carcass of them shall be unclean until the evening. [25] And whoever bears [anything] of the carcass of them shall wash his clothes, and be unclean until the evening.

11:26-40 ***Review of Unclean, Regarding Water, Containers and Cleansing*** (John 7)

(45) [26] [The carcasses] of every beast which divides the hoof, and is not cloven footed, nor chews the cud, are unclean to you: everyone that touches them shall be unclean. [27] And whatsoever goes upon his paws, among all manner of beasts that go on [all] four, those are unclean to you: whoso touches their carcass shall be unclean until the evening. [28] And he that bears the carcass of them shall wash his clothes, and be unclean until the evening: they are unclean to you. [29] These also [shall be] unclean to you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, [30] And the ferret, and the chameleon, and the lizard, and the snail, and the mole. [31] These are unclean to you among all that creep: whoever does touch them, when they be dead, shall be unclean until the evening.

(46) [32] And upon whatsoever [any] of them, when they are dead, does fall, it shall be unclean; whether [it be] any vessel of wood, or raiment, or skin, or sack, whatsoever vessel [it be], wherein [any] work is done, it must be put into water, and it shall be unclean until the evening; so it shall be cleansed. [33] And every earthen vessel, whereinto [any] of them falls, whatsoever is in it shall be unclean; and ye shall break it. [34] Of all meat which may be eaten, [that] on which [such] water comes shall be unclean:

and all drink that may be drunk in every [such] vessel shall be unclean. [35] And every [thing] whereupon [any part] of their carcass falls shall be unclean; [whether it be] oven, or ranges for pots, they shall be broken down: [for] they are unclean, and shall be unclean to you. [36] **Nevertheless a fountain or pit, [wherein there is] plenty of water, shall be clean: but that which touches their carcass shall be unclean.** [37] And if [any part] of their carcass fall upon any sowing seed which is to be sown, it [shall be] clean. [38] But if [any] water be put upon the seed, and [any part] of their carcass fall thereon, it [shall be] unclean to you. [39] And if any beast, of which ye may eat, die; he that touches the carcass thereof shall be unclean until the evening. [40] And he that eats of the carcass of it shall wash his clothes, and be unclean until the evening: he also that bears the carcass of it shall wash his clothes, and be unclean until the evening.

11:41-44 ***Creeping Things*** *(1 Peter 1:15)*

(47) [41] And every creeping thing that creeps upon the earth [shall be] an abomination; it shall not be eaten. [42] Whatsoever goes upon the belly, and whatsoever goes upon [all] four, or whatsoever has more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. [43] Ye shall not make yourselves abominable with any creeping thing that creeps, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. [44] **For I [am] the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I [am] holy:** neither shall ye defile yourselves with any manner of creeping thing that creeps upon the earth.

11:45-47 ***Conclusion***

[45] For **I am the LORD that brings you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy**. [46] This is the law of the beasts, and of the fowl, and of every living creature that moves in the waters, and of every creature that creeps upon the earth: [47] To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten."

Leviticus **Chapter 12** **Laws Concerning Motherhood**

12:1-8 ***At Childbirth, the Mother's Time of Purification and Offerings***

(48) [1] And the LORD spoke to Moses, saying, [2] "Speak to the children of Israel, saying, [a] If a woman have conceived seed, and born a **man child**: then she shall be **unclean seven days**; according to the days of the separation for her infirmity shall she be unclean. [3] And in the **eighth day** the flesh of his foreskin shall be **circumcised.** [4] And she shall then continue in the blood of her **purifying three and thirty days**; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. [5] But if she bear a **maid child**, then she shall be **unclean two weeks**, as in her separation: and she shall continue in the blood of her **purifying threescore and six days**.

(49) [6] And [a] when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a **lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering**, to the door of the tabernacle of the assembly, to the priest: [7] Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that has born a male or a female. [8] And if she be not able to bring a lamb, then she shall bring **two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering**: and the priest shall make an atonement for her, and she shall be clean.

[a] Obeyed by Joseph and Mary in Luke 2:21-40. Calendar of events at birth:

SEX		UNCLEAN		1ST BORN REDEEMED	PURIFIED	TOTAL DAYS	LUKE
Male		7 days	8th day – circumcised & named	30th day	33 days	7 + 33 = 40	2:21
Female		14 days		30th day	66 days	14 + 66 = 80	2:22-24

13:1-17 ***Leprosy 7 days***

(50) [1] And the LORD spoke to Moses and Aaron, saying, [2] When a man shall have in the skin of his flesh a rising, a [a] scab, or bright spot, and it be in the skin of his flesh [like] the plague of leprosy; then he shall be brought to Aaron the priest, or to one of his sons the priests: [3] And the priest shall look on the plague in the skin of the flesh: and [when] the hair in the plague is turned white, and the plague in sight [be] deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. [4] If the bright spot [be] white in the skin of his flesh, and in sight [be] not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up [him that has] the plague seven days: [5] And the priest shall look on him the seventh day: and, behold, [if] the plague in his sight be at a stay, [and] the plague spread not in the skin; then the priest shall shut him up seven days more: [6] And the priest shall look on him again the seventh day: and, behold, [if] the plague [be] somewhat dark, [and] the plague spread not in the skin, the priest shall pronounce him clean: it [is but] a scab: and he shall wash his clothes, and be clean. [7] But if the scab spread much abroad in the skin, after that he has been seen of the priest for his cleansing, he shall be seen of the priest again: [8] And [if] the priest see that, behold, the scab spreads in the skin, then the priest shall pronounce him unclean: it is a leprosy. [9] When the plague of leprosy is in a man, then he shall be brought to the priest; [10] And the priest shall see [him]: and, behold, [if] the rising [be] white in the skin, and it have turned the hair white, and [there be] quick raw flesh in the rising; [11] It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean. [12] And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of [him that has] the plague from his head even to his foot, wheresoever the priest looks; [13] Then the priest shall consider: and, behold, [if] the leprosy have covered all his flesh, he shall pronounce [him] clean [that has] the plague: it is all turned white: he is clean. [14] But when raw flesh appears in him, he shall be unclean. [15] And the priest shall see the raw flesh, and pronounce him to be unclean: [for] the raw flesh is unclean: it is a leprosy. [16] Or if the raw flesh turn again, and be changed to white, he shall come to the priest; [17] And the priest shall see him: and, behold, [if] the plague be turned into white; then the priest shall pronounce [him] clean [that has] the plague: he is clean.

[a] scab = scall [kjv]

13:18-28 ***Leprosy Boil 7 days***

(51) [18] The flesh also, in which, [even] in the skin thereof, was a boil, and is healed, [19] And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest; [20] And if, when the priest sees it, behold, it [be] in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. [21] But if the priest look on it, and, behold, [there be] no white hairs therein, and [if] it [be] not lower than the skin, but [be] somewhat dark; then the priest shall shut him up seven days: [22] And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague. [23] But if the bright spot stay in his place, [and] spread not, it is a burning boil; and the priest shall pronounce him clean. [24] Or if there be [any] flesh, in the skin whereof there is a hot burning, and the quick [flesh] that burns have a white bright spot, somewhat reddish, or white; [25] Then the priest shall look upon it: and, behold, [if] the hair in the bright spot be turned white, and it [be in] sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy. [26] But if the priest look on it, and, behold, [there be] no white hair in the bright spot, and it [be] no lower than the [other] skin, but [be] somewhat dark; then the priest shall shut him up seven days: [27] And the priest shall look upon him the seventh day: [and] if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. [28] And if the bright spot stay in his place, [and] spread not in the skin, but it [be] somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

13:29-59 ***Leprosy Head or Hair 7 days Clean or Unclean***

(52) 29 If a man or woman have a plague upon the head or the beard; 30 Then the priest shall see the plague: and, behold, if it [be] in sight deeper than the skin; [and there be] in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, [even] a leprosy upon the head or beard. 31 And if the priest look on the plague of the scall, and, behold, it [be] not in sight deeper than the skin, and [that there is] no black hair in it; then the priest shall shut up [him that has] the plague of the scab seven days: 32 And in the seventh day the priest shall look on the plague: and, behold, [if] the scab spread not, and there be in it no yellow hair, and the scab [be] not in sight deeper than the skin; 33 He shall be shaven, but the scab shall he not shave; and the priest shall shut up [him that has] the scab seven days more: 34 And in the seventh day the priest shall look on the scab: and, behold, [if] the scab be not spread in the skin, nor [be] in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. 35 But if the scab spread much in the skin after his cleansing; 36 Then the priest shall look on him: and, behold, if the scab be spread in the skin, the priest shall not seek for yellow hair; he is unclean. 37 But if the scab be in his sight at a stay, and [that] there is black hair grown up therein; the scab is healed, he is clean: and the priest shall pronounce him clean. 38 If a man also or a woman have in the skin of their flesh bright spots, [even] white bright spots; 39 Then the priest shall look: and, behold, [if] the bright spots in the skin of their flesh [be] darkish white; it is a freckled spot [that] grows in the skin; he is clean. 40 And the man whose hair is fallen off his head, he is bald; [yet is] he clean. 41 And he that has his hair fallen off from the part of his head toward his face, he is forehead bald: [yet is] he clean. 42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. 43 Then the priest shall look upon it: and, behold, [if] the rising of the sore [be] white reddish in his bald head, or in his bald forehead, as the leprosy appears in the skin of the flesh; 44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. 45 And the leper in whom the plague is, his clothes shall be tore, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. 46 All the days wherein the plague [shall be] in him he shall be defiled; he is unclean: he shall dwell alone; outside the camp [shall] his habitation [be].

(53) 47 The garment also that the plague of leprosy is in, [whether it be] a woolen garment, or a linen garment; 48 Whether [it be] in the warp, or woof; of linen, or of woolen; whether in a skin, or in anything made of skin; 49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in anything of skin; it is a plague of leprosy, and shall be showed to the priest: 50 And the priest shall look upon the plague, and shut up [it that has] the plague seven days: 51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, [or] in any work that is made of skin; the plague is a wearing away leprosy; it is unclean. 52 He shall therefore burn that garment, whether warp or woof, in woolen or in linen, or anything of skin, wherein the plague is: for it is a wearing away leprosy; it shall be burnt in the fire. 53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in anything of skin; 54 Then the priest shall command that they wash [the thing] wherein the plague is, and he shall shut it up seven days more: 55 And the priest shall look on the plague, after that it is washed: and, behold, [if] the plague have not changed his color, and the plague be not spread; it is unclean; you shall burn it in the fire; it is fret inward, [whether] it [be] bare within or without. 56 And if the priest look, and, behold, the plague [be] somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: 57 And if it appear still in the garment, either in the warp, or in the woof, or in anything of skin; it is a spreading [plague]: you shall burn that wherein the plague is with fire. 58 And the garment, either warp, or woof, or whatsoever thing of skin [it be], which you shall wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. 59 This is the law of the plague of leprosy in a garment of woolen or linen, either in the warp, or woof, or anything of skins, to pronounce it clean, or to pronounce it unclean.

(54) [1] And the LORD spoke unto Moses, saying, [2] This shall be the law of the leper in the day of his cleansing: He shall be brought to the priest: [3] And the priest shall go forth out of the camp; and the priest shall look, and, behold, [if] the plague of leprosy be healed in the leper; [4] Then shall the priest command to take for him that is to be cleansed two birds alive [and] clean, and cedar wood, and scarlet, and hyssop: [5] And the priest shall command that one of the birds be killed in an earthen vessel over running water: [6] As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird [that was] killed over the running water: [7] And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. [8] And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. [9] But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

(55) [10] And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour [for] a grain offering, mingled with oil, and one log of oil. [11] And the priest that makes [him] clean shall present the man that is to be made clean, and those things, before the LORD, [at] the door of the tabernacle of the assembly: [12] And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them [for] a wave offering before the LORD: [13] And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, [so is] the trespass offering: it is most holy: [14] And the priest shall take [some] of the blood of the trespass offering, and the priest shall put [it] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: [15] And the priest shall take [some] of the log of oil, and pour [it] into the palm of his own left hand: [16] And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: [17] And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: [18] And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. [19] And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: [20] And the priest shall offer the burnt offering and the grain offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

(56) [21] And if he [be] poor, and cannot get so much; then he shall take one lamb [for] a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a grain offering, and a log of oil; [22] And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. [23] And he shall bring them on the eighth day for his cleansing to the priest, to the door of the tabernacle of the assembly, before the LORD. [24] And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them [for] a wave offering before the LORD: [25] And he shall kill the lamb of the trespass offering, and the priest shall take [some] of the blood of the trespass offering, and put [it] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: [26] And the priest shall pour of the oil into the palm of his own left hand: [27] And the priest shall sprinkle with his right finger [some] of the oil that is in his left hand seven times before the LORD: [28] And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: [29] And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. [30] And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; [31] [Even] such as he is able to get, the one [for]

a sin offering, and the other [for] a burnt offering, with the grain offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. 32 This is the law [of him] in whom is the plague of leprosy, whose hand is not able to get [that which pertains] to his cleansing.

The Sign of Leprosy in a House, and the Cleansing Thereof

(57) 33 And the LORD spoke to Moses and to Aaron, saying, 34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; 35 And he that owns the house shall come and tell the priest, saying, It seems to me there is as it were a plague in the house: 36 Then the priest shall command that they empty the house, before the priest go [into it] to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: 37 And he shall look on the plague, and, behold, [if] the plague [be] in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; 38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days: 39 And the priest shall come again the seventh day, and shall look: and, behold, [if] the plague be spread in the walls of the house; 40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place outside the city: 41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off outside the city into an unclean place: 42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house. 43 And if the plague come again, and break out in the house, after that he has taken away the stones, and after he has scraped the house, and after it is plastered; 44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a [a] wearing away leprosy in the house: it is unclean. 45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. 46 Moreover he that goes into the house all the while that it is shut up shall be unclean until the evening. 47 And he that lies in the house shall wash his clothes; and he that eats in the house shall wash his clothes. 48 And if the priest shall come in, and look upon it, and, behold, the plague has not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed. 49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: 50 And he shall kill the one of the birds in an earthen vessel over running water: 51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: 52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: 53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean. 54 This is the law for all manner of plague of leprosy, and scab, 55 And for the leprosy of a garment, and of a house, 56 And for a rising, and for a scab, and for a bright spot: 57 [a] To teach when [it is] unclean, and when [it is] clean: this is the law of leprosy.

[a] wearing away = fretting kjv, outside = without kjv

[a] During the Black Plague in Europe during the 900s the Jews survived due to sanitary laws. Non-Jews looked on this as witchcraft and persecuted them. Chapters 13-14 and 15 all relate to sanitation and infection control.

Leviticus **Chapter 15:1-33** ***Laws of Uncleanness from issues of Body Fluid***

(58) [1] And the LORD spoke to Moses and to Aaron, saying, [2] Speak to the children of Israel, and say to them, When any man has a running issue out of his flesh, [because of] his issue he is unclean. [3] And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. [4] Every bed, whereon he lies that has the issue, is unclean: and everything, whereon he sits, shall be unclean. [5] And whoever touches his bed shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. [6] And he that sits on [any] thing whereon he sat that has the issue shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. [7] And he that touches the flesh of him that has the issue shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. [8] And if he that has the issue spit upon him that is clean; then he shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. [9] And what saddle soever he rides upon that has the issue shall be unclean. [10] And whoever touches anything that was under him shall be unclean until the evening: and he that bears [any of] those things shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. [11] And whomsoever he touches that has the issue, and has not rinsed his hands in water, he shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. [12] And the vessel of earth, that he touches which has the issue, shall be broken: and every vessel of wood shall be rinsed in water. [13] And when he that has an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. [14] And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD to the door of the tabernacle of the assembly, and give them to the priest: [15] And the priest shall offer them, the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

(59) [16] And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the evening. [17] And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the evening. [18] The woman also with whom man shall lie [with] seed of copulation, they shall [both] bathe [themselves] in water, and be unclean until the evening.

(60) [19] And if a woman have an issue, [and] her issue in her flesh be blood, she shall be put apart seven days: and whoever touches her shall be unclean until the evening. [20] And everything that she lies upon in her separation shall be unclean: everything also that she sits upon shall be unclean. [21] And whoever touches her bed shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. [22] And whoever touches anything that she sat upon shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. [23] And if it [be] on [her] bed, or on anything whereon she sits, when he touches it, he shall be unclean until the evening.

(61) [24] And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lies shall be unclean. [25] And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she [shall be] unclean. [26] Every bed whereon she lies all the days of her issue shall be to her as the bed of her separation: and whatsoever she sits upon shall be unclean, as the uncleanness of her separation. [27] And whoever touches those things shall be unclean, and shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. [28] But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. [29] And on the eighth day she shall take to her two turtles, or two young pigeons, and bring them to the priest, to the door of the tabernacle of the assembly. [30] And the priest shall offer the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. [31] Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. [32] This is the law of him that has an issue, and [of him] whose seed goes from him, and is defiled therewith; [33] And of her that is sick of her flowers, and of him that has an issue, of the man, and of the woman, and of him that lies with her that is unclean.

16:1-34 *Preparation to enter the Most Holy Place, Sin, Trespass & Burnt Offerings, the Scapegoat*

(62) [1] And the LORD spoke to Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; [2] And the LORD said to Moses, Speak to Aaron your brother, that he come not at all times into the holy [place] within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. [3] Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. [4] He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and [so] put them on. [5] And he shall take of the assembly of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. [6] And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. [7] And he shall take the two goats, and present them before the LORD [at] the door of the tabernacle of the assembly. [8] And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. [9] And Aaron shall bring the goat upon which the LORD's lot fell, and offer him [for] a sin offering. [10] But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, [and] to let him go for a scapegoat into the wilderness.

(63) [11] And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: [12] [a] And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the veil: [13] And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: [14] And he shall take of the blood of the bullock, and sprinkle [it] with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

[a] Smoke from fire and incense is many prayers in tribulation for His glory. Eastward is toward the entrance of tabernacle.

The Sin Offering for the People

(64) [15] Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: [16] And he shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the assembly, that remains among them in the midst of their uncleanness. [17] And there shall be no man in the tabernacle of the assembly when he goes in to make an atonement in the holy [place], until he come out, and have made an atonement for himself, and for his household, and for all the assembly of Israel. [18] And he shall go out to the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put [it] upon the horns of the altar round about. [19] And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

(65) [20] And when he has made an end of reconciling the holy [place], and the tabernacle of the assembly, and the altar, he shall bring the live goat: [21] And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness: [22] And the goat shall bear upon him all their iniquities to a land not inhabited: and he shall let go the goat in the wilderness. [23] And Aaron shall come into the tabernacle of the assembly, and shall put off the linen garments, which he put on when he went into the holy [place], and shall leave them there: [24] And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. [25] And the fat of the sin offering shall he burn upon the altar. [26] And he that let go the goat

27 And the bullock [for] the sin offering, and the goat [for] the sin offering, whose blood was brought in to make atonement in the holy [place], shall [one] carry forth outside the camp; and they shall burn in the fire their skins, and their flesh, and their dung. 28 And he that burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

The Annual Feast of Atonement

(66) 29 And [this] shall be a statute forever to you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourns among you: 30 For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD. 31 It [shall be] a sabbath of rest to you, and ye shall afflict your souls, by a statute forever. 32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the [a] atonement, and shall put on the linen clothes, [even] the holy garments: 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the assembly, and for the altar, and he shall make an atonement for the priests, and for all the people of the assembly. 34 And this shall be an everlasting statute to you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

[a] At-one-ment = Reconciliation in the New Testament

How to Live a Holy Life *Chapters 17:1-27:34*

Leviticus **Chapter 17:1-16** ***Place of Worship Laws***

(67) 1 And the LORD spoke to Moses, saying, 2 Speak to Aaron, and to his sons, and to all the children of Israel, and say to them; This is the thing which the LORD has commanded, saying, 3 Whoever [there be] of the house of Israel, that kills an ox, or lamb, or goat, in the camp, or that kills [it] out of the camp, 4 And brings it not to the door of the tabernacle of the assembly, to offer an offering to the LORD before the tabernacle of the LORD; blood shall be imputed to that man; he has shed blood; and that man shall be cut off from among his people: 5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them to the LORD, to the door of the tabernacle of the assembly, to the priest, and offer them [for] peace offerings to the LORD. 6 And the priest shall sprinkle the blood upon the altar of the LORD [at] the door of the tabernacle of the assembly, and burn the fat for a sweet fragrance to the LORD. 7 And they shall no more offer their sacrifices to devils, after whom they have gone a whoring. This shall be a statute forever to them throughout their generations.
8 And you shall say to them, Whatsoever man [there be] of the house of Israel, or of the strangers which sojourn among you, that offers a burnt offering or sacrifice, 9 And brings it not to the door of the tabernacle of the assembly, to offer it to the LORD; even that man shall be cut off from among his people.

The Life is in the Blood

(68) 10 And whatsoever man [there be] of the house of Israel, or of the strangers that sojourn among you, that eats any manner of blood; I will even set my face against that soul that eats blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.
12 Therefore I said to the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourns among you eat blood. 13 And whatsoever man [there be] of the children of Israel, or of the strangers that sojourn among you, which hunts and catches any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. 14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said to the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whoever eats it shall be cut off. 15 And every soul that eats that which died [of itself], or that which was torn [with beasts, whether it be] one of your own country, or a stranger, he shall both wash his clothes, and bathe [himself] in water, and be unclean until the evening: then shall he be clean. 16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

Leviticus Chapter 18 *Personal Relationships of the Redeemed Laws (18-20)*

18:1-5 *Call to Separation from the Ways of Egypt and Canaan*

(69) 1 And the LORD spoke to Moses, saying, 2 Speak to the children of Israel, and say to them, I am the LORD your God. 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, where I bring you, shall ye not do: neither shall ye walk in their ordinances. 4 Ye shall do my judgments, and keep my ordinances, to walk therein: I [am] the LORD your God. 5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I [am] the LORD.

18:6-18 *Prohibition of Sexual Relations between Family members*

(70) 6 None of you shall approach to any that is near of kin to him, to uncover [their] nakedness: I [am] the LORD. 7 The nakedness of your father, or the nakedness of your mother, shall you not uncover: she is your mother; you shall not uncover her nakedness. 8 The nakedness of your father's wife shall you not uncover: it is your father's nakedness. 9 The nakedness of your sister, the daughter of your father, or daughter of your mother, [whether she be] born at home, or born abroad, [even] their nakedness you shall not uncover. 10 The nakedness of your son's daughter, or of your daughter's daughter, [even] their nakedness you shall not uncover: for theirs is your own nakedness. 11 The nakedness of your father's wife's daughter, begotten of your father, she is your sister, you shall not uncover her nakedness. 12 You shall not uncover the nakedness of your father's sister: she is your father's near kinswoman. 13 You shall not uncover the nakedness of your mother's sister: for she is your mother's near kinswoman. 14 You shall not uncover the nakedness of your father's brother, you shall not approach to his wife: she is your aunt. 15 You shall not uncover the nakedness of your daughter in law: she is your son's wife; you shall not uncover her nakedness. 16 You shall not uncover the nakedness of your brother's wife: it is your brother's nakedness. 17 You shall not uncover the nakedness of a woman and her daughter, neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness; [for] they are her near kinswomen: it is wickedness. 18 Neither shall you take a wife to [a] her sister, to vex [her], to uncover her nakedness, beside the other in her life [time].

[a] Jacob did this with Leah and Rachael

18:19-23 *Prohibition of Sexual Relations Outside of Husband-Wife Marriage*

(71) 19 Also you shall not approach to a woman to uncover her nakedness, as long as she is put apart for her uncleanness. 20 Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her. 21 And you shall not let any of your seed pass through [the fire] to Molech, neither shall you profane the name of your God: I [am] the LORD. 22 You shall not lie with mankind, as with womankind: it is abomination. 23 Neither shall you lie with any beast to defile yourself therewith: neither shall any woman stand before a beast to lie down thereto: **it is confusion.**

18:24-30 *Defile not Yourselves as Other Nations do*

(72) 24 [a] Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomits out her inhabitants. 26 Ye shall therefore keep my statutes and my judgments, and shall not commit [any] of these abominations; [neither] any of your own nation, nor any stranger that sojourns among you: 27 (For all these abominations have the men of the land done, which [were] before you, and the land is defiled;) 28 That the land vomit not you out also, when ye defile it, as it spewed out the nations that [were] before you. 29 For whoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. 30 Therefore shall ye keep my ordinance, that [ye] commit not [any one] of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I [am] the LORD your God.

[a] Defile – to make confusion by defiling, Jeremy my 12 year old son's insight.

Leviticus **Chapter 19** ***Commands for Daily Living***

19:1-4 ***A Repetition of Various Laws***

(73) [1] And the LORD spoke to Moses, saying, [2] Speak to all the assembly of the children of Israel, and say to them, [a] **Ye shall be holy: for I the LORD your God [am] holy**. [3] Ye shall fear every man his mother, and his father, and keep my sabbaths: I [am] the LORD your God. [4] Turn ye not to idols, nor make to yourselves molten gods: I [am] the LORD your God.

[a] Key verse, 11:44-45, 20:7, 1 Peter 1:15

19:5-8 ***Eat Peace Offering on 1st or 2nd Day***

(74) [5] And if ye offer a sacrifice of peace offerings to the LORD, ye shall offer it at your own will. [6] It shall be eaten the same day ye offer it, and on the next day: and if some remain until the third day, it shall be burnt in the fire. [7] And if it be eaten at all on the third day, it is abominable; it shall not be accepted. [8] Therefore [everyone] that eats it shall bear his iniquity, because he has profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

19:9-10 ***Crops for the Poor***

(75) [9] And when ye reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest. [10] And you shall not glean your vineyard, neither shall you gather [every] grape of your vineyard; you shall leave them for the poor and stranger: I [am] the LORD your God.

19:11-19 ***Loving Your Neighbor***

(76) [11] Ye shall not steal, neither deal falsely, neither lie one to another. [12] And ye shall not swear by my name falsely, neither shall you profane the name of your God: I [am] the LORD. [13] You shall not defraud your neighbor, neither rob [him]: the wages of him that is hired shall not abide with you all night until the morning. [14] You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: I [am] the LORD. [15] Ye shall do no unrighteousness in judgment: you shall not respect the person of the poor, nor honor the person of the mighty: [but] in righteousness shall you judge your neighbor. [16] You shall not go up and down [as] a talebearer among your people: neither shall you stand against the blood of your neighbor: I [am] the LORD. [17] You shall not hate your brother in your heart: you shall in any wise rebuke your neighbor, and not allow sin upon him. [18] You shall not avenge, nor bear any grudge against the children of your people, but you shall [a] **love your neighbor as yourself**: I [am] the LORD.

[a] One of 2 places where this doctrine is clearly stated in the Old Testament, see verse 34.

19:19-22 *Unlawful Mixing*

(77) [19] Ye shall keep my statutes. [a] You shall not let your cattle gender with a diverse kind: you shall not sow your field with mingled seed: neither shall a garment mingled of linen and woolen come upon you. [20] And whoever lies carnally with a woman, that is a bondmaid, betrothed to a husband, and not at all redeemed, nor freedom given her; [b] she shall be scourged; they shall not be put to death, because she was not free. [21] And he shall bring his trespass offering to the LORD, to the door of the tabernacle of the assembly, [even] a ram for a trespass offering. [22] And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he has done: and the sin which he has done shall be forgiven him.

[a] Mixing of animal and plant seed produces inferior results in the long term. Natural ventilation of the body heat law.

[b] Alternative - there shall be a whipping.

Leviticus **Chapter 19**

19:23-25 ***Fruitful Crop Plan***

(78) [23] And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: [a] three years shall it be as uncircumcised to you: it shall not be eaten of. [24] But in the fourth year all the fruit thereof shall be holy to praise the LORD [withal]. [25] And in the fifth year shall ye eat of the fruit thereof, that it may yield to you the increase thereof: I [am] the LORD your God.

[a] Gardening or agricultural law for productivity in the long term.

19:26-37 ***Don't be as Other Nations***

(79) [26] Ye shall not eat [anything] with the blood: neither shall ye use enchantment, nor observe times. [27] Ye shall not round the corners of your heads, neither shall you mar the corners of your beard. [28] Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I [am] the LORD. [29] Do not prostitute your daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. [30] Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD. [31] Regard not them that have [a] familiar spirits, neither seek after wizards, to be defiled by them: I [am] the LORD your God.

[a] Turn not to familiar spirits because the demon used the man or woman as a go-between the natural and spiritual realm.

(80) [32] You shall rise up before the hoary head, and honor the face of the old man, and fear your God: I [am] the LORD. [33] And if a stranger sojourn with you in your land, ye shall not vex him. [34] [But] the stranger that dwells with you shall be to you as one born among you, and **you shall love him as yourself**; for ye were strangers in the land of Egypt: I [am] the LORD your God. [35] Ye shall do no unrighteousness in judgment, in [a] meteyard, in weight, or in [b] measure. [36] Just balances, just weights, [c] a just ephah, and a just hin, shall ye have: I [am] the LORD your God, which brought you out of the land of Egypt. [37] Therefore shall ye observe all my statutes, and all my judgments, and do them: I [am] the LORD.

[a] measure of lengths.

[b] measure of Liquids.

[c] Ephah – Dry measure of grain (around 4 gallons). Hin – Wet measure of oil (1 gallon and 1 quart). Used for quantities by container size. Derived from Egyptian origin.

Leviticus Chapter 20

20:1-9 ***Punishment for Sacrificing Children to Molech***

(81) [1] And the LORD spoke to Moses, saying, [2] Again, you shall say to the children of Israel, Whoever of the children of Israel, or of the strangers that sojourn in Israel, that **gives of his seed to Molech**; he shall surely be put to death: the people of the land shall stone him with stones. [3] And I will set my face against that man, and will cut him off from among his people; because he has given of his seed to Molech, to defile my sanctuary, and to profane my holy name. [4] And if the people of the land do any ways hide their eyes from the man, when he gives of his seed to Molech, and kill him not: [5] Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. [6] And the soul that turns after such as have [a] **familiar spirits**, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people**.** [7] **Sanctify yourselves therefore, and be ye holy: for I [am] the LORD your God.** [8] And ye shall keep my statutes, and do them: I [am] the LORD which sanctify you. [9] For everyone that curses his father or his mother shall be surely put to death: he has cursed his father or his mother; his blood [shall be] upon him.

[a] familiar spirits are demons that use the man or woman as a go-between the natural and spiritual realm. Wizard is "Knowing one" in Hebrew and English; one with superior intelligence and clairvoyant powers from demons.

20:10-27 ***Punishment for Adultery***

(82) [10] And the man that commits adultery with another man's wife, even he that commits adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. [11] And the man that lies with his father's wife has uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. [12] And if a man lie with his daughter in law, both of them shall surely be put to death: they have worked confusion; their blood shall be upon them. [13] If a man also lie with mankind, as he lies with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. [14] And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. [15] And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. [16] And if a woman approach to any beast, and lie down thereto, you shall kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. [17] And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he has uncovered his sister's nakedness; he shall bear his iniquity. [18] And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he has discovered her fountain, and she has uncovered the fountain of her blood: and both of them shall be cut off from among their people. [19] And you shall not uncover the nakedness of your mother's sister, nor of your father's sister: for he uncovers his near kin: they shall bear their iniquity. [20] And if a man shall lie with his uncle's wife, he has uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. [21] And if a man shall take his brother's wife, it is an unclean thing: he has uncovered his brother's nakedness; they shall be childless.

Obedience is Required with Holiness

(83) [22] Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, where I bring you to dwell in, vomit you not out. [23] And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. [24] But I have said to you, Ye shall inherit their land, and I will give it to you to possess it, a land that flows with milk and honey: I [am] the LORD your God, which has separated you from [other] people. [25] Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creeps on the ground, which I have separated from you as unclean. [26] And ye shall be holy to me: for I the LORD [am] holy, and have severed you from [other] people, that ye should be mine. [27] A man also or woman that has a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood [shall be] upon them.

21:1-15

(84) [1] And the LORD said to Moses, Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people: [2] But for his kin, that is near to him, [that is], for his mother, and for his father, and for his son, and for his daughter, and for his brother, [3] And for his sister a virgin, that is near to him, which has had no husband; for her may he be defiled. [4] [But] he shall not defile himself, [being] a chief man among his people, to profane himself. [5] They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. [6] They shall be holy to their God, and not profane the name of their God: for the offerings of the LORD made by fire, [and] the bread of their God, they do offer: therefore they shall be holy. [7] They shall not take a wife [that is] a whore, or profane; neither shall they take a woman put away from her husband: for he is holy to his God. [8] You shall sanctify him therefore; for he offers the bread of your God: [a] he shall be holy to you: for I the LORD, which sanctify you, [am] holy.

[a] In the Old Testament the high priests and sons of Aaron had higher standards than the rest of God's chosen people. In the New Testament all have the same standard. (Matthew 5-7, 1 Peter 2:9)

(85) [9] And the daughter of any priest, if she profane herself by playing the whore, she profanes her father: she shall be burnt with fire. [10] And [he that is] the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; [11] Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; [12] Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I [am] the LORD. [13] And he shall take a wife in her virginity. [14] A widow, or a divorced woman, or profane, [or] a harlot, these shall he not take: but he shall take a virgin of his own people to wife. [15] Neither shall he profane his seed among his people: for I the LORD do sanctify him.

21:16-24 ***The Priests Must be Complete and without Blemish Outwardly***

(86) [16] And the LORD spoke to Moses, saying, [17] Speak to Aaron, saying, Whoever [he be] of your seed in their generations that has [any] blemish, let **him not approach to offer the bread of his God**. [18] For whatsoever man [he be] that has a blemish, he shall not approach: a **blind** man, or a **lame**, or he that has a **flat nose**, or anything **superfluous**, [19] Or a man that is **broken footed**, or **broken handed**, [20] Or **hump-backed**, or a **dwarf**, or that has a **blemish in his eye**, or be [a] **scurvy**, or **scabbed**, or has his [b] **stones broken**; [21] No man that has a blemish of the seed of Aaron the priest shall come near to offer the offerings of the LORD made by fire: he has a blemish; he shall not come near to offer the bread of his God. [22] He shall eat the bread of his God, [both] of the most holy, and of the holy. [23] Only he shall **not** go in to the **veil**, **nor come near to the altar**, because he has a blemish; that he profane not my sanctuaries: for **I the LORD do sanctify them**. [24] And Moses told [it] to Aaron, and to his sons, and to all the children of Israel.

[a] Scurvy is a disease of itching.

[b] Stones are testicles.

22:1-33 ***True Worship must be in Holiness***

(87) [1] And the LORD spoke to Moses, saying, [2] Speak to **Aaron and to his sons**, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name [in those things] which they hallow to me: I [am] the LORD. [3] Say to them, Whoever [he be] of all your seed among your generations, that goes to the holy things, which the children of **Israel hallow to the LORD, having his uncleanness upon him**, that soul shall be cut off from my presence: I [am] the LORD. [4] What man soever of the seed of Aaron is a leper, or has a running issue; he shall not eat of the holy things, until he be clean. And whoso touches anything [that is] unclean [by] the dead, or a man whose seed goes from him; [5] Or whoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he has; [6] The soul which has touched any such shall be unclean until evening, and shall not eat of the holy things, unless he wash his flesh with water. [7] And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food. [8] That which dies of itself, or is torn [with beasts], he shall not eat to defile himself therewith: I [am] the LORD. [9] They shall therefore keep my ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them. [10] There shall **no stranger eat [of] the holy thing**: a sojourner of the priest, or a hired servant, shall not eat [of] the holy thing. [11] But if the priest buy [any] soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. [12] If the priest's daughter also be [married] to a stranger, she may not eat of an offering of the holy things. [13] But if the priest's daughter be a widow, or divorced, and have no child, and is returned to her father's house, as in her youth, she shall eat of her father's food: but there shall no stranger eat thereof. [14] **And if a man eat [of] the holy thing unwittingly**, then he shall put the fifth [part] thereof to it, and shall give [it] to the priest with the holy thing. [15] And they shall not profane the holy things of the children of Israel, which they offer to the LORD; [16] Or allow them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

The Sacrifices Must Be without Blemish

(88) [17] And the LORD spoke to Moses, saying, [18] Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, Whatsoever [he be] of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer to the LORD for a burnt offering; [19] [Ye shall offer] at your own will a male without blemish, of the cattle, of the sheep, or of the goats. [20] [But] whatsoever has a blemish, [that] shall ye not offer: for it shall not be acceptable for you. [21] And whoever offers a sacrifice of peace offerings to the LORD to accomplish [his] vow, or a freewill offering in cattle or sheep, it shall be perfect to be accepted; there shall be no blemish therein. [22] Blind, or broken, or maimed, or having a ulcerous sore, or scurvy, or scabbed, ye shall not offer these to the LORD, nor make an offering by fire of them upon the altar to the LORD. [23] Either a bullock or a lamb that has anything superfluous or lacking in his parts, that may you offer [for] a freewill offering; but for a vow it shall not be accepted. [24] Ye shall not offer to the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make [any offering thereof] in your land. [25] Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, [and] blemishes [be] in them: they shall not be accepted for you.

(89) [26] And the LORD spoke to Moses, saying, [27] When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the mother; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to the LORD. [28] And [whether it be] cow or ewe, ye shall not kill it and her young both in one day. [29] And when ye will offer a sacrifice of thanksgiving to the LORD, offer [it] at your own will. [30] On the same day it shall be eaten up; ye shall leave none of it until the next day: I [am] the LORD. [31] Therefore shall ye keep my commandments, and do them: I [am] the LORD. [32] Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I [am] the LORD which hallow you, [33] That brought you out of the land of Egypt, to be your God: I [am] the LORD.

Leviticus **Chapter 23** ***The Seven Prophetical Feasts of Israel***

23:1-4

(90) [1] And the LORD spoke to Moses, saying, [2] Speak to the children of Israel, and say to them, [Concerning] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, [even] these are my feasts. [3] Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work [therein]: it is the sabbath of the LORD in all your dwellings. [4] These are the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.

23:5 ***Feast of Passover – Christ is the Passover Lamb***

[5] In the fourteenth [day] of the first month at even is the LORD's passover.

23:6-8 ***Feast of Unleavened Bread – Christ is the Holy One***

(91) [6] And on the fifteenth day of the same month is the feast of unleavened bread to the LORD: seven days ye must eat unleavened bread. [7] In the first day ye shall have a holy convocation: ye shall do no servile work therein. [8] But ye shall offer an offering made by fire to the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work [therein].

23:9-14 ***Feast of Firstfruits – Christ is the First of the Resurrected***

(92) [9] And the LORD spoke to Moses, saying, [10] Speak to the children of Israel, and say to them, When ye be come into the land which I give to you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest to the priest: [11] And he shall wave the sheaf before the LORD, to be accepted for you: on the next day after the sabbath the priest shall wave it. [12] And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering to the LORD. [13] And the grain offering thereof [shall be] two tenth deals of fine flour mingled with oil, an offering made by fire to the LORD [for] a sweet fragrance: and the drink offering thereof [shall be] of wine, the fourth [part] of a hin. [14] And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering to your God: [it shall be] a statute forever throughout your generations in all your dwellings.

23:15-22 ***Feast of Pentecost – The Sending of the Holy Ghost in Acts 2***

(93) [15] And ye shall count to you from the next day after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: [16] Even to the next day after the seventh sabbath shall ye number fifty days; and ye shall offer a new grain offering to the LORD. [17] Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; [they are] the first fruits to the LORD. [18] And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be [for] a burnt offering to the LORD, with their grain offering, and their drink offerings, [even] an offering made by fire, of sweet fragrance to the LORD. [19] Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. [20] And the priest shall wave them with the bread of the first fruits [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. [21] And ye shall proclaim on the selfsame day, [that] it may be a holy convocation to you: ye shall do no servile work [therein: it shall be] a statute forever in all your dwellings throughout your generations. [22] And when ye reap the harvest of your land, you shall not make clean riddance of the corners of your field when you reaps, neither shall you gather any gleaning of your harvest: you shall leave them to the poor, and to the stranger: I [am] the LORD your God.

23:23-25 ***Feast of Trumpets***

(94) [23] And the LORD spoke to Moses, saying, [24] Speak to the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. [25] Ye shall do no servile work [therein]: but ye shall offer an offering made by fire to the LORD.

23:26-32 ***Feast of Atonement***

(95) [26] And the LORD spoke to Moses, saying, [27] Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be a holy convocation to you; and ye shall afflict your souls, and offer an offering made by fire to the LORD. [28] And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. [29] For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people. [30] And whatsoever soul [it be] that does any work in that same day, the same soul will I destroy from among his people. [31] Ye shall do no manner of work: [it shall be] a statute forever throughout your generations in all your dwellings. [32] It [shall be] to you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from evening to evening, shall ye celebrate your sabbath.

23:33-44 ***Feast of Tabernacles***

(96) [33] And the LORD spoke to Moses, saying, [34] Speak to the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days to the LORD. [35] On the first day [shall be] a holy convocation: ye shall do no servile work [therein]. [36] Seven days ye shall offer an offering made by fire to the LORD: on the eighth day shall be a holy convocation to you; and ye shall offer an offering made by fire to the LORD: it is a solemn assembly; [and] ye shall do no servile work [therein]. [37] These are the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire to the LORD, a burnt offering, and a grain offering, a sacrifice, and drink offerings, everything upon his day: [38] Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give to the LORD. [39] Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast to the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath. [40] And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. [41] And ye shall keep it a feast to the LORD seven days in the year. [It shall be] a statute forever in your generations: ye shall celebrate it in the seventh month. [42] Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: [43] That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God. [44] And Moses declared to the children of Israel the feasts of the LORD.

24:1-4 ***Continual Lamp Oil Changes***

(97) [1] And the LORD spoke to Moses, saying, [2] Command the children of Israel, that they bring to you **pure oil olive** beaten for the light, to cause the lamps to **burn continually**. [3] Outside the veil of the testimony, in the tabernacle of the assembly, shall **Aaron order it from the** [a] **evening to the morning** before the LORD continually: [it shall be] a statute forever in your generations. [4] He shall order the lamps upon the pure candlestick before the LORD continually.

[a] Located on south side of Tabernacle. Wick trimmed and oil added every evening and morning. Jewish new day begins at dusk.

24:5-9 ***Showbread Changes***

(98) [5] And you shall take fine flour, and bake twelve cakes thereof: [a] two tenth deals shall be in one cake. [6] And you shall set them in two rows, six on a row, upon the pure table before the LORD. [7] And you shall put **pure frankincense upon [each] row**, that it may be on the bread for a memorial, [even] an offering made by fire to the LORD. [8] **Every sabbath** he shall set it in order before the LORD continually, [being taken] from the children of Israel by an everlasting covenant. [9] And it shall be [b] Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy to him of the offerings of the LORD made by fire by a perpetual statute.

[a] Deals = epha or 13 ½ pounds. 2/10 = 2.7 pounds per loaf of bread. No yeast or leaven, or flat loaves?

[b] King David and his men ate of this bread (1 Samuel 21:4-6; Mt 12:4; Mr 2:26; Lu 6:4).

24:10-16 ***Penalty for Blaspheming the Name of the LORD is Death by Stoning***

(99) [10] And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish [woman] and a man of Israel strove together in the camp; [11] And the Israelitish woman's son blasphemed the name [of the LORD], and cursed. And they brought him to Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan) [12] [a] **And they put him in ward, that the mind of the LORD might be showed them.** [13] And the LORD spoke to Moses, saying, [14] Bring forth him that has cursed outside the camp; and **let all that heard [him] lay their hands upon his head, and let all the assembly stone him**. [15] And you shall speak to the children of Israel, saying, Whoever curses his God shall bear his sin. [16] And he that blasphemes the name of the LORD, he shall surely be put to death, [and] all the assembly shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemes the name [of the LORD], shall be put to death.

[a] The first time this particular sin happened.

24:17-23 ***Penalty for Murder and Injury***

(100) [17] And he that kills any man shall surely be put to death. [18] And he that kills a beast shall make it good; beast for beast. [19] And if a man cause a blemish in his neighbor; as he has done, so shall it be done to him; [20] Breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him [again]. [21] And he that kills a beast, he shall restore it: and he that kills a man, he shall be put to death. [22] Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I [am] the LORD your God. [23] And Moses spoke to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

Leviticus **Chapter 25**

The Sabbath of the Seventh Year

Note: 1443 B.C. Moses on MT Sinai: Law of the Land - Sabbatical Year (creation-day-month-year) 7th month is Tishri, Jewish New Year, Feast of Tabernacles or 15th of Tishri-October, Christ's birthday. 2nd prophecy is Leviticus 26:32-46 (The 70 year prophecy of Jeremiah: 5 people in 6 books over 900 years)

25:1-7

(101) 1 And the LORD **spoke to Moses in mount Sinai**, saying, 2 Speak to the children of Israel, and say to them, When ye come into the land which I give you, then shall the [a] **land keep a sabbath to the LORD.** 3 **Six years you shall sow your field, and six years you shall prune your vineyard, and gather in the fruit thereof;** 4 [b] **But in the seventh year shall be a sabbath of rest to the land, a sabbath for the LORD:** you shall neither sow your field, nor prune your vineyard. 5 That which grows of its own accord of your harvest you shall not reap, neither gather the grapes of your vine undressed: [for] it is a year of rest to the land. 6 And the sabbath of the land shall be food for you; for you, and for your servant, and for your maid, and for your hired servant, and for your stranger that sojourns with you, 7 And for your cattle, and for the beast that are in your land, shall all the increase thereof be food.

[a] Ex 23:10-11.

[b] To rejuvenate land productivity, as the weekly Sabbath refreshed man and cattle. It taught the providence and manifold wisdom of the Creator.

25:8-17 ***The Year of the Jubilee in the Fiftieth Year***

(102) 8 And you shall number seven sabbaths of years to you, seven times seven years; and the space of the seven sabbaths of years shall be to you forty and nine years. 9 Then shall you cause the trumpet of the jubilee to sound on the tenth [day] of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land to all the inhabitants thereof: it shall be a jubilee to you; and ye shall return every man to his possession, and ye shall return every man to his family. 11 A jubilee shall that fiftieth year be to you: ye shall not sow, neither reap that which grows of itself in it, nor gather [the grapes] in it of your vine undressed. 12 For it is the jubilee; it shall be holy to you: ye shall eat the increase thereof out of the field. 13 In the year of this jubilee ye shall return every man to his possession. 14 And if you sell anything to your neighbor, or buy [anything] of your neighbor's hand, ye shall not oppress one another: 15 According to the number of years after the jubilee you shall buy of your neighbor, [and] according to the number of years of the fruits he shall sell to you: 16 According to the multitude of years you shall increase the price thereof, and according to the fewness of years you shall diminish the price of it: for [according] to the number [of the years] of the fruits does he sell to you. 17 Ye shall not therefore oppress one another; but you shall fear your God: for I [am] the LORD your God.

25:18-22 ***Provisions of the Seventh Year***

18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. 19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. 20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: 21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. 22 And ye shall sow the eighth year, and eat [yet] of old fruit until the ninth year; until her fruits come in ye shall eat [of] the old [store].

25:23-34 ***Law of the Land – Redemption of the Property Inheritance***

(103) 23 The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me. 24 And in all the land of your possession ye shall grant a redemption for the land. 25 If your brother be waxen poor, and has sold away [some] of his possession, and if any of his kin come to redeem it, then

shall he redeem that which his brother sold. [26] And if the man have none to redeem it, and himself be able to redeem it; [27] Then let him count the years of the sale thereof, and restore the overplus to the man to whom he sold it; that he may return to his possession. [28] But if he be not able to restore [it] to him, then that which is sold shall remain in the hand of him that has bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return to his possession. [29] And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; [within] a full year may he redeem it. [30] And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established forever to him that bought it throughout his generations: it shall not go out in the jubilee. [31] But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee. [32] Notwithstanding the cities of the Levites, [and] the houses of the cities of their possession, may the Levites redeem at any time. [33] And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in [the year of] jubilee: for the houses of the cities of the Levites are their possession among the children of Israel. [34] But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

25:35-38 ***Law of the Land – Lending to a Poor Brother***

(104) [35] And if your brother be waxen poor, and fallen in decay with you; then you shall relieve him: [yes, though he be] a stranger, or a sojourner; that he may live with you. [36] Take you no usury of him, or increase: but fear your God; that your brother may live with you. [37] You shall not give him your money upon usury, nor lend him your food for increase. [38] I [am] the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, [and] to be your God.

25:39-55 ***Law of the Land – Redemption of the Poor Brother*** *(Kinsman Redeemer is a type of Christ)*

[39] And if your brother [that dwells] by you be waxen poor, and be sold to you; you shall not compel him to serve as a bondservant: [40] [But] as a hired servant, [and] as a sojourner, he shall be with you, [and] shall serve you to the year of jubilee: [41] And [then] shall he depart from you, [both] he and his children with him, and shall return to his own family, and to the possession of his fathers shall he return.
[42] For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. [43] You shall not rule over him with rigor; but shall fear your God. [44] Both your bondmen, and your bondmaids, which you shall have, [shall be] of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. [45] Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. [46] And ye shall take them as an inheritance for your children after you, to inherit [them for] a possession; they shall be your bondmen forever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.

(105) [47] And if a sojourner or stranger grow rich by you, and your brother [that dwells] by him grow poor, and sell himself to the stranger [or] sojourner by you, or to the stock of the stranger's family:
[48] After that he is sold he may be redeemed again; one of his brethren may redeem him: [49] Either his uncle, or his uncle's son, may redeem him, or [any] that is near of kin to him of his family may redeem him; or if he be able, he may redeem himself. [50] And he shall reckon with him that bought him from the year that he was sold to him to the year of jubilee: and the price of his sale shall be according to the number of years, according to the time of a hired servant shall it be with him. [51] If [there be] yet many years [behind], according to them he shall give again the price of his redemption out of the money that he was bought for. [52] And if there remain but few years to the year of jubilee, then he shall count with him, [and] according to his years shall he give him again the price of his redemption. [53] [And] as a yearly hired servant shall he be with him: [and the other] shall not rule with rigor over him in your sight. [54] And if he be not redeemed in these [years], then he shall go out in the year of jubilee, [both] he, and his children with him. [55] For to me the children of Israel are servants; they are my servants whom I brought forth out of the of Egypt: I [am] the LORD your God.

Leviticus Chapter 26

26:1-2 ***Law of the Land: Conditions of Blessing & Warnings of Chastisement***

(106) 1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down to it: for I [am] the LORD your God. 2 Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.

26:3-13 ***Promise of Blessing: Safety, Peace, Strength and Fruitful***

3 If ye **walk in my statutes, and keep my commandments, and do them**; 4 Then I will give you **rain in due season, and the land shall yield her increase**, and the trees of the field shall yield their fruit. 5 And your threshing shall reach to the vintage, and the vintage shall reach to the sowing time: and ye shall eat your bread to the full, and **dwell in your land safely**. 6 And I will give **peace in the land**, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. 7 And ye shall chase your enemies, and they shall fall before you by the sword. 8 And **five of you shall chase a hundred**, and a **hundred of you shall put ten thousand to flight**: and your enemies shall fall before you by the sword. 9 For I will have respect to you, and make you **fruitful, and multiply you, and establish my covenant with you**. 10 And ye shall eat old store, and bring forth the old because of the new. 11 And I will set my tabernacle among you: and my soul shall not abhor you. 12 And **I will walk among you, and will be your God, and ye shall be my people.** 13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

26:14-46 Promise of Punishment: Terror, Illness, Weakness, Starvation; Seven-fold Punishment

(107) 14 But if ye will not hearken to me, and will not do all these commandments; 15 And if ye shall despise my statutes, or if your **soul abhor my judgments**, so that ye will not do all my commandments, [but] that ye break my covenant: 16 I also will do this to you; I will even appoint over you **terror, consumption, and the burning** [a] **fever**, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. 17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursues you. 18 And if ye will not yet for all this hearken to me, then **I will punish you seven times more for your sins.** 19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

[a] Ague KJV is a violent disease called "fever and ague," "intermittent fever" or the "cold sick." A fever (such as from malaria) that is marked by paroxysms of chills, fever, and sweating recurring regular intervals. Also a fit of shivering, a chill. Hence, ague can refer to both chills and fevers.

(108) 21 And if ye walk contrary to me, and will not hearken to me; **I will bring seven times more plagues upon you according to your sins.** 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your [high] ways shall be desolate. 23 And if ye will not be reformed by me by these things, but will walk contrary to me; 24 Then will I also walk contrary to you, and **will punish you yet seven times for your sins.** 25 And I will bring a sword upon you, that shall avenge the quarrel of [my] covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. 26 [And] when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver [you] your bread again by weight: and ye shall eat, and not be satisfied.

(109) 27 And if ye will not for all this hearken to me, but walk contrary to me; 28 Then I will walk contrary to you also in fury; and I, even **I, will chastise you seven times for your sins**. 29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. 30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. 31 And I will make your cities waste, and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet odors. 32 And [a] I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. 33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. 34 **Then shall the land enjoy her sabbaths, as long as it lies desolate, and ye [be] in your enemies' land; [even] then shall the land rest, and enjoy her sabbaths.** 35 As long as it lies desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. 36 And upon them that are left [alive] of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursues. 37 And they shall fall one upon another, as it were before a sword, when none pursues: and ye shall have no power to stand before your enemies. 38 And ye shall perish among the heathen, and the land of your enemies shall eat you up. 39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers they will pine away with them.

God Promises to Remember Those Who Repent

(110) 40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me; 41 And [that] I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: 42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. 43 **he land also shall be left of them, and shall enjoy her sabbaths, while she lies desolate without them: and they shall accept of the punishment of their iniquity:** because, even because they despised my judgments, and because their soul abhorred my statutes. 44 And yet for all that, when they be in the land of their enemies, **I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I [am] the LORD their God.** 45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I [am] the LORD. 46 These are the **statutes and judgments and laws**, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

[a] Next prophecy in Jeremiah's 70 years is Isaiah 44:28 - 45:4

Leviticus **Chapter 27** ***Voluntary Vows or Payments to the LORD***

27:1-8 ***Vows for People***

(111) 1 And the LORD spoke to Moses, saying, 2 Speak to the children of Israel, and say to them, When a **man** shall make a singular vow, the persons [shall be] for the LORD by your estimation. 3 And your estimation shall be of the male from twenty years old even to sixty years old, even your estimation shall be fifty [a] shekels of silver, after the shekel of the sanctuary. 4 And if it [be] a female, then your estimation shall be thirty shekels. 5 And if [it be] from five years old even to twenty years old, then your estimation shall be of the male twenty shekels, and for the female ten shekels. 6 And if [it be] from a month old even to five years old, then your estimation shall be of the male five shekels of silver, and for the female your estimation [shall be] three shekels of silver. 7 And if [it be] from sixty years old and above; if [it be] a male, then your estimation shall be fifteen shekels, and for the female ten shekels. 8 But if he is poorer than your estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

[a] One shekel equals approximately one month's income.

27:9-13 ***Vows for Animals***

9 And if [it be] a **beast**, whereof men bring an offering to the LORD, all that [any man] gives of such to
the LORD shall be holy. 10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if
he shall at all change beast for beast, then it and the exchange thereof shall be holy. 11 And if [it be] any
unclean beast, of which they do not offer a sacrifice to the LORD, then he shall present the beast before
the priest: 12 And the priest shall value it, whether it be good or bad: as you value it, [who are] the
priest, so shall it be. 13 But if he will at all redeem it, then he shall add a fifth [part] thereof to your
estimation.

27:14-15 ***Vows for Houses***

(112) 14 And when a man shall sanctify his [a] **house** [to be] holy to the LORD, then the priest shall
estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. 15 And if he that
sanctified it will redeem his house, then he shall add the fifth [part] of the money of your estimation to it,
and it shall be his.

[a] Ananias and Saphira in Acts 5:1-10.

27:16-21 ***Vows for Land by Owner***

16 And if a man shall sanctify to the LORD [some part] of a **field** of his possession, then your estimation
shall be according to the seed thereof: a homer of barley seed [shall be valued] at fifty shekels of silver.
17 If he sanctify his field from the year of jubilee, according to your estimation it shall stand. 18 But if he
sanctify his field after the jubilee, then the priest shall reckon to him the money according to the years
that remain, even to the year of the jubilee, and it shall be abated from your estimation. 19 And if he that
sanctified the field will in any wise redeem it, then he shall add the fifth [part] of the money of your
estimation to it, and it shall be assured to him. 20 And if he will not redeem the field, or if he have sold
the field to another man, it shall not be redeemed anymore. 21 But the field, when it goes out in the
jubilee, shall be holy to the LORD, as a field devoted; the possession thereof shall be the priest's.

27:22-25 ***Vows for Land by non-owners***

22 And if [a man] sanctify to the LORD a field which he has bought, which is not of the fields of his
possession; 23 Then the priest shall reckon to him the worth of your estimation, [even] to the year of the
jubilee: and he shall give your estimation in that day, [as] a holy thing to the LORD. 24 In the year of the
jubilee the field shall return to him of whom it was bought, [even] to him to whom the possession of the
land [did belong]. 25 And all your estimations shall be according to the shekel of the sanctuary: twenty
gerahs shall be the shekel.

27:26-27 ***Illegal Vows of Beasts***

(113) 26 Only the firstling of the **beasts**, which should be the LORD’s firstling, no man shall sanctify it;
whether [it be] ox, or sheep: it is the LORD’s. 27 And if [it be] of an unclean beast, then he shall redeem
[it] according to your estimation, and shall add a fifth [part] of it thereto: or if it be [a] not redeemed, then
it shall be sold according to your estimation.

[a] Unclean Beast

27:28-29 ***Illegal Vows of Booty***

28 Notwithstanding no **devoted thing**, that a man shall devote to the LORD of all that he has, [both] of
man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most
holy to the LORD. 29 None devoted, which shall be devoted of men, shall be redeemed; [but] shall surely
be put to death.

[a] Such as the spoils of victory when Saul kept some and disobeyed the LORD.

27:30-34 ***Illegal Vows with Tithes***

30 And all the **tithe** of the **land**, [whether] of the seed of the land, [or] of the fruit of the tree, is the
LORD's: it is holy to the LORD. 31 And **if a man will at all redeem [anything] of his tithes**, he shall
add thereto the fifth [part] thereof. 32 And concerning the tithe of the herd, or of the flock, [even] of
whatsoever passes under the rod, the tenth shall be holy to the LORD. 33 He shall not search whether it
be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof
shall be holy; it shall not be redeemed. 34 These are the commandments, which the LORD commanded
Moses for the children of Israel in mount Sinai.

BURNT ***Lev 1, 6:8-13,*** *Ex 29:38-46, Romans 12:1-2* ***(1st Sacrifice)***	***GRAIN (MEAT)*** ***Lev 2, 6:14-23,*** *Ro 12:1-2, Heb 2:17-18* ***(2nd)***	***PEACE*** ***Lev 3, 7:11-38,*** *Ro 5:1, Rev 3:20* ***(3rd- Union & Communion)***	***SIN*** ***Lev 4, 6:24-25,*** *1 Jn 1:9* ***(4th-Ignorance /come to know)***	***TRESPASS*** ***Lev 5, 6:1-7, 7:1-7,*** *1 Jn 1:9* ***(5thIgnorance / willful)***	*COMMENTS (Hebrews 9:22, 10:26-27 Almost Gal 3:19*
1. Herd (Bullock)	**Fine flour (our bodies)**	Herd (Bullock)	Herd (Young Bullock)	Fine flour-w/o oil or incense	How to commune w / God
2. Flock (Sheep or Goats - North)	**Oil (Holy Ghost)**	Flock (Sheep or Goat)	Flock (Lamb or kid goat)	Flock (Lamb or kid Goat) Ram	*Law of Offerings, Lev 6:8-7:38*
3. Fowls (Turtledove or Pigeon)	**Frankincense (Prayer)**	Heave Offering-R Shoulder, Wave Offering-breast	Red Heifer – north of altar, Offered Outside the Camp	2 Turtledoves or 2 young Pigeons (sin-burnt)	Consecration of Priests Lev 8
MALE	**W/burnt or peace offering**	MALE or FEMALE	MALE or FEMALE	FEMALE	How to stay holy (Is 40)
Different Income levels of Offeror. Offeror flays & cuts in pieces	Or by itself grain offering. Baked in oven, on frying pan or plate (arepas)	Part returned to Offeror. Eating is union & communion	A Soul: 1-Spiritual Leader (priest-Aaronic),2-Nation-elder, 3-King, 4-Common Person	Guilty-confess sin. Forgiven. Sin done wittingly. Lie, stolen: restore + 1/5	Service of Priests Lev 9 (sin-burnt-meal-peace-glory: fire)
ALTAR: Accia Wood. Covered in Brass. 4'x4' sq. 4 horns.					
Total Consecration	It is *Most Holy*	It is Most Acceptable	It is *Most Holy*	It is *Most Holy*	Holiness – Judge and/or Purify.
W/O BLEMISH	PURE	W/O BLEMISH	**High Priest - first for self**		1st sacrifices, Gen 4:3-4 Abel
> 8 DAYS OLD \ 1 yr	Portion ate by priests	Salted - Preserved	Salt of the Covenant		1 John 1:9 sin-unrighteousness
OWN VOLUNTARY WILL	OWN WILL	OWN WILL	Atonement=restored. Animal is our substitute	Restoration 1st With offering. MT 6.	Job 1:5, 42:8, sacrifices, burnt?
The Offeror put his hand on Head the of the Sacrifice	No Honey – sweet added Unleavened – No Sin	The Offeror put his hand on the Head of the Sacrifice	The Offeror(s) shall put Hand on Head of the Sacrifice	Bring shekels of silver. Add 20% for priest.	Identification – Transfer your sin to the animal.
ATONEMENT	Firstfruits of produce.	Offeror killed	Day of Atonement, 1x/yr	Priests estimate harm done.	Clothing-cleansing
Sprinkle **Blood** Around Altar	**Without Blood**	Sprinkle **Blood** around the altar	Sprinkle **Blood**, Holy Place – 7x to inner veil	Sprinkle **Blood** around the altar	Blood-ear, hand, foot of priest.
FIRE Consumes Whole Offering	FIRE Consumes Heb 4:16-18	FIRE Consumes Fat	FIRE Consumes Fat	FIRE Consumes Fat	Strange fire, Lev 10 Nadab & Abihu
FIRE: Began by God. Continued by Priests. Never to go out. N. side of altar. Each morning priest changes clothes and puts ash outside camp in a clean place – each morning is fresh wood stacked in order & burn the fat of the peace offering fat.					
Daily-Monthly-1x in life?	*Eaten in Holy Place by priests w/leavened bread.*	Monthly – new moon. Vow, Thanksgiving	*Eaten in Holy Place by priests*	*Eaten in Holy Place by priests*	Nobody shall eat fat or blood
Skin kept by priest	High Priest – Burn all	Peace with God. Peace of God.	Skin burnt	**Guilt-sin needs Atoned**	The law is holy – Romans 7.
WASH Inwards & Legs –with Water	Make Daily – ½ in morning & ½ in evening	At coronation of kings & festivals, dedication	Sin through ignorance against commandments	Sin through ignorance in the holy things of God	Compare to Acts 5, Ananias & Sapphira
SWEET SAVOUR to the LORD	SWEET SAVOUR to the LORD	SWEET SAVOUR to the LORD	On new moons & festivals, followed by burnt offering	Goat typifies sinner. He was numbered w/transgressors.	Willful sin of Heb 10:26-27. Sin of Jeremiah's time.
Non-Israelite may offer	Mixed – unbaked Mixed – baked	Eat same day, next day –never 3rd day	1st sin offering, then ram of consecration for burnt offer	meat offering allowed in extreme poverty.	Offering by God's people that is not acceptable.
Morning & Evening Offering (for nation)	During 2 Feasts – at Passover and Pentecost	Generally accompanied by burnt offering	Carry OUTSIDE the CAMP. Offered each new moon	Priests for public sacrifices and for lepers	Priest took No wine or strong drink.
1 John 2:12-14 young man A gift of service		Often with sin offering	Passover Lamb - Male	Joshua 7:1 Achan	Drink Offering – wine

Numbers (36-97, 3 hr) 2019

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Preparing to enter Caanan: 26 27 28 29 30 31 32 33 34 35 36

12 Examples to Keep Us from Walking in Disobedience and Death

Purpose: That God's people may see their pride and prevent sin

Key passage: 1 Corinthians 10:1-13

Key verse: Moses was very meek, above all the men which were upon the face of the earth, Num 12:3
and be sure your sin will find you out**.**, Num 32:23b

Background: Moses is a type of Christ as he led the congregation through the wilderness.

I disobey God as I walk in:	Scripture
Part 1 Preparing to Depart Mount Sinai (obedience-1 yr., at Mt Sinai)	1:1-10:10
Part 2 Their/our Desert of Disobedience (disobedience-37 yrs., at Kadesh-Barnea)	10:11-25:34
1) Complaint of the congregation about moving and insufficiency of manna. (Fire falls on the outer tents and a great plague – death)	11:1, 33
2) Envy of Joshua for Moses when he forbids other men to prophesy	11:28-29
3) Jealousy of Miriam and Aaron, who speak against Moses' wife. meekness in 12:3. (leprosy)	12:1-2
4) Unbelief of 10 spies at Kadesh who are fearful (40 years judgment) Romans 6	13:31
5) Murmur of congregation at Kadesh against Moses and Aaron (lost in battle) Heb 6:3-11	14:2
6) Rebellion of Korah, who speaks against Moses and Aaron (sinkhole, 250 families die) Jude 11	16:2-3
7) Murmur of congregation against Moses and Aaron (plague, 14,700 die)	16:41
8) Doubt of Aaron's is quieted by his rod that blossoms (all fear dying, vs 12-13) Hebrews 4	17:10
9) Complaint of congregation at Kadesh due to no water (Miriam dies)	20:2
10) Anger of Moses at Kadesh when he strikes the rock twice (Aaron dies)	20:11-12
11) Discouragement and complaint of congregation (many die from snake bites)	21:4-6
12) Idols of Balaam the prophet, followed by many (22-24) 2 Peter 2, Jude 11, 1 John 5:21 Phineas the high priest decisively acts (2 + 24,000 die) Ez 40-48 (4x)	25:1-3
Part 3 Prepared to enter Canaan (renewed obedience-1 yr.)	**26:1-36:13**

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Numbers 11:2	Supplication	Stop Judgment	Complaint	Fire	Moses to God / Jesus
Numbers 11:10-20	Supplication	Stop Judgment	Desire of meat	Plague	Moses to God / Jesus
Numbers 12:13-14	Supplication	Stop Judgment	Jealousy	Leprosy	Moses to God / Jesus
Numbers 14:5,11-39	Supplication	Stop Judgment	Unbelief	40 years	Moses to God / Jesus
Numbers 15:32-41	Supplication	Seek Judgment	Sabbath day	Stoned	Moses to God / Jesus
Numbers 16:4,41-50	Supplication	Seek Judgment	Pride	Sink hole	Moses to God / Jesus
Numbers 21:6-9	Supplication	Stop Judgment	Discouragement	Snakes	Moses to God / Jesus

12 Shadows of Christ to the Congregation in the Wilderness

Purpose: That God's people may see their Savior and be encouraged to seek and continue in His rest.
Key passage: Acts 7:38, "the congregation in the wilderness", Hebrews 3:7-4:16, "rest in Canaan"

I see Jesus Christ in Numbers:

Scripture

Part 1 Preparations to Enter the Promise Land (obedience-1 yr., at Mt Sinai) 1:1-10:10
The preparation concerns our present sanctification.

1) by numbering the men who are of age for battle (again in chapter 20)/603,550 + 20K Levites + Wives and children = 2M. Obey – prophetic, disobey – judgment. 1:3/46

2) by abstaining from strong drink and wine, that causes offerings with "strange fire". (Lev 10:9-11) 3:4
* Pattern for Acts 5:1-5 when our good judgment and ability to follow details is obscured.

3) as I remember and obey God in the little things, such as carry the ark by staves 4:15
* David forget this when he put animals to carry the ark and 2 priests that touched it died.
An example of doing the right thing in the wrong way.

4) as he (Jesus) is jealous that I (bride) be pure as he (groom) is pure. (Ephesians 5:25-27) 5:18-19

5) as I separate and consecrate myself to the LORD. 6:2

6) with trumpet calls for the elect to gather, move, go to war and special days 10:2-10
(1 Cor 14:8, 15:52, 1 Thes 4:16, Rev 9:14)

Part 2 Wandering in the Wilderness (disobedience-38 yrs., at/around Kadesh) 10:11-25:34
The wandering relates back to our initial salvation.

7) as I am clean and help others to be clean by the sprinkling of the water of the Word. 19:19
(the red heffern)

8) as the rock that is smitten the 1st time and spoken to the 2nd time. (Ex 17:6, 1 Cor 10:10) 20:8,11

9) the son of God lifted up on the cross and behold him as the brass serpent. (John 3:14-16) 21:8

Part 3 Preparations to enter the Promised land (renewed obedience-1 yr.) 26:1-36:13
The preparation concerns our present sanctification.

10) as I make my life a living sacrifice and a whole burnt offering (Romans 12:1-2) 28-29
(daily & weekly-burnt, monthly-burnt & sin. 6 feasts-not Pentecost)

11) as I look to the city of my refuge that is always accessible for my needs. 35:14-15
(Joshua 20:1-9) A place is sanctified (Kedesh) and burden is lifted (Shechem) so we may have fellowship with God (Hebron); by removing captivity (Bezar) and His holy resurrection (Ramoth) we are fortified and precious (Golan).

12) as I see his heritage preserved from Genesis 3:15 to his birth in Bethlehem (Luke 3:23) 36:13
(the year of Jubilee ends the public ministry of Moses, inheritance of Zelophedad's daughters)

Today's application: Comfort and rest.

1. What does rest mean?
2. Is this rest forced on me? No.
3. What must I do to enter and continue in his rest?
4. How much do I enjoy his rest?

Numbers Chapter 1:1-54

(1) [1] And the LORD spoke to Moses in the wilderness of Sinai, in the tabernacle of the assembly, on the first [day] of the second month, in the second year after they were come out of the land of Egypt, saying,
[2] Take ye the sum of all the assembly of the children of Israel, after their families, by the house of their fathers, with the number of [their] names, every male by their polls; [3] From twenty years old and upward, all that are able to go forth to war in Israel: you and Aaron shall number them by their armies.
[4] And with you there shall be a man of every tribe; everyone head of the house of his fathers.
[5] And these are the names of the men that shall stand with you: of [the tribe of] Reuben; Elizur the son of Shedeur. [6] Of Simeon; Shelumiel the son of Zurishaddai. [7] Of Judah; Nahshon the son of Amminadab.
[8] Of Issachar; Nethaneel the son of Zuar. [9] Of Zebulun; Eliab the son of Helon. [10] Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.
[11] Of Benjamin; Abidan the son of Gideoni. [12] Of Dan; Ahiezer the son of Ammishaddai. [13] Of Asher; Pagiel the son of Ocran. [14] Of Gad; Eliasaph the son of Deuel. [15] Of Naphtali; Ahira the son of Enan.
[16] These [were] the renowned of the assembly, princes of the tribes of their fathers, heads of thousands in Israel.

(2) [17] And Moses and Aaron took these men which are expressed by [their] names: [18] And they assembled all the assembly together on the first [day] of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. [19] As the LORD commanded Moses, so he numbered them in the wilderness of Sinai. [20] And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; [21] Those that were numbered of them, [even] of the tribe of Reuben, [were] forty and six thousand and five hundred. [22] Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; [23] Those that were numbered of them, [even] of the tribe of Simeon, [were] fifty and nine thousand and three hundred. [24] Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [25] Those that were numbered of them, [even] of the tribe of Gad, [were] forty and five thousand six hundred and fifty. [26] Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [27] Those that were numbered of them, [even] of the tribe of Judah, [were] threescore and fourteen thousand and six hundred. [28] Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [29] Those that were numbered of them, [even] of the tribe of Issachar, [were] fifty and four thousand and four hundred. [30] Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [31] Those that were numbered of them, [even] of the tribe of Zebulun, [were] fifty and seven thousand and four hundred. [32] Of the children of Joseph, [namely], of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
[33] Those that were numbered of them, [even] of the tribe of Ephraim, [were] forty thousand and five hundred. [34] Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [35] Those that were numbered of them, [even] of the tribe of Manasseh, [were] thirty and two thousand and two hundred. [36] Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [37] Those that were numbered of them, [even] of the tribe of Benjamin, [were] thirty and five thousand and four hundred. [38] Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; [39] Those that were numbered of

them, [even] of the tribe of Dan, [were] threescore and two thousand and seven hundred. 40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
41 Those that were numbered of them, [even] of the tribe of Asher, [were] forty and one thousand and five hundred. 42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 43 Those that were numbered of them, [even] of the tribe of Naphtali, [were] fifty and three thousand and four hundred.

(3) 44 These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, [being] twelve men: each one was for the house of his fathers. 45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; 46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

The Levites are Designated for the Service of the LORD

(4) 47 But the Levites after the tribe of their fathers were not numbered among them. 48 For the LORD had spoken to Moses, saying, 49 Only you shall not number the tribe of Levi, neither take the sum of them among the children of Israel: 50 But you shall appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that [belong] to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister to it, and shall encamp round about the tabernacle.
51 And when the tabernacle sets forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that comes near shall be put to death. 52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. 53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the assembly of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony. 54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

Numbers 2 Chapter 2

2:1-34 ***The Order of the Tribes in Their Tents***

(5) 1 And the LORD spoke to Moses and to Aaron, saying, 2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the assembly they will pitch. 3 And on the east side toward the rising of the sun they will of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab [shall be] captain of the children of Judah. 4 And his host, and those that were numbered of them, [were] threescore and fourteen thousand and six hundred. 5 And those that do pitch next to him [shall be] the tribe of Issachar: and Nethaneel the son of Zuar [shall be] captain of the children of Issachar. 6 And his host, and those that were numbered thereof, [were] fifty and four thousand and four hundred. 7 [Then] the tribe of Zebulun: and Eliab the son of Helon [shall be] captain of the children of Zebulun. 8 And his host, and those that were numbered thereof, [were] fifty and seven thousand and four hundred. 9 All that were numbered in the camp of Judah [were] a hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth. 10 On the south side [shall be] the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben [shall be] Elizur the son of Shedeur. 11 And his host, and those that were numbered thereof, [were] forty and six thousand and five hundred. 12 And those which pitch by him [shall be] the tribe of Simeon: and the captain of the children of Simeon [shall be] Shelumiel the son of Zurishaddai. 13 And his host, and those that were numbered of them, [were] fifty and nine thousand and three hundred. 14 Then the tribe of Gad: and the captain of the sons of Gad [shall be] Eliasaph the son of Reuel. 15 And his host, and those that were numbered of them, [were] forty and five thousand and six hundred and fifty. 16 All that were

numbered in the camp of Reuben [were] a hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank. 17 Then the tabernacle of the assembly shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so they will set forward, every man in his place by their standards. 18 On the west side [shall be] the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim [shall be] Elishama the son of Ammihud. 19 And his host, and those that were numbered of them, [were] forty thousand and five hundred. 20 And by him [shall be] the tribe of Manasseh: and the captain of the children of Manasseh [shall be] Gamaliel the son of Pedahzur. 21 And his host, and those that were numbered of them, [were] thirty and two thousand and two hundred. 22 Then the tribe of Benjamin: and the captain of the sons of Benjamin [shall be] Abidan the son of Gideoni. 23 And his host, and those that were numbered of them, [were] thirty and five thousand and four hundred. 24 All that were numbered of the camp of Ephraim [were] a hundred thousand and eight thousand and a hundred, throughout their armies. And they shall go forward in the third rank. 25 The standard of the camp of Dan [shall be] on the north side by their armies: and the captain of the children of Dan [shall be] Ahiezer the son of Ammishaddai. 26 And his host, and those that were numbered of them, [were] threescore and two thousand and seven hundred. 27 And those that encamp by him [shall be] the tribe of Asher: and the captain of the children of Asher [shall be] Pagiel the son of Ocran. 28 And his host, and those that were numbered of them, [were] forty and one thousand and five hundred. 29 Then the tribe of Naphtali: and the captain of the children of Naphtali [shall be] Ahira the son of Enan. 30 And his host, and those that were numbered of them, [were] fifty and three thousand and four hundred. 31 All they that were numbered in the camp of Dan [were] a hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards. 32 These are those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts [were] six hundred thousand and three thousand and five hundred and fifty. 33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses. 34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, everyone after their families, according to the house of their fathers.

Numbers Chapter 3

3:1-51 ***The Sons of Aaron - Order of the Tribes in Their Tents***

(6) 1 These also are the generations of Aaron and Moses in the day [that] the LORD spoke with Moses in mount Sinai. 2 And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar. 3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. 4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father. 5 And the LORD spoke to Moses, saying, 6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister to him. 7 And they shall keep his charge, and the charge of the whole assembly before the tabernacle of the assembly, to do the service of the tabernacle. 8 And they shall keep all the instruments of the tabernacle of the assembly, and the charge of the children of Israel, to do the service of the tabernacle. 9 And you shall give the Levites to Aaron and to his sons: they are wholly given to him out of the children of Israel. 10 And you shall appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that comes near shall be put to death. 11 And the LORD spoke to Moses, saying, 12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that opens the womb among the children of Israel: therefore the Levites shall be mine; 13 Because all the firstborn are my; [for] on the day that I smote all the firstborn in the land of Egypt I hallowed to me all the firstborn in Israel, both man and beast: mine they will be: I [am] the LORD.

The Levites Are Numbered by Their Families

(7) [14] And the LORD spoke to Moses in the wilderness of Sinai, saying, [15] Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shall you number them. [16] And Moses numbered them according to the word of the LORD, as he was commanded. [17] And these were the sons of Levi by their names; Gershon, and Kohas, and merari. [18] And these are the names of the sons of Gershon by their families; Libni, and Shimei. [19] And the sons of Kohas by their families; Amram, and Izehar, Hebron, and Uzziel. [20] And the sons of merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers. [21] Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.
[22] Those that were numbered of them, according to the number of all the males, from a month old and upward, [even] those that were numbered of them [were] seven thousand and five hundred.
[23] The families of the Gershonites shall pitch behind the tabernacle westward. [24] And the chief of the house of the father of the Gershonites [shall be] Eliasaph the son of Lael. [25] And the charge of the sons of Gershon in the tabernacle of the assembly [shall be] the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the assembly, [26] And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof. [27] And of Kohas was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohasites. [28] In the number of all the males, from a month old and upward, [were] eight thousand and six hundred, keeping the charge of the sanctuary. [29] The families of the sons of Kohas shall pitch on the side of the tabernacle southward. [30] And the chief of the house of the father of the families of the Kohasites [shall be] Elizaphan the son of Uzziel. [31] And their charge [shall be] the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof. [32] And Eleazar the son of Aaron the priest [shall be] chief over the chief of the Levites, [and have] the oversight of them that keep the charge of the sanctuary. [33] Of merari was the family of the Mahlites, and the family of the Mushites: these are the families of merari.
[34] And those that were numbered of them, according to the number of all the males, from a month old and upward, [were] six thousand and two hundred. [35] And the chief of the house of the father of the families of merari was Zuriel the son of Abihail: [these] shall pitch on the side of the tabernacle northward. [36] And [under] the custody and charge of the sons of merari [shall be] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serves thereto, [37] And the pillars of the court round about, and their sockets, and their pins, and their cords. [38] But those that encamp before the tabernacle toward the east, [even] before the tabernacle of the assembly eastward, [shall be] Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that comes near shall be put to death. [39] All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, [were] twenty and two thousand.

Numbers Chapter 3

The Firstborn are Freed by the Levites

(8) 40 And the LORD said to Moses, Number all the firstborn of the males of the children of Israel from a
month old and upward, and take the number of their names. 41 And you shall take the Levites for me (I
[am] the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites
instead of all the firstlings among the cattle of the children of Israel. 42 And Moses numbered, as the
LORD commanded him, all the firstborn among the children of Israel. 43 And all the firstborn males by the
number of names, from a month old and upward, of those that were numbered of them, were twenty and
two thousand two hundred and threescore and thirteen. 44 And the LORD spoke to Moses, saying,
45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites
instead of their cattle; and the Levites shall be mine: I [am] the LORD. 46 And for those that are to be
redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which
are more than the Levites; 47 You shall even take five shekels apiece by the poll, after the shekel of the
sanctuary shall you take them: (the shekel is twenty gerahs) 48 And you shall give the money, wherewith
the odd number of them is to be redeemed, to Aaron and to his sons. 49 And Moses took the redemption
money of them that were over and above them that were redeemed by the Levites: 50 Of the firstborn of
the children of Israel took he the money; a thousand three hundred and threescore and five [shekels],
after the shekel of the sanctuary: 51 And Moses gave the money of them that were redeemed to Aaron
and to his sons, according to the word of the LORD, as the LORD commanded Moses.

Numbers Chapter 4

4:1-49 ***The Age and Time of the Levites' Service***

(9) 1 And the LORD spoke to Moses and to Aaron, saying, 2 Take the sum of the sons of Kohas from
among the sons of Levi, after their families, by the house of their fathers, 3 From thirty years old and
upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the
assembly. 4 This [shall be] the service of the sons of Kohas in the tabernacle of the assembly, [about] the
most holy things: 5 And when the camp sets forward, Aaron shall come, and his sons, and they shall take
down the covering veil, and cover the ark of testimony with it: 6 And shall put thereon the covering of
badgers' skins, and shall spread over [it] a cloth wholly of blue, and shall put in the staves thereof.
7 And upon the table of showbread they shall spread a cloth of blue, and put thereon the dishes, and the
spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: 8 And they
shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall
put in the staves thereof. 9 And they shall take a cloth of blue, and cover the candlestick of the light, and
his lamps, and his tongs, and his snuff dishes, and all the oil vessels thereof, wherewith they minister to
it: 10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put [it]
upon a bar. 11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of
badgers' skins, and shall put to the staves thereof: 12 And they shall take all the instruments of ministry,
wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering
of badgers' skins, and shall put them on a bar: 13 And they shall take away the ashes from the altar, and
spread a purple cloth thereon: 14 And they shall put upon it all the vessels thereof, wherewith they
minister about it, [even] the censers, the flesh hooks, and the shovels, and the basins, all the vessels of
the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.
15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the
sanctuary, as the camp is to set forward; after that, the sons of Kohas shall come to bear [it]: but they
shall not touch [any] holy thing, lest they die. These [things are] burden of the sons of Kohas in the
tabernacle of the assembly. 16 And to the office of [a] Eleazar the son of Aaron the priest [pertains] the oil
for the light, and the sweet incense, and the daily grain offering, and the anointing oil, [and] the oversight
of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof. 17 And the
LORD spoke to Moses and to Aaron, saying, 18 Cut ye not off the tribe of the families of the Kohasites from
among the Levites: 19 But thus do to them, that they may live, and not die, when they approach to the
most holy things: Aaron and his sons shall go in, and appoint them everyone to his service and to his
burden: 20 But they shall not go in to see when the holy things are covered, lest they die.

[a] Small quantities borne from place to place to promptly refurbish the vessels of the sanctuary on every re-erection.

The Number of the Sons of Gershon

(10) [21] And the LORD spoke to Moses, saying, [22] Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; [23] From thirty years old and upward until fifty years old shall you number them; all that enter in to perform the service, to do the work in the tabernacle of the assembly. [24] This is the service of the families of the Gershonites, to serve, and for burdens: [25] And they shall bear the curtains of the tabernacle, and the tabernacle of the assembly, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the assembly, [26] And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so they will serve. [27] At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint to them in charge all their burdens. [28] This is the service of the families of the sons of Gershon in the tabernacle of the assembly: and their charge [shall be] under the hand of Ithamar the son of Aaron the priest. [29] As for the sons of merari, you shall number them after their families, by the house of their fathers; [30] From thirty years old and upward even to fifty years old shall you number them, everyone that enters into the service, to do the work of the tabernacle of the assembly. [31] And this is the charge of their burden, according to all their service in the tabernacle of the assembly; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, [32] And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden. [33] This is the service of the families of the sons of merari, according to all their service, in the tabernacle of the assembly, under the hand of Ithamar the son of Aaron the priest.

The Number of the Kohathites

(11) [34] And Moses and Aaron and the chief of the assembly numbered the sons of the Kohasites after their families, and after the house of their fathers, [35] From thirty years old and upward even to fifty years old, everyone that enters into the service, for the work in the tabernacle of the assembly: [36] And those that were numbered of them by their families were two thousand seven hundred and fifty. [37] These [were] they that were numbered of the families of the Kohasites, all that might do service in the tabernacle of the assembly, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses. [38] And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, [39] From thirty years old and upward even to fifty years old, everyone that enters into the service, for the work in the tabernacle of the assembly, [40] Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. [41] These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the assembly, whom Moses and Aaron did number according to the commandment of the LORD. [42] And those that were numbered of the families of the sons of merari, throughout their families, by the house of their fathers, [43] From thirty years old and upward even to fifty years old, everyone that enters into the service, for the work in the tabernacle of the assembly, [44] Even those that were numbered of them after their families, were three thousand and two hundred. [45] These [be] those that were numbered of the families of the sons of merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses. [46] All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, [47] From thirty years old and upward even to fifty years old, everyone that came to do the service of the ministry, and the service of the burden in the tabernacle of the assembly, [48] Even those that were numbered of them, were eight thousand and five hundred and fourscore. [49] According to the commandment of the LORD they were numbered by the hand of Moses, everyone according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

Numbers Chapter 5:1-31

The Unclean Are Removed out of the Camp

(12) [1] And the LORD spoke to Moses, saying, [2] Command the children of Israel, that they put out of the camp every leper, and everyone that has an issue, and whoever is defiled by the dead: [3] Both male and female shall ye put out, outside the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. [4] And the children of Israel did so, and put them out outside the camp: as the LORD spoke to Moses, so did the children of Israel. [5] And the LORD spoke to Moses, saying, [6] Speak to the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; [7] Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add to it the fifth [part] thereof, and give [it] to [him] against whom he has trespassed. [8] But if the man have no kinsman to recompense the trespass to, let the trespass be recompensed to the LORD, [even] to the priest; beside the ram of the atonement, whereby an atonement shall be made for him. [9] And every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his. [10] And every man's hallowed things shall be his: whatsoever any man gives the priest, it shall be his.

The Trial of Unfaithfulness

(13) [11] And the LORD spoke to Moses, saying, [12] Speak to the children of Israel, and say to them, If any man's wife go aside, and commit a trespass against him, [13] And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and [there be] no witness against her, neither she be taken [with the manner]; [14] And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: [15] Then shall the man bring his wife to the priest, and he shall bring her offering for her, the tenth [part] of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. [16] And the priest shall bring her near, and set her before the LORD: [17] And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put [it] into the water: [18] And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causes the curse: [19] And the priest shall charge her by an oath, and say to the woman, If no man have lain with you, and if you have not gone aside to uncleanness [with another] instead of your husband, be you free from this bitter water that causes the curse: [20] But if you have gone aside [to another] instead of your husband, and if you be defiled, and some man have lain with you beside your husband: **[21]** Then the priest shall charge the woman with an oath of cursing, and the priest shall say to the woman, the LORD make you a curse and an oath among your people, when the LORD does make your thigh to rot, and your belly to swell; [22] And this water that causes the curse shall go into your bowels, to make [your] belly to swell, and [your] thigh to rot: And the woman shall say, Amen, amen. [23] And the priest shall write these curses in a book, and he shall blot them out with the bitter water: [24] And he shall cause the woman to drink the bitter water that causes the curse: and the water that causes the curse shall enter into her, [and become] bitter. [25] Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar: [26] And the priest shall take a handful of the offering, [even] the memorial thereof, and burn [it] upon the altar, and afterward shall cause the woman to drink the water.
[27] And when he has made her to drink the water, then it shall come to pass, [that], if she be defiled, and have done trespass against her husband, that the water that causes the curse shall enter into her, [and become] bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. [28] And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. [29] This is the law of jealousies, when a wife goes aside [to another] instead of her husband, and is defiled; [30] Or when the spirit of jealousy comes upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. [31] Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Numbers Chapter 6:1-27

The Law of the Nazarites

(14) [1] And the LORD spoke to Moses, saying, [2] Speak to the children of Israel, and say to them, When either man or woman shall separate [themselves] to vow a vow of a Nazarite, to separate [themselves] to the LORD: [3] He shall separate [himself] from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. [4] All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. [5] All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separates [himself] to the LORD, he shall be holy, [and] shall let the locks of the hair of his head grow. [6] All the days that he separates [himself] to the LORD he shall come at no dead body. [7] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. [8] All the days of his separation he is holy to the LORD. [9] And if any man die very suddenly by him, and he has defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. [10] And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the assembly: [11] And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. [12] And he shall consecrate to the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled. [13] And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought to the door of the tabernacle of the assembly: [14] And he shall offer his offering to the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, [15] And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their grain offering, and their drink offerings. [16] And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering: [17] And he shall offer the ram [for] a sacrifice of peace offerings to the LORD, with the basket of unleavened bread: the priest shall offer also his grain offering, and his drink offering. [18] And the Nazarite shall shave the head of his separation [at] the door of the tabernacle of the assembly, and shall take the hair of the head of his separation, and put [it] in the fire which is under the sacrifice of the peace offerings. [19] And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after [the hair of] his separation is shaven: [20] And the priest shall wave them [for] a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. [21] This is the law of the Nazarite who has vowed, [and of] his offering to the LORD for his separation, beside [that] that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

The Form of Blessing the People

(15) [22] And the LORD spoke to Moses, saying, [23] Speak to Aaron and to his sons, saying, On this wise ye shall bless the children of Israel, saying to them, [24] the LORD bless you, and keep you: [25] the LORD make his face shine upon you, and be gracious to you: [26] the LORD lift up his countenance upon you, and give you peace. [27] And they shall put my name upon the children of Israel; and I will bless them.

Numbers Chapter 7

7:1-89 *The Princes' Offering at the Dedication of the Tabernacle & Altar*

(16) [1] And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; [2] That the princes of Israel, heads of the house of their fathers, who [were] the princes of the tribes, and were over them that were numbered, offered: [3] And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. [4] And the LORD spoke to Moses, saying, [5] Take [it] of them, that they may be to do the service of the tabernacle of the assembly; and you shall give them to the Levites, to every man according to his service. [6] And Moses took the wagons and the oxen, and gave them to the Levites. [7] Two wagons and four oxen he gave to the sons of Gershon, according to their service: [8] And four wagons and eight oxen he gave to the sons of merari, according to their service, under the hand of Ithamar the son of Aaron the priest. [9] But to the sons of Kohas he gave none: because the service of the sanctuary belonging to them [was that] they should bear upon their shoulders.

(17) [10] And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. [11] And the LORD said to Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar. [12] And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah: [13] And his offering was one silver charger, the weight thereof was an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them [were] full of fine flour mingled with oil for a grain offering: [14] One spoon of ten [shekels] of gold, full of incense: [15] One young bullock, one ram, one lamb of the first year, for a burnt offering: [16] One kid of the goats for a sin offering: [17] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab. [18] On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: [19] He offered [for] his offering one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [20] One spoon of gold of ten [shekels], full of incense: [21] One young bullock, one ram, one lamb of the first year, for a burnt offering: [22] One kid of the goats for a sin offering: [23] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar. [24] On the third day Eliab the son of Helon, prince of the children of Zebulun, [did offer]: [25] His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [26] One golden spoon of ten [shekels], full of incense: [27] One young bullock, one ram, one lamb of the first year, for a burnt offering: [28] One kid of the goats for a sin offering: [29] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon. [30] On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, [did offer]: [31] His offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [32] One golden spoon of ten [shekels], full of incense: [33] One young bullock, one ram, one lamb of the first year, for a burnt offering: [34] One kid of the goats for a sin offering: [35] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur. [36] On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, [did offer]: [37] His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [38] One golden spoon of ten [shekels], full of incense: [39] One young bullock, one ram, one lamb of the first year, for a burnt offering: [40] One kid of the goats for a sin offering: [41] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of

Shelumiel the son of Zurishaddai. [42] On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, [offered]: [43] His offering was one silver charger of the weight of a hundred and thirty [shekels], a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [44] One golden spoon of ten [shekels], full of incense: [45] One young bullock, one ram, one lamb of the first year, for a burnt offering: [46] One kid of the goats for a sin offering: [47] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

(18) [48] On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, [offered]: [49] His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [50] One golden spoon of ten [shekels], full of incense: [51] One young bullock, one ram, one lamb of the first year, for a burnt offering: [52] One kid of the goats for a sin offering: [53] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud. [54] On the eighth day [offered] Gamaliel the son of Pedahzur, prince of the children of Manasseh: [55] His offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [56] One golden spoon of ten [shekels], full of incense: [57] One young bullock, one ram, one lamb of the first year, for a burnt offering: [58] One kid of the goats for a sin offering: [59] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur. [60] On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, [offered]: [61] His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [62] One golden spoon of ten [shekels], full of incense: [63] One young bullock, one ram, one lamb of the first year, for a burnt offering: [64] One kid of the goats for a sin offering: [65] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni. [66] On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, [offered]: [67] His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [68] One golden spoon of ten [shekels], full of incense: [69] One young bullock, one ram, one lamb of the first year, for a burnt offering: [70] One kid of the goats for a sin offering: [71] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai. [72] On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, [offered]: [73] His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [74] One golden spoon of ten [shekels], full of incense: [75] One young bullock, one ram, one lamb of the first year, for a burnt offering: [76] One kid of the goats for a sin offering: [77] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran. [78] On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, [offered]: [79] His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: [80] One golden spoon of ten [shekels], full of incense: [81] One young bullock, one ram, one lamb of the first year, for a burnt offering: [82] One kid of the goats for a sin offering: [83] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan. [84] This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: [85] Each charger of silver [weighing] a hundred and thirty [shekels], each bowl seventy: all the silver vessels [weighed] two thousand and four hundred [shekels], after the shekel of the sanctuary: [86] The golden spoons [were] twelve, full of incense, [weighing] ten [shekels] apiece, after the shekel of the sanctuary: all the gold of the spoons was a hundred and twenty [shekels]. [87] All the oxen for the burnt offering [were] twelve bullocks, the rams twelve, the lambs of the

first year twelve, with their grain offering: and the kids of the goats for sin offering twelve. [88] And all the oxen for the sacrifice of the peace offerings [were] twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed. [89] And when Moses was gone into the tabernacle of the assembly to speak with him, then he heard the voice of one speaking to him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spoke to him.

Numbers Chapter 8

8:1-26 ***How the Seven Lamps Are to Be Lighted***

(19) [1] And the LORD spoke to Moses, saying, [2] Speak to Aaron, and say to him, When you light the lamps, the seven lamps shall give light over against the candlestick. [3] And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses. [4] And this work of the candlestick [was of] beaten gold, to the shaft thereof, to the flowers thereof, was beaten work: according to the pattern which the LORD had showed Moses, so he made the candlestick.

The Consecration of the Levites

(20) [5] And the LORD spoke to Moses, saying, [6] Take the Levites from among the children of Israel, and cleanse them. [7] And thus shall you do to them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and [so] make themselves clean. [8] Then let them take a young bullock with his grain offering, [even] fine flour mingled with oil, and another young bullock shall you take for a sin offering. [9] And you shall bring the Levites before the tabernacle of the assembly: and you shall gather the whole assembly of the children of Israel together: [10] And you shall bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: [11] And Aaron shall offer the Levites before the LORD [for] an offering of the children of Israel, that they may execute the service of the LORD. [12] And the Levites shall lay their hands upon the heads of the bullocks: and you shall offer the one [for] a sin offering, and the other [for] a burnt offering, to the LORD, to make an atonement for the Levites. [13] And you shall set the Levites before Aaron, and before his sons, and offer them [for] an offering to the LORD. [14] Thus shall you separate the Levites from among the children of Israel: and the Levites shall be mine. [15] And after that shall the Levites go in to do the service of the tabernacle of the assembly: and you shall cleanse them, and offer them [for] an offering. [16] For they are wholly given to me from among the children of Israel; instead of such as open every womb, [even instead of] the firstborn of all the children of Israel, I have taken them to me. [17] For all the firstborn of the children of Israel are my, [both] man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. [18] And I have taken the Levites for all the firstborn of the children of Israel. [19] And I have given the Levites [as] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the assembly, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come near to the sanctuary. [20] And Moses, and Aaron, and all the assembly of the children of Israel, did to the Levites according to all that the LORD commanded Moses concerning the Levites, so did the children of Israel to them. [21] And the Levites were purified, and they washed their clothes; and Aaron offered them [as] an offering before the LORD; and Aaron made an atonement for them to cleanse them. [22] And after that went the Levites in to do their service in the tabernacle of the assembly before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they to them. [23] And the LORD spoke to Moses, saying, [24] This [it is] that [belongs] to the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the assembly: [25] And from the age of fifty years they shall cease waiting upon the service [thereof], and shall serve no more: [26] But shall minister with their brethren in the tabernacle of the assembly, to keep the charge, and shall do no service. Thus shall you do to the Levites concerning their charge.

Numbers Chapter 9

9:1-23 ***Passover Problem and Solution*** *(when 2 laws conflict)*

(21) [1] And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, [2] Let the children of Israel also keep the passover at his appointed season. [3] In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. [4] And Moses spoke to the children of Israel, that they should keep the passover. [5] And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel. [6] And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: [7] And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel? [8] And Moses said to them, Stand still, and I will hear what the LORD will command concerning you. [9] And the LORD spoke to Moses, saying, [10] Speak to the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or [be] in a journey afar off, yet he shall keep the passover to the LORD. [11] The fourteenth day of the second month at even they shall keep it, [and] eat it with unleavened bread and bitter [herbs]. [12] They shall leave none of it to the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. [13] But the man that is clean, and is not in a journey, and forbears to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. [14] And if a stranger shall sojourn among you, and will keep the passover to the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

The Cloud Guides the Moving and Staying of the Tabernacle (tent of the testimony)

(22) [15] And on the day that the tabernacle was reared up the cloud covered the tabernacle, [namely], the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. [16] So it was always: the cloud covered it [by day], and the appearance of fire by night. [17] And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. [18] At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. [19] And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. [20] And [so] it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. [21] And [so] it was, when the cloud abode from even to the morning, and [that] the cloud was taken up in the morning, then they journeyed: whether [it was] by day or by night that the cloud was taken up, they journeyed. [22] Or [whether it were] two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. [23] At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

Note: Today the tent of testimony is "Christ in me"

Numbers Chapter 10:1-36

Sound the Silver Trumpets to Move, Gather or Battle

(23) [1] And the LORD spoke to Moses, saying, [2] Make you two trumpets of silver; of a whole piece shall you make them: that you may use them for the calling of the assembly, and for the journeying of the camps. [3] And when they shall blow with them, all the assembly shall assemble themselves to you at the door of the tabernacle of the assembly. [4] And if they blow [but] with one [trumpet], then the princes, [which are] heads of the thousands of Israel, shall gather themselves to you. [5] When ye blow an alarm, then the camps that lie on the east parts shall go forward. [6] When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. [7] But when the assembly is to be gathered together, ye shall blow, but ye shall not sound an alarm. [8] And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance forever throughout your generations. [9] And if ye go to war in your land against the enemy that oppresses you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. [10] Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God.

The Order of the 12 Tribes Moving

(24) [11] And it came to pass on the twentieth [day] of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. [12] And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. [13] And they first took their journey according to the commandment of the LORD by the hand of Moses. [14] In the first [place] went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab. [15] And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar. [16] And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. [17] And the tabernacle was taken down; and the sons of Gershon and the sons of merari set forward, bearing the tabernacle. [18] And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur. [19] And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. [20] And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. [21] And the Kohasites set forward, bearing the sanctuary: and [the other] did set up the tabernacle against they came. [22] And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Elishama the son of Ammihud. [23] And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. [24] And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni. [25] And the standard of the camp of the children of Dan set forward, [which was] the rear guard of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai. [26] And over the host of the tribe of the children of Asher was Pagiel the son of Ocran. [27] And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. [28] Thus [were] the journeyings of the children of Israel according to their armies, when they set forward.

Moses' Father-in-law Hobab Chooses to go Home

(25) [29] And Moses said to Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying to the place of which the LORD said, I will give it you: come you with us, and we will do you good: for the LORD has spoken good concerning Israel. [30] And he said unto him, I will not go; but I will depart to my own land, and to my kindred. [31] And he said, Leave us not, I pray you; forasmuch as you know how we are to encamp in the wilderness, and you may be to us instead of eyes. [32] And it shall be, if you go with us, yes, it shall be, that what goodness the LORD shall do to us, the same will we do to you. [33] And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. [34] And the cloud of the LORD was upon them by day, when they went out of the camp. [35] And it came to pass, when the ark set forward, that Moses said, Rise up, the LORD, and let your enemies be scattered; and let them that hate you flee before you. [36] And when it rested, he said, Return, O LORD, to the many thousands of Israel.

Numbers Chapter 11:1-35

11:1-15 ***Israel's' Complaint of Manna and Moses Supplication***

(26) 1 And [when] the people complained, it displeased the LORD: and the LORD heard [it]; and his anger was kindled; and the fire of the LORD burnt among them, and consumed [them that were] in the uttermost parts of the camp. 2 And the people cried to Moses; and when Moses prayed to the LORD, the fire was quenched. 3 And he called the name of the place Taberah: because the fire of the LORD burnt among them. 4 And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? 5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: 6 But now our soul is dried away: there is nothing at all, beside this manna, [before] our eyes. 7 And the manna was as coriander seed, and the color thereof as the color of bdellium. 8 [And] the people went about, and gathered [it], and ground [it] in mills, or beat [it] in a mortar, and baked [it] in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. 9 And when the dew fell upon the camp in the night, the manna fell upon it. 10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. 11 And Moses said to the LORD, Wherefore have you afflicted your servant? and wherefore have I not found favor in your sight, that you lay the burden of all this people upon me? 12 Have I conceived all this people? have I begotten them, that you should say to me, Carry them in your bosom, as a nursing father bears the sucking child, to the land which you swore to their fathers? 13 Whence should I have flesh to give to all this people? for they weep to me, saying, Give us flesh, that we may eat. 14 I am not able to bear all this people alone, because it is too heavy for me. 15 And if you deal thus with me, kill me, I pray you, out of hand, if I have found favor in your sight; and let me not see my wretchedness.

11:16-23 ***70 Elders Help Moses Lead Israel***

(27) 16 And the LORD said to Moses, Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people, and officers over them; and bring them to the tabernacle of the assembly, that they may stand there with you. 17 And I will come down and talk with you there: and I will take of the spirit which is upon you, and will put [it] upon them; and they shall bear the burden of the people with you, that you bear [it] not yourself alone. 18 And say you to the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for [it was] well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.
19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 20 [But] even a whole month, until it come out at your nostrils, and it be loathsome to you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt? 21 And Moses said, The people, among whom I [am], are 600,000 footmen; and you have said, I will give them flesh, that they may eat a whole month. 22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? 23 And the LORD said to Moses, Is the LORD's hand waxed short? you shall see now whether my word shall come to pass to you or not.

11:24-30 ***2 More have the Spirit of Prophecy (envy)***

(28) 24 And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. 25 And the LORD came down in a cloud, and spoke to him, and took of the spirit that was upon him, and gave [it] to the seventy elders: and it came to pass, [that], when the spirit rested upon them, they prophesied, and did not cease.
26 But there remained two [of the] men in the camp, the name of the one was Eldad, and the name of the other medad: and the spirit rested upon them; and they [were] of them that were written, but went not out to the tabernacle: and they prophesied in the camp. 27 And there ran a young man, and told Moses, and said, Eldad and medad do prophesy in the camp. 28 And Joshua the son of Nun, the servant of Moses, [one] of his young men, answered and said, My lord Moses, forbid them. 29 And Moses said unto him, Envy you for my sake? would God that all the LORD's people were prophets, [and] that the LORD would put his spirit upon them! 30 And Moses got him into the camp, he and the elders of Israel.

Note: Jesus said the same to his disciples, "whoever is not against us is for us". Let them continue.

Numbers Chapter 11

11:31-35 *Quail – Lust - Death*

(29) 31 And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits [high] upon the face of the earth. 32 And the people stood up all that day, and all [that] night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.
33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. 34 And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted. 35 [And] the people journeyed from Kibrothhattaavah to Hazeroth; and abode at Hazeroth.

Numbers Chapter 12:1-16

12:1-9 *Miriam and Aaron with Moses; Leprosy*

(30) 1 And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 2 And they said, Has the LORD indeed spoken only by Moses? has he not spoken also by us? And the LORD heard [it]. **3 (Now the man Moses was very meek, above all the men which [were] upon the face of the earth.)** 4 And the LORD spoke suddenly to Moses, and to Aaron, and to Miriam, Come out ye three to the tabernacle of the assembly. And they three came out. 5 And the LORD came down in the pillar of the cloud, and stood [in] the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And he said, Hear now my words: If there be a prophet among you, [I] the LORD will make myself known to him in a vision, [and] will speak to him in a dream. 7 My servant Moses is not so, who is faithful in all my house. 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? 9 And the anger of the LORD was kindled against them; and he departed.

12:10-15 *God Gives Miriam Leprosy, She is Sent Outside the Camp*

(31) 10 And the cloud departed from off the tabernacle; and, behold, Miriam [became] leprous, [white] as snow: and Aaron looked upon Miriam, and, behold, [she was] leprous. 11 And Aaron said to Moses, Alas, my lord, I beseech you, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. 12 Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb. 13 And Moses cried to the LORD, saying, Heal her now, O God, I beseech you. 14 And the LORD said to Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in [again]. 15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in [again].
16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Numbers Chapter 13

13:1-33 *Moses Sends 12 Spies into Canaan (the Promise Land)*

(32) [1] And the LORD spoke to Moses, saying, [2] Send you men, that they may search the land of Canaan, which I give to the children of Israel: of every tribe of their fathers shall ye send a man, everyone a ruler among them. [3] And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men [were] heads of the children of Israel. [4] And these [were] their names: of the tribe of Reuben, Shammua the son of Zaccur. [5] Of the tribe of Simeon, Shaphat the son of Hori. [6] Of the tribe of Judah, Caleb the son of Jephunneh. [7] Of the tribe of Issachar, Igal the son of Joseph. [8] Of the tribe of Ephraim, Oshea the son of Nun. [9] Of the tribe of Benjamin, Palti the son of Raphu. [10] Of the tribe of Zebulun, Gaddiel the son of Sodi. [11] Of the tribe of Joseph, [namely], of the tribe of Manasseh, Gaddi the son of Susi. [12] Of the tribe of Dan, Ammiel the son of Gemalli. [13] Of the tribe of Asher, Sethur the son of Michael. [14] Of the tribe of Naphtali, Nahbi the son of Vophsi. [15] Of the tribe of Gad, Geuel the son of Machi. [16] These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua. [17] And Moses sent them to spy out the land of Canaan, and said to them, Get you up this [way] southward, and go up into the mountain: [18] And see the land, what it is; and the people that dwells therein, whether they [be] strong or weak, few or many; [19] And what the land is that they dwell in, whether it [be] good or bad; and what cities [they be] that they dwell in, whether in tents, or in strong holds; [20] And what the land is, whether it [be] fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the fir stripe grapes.

Spies Return after 40 Days

(33) [21] So they went up, and searched the land from the wilderness of Zin to Rehob, as men come to Hamath. [22] And they ascended by the south, and came to Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, [were]. (Now Hebron was built seven years before Zoan in Egypt.) [23] And they came to the brook of Eshcol, and cut down from there a branch with one cluster of grapes, and they bare it between two upon a staff; and [they brought] of the pomegranates, and of the figs. [24] The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from there. [25] And they returned from searching of the land after forty days.

Spies Give a Negative Situational Awareness Report

(34) [26] And they went and came to Moses, and to Aaron, and to all the assembly of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them, and to all the assembly, and showed them the fruit of the land. [27] And they told him, and said, We came to the land where you sent us, and surely it flows with milk and honey; and this is the fruit of it. [28] Nevertheless the people [be] strong that dwell in the land, and the cities are walled, [and] very great: and moreover we saw the children of Anak there. [29] The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. [30] And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. [31] But the men that went up with him said, We are not able to go up against the people; for they are stronger than we. [32] And they brought up an evil report of the land which they had searched to the children of Israel, saying, The land, through which we have gone to search it, is a land that eats up the inhabitants thereof; and all the people that we saw in it are men of a great stature. [33] And there we saw the giants, the sons of Anak, [which come] of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Numbers Chapter 14

14:1-45 *Israel's Rebellion and Moses Intercession*

(35) 1 And all the assembly lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole assembly said to them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore has the LORD brought us to this land, to fall by the sword, that our wives and our children should be a prey? was it not better for us to return into Egypt? 4 And they said one to another, Let us make a captain, and let us return into Egypt. 5 Then Moses and Aaron fell on their faces before all the assembly of the assembly of the children of Israel. 6 And Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of them that searched the land, tore their clothes: 7 And they spoke to all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. 8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which flows with milk and honey. 9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the LORD is with us: fear them not. 10 But all the assembly bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the assembly before all the children of Israel. 11 And the LORD said to Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? 12 I will smite them with the pestilence, and disinherit them, and will make of you a greater nation and mightier than they. 13 And Moses said to the LORD, Then the Egyptians shall hear [it], (for you brought up this people in your might from among them;) 14 And they will tell [it] to the inhabitants of this land: [for] they have heard that you the LORD are among this people, that you the LORD are seen face to face, and [that] your cloud stands over them, and [that] you goes before them, by day time in a pillar of a cloud, and in a pillar of fire by night. 15 Now [if] you shall kill [all] this people as one man, then the nations which have heard the fame of you will speak, saying, 16 Because the LORD was not able to bring this people into the land which he swore to them, therefore he has slain them in the wilderness. 17 And now, I beseech you, let the power of my Lord be great, according as you have spoken, saying, 18 the LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing [the guilty], visiting the iniquity of the fathers upon the children to the third and fourth [generation]. 19 Pardon, I beseech you, the iniquity of this people according to the greatness of your mercy, and as you have forgiven this people, from Egypt even until now.

Judgment to Wander for 40 Years in Wilderness

(36) 20 And the LORD said, I have pardoned according to your word: 21 But [as] truly [as] I live, all the earth shall be filled with the glory of the LORD. 22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not listened to my voice; 23 Surely they shall not see the land which I swore to their fathers, neither shall any of them that provoked me see it: 24 But my servant Caleb, because he had another spirit with him, and has followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. 25 (Now the Amalekites and the Canaanites dwelt in the valley.) Tomorrow turn you, and get you into the wilderness by the way of the Red sea. 26 And the LORD spoke to Moses and to Aaron, saying, 27 How long [shall I bear with] this evil assembly, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. 28 Say to them, [As truly as] I live, says the LORD, as ye have spoken in my ears, so will I do to you: 29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30 Doubtless ye shall not come into the land, [concerning] which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But [as for] you, your carcasses, they shall fall in this wilderness. 33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be was in the wilderness. 34 After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise. 35 I the LORD have said, I will surely do it to all this evil assembly, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

Numbers Chapter 14

Israel's Repentance is Too Late and Die by a Plague

(37) 36 And the men, which Moses sent to search the land, who returned, and made all the assembly to murmur against him, by bringing up a slander upon the land, 37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD. 38 But Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of the men that went to search the land, lived [still]. 39 And Moses told these sayings to all the children of Israel: and the people mourned greatly. 40 And they rose up early in the morning, and got them up into the top of the mountain, saying, Look, we [be here], and will go up to the place which the LORD has promised: for we have sinned. 41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. 42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies. 43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you. 44 But they presumed to go up to the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. 45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, [even] to Hormah.

Numbers Chapter 15:1-41

Different Offerings for Israel and Strangers

(38) 1 And the LORD spoke to Moses, saying, 2 Speak to the children of Israel, and say to them, When ye be come into the land of your habitations, which I give to you, 3 And will make an offering by fire to the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet fragrance to the LORD, of the herd, or of the flock: 4 Then shall he that offers his offering to the LORD bring a grain offering of a tenth deal of flour mingled with the fourth [part] of a hin of oil. 5 And the fourth [part] of a hin of wine for a drink offering shall you prepare with the burnt offering or sacrifice, for one lamb. 6 Or for a ram, you shall prepare [for] a grain offering two tenth deals of flour mingled with the third [part] of a hin of oil. 7 And for a drink offering you shall offer the third [part] of a hin of wine, [for] a sweet fragrance to the LORD. 8 And when you prepare a bullock [for] a burnt offering, or [for] a sacrifice in performing a vow, or peace offerings to the LORD: 9 Then shall he bring with a bullock a grain offering of three tenth deals of flour mingled with half a hin of oil. 10 And you shall bring for a drink offering half a hin of wine, [for] an offering made by fire, of a sweet fragrance to the LORD. 11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. 12 According to the number that ye shall prepare, so shall ye do to everyone according to their number. 13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet fragrance to the LORD. 14 And if a stranger sojourn with you, or whoever [be] among you in your generations, and will offer an offering made by fire, of a sweet fragrance to the LORD; as ye do, so he shall do. 15 One ordinance [shall be both] for you of the assembly, and also for the stranger that sojourns [with you], an ordinance forever in your generations: as ye are, so shall the stranger be before the LORD. 16 One law and one manner shall be for you, and for the stranger that sojourns with you. 17 And the LORD spoke to Moses, saying, 18 Speak to the children of Israel, and say to them, When ye come into the land where I bring you, 19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up a heave offering to the LORD. 20 Ye shall offer up a cake of the first of your dough [for] a heave offering: as [ye do] the heave offering of the threshing floor, so shall ye heave it. 21 Of the first of your dough ye shall give to the LORD a heave offering in your generations.

The Sacrifice for the Sin of Ignorance

(39) 22 And if ye have erred, and not observed all these commandments, which the LORD has spoken to
Moses, 23 [Even] all that the LORD has commanded you by the hand of Moses, from the day that the
LORD commanded [Moses], and henceforward among your generations; 24 Then it shall be, if [anything]
be committed by ignorance without the knowledge of the assembly, that all the assembly shall offer one
young bullock for a burnt offering, for a sweet fragrance to the LORD, with his grain offering, and his drink
offering, according to the manner, and one kid of the goats for a sin offering. 25 And the priest shall make
an atonement for all the assembly of the children of Israel, and it shall be forgiven them; for it is
ignorance: and they shall bring their offering, a sacrifice made by fire to the LORD, and their sin offering
before the LORD, for their ignorance: 26 And it shall be forgiven all the assembly of the children of Israel,
and the stranger that sojourns among them; seeing all the people [were] in ignorance. 27 And if any soul
sin through ignorance, then he shall bring a she goat of the first year for a sin offering. 28 And the priest
shall make an atonement for the soul that sins ignorantly, when he sins by ignorance before the LORD, to
make an atonement for him; and it shall be forgiven him. 29 Ye shall have one law for him that sins
through ignorance, [both for] him that is born among the children of Israel, and for the stranger that
sojourns among them.

The Punishment of the Presumptuous Person

30 But the soul that does [anything] presumptuously, [whether he be] born in the land, or a stranger, the
same reproaches the LORD; and that soul shall be cut off from among his people. 31 Because he has
despised the word of the LORD, and has broken his commandment, that soul shall utterly be cut off; his
iniquity [shall be] upon him. 32 And while the children of Israel were in the wilderness, they found a man
that gathered sticks upon the sabbath day. 33 And they that found him gathering sticks brought him to
Moses and Aaron, and to all the assembly. 34 And they put him in ward, because it was not declared what
should be done to him. 35 And the LORD said to Moses, The man shall be surely put to death: all the
assembly shall stone him with stones outside the camp. 36 And all the assembly brought him outside the
camp, and stoned him with stones, and he died; as the LORD commanded Moses.

The Law of Wearing Fringes as a Remembrance

(40) 37 And the LORD spoke to Moses, saying, 38 Speak to the children of Israel, and bid them that they
make them fringes in the borders of their garments throughout their generations, and that they put upon
the fringe of the borders a rib band of blue: 39 And it shall be to you for a fringe, that ye may look upon
it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own
heart and your own eyes, after which ye use to go a whoring: 40 That ye may remember, and do all my
commandments, and be holy to your God. 41 I [am] the LORD your God, which brought you out of the
land of Egypt, to be your God: I [am] the LORD your God.

Numbers Chapter 16:1-50

The Rebellion of Korah, Dathan, and Abiram

(41) [1] Now Korah, the son of Izhar, the son of Kohas, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took [men]: [2] And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the assembly, men of renown: [3] And they gathered themselves together against Moses and against Aaron, and said to them, [Ye take] too much upon you, seeing all the assembly are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the assembly of the LORD? [4] And when Moses heard [it], he fell upon his face: [5] And he spoke to Korah and to all his company, saying, Even tomorrow the LORD will show who are his, and [who is] holy; and will cause [him] to come near to him: even [him] whom he has chosen will he cause to come near to him. [6] This do; Take you censers, Korah, and all his company; [7] And put fire therein, and put incense in them before the LORD tomorrow: and it shall be [that] the man whom the LORD does choose, he [shall be] holy: [ye take] too much upon you, ye sons of Levi. [8] And Moses said to Korah, Hear, I pray you, ye sons of Levi: [9] [Seems it but] a small thing to you, that the God of Israel has separated you from the assembly of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the assembly to minister to them? [10] And he has brought you near [to him], and all your brethren the sons of Levi with you: and seek ye the priesthood also? [11] For which cause [both] you and all your company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

Note: vs 3, 7 "Ye take too much upon yourselves"

(42) [12] And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: [13] [Is it] a small thing that you have brought us up out of a land that flows with milk and honey, to kill us in the wilderness, except you make yourself altogether a prince over us? [14] Moreover you have not brought us into a land that flows with milk and honey, or given us inheritance of fields and vineyards: will you put out the eyes of these men? we will not come up. [15] And Moses was very angry, and said to the LORD, Respect not you their offering: I have not taken one donkey from them, neither have I hurt one of them. [16] And Moses said to Korah, Be you and all your company before the LORD, you, and they, and Aaron, tomorrow: [17] And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; you also, and Aaron, each [of you] his censer. [18] And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the assembly with Moses and Aaron. [19] And Korah gathered all the assembly against them to the door of the tabernacle of the assembly: and the glory of the LORD appeared to all the assembly. [20] And the LORD spoke to Moses and to Aaron, saying, [21] Separate yourselves from among this assembly, that I may consume them in a moment. [22] And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and will you be angry with all the assembly?

Numbers Chapter 16

The Earth Swallows Korah and his familiy (Korah)

(43) [23] And the LORD spoke to Moses, saying, [24] Speak to the assembly, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. [25] And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. [26] And he spoke to the assembly, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. [27] So they got up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. [28] And Moses said, Hereby ye shall know that the LORD has sent me to do all these works; for [I have] not [done them] of my own mind. [29] If these men die the common death of all men, or if they be visited after the visitation of all men; [then] the LORD has not sent me. [30] But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that [appertain] to them, and they go down quick into Hell; then ye shall understand that these men have provoked the LORD. [31] And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: [32] And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [appertained] to Korah, and all [their] goods. [33] They, and all that [appertained] to them, went down alive into the Hell, and the earth closed upon them: and they perished from among the assembly. [34] And all Israel that [were] round about them fled at the cry of them: for they said, Lest the earth swallow us up [also].

250 Died, a memorial, and the Sons of Aaron

(44) [35] And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. [36] And the LORD spoke to Moses, saying, [37] Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter you the fire yonder; for they are hallowed. [38] The censers of these sinners against their own souls, let them make them broad plates [for] a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign to the children of Israel. [39] And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad [plates for] a covering of the altar: [40] [To be] a memorial to the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said unto him by the hand of Moses.

Israel Continues to Murmur – Plague and Intercession

(45) [41] But on the next day all the assembly of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. [42] And it came to pass, when the assembly was gathered against Moses and against Aaron, that they looked toward the tabernacle of the assembly: and, behold, the cloud covered it, and the glory of the LORD appeared. [43] And Moses and Aaron came before the tabernacle of the assembly. [44] And the LORD spoke to Moses, saying, [45] Get you up from among this assembly, that I may consume them as in a moment. And they fell upon their faces. [46] And Moses said to Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly to the assembly, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. [47] And Aaron took as Moses commanded, and ran into the midst of the assembly; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. [48] And he stood between the dead and the living; and the plague was stayed. [49] Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. [50] And Aaron returned to Moses to the door of the tabernacle of the assembly: and the plague was stayed.

Numbers Chapter 17:1-13

Outward Sign of Aaron's Rod Blossoming

(46) [1] And the LORD spoke to Moses, saying, [2] Speak to the children of Israel, and take of every one of them a rod according to the house of [their] fathers, of all their princes according to the house of their fathers twelve rods: write you every man's name upon his rod. [3] And you shall write Aaron's name upon the rod of Levi: for one rod [shall be] for the head of the house of their fathers. [4] And you shall lay them up in the tabernacle of the assembly before the testimony, where I will meet with you. [5] And it shall come to pass, [that] the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. [6] And Moses spoke to the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, [even] twelve rods: and the rod of Aaron was among their rods. [7] And Moses laid up the rods before the LORD in the tabernacle of witness.

(47) [8] And it came to pass, that on the next day Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. [9] And Moses brought out all the rods from before the LORD to all the children of Israel: and they looked, and took every man his rod. [10] And the LORD said to Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and you shall quite take away their murmurings from me, that they die not. [11] And Moses did [so]: as the LORD commanded him, so did he.
[12] And the children of Israel spoke to Moses, saying, Behold, we die, we perish, we all perish.
[13] Whoever comes anything near to the tabernacle of the LORD shall die: shall we be consumed with dying?

Numbers Chapter 18

18:1-32 ***Aaron's Descendants and Tribe of Levi Duties***

(48) [1] And the LORD said to Aaron, You and your sons and your father's house with you shall bear the iniquity of the sanctuary: and you and your sons with you shall bear the iniquity of your priesthood. [2] And your brethren also of the tribe of Levi, the tribe of your father, bring you with you, that they may be joined to you, and minister to you: but you and your sons with you [shall minister] before the tabernacle of witness. [3] And they shall keep your charge, and the charge of all the tabernacle: only they shall not come near the vessels of the sanctuary and the altar, that neither they, nor ye also, die. [4] And they shall be joined to you, and keep the charge of the tabernacle of the assembly, for all the service of the tabernacle: and a stranger shall not come near to you. [5] And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath anymore upon the children of Israel. [6] And I, behold, I have taken your brethren the Levites from among the children of Israel: to you [they are] given [as] a gift for the LORD, to do the service of the tabernacle of the assembly. [7] Therefore you and your sons with you shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office [to you] as a service of gift: and the stranger that comes near shall be put to death.

(49) [8] And the LORD spoke to Aaron, Behold, I also have given you the charge of my heave offerings of all the hallowed things of the children of Israel; to you I have given them by reason of the anointing, and to your sons, by an ordinance forever. [9] This shall be your of the most holy things, [reserved] from the fire: every oblation of theirs, every grain offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to me, [shall be] most holy for you and for your sons. [10] In the most holy [place] shall you eat it; every male shall eat it: it shall be holy to you. [11] And this is your's; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them to you, and to your sons and to your daughters with you, by a statute forever: everyone that is clean in your house shall eat of it. [12] All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer to the LORD, them I have given you. [13] [And] whatsoever is first ripe in the land, which they shall bring to the LORD, shall be yours; everyone that is clean in your house shall eat [of] it. [14] Everything devoted in Israel shall be yours. [15] Everything that opens the womb in all flesh, which they bring to the LORD, [whether it be] of men or beasts, shall be yours: nevertheless the firstborn of man you shall surely redeem, and the firstling of unclean beasts you shall redeem. [16] And those that are to be redeemed from a month old shall you redeem, according to your estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. [17] But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, you shall not redeem; they are holy: you shall sprinkle their blood upon the altar, and shall burn their fat [for] an offering made by fire, for a sweet fragrance to the LORD. [18] And the flesh of them shall be yours, as the wave breast and as the right shoulder are yours. [19] All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given you, and your sons and your daughters with you, by a statute forever: it is a covenant of salt forever before the LORD to you and to your seed with you. [20] And the LORD spoke to Aaron, You shall have no inheritance in their land, neither shall you have any part among them: I [am] your part and your inheritance among the children of Israel. [21] And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the assembly. [22] Neither must the children of Israel henceforth come near the tabernacle of the assembly, lest they bear sin, and die. [23] But the Levites shall do the service of the tabernacle of the assembly, and they shall bear their iniquity: [it shall be] a statute forever throughout your generations, that among the children of Israel they have no inheritance. [24] But the tithes of the children of Israel, which they offer [as] a heave offering to the LORD, I have given to the Levites to inherit: therefore I have said to them, Among the children of Israel they shall have no inheritance. [25] And the LORD spoke to Moses, saying, [26] Thus speak to the Levites, and say to them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the LORD, [even] a tenth [part] of the tithe. [27] And [this] your heave offering shall be reckoned to you, as though [it were]

the corn of the threshing floor, and as the fullness of the winepress. [28] Thus ye also shall offer a heave offering to the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest. [29] Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, [even] the hallowed part thereof out of it. [30] Therefore you shall say to them, When ye have heaved the best thereof from it, then it shall be counted to the Levites as the increase of the threshing floor, and as the increase of the winepress. [31] And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the assembly. [32] And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

Numbers Chapter 19

19:1-22 ***The Red Heifer Ashes for a Water of Separation / Purification***

(50) [1] And the LORD spoke to Moses and to Aaron, saying, [2] This is the ordinance of the law which the LORD has commanded, saying, Speak to the children of Israel, that they bring you a red heifer without spot, wherein is no blemish, [and] upon which never came yoke: [3] And ye shall give her to Eleazar the priest, that he may bring her forth outside the camp, and [one] shall slay her before his face: [4] And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the assembly seven times: [5] And [one] shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: [6] And the priest shall take cedar wood, and hyssop, and scarlet, and cast [it] into the midst of the burning of the heifer. [7] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening. [8] And he that burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. [9] And a man [that is] clean shall gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel for a water of separation: it is a purification for sin. [10] And he that gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening: and it shall be to the children of Israel, and to the stranger that sojourns among them, for a statute forever.

Cleansing for Touching Death (seven day period)

(51) [11] He that touches the dead body of any man shall be unclean seven days. [12] He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. [13] Whoever touches the dead body of any man that is dead, and purifies not himself, defiles the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. [14] This is the law, when a man dies in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. [15] And every open vessel, which has no covering bound upon it, is unclean. [16] And whoever touches one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. [17] And for an unclean [person] they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: [18] And a clean person shall take hyssop, and dip [it] in the water, and sprinkle [it] upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: [19] And the clean [person] shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. [20] But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the assembly, because he has defiled the sanctuary of the LORD: the water of separation has not been sprinkled upon him; he is unclean. [21] And it shall be a perpetual statute to them, that he that sprinkles the water of separation shall wash his clothes; and he that touches the water of separation shall be unclean until even. [22] And whatsoever the unclean [person] touches shall be unclean; and the soul that touches [it] shall be unclean until even.

Numbers Chapter 20

20:1-29 *People Murmur and Moses Strikes Rock Twice*

(52) [1] Then came the children of Israel, [even] the whole assembly, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. [2] And there was no water for the assembly: and they gathered themselves together against Moses and against Aaron. [3] And the people chode with Moses, and spoke, saying, Would God that we had died when our brethren died before the LORD! [4] And why have ye brought up the assembly of the LORD into this wilderness, that we and our cattle should die there? [5] And wherefore have ye made us to come up out of Egypt, to bring us in to this evil place? it i no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. [6] And Moses and Aaron went from the presence of the assembly to the door of the tabernacle of the assembly, and they fell upon their faces: and the glory of the LORD appeared to them. [7] And the LORD spoke to Moses, saying, [8] Take the rod, and gather the assembly together, you, and Aaron your brother, and speak ye to the rock before their eyes; and it shall give forth his water, and you shall bring forth to them water out of the rock: so you shall give the assembly and their beasts drink. [9] And Moses took the rod from before the LORD, as he commanded him. [10] And Moses and Aaron gathered the assembly together before the rock, and he said to them, Hear now, ye rebels; must we fetch you water out of this rock? [11] And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the assembly drank, and their beasts [also]. [12] And the LORD spoke to Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them. [13] This is the water of meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

Edomites Hinder Israel's Passage Through Edom (Obadiah the prophet)

(53) [14] And Moses sent messengers from Kadesh to the king of Edom, Thus says your brother Israel, You know all the travail that has befallen us: [15] How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: [16] And when we cried to the LORD, he heard our voice, and sent an angel, and has brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of your border: [17] Let us pass, I pray you, through your country: we will not pass through the fields, or through the vineyards, neither will we drink [of] the water of the wells: we will go by the king's [high] way, we will not turn to the right hand nor to the left, until we have passed your borders. [18] And Edom said unto him, You shall not pass by me, lest I come out against you with the sword. [19] And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of your water, then I will pay for it: I will only, without [doing] anything [else], go through on my feet. [20] And he said, You shall not go through. And Edom came out against him with much people, and with a strong hand. [21] Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

Aaron Gives His Role to Eleazar, Dies and 30 Days Mourning

(54) [22] And the children of Israel, [even] the whole assembly, journeyed from Kadesh, and came to mount Hor. [23] And the LORD spoke to Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, [24] Aaron shall be gathered to his people: for he shall not enter into the land which I have given to the children of Israel, because ye rebelled against my word at the water of meribah. [25] Take Aaron and Eleazar his son, and bring them up to mount Hor: [26] And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered [to his people], and shall die there. [27] And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the assembly. [28] And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. [29] And when all the assembly saw that Aaron was dead, they mourned for Aaron thirty days, [even] all the house of Israel.

Numbers Chapter 21:1-35 *Looking up to Serpent of Brass Stops Complainer's Death*

(55) [1] And [when] king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took [some] of them prisoners. [2] And Israel vowed a vow to the LORD, and said, If you will indeed deliver this people into my hand, then I will utterly destroy their cities. [3] And the LORD listened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah. [4] And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. [5] And the people spoke against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither [is there any] water; and our soul loathes this light bread. [6] And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. [7] Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against you; pray to the LORD, that he take away the serpents from us. And Moses prayed for the people. [8] And the LORD said to Moses, Make you a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looks upon it, shall live. [9] And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

21:10-19 *Israel Given Water & Victory Over Many Nations*

(56) [10] And the children of Israel set forward, and pitched in Oboth. [11] And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sun rising. [12] From there they removed, and pitched in the valley of Zared. [13] From there they removed, and pitched on the other side of Arnon, which is in the wilderness that comes out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. [14] Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon, [15] And at the stream of the brooks that goes down to the dwelling of Ar, and lies upon the border of Moab. [16] And from there [they went] to Beer: that is the well whereof the LORD spoke to Moses, Gather the people together, and I will give them water. [17] Then Israel sang this song, Spring up, O well; sing ye to it: [18] The princes digged the well, the nobles of the people digged it, by [the direction of] the lawgiver, with their staves. And from the wilderness [they went] to Mattanah: [19] And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: [20] And from Bamoth [in] the valley, that is in the country of Moab, to the top of Pisgah, which looks toward Jeshimon.

21:21-35 *The Amorite King Sihon is Overcome*

(57) [21] And Israel sent messengers to Sihon king of the Amorites, saying, [22] Let me pass through your land: we will not turn into the fields, or into the vineyards; we will not drink [of] the waters of the well: [but] we will go along by the king's [high] way, until we be past your borders. [23] And Sihon would not allow Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. [24] And Israel smote him with the edge of the sword, and possessed his land from Arnon to Jabbok, even to the children of Ammon: for the border of the children of Ammon was strong. [25] And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. [26] For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to Arnon. [27] Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: [28] For there is a fire gone out of Heshbon, a flame from the city of Sihon: it has consumed Ar of Moab, [and] the lords of the high places of Arnon. [29] Woe to you, Moab! you are undone, O people of Chemosh: he has given his sons that escaped, and his daughters, into captivity to Sihon king of the Amorites. [30] We have shot at them; Heshbon is perished even to Dibon, and we have laid them waste even to Nophah, which [reaches] to medeba. [31] Thus Israel dwelt in the land of the Amorites. [32] And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that [were] there. [33] And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. [34] And the LORD said to Moses, Fear him not: for I have delivered him into your hand, and all his people, and his land; and you shall do to him as you did to Sihon king of the Amorites, which dwelt at Heshbon. [35] So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

22:1-41 **Chapters 22-24, Balaam and Balak**

Balaam Refuses to See Balak (King of Moab's First message)

(58) [1] And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan [by] Jericho. [2] And Balak the son of Zippor saw all that Israel had done to the Amorites. [3] And Moab was sore afraid of the people, because they [were] many: and Moab was distressed because of the children of Israel. [4] And Moab said to the elders of Midian, Now shall this company lick up all [that are] round about us, as the ox licks up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. [5] He sent messengers therefore to Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: [6] Come now therefore, I pray you, curse me this people; for they are too mighty for me: peradventure I shall prevail, [that] we may smite them, and [that] I may drive them out of the land: for I know that he whom you bless is blessed, and he whom you curse is cursed. [7] And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came to Balaam, and spoke to him the words of Balak. [8] And he said to them, Lodge here this night, and I will bring you word again, as the LORD shall speak to me: and the princes of Moab abode with Balaam. [9] And God came to Balaam, and said, What men are these with you? [10] And Balaam said to God, Balak the son of Zippor, king of Moab, has sent to me, [saying], [11] Behold, there is a people come out of Egypt, which covers the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. [12] And God said to Balaam, You shall not go with them; you shall not curse the people: for they are blessed. [13] And Balaam rose up in the morning, and said to the princes of Balak, Get you into your land: for the LORD refuses to give me leave to go with you. [14] And the princes of Moab rose up, and they went to Balak, and said, Balaam refuses to come with us.

Balak Offers More Reward to Balaam

(59) [15] And Balak sent yet again princes, more, and more honorable than they. [16] And they came to Balaam, and said unto him, Thus says Balak the son of Zippor, Let nothing, I pray you, hinder you from coming to me: [17] For I will promote you to very great honor, and I will do whatsoever you say to me: come therefore, I pray you, curse me this people. [18] And Balaam answered and said to the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. [19] Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say to me more. [20] And God came to Balaam at night, and said unto him, If the men come to call you, rise up, [and] go with them; but yet the word which I shall say to you, that shall you do. [21] And Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab.

Balaam's Donkey Talks as he Goes to Visit Balak

(60) 22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an
adversary against him. Now he was riding upon his donkey, and his two servants [were] with him.
23 And the donkey saw the angel of the LORD standing in the way, and his sword drawn in his hand: and
the donkey turned aside out of the way, and went into the field: and Balaam smote the donkey, to turn
her into the way. 24 But the angel of the LORD stood in a path of the vineyards, a wall [being] on this
side, and a wall on that side. 25 And when the donkey saw the angel of the LORD, she thrust herself to
the wall, and crushed Balaam's foot against the wall: and he smote her again. 26 And the angel of the
LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to
the left. 27 And when the donkey saw the angel of the LORD, she fell down under Balaam: and Balaam's
anger was kindled, and he smote the donkey with a staff. 28 And the LORD opened the mouth of the
donkey, and she said to Balaam, What have I done to you, that you have smitten me these three times?
29 And Balaam said to the donkey, Because you have mocked me: I would there were a sword in my hand,
for now would I kill you. 30 And the donkey said to Balaam, [Am] not I your donkey, upon which you have
ridden ever since [I was] yours to this day? was I ever custom to do so to you? And he said, No.
31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and
his sword drawn in his hand: and he bowed down his head, and fell flat on his face. 32 And the angel of
the LORD said unto him, **Wherefore have you smitten your donkey these three times? behold, I
went out to withstand you, because [your] way is perverse before me: 33 And the donkey saw
me, and turned from me these three times: unless she had turned from me, surely now also I
had slain you, and saved her alive.** 34 And Balaam said to the angel of the LORD, I have sinned; for I
knew not that you stood in the way against me: now therefore, if it displease you, I will get me back
again. 35 And the angel of the LORD said to Balaam, **Go with the men: but only the word that I shall
speak to you, that you shall speak.** So Balaam went with the princes of Balak.

Balak Continues to Tempt Balaam

(61) 36 And when Balak heard that Balaam was come, he went out to meet him to a city of Moab, which is
in the border of Arnon, which is in the utmost coast. 37 And Balak said to Balaam, Did I not earnestly send
to you to call you? wherefore came you not to me? am I not able indeed to promote you to honor?
38 And Balaam said to Balak, Look, I am come to you: have I now any power at all to say anything? the
word that God puts in my mouth, that shall I speak. 39 And Balaam went with Balak, and they came to
Kirjathhuzoth. 40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that [were]
with him. 41 And it came to pass on the next day, that Balak took Balaam, and brought him up into the
high places of Baal, that there he might see the utmost [part] of the people.

Numbers Chapter 23

23:1-30 *Balaam Blesses God's People (7 altars – 1st time)*

(62) [1] And Balaam said to Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. [2] And Balak did as Balaam had spoken; and Balak and Balaam offered on [every] altar a bullock and a ram. [3] And Balaam said to Balak, Stand by your burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he shows me I will tell you. And he went to a high place. [4] And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon [every] altar a bullock and a ram. [5] And the LORD put a word in Balaam's mouth, and said, Return to Balak, and thus you shall speak. [6] And he returned to him, and, look, he stood by his burnt sacrifice, he, and all the princes of Moab. [7] And he took up his parable, and said, Balak the king of Moab has brought me from Aram, out of the mountains of the east, [saying], Come, curse me Jacob, and come, defy Israel. [8] How shall I curse, whom God has not cursed? or how shall I defy, [whom] the LORD has not defied? [9] For from the top of the rocks I see him, and from the hills I behold him: look, the people shall dwell alone, and shall not be reckoned among the nations. [10] Who can count the dust of Jacob, and the number of the fourth [part] of Israel? Let me die the death of the righteous, and let my last end be like his! [11] And Balak said to Balaam, What have you done to me? I took you to curse my enemies, and, behold, you have blessed them altogether. [12] And he answered and said, Must I not take heed to speak that which the LORD has put in my mouth?

Balaam Blesses God's People (7 altars – 2nd time)

(63) [13] And Balak said unto him, Come, I pray you, with me to another place, from whence you may see them: you shall see but the utmost part of them, and shall not see them all: and curse me them from there. [14] And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on [every] altar. [15] And he said to Balak, Stand here by your burnt offering, while I meet [the LORD] yonder. [16] And the LORD met Balaam, and put a word in his mouth, and said, Go again to Balak, and say thus. [17] And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What has the LORD spoken? [18] And he took up his parable, and said, Rise up, Balak, and hear; hearken to me, son of Zippor: [19] God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do [it]? or has he spoken, and shall he not make it good? [20] Behold, I have received [commandment] to bless: and he has blessed; and I cannot reverse it. [21] He has not beheld iniquity in Jacob, neither has he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. [22] God brought them out of Egypt; he has as it were the strength of an unicorn. [23] Surely there is no enchantment against Jacob, neither [is there] any divination against Israel: according to this time it shall be said of Jacob and of Israel, What has God worked! [24] Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat [of] the prey, and drink the blood of the slain. [25] And Balak said to Balaam, Neither curse them at all, nor bless them at all. [26] But Balaam answered and said to Balak, Told not I you, saying, All that the LORD speaks, that I must do?

Note: Unicorn is rhinoceros

Balaam Blesses God's People (7 altars – 3rd time)

[27] And Balak said to Balaam, Come, I pray you, I will bring you to another place; peradventure it will please God that you may curse me them from there. [28] And Balak brought Balaam to the top of Peor, that looks toward Jeshimon. [29] And Balaam said to Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. [30] And Balak did as Balaam had said, and offered a bullock and a ram on [every] altar.

Numbers Chapter 24

24:1-14 ***Balaam Prophesies Good to Israel***

(64) [1] And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. [2] And Balaam lifted up his eyes, and he saw Israel abiding [in his tents] according to their tribes; and the spirit of God came upon him. [3] And he took up his parable, and said, Balaam the son of Beor has said, and the man whose eyes are open has said: [4] He has said, which heard the words of God, which saw the vision of the Almighty, falling [into a trance], but having his eyes open: [5] How goodly are your tents, O Jacob, [and] your tabernacles, O Israel! [6] As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD has planted, [and] as cedar trees beside the waters. [7] He shall pour the water out of his buckets, and his seed [shall be] in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. [8] God brought him forth out of Egypt; he has as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. [9] He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesses you, and cursed is he that curses you.

Note: Unicorn is rhinoceros.

Balak Angrily Dismisses Balaam

[10] And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said to Balaam, I called you to curse my enemies, and, behold, you have altogether blessed them these three times. [11] Therefore now flee to your place: I thought to promote you to great honor; but, look, the LORD has kept you back from honor. [12] And Balaam said to Balak, Spoke I not also to your messengers which you sent to me, saying, [13] If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do [either] good or bad of my own mind; [but] what the LORD says, that will I speak? [14] And now, behold, I go to my people: come [therefore, and] I will advertise you what this people shall do to your people in the latter days.

24:15-25 ***The Prophecy of the Star and the messiah's Birth***

(65) [15] And he took up his parable, and said, Balaam the son of Beor has said, and the man whose eyes are open has said: [16] He has said, which heard the words of God, and knew the knowledge of the most High, [which] saw the vision of the Almighty, falling [into a trance], but having his eyes open: [17] I shall see him, but not now: I shall behold him, but not near**: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.** [18] **And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.** [19] **Out of Jacob shall come he that shall have dominion, and shall destroy him that remains of the city.** [20] And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end [shall be] that he perish forever. [21] And he looked on the Kenites, and took up his parable, and said, Strong is your dwelling place, and you put your nest in a rock. [22] Nevertheless the Kenite shall be was, until Asshur shall carry you away captive. [23] And he took up his parable, and said, Alas, who shall live when God does this! [24] And ships [shall come] from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever. [25] And Balaam rose up, and went and returned to his place: and Balak also went his way.

Numbers Chapter 25

25:1-18 ***The Result of Balaam's Counsel to Balak – The Israelites Commit Adultery at Shittim***

(66) [1] And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. [2] And they called the people to the sacrifices of their gods: and the people did eat, and bowed down to their gods. [3] And Israel joined himself to Baalpeor: and the anger of the LORD was kindled against Israel. [4] And the LORD said to Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. [5] And Moses said to the judges of Israel, Slay ye everyone his men that were joined to Baalpeor.

24K Died, Phinehas Exercises Judgment and Replaces Aaron as High Priest

(67) [6] And, behold, one of the children of Israel came and brought to his brethren a Midianitish woman in the sight of Moses, and in the sight of all the assembly of the children of Israel, who [were] weeping [before] the door of the tabernacle of the assembly. [7] And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw [it], he rose up from among the assembly, and took a spear in his hand; [8] And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. [9] And those that died in the plague were twenty and four thousand. [10] And the LORD spoke to Moses, saying, [11] Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. [12] Wherefore say, Behold, I give to him my covenant of peace: [13] And he shall have it, and his seed after him, [even] the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. [14] Now the name of the Israelite that was slain, [even] that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. [15] And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, [and] of a chief house in Midian.

The medianites Are to Be Killed

(68) [16] And the LORD spoke to Moses, saying, [17] Vex the Midianites, and smite them: [18] For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

Notes:

Jude 11. "the error of Balaam for reward". The context is 1 of 3 qualities of carnal believers.

2 Peter 2:15-17. money, sex, and pride are all 3 qualities of false teachers.

Revelation 2:14. 14 But I have a few things against you, because you have them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

Numbers 31:15-16. 15 Moses said to them, Have ye saved all the women alive? 16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the assembly of the LORD.

Numbers Chapter 26

26:1-65 *men Greater than 20 Years who go to War are Numbered (second census)*

(69) 1 And it came to pass after the plague, that the LORD spoke to Moses and to Eleazar the son of Aaron the priest, saying, 2 Take the sum of all the assembly of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. 3 And Moses and Eleazar the priest spoke with them in the plains of Moab by Jordan [near] Jericho, saying, 4 [Take the sum of the people], from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

(70) 5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, [of whom comes] the family of the Hanochites: of Pallu, the family of the Palluites: 6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. 7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. 8 And the sons of Pallu; Eliab. 9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This [is that] Dathan and Abiram, [which were] famous in the assembly, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: 10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. 11 Notwithstanding the children of Korah died not. 12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: 13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. 14 These are the families of the Simeonites, twenty and two thousand and two hundred. 15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: 16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites: 17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites. 18 These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred. 19 The sons of Judah [were] Er and Onan: and Er and Onan died in the land of Canaan. 20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites. 21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. 22 These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred. 23 [Of] the sons of Issachar after their families: [of] Tola, the family of the Tolaites: of Pua, the family of the Punites: 24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. 25 These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred. 26 [Of] the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. 27 These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred. 28 The sons of Joseph after their families [were] Manasseh and Ephraim. 29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead [come] the family of the Gileadites. 30 These are the sons of Gilead: [of] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: 31 And [of] Asriel, the family of the Asrielites: and [of] Shechem, the family of the Shechemites: 32 And [of] Shemida, the family of the Shemidaites: and [of] Hepher, the family of the Hepherites. 33 And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad [were] Mahlah, and Noah, Hoglah, Milcah, and Tirzah. 34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred. 35 These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. 36 And these are the sons of Shuthelah: of Eran, the family of the Eranites. 37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families. 38 The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: 39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. 40 And the sons of Bela were Ard and Naaman: [of Ard], the family of the Ardites: [and] of Naaman, the family of the Naamites. 41 These are

the sons of Benjamin after their families: and they that were numbered of them [were] forty and five thousand and six hundred. 42 These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families. 43 All the families of the Shuhamites, according to those that were numbered of them, [were] threescore and four thousand and four hundred. 44 [Of] the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. 45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. 46 And the name of the daughter of Asher was Sarah. 47 These are the families of the sons of Asher according to those that were numbered of them; [who were] fifty and three thousand and four hundred. 48 [Of] the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: 49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. 50 These are the families of Naphtali according to their families: and they that were numbered of them [were] forty and five thousand and four hundred. 51 These [were] the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

God's Rules for Dividing the Land Among the Tribes of Israel

(71) 52 And the LORD spoke to Moses, saying, 53 To these the land shall be divided for an inheritance according to the number of names. 54 To many you shall give the more inheritance, and to few you shall give the less inheritance: to everyone shall his inheritance be given according to those that were numbered of him. 55 notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. 56 According to the lot shall the possession thereof be divided between many and few. 57And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohas, the family of the Kohasites: of merari, the family of the merarites. 58 These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohas begat Amram. 59 And the name of Amram's wife was Jochebed, the daughter of Levi, whom [her mother] bare to Levi in Egypt: and she bare to Amram Aaron and Moses, and Miriam their sister. 60 And to Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. 61 And Nadab and Abihu died, when they offered strange fire before the LORD. 62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

Caleb and Joshua Live to See the Land

(72) 63 These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan [near] Jericho. 64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. 65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

27:1-23 *The Inheritance of the 5 Daughters of Zelophehad*

(73) [1] Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. [2] And they stood before Moses, and before Eleazar the priest, and before the princes and all the assembly, [by] the door of the tabernacle of the assembly, saying, [3] Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons. [4] Why should the name of our father be done away from among his family, because he has no son? Give to us [therefore] a possession among the brethren of our father. [5] And Moses brought their cause before the LORD. [6] And the LORD spoke to Moses, saying, [7] The daughters of Zelophehad speak right: you shall surely give them a possession of an inheritance among their father's brethren; and you shall cause the inheritance of their father to pass to them. [8] And you shall speak to the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass to his daughter. [9] And if he have no daughter, then ye shall give his inheritance to his brethren. [10] And if he have no brethren, then ye shall give his inheritance to his father's brethren. [11] And if his father have no brethren, then ye shall give his inheritance to his kinsman that is next to him of his family, and he shall possess it: and it shall be to the children of Israel a statute of judgment, as the LORD commanded Moses.

Moses' Death Foretold

(74) [12] And the LORD said to Moses, Get you up into this mount Abiram, and see the land which I have given to the children of Israel. [13] And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered. [14] For ye rebelled against my commandment in the desert of Zin, in the strife of the assembly, to sanctify me at the water before their eyes: that is the water of meribah in Kadesh in the wilderness of Zin.

Moses Lays Hands on Joshua, His Successor

(75) [15] And Moses spoke to the LORD, saying, [16] Let the LORD, the God of the spirits of all flesh, set a man over the assembly, [17] Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the assembly of the LORD be not as sheep which have no shepherd. [18] And the LORD said to Moses, Take you Joshua the son of Nun, a man in whom is the spirit, and lay your hand upon him; [19] And set him before Eleazar the priest, and before all the assembly; and give him a charge in their sight. [20] And you shall put [some] of your honor upon him, that all the assembly of the children of Israel may be obedient. [21] And he shall stand before Eleazar the priest, who shall ask [counsel] for him after the judgment of Urim before the LORD: at his word they will go out, and at his word they shall come in, [both] he, and all the children of Israel with him, even all the assembly. [22] And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the assembly: [23] And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

Numbers Chapter 28

28:1-31 *Burnt Offerings Morning and Evening for 6 Days*

(76) [1] And the LORD spoke to Moses, saying, [2] Command the children of Israel, and say to them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet fragrance to me, shall ye observe to offer to me in their due season. [3] And you shall say to them, This is the offering made by fire which ye shall offer to the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering. [4] The one lamb shall you offer in the morning, and the other lamb shall you offer at evening; [5] And a tenth [part] of an ephah of flour for a grain offering, mingled with the fourth [part] of a hin of beaten oil. [6] it is a continual burnt offering, which was ordained in mount Sinai for a sweet fragrance, a sacrifice made by fire to the LORD. [7] And the drink offering thereof [shall be] the fourth [part] of a hin for the one lamb: in the holy [place] shall you cause the strong wine to be poured to the LORD [for] a drink offering. [8] And the other lamb shall you offer at evening: as the grain offering of the morning, and as the drink offering thereof, you shall offer [it], a sacrifice made by fire, of a sweet fragrance to the LORD.

Burnt Offering on 7th Day & Beginning of Months

(77) [9] And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a grain offering, mingled with oil, and the drink offering thereof: [10] [This is] the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering. [11] And in the beginnings of your months ye shall offer a burnt offering to the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; [12] And three tenth deals of flour [for] a grain offering, mingled with oil, for one bullock; and two tenth deals of flour [for] a grain offering, mingled with oil, for one ram; [13] And a several tenth deal of flour mingled with oil [for] a grain offering to one lamb; [for] a burnt offering of a sweet fragrance, a sacrifice made by fire to the LORD. [14] And their drink offerings shall be half a hin of wine to a bullock, and the third [part] of a hin to a ram, and a fourth [part] of a hin to a lamb: this is the burnt offering of every month throughout the months of the year. [15] And one kid of the goats for a sin offering to the LORD shall be offered, beside the continual burnt offering, and his drink offering.

Observing Passover and Pentecost

(78) [16] And in the fourteenth day of the first month is the passover of the LORD. [17] And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. [18] In the first day [shall be] a holy convocation; ye shall do no manner of servile work [therein]: [19] But ye shall offer a sacrifice made by fire [for] a burnt offering to the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be to you without blemish: [20] And their grain offering [shall be of] flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; [21] A several tenth deal shall you offer for every lamb, throughout the seven lambs: [22] And one goat [for] a sin offering, to make an atonement for you. [23] Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. [24] After this manner ye shall offer daily, throughout the seven days, the grain of the sacrifice made by fire, of a sweet fragrance to the LORD: it shall be offered beside the continual burnt offering, and his drink offering. [25] And on the seventh day ye shall have a holy convocation; ye shall do no servile work. [26] Also in the day of the first fruits, when ye bring a new grain offering to the LORD, after your weeks [be out], ye shall have a holy convocation; ye shall do no servile work: [27] But ye shall offer the burnt offering for a sweet fragrance to the LORD; two young bullocks, one ram, seven lambs of the first year; [28] And their grain offering of flour mingled with oil, three tenth deals to one bullock, two tenth deals to one ram, [29] A several tenth deal to one lamb, throughout the seven lambs; [30] [And] one kid of the goats, to make an atonement for you. [31] Ye shall offer them beside the continual burnt offering, and his grain offering, (they shall be to you without blemish) and their drink offerings.

Numbers Chapter 29:1-40

Offerings at the Feast of Trumpets

(79) 1 And in the seventh month, on the first [day] of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets to you. 2 And ye shall offer a burnt offering for a sweet fragrance to the LORD; one young bullock, one ram, [and] seven lambs of the first year without blemish: 3 And their grain offering [shall be of] flour mingled with oil, three tenth deals for a bullock, [and] two tenth deals for a ram, 4 And one tenth deal for one lamb, throughout the seven lambs: 5 And one kid of the goats [for] a sin offering, to make an atonement for you: 6 Beside the burnt offering of the month, and his grain offering, and the daily burnt offering, and his grain offering, and their drink offerings, according to their manner, for a sweet fragrance, a sacrifice made by fire to the LORD. 7 And ye shall have on the tenth [day] of this seventh month a holy convocation; and ye shall afflict your souls: ye shall not do any work [therein]: 8 But ye shall offer a burnt offering to the LORD [for] a sweet fragrance; one young bullock, one ram, [and] seven lambs of the first year; they shall be to you without blemish: 9 And their grain offering [shall be of] flour mingled with oil, three tenth deals to a bullock, [and] two tenth deals to one ram, 10 A several tenth deal for one lamb, throughout the seven lambs: 11 One kid of the goats [for] a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the grain offering of it, and their drink offerings.

(80) 12 And on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast to the LORD seven days: 13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet fragrance to the LORD; thirteen young bullocks, two rams, [and] fourteen lambs of the first year; they shall be without blemish: 14 And their grain offering [shall be of] flour mingled with oil, three tenth deals to every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, 15 And a several tenth deal to each lamb of the fourteen lambs: 16 And one kid of the goats [for] a sin offering; beside the continual burnt offering, his grain offering, and his drink offering. 17 And on the second day [ye shall offer] twelve young bullocks, two rams, fourteen lambs of the first year without spot: 18 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: 19 And one kid of the goats [for] a sin offering; beside the continual burnt offering, and the grain offering thereof, and their drink offerings. 20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; 21 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: 22 And one goat [for] a sin offering; beside the continual burnt offering, and his grain offering, and his drink offering. 23 And on the fourth day ten bullocks, two rams, [and] fourteen lambs of the first year without blemish: 24 Their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: 25 And one kid of the goats [for] a sin offering; beside the continual burnt offering, his grain offering, and his drink offering. 26 And on the fifth day nine bullocks, two rams, [and] fourteen lambs of the first year without spot: 27 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: 28 And one goat [for] a sin offering; beside the continual burnt offering, and his grain offering, and his drink offering. 29 And on the sixth day eight bullocks, two rams, [and] fourteen lambs of the first year without blemish: 30 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: 31 And one goat [for] a sin offering; beside the continual burnt offering, his grain offering, and his drink offering. 32 And on the seventh day seven bullocks, two rams, [and] fourteen lambs of the first year without blemish: 33 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: 34 And one goat [for] a sin offering; beside the continual burnt offering, his grain offering, and his drink offering. 35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work [therein]: 36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet fragrance to the LORD: one bullock, one ram, seven lambs of the first year without blemish: 37 Their grain offering and

their drink offerings for the bullock, for the ram, and for the lambs, [shall be] according to their number, after the manner: [38] And one goat [for] a sin offering; beside the continual burnt offering, and his grain offering, and his drink offering. [39] These [things] ye shall do to the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your grain offerings, and for your drink offerings, and for your peace offerings. [40] And Moses told the children of Israel according to all that the LORD commanded Moses.

Numbers Chapter 30

30:1-16 *Vows are Not to Be Broken*

(81) [1] And Moses spoke to the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD has commanded. [2] If a man vow a vow to the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth.

The Exception of a Young Woman's Vow

[3] If a woman also vow a vow to the LORD, and bind herself by a bond, [being] in her father's house in her youth; [4] And her father hear her vow, and her bond wherewith she has bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she has bound her soul shall stand. [5] But if her father disallow her in the day that he hears; not any of her vows, or of her bonds wherewith she has bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. [6] And if she had at all a husband, when she vowed, or uttered anything out of her lips, wherewith she bound her soul; [7] And her husband heard [it,] and held his peace at her in the day that he heard [it]: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. [8] But if her husband disallowed her on the day that he heard [it]; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. [9] But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. [10] And if she vowed in her husband's house, or bound her soul by a bond with an oath; [11] And her husband heard [it], and held his peace at her, [and] disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. [12] But if her husband has utterly made them void on the day he heard [them; then] whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband has made them void; and the LORD shall forgive her. [13] Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. [14] But if her husband altogether hold his peace at her from day to day; then he establishes all her vows, or all her bonds, which are upon her: he confirms them, because he held his peace at her in the day that he heard them. [15] But if he shall any ways make them void after that he has heard them; then he shall bear her iniquity. [16] These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, [being yet] in her youth in her father's house.

Numbers Chapter 31

31:1-54 *Battle with the Midianites and Balaam Killed*

(82) [1] And the LORD spoke to Moses, saying, [2] Avenge the children of Israel of the Midianites: afterward shall you be gathered to your people. [3] And Moses spoke to the people, saying, Arm some of yourselves to the war, and let them go against the Midianites, and avenge the LORD of Midian. [4] Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. [5] So there were delivered out of the thousands of Israel, a thousand of [every] tribe, twelve thousand armed for war. [6] And Moses sent them to the war, a thousand of [every] tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

(83) [7] And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. [8] And they slew the kings of Midian, beside the rest of them that were slain; [namely], Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. [9] And the children of Israel took [all] the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. [10] And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. [11] And they took all the spoil, and all the prey, [both] of men and of beasts. [12] And they brought the captives, and the prey, and the spoil, to Moses, and Eleazar the priest, and to the assembly of the children of Israel, to the camp at the plains of Moab, which are by Jordan [near] Jericho.

Virgin Females Safe

(84) [13] And Moses, and Eleazar the priest, and all the princes of the assembly, went forth to meet them outside the camp. [14] And Moses was angry with the officers of the host, [with] the captains over thousands, and captains over hundreds, which came from the battle. [15] And Moses said to them, Have ye saved all the women alive? [16] Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the assembly of the LORD. [17] Now therefore kill every male among the little ones, and kill every woman that has known man by lying with him. [18] But all the women children, that have not known a man by lying with him, keep alive for yourselves. [19] And do ye abide outside the camp seven days: whoever has killed any person, and whoever has touched any slain, purify [both] yourselves and your captives on the third day, and on the seventh day. [20] And purify all [your] raiment, and all that is made of skins, and all work of goats' [hair], and all things made of wood. [21] And Eleazar the priest said to the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses; [22] Only the gold, and the silver, the brass, the iron, the tin, and the lead, [23] Everything that may abide the fire, ye shall make [it] go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abides not the fire ye shall make go through the water. [24] And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

Proportions for Dividing the Spoils (booty)

(85) [25] And the LORD spoke to Moses, saying, [26] Take the sum of the prey that was taken, [both] of man and of beast, you, and Eleazar the priest, and the chief fathers of the assembly: [27] And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the assembly: [28] And levy a tax to the LORD of the men of war which went out to battle: one soul of five hundred, [both] of the persons, and of the cattle, and of the donkeys, and of the sheep: [29] Take [it] of their half, and give it to Eleazar the priest, [for] a heave offering of the LORD. [30] And of the children of Israel's half, you shall take one portion of fifty, of the persons, of the cattle, of the donkeys, and of the flocks, of all manner of beasts, and give them to the Levites, which keep the charge of the tabernacle of the LORD. [31] And Moses and Eleazar the priest did as the LORD commanded Moses. [32] And the booty, [being] the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, [33] And threescore and twelve thousand cattle, [34] And threescore and one thousand donkeys, [35] And thirty and two thousand persons in all, of women that had not known man by lying with him. [36] And the half, [which was] the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: [37] And the LORD’s tax of the sheep was six hundred and threescore and fifteen. [38] And the cattle [were] thirty and six thousand; of which the LORD’s tax was threescore and twelve. [39] And the donkeys [were] thirty thousand and five hundred; of which the LORD’s tax was threescore and one. [40] And the persons [were] sixteen thousand; of which the LORD’s tax was thirty and two persons. [41] And Moses gave the tax, [which was] the LORD’s heave offering, to Eleazar the priest, as the LORD commanded Moses. [42] And of the children of Israel's half, which Moses divided from the men that warred, [43] (Now the half [that pertained to] the assembly was three hundred thousand and thirty thousand [and] seven thousand and five hundred sheep,

44 And 36,000 cattle, 45 And 30,500 donkeys. 46 And sixteen thousand persons. 47 Even of the children of Israel's half, Moses took one portion of fifty, [both] of man and of beast, and gave them to the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

The Voluntary Offering

(86) 48 And the officers which [were] over thousands of the host, the captains of thousands, and captains of hundreds, came near to Moses: 49 And they said to Moses, Your servants have taken the sum of the men of war which are under our charge, and there lacks not one man of us. 50 We have therefore brought an oblation for the LORD, what every man has gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. 51 And Moses and Eleazar the priest took the gold of them, [even] all worked jewels. 52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. 53 ([For] the men of war had taken spoil, every man for himself.) 54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the assembly, [for] a memorial for the children of Israel before the LORD.

Numbers Chapter 32:1-42

The Tribes of Reuben and Gad Request Land East of the Jordan

(87) 1 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; 2 The children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the assembly, saying, 3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, 4 [Even] the country which the LORD smote before the assembly of Israel, is a land for cattle, and your servants have cattle: 5 Wherefore, said they, if we have found grace in your sight, let this land be given to your servants for a possession, [and] bring us not over Jordan. 6 And Moses said to the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? 7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD has given them? 8 Thus did your fathers, when I sent them from Kadeshbarnea to see the land. 9 For when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. 10 And the LORD's anger was kindled the same time, and he swore, saying, 11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob; because they have not wholly followed me: 12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD. 13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. 14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. 15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

The Tribes Offer Conditions That Are Satisfactory to Moses

(88) 16 And they came near to him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: 17 But we ourselves will go ready armed before the children of Israel, until we have brought them to their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. 18 We will not return to our houses, until the children of Israel have inherited every man his inheritance. 19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward. 20 And Moses said to them, If ye will do this thing,

if ye will go armed before the LORD to war, [21] And will go all of you armed over Jordan before the LORD, until he has driven out his enemies from before him, [22] And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. [23] But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. [24] Build you cities for your little ones, and folds for your sheep; and do that which has proceeded out of your mouth. [25] And the children of Gad and the children of Reuben spoke to Moses, saying, Your servants will do as my lord commands. [26] Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: [27] But your servants will pass over, every man armed for war, before the LORD to battle, as my lord says.

(89) [28] So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: [29] And Moses said to them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: [30] But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. [31] And the children of Gad and the children of Reuben answered, saying, As the LORD has said to your servants, so will we do. [32] We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan [may be] ours. [33] And Moses gave to them, [even] to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, [even] the cities of the country round about. [34] And the children of Gad built Dibon, and Ataroth, and Aroer, [35] And Atroth, Shophan, and Jaazer, and Jogbehah, [36] And Bethnimrah, and Bethharan, fenced cities: and folds for sheep. [37] And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, [38] And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names to the cities which they built. [39] And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. [40] And Moses gave Gilead to Machir the son of Manasseh; and he dwelt therein. [41] And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair. [42] And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Numbers Chapter 33:1-56

Forty-Two Journeys of the Israelites

(90) [1] These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. [2] And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. [3] And they departed from Rameses in the first month, on the fifteenth day of the first month; on the next day after the passover the children of Israel went out with a high hand in the sight of all the Egyptians. [4] For the Egyptians buried all [their] firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments. [5] And the children of Israel removed from Rameses, and pitched in Succoth. [6] And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. [7] And they removed from Etham, and turned again to Pihahiroth, which is before Baalzephon: and they pitched before Migdol. [8] And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. [9] And they removed from Marah, and came to Elim: and in Elim [were] twelve fountains of water, and threescore and ten palm trees; and they pitched there. [10] And they removed from Elim, and encamped by the Red sea. [11] And they removed from the Red sea, and encamped in the wilderness of Sin. [12] And they took their journey out of the wilderness of Sin, and encamped in Dophkah. [13] And they departed from Dophkah, and encamped in Alush. [14] And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. [15] And they departed from Rephidim, and pitched in the wilderness of Sinai. [16] And they removed from the desert of Sinai, and pitched at Kibrothhattaavah. [17] And they departed from Kibrothhattaavah, and encamped at Hazeroth. [18] And they departed from Hazeroth, and pitched in Rithmah. [19] And they departed from Rithmah, and pitched at Rimmonparez. [20] And they

departed from Rimmonparez, and pitched in Libnah. [21] And they removed from Libnah, and pitched at Rissah. [22] And they journeyed from Rissah, and pitched in Kehelathah. [23] And they went from Kehelathah, and pitched in mount Shapher. [24] And they removed from mount Shapher, and encamped in Haradah. [25] And they removed from Haradah, and pitched in Makheloth. [26] And they removed from Makheloth, and encamped at Tahas. [27] And they departed from Tahas, and pitched at Tarah. [28] And they removed from Tarah, and pitched in Mithcah. [29] And they went from Mithcah, and pitched in Hashmonah. [30] And they departed from Hashmonah, and encamped at Moseroth. [31] And they departed from Moseroth, and pitched in Benejaakan. [32] And they removed from Benejaakan, and encamped at Horhagidgad. [33] And they went from Horhagidgad, and pitched in Jotbathah. [34] And they removed from Jotbathah, and encamped at Ebronah. [35] And they departed from Ebronah, and encamped at Eziongaber. [36] And they removed from Eziongaber, and pitched in the wilderness of Zin, which is Kadesh. [37] And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. [38] And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first [day] of the fifth month. [39] And Aaron was a hundred and twenty and three years old when he died in mount Hor. [40] And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. [41] And they departed from mount Hor, and pitched in Zalmonah. [42] And they departed from Zalmonah, and pitched in Punon. [43] And they departed from Punon, and pitched in Oboth. [44] And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab. [45] And they departed from Iim, and pitched in Dibongad. [46] And they removed from Dibongad, and encamped in Almondiblathaim. [47] And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo. [48] And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan [near] Jericho. [49] And they pitched by Jordan, from Bethjesimoth [even] to Abelshittim in the plains of Moab.

The Canaanites Are to Be Destroyed

(91) [50] And the LORD spoke to Moses in the plains of Moab by Jordan [near] Jericho, saying, [51] Speak to the children of Israel, and say to them, When ye are passed over Jordan into the land of Canaan; [52] Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: [53] And ye shall dispossess [the inhabitants] of the land, and dwell therein: for I have given you the land to possess it. [54] And ye shall divide the land by lot for an inheritance among your families: [and] to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's [inheritance] shall be in the place where his lot falls; according to the tribes of your fathers ye shall inherit. [55] But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them [shall be] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. [56] Moreover it shall come to pass, [that] I shall do to you, as I thought to do to them.

34:1-29 ***The Borders of the Land***

(92) 1 And the LORD spoke to Moses, saying, 2 Command the children of Israel, and say to them, When ye come into the land of Canaan; (this is the land that shall fall to you for an inheritance, [even] the land of Canaan with the coasts thereof:) 3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: 4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon: 5 And the border shall fetch a compass from Azmon to the river of Egypt, and the goings out of it shall be at the sea. 6 And [as for] the western border, ye shall even have the great sea for a border: this shall be your west border. 7 And this shall be your north border: from the great sea ye shall point out for you mount Hor: 8 From mount Hor ye shall point out [your border] to the entrance of Hamath; and the goings forth of the border shall be to Zedad: 9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border. 10 And ye shall point out your east border from Hazarenan to Shepham: 11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach to the side of the sea of Chinnereth eastward: 12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about. 13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give to the nine tribes, and to the half tribe: 14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received [their inheritance]; and half the tribe of Manasseh have received their inheritance: 15 The two tribes and the half tribe have received their inheritance on this side Jordan [near] Jericho eastward, toward the sunrising.

The Names of the men Who Will Divide the Land

(93) 16 And the LORD spoke to Moses, saying, 17 These are the names of the men which shall divide the land to you: Eleazar the priest, and Joshua the son of Nun. 18 And ye shall take one prince of every tribe, to divide the land by inheritance. 19 And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh. 20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud. 21 Of the tribe of Benjamin, Elidad the son of Chislon. 22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli. 23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. 24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. 25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. 26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. 27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. 28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. 29 These [are they] whom the LORD commanded to divide the inheritance to the children of Israel in the land of Canaan.

Numbers Chapter 35

35:1-34 ***Forty-Eight Levitical Cities***

(94) [1] And the LORD spoke to Moses in the plains of Moab by Jordan [near] Jericho, saying, [2] Command the children of Israel, that they give to the Levites of the inheritance of their possession cities to dwell in; and ye shall give [also] to the Levites suburbs for the cities round about them. [3] And the cities they will have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. [4] And the suburbs of the cities, which ye shall give to the Levites, [shall reach] from the wall of the city and outward a thousand cubits round about. [5] And ye shall measure from outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city [shall be] in the midst: this shall be to them the suburbs of the cities. [6] And among the cities which ye shall give to the Levites [there shall be] six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. [7] [So] all the cities which ye shall give to the Levites [shall be] forty and eight cities: them [shall ye give] with their suburbs. [8] And the cities which ye shall give [shall be] of the possession of the children of Israel: from [them that have] many ye shall give many; but from [them that have] few ye shall give few: everyone shall give of his cities to the Levites according to his inheritance which he inherits.

Law of Murder and Cities of Refuge

(95) [9] And the LORD spoke to Moses, saying, [10] Speak to the children of Israel, and say to them, When ye be come over Jordan into the land of Canaan; [11] Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which kills any person at unawares. [12] And they shall be to you cities for refuge from the avenger; that the manslayer die not, until he stand before the assembly in judgment. [13] And of these cities which ye shall give six cities shall ye have for refuge. [14] Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, [which] shall be cities of refuge. [15] These six cities shall be a refuge, [both] for the children of Israel, and for the stranger, and for the sojourner among them: that everyone that kills any person unawares may flee thither. [16] And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. [17] And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. [18] Or [if] he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. [19] The revenger of blood himself shall slay the murderer: when he meets him, he shall slay him. [20] But if he thrust him of hatred, or hurl at him by laying of wait, that he die; [21] Or in enmity smite him with his hand, that he die: he that smote [him] shall surely be put to death; [for] he is a murderer: the revenger of blood shall slay the murderer, when he meets him. [22] But if he thrust him suddenly without enmity, or have cast upon him anything without laying of wait, [23] Or with any stone, wherewith a man may die, seeing [him] not, and cast [it] upon him, that he die, and was not his enemy, neither sought his harm: [24] Then the assembly shall judge between the slayer and the revenger of blood according to these judgments: [25] And the assembly shall deliver the slayer out of the hand of the revenger of blood, and the assembly shall restore him to the city of his refuge, where he was fled: and he shall abide in it to the death of the high priest, which was anointed with the holy oil. [26] But if the slayer shall at any time come outside the border of the city of his refuge, where he was fled; [27] And the revenger of blood find him outside the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: [28] Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. [29] So these [things] shall be for a statute of judgment to you throughout your generations in all your dwellings. [30] Whoso kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person [to cause him] to die. [31] Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. [32] And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. [33] So ye shall not pollute the land wherein ye are: for blood it defiles the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. [34] Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

Numbers Chapter 36

36:1-13 *Expressions of Concerns about Daughters Receiving Lands of Inheritance*

(96) [1] And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses, and before the princes, the chief fathers of the children of Israel: [2] And they said, the LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters. [3] And if they be married to any of the sons of the [other] tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance. [4] And when the jubilee of the children of Israel shall be, then shall their inheritance be put to the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

Concern is Answered by Requiring That Daughters Marry in Their Own Tribes

(97) [5] And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph has said well. [6] This is the thing which the LORD does command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father they will marry. [7] So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. [8] And every daughter, that possesses an inheritance in any tribe of the children of Israel, shall be wife to one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. [9] Neither shall the inheritance remove from [one] tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. [10] Even as the LORD commanded Moses, so did the daughters of Zelophehad: [11] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married to their father's brothers' sons: [12] [And] they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. [13] These are the commandments and the judgments, which the LORD commanded by the hand of Moses to the children of Israel in the plains of Moab by Jordan [near] Jericho.

Deuteronomy (34-94, 2.5 hr) 2019 ("these are the words", *elleh haddebarim*)

Bible TOC **Next / Previous Book** **Q&A**

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26

Blessing & cursing / Moses last acts: 27 28 29 30 31 32 33 34

12 Ways I love God, by obedience to his law

Purpose: Moses last messages to a new Israel and turnover to Joshua, before they enter the promise land. Deuteronomy = repetetion of the law.
Key passage: you know that man does not live by bread only, but by every [word] that proceeds out of the mouth of the LORD does man live. Deuteronomy 8:3, Matthew 4:4
Key word: love - 16 0f 23x in Torah. 13 of 16 from man to God, by obedience to His written word.
Background: These are the words of Moses to Israel given in three messages during the last weeks or days of Moses' life. Stress is on the parent's role and responsibility of instructing the children in righteousness. Written in the ancient treatise format during the last days or weeks of Moses life, like John 13-17. It is a book of a love relationship in a series of three messages for us to learn (Romans 15:4).

God loves me and I love God as I: Scripture

Preamble 1:1-5 (sovereign's introduction)

I. Historical Prologue **1:6-4:40 (Moses 1st msg, 1-4)**

1) do not respect persons in judgment; and I **hear** the small as well as the great; I am not afraid of the face of man; for judgment is God's: and the cause that is too hard for me, I bring to God 1:16-17
2) do not add to the word, neither diminish [anything] from it, that I may keep the commandments as the LORD my God commands me. 4:2
3) obey His commands in the ten commandments 4:13

II. General Expectations (10 Commandments & 1 God) **5:1-11:49 (Moses 2nd message, 5-26)**

4) diligently keep the commandments of the LORD and do right and good in his sight 6:4-5, 17
5) love my God, and keep his charge, statutes, judgments and commandments - always 11:1
6) set before me this day a blessing and a curse; A blessing, if I obey and a curse, if I obey not 11:26-28

Specific Expectations (based on the 10 Commandments) **12:1-26:19**

7) am greatly blessed while I carefully listen to, and do all his commandments (John 13:17) 15:4-5
8) write a copy of this law and read it every day of my life: that I may learn to fear the LORD and keep all thee words and do them: That my heart be not lifted up above my brethren, nor turn to the left or right. 17:18-20

III. Blessing or Curses (covenant honored or dishonored) **27:1-28:68 (Moses 3rd message, 27-34)**

9) know secrets belong to God: but revealed to me forever, that I may obey all the law 29:29
10) let God circumcise my heart, and the heart of my seed, to love God with all my heart, and soul. 30:6
11) know the word is very near to me, in my mouth, and in my heart, that I may do it. I will love my God, to walk in his ways, and to keep his commandments 30:14-16

Witnesses (Moses last acts) **31:1-34:12**

12) am happy and saved by the LORD, who is the shield of my help, and the sword of my excellency! 3:29

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Deuteronomy 3:23-29	Supplication	Stop Judgment		Intercession	Moses-God / Aaron
Deuteronomy 9:20	Supplication	Stop Judgment		Intercession	Moses-God / Aaron

1:1-5 ***Sovereign Introduction***

(1) [1] These [be] the words which Moses spoke to all Israel on this side Jordan in the wilderness, in the plain over against the Red [sea], between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. [2] ([There are] eleven days' [journey] from Horeb by the way of mount Seir to Kadeshbarnea.) [3] And it came to pass in the fortieth year, in the eleventh month, on the first [day] of the month, [that] Moses spoke to the children of Israel, according to all that the LORD had given him in commandment to them; [4] After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: [5] On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

1:6-4:40 ***Moses' message (1st of 3) Historical Perspective***

[6] the LORD our God spoke to us in Horeb, saying, Ye have dwelt long enough in this mount: [7] Turn you, and take your journey, and go to the mount of the Amorites, and to all [the places] near thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and to Lebanon, to the great river, the river Euphrates. [8] Behold, I have set the land before you: go in and possess the land which the LORD swore to your fathers, Abraham, Isaac, and Jacob, to give to them and to their seed after them.

Note: This section is comparable to being blessed in Christ as declared in Ephesians 1.

1:9-18 ***Leadership Distributed***

(2) [9] And I spoke to you at that time, saying, I am not able to bear you myself alone: [10] the LORD your God has multiplied you, and, behold, ye are this day as the stars of heaven for multitude. [11] (the LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he has promised you!) [12] How can I myself alone bear your encumbrance, and your burden, and your strife? [13] Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. [14] And ye answered me, and said, The thing which you have spoken is good [for us] to do. [15] So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. [16] And I charged your judges at that time, saying, Hear [the causes] between your brethren, and judge righteously between [every] man and his brother, and the stranger [that is] with him. [17] Ye shall not respect persons in judgment; [but] ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring [it] to me, and I will hear it. [18] And I commanded you at that time all the things which ye should do.

1:19-46 ***History from Kadesh Barnea Recapped***

(3) [19] And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea. [20] And I said to you, Ye are come to the mountain of the Amorites, which the LORD our God does give to us. [21] Behold, the LORD your God has set the land before you: go up [and] possess [it], as the LORD God of your fathers has said to you; fear not, neither be discouraged. [22] And ye came near to me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. [23] And the saying pleased me well: and I took twelve men of you, one of a tribe: [24] And they turned and went up into the mountain, and came to the valley of Eshcol, and searched it out. [25] And they took of the fruit of the land in their hands, and brought [it] down to us, and brought us word again, and said, it is a good land which the LORD our God does give us. [26] Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: [27] And ye murmured in your tents, and said, Because the LORD hated us, he has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. [28] Where shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

[29] Then I said to you, Dread not, neither be afraid of them. [30] the LORD your God which goes before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; [31] And in the wilderness, where you have seen how that the LORD your God bare you, as a man does bear his son, in all the way that ye went, until ye came into this place. [32] Yet in this thing ye did not believe the LORD your God, [33] Who went in the way before you, to search you out a place to pitch your tents [in], in fire by night, to show you by what way ye should go, and in a cloud by day. [34] And the LORD heard the voice of your words, and was angry, and swore, saying, [35] Surely there shall not one of these men of this evil generation see that good land, which I swore to give to your fathers, [36] Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he has trodden upon, and to his children, because he has wholly followed the LORD. [37] Also the LORD was angry with me for your sakes, saying, You also shall not go in thither. [38] [But] Joshua the son of Nun, which stands before you, he shall go in thither: encourage him: for he shall cause Israel to inherit it. [39] Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and to them will I give it, and they shall possess it. [40] But [as for] you, turn you, and take your journey into the wilderness by the way of the Red sea. [41] Then ye answered and said to me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. [42] And the LORD said to me, Say to them, Go not up, neither fight; for I [am] not among you; lest ye be smitten before your enemies. [43] So I spoke to you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill. [44] And the Amorite s, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, [even] to Hormah. [45] And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear to you. [46] So ye abode in Kadesh many days, according to the days that ye abode [there].

Deuteronomy Chapter 2:1-37

Time to Go North – Wilderness Wanderings

(4) [1] Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spoke to me: and we compassed mount Seir many days. [2] And the LORD spoke to me, saying, [3] **Ye have compassed this mountain long enough:** turn you northward. [4] And command the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed to yourselves therefore: [5] **meddle not with them**; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir to Esau [for] a possession. [6] Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. [7] For the LORD your God has blessed you in all the works of your hand: he knows your walking through this great wilderness: these forty years the LORD your God [has been] with you; you have lacked nothing.

(5) [8] And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab. [9] And the LORD said to me, Distress not the Moabites, neither contend with them in battle: for I will not give you of their land [for] a possession; because I have given Ar to the children of Lot [for] a possession. [10] The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; [11] Which also were accounted giants, as the Anakims; but the Moabites call them Emims. [12] The Horims also dwelt in Seir before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did to the land of his possession, which the LORD gave to them. [13] Now rise up, [said I], and get you over the brook Zered. And we went over the brook Zered. [14] And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were was out from among the host, as the LORD swore to them. [15] For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed. [16] So it came to pass, when all the men of war were consumed and dead from among the people, [17] That the LORD spoke to me, saying, [18] You are to pass over through Ar, the coast of Moab, this day: [19] And [when] you comes near over against the children of Ammon, distress them not, nor meddle with them: for I will not give you of the land of the children of Ammon [any] possession; because I have given it to the children of Lot [for] a possession. [20] (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; [21] A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: [22] As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even to this day: [23] And the Avims which dwelt in Hazerim, [even] to Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

(6) [24] Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into your hand **Sihon the Amorite,** king of Heshbon, and his land: begin to possess [it], and contend with him in battle. [25] This day will I begin to put the dread of you and the fear of you upon the nations [that are] under the whole heaven, who shall hear report of you, and shall tremble, and be in anguish because of you. [26] And I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, [27] Let me pass through your land: I will go along by the high way, I will neither turn to the right hand nor to the left. [28] You shall sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; [29] (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did to me;) until I shall pass over Jordan into the land which the LORD our God gives us. [30] But **Sihon king of Heshbon** would not let us pass by him: for the LORD your God hardened his spirit, and made his heart obstinate, that he might deliver him into your hand, as [appears]

this day. [31] And the LORD said to me, Behold, I have begun to give Sihon and his land before you: begin to possess, that you may inherit his land. [32] Then Sihon came out against us, he and all his people, to fight at Jahaz. [33] And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. [34] And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: [35] Only the cattle we took for a prey to ourselves, and the spoil of the cities which we took. [36] From Aroer, which is by the brink of the river of Arnon, and [from] the city that is by the river, even to Gilead, there was not one city too strong for us: the LORD our God delivered all to us: [37] Only to the land of the children of Ammon you came not, [nor] to any place of the river Jabbok, nor to the cities in the mountains, nor to whatsoever the LORD our God forbad us.

Deuteronomy Chapter 3:1-29

3:1-11 ***Victory over Og, King of Bashan***

(7) [1] Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. [2] And the LORD said to me, Fear him not: for I will deliver him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, which dwelt at Heshbon. [3] So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. [4] And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. [5] All these cities [were] fenced with high walls, gates, and bars; beside unwalled towns a great many. [6] And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. [7] But all the cattle, and the spoil of the cities, we took for a prey to ourselves. [8] And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon to mount Hermon; [9] ([Which] Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) [10] All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan. [11] For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? [a] nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

[a] King Og in Bashan was a giant whose bed was 9 cubits long. 1 cubit = 16-18 inches.

1:12-20 ***Moses Divides the Land to the Tribes on the East Bank of Jordan***

(8) [12] And this land, [which] we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I to the Reubenites and to the Gadites. [13] And the rest of Gilead, and all Bashan, [being] the kingdom of Og, gave I to the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. [14] Jair the son of Manasseh took all the country of Argob to the coasts of Geshuri and Maachasi; and called them after his own name, Bashanhavothjair, to this day. [15] And I gave Gilead to Machir. [16] And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon half the valley, and the border even to the river Jabbok, [which is] the border of the children of Ammon; [17] The plain also, and Jordan, and the coast [thereof], from Chinnereth even to the sea of the plain, [even] the salt sea, under Ashdothpisgah eastward. [18] And I commanded you at that time, saying, the LORD your God has given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all [that are] meet for the war. [19] But your wives, and your little ones, and your cattle, ([for] I know that ye have much cattle,) shall abide in your cities which I have given you; [20] Until the LORD have given rest to your brethren, as well as to you, and [until] they also possess the land which the LORD your God has given them beyond Jordan: and [then] shall ye return every man to his possession, which I have given you.

3:21-29 *Joshua Rises as Moses Diminishes*

(9) 21 And I commanded Joshua at that time, saying, Your eyes have seen all that the LORD your God has
done to these two kings: so shall the LORD do to all the kingdoms where you pass. 22 Ye shall not fear
them: for the LORD your God he shall fight for you. 23 And I begged the LORD at that time, saying
24 O Lord GOD, you have begun to show your servant your greatness, and your mighty hand: for what
God [is there] in heaven or in earth, that can do according to your works, and according to your might?
25 I pray you, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and
Lebanon. 26 But the LORD was angry with me for your sakes, and would not hear me: and the LORD said
to me, Let it suffice you; speak no more to me of this matter. 27 Get you up into the top of Pisgah, and lift
up your eyes westward, and northward, and southward, and eastward, and behold [it] with your eyes: for
you shall not go over this Jordan. **28 But charge Joshua, and encourage him, and strengthen him:
for he shall go over before this people, and he shall cause them to inherit the land which you
shall see.** 29 So we abode in the valley over against Bethpeor.

Deuteronomy Chapter 4:1-49

4:1-40 ***The 10 Commandments and Covenant***

(10) [1] Now therefore hearken, O Israel, to the statutes and to the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers gives you. **[2] Ye shall not add to the word which I command you, neither shall ye diminish [anything] from it**, that ye may keep the commandments of the LORD your God which I command you. [3] Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD your God has destroyed them from among you. [4] But ye that did cleave to the LORD your God are alive every one of you this day. [5] Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land where ye go to possess it. [6] Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. [7] For what nation [is there so] great, who [has] God [so] near to them, as the LORD our God is in all [things that] we call upon him [for]? [8] And what nation [is there so] great, that has statutes and judgments [so] righteous as all this law, which I set before you this day? [9] Only take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them your sons, and your sons' sons; [10] [Specially] the day that you stood before the LORD your God in Horeb, when the LORD said to me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children. [11] And ye came near and stood under the mountain; and the mountain burned with fire to the midst of heaven, with darkness, clouds, and thick darkness. [12] And the LORD spoke to you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only [ye heard] a voice. [13] And he declared to you his covenant, which he commanded you to perform, [even] ten commandments; and he wrote them upon two tables of stone. [14] And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land where ye go over to possess it. [15] Take ye therefore good heed to yourselves; for ye saw no manner of similitude on the day [that] the LORD spoke to you in Horeb out of the midst of the fire: [16] Lest ye corrupt [yourselves], and make you a graven image, the similitude of any figure, the likeness of male or female, [17] The likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air, [18] The likeness of anything that creeps on the ground, the likeness of any fish that is in the waters beneath the earth: [19] And lest you lift up your eyes to heaven, and when you see the sun, and the moon, and the stars, [even] all the host of heaven, should be driven to worship them, and serve them, which the LORD your God has divided to all nations under the whole heaven. [20] But the LORD has taken you, and brought you forth out of the iron furnace, [even] out of Egypt, to be to him a people of inheritance, as [ye are] this day.

(11) [21] Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in to that good land, which the LORD your God gives you [for] an inheritance: [22] But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. [23] Take heed to yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, [or] the likeness of any [thing], which the LORD your God has forbidden you. **[24] For the LORD your God is a consuming fire, [even] a jealous God.**
[25] When you shall beget children, and children's children, and ye shall have remained long in the land, and shall corrupt [yourselves], and make a graven image, [or] the likeness of any [thing], and shall do evil in the sight of the LORD your God, to provoke him to anger: [26] I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong [your] days upon it, but shall utterly be destroyed. [27] And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, where the LORD shall lead you. [28] And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. [29] But if from there you shall seek the LORD your God, you shall find [him], if you seek him with all your heart and with all your soul. [30] When you are in tribulation, and all these things are come upon you, [even] in the latter days, if you turn to the LORD your God, and shall be obedient to his voice; [31] (For the LORD your God is a merciful God;) he will not forsake you, neither destroy you, nor forget the covenant of your fathers which he swore to them. [32] For ask now of the days that are past, which were before you, since the day that God created man upon the earth, and [ask] from the one side of heaven to the other, whether there has been [any such thing] as this great thing is, or has been heard like it? [33] Did [ever] people hear the voice of God speaking out of the midst of the fire, as you have heard, and live? [34] Or has God assayed to go [and] take him a nation from the midst of [another] nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? [35] To you it was showed, that you might know that the LORD he is God; there is none else beside him. [36] Out of heaven he made you to hear his voice, that he might instruct you: and upon earth he showed you his great fire; and you heard his words out of the midst of the fire. [37] And because he loved your fathers, therefore he chose their seed after them, and brought you out in his sight with his mighty power out of Egypt; [38] To drive out nations from before you greater and mightier than you are, to bring you in, to give you their land [for] an inheritance, as it is this day**. [39] Know therefore this day, and consider [it] in your heart, that the LORD He is God in heaven above, and upon the earth beneath: there is none else.** [40] You shall keep therefore his statutes, and his commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong [your] days upon the earth, which the LORD your God gives you, forever.

4:41-49 ***Moses Separates the 3 Cities of Refuge, West of the Jordan River***

(12) [41] Then Moses severed three cities on this side Jordan toward the sunrising; [42] That the slayer might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that fleeing to one of these cities he might live: [43] [Namely], Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites. [44] And this is the law which Moses set before the children of Israel: [45] These are the testimonies, and the statutes, and the judgments, which Moses spoke to the children of Israel, after they came forth out of Egypt, [46] On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:
[47] And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which [were] on this side Jordan toward the sunrising; [48] From Aroer, which is by the bank of the river Arnon, even to mount Sion, which is Hermon, [49] And all the plain on this side Jordan eastward, even to the sea of the plain, under the springs of Pisgah.

Deuteronomy Chapter 5:1-33

4:1-5 ***A Divine Pattern: Hear – Learn – Keep - Do***

(13) [1] And Moses called all Israel, and said to them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. [2] the LORD our God made a covenant with us in Horeb. [3] the LORD made not this covenant with our fathers, but with us, [even] us, who are all of us here alive this day. [4] the LORD talked with you face to face in the mount out of the midst of the fire, [5] (I stood between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

4:6-22 ***10 Commandments on 2 Stone Tablets***

(14) [6] I [am] the LORD your God, which brought you out of the land of Egypt, from the house of bondage. [7] You shall have no other gods before me. [8] You shall not make you [any] graven image, [or] any likeness [of anything] that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: [9] You shall not bow down yourself to them, nor serve them: for I the LORD your God [am] a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth [generation] of them that hate me, [10] And showing mercy to thousands of them that love me and keep my commandments. [11] You shall not take the name of the LORD your God in vain: for the LORD will not hold [him] guiltless that takes his name in vain. [12] Keep the sabbath day to sanctify it, as the LORD your God has commanded you. [13] Six days you shall labor, and do all your work: [14] But the seventh day is the sabbath of the LORD your God: [in it] you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger that is within your gates; that your manservant and your maidservant may rest as well as you. [15] And remember that you was a servant in the land of Egypt, and [that] the LORD your God brought you out there through a mighty hand and by a stretched out arm: therefore the LORD your God commanded you to keep the sabbath day. [16] Honor your father and your mother, as the LORD your God has commanded you; that your days may be prolonged, and that it may go well with you, in the land which the LORD your God gives you. [17] You shall not murder. [18] Neither shall you commit adultery. [19] Neither shall you steal. [20] Neither shall you bear false witness against your neighbor. [21] Neither shall you desire your neighbor's wife, neither shall you covet your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his donkey, or any [thing] that is your neighbor's.
[22] These words the LORD spoke to all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them to me.

4:23-33 ***A Divine Pattern: Israel Hears God – God Hears Israel***

(15) [23] And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near to me, [even] all the heads of your tribes, and your elders;
[24] And ye said, Behold, the LORD our God has showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God does talk with man, and he lives.
[25] Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God anymore, then we shall die. [26] For who [is there of] all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we [have], and lived? [27] Go near, and hear all that the LORD our God shall say: and speak you to us all that the LORD our God shall speak to you; and we will hear [it], and do [it]. [28] And the LORD heard the voice of your words, when ye spoke to me; and the LORD said to me, I have heard the voice of the words of this people, which they have spoken to you: they have well said all that they have spoken. [29] O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! [30] Go say to them, Get you into your tents again. [31] But as for you, stand here by me, and I will speak to you all the commandments, and the statutes, and the judgments, which you shall teach them,

that they may do them in the land which I give them to possess it. [32] Ye shall observe to do therefore as the LORD your God has commanded you: ye shall not turn aside to the right hand or to the left.
[33] Ye shall walk in all the ways which the LORD your God has commanded you, that ye may live, and [that it may be] well with you, and [that] ye may prolong [your] days in the land which ye shall possess.

Deuteronomy Chapter 6

6:1-25 ***Listen – Teach – Keep – Do; the Commandments***

(16) [1] Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to **teach** you, that ye might **do** them in the land where ye go to possess it: [2] That you might **fear** the LORD your God, to **keep** all his statutes and his commandments, which I command you, you, and your son, and your son's son, all the days of your life; and that your days may be prolonged.
[3] **Hear** therefore, O Israel, and **observe to do** [it]; that it may be well with you, and that ye may increase mightily, as the LORD God of your fathers has promised you, in the land that flows with milk and honey.

[4] Hear, O Israel: the LORD our God is one the LORD: [5] And you shall love the LORD your God with all your heart, and with all your soul, and with all your might.

[6] And these words, which I command you this day, shall be in your heart: [7] And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. [8] And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. [9] And you shall write them upon the posts of your house, and on your gates. [10] And it shall be, when the LORD your God shall have brought you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you great and goodly cities, which you build not, [11] And houses full of all good [things], which you filled not, and wells digged, which you digged not, vineyards and olive trees, which you planted not; when you shall have eaten and be full; [12] [Then] beware lest you forget the LORD, which brought you forth out of the land of Egypt, from the house of bondage. [13] You shall fear the LORD your God, and serve him, and shall swear by his name.
[14] Ye shall not go after other gods, of the gods of the people which are round about you; [15] (For the LORD your God is a jealous God among you) lest the anger of the LORD your God be kindled against you, and destroy you from off the face of the earth. [16] Ye shall not tempt the LORD your God, as ye tempted [him] in Massah.

(17) [17] Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he has commanded you. [18] And you shall do [that which is] right and good in the sight of the LORD: that it may be well with you, and that you may go in and possess the good land which the LORD swore to your fathers, [19] To cast out all your enemies from before you, as the LORD has spoken.
[20] [And] when your son asks you in time to come, saying, What [mean] the testimonies, and the statutes, and the judgments, which the LORD our God has commanded you? [21] Then you shall say to your son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: [22] And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: [23] And he brought us out from there, that he might bring us in, to give us the land which he swore to our fathers. [24] And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. [25] And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he has commanded us.

Deuteronomy Chapter 7:1-26

God Commands Israel to Destroy the Canaanites and Their Idols

(18) 1 When the LORD your God shall bring you into the land where you go to possess it, and has cast out many nations before you, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than you; 2 And when the LORD your God shall deliver them before you; you shall smite them, [and] utterly destroy them; you shall make no covenant with them, nor show mercy to them: 3 Neither shall you make marriages with them; your daughter you shall not give to his son, nor his daughter shall you take to your son. 4 For they will turn away your son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy you suddenly. 5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 6 For you are a holy people to the LORD your God: the LORD your God has chosen you to be a special people to himself, above all people that are upon the face of the earth. 7 the LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye [were] the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he swore to your fathers, has the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. 9 Know therefore that the LORD your God, he is God, the faithful God, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations; 10 And repays them that hate him to their face, to destroy them: he will not be slack to him that hates him, he will repay him to his face. 11 You shall therefore keep the commandments, and the statutes, and the judgments, which I command you this day, to do them.

(19) 12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD your God shall keep to you the covenant and the mercy which he swore to your fathers:
13 And he will love you, and bless you, and multiply you: he will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your cows, and the flocks of your sheep, in the land which he swore to your fathers to give you. 14 You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle. 15 And the LORD will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all them that hate you. 16 And you shall consume all the people which the LORD your God shall deliver you; your eye shall have no pity upon them: neither shall you serve their gods; for that [will be] a snare to you. 17 If you shall say in your heart, These nations are more than I; how can I dispossess them? 18 You shall not be afraid of them: [but] shall well remember what the LORD your God did to Pharaoh, and to all Egypt; 19 The great temptations which your eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD your God brought you out: so shall the LORD your God do to all the people of whom you are afraid. 20 Moreover the LORD your God will send the hornet among them, until they that are left, and hide themselves from you, be destroyed.
21 You shall not be afraid at them: for the LORD your God is among you, a mighty God and terrible.
22 And the LORD your God will put out those nations before you by little and little: you may not consume them at once, lest the beasts of the field increase upon you. 23 But the LORD your God shall deliver them to you, and shall destroy them with a mighty destruction, until they be destroyed. 24 And he shall deliver their kings into your hand, and you shall destroy their name from under heaven: there shall no man be able to stand before you, until you have destroyed them. 25 The graven images of their gods shall ye burn with fire: you shall not desire the silver or gold [that is] on them, nor take [it] to you, lest you be snared therein: for it is an abomination to the LORD your God. 26 Neither shall you bring an abomination into your house, lest you be a cursed thing like it: [but] you shall utterly detest it, and you shall utterly abhor it; for it is a cursed thing.

Deuteronomy Chapter 8

8:1-20 *Remember for Blessing and Forget for Curse*

(20) [1] All the commandments which I command you this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore to your fathers. [2] And you shall remember all the way which the LORD your God led you these forty years in the wilderness, to humble you, [and] to test you, to know what was in your heart, whether you would keep his commandments, or no. [3] And he humbled you, and permitted you to hunger, and fed you with manna, which you knew not, neither did your fathers know; that he might make you know that man does not live by bread only, but by every [word] that proceeds out of the mouth of the LORD does man live. [4] Your raiment waxed not old upon you, neither did your foot swell, these forty years. [5] You shall also consider in your heart, that, as a man chastens his son, [so] the LORD your God chastens you. [6] Therefore you shall keep the commandments of the LORD your God, to walk in his ways, and to fear him. [7] For the LORD your God brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;
[8] A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;
[9] A land wherein you shall eat bread without scarceness, you shall not lack any [thing] in it; a land whose stones are iron, and out of whose hills you may dig brass.

(21) [10] When you have eaten and are full, then you shall bless the LORD your God for the good land which he has given you. [11] Beware that you forget not the LORD your God, in not keeping his commandments, and his judgments, and his statutes, which I command you this day: [12] Lest [when] you have eaten and are full, and has built goodly houses, and dwelt [therein]; [13] And [when] your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; [14] Then your heart be lifted up, and you forget the LORD your God, which brought you forth out of the land of Egypt, from the house of bondage; [15] Who led you through that great and terrible wilderness, [wherein were] fiery serpents, and scorpions, and drought, where [there was] no water; who brought you forth water out of the rock of flint; [16] Who fed you in the wilderness with manna, which your fathers knew not, that he might humble you, and that he might prove you, to do you good at your latter end; [17] And you say in your heart, My power and the might of [my] hand has gotten me this wealth. [18] But you shall remember the LORD your God: for it is he that gives you power to get wealth, that he may establish his covenant which he swore to your fathers, as it is this day. [19] And it shall be, if you do at all forget the LORD your God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. [20] As the nations which the LORD destroys before your face, so shall ye perish; because ye would not be obedient to the voice of the LORD your God.

Deuteronomy Chapter 9:1-29

9:1-6 God Delivers for His Witness, nor our Righteousness

(22) [1] Hear, O Israel: You are to pass over Jordan this day, to go in to possess nations greater and mightier than yourself, cities great and fenced up to heaven, [2] A people great and tall, the children of the Anakims, whom you know, and [of whom] you have heard [say], Who can stand before the children of Anak! [3] Understand therefore this day, that the LORD your God is he which goes over before you; [as] a consuming fire he shall destroy them, and he shall bring them down before your face: so shall you drive them out, and destroy them quickly, as the LORD has said to you. [4] Speak not in your heart, after that the LORD your God has cast them out from before you, saying, For my righteousness the LORD has brought me in to possess this land: but for the wickedness of these nations the LORD does drive them out from before you. [5] Not for your righteousness, or for the uprightness of your heart, do you go to possess their land: but for the wickedness of these nations the LORD your God does drive them out from before you, and that he may perform the word which the LORD swore to your fathers, Abraham, Isaac, and Jacob. [6] Understand therefore, that the LORD your God gives you not this good land to possess it for your righteousness; for you are a stiff-necked people.

Deuteronomy Chapter 9

9:7-29 ***Remember Mount Sinai and the 10 Commandments***

(23) 7 Remember, [and] forget not, how you provoked the LORD your God to wrath in the wilderness: from the day that you did depart out of the land of Egypt, until ye came to this place, ye have been rebellious against the LORD. 8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. 9 When I was gone up into the mount to receive the tables of stone, [even] the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: 10 And the LORD delivered to me two tables of stone written with the finger of God; and on them [was written] according to all the words, which the LORD spoke with you in the mount out of the midst of the fire in the day of the assembly. 11 And it came to pass at the end of forty days and forty nights, [that] the LORD gave me the two tables of stone, [even] the tables of the covenant. 12 And the LORD said to me, Arise, get you down quickly from hence; for your people which you have brought forth out of Egypt have corrupted [themselves]; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. 13 Furthermore the LORD spoke to me, saying, I have seen this people, and, behold, it is a stiff-necked people: 14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of you a nation mightier and greater than they. 15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant [were] in my two hands. 16 And I looked, and, behold, ye had sinned against the LORD your God, [and] had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. 17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes. 18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. 19 For I was afraid of the anger and hot displeasure, wherewith the LORD was angry against you to destroy you. But the LORD listened to me at that time also. 20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. 21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, [and] ground [it] very small, [even] until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. 22 And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath. 23 Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor listened to his voice. 24 Ye have been rebellious against the LORD from the day that I knew you. 25 Thus I fell down before the LORD forty days and forty nights, as I fell down [at the first]; because the LORD had said he would destroy you.
26 I prayed therefore to the LORD, and said, O Lord GOD, destroy not your people and your inheritance, which you have redeemed through your greatness, which you have brought forth out of Egypt with a mighty hand. 27 Remember your servants, Abraham, Isaac, and Jacob; look not to the stubbornness of this people, nor to their wickedness, nor to their sin: 28 Lest the land whence you brought us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he has brought them out to slay them in the wilderness. 29 Yet they are your people and your inheritance, which you brought out by your mighty power and by your stretched out arm.

Deuteronomy Chapter 10

10:1-11 *Renewing the 10 Commandments (put in the Ark)*

(24) [1] At that time the LORD said to me, Hew you two tables of stone like to the first, and come up to me into the mount, and make you an ark of wood. [2] And I will write on the tables the words that were in the first tables which you brake, and you shall put them in the ark. [3] And I made an ark [of] shittim wood, and hewed two tables of stone like to the first, and went up into the mount, having the two tables in my hand. [4] And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spoke to you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them to me. [5] And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me. [6] The children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. [7] From there they journeyed to Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. [8] At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister to him, and to bless in his name, to this day. [9] Wherefore Levi has no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD your God promised him. [10] And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD listened to me at that time also, [and] the LORD would not destroy you. [11] And the LORD said unto me, Arise, take [your] journey before the people, that they may go in and possess the land, which I swore to their fathers to give to them.

10:12-22 ***A Divine Order and command to: Fear – Walk – Love – Serve God -*** *Keep*

(25) [12] And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, and to love him, and to serve the LORD your God with all your heart and with all your soul, [13] To keep the commandments of the LORD, and his statutes, which I command you this day for your good? [14] Behold, the heaven and the heaven of heavens is the LORD's your God, the earth [also], with all that therein is. [15] Only the LORD had a delight in your fathers to love them, and he chose their seed after them, [even] you above all people, as it is this day. [16] Circumcise therefore the foreskin of your heart, and be no more stiff-necked. [17] For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons, nor takes reward: [18] He does execute the judgment of the fatherless and widow, and loves the stranger, in giving him food and raiment. [19] Love ye therefore the stranger: for ye were strangers in the land of Egypt. [20] You shall fear the LORD your God; him shall you serve, and to him shall you cleave, and swear by his name. [21] He is your praise, and he is your God, that has done for you these great and terrible things, which your eyes have seen.
[22] Your fathers went down into Egypt with threescore and ten persons; and now the LORD your God has made you as the stars of heaven for multitude.

Deuteronomy Chapter 11:1-32 *Lessons from the Past (Egypt) for the Future (bless or curse)*

An Exhortation to Obey the Commandments

(26) [1] Therefore you shall love the LORD your God, and keep his charge, and his statutes, and his judgments, and his commandments, always. [2] And know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm, [3] And his miracles, and his acts, which he did in the midst of Egypt to Pharaoh the king of Egypt, and to all his land; [4] And what he did to the army of Egypt, to their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and [how] the LORD has destroyed them to this day; [5] And what he did to you in the wilderness, until ye came into this place; [6] And what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel: [7] But your eyes have seen all the great acts of the LORD which he did.

The Promise of God's Great Blessings

[8] Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, where ye go to possess it; [9] And that ye may prolong [your] days in the land, which the LORD swore to your fathers to give to them and to their seed, a land that flows with milk and honey. [10] For the land, where you goes in to possess it, is not as the land of Egypt, from whence ye came out, where you sowed your seed, and watered [it] with your foot, as a garden of herbs: [11] But the land, where ye go to possess it, is a land of hills and valleys, [and] drinks water of the rain of heaven: [12] A land which the LORD your God cares for: the eyes of the LORD your God are always upon it, from the beginning of the year even to the end of the year. [13] And it shall come to pass, if ye shall hearken diligently to my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, [14] That I will give [you] the rain of your land in his due season, the first rain and the latter rain, that you may gather in your corn, and your wine, and your oil. [15] And I will send grass in your fields for your cattle, that you may eat and be full. [16] Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; [17] And [then] the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and [lest] ye perish quickly from off the good land which the LORD gives you.

A Careful Study of God's Word is Required

(27) [18] Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. [19] And ye shall teach them your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up. [20] And you shall write them upon the door posts of your house, and upon your gates: [21] That your days may be multiplied, and the days of your children, in the land which the LORD swore to your fathers to give them, as the days of heaven upon the earth. [22] For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave to him; [23] Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. [24] Every place where on the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the uttermost sea shall your coast be. [25] There shall no man be able to stand before you: [for] the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he has said to you.

A Blessing and a Curse Are Set before the People

[26] Behold, I set before you this day a blessing and a curse; [27] A blessing, if ye obey the commandments of the LORD your God, which I command you this day: [28] And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. [29] And it shall come to pass, when the LORD your God has brought you in to the land where you goes to possess it, that you shall put the blessing upon mount Gerizim, and the curse upon mount Ebal. [30] [Are] they not on the other side Jordan, by the way where the sun goes down, in the land of the Canaanites, which dwell in the campaign over against Gilgal, beside the plains of Moreh? [31] For ye shall pass over Jordan to go in to possess the land which the LORD your God gives you, and ye shall possess it, and dwell therein. [32] And ye shall observe to do all the statutes and judgments which I set before you this day.

Deuteronomy Chapter 12:1-32

Ceremonial Laws and Changes in Canaan

(28) [1] These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of your fathers gives you to possess it, all the days that ye live upon the earth. [2] Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: [3] And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. [4] Ye shall not do so to the LORD your God. [5] But to the place which the LORD your God shall choose out of all your tribes to put his name there, [even] to his habitation shall ye seek, and thither you shall come: [6] And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: [7] And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand to, ye and your households, wherein the LORD your God has blessed you. [8] Ye shall not do after all [the things] that we do here this day, every man whatsoever is right in his own eyes. [9] For ye are not as yet come to the rest and to the inheritance, which the LORD your God gives you. [10] But [when] ye go over Jordan, and dwell in the land which the LORD your God gives you to inherit, and [when] he gives you rest from all your enemies round about, so that ye dwell in safety; [11] Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow to the LORD: [12] And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he has no part nor inheritance with you. [13] Take heed to yourself that you offer not your burnt offerings in every place that you see: [14] But in the place which the LORD shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you. [15] Notwithstanding you may kill and eat flesh in all your gates, whatsoever your soul lusts after, according to the blessing of the LORD your God which he has given you: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

Ceremonial Laws – Not to Add to or Diminish from

(29) [16] Only ye shall not eat the blood; ye shall pour it upon the earth as water. [17] You may not eat within your gates the tithe of your corn, or of your wine, or of your oil, or the firstlings of your herds or of your flock, nor any of your vows which you vow, nor your freewill offerings, or heave offering of your hand: [18] But you must eat them before the LORD your God in the place which the LORD your God shall choose, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates: and you shall rejoice before the LORD your God in all that you put your hands to. [19] Take heed to yourself that you forsake not the Levite as long as you live upon the earth. [20] When the LORD your God shall enlarge your border, as he has promised you, and you shall say, I will eat flesh, because your soul longs to eat flesh; you may eat flesh, whatsoever your soul lusts after. [21] If the place which the LORD your God has chosen to put his name there be too far from you, then you shall kill of your herd and of your flock, which the LORD has given you, as I have commanded you, and you shall eat in your gates whatsoever your soul lusts after. [22] Even as the roebuck and the hart is eaten, so you shall eat them: the unclean and the clean shall eat [of] them alike. [23] Only be sure that you eat not the blood: for the blood is the life; and you may not eat the life with the flesh. [24] You shall not eat it; you shall pour it upon the earth as water. [25] You shall not eat it; that it may go well with you, and with your children after you, when you shall do [that which is] right in the sight of the LORD. [26] Only your holy things which you have, and your vows, you shall take, and go to the place which the LORD shall choose: [27] And you shall offer your burnt offerings, the flesh and the blood, upon the altar of the LORD your God: and the blood of your sacrifices shall be poured out upon the altar of the LORD your God, and you shall eat the flesh. [28] Observe and hear all these words which I command you, that it may go well with you, and with your children after you forever, when you do [that which is] good and right in the sight of the LORD your God. [29] When the LORD your God shall cut off the nations from before you, where you go to possess them, and

you succeed them, and dwell in their land; [30] Take heed to yourself that you be not snared by following them, after that they be destroyed from before you; and that you enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. [31] You shall not do so to the LORD your God: for every abomination to the LORD, which he hates, have they done to their gods; for even their sons and their daughters they have burnt in the fire to their gods. [32] What thing soever I command you, observe to do it: you shall not add thereto, nor diminish from it.

Deuteronomy Chapter 13

Characteristics of Cults – False Prophets

13:1-5 ***Spiritual Experiences of Religious Leaders (miracles and signs)***

(30) [1] If there arise among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder, And the sign or the wonder come to pass, whereof he spoke to you, saying, Let us go after other gods, which you have not known, and let us serve them; [3] You shall not hearken to the words of that prophet, or that dreamer of dreams: for the LORD your God proves you, to know whether ye love the LORD your God with all your heart and with all your soul. [4] Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave to him. [5] And that prophet, or that dreamer of dreams, shall be put to death; because he has spoken to turn [you] away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust you out of the way which the LORD your God commanded you to walk in. So shall you put the evil away from the midst of you.

13:6-11 ***Personal Emotions with Family and Friends***

(31) [6] If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, which is as your own soul, entice you secretly, saying, Let us go and serve other gods, which you have not known, you, nor your fathers; [7] [Namely], of the gods of the people which are round about you, near to you, or far off from you, from the [one] end of the earth even to the [other] end of the earth; [8] You shall not consent to him, nor hearken to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him: [9] But you shall surely kill him; your hand shall be first upon him to put him to death, and afterwards the hand of all the people. [10] And you shall stone him with stones, that he die; because he has sought to thrust you away from the LORD your God, which brought you out of the land of Egypt, from the house of bondage. [11] And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

13:12-18 ***Cities and Government Controls (material)***

(32) [12] If you shall hear [say] in one of your cities, which the LORD your God has given you to dwell there, saying, [13] [Certain] men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; [14] Then shall you enquire, and make search, and ask diligently; and, behold, [if it be] truth, [and] the thing certain, [that] such abomination is worked among you; [15] You shall surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. [16] And you shall gather all the spoil of it into the midst of the street thereof, and shall burn with fire the city, and all the spoil thereof every whit, for the LORD your God: and it shall be a heap forever; it shall not be built again. [17] And there shall cleave nothing of the cursed thing to your hand: that the LORD may turn from the fierceness of his anger, and show you mercy, and have compassion upon you, and multiply you, as he has sworn to your fathers; [18] When you shall hearken to the voice of the LORD your God, to keep all his commandments which I command you this day, to do [that which is] right in the eyes of the LORD your God.

Deuteronomy Chapter 14

14:1-21 *Dietary Laws*

(33) 1 Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. 2 For you are a holy people to the LORD your God, and the LORD has chosen you to be a peculiar people to himself, above all the nations that are upon the earth. 3 You shall not eat any abominable thing. 4 These are the beasts which ye shall eat: the ox, the sheep, and the goat, 5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the mountain goat, and the unicorn, and the chamois. 6 And every beast that parts the hoof, and cleaves the cleft into two claws, [and] chews the cud among the beasts, that ye shall eat. 7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; [as] the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; [therefore] they are unclean to you. 8 And the swine, because it divides the hoof, yet chews not the cud, it is unclean to you: ye shall not eat of their flesh, nor touch their dead carcass. 9 These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: 10 And whatsoever has not fins and scales ye may not eat; it is unclean to you. 11 [Of] all clean birds ye shall eat. 12 But these [are they] of which ye shall not eat: the eagle, and the ossifrage, and the ospray, 13 And the glede, and the kite, and the vulture after his kind, 14 And every raven after his kind, 15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind, 16 The little owl, and the great owl, and the swan, 17 And the pelican, and the gier eagle, and the cormorant, 18 And the stork, and the heron after her kind, and the lapwing, and the bat. 19 And every creeping thing that flies is unclean to you: they shall not be eaten. 20 [But of] all clean fowls ye may eat. 21 Ye shall not eat [of] anything that dies of itself: you shall give it to the stranger that is in your gates, that he may eat it; or you may sell it to an alien: for you are a holy people to the LORD your God. You shall not boil a kid in his mother's milk.

Note: Unicorn is rhinoceros.

14:22-29 *Tithes (ceremonial laws)*

(34) 22 You shall truly tithe all the increase of your seed, that the field brings forth year by year. 23 And you shall eat before the LORD your God, in the place which he shall choose to place his name there, the tithe of your corn, of your wine, and of your oil, and the firstlings of your herds and of your flocks; that you may learn to fear the LORD your God always. 24 And if the way be too long for you, so that you are not able to carry it; [or] if the place be too far from you, which the LORD your God shall choose to set his name there, when the LORD your God has blessed you: 25 Then shall you turn [it] into money, and bind up the money in your hand, and shall go to the place which the LORD your God shall choose: 26 And you shall bestow that money for whatsoever your soul lusts after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever your soul desires: and you shall eat there before the LORD your God, and you shall rejoice, you, and your household, 27 And the Levite that is within your gates; you shall not forsake him; for he has no part nor inheritance with you. 28 At the end of three years you shall bring forth all the tithe of your increase the same year, and shall lay [it] up within your gates: 29 And the Levite, (because he has no part nor inheritance with you,) and the stranger, and the fatherless, and the widow, which are within your gates, shall come, and shall eat and be satisfied; that the LORD your God may bless you in all the work of your hand which you do.

Deuteronomy Chapter 15

Lending (1-11) and Canceling Debts Every Seven Years (12-18)

(35) [1] At the end of [every] seven years you shall make a release. [2] And this is the manner of the release: Every creditor that lends [anything] to his neighbor shall release [it]; he shall not exact [it] of his neighbor, or of his brother; because it is called the LORD's release. [3] Of a foreigner you may exact [it again]: but [that] which is yours with your brother your hand shall release; [4] Save when there shall be no poor among you; for the LORD shall greatly bless you in the land which the LORD your God gives you [for] an inheritance to possess it: [5] Only if you carefully hearken to the voice of the LORD your God, to observe to do all these commandments which I command you this day. [6] For the LORD your God blesses you, as he promised you: and you shall lend to many nations, but you shall not borrow; and you shall reign over many nations, but they shall not reign over you. [7] If there be among you a poor man of one of your brethren within any of your gates in your land which the LORD your God gives you, you shall not harden your heart, nor shut your hand from your poor brother: [8] But you shall open your hand wide to him, and shall surely lend him sufficient for his need, [in that] which he wants. [9] Beware that there be not a thought in your wicked heart, saying, The seventh year, the year of release, is at hand; and your eye be evil against your poor brother, and you give him nothing; and he cry to the LORD against you, and it be sin to you. [10] You shall surely give him, and your heart shall not be grieved when you give to him: because that for this thing the LORD your God shall bless you in all your works, and in all that you put your hand to. [11] For the poor shall never cease out of the land: therefore I command you, saying, You shall open your hand wide to your brother, to your poor, and to your needy, in your land.

Laws Regarding Hebrew Slaves

(36) [12] [And] if your brother, a Hebrew man, or a Hebrew woman, be sold to you, and serve you six years; then in the seventh year you shall let him go free from you. [13] And when you send him out free from you, you shall not let him go away empty: [14] You shall furnish him liberally out of your flock, and out of your floor, and out of your winepress: [of that] wherewith the LORD your God has blessed you, you shall give to him. [15] And you shall remember that you was a bondman in the land of Egypt, and the LORD your God redeemed you: therefore I command you this thing today. [16] And it shall be, if he say to you, I will not go away from you; because he loves you and your house, because he is well with you;
[17] Then you shall take an awl, and thrust [it] through his ear to the door, and he shall be your servant forever. And also to your maidservant you shall do likewise. [18] It shall not seem hard to you, when you send him away free from you; for he has been worth a double hired servant [to you], in serving you six years: and the LORD your God shall bless you in all that you do.

15:19-23 *Animal Sacrifices*

(37) [19] All the firstling males that come of your herd and of your flock you shall sanctify to the LORD your God: you shall do no work with the firstling of your bullock, nor shear the firstling of your sheep.
[20] You shall eat [it] before the LORD your God year by year in the place which the LORD shall choose, you and your household. [21] And if there be [any] blemish therein, [as if it be] lame, or blind, [or have] any ill blemish, you shall not sacrifice it to the LORD your God. [22] You shall eat it within your gates: the unclean and the clean [person shall eat it] alike, as the roebuck, and as the hart. [23] Only you shall not eat the blood thereof; you shall pour it upon the ground as water.

Deuteronomy Chapter 16

16:1-17 *Feast of Passover Review*

(38) [1] Observe the month of Abib, and keep the passover to the LORD your God: for in the month of Abib
the LORD your God brought you forth out of Egypt by night. [2] You shall therefore sacrifice the passover to
the LORD your God, of the flock and the herd, in the place which the LORD shall choose to place his name
there. [3] You shall eat no leavened bread with it; seven days shall you eat unleavened bread therewith,
[even] the bread of affliction; for you came forth out of the land of Egypt in haste: that you may
remember the day when you came forth out of the land of Egypt all the days of your life. [4] And there
shall be no leavened bread seen with you in all your coast seven days; neither shall there [anything] of
the flesh, which you sacrificed the first day at evening, remain all night until the morning. [5] You may not
sacrifice the passover within any of your gates, which the LORD your God gives you: [6] But at the place
which the LORD your God shall choose to place his name in, there you shall sacrifice the passover at even,
at the going down of the sun, at the season that you came forth out of Egypt. [7] And you shall roast and
eat [it] in the place which the LORD your God shall choose: and you shall turn in the morning, and go to
your tents. [8] Six days you shall eat unleavened bread: and on the seventh day [shall be] a solemn
assembly to the LORD your God: you shall do no work [therein]. [9] Seven weeks shall you number to you:
begin to number the seven weeks from [such time as] you begin [to put] the sickle to the corn.
[10] And you shall keep the feast of weeks to the LORD your God with a tax of a freewill offering of your
hand, which you shall give, according as the LORD your God has blessed you: [11] And you shall rejoice
before the LORD your God, you, and your son, and your daughter, and your manservant, and your
maidservant, and the Levite that is within your gates, and the stranger, and the fatherless, and the
widow, that are among you, in the place which the LORD your God has chosen to place his name there.
[12] And you shall remember that you was a bondman in Egypt: and you shall observe and do these
statutes. [13] You shall observe the feast of tabernacles seven days, after that you have gathered in your
corn and your wine: [14] And you shall rejoice in your feast, you, and your son, and your daughter, and
your manservant, and your maidservant, and the Levite, the stranger, and the fatherless, and the widow,
that are within your gates. [15] Seven days shall you keep a solemn feast to the LORD your God in the
place which the LORD shall choose: because the LORD your God shall bless you in all your increase, and in
all the works of your hands, therefore you shall surely rejoice. [16] Three times in a year shall all your
males appear before the LORD your God in the place which he shall choose; in the feast of unleavened
bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the
LORD empty: [17] Every man [shall give] as he is able, according to the blessing of the LORD your God
which he has given you.

16:18-22 *Just Judgment (how to lose wisdom and righteousness)*

(39) [18] Judges and officers shall you make you in all your gates, which the LORD your God gives you,
throughout your tribes: and they shall judge the people with just judgment. [19] You shall not distort
judgment; you shall not respect persons, neither take a [a] gift: for a gift does blind the eyes of the wise,
and pervert the words of the righteous. [20] That which is altogether just shall you follow, that you may
live, and inherit the land which the LORD your God gives you. [21] You shall not plant you a grove of any
trees near to the altar of the LORD your God, which you shall make you. [22] Neither shall you set you up
[any] image; which the LORD your God hates.

[a] bribe

Deuteronomy Chapter 17

17:1-7 Consequences of Wrong Worship in Sacrifices is Death (ceremonial laws)

(40) [1] You shall not sacrifice to the LORD your God [any] bullock, or sheep, wherein is blemish, [or] any evil-favoredness: for that is an abomination to the LORD your God. [2] If there be found among you, within any of your gates which the LORD your God gives you, man or woman, that has worked wickedness in the sight of the LORD your God, in transgressing his covenant, [3] And has gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; [4] And it be told you, and you have heard [of it], and enquired diligently, and, behold, [it be] true, [and] the thing certain, [that] such abomination is worked in Israel: [5] Then shall you bring forth that man or that woman, which have committed that wicked thing, to your gates, [even] that man or that woman, and shall stone them with stones, till they die. [6] At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; [but] at the mouth of one witness he shall not be put to death. [7] The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you.

17:8-13 ***Priests and Judges Rule Hard Controversies (civil laws)***

(41) [8] If there arise a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, [being] matters of controversy within your gates: then shall you arise, and get you up into the place which the LORD your God shall choose; [9] And you shall come to the priests the Levites, and to the judge that shall be in those days, and enquire; and they shall show you the sentence of judgment: [10] And you shall do according to the sentence, which they of that place which the LORD shall choose shall show you; and you shall observe to do according to all that they inform you: [11] According to the sentence of the law which they shall teach you, and according to the judgment which they shall tell you, you shall do: you shall not decline from the sentence which they shall show you, [to] the right hand, nor [to] the left. [12] And the man that will do presumptuously, and will not hearken to the priest that stands to minister there before the LORD your God, or to the judge, even that man shall die: and you shall put away the evil from Israel. [13] And all the people shall hear, and fear, and do no more presumptuously.

17:14-20 ***Kings Laws (civil: not to multiply horses, wives, silver and gold)***

(42) [14] When you are come to the land which the LORD your God gives you, and shall possess it, and shall dwell therein, and shall say, I will set a king over me, like as all the nations that are about me; [15] You shall in any wise set [him] king over you, whom the LORD your God shall choose: [one] from among your brethren shall you set king over you: you may not set a stranger over you, which is not your brother. [16] But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD has said to you, Ye shall henceforth return no more that way. [17] Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. [18] Also it shall be, when he sits upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites: [19] And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: [20] That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children, in the midst of Israel.

Deuteronomy Chapter 18

Laws about the Rightful Dues for the Priests and the Levites

(43) [1] The priests the Levites, [and] all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. [2] Therefore they will have no inheritance among their brethren: the LORD is their inheritance, as he has said to them. [3] And this shall be the priest's due from the people, from them that offer a sacrifice, whether [it be] ox or sheep; and they shall give to the priest the shoulder, and the two cheeks, and the stomach. [4] The first fruit [also] of your corn, of your wine, and of your oil, and the first of the fleece of your sheep, shall you give him. [5] For the LORD your God has chosen him out of all your tribes, to stand to minister in the name of the LORD, him and his sons forever. [6] And if a Levite come from any of your gates out of all Israel, where he sojourned, and come with all the desire of his mind to the place which the LORD shall choose; [7] Then he shall minister in the name of the LORD his God, as all his brethren the Levites [do], which stand there before the LORD. [8] They shall have like portions to eat, beside that which comes of the sale of his patrimony.

Laws about the Abominations of the Nations in the Land

[9] When you are come into the land which the LORD your God gives you, you shall not learn to do after the abominations of those nations. [10] There shall not be found among you [any one] that makes his son or his daughter to pass through the fire, [or] that uses divination, [or] an observer of times, or an enchanter, or a witch, [11] Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. [12] For all that do these things are an abomination to the LORD: and because of these abominations the LORD your God does drive them out from before you. [13] You shall be perfect with the LORD your God. [14] For these nations, which you shall possess, listened to observers of times, and to diviners: but as for you, the LORD your God has not permitted you so [to do].

the LORD Will Raise up a Prophet

(44) [15] the LORD your God will raise up to you a [a] Prophet from the midst of you, of your brethren, like to me; to him ye shall hearken; [16] According to all that you desired of the LORD your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire anymore, that I die not. [17] And the LORD said to me, They have well [spoken that] which they have spoken. [18] I will raise them up a Prophet from among their brethren, like to you, and will put my words in his mouth; and he shall speak to them all that I shall command him. [19] And it shall come to pass, [that] whoever will not hearken to my words which he shall speak in my name, I will require [it] of him. [20] But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.
[21] And if you say in your heart, How shall we know the word which the LORD has not spoken? [22] When a prophet speaks in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD has not spoken, [but] the prophet has spoken it presumptuously: you shall not be afraid of him.

[a] messiah

Deuteronomy Chapter 19:1-21

19:1-13 ***The 6 Cities of Refuge (for the non-criminals)***

(45) 1 When the LORD your God has cut off the nations, whose land the LORD your God gives you, and
you succeed them, and dwell in their cities, and in their houses; 2 You shall separate three cities for you
in the midst of your land, which the LORD your God gives you to possess it. 3 You shall prepare you a
way, and divide the coasts of your land, which the LORD your God gives you to inherit, into three parts,
that every slayer may flee thither. 4 And this is the case of the slayer, which shall flee thither, that he
may live: Whoso kills his neighbor ignorantly, whom he hated not in time past; 5 As when a man goes into
the wood with his neighbor to hew wood, and his hand fetches a stroke with the axe to cut down the tree,
and the head slips from the helve, and lights upon his neighbor, that he die; he shall flee to one of those
cities, and live: 6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake
him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated
him not in time past. 7 Wherefore I command you, saying, You shall separate three cities for you.
8 And if the LORD your God enlarge your coast, as he has sworn to your fathers, and give you all the land
which he promised to give to your fathers; 9 If you shall keep all these commandments to do them, which
I command you this day, to love the LORD your God, and to walk ever in his ways; then shall you add
three cities more for you, beside these three: 10 That innocent blood be not shed in your land, which the
LORD your God gives you [for] an inheritance, and [so] blood be upon you. 11 But if any man hate his
neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and flees
into one of these cities: 12 Then the elders of his city shall send and fetch him there, and deliver him into
the hand of the avenger of blood, that he may die. 13 Your eye shall not pity him, but you shall put away
[the guilt of] innocent blood from Israel, that it may go well with you.

19:14-21 ***1 – 2 – 3 Witnesses (civil law and justice for false witnesses)***

(46) 14 You shall not remove your neighbor's landmark, which they of old time have set in your
inheritance, which you shall inherit in the land that the LORD your God gives you to possess it.
15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at
the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. 16 If a
false witness rise up against any man to testify against him [that which is] wrong; 17 Then both the men,
between whom the controversy is, shall stand before the LORD, before the priests and the judges, which
shall be in those days; 18 And the judges shall make diligent inquisition: and, behold, [if] the witness [be]
a false witness, [and] has testified falsely against his brother; 19 Then shall ye do to him, as he had
thought to have done to his brother: so shall you put the evil away from among you. 20 And those which
remain shall hear, and fear, and shall henceforth commit no more any such evil among you. 21 And your
eye shall not pity; [but] life [shall go] for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Deuteronomy Chapter 20:1-20

20:1-9 ***Personal Preparation for Battle*** *(new house, vineyard, wife, or fearful or fainthearted – stay)*

(47) [1] When you go out to battle against your enemies, and see horses, and chariots, [and] a people more than you, be not afraid of them: for the LORD your God is with you, which brought you up out of the land of Egypt. [2] And it shall be, when ye are come near to the battle, that the priest shall approach and speak to the people, [3] And shall say to them, Hear, O Israel, ye approach this day to battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; [4] For the LORD your God is he that goes with you, to fight for you against your enemies, to save you. [5] And the officers shall speak to the people, saying, What man [is there] that has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. [6] And what man [is he] that has planted a vineyard, and has not [yet] eaten of it? let him [also] go and return to his house, lest he die in the battle, and another man eat of it. [7] And what man [is there] that has betrothed a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her. [8] And the officers shall speak further to the people, and they shall say, What man [is there that is] fearful and fainthearted? let him go and return to his house, lest his brethren's heart faint as well as his heart. [9] And it shall be, when the officers have made an end of speaking to the people, that they shall make captains of the armies to lead the people.

20:10-20 ***Armies Preparation for Battle***

(48) [10] When you come near to a city to fight against it, then proclaim peace to it. [11] And it shall be, if it make you answer of peace, and open to you, then it shall be, [that] all the people [that is] found therein shall be tributaries to you, and they shall serve you. [12] And if it will make no peace with you, but will make war against you, then you shall besiege it: [13] And when the LORD your God has delivered it into your hands, you shall smite every male thereof with the edge of the sword: [14] But the women, and the little ones, and the cattle, and all that is in the city, [even] all the spoil thereof, shall you take to yourself; and you shall eat the spoil of your enemies, which the LORD your God has given you. [15] Thus shall you do to all the cities [which are] very far off from you, which are not of the cities of these nations. [16] But of the cities of these people, which the LORD your God does give you [for] an inheritance, you shall save alive nothing that breathes: [17] But you shall utterly destroy them; [namely], the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD your God has commanded you: [18] That they teach you not to do after all their abominations, which they have done to their gods; so should ye sin against the LORD your God. [19] When you shall besiege a city a long time, in making war against it to take it, you shall not destroy the trees thereof by forcing an axe against them: for you may eat of them, and you shall not cut them down (for the tree of the field is man's [life]) to employ them in the siege: [20] Only the trees which you know that they [be] not trees for meat, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it be subdued.

21:1-9 *Directions for Slain Bodies*

(49) 1 If [one] be found slain in the land which the LORD your God gives you to possess it, lying in the
field, [and] it be not known who has slain him: 2 Then your elders and your judges shall come forth, and
they shall measure to the cities which are round about him that is slain: 3 And it shall be, [that] the city
[which is] next to the slain man, even the elders of that city shall take a heifer, which has not been
worked with, [and] which has not drawn in the yoke; 4 And the elders of that city shall bring down the
heifer to a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the
valley: 5 And the priests the sons of Levi shall come near; for them the LORD your God has chosen to
minister to him, and to bless in the name of the LORD; and by their word shall every controversy and
every stroke be [tried]: 6 And all the elders of that city, [that are] next to the slain [man], shall wash
their hands over the heifer that is beheaded in the valley: 7 And they shall answer and say, Our hands
have not shed this blood, neither have our eyes seen [it]. 8 Be merciful, O LORD, to your people Israel,
whom you have redeemed, and lay not innocent blood to your people of Israel's charge. And the blood
shall be forgiven them. 9 So shall you put away the [guilt of] innocent blood from among you, when you
shall do [that which is] right in the sight of the LORD.

21:10-14 *Finding a Wife: Keeping or Letting Go*

(50) 10 When you goes forth to war against your enemies, and the LORD your God has delivered them into
your hands, and you have taken them captive, 11 And see among the captives a beautiful woman, and has
a desire to her, that you would have her to your wife; 12 Then you shall bring her home to your house;
and she shall shave her head, and pare her nails; 13 And she shall put the raiment of her captivity from off
her, and shall remain in your house, and bewail her father and her mother a full month: and after that you
shall go in to her, and be her husband, and she shall be your wife. 14 And it shall be, if you have no
delight in her, then you shall let her go where she will; but you shall not sell her at all for money, you
shall not make merchandise of her, because you have humbled her.

21:15-23 *Raising a Rebellious Child*

(51) 15 If a man have two wives, one beloved, and another hated, and they have born him children, [both]
the beloved and the hated; and [if] the firstborn son be hers that was hated: 16 Then it shall be, when he
makes his sons to inherit [that] which he has, [that] he may not make the son of the beloved firstborn
before the son of the hated, [which is indeed] the firstborn: 17 But he shall acknowledge the son of the
hated [for] the firstborn, by giving him a double portion of all that he has: for he is the beginning of his
strength; the right of the firstborn is his. 18 If a man have a stubborn and rebellious son, which will not
obey the voice of his father, or the voice of his mother, and [that], when they have chastened him, will
not hearken to them: 19 Then shall his father and his mother lay hold on him, and bring him out to the
elders of his city, and to the gate of his place; **20 And they shall say to the elders of his city, This
our son is stubborn and rebellious, he will not obey our voice; [he is] a glutton, and a drunkard.
21 And all the men of his city shall stone him with stones, that he die:** so shall you put evil away
from among you; and all Israel shall hear, and fear. 22 And if a man have committed a sin worthy of
death, and he be to be put to death, and you hang him on a tree: 23 His body shall not remain all night
upon the tree, but you shall in any wise bury him that day; (for he that is hanged is accursed of God;)
that your land be not defiled, which the LORD your God gives you [for] an inheritance.

22:1-4 ***Helping Others***

(52) [1] You shall not see your brother's ox or his sheep go astray, and hide yourself from them: you shall in any case bring them again to your brother. [2] And if your brother [be] not near to you, or if you know him not, then you shall bring it to your own house, and it shall be with you until your brother seek after it, and you shall restore it to him again. [3] In like manner shall you do with his donkey; and so shall you do with his raiment; and with all lost thing of your brother's, which he has lost, and you have found, shall you do likewise: you may not hide yourself. [4] You shall not see your brother's donkey or his ox fall down by the way, and hide yourself from them: you shall surely help him to lift them up again.

22:5-12 ***Things Not to Mix***

(53) [5] The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment: for all that do so are abomination to the LORD your God. [6] If a bird's nest chance to be before you in the way in any tree, or on the ground, [whether they be] young ones, or eggs, and the mother sitting upon the young, or upon the eggs, you shall not take the mother with the young: [7] [But] you shall in any wise let the mother go, and take the young to you; that it may be well with you, and [that] you may prolong [your] days. [8] When you build a new house, then you shall make a battlement for your roof, that you bring not blood upon your house, if any man fall from there. [9] You shall not sow your vineyard with diverse seeds: lest the fruit of your seed which you have sown, and the fruit of your vineyard, be defiled. [10] You shall not plow with an ox and a donkey together. [11] You shall not wear a garment of diverse sorts, [as] of woolen and linen together. [12] You shall make you fringes upon the four quarters of your vesture, wherewith you cover [yourself].

22:13-30 ***Sexual Offenses and Corrective Action***

(54) [13] If any man take a wife, and go in to her, and hate her, [14] And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: [15] Then shall the father of the damsel, and her mother, take and bring forth [the tokens of] the damsel's virginity to the elders of the city in the gate: [16] And the damsel's father shall say to the elders, I gave my daughter to this man to wife, and he hates her; [17] And, look, he has given occasions of speech [against her], saying, I found not your daughter a maid; and yet these [are the tokens of] my daughter's virginity. And they shall spread the cloth before the elders of the city. [18] And the elders of that city shall take that man and chastise him; [19] And they shall amerce him in a hundred [shekels] of silver, and give them to the father of the damsel, because he has brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. [20] But if this thing be true, [and the tokens of] virginity be not found for the damsel: [21] Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she has worked folly in Israel, to play the whore in her father's house: so shall you put evil away from among you. [22] If a man be found lying with a woman married to a husband, then they shall both of them die, [both] the man that lay with the woman, and the woman: so shall you put away evil from Israel. [23] If a damsel [that is] a virgin be betrothed to a husband, and a man find her in the city, and lie with her; [24] Then ye shall bring them both out to the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, [being] in the city; and the man, because he has humbled his neighbor's wife: so you shall put away evil from among you. [25] But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: [26] But to the damsel you shall do nothing; there is in the damsel no sin [worthy] of death: for as when a man rises against his neighbor, and slays him, even so is this matter: [27] For he found her in the field, [and] the betrothed damsel cried, and [there was] none to save her. [28] If a man find a damsel [that is] a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; [29] Then the man that lay with her shall give to the damsel's father fifty [shekels] of silver, and she shall be his wife; because he has humbled her, he may not put her away all his days. [30] A man shall not take his father's wife, nor discover his father's skirt.

Deuteronomy Chapter 23:1-25

Generational Curses of the Old Testament

(55) [1] He that is wounded in the stones, or has his privy member cut off, shall not enter into the assembly of the LORD. [2] A bastard shall not enter into the assembly of the LORD; even to his tenth generation shall he not enter into the assembly of the LORD. [3] An Ammonite or Moabite shall not enter into the assembly of the LORD; even to their tenth generation they will not enter into the assembly of the LORD forever: [4] Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against you Balaam the son of Beor of Pethor of mesopotamia, to curse you. [5] Nevertheless the LORD your God would not hearken to Balaam; but the LORD your God turned the curse into a blessing to you, because the LORD your God loved you. [6] You shall not seek their peace nor their prosperity all your days forever. [7] You shall not abhor an Edomite; for he is your brother: you shall not abhor an Egyptian; because you was a stranger in his land. [8] The children that are begotten of them shall enter into the assembly of the LORD in their third generation.

Prohibitions to Enter the Camp Due to Uncleanness

(56) [9] When the host goes forth against your enemies, then keep you from every wicked thing. [10] If there be among you any man, that is not clean by reason of uncleanness that chances him by night, then shall he go abroad out of the camp, he shall not come within the camp: [11] But it shall be, when evening comes on, he shall wash [himself] with water: and when the sun is down, he shall come into the camp [again]. [12] You shall have a place also outside the camp, where you shall go forth abroad: [13] And you shall have a paddle upon your weapon; and it shall be, when you will ease yourself abroad, you shall dig therewith, and shall turn back and cover that which comes from you: [14] For the LORD your God walks in the midst of your camp, to deliver you, and to give up your enemies before you; therefore shall your camp be holy: that he see no unclean thing in you, and turn away from you.

More Civil Laws - on Servants and Vows

(57) [15] [a] You shall not deliver to his master the servant which is escaped from his master to you: [16] He shall dwell with you, [even] among you, in that place which he shall choose in one of your gates, where it likes him best: you shall not oppress him. [17] There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. [18] You shall not bring the hire of a whore, or the price of a dog, into the house of the LORD your God for any vow: for even both these are abomination to the LORD your God. [19] You shall not lend upon usury to your brother; usury of money, usury of food, usury of anything that is lent upon usury: [20] To a stranger you may lend upon usury; but to your brother you shall not lend upon usury: that the LORD your God may bless you in all that you set your hand to in the land where you go to possess it. [21] When you shall vow a vow to the LORD your God, you shall not slack to pay it: for the LORD your God will surely require it of you; and it would be sin in you. [22] But if you shall forbear to vow, it shall be no sin in you. [23] That which is gone out of your lips you shall keep and perform; [even] a freewill offering, according as you have vowed to the LORD your God, which you have promised with your mouth. [24] When you come into your neighbor's vineyard, then you may eat grapes your fill at your own pleasure; but you shall not put [any] in your vessel. [25] When you come into the standing corn of your neighbor, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor's standing corn.

[a] Paul broke this commandment when he returned Onesimus to his mater Philemon.

Divorce in the Old Testament Way

(58) [1] When a man has taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he has found some uncleanness in her: then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house. [2] And when she is departed out of his house, she may go and be another man's [wife]. [3] And [if] the latter husband hate her, and write her a bill of divorcement, and gives [it] in her hand, and sends her out of his house; or if the latter husband die, which took her [to be] his wife; [4] Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and you shall not cause the land to sin, which the LORD your God gives you [for] an inheritance.

Various Civil Laws

(59) [5] When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business: [but] he shall be free at home one year, and shall cheer up his wife which he has taken. [6] No man shall take the nether or the upper millstone to pledge: for he takes [a man's] life to pledge. [7] If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you. [8] Take heed in the plague of leprosy, that you observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, [so] ye shall observe to do. [9] Remember what the LORD your God did to Miriam by the way, after that ye were come forth out of Egypt. [10] When you do lend your brother anything, you shall not go into his house to fetch his pledge. [11] You shall stand abroad, and the man to whom you do lend shall bring out the pledge abroad to you. [12] And if the man [be] poor, you shall not sleep with his pledge: [13] In any case you shall deliver him the pledge again when the sun goes down, that he may sleep in his own raiment, and bless you: and it shall be righteousness to you before the LORD your God.

Varied Laws, Including Caring for the Poor, Widows, and Orphans

(60) [14] You shall not oppress a hired servant [that is] poor and needy, [whether he be] of your brethren, or of your strangers that are in your land within your gates: [15] At his day you shall give [him] his hire, neither shall the sun go down upon it; for he is poor, and sets his heart upon it: lest he cry against you to the LORD, and it be sin to you. [16] The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. [17] You shall not pervert the judgment of the stranger, [nor] of the fatherless; nor take a widow's raiment to pledge: [18] But you shall remember that you was a bondman in Egypt, and the LORD your God redeemed you there: therefore I command you to do this thing. [19] When you cut down your harvest in your field, and has forgot a sheaf in the field, you shall not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD your God may bless you in all the work of your hands. [20] When you beat your olive tree, you shall not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. [21] When you gather the grapes of your vineyard, you shall not glean [it] afterward: it shall be for the stranger, for the fatherless, and for the widow. [22] And you shall remember that you was a bondman in the land of Egypt: therefore I command you to do this thing.

Deuteronomy Chapter 25:1-19

Corporal Punishment

(61) [1] If there be a controversy between men, and they come to judgment, that [the judges] may judge them; then they shall justify the righteous, and condemn the wicked. [2] And it shall be, if the wicked man [be] worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. [3] Forty stripes he may give him, [and] not exceed: lest, [if] he should exceed, and beat him above these with many stripes, then your brother should seem vile to you. [4] You shall not muzzle the ox when he treads out [the corn].

Husband/Wife Issues (Ruth)

(62) [5] If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry outside to a stranger: her husband's brother shall go in to her, and take her to him to wife, and perform the duty of a husband's brother to her. [6] And it shall be, [that] the firstborn which she bears shall succeed in the name of his brother [which is] dead, that his name be not put out of Israel. [7] And if the man like not to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refuses to raise up to his brother a name in Israel, he will not perform the duty of my husband's brother. [8] Then the elders of his city shall call him, and speak to him: and [if] he stand [to it], and say, I like not to take her; [9] Then shall his brother's wife come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done to that man that will not build up his brother's house. [10] And his name shall be called in Israel, The house of him that has his shoe loosed. [11] When men strive together one with another, and the wife of the one draws near for to deliver her husband out of the hand of him that smites him, and puts forth her hand, and takes him by the secrets: [12] Then you shall cut off her hand, your eye shall not pity [her].

Various Civil Laws

(63) [13] You shall not have in your bag diverse weights, a great and a small. [14] You shall not have in your house diverse measures, a great and a small. [15] [But] you shall have a perfect and just weight, a perfect and just measure shall you have: that your days may be lengthened in the land which the LORD your God gives you. [16] For all that do such things, [and] all that do unrighteously, are an abomination to the LORD your God. [17] Remember what Amalek did to you by the way, when ye were come forth out of Egypt; [18] How he met you by the way, and smote the hindmost of you, [even] all [that were] feeble behind you, when you was faint and weary; and he feared not God. [19] Therefore it shall be, when the LORD your God has given you rest from all your enemies round about, in the land which the LORD your God gives you [for] an inheritance to possess it, [that] you shall blot out the remembrance of Amalek from under heaven; you shall not forget [it].

Deuteronomy Chapter 26

26:1-19 *Tithes every 3 Years for a specific purpose*

(64) 1 And it shall be, when you are come in to the land which the LORD your God gives you [for] an inheritance, and possess it, and dwell therein; 2 That you shall take of the first of all the fruit of the earth, which you shall bring of your land that the LORD your God gives you, and shall put [it] in a basket, and shall go to the place which the LORD your God shall choose to place his name there. 3 And you shall go to the priest that shall be in those days, and say to him, I profess this day to the LORD your God, that I am come to the country which the LORD swore to our fathers for to give us. 4 And the priest shall take the basket out of your hand, and set it down before the altar of the LORD your God. 5 And you shall speak and say before the LORD your God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: 6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: 7 And when we cried to the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labor, and our oppression: 8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 9 And he has brought us into this place, and has given us this land, [even] a land that flows with milk and honey. 10 And now, behold, I have brought the first fruits of the land, which you, O LORD, has given me. And you shall set it before the LORD your God, and worship before the LORD your God: 11 And you shall rejoice in every good [thing] which the LORD your God has given to you, and to your house, you, and the Levite, and the stranger that is among you.

26:12-15 *The Prayer of Him That Gives His Third Year Tithes*

(65) 12 When you have made an end of tithing all the tithes of your increase the third year, [which is] the year of tithing, and have **given [it]** [a] **to the Levite, the stranger, the fatherless, and the widow, that they may eat within your gates, and be filled;** 13 Then you shall say before the LORD your God, I have brought away the hallowed things out of [my] house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all your commandments which you have commanded me: I have not transgressed your commandments, neither have I forgotten them: 14 I have not eaten thereof in my mourning, neither have I taken away [anything] thereof for [any] unclean [use], nor given [anything] thereof for the dead: [but] I have listened to the voice of the LORD my God, [and] have done according to all that you have commanded me. 15 Look down from your holy habitation, from heaven, and bless your people Israel, and the land which you have given us, as you swore to our fathers, a land that flows with milk and honey.

[a] The Levite represents the elders today. The stranger is new in your area, the fatherless and widow are the same as taught in James 1:26-27.

26:16-19 *A Special People of God*

(66) 16 This day the LORD your God has commanded you to do these statutes and judgments: you shall therefore keep and do them with all your heart, and with all your soul. 17 **You have [a] proclaimed** the LORD this day to be your God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice: 18 And **the LORD has [a] proclaimed** you this day to be **his peculiar people**, as he has promised you, and that [you] should keep all his commandments;
19 And to make you high above all nations which he has made, in praise, and in name, and in honor; and that you may be a holy people to the LORD your God, as he has spoken.

[a] avouched KJV

Moses 3rd message, 27-34

Deuteronomy Chapter 27

27:1-10 ***The Law Inscribed on Stones at MT Ebal***

(67) 1 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments
which I command you this day. 2 And it shall be on the day when ye shall pass over Jordan to the land
which the LORD your God gives you, that you shall set you up great stones, and plaster them with plaster:
3 And you shall write upon them all the words of this law, when you are passed over, that you may go in
to the land which the LORD your God gives you, a land that flows with milk and honey; as the LORD God
of your fathers has promised you. 4 Therefore it shall be when ye be gone over Jordan, [that] ye shall set
up these stones, which I command you this day, in mount Ebal, and you shall plaster them with plaster.
5 And there shall you build an altar to the LORD your God, an altar of stones: you shall not lift up [any]
iron [tool] upon them. 6 You shall build the altar of the LORD your God of whole stones: and you shall
offer burnt offerings thereon to the LORD your God: 7 And you shall offer peace offerings, and shall eat
there, and rejoice before the LORD your God. 8 And you shall write upon the stones all the words of this
law very plainly. 9 And Moses and the priests the Levites spoke to all Israel, saying, Take heed, and
hearken, O Israel; this day you are become the people of the LORD your God. 10 You shall therefore obey
the voice of the LORD your God, and do his commandments and his statutes, which I command you this
day.

27:11-26 ***Curses Pronounced for Disobedience to the Law, from Mt Ebal***

(68) 11 And Moses charged the people the same day, saying, 12 These shall stand upon mount Gerizim to
bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph,
and Benjamin: 13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun,
Dan, and Naphtali. 14 And the Levites shall speak, and say to all the men of Israel with a loud voice,

15 Cursed [be] the man that makes [any] graven or molten image, an abomination to the LORD, the work
of the hands of the craftsman, and puts [it] in [a] secret [place]. And all the people shall answer and say,
Amen. 16 Cursed [be] he that sets light by his father or his mother. And all the people shall say, Amen.
17 Cursed [be] he that removes his neighbor's landmark. And all the people shall say, Amen.
18 Cursed [be] he that makes the blind to wander out of the way. And all the people shall say, Amen.
19 Cursed [be] he that perverts the judgment of the stranger, fatherless, and widow. And all the people
shall say, Amen. 20 Cursed [be] he that lies with his father's wife; because he uncovers his father's skirt.
And all the people shall say, Amen. 21 Cursed [be] he that lies with any manner of beast. And all the
people shall say, Amen. 22 Cursed [be] he that lies with his sister, the daughter of his father, or the
daughter of his mother. And all the people shall say, Amen. 23 Cursed [be] he that lies with his mother in
law. And all the people shall say, Amen. 24 Cursed [be] he that smites his neighbor secretly. And all the
people shall say, Amen. 25 Cursed [be] he that takes reward to slay an innocent person. And all the
people shall say, Amen. 26 Cursed [be] he that confirms not [all] the words of this law to do them. And all
the people shall say, Amen.

Deuteronomy Chapter 28:1-68

28:1-14 *Blessings Announced for Obedience to the Law, from Mt Gerizim*

(69) 1 And it shall come to pass, if you shall hearken diligently to the voice of the LORD your God, to observe [and] to do all his commandments which I command you this day, that the LORD your God will set you on high above all nations of the earth: 2 And all these blessings shall come on you, and overtake you, if you shall hearken to the voice of the LORD your God. 3 Blessed [shall] you [be] in the city, and blessed [shall] you [be] in the field. 4 Blessed [shall be] the fruit of your body, and the fruit of your ground, and the fruit of your cattle, the increase of your cows, and the flocks of your sheep.
5 Blessed [shall be] your basket and your store. 6 Blessed [shall] you [be] when you come in, and blessed [shall] you [be] when you go out. 7 the LORD shall cause your enemies that rise up against you to be smitten before your face: they shall come out against you one way, and flee before you seven ways.
8 the LORD shall command the blessing upon you in your storehouses, and in all that you set your hand to; and he shall bless you in the land which the LORD your God gives you**. 9 the LORD shall establish you a holy people to himself, as he has sworn to you, if you shall keep the commandments of the LORD your God, and walk in his ways.** 10 And all people of the earth shall see that you are called by the name of the LORD; and they shall be afraid of you. 11 And the LORD shall make you plenteous in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which the LORD swore to your fathers to give you. 12 the LORD shall open to you his good treasure, the heaven to give the rain to your land in his season, and to bless all the work of your hand: and you shall lend to many nations, and you shall not borrow. 13 And the LORD shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if that you hearken to the commandments of the LORD your God, which I command you this day, to observe and to do them: 14 And you shall not go aside from any of the words which I command you this day, [to] the right hand, or [to] the left, to go after other gods to serve them.

Curses on Disobedience

(70) 15 But it shall come to pass, if you will not hearken to the voice of the LORD your God, to observe to do all his commandments and his statutes which I command you this day; that all these curses shall come upon you, and overtake you: 16 Cursed [shall] you [be] in the city, and cursed [shall] you [be] in the field. 17 Cursed [shall be] your basket and your store. 18 Cursed [shall be] the fruit of your body, and the fruit of your land, the increase of your cows, and the flocks of your sheep. 19 Cursed [shall] you [be] when you come in, and cursed [shall] you [be] when you go out. 20 the LORD shall send upon you cursing, vexation, and rebuke, in all that you set your hand to for to do, until you be destroyed, and until you perish quickly; because of the wickedness of your doings, whereby you have forsaken me.
21 the LORD shall make the pestilence cleave to you, until he have consumed you from off the land, where you go to possess it. 22 the LORD shall smite you with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue you until you perish. 23 And your heaven that is over your head shall be brass, and the earth that is under you [shall be] iron. 24 the LORD shall make the rain of your land powder and dust: from heaven shall it come down upon you, until you be destroyed. 25 the LORD shall cause you to be smitten before your enemies: you shall go out one way against them, and flee seven ways before them: and shall be removed into all the kingdoms of the earth. 26 And your carcass shall be meat to all fowls of the air, and to the beasts of the earth, and no man shall fray them away. 27 the LORD will smite you with the botch of Egypt, and with the hemorrhoids, and with the scab, and with the itch, whereof you cannot be healed. **28 the LORD shall smite you with madness, and blindness, and astonishment of heart:**
29 And you shall grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways: and you shall be only oppressed and spoiled evermore, and no man shall save [you].
30 You shall betroth a wife, and another man shall lie with her: you shall build a house, and you shall not dwell therein: you shall plant a vineyard, and shall not gather the grapes thereof. 31 Your ox [shall be] slain before your eyes, and you shall not eat thereof: your donkey [shall be] violently taken away from before your face, and shall not be restored to you: your sheep [shall be] given to your enemies, and you

shall have none to rescue them. [32] Your sons and your daughters [shall be] given to another people, and your eyes shall look, and fail [with longing] for them all the day long: and [there shall be] no might in your hand. [33] The fruit of your land, and all your labors, shall a nation which you know not eat up; and you shall be only oppressed and crushed always: [34] So that you shall be mad for the sight of your eyes which you shall see. [35] the LORD shall smite you in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of your foot to the top of your head. [36] the LORD shall bring you, and your king which you shall set over you, to a nation which neither you nor your fathers have known; and there shall you serve other gods, wood and stone. [37] And you shall become an astonishment, a proverb, and a byword, among all nations where the LORD shall lead you. [38] You shall carry much seed out into the field, and shall gather [but] little in; for the locust shall consume it. [39] You shall plant vineyards, and dress them, but shall neither drink [of] the wine, nor gather [the grapes]; for the worms shall eat them. [40] You shall have olive trees throughout all your coasts, but you shall not anoint [yourself] with the oil; for your olive shall cast [his fruit]. [41] You shall beget sons and daughters, but you shall not enjoy them; for they shall go into captivity. [42] All your trees and fruit of your land shall the locust consume.
[43] The stranger that is within you shall get up above you very high; and you shall come down very low. [44] He shall lend to you, and you shall not lend to him: he shall be the head, and you shall be the tail.

(71) [45] Moreover all these curses shall come upon you, and shall pursue you, and overtake you, till you be destroyed; because you listened not to the voice of the LORD your God, to keep his commandments and his statutes which he commanded you: [46] And they shall be upon you for a sign and for a wonder, and upon your seed forever. [47] Because you served not the LORD your God with joyfulness, and with gladness of heart, for the abundance of all [things]; [48] Therefore shall you serve your enemies which the LORD shall send against you, in hunger, and in thirst, and in nakedness, and in want of all [things]: and he shall put a yoke of iron upon your neck, until he has destroyed you. [49] the LORD shall bring a nation against you from far, from the end of the earth, [as swift] as the eagle flies; a nation whose tongue you shall not understand; [50] A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: [51] And he shall eat the fruit of your cattle, and the fruit of your land, until you be destroyed: which [also] shall not leave you [either] corn, wine, or oil, [or] the increase of your cows, or flocks of your sheep, until he has destroyed you. [52] And he shall besiege you in all your gates, until your high and fenced walls come down, wherein you trusted, throughout all your land: and he shall besiege you in all your gates throughout all your land, which the LORD your God has given you. [53] And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which the LORD your God has given you, in the siege, and in the straightness, wherewith your enemies shall distress you: [54] [So that] the man [that is] tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: [55] So that he will not give to any of them of the flesh of his children whom he shall eat: because he has nothing left him in the siege, and in the straightness, wherewith your enemies shall distress you in all your gates.
[56] The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, [57] And toward her young one that comes out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all [things] secretly in the siege and straightness, **wherewith your enemy shall distress you in your gates. [58] If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, the LORD YOUR GOD;** [59] Then the LORD will make your plagues wonderful, and the plagues of your seed, [even] great plagues, and of long continuance, and sore sicknesses, and of long continuance. [60] Moreover he will bring upon you all the diseases of Egypt, which you was afraid of; and they shall cleave to you. [61] Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon you, until you be destroyed. [62] And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because you would not obey the voice of the LORD your God. [63] And it shall come to pass, [that] as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to

nothing; and ye shall be plucked from off the land where you go to possess it. [64] And the LORD shall scatter you among all people, from the one end of the earth even to the other; and there you shall serve other gods, which neither you nor your fathers have known, [even] wood and stone. [65] And among these nations shall you find no ease, neither shall the sole of your foot have rest: but the LORD shall give you there a trembling heart, and failing of eyes, and sorrow of mind: [66] And your life shall hang in doubt before you; and you shall fear day and night, and shall have none assurance of your life: [67] In the morning you shall say, Would God it were even! and at even you shall say, Would God it were morning! for the fear of your heart wherewith you shall fear, and for the sight of your eyes which you shall see. [68] And the LORD shall bring you into Egypt again with ships, by the way whereof I spoke to you, You shall see it no more again: and there ye shall be sold to your enemies for bondmen and bondwomen, and no man shall buy [you].

29:1-29 ***Covenant Renewed in Moab – Israel's Past, Present, and Future***

(72) [1] These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. [2] And Moses called to all Israel, and said to them, Ye have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land; [3] The great temptations which your eyes have seen, the signs, and those great miracles: [4] Yet the LORD has not given you a heart to perceive, and eyes to see, and ears to hear, to this day. [5] And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and your shoe is not waxen old upon your foot**. [6] Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I [am] the LORD your God.** [7] And when ye came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we smote them: [8] And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh. [9] Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

All Are Presented before the LORD to Enter into His Covenant

(73) [10] Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, [with] all the men of Israel, [11] Your little ones, your wives, and your stranger that is in your camp, from the hewer of your wood to the drawer of your water: [12] That you should enter into covenant with the LORD your God, and into his oath, which the LORD your God makes with you this day: [13] That he may establish you today for a people to himself, and [that] he may be to you a God, as he has said to you, and as he has sworn to your fathers, to Abraham, to Isaac, and to Jacob. [14] Neither with you only do I make this covenant and this oath; [15] But with [him] that stands here with us this day before the LORD our God, and also with [him] that is not here with us this day: [16] (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; [17] And ye have seen their abominations, and their idols, wood and stone, silver and gold, which [were] among them:) [18] Lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from the LORD our God, to go [and] serve the gods of these nations; lest there should be among you a root that bears gall and wormwood; [19] And it come to pass, when he hears the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst: [20] the LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. [21] And the LORD shall separate him to evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: [22] So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD has laid upon it; [23] [And that] the whole land thereof is brimstone, and salt, [and] burning, [that] it is not sown,

nor bears, nor any grass grows therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: [24] Even all nations shall say, Wherefore has the LORD done thus to this land? what [means] the heat of this great anger? [25] Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: [26] For they went and served other gods, and worshipped them, gods whom they knew not, and [whom] he had not given to them: [27] And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: [28] And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. **[29] The secret [things belong] to the LORD our God: but those [things which are] revealed [belong] to us and to our children forever, that [we] may do all the words of this law.**

Deuteronomy Chapter 30

30:1-10 ***The Blessing of Returning to God***

(74) [1] And it shall come to pass, when all these things are come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where the LORD your God has driven you, [2] And shall return to the LORD your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul; [3] That then the LORD your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where the LORD your God has scattered you. [4] If [any] of yours be driven out to the outmost [parts] of heaven, from there will the LORD your God gather you, and from there will he fetch you: [5] And the LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers. [6] And the LORD your God will circumcise your heart, and the heart of your seed, to love the LORD your God with all your heart, and with all your soul, that you may live. [7] And the LORD your God will put all these curses upon your enemies, and on them that hate you, which persecuted you. [8] And you shall return and obey the voice of the LORD, and do all his commandments which I command you this day. [9] And the LORD your God will make you plenteous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good: for the LORD will again rejoice over you for good, as he rejoiced over your fathers: [10] If you shall hearken to the voice of the LORD your God, to keep his commandments and his statutes which are written in this book of the law, [and] if you turn to the LORD your God with all your heart, and with all your soul.

The Commandment is Not Hard

(75) [11] For this commandment which I command you this day, it is not hidden from you, neither is it far off. [12] It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it? [13] Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? [14] But the word is very near to you, in your mouth, and in your heart, that you may do it.

Deuteronomy Chapter 30

The Choice of Life or Death

15 See, I have set before you this day life and good, and death and evil; 16 In that I command you this day
to love the LORD your God, to walk in his ways, and to keep his commandments and his statutes and his
judgments, that you may live and multiply: and the LORD your God shall bless you in the land where you
goes to possess it. 17 But if your heart turn away, so that you will not hear, but shall be drawn away, and
worship other gods, and serve them; 18 I denounce to you this day, that ye shall surely perish, [and that]
ye shall not prolong [your] days upon the land, where you pass over Jordan to go to possess it.
19 I call heaven and earth to record this day against you, [that] I have set before you life and death,
blessing and cursing: therefore choose life, that both you and your seed may live: 20 That you may love
the LORD your God, [and] that you may obey his voice, and that you may cleave to him: for he is your
life, and the length of your days: that you may dwell in the land which the LORD swore to your fathers, to
Abraham, to Isaac, and to Jacob, to give them.

Deuteronomy Chapter 31

31:1-8 *Joshua, the New Leader of Israel*

(76) 1 And Moses went and spoke these words to all Israel. 2 And he said to them, I [am] a hundred and twenty years old [a] this day; I can no more go out and come in: also the LORD has said to me, You shall not go over this Jordan. 3 the LORD your God, he will go over before you, [and] he will destroy these nations from before you, and you shall possess them: [and] Joshua, he shall go over before you, as the LORD has said. 4 And the LORD shall do to them as he did to Sihon and to Og, kings of the Amorites, and to the land of them, whom he destroyed. 5 And the LORD shall give them up before your face, that ye may do to them according to all the commandments which I have commanded you. **6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD your God, he [it is] that does go with you; he will not fail you, nor forsake you.** 7 And Moses called to Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for you must go with this people to the land which the LORD has sworn to their fathers to give them; and you shall cause them to inherit it. 8 And the LORD, he [it is] that does go before you; he will be with you, he will not fail you, neither forsake you: fear not, neither be dismayed.

[a] Moses lived 120 years as Noah. He was physically healthy (34:7), but God's time was determined, and Moses no longer goes into God and out to the people; now is the time to turn over this honor to Joshua. Moses' birthday was probably on this day, highly likely the same day as Jesus Christ was born. The fall festival of Tabernacles was the last of the seven prophetic feasts in Leviticus 23. It will also be faithfully celebrated during the future reign of Christ on earth (Ezekiel 40-48).

31:9-13 *The Law to be Read Every Seven (7) Years*

(77) 9 And Moses wrote this law, and delivered it to the priests the sons of Levi, which bare the ark of the covenant of the LORD, and to all the elders of Israel. 10 And Moses commanded them, saying, [a] At the end of [every] seven years, in the solemnity of the year of release, in the feast of tabernacles, 11 When all Israel is come to appear before the LORD your God in the place which he shall choose, you shall read this law before all Israel in their hearing. 12 Gather the people together, men, and women, and children, and your stranger that is within your gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: 13 And [that] their children, which have not known [anything], may hear, and learn to fear the LORD your God, as long as ye live in the land where ye go over Jordan to possess it.

[a] The land Sabbath every seven years – with the public reading of the law during the Feast of Tabernacles serves several faith and community utilities. Israel was not faithful in either. Joshua did this in Joshua 8:30; next King Jehosophat 530 years later in 2 Chronicles 17:7, then King Josiah 282 later in 2 Chronicles 34:30, and lastly in Nehemiah 8:2.

31:14-21 *Prediction of Israel's Rebellion – God Gives a Charge to Joshua*

(78) 14 Then the LORD said to Moses, Behold, your days approach that you must die: call Joshua, and present yourselves in the tabernacle of the assembly, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the assembly. 15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. 16 And the LORD said to Moses, Behold, you shall sleep with your fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, where they go [to be] among them, and will forsake me, and break my covenant which I have made with them.17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? 18 And I will surely hide my face in that day for all the evils which they shall have worked, in that they are turned to other gods. 19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. 20 For when I shall have brought them into the land which I swore to their fathers, that flows with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn to other gods, and serve them, and provoke me, and break my covenant. 21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swore.

31:22-32:45 *Moses Song*

(79) 22 Moses therefore wrote this song the same day, and taught it the children of Israel**. 23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for you shall bring the children of Israel into the land which I swore to them: and I will be with you.** 24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, 25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, 26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you. 27 For I know your rebellion, and your stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? 28 Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. 29 For I know that after my death ye will utterly corrupt [yourselves], and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. 30 And Moses spoke in the ears of all the assembly of Israel the words of this song, until they were ended.

Deuteronomy Chapter 32:1-18

Praise - Proclaim

(80) [1] Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. [2] My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: [3] Because I will publish the name of the LORD: ascribe ye greatness to our God. [4] [He is] the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Punish

[5] They have corrupted themselves, their spot is not [the spot] of his children: [they are] a perverse and crooked generation. [6] Do ye thus requite the LORD, O foolish people and unwise? is not he your father [that] has bought you? has he not made you, and established you?

Past Provisions

(81) [7] Remember the days of old, consider the years of many generations: ask your father, and he will show you; your elders, and they will tell you. [8] When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. [9] For the LORD's portion is his people; Jacob is the lot of his inheritance. [10] He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. [11] As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them, bears them on her wings: [12] [So] the LORD alone did lead him, and [there was] no strange god with him. [13] He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; [14] Butter of cows, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and you did drink the pure blood of the grape.

Poetic Use of the name Jeshurun (upright)

(82) [15] But [a] Jeshurun waxed fat, and kicked: you are waxen fat, you are grown thick, you are covered [with fatness]; then he forsook God [which] made him, and lightly esteemed the Rock of his salvation. [16] They provoked him to jealousy with strange [gods], with abominations provoked they him to anger. [17] They sacrificed to devils, not to God; to gods whom they knew not, to new [gods that] came newly up, whom your fathers feared not. [18] Of the Rock [that] begat thee you are unmindful, and have forgotten God that formed you.

[a] Jeshurun represents the people of Israel, meaning upright as God' design, however not fulfilling their purpose for existing as a witness as they turned away in verses 15-18 in four stages:

(1) They waxed – beginning with prosperity, which may cause us to forget God, and kicked; eventually causing irritability and rebellion as an animal to its owner.
(2) As we wax fat and grow thick, we become insensitive, and our feelings are no longer a trusted guide.
(3) Then we forsake God that made us and lightly esteemed the rock of our salvation.
(4) Finally, we are in the way of false gods and the abominations of the ungodly.

Jeshurun is used in the Bible 4 times; 3 times in Deuteronomy 32:15, 33:5 and 26. The fourth time in Isaiah 44:2.

In summary, the corruption, spot, and crookedness of God's children in verse 5 are well expressed throughout the KJV translation due to the Puritan influences. Increased prosperity tends to lead to increased wickedness with time. Job 15:27, Psalm 17:10. Finally, we see the results of children of no faith in the heavenly father (verse 20). We must be watchful. We are either in the preventive or reactive mode and must consider its temporal and eternal consequences.
Sowing and reaping are expressed by the outplay of sin, which causes cloudiness and perversion of privileges in perceptible stages. The equity or justice of punishment is seen in reversing that which is good, slowness of our father's anger, and executing agents as many.

Deuteronomy Chapter 32:19-52

Provoked - Punished

(83) 19 And when the LORD saw [it], he abhorred them, because of the provoking of his sons, and of his daughters. 20 And he said, I will hide my face from them, I will see what their end [shall be]: for they are a very froward generation, children in whom is no faith. 21 They have moved me to jealousy with [that which is] not God; they have provoked me to anger with their vanities: and I will move them to jealousy with [those which are] not a people; I will provoke them to anger with a foolish nation. 22 For a fire is kindled in my anger, and shall burn to the lowest Hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. 23 I will heap mischiefs upon them; I will spend my arrows upon them. 24 [They shall be] burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. 25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling [also] with the man of gray hairs.

(84) 26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: 27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, [and] lest they should say, Our hand is high, and the LORD has not done all this. 28 For they are a nation void of counsel, neither [is there any] understanding in them. 29 O that they were wise, [that] they understood this, [that] they would consider their latter end! 30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? 31 For their rock is not as our Rock, even our enemies themselves [being] judges. 32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: 33 Their wine is the poison of dragons, and the cruel venom of asps. 34 [Is] not this laid up in store with me, [and] sealed up among my treasures? 35 To me [belongs] vengeance, and recompense; their foot shall slide in [due] time: for the day of their calamity is at hand, and the things that shall come upon them make haste. 36 For the LORD shall judge his people, and repent himself for his servants, when he sees that [their] power is gone, and there is none shut up, or left. 37 And he shall say, Where are their gods, [their] rock in whom they trusted, 38 Which did eat the fat of their sacrifices, [and] drank the wine of their drink offerings? let them rise up and help you, [and] be your protection.

Praise

(85) 39 See now that I, [even] I, [am] he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither [is there any] that can deliver out of my hand. 40 For I lift up my hand to heaven, and say, I live forever. 41 If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to my enemies, and will reward them that hate me. 42 I will make my arrows drunk with blood, and my sword shall devour flesh; [and that] with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. 43 Rejoice, O ye nations, [with] his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, [and] to his people. 44 And Moses came and spoke all the words of this song in the ears of the people, he, and Oshea the son of Nun. 45 And Moses made an end of speaking all these words to all Israel:

32:46-52 ***Peoples Promise and Moses Penalty***

(86) 46 And he said to them, Set your hearts to all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. 47 For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong [your] days in the land, where ye go over Jordan to possess it. 48 And the LORD spoke to Moses that selfsame day, saying, 49 Get you up into this mountain Abarim, [to] mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give to the children of Israel for a possession: 50 And die in the mount where you goes up, and be gathered to your people; as Aaron your brother died in mount Hor, and was gathered to his people: 51 Because ye trespassed against me among the children of Israel at the waters of meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. 52 Yet you shall see the land before [you]; but you shall not go thither to the land which I give the children of Israel.

Deuteronomy Chapter 33:1-29

Moses Final Blessing on Israel

(87) [1] And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. [2] And he said, the LORD came from Sinai, and rose up from Seir to them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand [went] a fiery law for them. [3] Yes, he loved the people; all his saints are in your hand: and they sat down at your feet; [everyone] shall receive of your words. [4] Moses commanded us a law, [even] the inheritance of the assembly of Jacob. [5] And he was king in Jeshurun, when the heads of the people [and] the tribes of Israel were gathered together.

Prophecy for the Twelve tribes of Israel

(88) [6] Let Reuben live, and not die; and let [not] his men be few. [7] And this [is the blessing] of Judah: and he said, Hear, the LORD, the voice of Judah, and bring him to his people: let his hands be sufficient for him; and be you a help [to him] from his enemies. [8] And of Levi he said, [Let] your Thummim and your Urim [be] with your holy one, whom you did prove at Massah, [and with] whom you did strive at the waters of meribah; [9] Who said to his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed your word, and kept your covenant. [10] They shall teach Jacob your judgments, and Israel your law: they shall put incense before you, and whole burnt sacrifice upon your altar. [11] Bless, the LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

(89) [12] [And] of Benjamin he said, The beloved of the LORD shall dwell in safety by him; [and the LORD] shall cover him all the day long, and he shall dwell between his shoulders. [13] And of Joseph he said, Blessed of the LORD [be] his land, for the precious things of heaven, for the dew, and for the deep that couches beneath, [14] And for the precious fruits [brought forth] by the sun, and for the precious things put forth by the moon, [15] And for the chief things of the ancient mountains, and for the precious things of the lasting hills, [16] And for the precious things of the earth and fullness thereof, and [for] the good will of him that dwelt in the bush: let [the blessing] come upon the head of Joseph, and upon the top of the head of him [that was] separated from his brethren. [17] His glory [is like] the firstling of his bullock, and his horns [are like] the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

(90) [18] And of Zebulun he said, Rejoice, Zebulun, in your going out; and, Issachar, in your tents. [19] They shall call the people to the mountain; there they shall offer sacrifices of righteousness: for they shall suck [of] the abundance of the seas, and [of] treasures hid in the sand. [20] And of Gad he said, Blessed [be] he that enlarges Gad: he dwells as a lion, and tears the arm with the crown of the head. [21] And he provided the first part for himself, because there, [in] a portion of the lawgiver, [was he] seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

(91) [22] And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan. [23] And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the LORD: possess you the west and the south. [24] And of Asher he said, [Let] Asher [be] blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. [25] Your shoes [shall be] iron and brass; and as your days, [so shall] your strength [be].

The Everlasting Arms of the Eternal God

(92) [26] [There is] none like to the God of Jeshurun, [who] rides upon the heaven in your help, and in his excellency on the sky. [27] The eternal God [is your] refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before you; and shall say, Destroy them. [28] Israel then shall dwell in safety alone: the fountain of Jacob [shall be] upon a land of corn and wine; also his heavens shall drop down dew. [29] Happy are you, O Israel: who is like to you, O people saved by the LORD, the shield of your help, and who is the sword of your excellency! and your enemies shall be found liars to you; and you shall tread upon their high places.

Deuteronomy Chapter 34:1-12

Moses Views the Land from Mount Nebo

(93) [1] And Moses went up from the plains of Moab to the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land of Gilead, to Dan, [2] And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, to the utmost sea, [3] And the south, and the plain of the valley of Jericho, the city of palm trees, to Zoar. [4] And the LORD said unto him, This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your seed: I have caused you to see [it] with your eyes, but you shall not go over thither.

Moses Dies on Mount Nebo

(94) [5] So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. [6] And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knows of his grave to this day. [7] And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. [8] And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping [and] mourning for Moses were ended.

Joshua Succeeds Moses

[9] And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel listened to him, and did as the LORD commanded Moses. [10] And there arose not a prophet since in Israel like to Moses, whom the LORD knew face to face, [11] In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, [12] And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

1. Who was the leader of Israel after Moses died?

2. How many years was Israel in the Wilderness?

3. Where was Israel camped when Moses gave his last messages?

4. What are the two purposes of the book of Deuteronomy?

5. What happened to false prophets and dreamers? Chapter 13:1-11

6. Why did God not allow Moses to enter into the Promised Land?

7. What are the other names for the law? Law of Moses or Law in the Bible, or Torah in Hebrew, or Pentateuch in Greek.

8. Name the 5 books of the Law and the keyword for each book?

9. Genesis – beginnings, Exodus – exit, Leviticus – holiness or worship, Numbers – wanderings, Deuteronomy – preparations

10. How many commandments are there? 613. Name the 4 categories of the law: ceremonial, civil, dietary and moral.

11. Which laws did Jesus fulfill? All. Which did he replace? Ceremonial (animal sacrifices, priestly system, special days and places of worship).

12. Victorious Christian Living Truth: The Cities of Refuge.

Study Notes:

Joshua (24-61, 1.75 hr) 2019

Beginning Notes: There are 24 chapters and four main parts. It was written by Joshua and added to the law of Moses. This is the first of a trilogy of books that are a shadow of the Christian walk: Joshua, Judges, and Ruth.

12 Lessons to Cross our Jordan River and Enter the Promise Land (Romans 6:1-23)

Purpose: Deliverance of God's people from the wilderness into the promised land. Joshua means "the LORD saves" and "Be strong and courageous."

Key Passage: 1:2-5 outline parts 1 to 3 of the book; a thesis statement

Background: Joshua was 40 when he and Caleb spied the land. Now he is 80 as Moses died at 120.

The Four Parts of the Young Man Stage of the Believer's life (1 John 2:12-14) Scripture

Part 1 Enter the Promise Land as we: 1:1-5:12

1) Follow the servant-hood example of Joshua 1:1

2) Are strong and courageous 1:6-7, 9 / 18

3) Leave our wilderness to cross our spiritual Jordan River, by faith 3:15

4) Create a public (12 men) and private (1 man) memorial to share with others 4:6 / 9

Part 2 Conquer the Promise Land as we: 5:13-12:24

5) Obey (by the circumcision of the heart) and trust (by worship) the LORD God 5:3 / 10

6) Seek, know and obey His instructions as in the Battle of Jericho 6:16
(Joshua rose up early in the morning – 3:1, 6:12, 7:14, 16, 8:10)

7) See how the sin of one affects the family and whole group as in the Battle of Ai 8:34
(confronting sin by the leader of a group will restore victory)

8) Are careful about who we allow becoming friends with us (1st year) 9:16

9) Pray for God to provide a miracle to accomplish His will 11:15
(the southern and northern military campaigns, finish after 7 years)

Part 3 Divide the Promise Land: 13:1-21:45

10) Among all the elect; especially to those who wholly follow the LORD (Phil 3:14) 14:13
11) Making provision for the safety of the person who deserves death 20:2-3

Part 4 Retain the Promise Land as we: 22:1-24:33

12) Choose to serve the LORD and not other Gods (30th year after crossing the Jordan River) 24:15

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
Joshua 9:14	Did not inquire of the LORD		Seemingly favorable circumstances		NO PRAYER Gibeonite deceit to gain favor
Joshua 10:12-14	Supplication	Battle at Gibeon		**Need & faith**	Public prayer Sun stood still

ENTER THE PROMISED LAND 1:1-5:15

1:1-9 The Commission

1:10-22 Prepare to Cross the Jordan River
2:1-24 The Witness of Rahab in Jericho

21 Steps of Crossing my Jordan 3:1-5:15

3:1-17 Cross the Jordan River
4:1-24 Two Sets of memorial Stones

5:1-12 The Delayed Circumcision, and Manna Ceases
5:13-15 meet the Captain of the LORD's Army

CONQUER THE PROMISED LAND 6:1-12:24

6:1-27 Victory by Faith and Obedience (the Walls of Jericho)

7:1-26 Defeat by Selfishness and Disobedience (at Ai by Achan)
8:1-34 Victory (at Ai) after Sin is Cleansed (Achan and his possessions)

9:1-27 The (Gibeonite) Deceit and (Israel's) Compromise
10:1-27 Victory at Bethhoron and the Sun–Moon Stand Still

10:28-12:24 Continual Victory by Faith and Obedience (for Israel)

DIVIDE THE PROMISE LAND 13:1-22:34

13:1-33 Summary of Instructions
14:1-19:51 West of the Jordan

20:1-9 Six Cities of Refuge
21:1-45 Forty-Eight Cities for the Levites
22:1-34 East of the Jordan
Map of the Division of the 12 Tribes

RETAIN THE PROMISE LAND 23:1-24:28

23:1-16 Joshua's Farewell message to Israel
24:1-28 The Covenant at Shechem (Capital before Jerusalem)
24:29-33 Joshua and others Death and Burial

Today's application: The cities of refuge represent the crucified and resurrected Christ whom we can flee to for safety because of our sin against a holy and just God. The names of the six cities in Hebrew say, "Holiness *is our* portion *of* friendship *with* strength *from* heaven *and* joy. Joshua 20:7-9.
Joshua 3-5: 20 points of crossing the Jordan River relating to our sanctification.

Next Friday: Judges shows us how to "walk after the flesh" (Romans 8:4).

***ENTER* THE PROMISED LAND 1:1-5:15**

Joshua Chapter 1 ***Joshua's Great Commission***

The (unconditional) Promise of the Land of Israel

(1) [1] Now after the death of [a] Moses the servant of the LORD it came to pass, that the LORD spoke to [b] Joshua the son of Nun, Moses' minister, saying, [2] Moses my servant is dead; now therefore arise, go over this Jordan, you, and all this people, to the land which I do give to them, [even] to the children of Israel. [3] Every place that the sole of your foot shall tread upon, that I have given to you, as I said to Moses. [4] From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the great sea toward the going down of the sun, shall be your coast. [5] There shall not any man be able to stand before you all the days of your life: as I was with Moses, [so] I will be with you: I will not fail you, nor forsake you. [6] **Be strong and courageous**: for to this people shall you divide for an inheritance the land, which I swore to their fathers to give them.

The (conditional) Promise of Prosperity and Success of Israel

[7] Only **be strong and very courageous**, that you may observe to do according to all the law, which Moses my servant commanded you: turn not from it [to] the right hand or [to] the left, that you may prosper wherever you go. **[8] This book of the law shall not depart out of your mouth; but you shall meditate therein day and night, that you may observe to do according to all that is written therein: for then you shall make your way prosperous, and then you shall have good success.** [9] Have not I commanded you? **Be strong and courageous**; be not afraid, neither be you dismayed: for [c] the LORD your God is with you wherever you go.

QT Note

Q1: What can we learn from the discipleship template of Moses and Joshua?
A1: Since we all die it is our privilege to disciple the younger to the best of our ability. We are encouraged to continue on.
A2: The Moses-Joshua discipleship is a pattern for today. One must be an excellent servant to become a good leader. As the centurion came to Jesus, he understood authority. We must be a good minister helping our chain of command, as Joshua was to Moses, to be recognized and elevated to authority at the right time.
A3: Moses the Lawgiver could only lead God's people so far; the works of the law (a religious system described in Romans 7) can lead you up to the border of the Jordon River, but not to cross and enter into the promised land. God desires we enter into the rich, full life of "Christ in you, the hope of glory" (Colossians 1:27). The conquest of Canaan typifies victory over the flesh by walking after the Spirit (Romans 8:1,4).

Q2: Why is the land of Israel an unconditional promise? (Joshua 1:1-6)
A: Because the promise is not based on any conditions of man, but on God's plan for this world since creation. The physical land of Israel where the Jews returned on May 14, 1948, will be where Christ returns and rules the world for a thousand years.

Q3: Why is the promise of prosperity and success conditional based on our observation of all the law? (Joshua 1:7-9)
A1: The law of Moses has 613 commandments and requires meditation day and night to observe. Therefore to add to these commandments or become lazy would cause curses rather than blessings from God.
A2: The New Testament law of the mind has many do and do not commands that require our read, study, meditate, and observation for blessings. One example is Romans 12:1 to 15:7 has 97 commandments.

Q4: How is Joshua's commission in 1:7-9 similar to what Jesus says to us in Matthew 28:18-20?
A1: Jesus was given all authority from God with the promise God will always be with him.
A2: Joshua in Hebrew means " Jehovah is salvation"; in Greek, it means "Jesus." Joshua is a type of the victorious Jesus.

Q5: What are the three directions of being "strong and courageous?"
A1: Strength is from within our hearts and soul. Courage is toward others.
A2: First, God commands Joshua to be strong, and of good courage (1:6, 7, 9), then the people commit their allegiance to Joshua with the request that he is strong and of good courage (1:18); finally Joshua encourages the people to be strong and of good courage (10:25).

Application: I must stay my course and not go to the left or the right, which is by meditation in the law of God day and night, with the observation of all the commands (do and don't). Some claim not to like the boundaries of "do" and "don't ." I love his commandments and boundaries because there is liberty and blessing when I obey. QT hint: Daily time in prayer and Scripture help us live for Christ daily and prepare to reign with Christ in the future.

Joshua Chapter 1

1:10-18 ***Prepare to Cross the Jordan River***

(2) [10] Then Joshua commanded the officers of the people, saying, [11] Pass through the host, and command the people, saying, Prepare you food; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God gives you to possess it. [12] And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spoke Joshua, saying, [13] Remember the word which Moses the servant of the LORD commanded you, saying, the LORD your God has given you rest, and has given you this land. [14] Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them; [15] Until the LORD have given your brethren rest, as [he has given] you, and they also have possessed the land which the LORD your God gives them: then ye shall return to the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising.

The People Pledge Allegiance to Joshua

(3) [16] So they answered Joshua, saying, All that you command us we will do, and whithersoever you send us, we will go. [17] According as we listened to Moses in all things, so will we hearken to you: only the LORD your God be with you, as he was with Moses. [18] Everyone that rebels against your commandment, and will not hearken to your words in all that you command him, shall be put to death: only be strong and of good courage.

Joshua Chapter 2:1-24 ***The Witness of Two men, Rahab, and the Rope of Scarlet Thread***

(4) [1] And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there. [2] And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. [3] And the king of Jericho sent to Rahab, saying, Bring forth the men that are come to you, which are entered into your house: for they be come to search out all the country.
[a] [4] And the woman took the two men, and hid them, and said thus, There came men to me, but I knew not whence they [were]: [5] And it came to pass [about the time] of shutting of the gate, when it was dark, that the men went out: where the men went I know not: pursue after them quickly; for ye shall overtake them. [6] But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. [7] And the men pursued after them the way to Jordan to the fords: and as soon as they which pursued after them were gone out, they shut the gate.

[a] Question: How can we justify the lie that Rahab said to save the 2 Israeli soldiers?

The Spies Make a Promise to Rahab

(5) [8] And before they were laid down, she came up to them upon the roof; [9] And she said to the men, I know that the LORD has given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. [10] For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did to the two kings of the Amorites, that [were] on the other side of the Jordan [River], Sihon and Og, whom ye utterly destroyed. [11] And as soon as we had heard [these things], our hearts did melt, neither did there remain anymore courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.
[12] Now therefore, I pray you, swear to me by the LORD, since I have showed you kindness, that ye will also show kindness to my father's house, and give me a true token: [13] And [that] ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. [14] And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD has given us the land, that we will deal kindly and truly with you. [15] Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. [16] And she said to them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. [17] And the men said unto her, We [will be] blameless of this your oath which you have made us swear. [18] Behold, [when] we come into the land, you shall bind this line of scarlet thread in the window which you did let us down by: and you shall bring your father, and your mother, and your brethren, and all your father's household, home to you. [19] And it shall be, [that] whoever shall go out of the doors of your house into the street, his blood [shall be] upon his head, and we [will be] guiltless: and whoever shall be with you in the house, his blood [shall be] on our head, if [any] hand be upon him. [20] And if you utter this our business, then we will be quit of your oath which you have made us to swear. [21] And she said, According to your words, so [be] it. And she sent them away, and they departed: and [a] she bound the scarlet line in the window.

(6) [22] And they went, and came to the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. [23] So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all [things] that befell them: [24] And they said to Joshua, Truly the LORD has delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

[a] the scarlet line was a bright red, noticeable color similar to living blood that is oxygenated. The way of escape from death is similar to the blood of the Passover Lamb on the doorposts in Exodus 12:23 and the blood of the lamb of God Jesus Christ who saves us from the judgment to come, protects, and delivers us from our sin (such as Rahab the harlot, Matthew 1:5, Hebrews 11:31). The two spies are referred to as two witnesses in James 2:25.

Joshua – Christ, the leader
Two men – witnesses, messengers
Hidden – wisdom from above, by faith
Rahab the Harlot – sinner, protected with family inside the home
Scarlet line – thin threads wound together to make a strong fiber line of bright, deep red color
Three days – hidden
Battle – be strong and courageous

32 Steps of Crossing my Jordan River 3:1-5:15

A. Preparations

1. 3:1 rise early in the morning and moved
2. 3:2 after 3 days of waiting, and leading members involved
3. 3:4 space between me and the ark, for I must know the way to go because I have not been there before
4. 3:5 sanctify ourselves, expecting the LORD to do wonders
5. 3:7 know the LORD will magnify us in the sight of others
6. 3:10 know the living God is among you
7. 3:12 select 12, like Acts 6 when men filled with the Holy Ghost and wisdom were selected
8. 3:13 foretold what shall happen when the ark enters the water

B. Crossing

9. 3:15 as the priests with the ark stepped by faith into the running water the flooding river stopped
10. 3:17 the priests stood in the center of the Jordan until all the people passed
11. 4:6 the 12 representative men each took a stone from the river bed to build a memorial on the the west bank of the Jordan River (public)
12. 4:7 these 12 stones are a memorial for the children of Israel in the future
13. 4:9 Joshua set up 12 stones in the middle of the Jordan River which was later covered (private)
14. 4:14 Joshua magnified and all Israel feared him as they did Moses
15. 4:18 when the soles of the priest's feet were lifted onto dry land, the waters returned to flood the river bed
16. 4:19 the people came up out of the Jordan River on the 10th day of the first month

C. Witness (on the other side)

17. 4:20 the 12 stones west of the Jordan River were moved to a more public place for future generations to see (Gilgal)
18. 4:22 they were to tell their children the story how they came over the Jordan River on dry land
19. 4:23 tell your children that this is similar to when we cross the Red Sea, but later in time
20. 4:24 tell all the people so they may know the mighty hand of the LORD and that I may fear the the LORD my God forever
21. 5:1 the enemies hear and their hearts melt and spirit not in them anymore
22. 5:2 the men of Israel were circumcised
23. 5:6 all the others died in the wilderness due to their unbelief (2 Corinthians 10:1-6)
24. 5:8 they stayed in their place until they were whole (healed)

D. Know (what has happened, Romans 6:1-23)

25. 5:9a know this day that the reproach of Egypt (the old man is crucified) is rolled away from me
26. 5:9b the place called Gilgal (does not exist today)
27. 5:10 keep the Passover Feast which is the Lord's supper today (the 3 looks of our salvation)
28. 5:11 now we eat of the corn of the land because we can feed ourselves because we are maturing
29. 5:12 the manna provided in the wilderness ceases because we are maturing in Christ
30. 5:13 the LORD Jesus Christ as a soldier with a sword for battle stands with me and for me
31. 5:14 I fall on my face to worship and ask, "what says my Lord to your servant?"
32. 5:15 Jesus tells me that I am set apart for God's use or holy, and therefore the place where I am is holy ground

Notes: The New Testament revealing of Joshua 3-5 is Romans 6 speaking of the act and process of our sanctification or our personal crossing of our Jordan River. The concealed truths of Joshua 3-5 identify around 32 steps of understanding when occurs when our old man is crucified with Christ, which enables us to walk in the power of the resurrection experientially.

The time, place, and events of Joshua 3-5 are the results of severe predestination, and therefore, types of truth concealed in the old and revealed in the new, 2 Corinthians 10:1-6. The three perspectives of predestination that glorify God and follow Christ:

The triune perspectives of predestination:

Who	How	When and Why	Examples
All	Simple	choice of the Potter	Romans 8:28-30, Barnabas, Philemon, Gaius, Elder
Some	Strong	choice of the Potter	Leaders of revivals, ministries reaching specific peoples
Few	Severe	choice of the Potter	Moses, David, 12 Apostles, Paul

(7) [1] Joshua rose early in the morning; and they moved from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. [2] And it came to pass [a] after three days, that the officers went through the host; [3] And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. [4] Yet there shall be [a] a space between you and it, about two thousand cubits by measure: come not near to it, that ye may know the way by which ye must go: for ye have not passed [this] way heretofore. [5] And Joshua said to the people, [b] Sanctify yourselves: for tomorrow the LORD will do wonders among you. [6] And Joshua spoke to the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

[a] After 3 days is a spiritual pattern in Scripture. A time to ponder: On Sunday at 6AM, the Lamb was observed for 3 days until the Passover on Wednesday before 6PM, then another 3 days from Passover to the resurrection, which was Saturday after 6PM.

[b] We cannot come too close to the ark of the covenant or God's presence; however, he is never too far that we cannot follow from a distance, which we will not lose sight if we keep our eyes on the ark of the covenant.

[c] Sanctify yourself is equivalent to the Know ye not know ye in Romans 6:11, 13 and 19 – presenting all our members to do what is right.

the LORD Encourages Joshua

(8) [7] And the LORD said to Joshua, This day will I begin to magnify you in the sight of all Israel, that they may know that, [a] as I was with Moses, [so] I will be with you. [8] And you shall command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. [9] And Joshua said to the children of Israel, Come hither, and hear the words of the LORD your God. [10] And Joshua said, Hereby ye shall know that the living God is among you, and [that] he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. [11] Behold, the ark of the covenant of the LORD of all the earth passes over before you into Jordan. [12] Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. [13] And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, [that] the waters of Jordan shall be cut off [from] the waters that come down from above; and they shall stand upon a heap.

[a] The Moses / Joshua discipleship relation is typical for significant changes in the government of God's people. As Moses led the crossing of the Red Sea which represents our initial delivery from the bondage and wages of sin; Joshua led the crossing of the Jordon River which represents our delivery and our initial delivery from the bondage and wages of self. Romans 6 is the New Testament revealing of the same experience which Israel had as a nation and outwardly, we have as part of the body of Christ and spiritually.

B. Dividing and Crossing the Jordan River - Crossing

(9) [14] And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; [15] And as they that bare the ark were come to Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overflows all his banks all the time of harvest,) [16] That the waters which came down from above stood [and] rose up upon a heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, [even] the salt sea, failed, [and] were cut off: and the people passed over right against Jericho. [17] And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Joshua Chapter 4:1-24 ***Two Sets of memorial Stones***

(10) [1] And it came to pass, when all the people were clean passed over Jordan, that the LORD spoke to Joshua, saying, [2] Take you twelve men out of the people, out of every tribe a man, [3] And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, [a] twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. [4] Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: [5] And Joshua said to them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according to the number of the tribes of the children of Israel: [6] That this may be a sign among you, [that] when your children ask [their fathers] in time to come, saying, What [mean] ye by these stones? [7] Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial to the children of Israel forever. [8] And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spoke to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there. [9] [a] And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there to this day.

[a] The 12 stones have an external and internal significance. External is in time and space for immediate use; which normally disappears in time and cannot be returned to. The internal is invisible in a place not reached by anyone, but known and remembered by the individual; which we can return to in principle. Shelah.

The Jordan Rivera's Water Returns

(11) [10] For the priests which bare the ark stood in the midst of Jordan, until everything was finished that the LORD commanded Joshua to speak to the people, according to all that Moses commanded Joshua: and the people hasted and passed over. [11] And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. [12] And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spoke to them: [13] About forty thousand prepared for war passed over before the LORD to battle, to the plains of Jericho. [14] On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. [15] And the LORD spoke to Joshua, saying, [16] Command the priests that bear the ark of the testimony, that they come up out of Jordan. [17] Joshua therefore commanded the priests, saying, Come ye up out of Jordan. [18] And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, [and] the soles of the priests' feet were lifted up to the dry land, that the waters of Jordan returned to their place, and flowed over all his banks, as [they did] before. [19] And the people came up out of Jordan on the [a] tenth [day] of the first month, and encamped in Gilgal, in the east border of Jericho.

[a] Three days the lamb was observed before the Passover, as three days Jesus was in Jerusalem before He became the Passover Lamb. 5:10 refers to keeping the Feast of Pentecost on the 14th day of the first month. This coincides with Christ's triumphant entry into Jerusalem on Psalm Sunday, three days in Jerusalem before His death on the cross, or the Passover Day.

C. Crossing the Jordan River – Witness on the Other Side

(12) [20] And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. [21] And he spoke to the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What [mean] these stones? [22] Then ye shall let your children know, saying, Israel came over this Jordan on dry land. [23] For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: [24] That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God forever.

Notes: A personal and public set of stones for witness and remembrance. Milestones that you personally or others with you have experienced in the deliverance or in this case, the promises of God. John the Baptist is later baptizing in the Jordan River. This could be the same location. (John 1:28 at Bethabara – House of Passage, in Matthew at the same place in the Jordon River Jesus says that of these stones God could raise up children of Abraham.)

Joshua Chapter 5

5:1-12 ***The Delayed Circumcision, and Manna Ceases***

(13) [1] And it came to pass, when all the kings of the Amorites, which [were] on the side of Jordan westward, and all the kings of the Canaanites, which [were] by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them anymore, because of the children of Israel. [2] At that time the LORD said to Joshua, Make you sharp knives, and circumcise again the children of Israel the second time.
[3] And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.
[4] And this is the cause why Joshua did circumcise: All the people that came out of Egypt, [that were] males, [even] all the men of war, died in the wilderness by the way, after they came out of Egypt.
[5] Now all the people that came out were circumcised: but all the people [that were] born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. [6] For the children of Israel walked forty years in the wilderness, till all the people [that were] men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: to whom the LORD swore that he would not show them the land, which the LORD swore to their fathers that he would give us, a land that flows with milk and honey. [7] And their children, [whom] he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. [8] And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. [9] And the LORD said to Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal to this day.

D. Crossing the Jordan River – Understand What Happened

(14) [10] And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. [11] And they did eat of the old corn of the land on the next day after the passover, unleavened cakes, and parched [corn] in the selfsame day. [a] [12] And the manna ceased on the next day after they had eaten of the old corn of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.

5:13-15 ***Joshua meets the Captain of the LORD's Army (Preincarnate Jesus)***

[13] And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went to him, and said unto him, [Are] you for us, or for our adversaries? [14] And he said, No; but [as] [b] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What says my lord to his servant? [15] And the captain of the LORD's host said to Joshua, [c] Loose your shoe from off your foot; for the place whereon you stand is holy. And Joshua did so.

[a] This is the correct procedure. A physical illustration of a spiritual truth. 1 John 2:12-14 Manna was a monotonous diet, now they had variety and in a position to provide for themselves.

[b] He fell on his face and called the ground holy. It is Jesus Christ, he fought the battle of Jericho. Joshua is Hebrew for Jesus in Greek. Jericho is capital of one of ten 10 nations, 7 left with Amorite Capital Jericho the strongest. 3 nations defeated on west of Jordon with Moses.

[c] Gilgal is the first holy place designated in the promised land. It was here they prepared for the battle of Jericho and resorted back to camp. It was here the tabernacle resided until it was relocated to Shiloh. Gilgal in Hebrew is "rolling away" from 5:9 signifying the reproach from Egypt when they were captive and their time in the Wilderness for 40 years. The Egyptians may have mocked Israel for being "lost" in the wilderness while not knowing it was because of their unbelief at Kadesh-Barnea when the 12 spies were sent and all returned in unbelief except for Joshua and Caleb.

Joshua Chapter 6 **CONQUER THE PROMISED LAND 6:1 - 12:24**

6:1-27 ***Victory by Faith and Obedience (the Walls of Jericho Fall)***

(15) [1] Now Jericho was straightly shut up because of the children of Israel: none went out, and none came in. [2] And the LORD said to Joshua, See, I have given into your hand Jericho, and the king thereof, [and] the mighty men of valor. [3] And ye shall compass the city, all [ye] men of war, [and] go round about the city once. Thus shall you do six days. [4] And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. [5] And it shall come to pass, that when they make a long [blast] with the ram's horn, [and] when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

(16) [6] And Joshua the son of Nun called the priests, and said to them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. [7] And he said to the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. [8] And it came to pass, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. [9] And the armed men went before the priests that blew with the trumpets, and the rear guard came after the ark, [the priests] going on, and blowing with the trumpets. [10] And Joshua had commanded the people, saying, **Ye shall not shout, nor make any noise with your voice, neither shall [any] word proceed out of your mouth, until the day I bid you shout; then shall ye shout.** [11] So the ark of the LORD compassed the city, going about [it] once: and they came into the camp, and lodged in the camp. [12] And **Joshua rose early in the morning,** and the priests took up the ark of the LORD. [13] And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rear guard came after the ark of the LORD, [the priests] going on, and blowing with the trumpets. [14] And the second day they compassed the city once, and returned into the camp: so they did six days. [15] And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. [16] And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said to the people, Shout; for the LORD has given you the city.

Jericho Must Be Destroyed, Except for Rahab

(17) [17]And the city shall be accursed, [even] it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, **because she hid the messengers that we sent.** [18] And ye, in any wise keep [yourselves] from the accursed thing, lest ye make [yourselves] accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. [19] But all the silver, and gold, and vessels of brass and iron, are consecrated to the LORD: they shall come into the treasury of the LORD. [20] So the people shouted when [the priests] blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. [21] And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and donkey, with the edge of the sword. [22] But Joshua had said to the two men that had spied out the country, Go into the harlot's house, and bring out there the woman, and all that she has, as ye swore to her. [23] And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them outside the camp of Israel. [24] And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. [25] And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwells in Israel [even] to this day; because she hid the messengers, which Joshua sent to spy out Jericho. [26] And Joshua adjured them at that time, saying, Cursed [be] the man before the LORD, that rises up and builds this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest [son] shall he set up the gates of it. [27] So the LORD was with Joshua; and his fame was [noised] throughout all the country.

Notes: Jericho was the most fortified city of the strongest people in Canaan, the Amorites. The city of the moon-god and now is the capital of the PLO

(18) [1] But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel. [2] And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spoke to them, saying, Go up and view the country. And the men went up and viewed Ai. [3] And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; [and] make not all the people to labor thither; for they [are but] few. [4] So there went up thither of the people about three thousand men: and they fled before the men of Ai. [5] And the men of Ai smote of them about thirty and six men: for they chased them [from] before the gate [even] to Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water. [6] And Joshua tore his clothes, and fell to the earth upon his face before the ark of the LORD until the evening tide, he and the elders of Israel, and put dust upon their heads. [7] And Joshua said, Alas, O Lord GOD, wherefore have you at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! [8] O Lord, what shall I say, when Israel turns their backs before their enemies! [9] For the Canaanites and all the inhabitants of the land shall hear [of it], and shall environ us round, and cut off our name from the earth: and what will you do to your great name?

Note: First, they were over-confident and lost 36 men, then there was sin in the camp.

Joshua Must Deal with Sin in the Camp

(19) [10] And the LORD said to Joshua, Get you up; wherefore lie you thus upon your face? [11] Israel has sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put [it] even among their own stuff. [12] Therefore the children of Israel could not stand before their enemies, [but] turned [their] backs before their enemies, because they were accursed: neither will I be with you anymore, except ye destroy the accursed from among you. [13] Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus says the LORD God of Israel, [There is] an accursed thing in the midst of you, O Israel: you cannot stand before your enemies, until ye take away the accursed thing from among you. [14] In the morning therefore ye shall be brought according to your tribes: and it shall be, [that] the tribe which the LORD takes shall come according to the families [thereof]; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. [15] And it shall be, [that] he that is taken with the accursed thing shall be burnt with fire, he and all that he has: because he has transgressed the covenant of the LORD, and because he has worked folly in Israel. [16] So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: [17] And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: [18] And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. [19] And Joshua said to Achan, My son, give, I pray you, glory to the LORD God of Israel, and make confession to him; and tell me now what you have done; hide [it] not from me. [20] And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus I have done: [21] When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. [22] So Joshua sent messengers, and they ran to the tent; and, behold, [it was] hid in his tent, and the silver under it. [23] And they took them out of the midst of the tent, and brought them to Joshua, and to all the children of Israel, and laid them out before the LORD. [24] And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his donkeys, and his sheep, and his tent, and all that he had: and they brought them to the valley of Achor.
[25] And Joshua said, Why have you troubled us? the LORD shall trouble you this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. [26] And they raised over him a great heap of stones to this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, to this day.

Notes: Achan's sin process the same with King David and today.
He: 1) saw, 2) coveted, 3) took and 4) concealed. 2 Samuel 11 and James 1:14-15

Joshua Chapter 8:1-34

Victory (at Ai) after Sin is Cleansed (Achan and his possessions)

(20) [1] And the LORD said to Joshua, **Fear not, neither be you dismayed**: take all the people of war with you, and arise, go up to Ai: see, I have given into your hand the king of Ai, and his people, and his city, and his land: [2] And you shall do to Ai and her king as you did to Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey to yourselves: lay you an ambush for the city behind it. [3] So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away by night. [4] And he commanded them, saying, Behold, ye shall lie in wait against the city, [even] behind the city: go not very far from the city, but be ye all ready: [5] And I, and all the people that are with me, will approach to the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, [6] (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. [7] Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. [8] And it shall be, when ye have taken the city, [that] ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you. [9] Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people. [10] And **Joshua rose up early in the morning**, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. [11] And all the people, [even the people] of war that [were] with him, went up, and drew near, and came before the city, and pitched on the north side of Ai: now [there was] a valley between them and Ai. [12] And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city. [13] And when they had set the people, [even] all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. [14] And it came to pass, when the king of Ai saw [it], that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he knew not that [there were] liers in ambush against him behind the city. [15] And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. [16] And all the people that [were] in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. [17] And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel. [18] And the LORD said to Joshua, Stretch out the spear that is in your hand toward Ai; for I will give it into your hand. **And Joshua stretched out the spear that [he had] in his hand toward the city.** [19] And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. [20] And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. [21] And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. [22] And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

(21) [23] And the king of Ai they took alive, and brought him to Joshua. [24] And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned to Ai, and smote it with the edge of the sword. [25] And [so] it was, [that] all that fell that day, both of men and women, [were] twelve thousand, [even] all the men of Ai. [26] **For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.** [27] Only the cattle and the spoil of that city Israel took for a prey to themselves, according to the word of the LORD which he commanded Joshua. [28] And Joshua burnt Ai, and made it a heap forever, [even] a desolation to this day. [29] And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, [that remains] to this day.

Joshua Chapter 8:1-34

Joshua Reads the Law to the Entire nation

(22) 30 Then Joshua built an altar to the LORD God of Israel in mount Ebal, 31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man has lift up [any] iron: and they offered thereon burnt offerings to the LORD, and sacrificed peace offerings. **32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.** 33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; [a] **half of them over against mount Gerizim, and half of them over against mount Ebal**; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.
34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. 35 There was not a word of all that Moses commanded, which Joshua read not before all the assembly of Israel, with the women, and the little ones, and the strangers that were conversant among them.

[a] Leviticus 26 and Deuteronomy 30-32

Joshua Chapter 9:1-27 ***The (Gibeonite) Deceit and (Israel's) Compromise***

(23) 1 And it came to pass, when all the kings which [were] on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard [thereof]; 2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord. 3 And when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, 4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their donkeys, and wine bottles, old, and tore, and bound up; 5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry [and] moldy. 6 And they went to Joshua to the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. 7 And the men of Israel said to the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? 8 And they said to Joshua, We are your servants. And Joshua said to them, Who are ye? and from whence come ye? 9 And they said unto him, From a very far country your servants are come because of the name of the LORD your God: for we have heard the fame of him, and all that he did in Egypt,
10 And all that he did to the two kings of the Amorites, that [were] beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. 11 Wherefore our elders and all the inhabitants of our country spoke to us, saying, Take food with you for the journey, and go to meet them, and say to them, We are your servants: therefore now make ye a league with us. 12 This our bread we took hot [for] our provision out of our houses on the day we came forth to go to you; but now, behold, it is dry, and it is moldy: 13 And these bottles of wine, which we filled, [were] new; and, behold, they be tore: and these our garments and our shoes are become old by reason of the very long journey.
14 And the men took of their food, and asked not [counsel] at the mouth of the LORD.

(24) 15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the assembly swore to them. 16 And it came to pass at the end of three days after they had made a league with them, that they heard that they [were] their neighbors, and [that] they dwelt among them. 17 And the children of Israel journeyed, and came to their cities on the third day. Now their cities [were] Gibeon, and Chephirah, and Beeroth, and Kirjathjearim. 18 And the children of Israel smote them not, because the princes of the assembly had sworn to them by the LORD God of Israel. And all the assembly murmured against the princes. 19 But all the princes said to all the assembly, We have sworn to them by the LORD God of Israel: now therefore we may not touch them. **20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore to them.**
21 And the princes said to them, Let them live; but let them be hewers of wood and drawers of water to all the assembly; as the princes had promised them.

Joshua Chapter 9

The Gibeonites Are Condemned to Perpetual Bondage

(25) 22 And Joshua called for them, and he spoke to them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? 23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. 24 And they answered Joshua, and said, Because it was certainly told your servants, how that the LORD your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. 25 And now, behold, we are in your hand: as it seems good and right to you to do to us, do. 26 And so did he to them, and delivered them out of the hand of the children of Israel, that they slew them not. 27 And Joshua made them that day hewers of wood and drawers of water for the assembly, and for the altar of the LORD, even to this day, in the place which he should choose.

Joshua Chapter 10

10:1-27 ***Victory at Bethhoron and the Sun–Moon Stand Still***

(26) 1 Now it came to pass, when [a] Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; 2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof [were] mighty. 3 Wherefore Adonizedek king of Jerusalem sent to Hoham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon, saying, 4 Come up to me, and help me, that we may smite Gibeon: for it has made peace with Joshua and with the children of Israel. 5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. 6 And the men of Gibeon sent to Joshua to the camp to Gilgal, saying, Slack not your hand from your servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

[a] Adonizedek is "King of Righteousness," a type of the anti-christ.

(27) 7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor. 8 And the LORD said to Joshua, Fear them not: for I have delivered them into your hand; there shall not a man of them stand before you. 9 Joshua therefore came to them suddenly, [and] went up from Gilgal all night. 10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goes up to Bethhoron, and smote them to Azekah, and to Makkedah. 11 And it came to pass, as they fled from before Israel, [and] were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them to Azekah, and they died: [they were] more which died with hailstones than [they] whom the children of Israel slew with the sword. 12 Then spoke Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [a] Sun, stand you still upon Gibeon; and you, Moon, in the valley of Ajalon. 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. **14 And there was no day like that before it or after it, that the LORD listened to the voice of a man: for the LORD fought for Israel.**

[a] The long day may be explained in 701 BC when Hezekiah changed the calendar from 12-30 day months for 360 day lunar year were changed. Many cultures changed their calendars then, the Roman Empire added 4 ¼ days per year. Was it the near passing of Mars or something with Venus. Did the earth rotate 5 degrees then or after the great flood?

The Five Kings are Killed

(28) [15] And Joshua returned, and all Israel with him, to the camp to Gilgal. [16] But **these five kings fled, and hid themselves in a cave** at Makkedah. [17] And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. [18] And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: [19] And stay ye not, [but] pursue after your enemies, and smite the hindmost of them; allow them not to enter into their cities: for the LORD your God has delivered them into your hand. [20] And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest [which] remained of them entered into fenced cities. [21] And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. [22] Then said Joshua, Open the mouth of the cave, and bring out those five kings to me out of the cave. [23] And they did so, and brought forth those five kings to him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, [and] the king of Eglon. [24] And it came to pass, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. [25] And Joshua said to them, **Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight. [26] And afterward Joshua smote them, and slew them, and hanged them on five trees**: and they were hanging upon the trees until the evening. [27] And it came to pass at the time of the going down of the sun, [that] Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, [which remain] until this very day.

10:28-12:24 ***Continual Victory by Faith and Obedience*** *(for Israel in the South)*

(29) [28] And that day **Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that [were] therein; he let none remain**: and he did to the king of Makkedah as he did to the king of Jericho. [29] Then Joshua passed from Makkedah, and all Israel with him, to Libnah, and fought against Libnah: [30] And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that [were] therein; he let none remain in it; but did to the king thereof as he did to the king of Jericho. [31] And Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it, and fought against it: [32] And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that [were] therein, according to all that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. [34] And from Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it, and fought against it: [35] And they took it on that day, and smote it with the edge of the sword, and all the souls that [were] therein he utterly destroyed that day, according to all that he had done to Lachish. [36] And Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it: [37] And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that [were] therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that [were] therein. [38] And Joshua returned, and all Israel with him, to Debir; and fought against it: [39] And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that [were] therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king. [40] So Joshua smote all the country of the hills, and of the south, and of the valley, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.
[41] And Joshua smote them from Kadeshbarnea even to Gaza, and all the country of Goshen, even to Gibeon. [42] And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel. [43] And Joshua returned, and all Israel with him, to the camp to Gilgal.

Joshua Chapter 11

Joshua Attacks and Conquers the Northern Kings

(30) [1] And it came to pass, when Jabin king of Hazor had heard [those things], that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, [2] And to the kings that [were] on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, [3] [And to] the Canaanite on the east and on the west, and [to] the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and [to] the Hivite under Hermon in the land of Mizpeh. [4] And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. [5] And when all these kings were met together, they came and pitched together at the waters of merom, to fight against Israel. [6] And the LORD said to Joshua, Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel: you shall hough their horses, and burn their chariots with fire. [7] So Joshua came, and all the people of war with him, against them by the waters of merom suddenly; and they fell upon them. [8] And the LORD delivered them into the hand of Israel, who smote them, and chased them to great Zidon, and to Misrephothmaim, and to the valley of Mizpeh eastward; and they smote them, until they left them none remaining. [9] And Joshua did to them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

Joshua Captures the Whole Land

(31) [10] And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdoms. [11] And they smote all the souls that [were] therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire. [12] And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, [and] he utterly destroyed them, as Moses the servant of the LORD commanded. [13] But [as for] the cities that stood still in their strength, Israel burned none of them, save Hazor only; [that] did Joshua burn. [14] And all the spoil of these cities, and the cattle, the children of Israel took for a prey to themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. [15] As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

(32) [16] So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; [17] [Even] from the mount Halak, that goes up to Seir, even to Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. [18] Joshua made war a long time with all those kings. [19] There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all [other] they took in battle. [20] For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, [and] that they might have no favor, but that he might destroy them, as the LORD commanded Moses. [21] And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. [22] There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained. [23] So Joshua took the whole land, according to all that the LORD said to Moses; and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. And the land rested from war.

(33) [1] Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon to mount Hermon, and all the plain on the east: [2] Sihon king of the Amorites, who dwelt in Heshbon, [and] ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even to the river Jabbok, [which is] the border of the children of Ammon; [3] And from the plain to the sea of Chinneroth on the east, and to the sea of the plain, [even] the salt sea on the east, the way to Bethjeshimoth; and from the south, under Ashdothpisgah: [4] And the coast of Og king of Bashan, [which was] of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, [5] And reigned in mount Hermon, and in Salcah, and in all Bashan, to the border of the Geshurites and the Maachasites, and half Gilead, the border of Sihon king of Heshbon. [6] Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it [for] a possession to the Reubenites, and the Gadites, and the half tribe of Manasseh. [7] And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even to the mount Halak, that goes up to Seir; which Joshua gave to the tribes of Israel [for] a possession according to their divisions; [8] In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites: [9] The king of Jericho, one; the king of Ai, which is beside Bethel, one; [10] The king of Jerusalem, one; the king of Hebron, one; [11] The king of Jarmuth, one; the king of Lachish, one; [12] The king of Eglon, one; the king of Gezer, one; [13] The king of Debir, one; the king of Geder, one; [14] The king of Hormah, one; the king of Arad, one; [15] The king of Libnah, one; the king of Adullam, one; [16] The king of Makkedah, one; the king of Bethel, one; [17] The king of Tappuah, one; the king of Hepher, one; [18] The king of Aphek, one; the king of Lasharon, one; [19] The king of Madon, one; the king of Hazor, one; [20] The king of Shimronmeron, one; the king of Achshaph, one; [21] The king of Taanach, one; the king of megiddo, one; [22] The king of Kedesh, one; the king of Jokneam of Carmel, one; [23] The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; [24] The king of Tirzah, one: all the kings thirty and one.

Joshua Chapter 12

DIVIDE THE PROMISE LAND 13:1-22:34

Joshua Chapter 13:1-33 *Summary of Instructions for Areas Still Occupied*

(34) [1] Now Joshua was old [and] stricken in years; and the LORD said unto him, You are old [and] stricken in years, and there remains yet very much land to be possessed. [2] This is the land that yet remains: all the borders of the Philistines, and all Geshuri, [3] From Sihor, which is before Egypt, even to the borders of Ekron northward, [which] is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites: [4] From the south, all the land of the Canaanites, and mearah that is beside the Sidonians, to Aphek, to the borders of the Amorites: [5] And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon to the entering into Hamath. [6] All the inhabitants of the hill country from Lebanon to Misrephothmaim, [and] all the Sidonians, them will I drive out from before the children of Israel: only divide you it by lot to the Israelites for an inheritance, as I have commanded you.

Assignment of the Land East of the Jordan River

(35) [7] Now therefore divide this land for an inheritance to the nine tribes, and the half tribe of Manasseh, [8] With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, [even] as Moses the servant of the LORD gave them; [9] From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of medeba to Dibon; [10] And all the cities of Sihon king of the Amorites, which reigned in Heshbon, to the border of the children of Ammon; [11] And Gilead, and the border of the Geshurites and Maachasites, and all mount Hermon, and all Bashan to Salcah; [12] All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out. [13] Nevertheless the children of Israel expelled not the Geshurites, nor the Maachasites: but the Geshurites and the Maachasites dwell among the Israelites until this day. [14] Only to the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said to them. [15] And Moses gave to the tribe of the children of Reuben [inheritance] according to their families. [16] And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by medeba; [17] Heshbon, and all her cities that are in the plain; Dibon, and Bamothbaal, and Bethbaalmeon, [18] And Jahazah, and Kedemoth, and mephaath, [19] And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley, [20] And Bethpeor, and Ashdothpisgah, and Bethjeshimoth, [21] And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, [which were] dukes of Sihon, dwelling in the country. [22] Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them. [23] And the border of the children of Reuben was Jordan, and the border [thereof]. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof. [24] And Moses gave [inheritance] to the tribe of Gad, [even] to the children of Gad according to their families. [25] And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that is before Rabbah; [26] And from Heshbon to Ramathmizpeh, and Betonim; and from Mahanaim to the border of Debir; [27] And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and [his] border, [even] to the edge of the sea of Chinnereth on the other side Jordan eastward. [28] This is the inheritance of the children of Gad after their families, the cities, and their villages. [29] And Moses gave [inheritance] to the half tribe of Manasseh: and [this] was [the possession] of the half tribe of the children of Manasseh by their families. [30] And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities: [31] And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, [were pertaining] to the children of Machir the son of Manasseh, [even] to the one half of the children of Machir by their families. [32] These [are the countries] which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward. [33] But to the tribe of Levi Moses gave not [any] inheritance: the LORD God of Israel was their inheritance, as he said to them.

Joshua Chapter 14 *Assignment of the Land West of the Jordan River (chapters 14-17)*

(36) [1] And these [are the countries] which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. [2] By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and [for] the half tribe. [3] For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan: but to the Levites he gave none inheritance among them. [4] For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part to the Levites in the land, save cities to dwell [in], with their suburbs for their cattle and for their substance. [5] As the LORD commanded Moses, so the children of Israel did, and they divided the land.

Caleb Obtains Hebron

(37) [6] Then the children of Judah came to Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, You know the thing that the LORD said to Moses the man of God concerning me and you in Kadeshbarnea. [7] Forty years old I was when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as [it was] in my heart. [8] Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. [9] And Moses swore on that day, saying, Surely the land whereon your feet have trodden shall be your inheritance, and your children's forever, because you have wholly followed the LORD my God. [10] And now, behold, the LORD has kept me alive, as he said, these forty and five years, even since the LORD spoke this word to Moses, while [the children of] Israel wandered in the wilderness: and now, look, I [am] this day fourscore and five years old. [11] As yet **I [am as] strong this day as [I was] in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.** [12] Now therefore give me this mountain, whereof the LORD spoke in that day; for you heard in that day how the Anakims [were] there, and [that] the cities [were] great [and] fenced: if so be the LORD [will be] with me, then I shall be able to drive them out, as the LORD said. [13] **And Joshua blessed him, and gave to Caleb** the son of Jephunneh Hebron for an inheritance. [14] Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite to this day, **because that he wholly followed the LORD God of Israel**. [15] And the name of Hebron before was Kirjatharba; [which Arba was] a great man among the Anakims. And the land had rest from war.

Joshua Chapter 15

Land for the Tribe of Judah

(38) [1] [This] then was the lot of the tribe of the children of Judah by their families; [even] to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast. [2] And their south border was from the shore of the salt sea, from the bay that looks southward: [3] And it went out to the south side to Maalehacrabbim, and passed along to Zin, and ascended up on the south side to Kadeshbarnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: [4] [From there] it passed toward Azmon, and went out to the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast. [5] And the east border was the salt sea, [even] to the end of Jordan. And [their] border in the north quarter was from the bay of the sea at the uttermost part of Jordan: [6] And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben: [7] And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel: [8] And the border went up by the valley of the son of Hinnom to the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that [lies] before the valley of Hinnom westward, which is at the end of the valley of the giants northward: [9] And the border was drawn from the top of the hill to the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjathjearim: [10] And the border compassed from Baalah westward to mount Seir, and passed along to the side of mount Jearim, which is Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah: [11] And the border went out to the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out to Jabneel; and the goings out of the border were at the sea. [12] And the west border was to the great sea, and the coast [thereof]. This is the coast of the children of Judah round about according to their families.

(39) [13] And to Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, [even] the city of Arba the father of Anak, which [city is] Hebron. [14] And Caleb drove there the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. [15] And he went up there to the inhabitants of Debir: and the name of Debir before was Kirjathsepher. [16] And Caleb said, He that smites Kirjathsepher, and takes it, to him will I give Achsah my daughter to wife. [17] And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. [18] And it came to pass, as she came [to him], that she moved him to ask of her father a field: and she lighted off [her] donkey; and Caleb said unto her, What would you? [19] Who answered, Give me a blessing; for you have given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

The Cities of Judah

(40) [20] This is the inheritance of the tribe of the children of Judah according to their families. [21] And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, [22] And Kinah, and Dimonah, and Adadah, [23] And Kedesh, and Hazor, and Ithnan, [24] Ziph, and Telem, and Bealoth, [25] And Hazor, Hadattah, and Kerioth, [and] Hezron, which is Hazor, [26] Amam, and Shema, and Moladah, [27] And Hazargaddah, and Heshmon, and Bethpalet, [28] And Hazarshual, and Beersheba, and Bizjothjah, [29] Baalah, and Iim, and Azem, [30] And Eltolad, and Chesil, and Hormah, [31] And Ziklag, and Madmannah, and Sansannah, [32] And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages: [33] [And] in the valley, Eshtaol, and Zoreah, and Ashnah, [34] And Zanoah, and Engannim, Tappuah, and Enam, [35] Jarmuth, and Adullam, Socoh, and Azekah, [36] And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: [37] Zenan, and Hadashah, and Migdalgad, [38] And Dilean, and Mizpeh, and Joktheel, [39] Lachish, and Bozkath, and Eglon, [40] And Cabbon, and Lahmam, and Kithlish, [41] And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages: [42] Libnah, and Ether, and Ashan, [43] And Jiphtah, and Ashnah, and Nezib, [44] And Keilah, and Achzib, and Mareshah; nine cities with

their villages: [45] Ekron, with her towns and her villages: [46] From Ekron even to the sea, all that [lay] near Ashdod, with their villages: [47] Ashdod with her towns and her villages, Gaza with her towns and her villages, to the river of Egypt, and the great sea, and the border [thereof]: [48] And in the mountains, Shamir, and Jattir, and Socoh, [49] And Dannah, and Kirjathsannah, which is Debir, [50] And Anab, and Eshtemoh, and Anim, [51] And Goshen, and Holon, and Giloh; eleven cities with their villages: [52] Arab, and Dumah, and Eshean, [53] And Janum, and Bethtappuah, and Aphekah, [54] And Humtah, and Kirjatharba, which is Hebron, and Zior; nine cities with their villages: [55] Maon, Carmel, and Ziph, and Juttah, [56] And Jezreel, and Jokdeam, and Zanoah, [57] Cain, Gibeah, and Timnah; ten cities with their villages: [58] Halhul, Bethzur, and Gedor, [59] And Maarath, and Bethanoth, and Eltekon; six cities with their villages: [60] Kirjathbaal, which is Kirjathjearim, and Rabbah; two cities with their villages: [61] In the wilderness, Betharabah, Middin, and Secacah, [62] And Nibshan, and the city of Salt, and Engedi; six cities with their villages. [63] As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem to this day.

Joshua Chapter 16

The Borders of the Land for the Sons of Joseph

(41) [1] And the lot of the children of Joseph fell from Jordan by Jericho, to the water of Jericho on the east, to the wilderness that goes up from Jericho throughout mount Bethel, [2] And goes out from Bethel to Luz, and passes along to the borders of Archi to Ataroth, [3] And goes down westward to the coast of Japhleti, to the coast of Bethhoron the nether, and to Gezer: and the goings out thereof are at the sea. [4] So the children of Joseph, Manasseh and Ephraim, took their inheritance.

The Border of the Land for the Tribe of Ephraim

[5] And the border of the children of Ephraim according to their families was [thus]: even the border of their inheritance on the east side was Atarothaddar, to Bethhoron the upper; [6] And the border went out toward the sea to Michmethah on the north side; and the border went about eastward to Taanathshiloh, and passed by it on the east to Janohah; [7] And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. [8] The border went out from Tappuah westward to the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. [9] And the separate cities for the children of Ephraim [were] among the inheritance of the children of Manasseh, all the cities with their villages. [10] And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites to this day, and serve under tax.

(42) [1] There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; [to wit], for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan. [2] There was also [a lot] for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these [were] the male children of Manasseh the son of Joseph by their families. [3] But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, [a] had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. [4] And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, the LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father. [5] And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which [were] on the other side Jordan; [6] Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

[a] Marry within tribe, then inheritance right can flow to the daughter. Moses asks the LORD and makes an exception. 40 years after Moses. Numbers 27. Daughter of Zelophedad type: Ezra 2, Nehemiah 7, Numbers 32, I Chronicles 2 the husband she marries is officially adopted as his son. This anticipates the linage of Christ. Luke 3 diagram is revealed.

Manasseh's Boundaries

(43) [7]And the coast of Manasseh was from Asher to Michmethah, that [lies] before Shechem; and the border went along on the right hand to the inhabitants of Entappuah. [8] [Now] Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh [belonged] to the children of Ephraim; [9] And the coast descended to the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea: [10] Southward [it was] Ephraim's, and northward [it was] Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. [11] And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of megiddo and her towns, [even] three countries. [12] Yet the children of Manasseh could not drive out [the inhabitants of] those cities; but the Canaanites would dwell in that land. [13] Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tax; but did not utterly drive them out.

The Children of Joseph Obtain Another Portion

(44) [14] And the children of Joseph spoke to Joshua, saying, Why have you given me [but] one lot and one portion to inherit, seeing I [am] a great people, forasmuch as the LORD has blessed me thus far?
[15] And Joshua answered them, If you [be] a great people, [then] get you up to the wood [country], and cut down for yourself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for you. [16] And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, [both they] who are of Bethshean and her towns, and [they] who are of the valley of Jezreel. [17] And Joshua spoke to the house of Joseph, [even] to Ephraim and to Manasseh, saying, You are a great people, and has great power: you shall not have one lot [only]:
[18] But the mountain shall be yours; for it is a wood, and you shall cut it down: and the outgoings of it shall be yours: for you shall drive out the Canaanites, though they have iron chariots, [and] though they [be] strong.

Joshua Chapter 18 ***Scouts Survey the Unconquered Territory (chapters 18-19)***

The Tabernacle is Set up at Shiloh

(45) [1] And the whole assembly of the children of Israel assembled together at Shiloh, and set up the tabernacle of the assembly there. And the land was subdued before them.

The Remainer of the Land Is Described and Divided

[2] And there remained among the children of Israel seven tribes, which had not yet received their inheritance. [3] And Joshua said to the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers has given you? [4] Give out from among you three men for [each] tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come [again] to me. [5] And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. [6] Ye shall therefore describe the land [into] seven parts, and bring [the description] hither to me, that I may cast lots for you here before the LORD our God. [7] But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them. [8] And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh. [9] And the men went and passed through the land, and described it by cities into seven parts in a book, and came [again] to Joshua to the host at Shiloh. [10] And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land to the children of Israel according to their divisions.

Land for the Tribe of Benjamin

(46) [11] And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph. [12] And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven. [13] And the border went over from there toward Luz, to the side of Luz, which is Bethel, southward; and the border descended to Atarothadar, near the hill that [lies] on the south side of the nether Bethhoron. [14] And the border was drawn [there], and compassed the corner of the sea southward, from the hill that [lies] before Bethhoron southward; and the goings out thereof were at Kirjathbaal, which is Kirjathjearim, a city of the children of Judah: this was the west quarter. [15] And the south quarter was from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah: [16] And the border came down to the end of the mountain that [lies] before the valley of the son of Hinnom, [and] which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel, [17] And was drawn from the north, and went forth to Enshemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben, [18] And passed along toward the side over against Arabah northward, and went down to Arabah: [19] And the border passed along to the side of Bethhoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast. [20] And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families. [21] Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz, [22] And Betharabah, and Zemaraim, and Bethel, [23] And Avim, and Parah, and Ophrah, [24] And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages: [25] Gibeon, and Ramah, and Beeroth, [26] And Mizpeh, and Chephirah, and Mozah, [27] And Rekem, and Irpeel, and Taralah, [28] And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, [and] Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

Joshua Chapter 19

Land for the Tribe of Simeon

(47) 1 And the second lot came forth to Simeon, [even] for the tribe of the children of Simeon according to
their families: and their inheritance was within the inheritance of the children of Judah. 2 And they had in
their inheritance Beersheba, or Sheba, and Moladah, 3 And Hazarshual, and Balah, and Azem,
4 And Eltolad, and Bethul, and Hormah, 5 And Ziklag, and Bethmarcaboth, and Hazarsusah,
6 And Bethlebaoth, and Sharuhen; thirteen cities and their villages: 7 Ain, Remmon, and Ether, and
Ashan; four cities and their villages: 8 And all the villages that [were] round about these cities to
Baalathbeer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according
to their families. 9 Out of the portion of the children of Judah was the inheritance of the children of
Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had
their inheritance within the inheritance of them.

Land for the Tribe of Zebulun

10 And the third lot came up for the children of Zebulun according to their families: and the border of their
inheritance was to Sarid: 11 And their border went up toward the sea, and Maralah, and reached to
Dabbasheth, and reached to the river that is before Jokneam; 12 And turned from Sarid eastward toward
the sunrising to the border of Chislothtabor, and then goes out to Daberath, and goes up to Japhia,
13 And from there passes on along on the east to Gittahhepher, to Ittahkazin, and goes out to
Remmonmethoar to Neah; 14 And the border compasses it on the north side to Hannathon: and the
outgoings thereof are in the valley of Jiphthahel: 15 And Kattath, and Nahallal, and Shimron, and Idalah,
and Bethlehem: twelve cities with their villages. 16 This is the inheritance of the children of Zebulun
according to their families, these cities with their villages.

Land for the Tribe of Issachar

(48) 17 [And] the fourth lot came out to Issachar, for the children of Issachar according to their families.
18 And their border was toward Jezreel, and Chesulloth, and Shunem, 19 And Hapharaim, and Shion, and
Anaharath, 20 And Rabbith, and Kishion, and Abez, 21 And Remeth, and Engannim, and Enhaddah, and
Bethpazzez; 22 And the coast reaches to Tabor, and Shahazimah, and Bethshemesh; and the outgoings of
their border were at Jordan: sixteen cities with their villages. 23 This is the inheritance of the tribe of the
children of Issachar according to their families, the cities and their villages.

Land for the Tribe of Asher

24 And the fifth lot came out for the tribe of the children of Asher according to their families. 25 And their
border was Helkath, and Hali, and Beten, and Achshaph, 26 And Alammelech, and Amad, and Misheal; and
reaches to Carmel westward, and to Shihorlibnath; 27 And turns toward the sunrising to Bethdagon, and
reaches to Zebulun, and to the valley of Jiphthahel toward the north side of Bethemek, and Neiel, and
goes out to Cabul on the left hand, 28 And Hebron, and Rehob, and Hammon, and Kanah, [even] to great
Zidon; 29 And [then] the coast turns to Ramah, and to the strong city Tyre; and the coast turns to Hosah;
and the outgoings thereof are at the sea from the coast to Achzib: 30 Ummah also, and Aphek, and
Rehob: twenty and two cities with their villages. 31 This is the inheritance of the tribe of the children of
Asher according to their families, these cities with their villages.

Joshua Chapter 19

Land for the Tribe of Naphtali

(49) 32 The sixth lot came out to the children of Naphtali, [even] for the children of Naphtali according to
their families. 33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and
Jabneel, to Lakum; and the outgoings thereof were at Jordan: 34 And [then] the coast turns westward to
Aznothtabor, and goes out from there to Hukkok, and reaches to Zebulun on the south side, and reaches
to Asher on the west side, and to Judah upon Jordan toward the sunrising. 35 And the fenced cities are
Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, 36 And Adamah, and Ramah, and Hazor,
37 And Kedesh, and Edrei, and Enhazor, 38 And Iron, and Migdalel, Horem, and Bethanath, and
Bethshemesh; nineteen cities with their villages. 39 This is the inheritance of the tribe of the children of
Naphtali according to their families, the cities and their villages.

Land for the Tribe of Dan

40 [And] the seventh lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh, 42 And Shaalabbin, and
Ajalon, and Jethlah, 43 And Elon, and Thimnathah, and Ekron, 44 And Eltekeh, and Gibbethon, and Baalath,
45 And Jehud, and Beneberak, and Gathrimmon, 46 And mejarkon, and Rakkon, with the border before
Japho. 47 And the coast of the children of Dan went out [too little] for them: therefore the children of Dan
went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it,
and dwelt therein, and called Leshem, Dan, after the name of Dan their father. 48 This is the inheritance
of the tribe of the children of Dan according to their families, these cities with their villages.

Land is Given to Joshua

49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel
gave an inheritance to Joshua the son of Nun among them: 50 According to the word of the LORD they
gave him the city which he asked, [even] Timnathserah in mount Ephraim: and he built the city, and
dwelt therein. 51 These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the
heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before
the LORD, at the door of the tabernacle of the assembly. So they made an end of dividing the country.

Joshua Chapter 20:1-9

The Six Cities of Refuge *(a type of Christ by function and Hebrew names)*

(50) [1] the LORD also spoke to Joshua, saying, [2] Speak to the children of Israel, saying, Appoint out for you [a] cities of refuge, whereof I spoke to you by the hand of Moses: [3] That the slayer that kills [any] person unawares [and] unwittingly may flee thither: and they shall be your refuge from the avenger of blood. [4] And when he that does flee to one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city to them, and give him a place, that he may dwell among them. [5] And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not before time. [6] And he shall dwell in that city, until he stand before the assembly for judgment, [and] until the death of the high priest that shall be in those days: then shall the slayer return, and come to his own city, and to his own house, to the city from whence he fled. [7] And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah. [8] And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. [9] These were the cities appointed for all the children of Israel, and for the stranger that sojourns among them, that whoever kills [any] person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the assembly.

QT Note

Q1: What is a city of refuge?

A: The refuge was safe until the high priest died. The city of refuge was never more than one day's journey away. The refuge is a type of our soul's security in our great high-priest Jesus Christ who lives now and forever. We all may flee to our city of refuge because we have all sinned against God. The city represents our initial and eternal salvation in our great high priest (Hebrews 4:14-16).

Q2: What can we learn from the discipleship template of Moses and Joshua? (Joshua 20:1-2)

A1: Since we all die it is our privilege to disciple the younger to the best of our ability. With our peers, we encourage one another to continue on.

A2: The Moses-Joshua discipleship is a pattern for today. One must be a good servant to become a good leader. As the centurion came to Jesus, he understood authority. We must be a good minister helping our chain of command, as Joshua was to Moses, to be recognized and elevated to positional authority at the right time.

A3: Moses the Lawgiver could only lead God's people so far; the works of the law (a religious system described in Romans 7) can lead you up to the border of the Jordon River, but not to cross and enter into the promise land. God desires we enter into the rich, full life of "Christ in you, the hope of glory" (Colossians 1:27). The conquest of Canaan typifies victory over the flesh by walking after the Spirit (Romans 8:1,4).

Q3: What does the Hebrew names of the city mean?

A: (1) Kedesh - holiness (Kadesh)
(2) Shechem - portion or shoulder
(3) Hebron – friendship
(4) Bezer - vine or fortification
(5) Ramoth - high places
(6) Golan - passage or joy/exultation

Application: I must stay my course and not go to the left or the right, which is by meditation in the law of God day and night.

QT hint: Daily time in prayer and Scripture help us live for Christ daily and prepare to reign with Christ in the future.

Joshua Chapter 21:1-45

Forty Eight Cities Given to the Levites

(51) [1] Then came near the heads of the fathers of the Levites to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers of the tribes of the children of Israel; [2] And they spoke to them at Shiloh in the land of Canaan, saying, the LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. [3] And the children of Israel gave to the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs. [4] And the lot came out for the families of the Kohasites: and the children of Aaron the priest, [which were] of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. [5] And the rest of the children of Kohas had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities. [6] And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. [7] The children of merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. [8] And the children of Israel gave by lot to the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

(52) [9] And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are [here] mentioned by name, [10] Which the children of Aaron, [being] of the families of the Kohasites, [who were] of the children of Levi, had: for theirs was the first lot. [11] And they gave them the city of Arba the father of Anak, which [city is] Hebron, in the hill [country] of Judah, with the suburbs thereof round about it. [12] But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession. [13] Thus they gave to the children of Aaron the priest Hebron with her suburbs, [to be] a city of refuge for the slayer; and Libnah with her suburbs, [14] And Jattir with her suburbs, and Eshtemoa with her suburbs, [15] And Holon with her suburbs, and Debir with her suburbs, [16] And Ain with her suburbs, and Juttah with her suburbs, [and] Bethshemesh with her suburbs; nine cities out of those two tribes. [17] And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, [18] Anathoth with her suburbs, and Almon with her suburbs; four cities. [19] All the cities of the children of Aaron, the priests, [were] thirteen cities with their suburbs. [20] And the families of the children of Kohas, the Levites which remained of the children of Kohas, even they had the cities of their lot out of the tribe of Ephraim. [21] For they gave them Shechem with her suburbs in mount Ephraim, [to be] a city of refuge for the slayer; and Gezer with her suburbs, [22] And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities. [23] And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, [24] Aijalon with her suburbs, Gathrimmon with her suburbs; four cities. [25] And out of the half tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs; two cities. [26] All the cities [were] ten with their suburbs for the families of the children of Kohas that remained. [27] And to the children of Gershon, of the families of the Levites, out of the [other] half tribe of Manasseh [they gave] Golan in Bashan with her suburbs, [to be] a city of refuge for the slayer; and Beeshterah with her suburbs; two cities. [28] And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, [29] Jarmuth with her suburbs, Engannim with her suburbs; four cities. [30] And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, [31] Helkath with her suburbs, and Rehob with her suburbs; four cities. [32] And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, [to be] a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities. [33] All the cities of the Gershonites according to their families [were] thirteen cities with their suburbs. [34] And to the families of the children of merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, [35] Dimnah with her suburbs, Nahalal with her suburbs; four cities. [36] And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, [37] Kedemoth with her suburbs, and mephaath with her suburbs; four cities. [38] And out of the tribe of Gad, Ramoth in Gilead with her suburbs, [to be] a city of refuge for the slayer; and Mahanaim with her suburbs, [39] Heshbon with her suburbs, Jazer with her suburbs; four cities in all. [40] So all the cities for the children of merari by their families, which were remaining of the families of the Levites, were [by] their lot twelve cities. [41] All the cities of the Levites within the possession of the children of Israel [were] 48 cities with their suburbs. [42] These cities were everyone with their suburbs round about them: thus [were] all these cities.

Joshua Chapter 21

the LORD Gives Peace to the nation

43 And the LORD gave to Israel all the land which he swore to give to their fathers; and they possessed it, and dwelt therein. 44 And the LORD gave them rest round about, according to all that he swore to their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. 45 There failed not ought of any good thing which the LORD had spoken to the house of Israel; all came to pass.

Joshua Chapter 22:1-34 ***Good Communications Prevent Gossip, Concerns, Division, and War***

Reuben, Gad, and Manasseh Return Home *(east of the Jordon River)* ***with the Blessing of Victory***

(53) 1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, 2 And said to them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: 3 Ye have not left your brethren these many days to this day, but have kept the charge of the commandment of the LORD your God. 4 And now the LORD your God has given rest to your brethren, as he promised them: therefore now return ye, and get you to your tents, [and] to the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan. 5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave to him, and to serve him with all your heart and with all your soul. 6 So Joshua blessed them, and sent them away: and they went to their tents. 7 Now to the [one] half of the tribe of Manasseh Moses had given [possession] in Bashan: but to the [other] half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also to their tents, then he blessed them, 8 And he spoke to them, saying, Return with much riches to your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren. 9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

Q1: How long were the battles west of the Jordan River? (22:3)
A: Seven years.

Q2: How do the external blessings of much cattle, silver, gold, brass, iron, and much clothing relate to the New Testament? (22:8)
A: The victory of Christ's death on the cross of Calvary provides internal blessings of equal access to all believers. In fact, favor must be toward the poor and not the rich (James 2:1-13).

The Eastern Tribes Built a Great Altar Causing Great Concern of the Western Tribes

(54) 10 And when they came to the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to. 11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. 12 And when the children of Israel heard [of it], the whole assembly of the children of Israel gathered themselves together at Shiloh, to go up to war against them. 13 And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, 14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was a head of the house of their fathers among the thousands of Israel. 15 And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, to the land of Gilead, and they spoke with them, saying, 16 Thus says the whole assembly of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have built you an

altar, that ye might rebel this day against the LORD? [17] [Is] the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the assembly of the LORD, [18] But that ye must turn away this day from following the LORD? and it will be, [seeing] ye rebel today against the LORD, that tomorrow he will be angry with the whole assembly of Israel. [19] Notwithstanding, if the land of your possession [be] unclean, [then] pass ye over to the land of the possession of the LORD, wherein the LORD's tabernacle dwells, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God. [20] Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the assembly of Israel? and that man perished not alone in his iniquity.

Q1: What caused the going to war within the 12 tribes of Israel?
A1: Hearsay caused the almost war (Joshua 22:11). Hearsay is gossip without knowing all the facts or details. Trust and communications will prevent hearsay divisions (Lev 19:16).
A2: The worship of the one true God must be in one place with one alter (Deuteronomy 12). The law of a central sanctuary moves from the Tabernacle in the wilderness to Gilgal, Shiloh, and Jerusalem. Do not like the pagans with many altars.
A3: Sometimes we draw the erroneous thoughts which cause division rather than unity (22:16). Sometimes we must go to our brother before going to the altar to pray (Matthew 5:23-24). Always ask for the source of truth – do not gossip or complain based on hearsay. Remember Baalam and Peor, the Moabite women/idolatry, caused the wrath of God upon all Israel (22:17, Numbers 22-24). Achan's sin at the battle of Ai caused 37 soldiers to die in battle in a defeat, and the lives of his wife, children and family living with him (Joshua 7-8). One disobedient child of God is a menace to all the children of God around them. Remember the sailors and Jonah on one boat in the Old Testament and the man in an adulterous life in 1 Corinthians 5 in the New Testament.

The Eastern Tribes Defense and Explain the Reasons for Building the Altar

(55) [21] Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said to the heads of the thousands of Israel, [22] the LORD God of gods, the LORD God of gods, he knows, and Israel he shall know; if [it be] in rebellion, or if in transgression against the LORD, (save us not this day,) [23] That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or grain offering, or if to offer peace offerings thereon, let the LORD himself require [it]; [24] And if we have not [rather] done it for fear of [this] thing, saying, In time to come your children might speak to our children, saying, What have ye to do with the LORD God of Israel? [25] For the LORD has made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD. [26] Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: [27] But [that] it [may be] a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD. [28] Therefore said we, that it shall be, when they should [so] say to us or to our generations in time to come, that we may say [again], Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. [29] God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for grain offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.

Q1: Why did the eastern tribes invoke God's judgment on themselves? (22:22-23)
A1: The accused know the LORD knows the truth why the altar was made for unity between the tribes east and west of the Jordon River and for future generations.

Joshua Chapter 22

The Western Tribes Understand and Confirm Peace and Blessing to the Eastern Tribes

(56) 30 And when Phinehas the priest, and the princes of the assembly and heads of the thousands of Israel which [were] with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it pleased them. 31 And Phinehas the son of Eleazar the priest said to the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD. 32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them word again. 33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. 34 And the children of Reuben and the children of Gad called the altar [Ed]: for it [shall be] a witness between us that the LORD is God.

Q1: Why is [Ed] in brackets?
A1: Ed is the Hebrew word for "witness" that the translators added.
A2: Both the east/west tribes feared God's righteous judgment. Both were wrong in their actions where one going forward with good communications rather than listening to here say would have helped maintain unity.

Application: I must be trusting and gentle with approaching what I hear and suspect sin in others.

QT hint: Daily time in prayer and Scripture help us to trust God and others first. Then as we need wisdom from above or help to do what is right in God's eyes, we know what to do.

RETAIN THE PROMISE LAND 23:1-24:28

Joshua Chapter 23 *A Pastor's Farewell message to his Congregation*

Encouragements to continue following the LORD

(57) 1 And it came to pass a long time after that the LORD had given rest to Israel from all their enemies round about, that Joshua waxed old [and] stricken in age. 2 And Joshua called for all Israel, [and] for their elders, and for their heads, and for their judges, and for their officers, and said to them, I am old [and] stricken in age: 3 And ye have seen all that the LORD your God has done to all these nations because of you; for the LORD your God is he that has fought for you. 4 Behold, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even to the great sea westward. 5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God has promised to you. 6 **Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside there from [to] the right hand or [to] the left; 7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear [by them], neither serve them, nor bow yourselves to them: 8 But cleave to the LORD your God, as ye have done to this day.** 9 For the LORD has driven out from before you great nations and strong: but [as for] you, no man has been able to stand before you to this day. 10 One man of you shall chase a thousand: for the LORD your God, he [it is] that fights for you, as he has promised you. **11 Take good heed therefore to yourselves, that ye love the LORD your God**.

Q1: What is the theme for victory in the book of Joshua?
A1: To be courageous and do all that is written in the Law of Moses (23:6)
A2: Being courageous is in three directions. 1st From God to Joshua (1:6, 7, 9). 2nd from the people to Joshua (10:23). 3rd from Joshua to the people (23:6).

Q2: Why is [Ed] in brackets?
A: Ed is the Hebrew word for "witness" that the translators added.

Application: I must encourage the congregation and do what is written in the New Testament.

QT hint: Daily time in prayer and Scripture help us to be of good courage and do what is written in the Holy Scriptures.

Warnings about turning away from the LORD

(58) 12 Else if ye do in any wise go back, and cleave to the remnant of these nations, [even] these that remain among you, and shall make marriages with them, and go in to them, and they to you: 13 Know for a certainty that the LORD your God will no more drive out [any of] these nations from before you; but they shall be snares and traps to you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God has given you. 14 And, behold, this day I [am] going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing has failed of all the good things which the LORD your God spoke concerning you; all are come to pass to you, [and] not one thing has failed thereof. 15 Therefore it shall come to pass, [that] as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God has given you. 16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he has given to you.

Joshua Chapter 24

24:1-28 ***The Pastors Last message*** *– Our Choice to Serve the One True God or Other False Gods*

(59) [1] And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and **they presented themselves before God**. [2] And Joshua said to all the people, Thus says the LORD God of Israel, **Your fathers dwelt on the other side of the flood in old time, [even] Terah, the father of Abraham,** and the father of Nachor: and they served other gods. [3] And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. [4] And I gave to Isaac Jacob and Esau: and I gave to Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. [5] I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. [6] And I brought your fathers out of Egypt: and ye came to the sea; and the Egyptians pursued after your fathers with chariots and horsemen to the Red sea. [7] And when they cried to the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. [8] And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. [9] Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: [10] But I would not hearken to Balaam; therefore he blessed you still: so I delivered you out of his hand. [11] And ye went over Jordan, and came to Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. [12] And I sent the hornet before you, which drove them out from before you, [even] the two kings of the Amorites; [but] not with your sword, nor with your bow. [13] And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive yards which ye planted not do ye eat. [14] Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. [15] And if it seem evil to you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: **but as for me and my house, we will serve the LORD.**

Q1: How did they serve other gods in the Old Testament? (Joshua 24:2-13)

1. On the other side of the flood speaking of where Abraham lived before his calling
2. In Egypt during the 400 years of degrees of slavery
3. In the wilderness at Mount Sinai
4. By Balaam the false prophet (Numbers 22)
5. In Canaan after crossing the Jordan River by marriage to the Canaanites (24:15 – the Amorites)
6. By Samson during the times of the Judges
7. By Solomon during the times of the Kings
8. During the return from Babylonian-Persian captivity in the times of Ezra and Nehemiah

Q2: How did they serve the true God and how should we in the New Testament serve the true God?
A1: Serve the true God in sincerity and truth.
A2: Put away other gods of the past before we were saved.

The Congregation's Conversation with the Pastor
and Commitment to Serve a Holy and Jealous God

(60) [16] And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; [17] For the LORD our God, he [it is] that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: [18] And the LORD drove out from before us all the people, even the Amorites which dwelt in the land: [therefore] we will we serve the LORD; for he is our God. [19] And Joshua said to the people, Ye cannot serve the LORD: for he is a **holy God**; he is a **jealous God**; he will not forgive your transgressions nor your sins. [20] If ye forsake the

LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he has done you good. [21] And the people said to Joshua, No; but we will serve the LORD.

[22] And Joshua said to the people, Ye are witnesses against yourselves that ye have chosen the LORD, to serve him. And they said, [We are] witnesses.

[23] Now therefore put away, [said he], the strange gods which are among you, and incline your heart to the LORD God of Israel.

[24] And the people said to Joshua, the LORD our God will we serve, and his voice will we obey**.**

[25] So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. [26] And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD. [27] And Joshua said to all the people, Behold, this stone shall be a witness to us; for it has heard all the words of the LORD which he spoke to us: it shall be therefore a witness to you, lest ye deny your God. [28] So Joshua let the people depart, every man to his inheritance.

24:29-33 ***The Pastor* (Joshua) *and Other Leaders Death and Burial in the Promised land***

(61) [29] And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, [being] a hundred and ten years old. [30] And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash. [31] And Israel served the LORD all the days of Joshua, and all the days of the elders that over lived Joshua, and which had known all the works of the LORD, that he had done for Israel.

[32] And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of silver: and it became the inheritance of the children of Joseph.

[33] And Eleazar the son of Aaron died; and they buried him in a hill [that pertained to] Phinehas his son, which was given him in mount Ephraim.

Q1: What is the theme of Joshua 24:1-13?
A1: As God's people we have a choice to serve the one true God or other gods.
A2: Choosing to serve other gods brings judgment on Israel and upon our congregation and ourselves (Joshua 24:19-20). Even at this time some may have chosen to serve other gods (Joshua 24:23). The same as a local congregation in the New Testament.
A3: Serve, served, and servants are used 16 times in this chapter. 11 times for the one true God and 5 times for other gods.

Q2: Why exchange Joshua for pastor and Israel to Congregation? (Joshua 24:1-33)
A1: The same principles of the father, family, and household choosing to serve the true God apply.
A2: The difference is in the Old Testament God worked through the nation of Israel. In the New Testament God works through the local congregation of saints.

QUESTIONS IN JOSHUA **Bible TOC**

1. When was Joshua first mentioned with Moses?

2. In chapter 1 of Joshua, how many times are the words "strong and of good courage" mentioned?

3. Why were the 2 spies sent into Jericho?

4. Who was Rahab?

5. Why did Rahab get honorable mention in Hebrews 11?

6. How many days did Israel surround Jericho? How many priests were with the Ark? How many trumpets did they blow? How many times did the priests go around Jericho? How many blows of the trumpets?

7. What happened in Ai to cause Israel's defeat?

8. How did the Gibeonites deceive Joshua?

9. How long the sun not set when Joshua defeated the Amorites?

10. What happened to Caleb in the book of Joshua?

Victorious Christian Living Story: Crossing the Jordan River and inheriting the promised land.

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Study Notes:

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Judges (21-65, 1.75 hr) 2024

Bible TOC **Next / Previous Book** **Gems**

Defeat: 1 2

Disobedience: 3 **4 5 6 7 8** 9 **10 11** 12 **13 14 15 16**

Disgrace: 17 18 19 20 21

12 Lessons to Walk "after the Flesh" or Romans 7:15-21 (7:1-8:17a)

Purpose: To teach the elect of God a pattern of disobedience and what NOT to follow after

Theme: Evil – Bondage – Repentance - Deliverance

Key Passage: In those days there was no king in Israel: every man did what was right in his own eyes. 21:25. Written by: Samuel

Evidence of walking after the flesh, or a carnal believer, or apostasy: Scripture

Part 1 Reason for the elect's apostasy 1:1-3:7

1) At first, a few will begin well and continue to obey (2 tribes, beginning with Judah)	1:3
2) While a few obey, most will disobey (10 tribes, beginning with Benjamin)	1:23, 28
3) They are warned ahead of time to repent (am I listening to God?)	2:2-3
4) Continual disobedience over time brings judgment	2:13-14

Part 2 Record of the elect's apostasy: 3:7-16:31

5) God raises up deliverers when called upon	3:9
6) Man's role of leadership gets mixed up due to lack of courage (1st of 4 in Heb 11)	5:24
7) The strong and courageous in soul, are alert and used (32K to 300 = .94%)	7:3
8) Fading out toward the end instead of, continuing on faithful to the end (2 Tim 4:7)	8:27
9) Making hasty vows when simple faith is sufficient	11:30-31
10) Eventually our descent into disobedience builds up to a fall (opposite to 2 Peter 1:5-7)	16:15

Part 3 Results of the Elect's apostasy: 17:1-21:25

11) Comfort and convenience leads us to sell our soul for 10 shekels (prosperity gospel)	17:10
12) Discipline is the result of our evil (OT-nation, NT-individuals-groups)	20:12

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
Judges 3:9, 3:15	Supplication	Repentance		Caleb, left handed	Othneili, Ehud
Judges 6:6-7	Supplication	Repentance		Delieverance from Midianites	Children of Israel
Judges 10:10-16	Supplication	Repentance			Jephthah
Judges 18:5-6	None	Religious-prosperity & peace			Philosophy & tradition of man
Judges 20:18-28	Supplication	Directions for battle			Prayed 3 times for 3 battles
Judges 21:2-15	Supplication	Loss of tribe of Benjamin		vs 4-Rose early in the morning	

Today's application: 1 Timothy 4:12, being apostate today in the Laodicea congregation Rev 3:14-22. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Corinthians 10:11.

Judges

REASON FOR THE ELECT'S APOSTASY 1:1-3:8

1:1-20 Judah and Simeon Continue with Victories

1:21-36 The Other Tribes Take Tribute and not Victory

2:1-5 1st Appearance of Jesus as an Angel with Prophecy

2:6-3:8 The Decline and Judgment of Israel

RECORD OF THE ELECT'S APOSTASY 3:9-16:31

Judge (tribe) **Major** / Minor judges	**Scripture**	**Oppressor** (king)	**Servitude / Rest**
1) Othniel (Judah) Caleb's brother	3:9-11	mesopotamia (Cushan-rishathaim)	1) 8 / 40 years
2) Ehud (Benjamin)	3:12-30	Moab, Ammonites, Amalekites (Elgon)	2) 18 / 80 years
3) Shamgar (Canaanite proselyte)	3:31	Philistines Slayed 600 men	
4) Barak (Naphtali) Deborah a prophetess (Ephraim)	4:1-5:31 **Hebrews 11:32** (Deborah not mentioned)	Canaan, Sisera (Jabin)	3) 20 / 40 years
5) Gideon (Manasseh) 71 sons Jerubbaal – many wives	6:1-8:32 **Hebrews 11:32** (Ephod idol)	medianites, Amalekites, People of the East (Zebah & Zalmunna)	4) 7 / 40 years
Abimelech (Manasseh) Son of Gideon, by concubine – wicked	8:33-9:56 2 Samuel 11:21	Civil War Killed 70 half-brothers God did not raise him up	Ruled 3 years
6) Tola (Issachar)	10:1-2		Judged 23 years
7) Jair (Gilead-Manasseh)	10:3-5		Judged 22 years
8) Jephthah (Gilead-Manasseh) Son of Gilead's harlot	10:6-12:7 **Hebrews 11:32** (vow w/daughter)	Philistines, Ammonites Civil War w/Ephramites	5) 18 / 6 years
9) Ibzan (Judah or Zebulun)	12:8-10		Judged 7 years
10) Elon (Zebulun)	12:11-12		Judged 10 years
11) Abdon (Ephraim)	12:13-15		Judged 8 years
12) Samson (Dan)	13:1-16:31 **Hebrews 11:32**	Philistines	6) 40 / 20 years
490 years captivity and darkness with a pattern of: 1) Disobedience 2) Captivity 3) Repentance 4) Deliverance			Six servitudes covering 111 years. See Gems in Judges for more information.

RESULTS OF THE ELECT'S APOSTASY 17:1-21:25

17:1-18:30 The Idolatry of Micah with the Levite and the Danites (internal money & idols)

19:1-21:25 The Immorality of Gibeah, a Levite, and War with Benjamin (internal morality)

Eli, then Samuel (1 Samuel 1-4).

THE DISOBEDIENCE OF ISRAEL 1:1-3:8

1:1-20 ***Judah and Simeon Continue with Victories***

Judges Chapter 1

(1) [1] Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them? [2] And the LORD said, Judah shall go up: behold, I have delivered the land into his hand. [3] And Judah said to Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with you into your lot. So Simeon went with him. [4] And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. [5] And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. [6] But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. [7] And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered [their food] under my table: as I have done, so God has requited me. And they brought him to Jerusalem, and there he died. [8] Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

(2) [9] And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley. [10] And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmai. [11] And from there he went against the inhabitants of Debir: and the name of Debir before was Kirjathsepher: [12] And Caleb said, He that smites Kirjathsepher, and takes it, to him will I give Achsah my daughter to wife. [13] And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife. [14] And it came to pass, when she came [to him], that she moved him to ask of her father a field: and she lighted from off [her] donkey; and Caleb said unto her, What will you? [15] And she said unto him, Give me a blessing: for you have given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs. [16] And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which [lies] in the south of Arad; and they went and dwelt among the people. [17] And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephas, and utterly destroyed it. And the name of the city was called Hormah. [18] Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. [19] And the LORD was with Judah; and he drove out [the inhabitants of] the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. [20] And they gave Hebron to Caleb, as Moses said: and he expelled there the three sons of Anak.

1:21-36 ***The Other Tribes Take Tribute and not Victory***

(3) [21] And the [a] children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem to this day. [22] And the house of Joseph, they also went up against Bethel: and the LORD was with them. [23] And the house of Joseph sent to descry Bethel. (Now the name of the city before was Luz.) [24] And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray you, the entrance into the city, and we will show you mercy. [25] And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. [26] And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof to this day. [27] Neither did Manasseh drive out [the inhabitants of] Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of megiddo and her towns: but the Canaanites would dwell in that land. [28] And it came to pass, when Israel was strong, that they put the Canaanites to tax, and did not utterly drive them out. [29] Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. [30] Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries. [31] Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: [32] But the Asherites dwelt among the

Canaanites, the inhabitants of the land: for they did not drive them out. [33] Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries to them. [34] And the Amorites forced the children of Dan into the mountain: for they would not allow them to come down to the valley: [35] But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries. [36] And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

[a] the LORD commanded the destruction of Canaanites because,
(a) the cup of their iniquity was full (Ge 15:16),
(b) and to fulfill His promise made to Abraham, Isaac and Jacob (Deu 7:1-5; 9:5).

Judges Chapter 2

2:1-5 *1st Appearance of Jesus as an Angel with Prophecy*

(4) [1] And an angel of the LORD came up from Gilgal to Bochim, and said, **I made you to go up out of Egypt, and have brought you to the land which I swore to your fathers; and I said, I will never break my covenant with you.** [2] **And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?** [3] **Wherefore I also said, I will not drive them out from before you; but they shall be [as thorns] in your sides, and their gods shall be a snare to you.** [4] And it came to pass, when the angel of the LORD spoke these words to all the children of Israel, that the people lifted up their voice, and wept. [5] And they called the name of that place Bochim: and they sacrificed there to the LORD.

2:6-3:5 ***The Death of Joshua, and Decline and Judgment of Israel***

(5) [6] And when [a] Joshua had let the people go, the children of Israel went every man to his inheritance to possess the land. [7] And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. [8] And Joshua the son of Nun, the servant of the LORD, died, [being] a hundred and ten years old. [9] And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash. [10] And also all that generation were gathered to their fathers:

[a] The above is a review of the end of the book of Joshua

and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. [11] And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that [were] round about them, and bowed themselves to them, and provoked the LORD to anger. [13] And they forsook the LORD, and served Baal and Ashtaroth. [14] And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. [15] Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn to them: and they were greatly distressed. [16] Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. [17] And yet they would not hearken to their judges, but they went a whoring after other gods, and bowed themselves to them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; [but] they did not so. [18] And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. [19] And it came to pass, when the judge was dead, [that] they returned, and corrupted [themselves] more than their fathers, in following other gods to serve them, and to bow down to them; they ceased not from their own doings, nor from their stubborn way. [20] And the anger of the LORD was hot against Israel; and He said, Because that this people has transgressed my covenant which I commanded their fathers, and have not listened to My voice; [21] I also will not henceforth drive out any from before them of the nations which Joshua left when he died: [22] That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep [it], or not.

Judges Chapter 3

The Nations Which Were Left to Test Israel

(6) [1] Now these are the [a] nations which the LORD left, to prove Israel by them, [even] as many [of Israel] as had not known all the wars of Canaan; [2] Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; [3] [Namely], five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon to the entering in of Hamath. [4] And they were to prove Israel by them, to know whether they would hearken to the commandments of the LORD, which he commanded their fathers by the hand of Moses. [5] And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: [6] And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. [7] And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves. [8] Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishasaim king of mesopotamia: and the children of Israel served Chushanrishasaim 8 years.

[a] Nations, contrary to the law of God (De 7:1-6): forgot the LORD their God, served Baalim and the groves (Judges 3:6-7).

THE JUDGES OF ISRAEL 3:9-16:31

3:9-11 ***1st Judge - Othniel***

(7) [9] And when the children of Israel cried to the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, [even] Othniel the son of Kenaz, Caleb's younger brother. [10] And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishasaim king of mesopotamia into his hand; and his hand prevailed against Chushanrishasaim. [11] And the land had rest forty years. And Othniel the son of Kenaz died.

3:12-30 ***2nd Judge - Ehud***

(8) [12] And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. [13] And he gathered to him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees. [14] So the children of Israel served Eglon the king of Moab eighteen years. [15] But when the children of Israel cried to the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present to Eglon the king of Moab. [16] But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. [17] And he brought the present to Eglon king of Moab: and Eglon was a very fat man. [18] And when he had made an end to offer the present, he sent away the people that bare the present. [19] But he himself turned again from the quarries that [were] by Gilgal, and said, I have a secret errand to you, O king: who said, Keep silence. And all that stood by him went out from him. [20] And Ehud came to him; and he was sitting in a summer parlor, which he had for himself alone. And Ehud said, I have a message from God to you. And he arose out of [his] seat. [21] And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: [22] And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. [23] Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them. [24] When he was gone out, his servants came; and when they saw that, behold, the doors of the parlor [were] locked, they said, Surely he covers his feet in his summer chamber. [25] And they tarried till they were ashamed: and, behold, he opened not the doors of the parlor; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth. [26] And Ehud escaped while they tarried, and passed beyond the quarries, and escaped to

Seirath. [27] And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. [28] And he said to them, Follow after me: for the LORD has delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and permitted not a man to pass over. [29] And they slew of Moab at that time about ten thousand men, all lusty, and all men of valor; and there escaped not a man. [30] So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Q: Does the Moabite King Eglon behave oddly?

A: Read the indicators and come to your own conclusion (verses 17-21)

1. Elhud gave Eglon a present then sent away all his

2. Ehud said, "I have a secret errand to you"

3. Elgon said "keep silence" and all that stood by him went out from him

4. Ehud came to Elgon; as Elgon was sitting in a summer parlor, which Elgon had for himself alone

5. Ehud said, "I have a message from God to you." And Ehud arose out of [his] seat

6. Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into Elgon's belly

3:31 ***3rd Judge - Shamgar***

[31] And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

4:1–5:31 *4th Judge – Deborah (the wife and a mother, Deborah is bee, Barak is lightning, Heb 11:32)*

Judges Chapter 4 Evil > Bondage > Repent > Deliverance

Background: Judges who delivered Israel from their enemies. 1st is Othniel, brother of Joshua. Oppressed 8 years and peace 40 years. 2nd is Ehud, oppressed 18 years, peace for 80 years. 3rd is Shamgar, only 1 verse, 3:31. Battles in warfare have a cause and effect, times and timing. Deborah has 4 roles depicted in chapters 4-5: wife and mother, prophetess and judge.

4:1 *Evil in the Sight of the LORD*

(9) 1 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

4:2 *The LORD Sold Them to Their Enemy*

And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

4:3 *The People Repent*

3 And the **children of Israel cried unto the LORD: for he had 900 chariots of iron;** and twenty years he mightily oppressed the children of Israel.

Note: This cycle of evil, bondage, repentance, and deliverance is repeated 6x in Judges. Being a wife (4:4) and a mother (5:7 and 5:28-30) is the primary role of women by the design of God since Adam and Eve. There are 20 years in background and preparation for this one-day battle.

4:4-24 *The People Delivered from Bondage*

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

(Deborah - judge) 5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

6 (Deborah – prophetess to General Barak) Then she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, "Has not the LORD God of Israel commanded," [saying], "Go and draw toward mount Tabor, and take with you 10,000 men of the children of Naphtali and of the children of Zebulun? 7 And I will draw unto you, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into your hand."

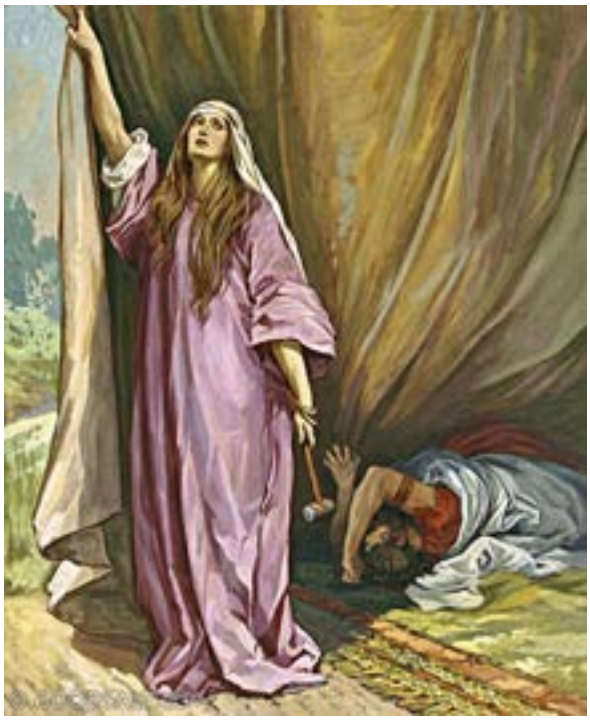
Notes: Good prophetess: Miriam the sister of Aaron, Ex 15:20. Huldah the wife of Shallum, 2 Kings 22:14, 2 Chronicles 34:22. Isaiah's wife, Isaiah 8:3. Deborah the wife of Lapidoth, Judges 4:4. Anna-the widow-the daughter of Phanuel, Luke 2:36, and Philip's four virgin daughters, Acts 21:9. A good prophetess heard God for the immediate situation; not future prophecy.

Evil prophetess: Noadiah is with false prophets to put Nehemiah in fear, Nehemiah 6:14. Jezebel-calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols, Revelation 2:20. In general the nature of evil prophetesses is described in-Ezekiel 13:17-23. 2 Peter 2:1 says as there were false prophets in the Old Testament, they are false teachers after the early church..There are no prophets or Apostles in the Biblical sense today.

(10) (General Barak to Deborah - prophetess) 8 And Barak said unto her, "If you will go with me, then I will go: but if you will not go with me, [then] I will not go."

Note: Why? Barak wanted assurance from the prophetess after 20 years of strong oppression, the mighty military enemy and as a leader for his men.

Judges Chapter 4



(Deborah – prophetess to General Barak) 9 And she said, "I will surely go with you: notwithstanding the journey that you take shall not be for your honor; for the LORD shall sell Sisera into the hand of a woman." And Deborah arose, and went with Barak to Kedesh.

(General Barak) 10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with 10,000 men at his feet: and Deborah went up with him.

Note: "honor and hand of a woman" men are weak and not of good courage during the times of Judges. God called Deborah as an anomoly, exception. She is also a woman prophet that is different than man prophet, Ezekiel 13. She is not a priest or a king.

(Heber the Kenite) 11 Now Heber the Kenite, [which was] of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent to the oak tree of Zaanaim, which is by Kedesh. 12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

Note: Sometimes we must sever family ties to be in God's place and time to do His will. Oak tree is plains in the KJV

(General Sisera) 13 And Sisera gathered together all his chariots, [even] 900 chariots of iron, and all the people that [were] with him, from Harosheth of the Gentiles to the river of Kishon.

(Deborah-prophetess to General Barak) 14 And Deborah said unto Barak, "Up; for this is the day in which the LORD has delivered Sisera into your hand: is not the LORD gone out before you?"

(Generals Barak & Sisera) So Barak went down from mount Tabor, and 10,000 men after him.
15 And the LORD discomfited Sisera, and all [his] chariots, and all [his] host, with the edge of the sword before Barak; so that Sisera lighted down off [his] chariot, and fled away on his feet. 16 But Barak pursued after the chariots, and after the host, to Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; [and] there was not a man left.

Note: Earlier the chariots of iron deterred Judah and Simeon from conquering in the valley, Judges 1:19.

4:17-24 ***Jael the Wife of Heber the Kenite Honored*** *(5:24-27)*

(Jael & Sisera) 17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for [there was] peace between Jabin the king of Hazor and the house of Heber the Kenite. 18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in to her into the tent, she covered him with a mantle. 19 And he said unto her, Give me, I pray you, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. 20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man does come and enquire of you, and say, Is there any man here? that you shall say, No. 21 Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly to him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

(General Barak and Jael) 22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, "Come, and I will show you the man whom you seek." And when he came into her [tent], behold, Sisera lay dead, and the nail was in his temples.

(General Barak) 23 So God subdued on that day Jabin the king of Canaan before the children of Israel.
24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Judges Chapter 5

The Song of Deborah and Barak *(praise and details of chapter 4)*

Notes: This is a song not to be mixed with the songs of Moses or songs of David which are in other dispensations. This understanding helps us interpret this song and apply it for our learning in the church age, Romans 15:4. God is sovereign and has a time and timing in His plan and purpose.

After a victory, a song of praise is due (4:2). Deborah (2, 7-11, 12b-13, 15b, 18-31a) and Barak (3-6, 12a, 14-15a, 15c-17) take turns singing. Deborah has many gifts, but not as a military leader like Barak. This is what Barak and his faith is remembered for in Hebrews 11:32, with no mention of Deborah.

(Narrative/Samuel-writer) 1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

(Praise/Deborah - judge) 2" Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

The LORD Goes Before His People in Battle *(remembering God's mighty acts)*

(Praise/General Barak) 3 Hear, O ye kings; give ear, O ye princes; I, [even] I, will sing to the LORD; I will sing [praise] to the LORD God of Israel. 4 LORD, when You went out of Seir, when You marched out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. 5 The mountains melted from before the LORD, [even] that Sinai from before the LORD God of Israel.

Note: 5:4-5a. The LORD goes on before us in His Battle, as His people humble themselves, repent from their sin; as the LORD did when they made their journey though the mountains of Seir and marched out of the field of Edom (after 40 years of wandering in the wilderness); "mountains melted" is a flash flood and/ or mudslides as dry river banks turned into mud. Examples of flash floods in Puerto Rico. vs 4, Seir is Edom, Genesis 36:8-9.

5:5b. even as before (180 years earlier with Moses) at Mt Sinai when he received the 10 commandments and design for the tabernacle. 5:21-22 with chariots and horses with broken hoofs at the Kishon River. Then as a nation, today as individual believers and local churches today – in any nation. All nations is prophesied for when Jesus Christ returns and His millenial reign on earth. Is God going on before you in your battles?

Ref: Deut 33:1-3, King David wrote in Psalm 68 about battles with the enemy. Vs 7-8 refer to the same past events as the victory song of Deborah and Barak refer to. Too much or too little water from the skies is judgment from above, while just enough is a blessing from above, Psalm 68:9-10.

(Dirge/Deborah - mother) 6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through byways. 7 [The inhabitants of] the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. 8 They chose new gods; then was war in the gates: was there a shield or spear seen among 40,000 in Israel?

Notes: relevant history –vs 6-8, over the past 20 years since Judge Shamgar died. The enemy disarmed Israel as part of God's judgment.

(Thanks/Deborah - judge) 9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. 10 Speak, ye that ride on white donkeys, ye that sit in judgment, and walk by the way. 11 [They that are delivered] from the noise of archers in the places of drawing water, there they will rehearse the righteous acts of the LORD, [even] the righteous acts [toward the inhabitants] of His villages in Israel: then shall the people of the LORD go down to the gates.

Notes: The gates were a place of war, (5:8) until the people of Israel repented, then the gates become a place of justice and judgment for peace. Now Deborah has many levels of Judges for righteousness.

(Lively/General Barak to Deborah-judge) 12 "Awake, awake, Deborah: awake, awake, utter a song:

(Lively/Deborah – judge to General Barak) arise, Barak, and lead your captivity captive, you son of Abinoam.
13 Then he made him that remains have dominion over the nobles among the people:

Note: vs 13, Barak made the governors in verse 9 have dominion over the nobles among the people.

Judges Chapter 5

5:13b-15a ***Tribes of Israel with Honor*** *(2 Timothy 2:19-21)*

(Honor/General Barak) the LORD made me have dominion over the mighty. 14 Out of Ephraim [there was] a root of them against Amalek; following you, Benjamin, among your people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. 15 And the princes of Issachar [were] with Deborah; even Issachar,

Notes:

Ephraim: Judges 1:29. 3:12-14, Elgon of Moab, Ammon and Amalek. Deborah is of Ephraim.
Name in Rev 7:6-8? No. Later erected golden calf for idol worship at Bethel, much idoltry.

Benjamin. Judges 1:21-26.
Name in Rev 7:6-8? Yes.

Machir. Judges 1:27-28. West Manasseh (Genesis 50:23). Machir is the eldest son of Manasseh (1 Chronicles 7:14, Numbers 32:39, 3:15). Tribute are taxes or goods for income.
Name in Rev 7:6-8? Yes.

Zebulun. Judges 1:30. Smallest tribe. Tributaries are a source of taxes or goods for income.
Name in Rev 7:6-8? Yes.

Issachar. 1st mention in Judges. 200 leading men with understanding of the times (1 Chronicles 12:32)
Name in Rev 7:6-8? Yes.

(Courage/Deborah – judge to General Barak) and also Barak: he was sent on foot into the valley.

Note: Deborah did not go into the valley to battle with Barak. Deborah's heart praised the people and leaders who fought for Israel (5:1, 5:9). The honor is for various combat, leadership, administration, and executive duties. Barak is directing the 10k troops at the front line of the major battle. Barak is from the tribe of Napthali.

5:15b-17 ***Tribes of Israel with Dishonor*** *(2 Timothy 2:19-21)*

(Dishonor/General Barak) For the divisions of Reuben [there were] great thoughts of heart. 16 Why abode you among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben [there were] great searchings of heart. 17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his landings.

Notes: Reuben. 1st mention in Judges. Justification was work and indecision, wanted to. Furthest travel.
Name in Rev 7:6-8? Yes.

Gilead is Gad. Justification was distance. Maybe with Manasseh, east beyond Jordan too.
Name in Rev 7:6-8? Yes.

Dan. Judges 1:34, (Judges 18), eventually Dan went north on their own. Idoltry of golden calf with Bethel during the divided kingdom. Not in list of 12 tribes of Israel in Revelation 7. Like Judas.
Name in Rev 7:6-8? No. Fear and much idoltry.

Asher. Justification – stayed at work and at home.
Name in Rev 7:6-8? Yes.

Endnotes: *Naphtali took tributaries as a source of income (Judges 1:33). No significant pattern.*
Not noted are Judah and Simeon (Judges 1:2-19, Simeon son of Joseph) and Levi later in Judges 17-20.

Dishonor is temporary and can be eternal. There is loss of reward and spiritual riches of the soul on this earth and in heaven for eternity. The tree of healing of nations in Revelation 22:1-3 will eventually heal the soul from times of dishonor for Old Testament saints, and New Testament saints, and Tribulation saints.

Judges Chapter 5

5:18-23 ***Details of the Day of the Battle*** *(most honor)*

(Courage/Deborah - judge) 18 Zebulun and Naphtali [were] a people [that] jeoparded their lives to the death in the high places of the field. 19 The kings came [and] fought, then fought the kings of Canaan in Taanach by the waters of megiddo; they took no gain of money.

(Praise/Deborah - prophetess) 20 They fought from heaven; the stars in their courses fought against Sisera.
21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, you have trodden down strength. 22 Then were the horse hoofs broken by the means of the prancings, the prancings of their mighty ones."

Note: vs 20, the angels of heaven were with Barak and his men (4:15, discomfited).
Vs 23, meroz is an Israelite city near the battle which should have helped the LORD. No record exists of meroz. meroz is as the natural man, blinded, without discernment spoken of in Daniel 12:3b, everlasting contempt and cast into the Lake of Fire (Revelation 20:11-15).

5:23 ***An Angel Curses the Nearby City of meroz (most dishonor)***

(Deborah - prophetess) 23 "Curse ye meroz," said the angel of the LORD, "curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

5:24-27 ***Details of Jael the Wife of Heber the Kenite Honor***

(Most Honor/Deborah - wife) 24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

(Story-honor/Deborah - prophetess) 25 He asked water, [and] she gave [him] milk; she brought forth butter in a lordly dish. 26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote through his head, when she had pierced and stricken through his temples. 27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

5:28-30 ***Deborah's Identifiation with the Mother of Sisera***

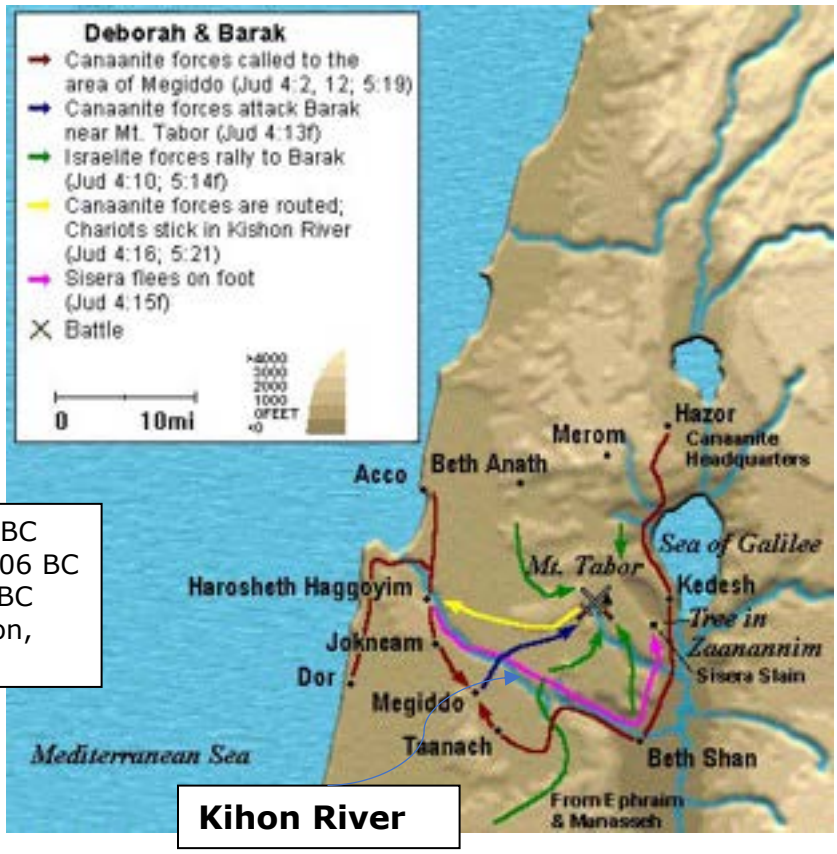
(Story-sorrow/Deborah - mother) 28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot [so] long in coming? Why tarry the wheels of his chariots? 29 Her wise ladies answered her, yes, she returned answer to herself, 30 Have they not sped? Have they [not] divided the prey; to every man a damsel [or] two; to Sisera a prey of diverse colors, a prey of diverse colors of needlework, of diverse colors of needlework on both sides, [meet] for the necks of [them that take] the spoil?

(Praise/General Barak) 31 So let all Your enemies perish, O LORD: but [let] them that love Him [be] as the sun when he goes forth in his might."

Note: 5:31 is the key verse of this song because us strength after we repent and cry onto Him, then He raises a deliverer from the oppression of His enemy, and gives us wisdom and strength for victory and peace that follows. Therefore we give God the glory.

(Samuel-last judge/first prophet and writer) And the land had rest forty years.

Judges Chapter 5



Deborah, 1204-1144 BC
(merneptah Stele, 1206 BC
Pharoah, 1213-1203 BC
King Jabin's oppression,
Judges 4:3, 5:6-8)

6:1-8:32 ***6th Judge – Gideon (from fear to faith to failure)***

Judges Chapter 6

6:1-10 ***Background: A Prophet Tells Gideon to not Fear the Median gods***
(Evil > Oppression > Repentance > Deliverance from Medianites)

(15) [1] And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. [2] And the hand of Midian prevailed against Israel: [and] because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. [3] And [so] it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; [4] And they encamped against them, and destroyed the increase of the earth, till you come to Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor donkey. [5] For they came up with their cattle and their tents, and they came as grasshoppers for multitude; [for] both they and their camels were without number: and they entered into the land to destroy it. [6] And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD. [7] And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, [8] That the LORD sent a prophet unto the children of Israel, which said unto them, Thus says the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; [9] And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land; [10] And I said unto you, I [am] the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

Note: vs 8, a prophet that knew the present situation in God's eyes, as Deborah or Anna; reminding them of the past in Exodus 20:2 - not the future telling gift of prophecy. Prophet in Hebrew is an inspired man.

6:11-16 ***Gideon's Fear, Family, and Calling*** *(the angel of the LORD and the LORD)*

(16) [11] And there came an angel of the LORD, and sat under an oak which was in Ophrah, that [pertained] to Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide [it] from the Midianites. [12] And the angel of the LORD appeared unto him, and said unto him, **the LORD is with you, you mighty man of valor.** [13] And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where [be] all His miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD has forsaken us, and delivered us into the hands of the Midianites. [14] And the LORD looked upon him, and said, Go in this your might, and you shall save Israel from the hand of the Midianites: have not I sent you? [15] And he said unto Him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I [am] the least in my father's house. [16] And the LORD said unto him, Surely I will be with you, and you shall smite the Midianites as one man.

6:17-24 ***The Angel's Sign of Fire Out of the Rock*** *(Gideon told by the LORD to Fear Not)*

[17] And he said unto Him, If now I have found grace in Your sight, then show me a sign that You talk with me. [18] Depart not hence, I pray you, until I come unto you, and bring forth my present, and set [it] before You. And He said, I will tarry until you come again. [19] And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought [it] out to him under the oak, and presented [it]. [20] And the angel of God said unto him, **Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.** [21] Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. [22] And when Gideon perceived that He was an angel of the LORD, Gideon said, Oh no, O Lord GOD! for because I have seen an angel of the LORD face to face. [23] And the LORD said unto him, Peace [be] unto you; fear not: you shall not die. [24] Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites.

Judges Chapter 6

6:25-32 *Gideon Destroys Baal's Altar at Night for Fear*

(17) 25 And it came to pass the same night, that the LORD said unto him, Take your father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that your father has, and cut down the grove that is by it: 26 And build an altar unto the LORD your God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which you shall cut down. 27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and [so] it was, because he feared his father's household, and the men of the city, that he could not do [it] by day, that he did [it] by night. 28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar [that was] built. 29 And they said one to another, Who has done this thing? And when they enquired and asked, they said, Gideon the son of Joash has done this thing. 30 Then the men of the city said unto Joash, Bring out your son, that he may die: because he has cast down the altar of Baal, and because he has cut down the grove that was by it. 31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death while [it is yet] morning: if he [be] a god, let him plead for himself, because [one] has cast down his altar. 32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he has thrown down his altar.

Note: Vs 32, Jerubbaal means"a man against whom Baal is to strive, Judges 7:1, This is Gideon.

6:33-35 *Gideon Calls an Army to the Valley of Jezreel*

(18) 33 Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. 34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. 35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and to Zebulun, and unto Naphtali; and they came up to meet them.

Note: Spirit of the LORD came upon Othniel (Judges 3:10), Jephthah (Judges 11:29), and Samson (Judges 13:25, 14:6, 19; 15:4, 19)

6:36-40 *God Gives the Sign of the Fleece*

36 And Gideon said unto God, If You will save Israel by my hand, as You have said, 37 Behold, I will put a fleece of wool in the floor; [and] if the dew be on the fleece only, and [it be] dry upon all the earth [beside], then shall I know that you will save Israel by my hand, as you have said. 38 And it was so: for he rose up early on the next day, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. 39 And Gideon said unto God, Let not your anger be hot against me, and I will speak but this once: let me prove, I pray you, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. 40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Judges Chapter 7

7:1-8 *Gideon's Army Reduced from 32,000 to 10,000 to 300 men*

(19) 1 Then Jerubbaal, who is Gideon, and all the people that [were] with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. 2 And the LORD said unto Gideon, The people that are with you are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, My own hand has saved me. 3 Now therefore go to, proclaim in the ears of the people, saying, Whoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people 22,000; and there remained 10,000.

4 And the LORD said unto Gideon, The people are yet [too] many; bring them down to the water, and I will try them for you there: and it shall be, [that] of whom I say to you, This shall go with you, the same shall go with you; and of whomsoever I say to you, This shall not go with you, the same shall not go. 5 So he brought down the people to the water: and the LORD said unto Gideon, Everyone that laps of the water with his tongue, as a dog laps, him shall you set by himself; likewise everyone that bows down upon his knees to drink. 6 And the number of them that lapped, [putting] their hand to their mouth, were 300 men: but all the rest of the people bowed down upon their knees to drink water. 7 And the LORD said unto Gideon, By the 300 men that lapped will I save you, and deliver the Midianites into your hand: and let all the [other] people go every man to his place. 8 So the people took food in their hand, and their trumpets: and he sent all [the rest of] Israel every man to his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

7:9-15 ***The LORD Calls upon Gideon to Attack the Midianites in a Dream***

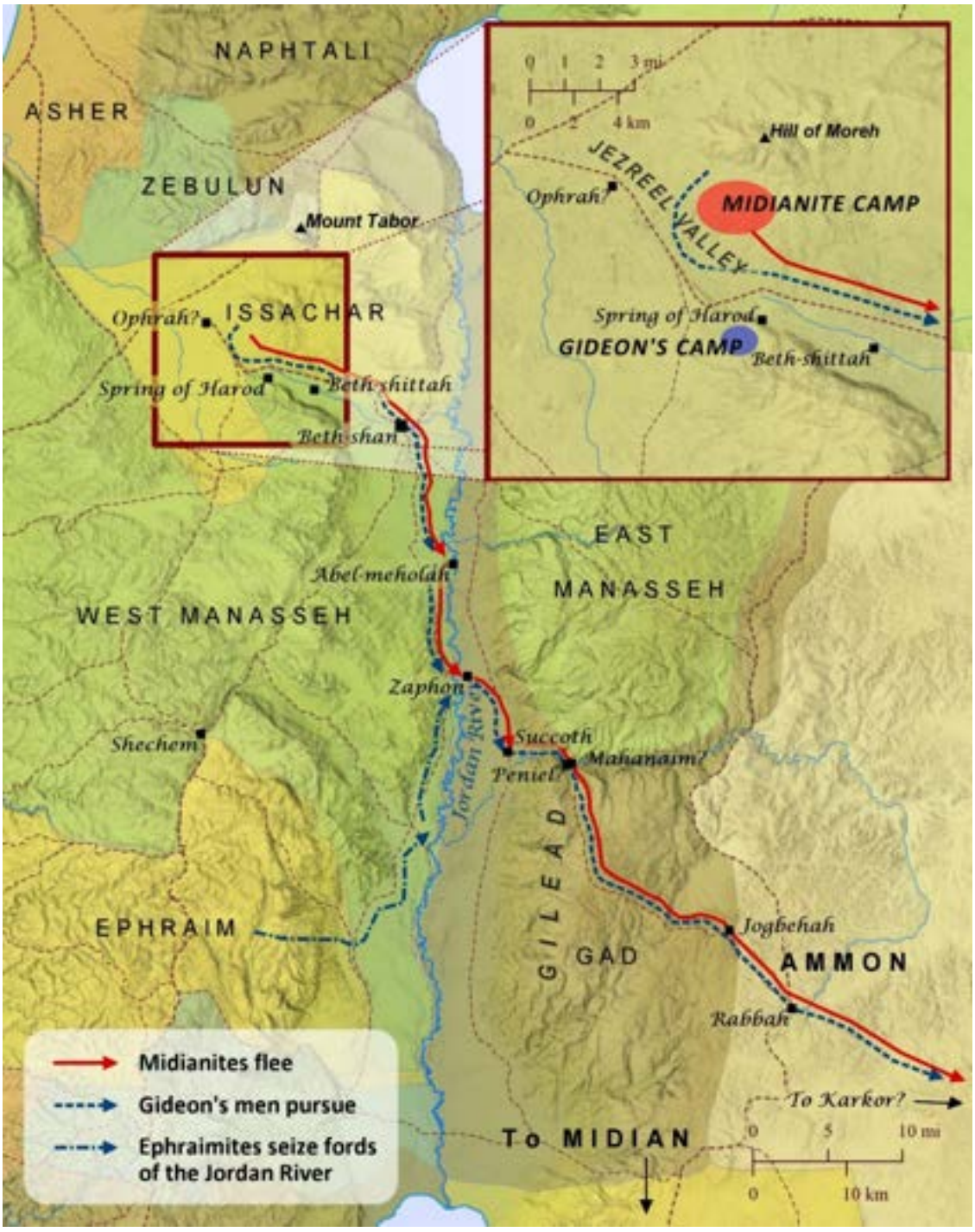
(20) 9 And it came to pass the same night, that the LORD said unto him, Arise, get you down to the host; for I have delivered it into your hand. 10 But if you fear to go down, go you with Phurah your servant down to the host: 11 And you shall hear what they say; and afterward shall your hands be strengthened to go down to the host. Then went he down with Phurah his servant to the outside of the armed men that [were] in the host. 12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels [were] without number, as the sand by the sea side for multitude. 13 And when Gideon was come, behold, [there was] a man that told a dream to his fellow, and said, Behold, I dreamed a dream, and, look, a cake of barley bread tumbled into the host of Midian, and came to a tent, and smote it that it fell, and overturned it, that the tent lay along. 14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: [for] into his hand has God delivered Midian, and all the host. 15 And it was [so], when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD has delivered into your hand the host of Midian.

7: 16-25 ***Gideon's Unusual Battle Plan Delivers Israel from the Midianites***

(21) 16 And he divided the 300 men [into] three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. 17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be [that], as I do, so shall ye do. 18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, [The sword] of the LORD, and of Gideon. 19 So Gideon, and the 100 men that [were] with him, came to the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that [were] in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow [withal]: and they cried, The sword of the LORD, and of Gideon. 21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. 22 And the 300 blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host:

and the host fled to Bethshittah in Zererath, [and] to the border of Abelmeholah, to Tabbath. [23] And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. [24] And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters to Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters to Bethbarah and Jordan.
[25] And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

Notes:



8:1-3 ***The Ephraimites Pride Hinders Victory*** *(Enemy 1), Gideon's Wise Answer*

(23) [1] And the men of Ephraim said unto him, Why have you served us thus, that you called us not, when you went to fight with the Midianites? And they did chide with him sharply. [2] And he said to them, What have I done now in comparison of you? [Is] not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? [3] God has delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

8:4-7 ***The Men of Succoth Hinder Victory*** *(E2)* by refusing to feed Gideon's 300 Men

[4] And Gideon came to Jordan, [and] passed over, he, and the 300 men that [were] with him, faint, yet pursuing them. [5] And he said unto the men of Succoth, Give, I pray you, loaves of bread to the people that follow me; for they [be] faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.
[6] And the princes of Succoth said, [Are] the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army? [7] And Gideon said, Therefore when the LORD has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers.

8:8-9 ***The Men of Penuel Hinder Victory*** *(E3)* by refusing to feed Gideon's Men

[8] And he went up there to Penuel, and spoke to them likewise: and the men of Penuel answered him as the men of Succoth had answered [him]. [9] And he spoke also to the men of Penuel, saying, When I come again in peace, I will break down this tower.

8:10-14 ***Gideon's Total Victory over the Midianites***

[10] Now Zebah and Zalmunna [were] in Karkor, and their hosts with them, about 15,000 [men], all that were left of all the hosts of the children of the east: for there fell 120,000 men that drew sword.
[11] And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. [12] And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. [13] And Gideon the son of Joash returned from battle before the sun [was up], [14] And caught a young man of the men of Succoth, and enquired of him: and he described to him the princes of Succoth, and the elders thereof, [even] 77 men.

8:15-17 ***Gideon Beats the Men of Succoth*** (15-16) ***and Slays the Elders of Penuel*** (17)

[15] And he came to the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, [Are] the hands of Zebah and Zalmunna now in your hand, that we should give bread to your men [that are] weary? [16] And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. [17] And he beat down the tower of Penuel, and slew the men of the city.

8:18-21 ***Gideon's Weakness with the Midianite Kings*** (E4) coward/fear and wealth

(24) [18] Then said he unto Zebah and Zalmunna, What manner of men [were they] whom ye slew at Tabor? And they answered, As you are, so [were] they; each one resembled the children of a king.
[19] And he said, They [were] my brethren, [even] the sons of my mother: [as] the LORD lives, if ye had saved them alive, I would not slay you. [20] And he said unto Jether his firstborn, Up, [and] slay them. But the youth drew not his sword: for he feared, because he was yet a youth. [21] Then Zebah and Zalmunna said, Rise you, and fall upon us: for as the man [is, so is] his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that [were] on their camels' necks.

Note: Gideon is struggling with his new power and associated emotions, and wealth of kings.

Judges Chapter 8

8:22-26 ***The Men of Israel Desire Gideon to Rule over them as a King*** *(E5) more wealth*

22 Then the men of Israel said unto Gideon, Rule you over us, both you, and your son, and your son's son also: for you have delivered us from the hand of Midian. 23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you. 24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they [were] Ishmaelites.) 25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. 26 And the weight of the golden earrings that he requested was 1,700 [shekels] of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that [were] about their camels' necks.

8:27 ***Gideon Made an Ephod in Ophrah that all Israel Idolized*** (E6)

27 And Gideon made an ephod thereof, and put it in his city, [even] in Ophrah: and all Israel went thither a whoring after it: which thing became a snare to Gideon, and unto his house.

Note: The Midianites were thoroughly beat and never returned to power again.

8:28-32 ***Gideon Behaves as a Disobedient King*** (E7)

(25) 28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon. 29 And Jerubbaal the son of Joash went and dwelt in his own house. 30 And Gideon had 70 sons of his body begotten: for he had many wives. 31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech. 32 And Gideon the son of Joash died in a good old age, and was buried in the sepulcher of Joash his father, in Ophrah of the Abiezrites.

Note: Deut – Kings do not multiply wives and gold. The son from the concubine, Jerubbaal named Abimelech, which is "son of a king." The concubine was a Shechemite or caananite and not of Israel.

8:33-35 ***Israel Returns to Idolatry*** (E8)

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. 34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:
35 Neither showed they kindness to the house of Jerubbaal, [namely], Gideon, according to all the goodness which he had showed to Israel.

Judges Chapter 9 ***9:1-57 7th Judge – Abimelech (wicked)***

9:1-6 ***Abimelech Kills His Brothers and Becomes King*** (E9)

(26) 1 And Abimelech the son of Jerubbaal went to Shechem to his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, 2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, [which are] 70 persons, reign over you, or that one reign over you? remember also that I [am] your bone and your flesh. 3 And his mother's brethren spoke of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother. 4 And they gave him 70 [pieces] of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him. 5 And he went to his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, [being] 70 persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. 6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

Judges Chapter 9

9:7-21 *Jotham's Parable to the Men of Shechem for Crowning Abimelech*

(27) [7] And when they told [it] to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken to me, ye men of Shechem, that God may hearken unto you. [8] The trees went forth [on a time] to anoint a king over them; and they said unto the olive tree, Reign you over us. [9] But the olive tree said to them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? [10] And the trees said to the fig tree, Come you, [and] reign over us. [11] But the fig tree said to them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? [12] Then said the trees unto the vine, Come you, [and] reign over us. [13] And the vine said unto them, Should I leave my wine, which cheers God and man, and go to be promoted over the trees? [14] Then said all the trees to the bramble, Come you, [and] reign over us. [15] And the bramble said unto the trees, If in truth ye anoint me king over you, [then] come [and] put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. [16] Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; [17] (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: [18] And ye are risen up against my father's house this day, and have slain his sons, 70 persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, ecause he is your brother;) [19] If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, [then] rejoice ye in Abimelech, and let him also rejoice in you: [20] But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. [21] And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

Note: 1st parable. The olive tree produces oil and represents Israel in the Old Testament, and the Holy Spirit. The fig tree produces fruit and represents the church between the 1st coming of Christ and the rapture. The vine produces wine and represents Israel during the tribulation and the millenium, and the Holy Spirit. The bramble does not produce anything and represents destructive fire and the antichrist.

9:22-25 *God Sends an Evil Spirit Between Abimelech and the Men of Shechem* (E10)

(28) [22] When Abimelech had reigned three years over Israel, [23] Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: [24] That the cruelty [done] to the 70 sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. [25] And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

9:26-41 *Gaal Conspires with the Shechemites against Abilelech* (E11)

[26] And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. [27] And they went out into the fields, and gathered their vineyards, and trode [the grapes], and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. [28] And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not [he] the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? [29] And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase your army, and come out. [30] And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. [31] And he sent messengers to Abimelech privately, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against you. [32] Now therefore up by night, you and the people that is with you, and lie in wait in the field: [33] And it shall be, [that] in the morning, as soon as the sun is up, you shall rise early, and set upon the city: and, behold, [when] he and the people that is with him come out against you, then may you do to them as you shall find occasion. [34] And Abimelech rose up, and all the people that [were] with him, by night, and they laid wait against Shechem in four companies. [35] And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech

rose up, and the people that [were] with him, from lying in wait. [36] And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, You see the shadow of the mountains as [if they were] men. [37] And Gaal spoke again and said, See there come people down by the middle of the land, and another company come along by the plain of meonenim. [38] Then said Zebul to him, Where is now your mouth, wherewith you said, Who is Abimelech, that we should serve him? is not this the people that you have despised? go out, I pray now, and fight with them. [39] And Gaal went out before the men of Shechem, and fought with Abimelech. [40] And Abimelech chased him, and he fled before him, and many were overthrown [and] wounded, [even] to the entering of the gate. [41] And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

Note: Gaal the son of Ebed was probably a canaanite.

9:42-49 ***Abimelech Destroys the city of Shechem*** (E12)

[42] And it came to pass on the next day, that the people went out into the field; and they told Abimelech. [43] And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people [were] come forth out of the city; and he rose up against them, and smote them. [44] And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two [other] companies ran upon all [the people] that [were] in the fields, and slew them. [45] And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt. [46] And when all the men of the tower of Shechem heard [that], they entered into a hold of the house of the god Berith. [47] And it was told Abimelech, that all the men of the tower of Shechem were gathered together. [48] And Abimelech got him up to mount Zalmon, he and all the people that [were] with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid [it] on his shoulder, and said to the people that [were] with him, What ye have seen me do, make haste, [and] do as I [have done]. [49] And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about 1000 men and women.

9:50-57 ***Abimelech is Killed by a Woman with a Millstone Dropped from the City Wall***

(29) [50] Then went Abimelech to Thebez, and encamped against Thebez, and took it. [51] But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut [it] to them, and got them up to the top of the tower. [52] And Abimelech came to the tower, and fought against it, and went hard to the door of the tower to burn it with fire. [53] And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. [54] Then he called hastily to the young man his armor-bearer, and said unto him, Draw your sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. [55] And when the men of Israel saw that Abimelech was dead, they departed every man to his place. [56] Thus God rendered the wickedness of Abimelech, which he did to his father, in slaying his 70 brethren: [57] And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

Note: Abimelech, the Usurper. Gideon had seventy sons (Jg 8:29-30). As soon as Gideon was dead, the children of Israel turned from the LORD unto idols, forgot Him and failed to recognize the sons of Gideon or remember what he had done for them (Jg 8:30-35). Abimelech, one of Gideon's sons, went to Shechem to his mother's family, and they entered into a conspiracy with him, and furnished him with money with which he hired worthless men to follow him, and he went to his father's house at Ophrah and slew all his brothers but Jotham, who escaped; and then the men of Shechem, joined by the house of Millo, made Abimelech king (Jg 9:16). When Jotham heard this he went to the top of Mount Gerizim and, by the use of a most striking fable, showed the character of the man who had been made king of Israel (Jg 9:7-21). Abimelech reigned three years, and after numerous conflicts was slain by a woman who cast a piece of millstone upon his head from the tower of Thebez (Jg 9:22-57).

Judges Chapter 10

10:1-2 ***8th Judge - Tola***

(30) [1] And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. [2] And he judged Israel twenty and three years, and died, and was buried in Shamir.

10:3-5 ***9th Judge - Jair***

[3] And after him arose Jair, a Gileadite, and judged Israel twenty and two years. [4] And he had thirty sons that rode on thirty donkey colts, and they had thirty cities, which are called Havothjair to this day, which are in the land of Gilead. [5] And Jair died, and was buried in Camon.

10:6-12:7 ***10th Judge – Jephthah (6 years, Hebrews 11:32)***

[6] And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. [7] And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. [8] And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that [were] on the other side Jordan in the land of the Amorites, which is in Gilead. [9] Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

(31) [10] And the children of Israel cried to the LORD, saying, We have sinned against you, both because we have forsaken our God, and also served Baalim. [11] And the LORD said to the children of Israel, [Did] not [I deliver you] from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? [12] The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. [13] Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. [14] Go and cry to the gods which ye have chosen; let them deliver you in the ime of your tribulation. [15] And the children of Israel said to the LORD, We have sinned: do you to us whatsoever seems good to you; deliver us only, we pray you, this day. [16] And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.
[17] Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. [18] And the people [and] princes of Gilead said one to another, What man [is he] that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

Judges Chapter 11 1-11 ***Jephthah is Rejected, then Leads Other Rejects*** *(Heb 11:32)*

(32) [1] Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a harlot: and Gilead begat Jephthah. [2] And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, You shall not inherit in our father's house; for you are the son of a strange woman. [3] Then Jephthah fled from his brethren, and dwelt in the land of Tob: and **there were gathered vain men to Jephthah,** and went out with him. [4] And it came to pass in process of time, that the children of Ammon made war against Israel. [5] And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: [6] And they said to Jephthah, Come, and be our captain, that we may fight with the children of Ammon. **[7] And Jephthah said to the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come to me now when ye are in distress?** [8] And the elders of Gilead said to Jephthah, Therefore we turn again to you now, that you may go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. [9] And Jephthah said to the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head? [10] And the elders of Gilead said to Jephthah, the LORD be witness between us, if we do not so according to your words. [11] Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and **Jephthah uttered all his words before the LORD in Mizpeh**.

Judges Chapter 11

11:12-28 ***The Ammonites Reject Jephthah's Plea for Peace***

(33) [12] And Jephthah sent messengers to the king of the children of Ammon, saying, What have you to do with me, that you are come against me to fight in my land? [13] And the king of the children of Ammon answered to the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even to Jabbok, and to Jordan: now therefore restore those [lands] again peaceably. [14] And Jephthah sent messengers again to the king of the children of Ammon: [15] And said unto him, Thus says Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: [16] But when Israel came up from Egypt, and walked through the wilderness to the Red sea, and came to Kadesh; [17] Then Israel sent messengers to the king of Edom, saying, Let me, **I pray you**, pass through your land: but the king of Edom would not hearken [thereto]. And in like manner they sent to the king of Moab: but he would not [consent]: and Israel abode in Kadesh. [18] Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab. [19] And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, **we pray you,** through your land into my place. [20] But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. [21] And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. [22] And they possessed all the coasts of the Amorites, from Arnon even to Jabbok, and from the wilderness even to Jordan. [23] So now the LORD God of Israel has dispossessed the Amorites from before his people Israel, and should you possess it? [24] Will not you possess that which Chemosh your god gives you to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess. [25] And now are you anything better than **Balak the son of Zippor, king of Moab?** did he ever strive against Israel, or did he ever fight against them, [26] While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that [be] along by the coasts of Arnon, **three hundred years?** why therefore did ye not recover them within that time? [27] Wherefore I have not sinned against you, but you do me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon. [28] Howbeit the king of the children of Ammon listened not to the words of Jephthah which he sent him.

11:29-40 ***Jephthah's Rash Vow with His Daughter Leaves Him Without Inheritance***

(34) [29] Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over [to] the children of Ammon. [30] And Jephthah vowed a vow to the LORD, and said, If you shall without fail deliver the children of Ammon into my hands, [31] Then it shall be, that whatsoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering. [32] So Jephthah passed over to the children of Ammon to fight against them; and the LORD delivered them into his hands. [33] And he smote them from Aroer, even till you come to Minnith, [even] twenty cities, and to the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. [34] And Jephthah came to Mizpeh to his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she [was his] only child; beside her he had neither son nor daughter. [35] And it came to pass, when he saw her, that he tore his clothes, and said, Alas, my daughter! you have brought me very low, and you are one of them that trouble me: for I have opened my mouth to the LORD, and I cannot go back. [36] And she said unto him, My father, [if] you have opened your mouth to the LORD, do to me according to that which has proceeded out of your mouth; forasmuch as the LORD has taken vengeance for you of your enemies, [even] of the children of Ammon. [37] And she said unto her father, Let this thing be done for me: let me alone **two months,** that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. [38] And he said, Go. And he sent her away [for] two months: and she went with her companions, and bewailed her virginity upon the mountains. [39] And it came to pass at the end of two months, that she returned to her father, who did with her [according] to his vow which he had vowed: and she knew no man. And it was a custom in Israel, [40] [That] the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

(35) [1] And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passed you over to fight against the children of Ammon, and did not call us to go with you? we will burn your house upon you with fire. [2] And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. [3] And when I saw that ye delivered [me] not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up to me this day, to fight against me? [4] Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, [and] among the Manassites. [5] And the Gileadites took the passages of Jordan before the Ephraimites: and it was [so], that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, [Are] you an Ephraimite? If he said, No; [6] Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce [it] right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand. [7] And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in [one of] the cities of Gilead.

Notes: The Ammonites were encamped at Gilead and the children of Israel at Mizpeh, but the children of Israel were without a leader (Jg 10:17-18). In their extremity they sent to Tob and brought Jephthah who had been expelled from his father's house, and gave him command of their forces (Jg 11:1-11). Jephthah sent messengers to the Ammonites and inquired what reason they had for their warlike movements. The reply was that Israel had, on coming out of Egypt, invaded and captured their land, and that they now proposed to make an effort to recover it. Jephthah warned them, but they did not heed his advice. The Spirit of the LORD came upon him, and he vowed that if the LORD would deliver the children of Ammon into his hand, that whatsoever should come forth from his house to meet him on his return should be given unto the LORD in sacrifice (Jg 11:29-31). Jephthah then proceeded to fight against the Ammonites and gained a great victory over them (Jg 11:32-33). On his return from the battle, his daughter came out to meet him with great demonstrations of joy, but when he saw her he tore his clothes and declared that she had brought him low and that he was greatly troubled. She encouraged him by expressing her willingness to him to do with her as he had vowed (Jg 11:34-40).

Jephthah's Daughter was Not Burnt in Sacrifice. The proofs of this are:

(a) The law provided that when a vow involved the life of a human being, the person making it should pay to the priest, instead, a sum of money to be determined by the age and sex of the victim (Le 27:2-8);

(b) it would have been contrary to God's injunctions (De 12:31-32);

(c) she simply deplored her virginity (Jg 11:38), a state to which she was evidently doomed (Jg 11:39), therefore blasting her hopes of becoming the mother of the promised Benefactor (De 18:15,18);

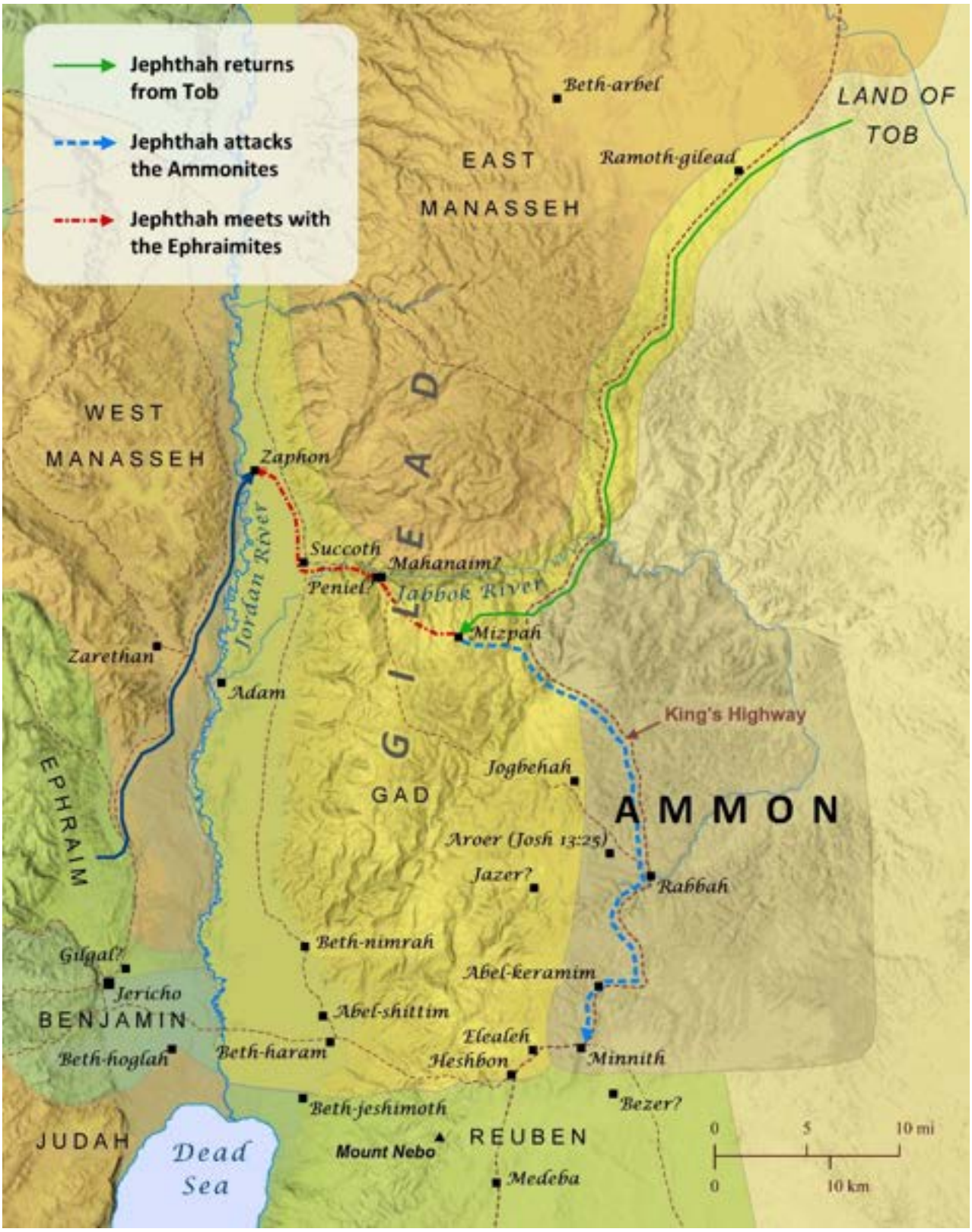
(d) there is no positive evidence that God approved of Jephthah's vow (Jg 11:31), for its literal carrying out would have added criminality to rashness (Ex 20:13; De 12:31-32);

(e) as God continued to favor him it is evident that he was not thus guilty (Jg 12:1-7);

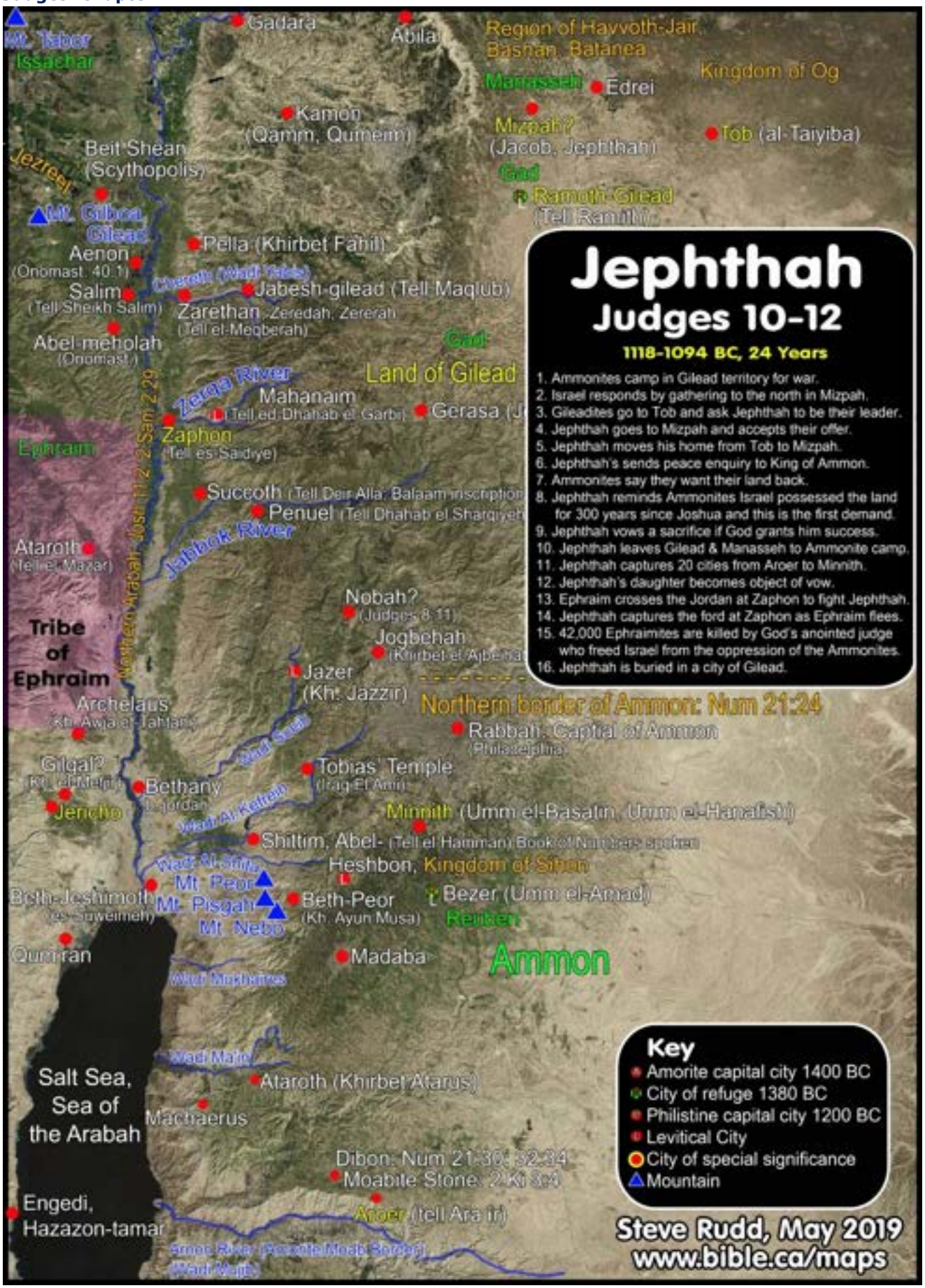
(f) the New Testament enrolls him among the noblest of the ages, which could not consistently have been done if he had killed his child in violation of the law of the LORD (Ex 20:13; Heb 11:32).

Civil War. After Jephthah's victory over the Ammonites, the Ephraimites gathered themselves together and demanded a reason of him for not calling them to the war, threatening to burn his house down upon him. Jephthah replied that he had called them and that they had failed to respond. The result of this dispute was the destruction of forty-two thousand Ephraimites at the fords of the Jordan, who were detected by their inability to pronounce the word "Shibboleth" (Jg 12:6).

Judges Chapter 12



Judges Chapter 12



12:8-10 ***11th Judge – Ibzan (7 years)***

(36) [8] And after him Ibzan of Bethlehem judged Israel. [9] And he had thirty sons, and thirty daughters, [whom] he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. [10] Then died Ibzan, and was buried at Bethlehem.

12:11-12 ***12th Judge – Elon (7 years)***

[11] And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. [12] And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

12:13-15 ***13th Judge – Abdon (8 years)***

[13] And after him Abdon the son of Hillel, a Pirathonite, judged Israel. [14] And he had forty sons and thirty nephews, that rode on threescore and ten donkey colts: and he judged Israel eight years. [15] And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Judges Chapter 13

13:1-16:31 *14th Judge – Samson*

God Chooses Samson and Gifts Him (Judges13)

(37) [1] And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. [2] And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

Note: Two other men were consectrated to God before birth, Samuel and John the baptizer.

3rd Time The Angel of the LORD Appears to Judges

[3] And the angel of the LORD appeared to the woman, and said unto her, **Behold now, you are barren, and bear not: but you shall conceive, and bear a son.** [4] **Now therefore beware, I pray you, and drink not wine nor strong drink, and eat not any unclean [thing]:** [5] **For, look, you shall conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.** [6] Then the woman came and told her husband, saying, A man of God came to Me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he Me his name: [7] But he said to Me, Behold, you shall conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean [thing]: for the child shall be a Nazarite to God from the womb to the day of his death.

(38) [8] Then Manoah entreated the LORD, and said, O my Lord, let the man of God which you did send come again to us, and teach us what we shall do to the child that shall be born. [9] And God listened to the voice of Manoah; and the angel of God came again to the woman as she sat in the field: but Manoah her husband was not with her. [10] And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man has appeared to Me, that came to Me the [other] day. [11] And Manoah arose, and went after his wife, and came to the man, and said unto him, [Are] you the man that spoke to the woman? And he said, I [am]. [12] And Manoah said, Now let your words come to pass. How shall we order the child, and [how] shall we do to him? [13] And the angel of the LORD said to Manoah, **Of all that I said to the woman let her beware.** [14] **She may not eat of any [thing] that comes of the vine, neither let her drink wine or strong drink, nor eat any unclean [thing]: all that I commanded her let her observe.**

Manoah's Sacrifice Identifies the Angel

(39) [15] And Manoah said to the angel of the LORD, I pray you, let us detain you, until we shall have made ready a kid for you. [16] And the angel of the LORD said to Manoah, **Though you detain Me, I will not eat of your bread: and if you will offer a burnt offering, you must offer it to the LORD.** For Manoah knew not that he was an angel of the LORD. [17] And Manoah said to the angel of the LORD, What is your name, that when your sayings come to pass we may do you honor? [18] And the angel of the LORD said unto him, **Why ask you thus after my name, seeing it is secret?** [19] So Manoah took a kid with a grain offering, and offered [it] upon a rock to the LORD: and [the angel] did wondrously; and Manoah and his wife looked on. [20] For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground. [21] But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. [22] And Manoah said to his wife, We shall surely die, because we have seen God. [23] But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a grain offering at our hands, neither would he have showed us all these [things], nor would as at this time have told us [such things] as these.

Judges Chapter 13

Samson is Born

[24] And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. [25] And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

Judges Chapter 14

Samson Desires a Wife of the Philistines

(40) [1] And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. [2] And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for Me to wife. [3] Then his father and his mother said unto him, [Is there] never a woman among the daughters of your brethren, or among all my people, that you goes to take a wife of the uncircumcised Philistines? And Samson said to his father, Get her for Me; for she pleases Me well. [4] But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Samson Kills Lion with Bare Hands, then eats from dead carcass

[5] Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. [6] And the Spirit of the LORD came mightily upon him, and he tore him as he would have tore a kid, and [he had] nothing in his hand: but he told not his father or his mother what he had done. [7] And he went down, and talked with the woman; and she pleased Samson well. [8] And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, [there was] a swarm of bees and honey in the carcass of the lion. [9] And [a] he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

[a] Samuel breaks the Nazarite vow by touching a dead thing.

Samson's Riddle Answered by Philistine Wife's Betrayal *(Samson's Marriage Feast)*

(41) [10] So his father went down to the woman: and Samson made there a feast; for so used the young men to do. [11] And it came to pass, when they saw him, that they brought thirty companions to be with him. [12] And Samson said to them, I will now put forth a riddle to you: if ye can certainly declare it Me within the seven days of the feast, and find [it] out, then I will give you thirty sheets and thirty change of garments: [13] But if ye cannot declare [it] Me, then shall ye give Me thirty sheets and thirty change of garments. And they said unto him, Put forth your riddle, that we may hear it. [14] And he said to them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. [15] And it came to pass on the seventh day, that they said to Samson's wife, Entice your husband, that he may declare to us the riddle, lest we burn you and your father's house with fire: have ye called us to take that we have? [is it] not [so]? [16] And Samson's wife wept before him, and said, You do but hate Me, and love Me not: you have put forth a riddle to the children of my people, and has not told [it] Me. And he said unto her, Behold, I have not told [it] my father nor my mother, and shall I tell [it] you?

[17] And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. [18] And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said to them, If ye had not plowed with my heifer, ye had not found out my riddle. [19] And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments to them which expounded the riddle.

Samson Angered by Wife's Departure and 300 Foxes Burnt Philistine Fields

And his anger was kindled, and he went up to his father's house. [20] But Samson's wife was [given] to his companion, whom he had used as his friend.

Judges Chapter 15

Samson Serves as Judge

(42) [1] But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not allow him to go in. [2] And her father said, I verily thought that you had utterly hated her; therefore I gave her to your companion: is not her younger sister fairer than she? take her, I pray you, instead of her. [3] And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

[4] And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. [5] And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards [and] olives. [6] Then the Philistines said, Who has done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. [7] And Samson said to them, Though ye have done this, yet will I be avenged of you, and after that I will cease. [8] And he smote them hip and thigh with a great slaughte**r:** and he went down and dwelt in the top of the rock Etam.

Judah Turn Samson to Philistines Tied in New Rope

Samson Kills 1000 with Jawbone of a Donkey

(43) [9] Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. [10] And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he has done to us. [11] Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Know you not that the Philistines are rulers over us? what is this [that] you have done to us? And he said to them, As they did to Me, so I have done to them. [12] And they said unto him, We are come down to bind you, that we may deliver you into the hand of the Philistines. And Samson said to them, Swear to Me, that ye will not fall upon Me yourselves. [13] And they spoke to him, saying, No; but we will bind you fast, and deliver you into their hand: but surely we will not kill you. And they bound him with two new cords, and brought him up from the rock. [14] [And] when he came to Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that [were] upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. [15] And he

found a new jawbone of a donkey, and put forth his hand, and took it, and slew a thousand men therewith. [16] And Samson said, **With the jawbone of a donkey, heaps upon heaps, with the jaw of a donkey I have slain a thousand men**. [17] And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi.

God Provides a Fountain for Samson to Quench His Thirst

(44) [18] And he was sore athirst, and called on the LORD, and said, You have given this great deliverance into the hand of your servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? [19] But God clave a hollow place that was in the jaw, and there came water there out; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi to this day. [20] And he judged Israel in the days of the Philistines twenty years.

Samson and Harlot, He carries gates of the city to a hilltop

(45) [1] Then went Samson to Gaza, and saw there a harlot, and went in to her. [2] [And it was told] the Gazites, saying, Samson is come hither. And they compassed [him] in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. [3] And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

Samson and Delilah (who desires to know his source of strength)

(46) [4] And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. [5] And the LORDs of the Philistines came up to her, and said unto her, Entice him, and see wherein his great strength [lies], and by what [means] we may prevail against him, that we may bind him to afflict him: and we will give you every one of us eleven hundred [pieces] of silver. [6] And Delilah said to Samson, Tell Me, I pray you, wherein your great strength [lies], and wherewith you might be bound to afflict you. [7] And Samson said unto her, If they bind Me with seven green ropes that were never dried, then shall I be weak, and be as another man. [8] Then the LORDs of the Philistines brought up to her seven green with ropes which had not been dried, and she bound him with them. [9] Now [there were] men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines [be] upon you, Samson. And he brake the ropes, as a thread of tow is broken when it touches the fire. So his strength was not known.

2nd Betrayal

[10] And Delilah said to Samson, Behold, you have mocked Me, and told Me lies: now tell Me, I pray you, wherewith you might be bound. [11] And he said unto her, If they bind Me fast with new ropes that never were occupied, then shall I be weak, and be as another man. [12] Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines [be] upon you, Samson. And [there were] liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

3rd betrayal by Delilah

(47) [13] And Delilah said to Samson, Thus far you have mocked Me, and told Me lies: tell Me wherewith you might be bound. And he said unto her, If you weave the seven locks of my head with the web.
[14] And she fastened [it] with the pin, and said unto him, The Philistines [be] upon you, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. [15] And she said unto him, How can you say, I love you, when your heart is not with Me? you have mocked Me these three times, and has not told Me wherein your great strength [lies].

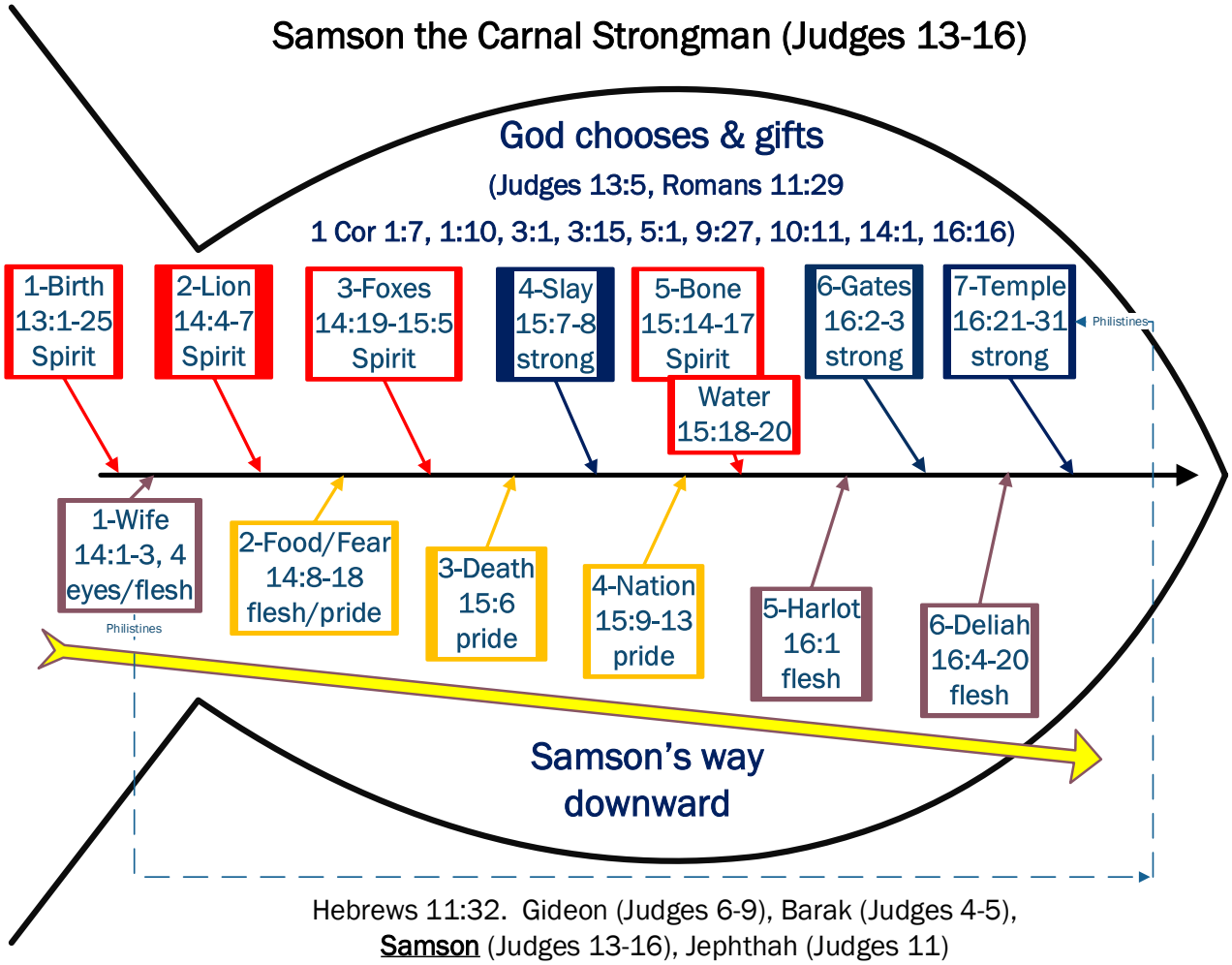
Samson's Head Shaved and Defeat

16 And it came to pass, when she pressed him daily with her words, and urged him, [so] that his soul was
vexed to death; 17 That he told her all his heart, and said unto her, There has not come a razor upon my
head; for I [have been] a Nazarite to God from my mother's womb: if I be shaven, then my strength will
go from Me, and I shall become weak, and be like any [other] man.

(48) 18 And when Delilah saw that he had told her all his heart, she sent and called for the LORDs of the
Philistines, saying, Come up this once, for he has showed Me all his heart. Then the LORDs of the
Philistines came up to her, and brought money in their hand. 19 And she made him sleep upon her knees;
and she called for a man, and she caused him to shave off the seven locks of his head; and she began to
afflict him, and his strength went from him. 20 And she said, The Philistines [be] upon you, Samson. And
he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he knew
not that the LORD was departed from him. 21 But the Philistines took him, and put out his eyes, and
brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

 Samson's Final Victory

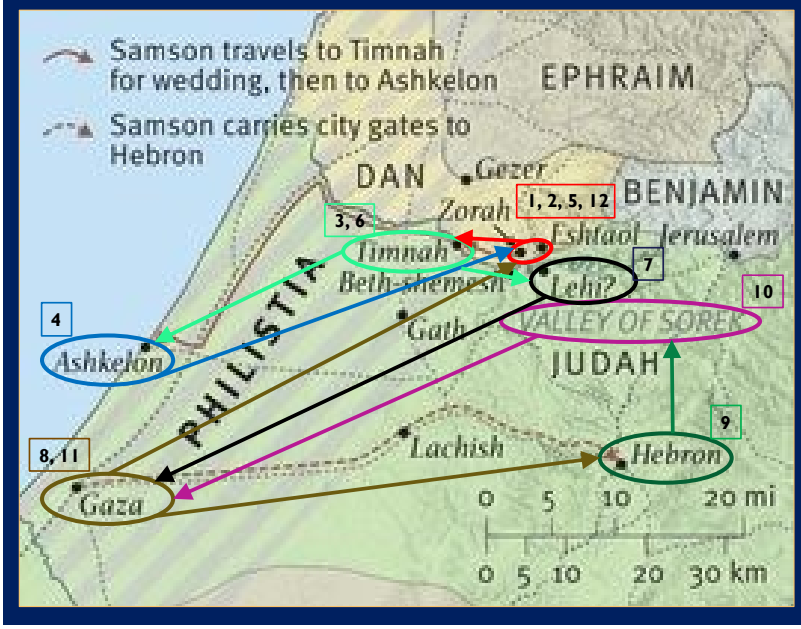
(49) 22 Howbeit the hair of his head began to grow again after he was shaven. 23 Then the LORDs of the
Philistines gathered them together for to offer a great sacrifice to Dagon their god, and to rejoice: for they
said, Our god has delivered Samson our enemy into our hand. 24 And when the people saw him, they
praised their god: for they said, Our god has delivered into our hands our enemy, and the destroyer of our
country, which slew many of us. 25 And it came to pass, when their hearts were merry, that they said,
Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he
made them sport: and they set him between the pillars. 26 And Samson said to the lad that held him by
the hand, Allow Me that I may feel the pillars whereupon the house stands, that I may lean upon them.
27 Now the house was full of men and women; and all the LORDs of the Philistines [were] there; and
[there were] upon the roof about three thousand men and women, that beheld while Samson made sport.
28 And Samson called to the LORD, and said, O Lord GOD, remember Me, I pray you, and strengthen Me, I
pray you, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.
29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne
up, of the one with his right hand, and of the other with his left. 30 And Samson said, Let Me die with the
Philistines. And he bowed himself with [all his] might; and the house fell upon the LORDs, and upon all the
people that [were] therein. So the dead which he slew at his death were more than [they] which he slew
in his life. 31 Then his brethren and all the house of his father came down, and took him, and brought
[him] up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he
judged Israel twenty years.



Hebrews 11:32. Gideon (Judges 6-9), Barak (Judges 4-5), Samson (Judges 13-16), Jephthah (Judges 11)

Time & place: Judges 13 -16, Philistine rule, 40 years (13:1)

Samson of Dan, Judge of Israel, 20 years, 1085-1065 AD (15:20, 16:31)



1. Zorah – parents & birth (13:2-24)
2. Zorah & Eshtaol – youth (13:25)
3. Timnah – wife, 7 days. (14:1-18)
4. Ashkelon – 30 garments (14:19a)
5. Zorah – parents (14:19b-20)
6. Timnah – 300 foxes (14:20-15:8)
7. Lehi – 3,000 Judah/1000 bone (15:9-20)
8. Gaza – harlot (16:1-3a)
9. Hebron - gate (16:3b)
10. Valley ofSorek – Deliah (16:4-20)
11. Gaza – temple, 3000 (16:21-30)
12. Zorah & Eshtaol – burial (16:31)

Judges Chapter 16

Samson and Harlot, He carries gates of city to hilltop

(45) [1] Then went Samson to Gaza, and saw there a harlot, and went in unto her. [2] [And it was told] the Gazites, saying, Samson is come hither. And they compassed [him] in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. [3] And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

Samson and Delilah (who desires to know his source of strength)

(46) [4] And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. [5] And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength [lies], and by what [means] we may prevail against him, that we may bind him to afflict him: and we will give you every one of us 1,100 [pieces] of silver. [6] And Delilah said to Samson, Tell me, I pray you, wherein your great strength [lies], and wherewith you might be bound to afflict you. [7] And Samson said unto her, If they bind me with seven green ropes that were never dried, then shall I be weak, and be as another man. [8] Then the lords of the Philistines brought up to her seven green with ropes which had not been dried, and she bound him with them. [9] Now [there were] men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines [be] upon you, Samson. And he brake the ropes, as a thread of tow is broken when it touches the fire. So his strength was not known.

2nd Betrayal

[10] And Delilah said unto Samson, Behold, you have mocked me, and told me lies: now tell me, I pray you, wherewith you might be bound. [11] And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. [12] Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines [be] upon you, Samson. And [there were] liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

3rd betrayal by Delilah

(47) [13] And Delilah said unto Samson, Thus far you have mocked me, and told me lies: tell me wherewith you might be bound. And he said unto her, If you weave the seven locks of my head with the web. [14] And she fastened [it] with the pin, and said unto him, The Philistines [be] upon you, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. [15] And she said unto him, How can you say, I love you, when your heart is not with me? you have mocked me these three times, and has not told me wherein your great strength [lies].

Samson's Head Shaved and Defeat

[16] And it came to pass, when she pressed him daily with her words, and urged him, [so] that his soul was vexed unto death; [17] That he told her all his heart, and said unto her, There has not come a razor upon my head; for I [have been] a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any [other] man.

(48) [18] And when Delilah saw that he had told her all his heart, she sent and called for the lordss of the Philistines, saying, Come up this once, for he has showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. [19] And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. [20] And she said, The Philistines [be] upon you, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he knew not that the LORD was departed from him. [21] But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with chains of brass; and he did grind in the prison house.

(49) [22] Howbeit the hair of his head began to grow again after he was shaven. [23] Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god has delivered Samson our enemy into our hand. [24] And when the people saw him, they praised their god: for they said, Our god has delivered into our hands our enemy, and the destroyer of our country, which slew many of us. [25] And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. [26] And Samson said unto the lad that held him by the hand, Allow me that I may feel the pillars whereupon the house stands, that I may lean upon them. [27] Now the house was full of men and women; and all the lords of the Philistines [were] there; and [there were] upon the roof about 3,000 men and women, that beheld while Samson made sport. [28] And Samson called unto the LORD, and said, O Lord GOD,

17:1-21:25 ***CONTINUAL DISOBEDIENCE AND CONSEQUENCES***

Note: The period succeeding Samson was distinguished by,
(a) idolatry (Jg 17:1-18:31)
(b) great wickedness of the Benjamites (Jg 19:1-30)
(c) war and desolation (Jg 20:1-21:24)

17:1-18:30 ***The Idolatry of Micah and the Danites***

Judges Chapter 17

Micah Builds an Idol and a Shrine for Worship

(50) [1] And there was a man of mount Ephraim, whose name was Micah. [2] And he said unto his mother, The eleven hundred [shekels] of silver that were taken from you, about which you cursed, and spoke of also in my ears, behold, the silver is with me; I took it. And his mother said, Blessed [be you] of the LORD, my son. [3] And when he had restored the 1,100 [shekels] of silver to his mother, his mother said, I had wholly dedicated the silver to the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it to you. [4] Yet he restored the money to his mother; and his mother took two hundred [shekels] of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. [5] And the man Micah had a house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. [6] In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes.

Note: vs 5, a teraphim is an image or idol.

Micah Hires a Levite to Be Priest

(51) [7]And there was a young man out of Beth-lehemjudah of the family of Judah, who was a Levite, and he sojourned there. [8] And the man departed out of the city from Beth-lehemjudah to sojourn where he could find [a place]: and he came to mount Ephraim to the house of Micah, as he journeyed. [9] And Micah said unto him, Whence come you? And he said unto him, I [am] a Levite of Beth-lehemjudah, and I go to sojourn where I may find [a place]. [10] And Micah said unto him, Dwell with me, and be to me a father and a priest, and I will give you ten [shekels] of silver by the year, and a suit of apparel, and your food. So the Levite went in. [11] And the Levite was content to dwell with the man; and the young man was to him as one of his sons. [12] And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. [13] Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to [my] priest.

Judges Chapter 18

The Tribe of Dan Looks for Land to Conquer

(52) [1] In those days [there was] no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for to that day [all their] inheritance had not fallen to them among the tribes of Israel. [2] And the children of Dan sent of their family five men from their coasts, men of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said to them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there. [3] When they [were] by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought you hither? and what make you in this [place]? and what have you here? [4] And he said to them, Thus and thus deals Micah with me, and has hired me, and I am his priest. [5] And they said unto him, Ask counsel, we pray you, of God, that we may know whether our way which we go shall be prosperous. [6] And the priest said to them, Go in peace: before the LORD is your way wherein ye go.

The Tribe of Dan Decides to Attack the City of Laish

(53) [7] Then the five men departed, and came to Laish, and saw the people that [were] therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and [there was] no magistrate in the land, that might put them to shame in [any] thing; and they [were] far from the Zidonians, and had no business with [any] man. [8] And they came to their brethren to Zorah and Eshtaol: and their brethren said to them, What [say] ye? [9] And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, [and] to enter to possess the land. [10] When ye go, ye shall come to a people secure, and to a large land: for God has given it into your hands; a place where there is no want of anything that is in the earth. [11] And there went from there of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war. [12] And they went up, and pitched in Kirjathjearim, in Judah: wherefore they called that place Mahanehdan to this day: behold, it is behind Kirjathjearim. [13] And they passed there to mount Ephraim, and came to the house of Micah.

The People of Dan Steal Micah's Idols and His Priest

(54) [14] Then answered the five men that went to spy out the country of Laish, and said to their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. [15] And they turned thitherward, and came to the house of the young man the Levite, [even] to the house of Micah, and saluted him. [16] And the six hundred men appointed with their weapons of war, which [were] of the children of Dan, stood by the entering of the gate. [17] And the five men that went to spy out the land went up, [and] came in thither, [and] took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men [that were] appointed with weapons of war. [18] And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest to them, What do ye? [19] And they said unto him, Hold your peace, lay your hand upon your mouth, and go with us, and be to us a father and a priest: [is it] better for you to be a priest to the house of one man, or that you be a priest to a tribe and a family in Israel? [20] And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. [21] So they turned and departed, and put the little ones and the cattle and the carriage before them. [22] [And] when they were a good way from the house of Micah, the men that [were] in the houses near to Micah's house were gathered together, and overtook the children of Dan. [23] And they cried to the children of Dan. And they turned their faces, and said to Micah, What ails you, that you come with such a company? [24] And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this [that] ye say to me, What ails you? [25] And the children of Dan said unto him, Let not your voice be heard among us, lest angry fellows run upon you, and you lose your life, with the lives of your household. [26] And the children of Dan went their way: and when Micah saw that they [were] too strong for him, he turned and went back to his house.

(55) [27] And they took [the things] which Micah had made, and the priest which he had, and came to Laish, to a people [that were] at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. [28] And [there was] no deliverer, because it was far from Zidon, and they had no business with [any] man; and it was in the valley that [lies] by Beth-rehob. And they built a city, and dwelt therein. [29] And they called the name of the city Dan, after the name of Dan their father, who was born to Israel: howbeit the name of the city was Laish at the first. [30] And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. [31] And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

19:1-21:25 ***The Levites Concubine and Israel's Civil War with Benjamin***

Judges Chapter 19

19:1-13 ***A Levite Persuades His Unfaithful Wife to Return to Him***

(56) [1] And it came to pass in those days, when [there was] no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehemjudah. [2] And his concubine played the whore against him, and went away from him to her father's house to Beth-lehemjudah, and was there four whole months. [3] And her husband arose, and went after her, to speak friendly to her, [and] to bring her again, having his servant with him, and a couple of donkeys: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. [4] And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. [5] And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said to his son in law, "Comfort your heart with a morsel of bread, and afterward go your way." [6] And they sat down, and did eat and drink both of them together: for the damsel's father had said to the man, "Be content, I pray you, and tarry all night, and let your heart be merry." [7] And when the man rose up to depart, his father in law urged him: therefore he lodged there again. [8] And he arose early in the morning on the fifth day to depart: and the damsel's father said, "Comfort your heart, I pray you." And they tarried until afternoon, and they did eat both of them. [9] And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, "Behold, now the day draws toward evening, I pray you tarry all night: behold, the day grows to an end, lodge here, that your heart may be merry; and tomorrow get you early on your way, that you may go home." [10] But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and [there were] with him two donkeys saddled, his concubine also was with him. [11] [And] when they [were] by Jebus, the day was far spent; and the servant said to his master, "Come, I pray you, and let us turn in into this city of the Jebusites, and lodge in it." [12] And his master said unto him, "We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah." [13] And he said to his servant, "Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah."

19:14-21 ***At Gibeah an Old Man Shows Hospitality to the Levite***

(57) [14] And they passed on and went their way; and the sun went down upon them [when they were] by Gibeah, which [belongs] to Benjamin. [15] And they turned aside thither, to go in [and] to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for [there was] no man that took them into his house to lodging. [16] And, behold, there came an old man from his work out of the field at evening, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place [were] Benjamites. [17] And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, "Where goes you? and whence come you?" [18] And he said unto him, "We are passing from Beth-lehemjudah toward the side of mount Ephraim; from there [am] I: and I went to Beth-lehemjudah, but I [am now] going to the house of the LORD; and there is no man that receives me to

house. [19] Yet there is both straw and provender for our donkeys; and there is bread and wine also for me, and for your handmaid, and for the young man [which is] with your servants: there is no want of anything." [20] And the old man said, "Peace [be] with you; howsoever [let] all your wants [lie] upon me; only lodge not in the street." [21] So he brought him into his house, and gave provender to the donkeys: and they washed their feet, and did eat and drink.

19:22-30 *The Immoral men of Gibeah Kill the Levite's Wife*

(58) [22] [Now] as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, [and] beat at the door, and spoke to the master of the house, the old man, saying, **"Bring forth the man that came into your house, that we may know him."** [23] And the man, the master of the house, went out to them, and said unto them, "No, my brethren, [no], I pray you, do not [so] wickedly; seeing that this man is come into my house, do not this folly. [24] Behold, [here is] my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seems good to you: but to this man do not so vile a thing." [25] But the men would not hearken to him: so the man took his concubine, and brought her forth to them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go. [26] Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. [27] And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down [at] the door of the house, and her hands [were] upon the threshold. [28] And he said unto her, "Up, and let us be going." But none answered. Then the man took her [up] upon a donkey, and the man rose up, and got him to his place. [29] And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, [together] with her bones, into twelve pieces, and sent her into all the coasts of Israel. [30] And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt to this day: consider of it, take advice, and speak [your minds].

20:1-11 *The Levite Explains His Desire for Revenge*

(60) [1] Then all the children of Israel went out, and the assembly was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, to the LORD in Mizpeh. [2] And the chief of all the people, [even] of all the tribes of Israel, presented themselves in the assembly of the people of God, 400,000 footmen that drew sword. [3] (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, "Tell [us], how was this wickedness?" [4] And the Levite, the husband of the woman that was slain, answered and said, "I came into Gibeah that [belongs] to Benjamin, I and my concubine, to lodge. [5] And the men of Gibeah rose against me, and beset the house round about upon me by night, [and] thought to have slain me: and my concubine have they forced, that she is dead. [6] And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel. [7] Behold, ye are all children of Israel; give here your advice and counsel." [8] And all the people arose as one man, saying, "We will not any [of us] go to his tent, neither will we any [of us] turn into his house. [9] But now this [shall be] the thing which we will do to Gibeah; [we will go up] by lot against it; [10] And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch food for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have worked in Israel." [11] So all the men of Israel were gathered against the city, knit together as one man.

(61) 12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, "What wickedness is
this that is done among you? 13 Now therefore deliver [us] the men, the children of Belial, which are in
Gibeah, that we may put them to death, and put away evil from Israel." But the children of Benjamin
would not hearken to the voice of their brethren the children of Israel: 14 But the children of Benjamin
gathered themselves together out of the cities to Gibeah, to go out to battle against the children of Israel.
15 And the children of Benjamin were numbered at that time out of the cities 26,000 men that drew sword,
beside the inhabitants of Gibeah, which were numbered 700 chosen men. 16 Among all this people [there
were] 700 chosen men left-handed; everyone could sling stones at a hair [breadth], and not miss.
17 And the men of Israel, beside Benjamin, were numbered 400,000 men that drew sword: all these
[were] men of war.

20:18-25 ***The Tribe of Benjamin Defends Itself Against Two Attacks from 11 tribes*** *(400k to 26k)*

(62) 18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and
said, "Which of us shall go up first to the battle against the children of Benjamin?" And the LORD said,
"Judah [shall go up] first." 19 And the children of Israel rose up in the morning, and encamped against
Gibeah. 20 And the men of Israel went out to battle against Benjamin; and the men of Israel put
themselves in array to fight against them at Gibeah. 21 And the children of Benjamin came forth out of
Gibeah, and destroyed down to the ground of the Israelites that day 22,000 men. 22 And the people the
men of Israel encouraged themselves, and set their battle again in array in the place where they put
themselves in array the first day. 23 (And the children of Israel went up and wept before the LORD until
even, and asked counsel of the LORD, saying, "Shall I go up again to battle against the children of
Benjamin my brother?" And the LORD said, "Go up against him.") 24 And the children of Israel came near
against the children of Benjamin the second day. 25 And Benjamin went forth against them out of Gibeah
the second day, and destroyed down to the ground of the children of Israel again 18,000 men; all these
drew the sword.

20:26-48 ***The 3rd Attack on Gibeah - The Tribe of Benjamin is Finally Destroyed*** *(600 escape)*

(63) 26 Then all the children of Israel, and all the people, went up, and came to the house of God, and
wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and
peace offerings before the LORD. 27 And the children of Israel enquired of the LORD, (for the ark of the
covenant of God was there in those days, 28 And Phinehas, the son of Eleazar, the son of Aaron, stood
before it in those days,) saying, "Shall I yet again go out to battle against the children of Benjamin my
brother, or shall I cease?" And the LORD said, "Go up; for tomorrow I will deliver them into your hand."
29 And Israel set liers in wait round about Gibeah. 30 And the children of Israel went up against the
children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.
31 And the children of Benjamin went out against the people, [and] were drawn away from the city; and
they began to smite of the people, [and] kill, as at other times, in the highways, of which one goes up to
the house of God, and the other to Gibeah in the field, about 30 men of Israel. 32 And the children of
Benjamin said, "They are smitten down before us, as at the first." But the children of Israel said, "Let us
flee, and draw them from the city to the highways." 33 And all the men of Israel rose up out of their place,
and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places,
[even] out of the meadows of Gibeah. 34 And there came against Gibeah 10,000 chosen men out of all
Israel, and the battle was sore: but they knew not that evil was near them. 35 And the LORD smote
Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day 25,100 men: all
these drew the sword. 36 So the children of Benjamin saw that they were smitten: for the men of Israel
gave place to the Benjamites, because they trusted to the liers in wait which they had set beside Gibeah.
37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew [themselves] along,
and smote all the city with the edge of the sword. 38 Now there was an appointed sign between the men
of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.

[39] And when the men of Israel retired in the battle, Benjamin began to smite [and] kill of the men of Israel about 30 persons: for they said, Surely they are smitten down before us, as [in] the first battle. [40] But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven. [41] And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. [42] Therefore they turned [their backs] before the men of Israel to the way of the wilderness; but the battle overtook them; and them which [came] out of the cities they destroyed in the midst of them. [43] [Thus] they enclosed the Benjamites round about, [and] chased them, [and] trode them down with ease over against Gibeah toward the sunrising. [44] And there fell of Benjamin 18,000 men; all these [were] men of valor.
[45] And they turned and fled toward the wilderness to the rock of Rimmon: and they gleaned of them in the highways 5,000; and pursued hard after them to Gidom, and slew 2,000 men of them. [46] So that all which fell that day of Benjamin were 25,000 men that drew the sword; all these [were] men of valor.
[47] But 600 men turned and fled to the wilderness to the rock Rimmon, and abode in the rock Rimmon four months. [48] And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of [every] city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

Judges Chapter 21

21:1-15 *The People Bewail the Desolation of Benjamin (provide 400 virgins for 600 men)*

(64) [1] Now the men of Israel had sworn in Mizpeh, saying, "There shall not any of us give his daughter to Benjamin to wife." [2] And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; [3] And said, "O LORD God of Israel, why is this come to pass in Israel, that there should be today one tribe lacking in Israel?" [4] And it came to pass on the next day, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings. [5] And the children of Israel said, "Who [is there] among all the tribes of Israel that came not up with the assembly to the LORD?" For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, "He shall surely be put to death." [6] And the children of Israel repented them for Benjamin their brother, and said, "There is one tribe cut off from Israel this day. [7] How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?" [8] And they said, What one [is there] of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from **Jabesh-gilead** to the assembly. [9] For the people were numbered, and, behold, [there were] none of the inhabitants of Jabeshgilead there. [10] And the assembly sent thither 12,000 men of the valiant, and commanded them, saying, "Go and smite the inhabitants of Jabeshgilead with the edge of the sword, with the women and the children. [11] And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that has lain by man." [12] And they found among the inhabitants of Jabesh-gilead 400 young virgins, that had known no man by lying with any male: and they brought them to the camp to Shiloh, which is in the land of Canaan. [13] And the whole assembly sent [some] to speak to the children of Benjamin that [were] in the rock Rimmon, and to call peaceably to them. [14] And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not. [15] And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

21:16-25 *Israel Provides 200 Wives from Shiloh for the Surviving men of Benjamin*

(65) [16] Then the elders of the assembly said, "How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?" [17] And they said, "[There must be] an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. [18] Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed [be] he that gives a wife to Benjamin." [19] Then they said, "Behold, there is a feast of the LORD in Shiloh yearly [in a place] which is on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south of Lebonah." [20] Therefore they commanded the children of Benjamin, saying, "Go and lie in wait in the vineyards; [21] And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. [22] And it shall be, when their fathers or their brethren come to us to complain, that we will say to them, Be favorable to them for our sakes: because we reserved not to each man his wife in the war: for ye did not give to them at this time, [that] ye should be guilty." [23] And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned to their inheritance, and repaired the cities, and dwelt in them. [24] And the children of Israel departed there at that time, every man to his tribe and to his family, and they went out from there every man to his inheritance. **[25] In those days [there was] no king in Israel: every man did [that which was] right in his own eyes.**

1. Name 3 of the 13 Judges in the book of Judges?

2. Who was the first and last of the Judges?

3. As Joshua is similar to Ephesians, so Judges is similar to Matthew, Galatians or II Peter?

4. What is the primary lesson about God in the book of Judges?

5. What pattern of spiritual law is repeated 7 times in Judges?

   (1) Disobedience, (2) Bondage, (3) Repentance, and (4) _____

6. How many of the Judges appear in Hebrews chapter 11?

7. In Gideon's first battle, what was the sign given by the 300 men that went to battle?

8. Why did Judge Jephthah vow his daughter for a burnt offering?

9. What was the weakness of Judge Samson's life?

10. What was the final conclusion of the Book of Judges? See last verse.

Victorious Christian Living Story: Discern indicators of the elect who are carnal believers.

_____

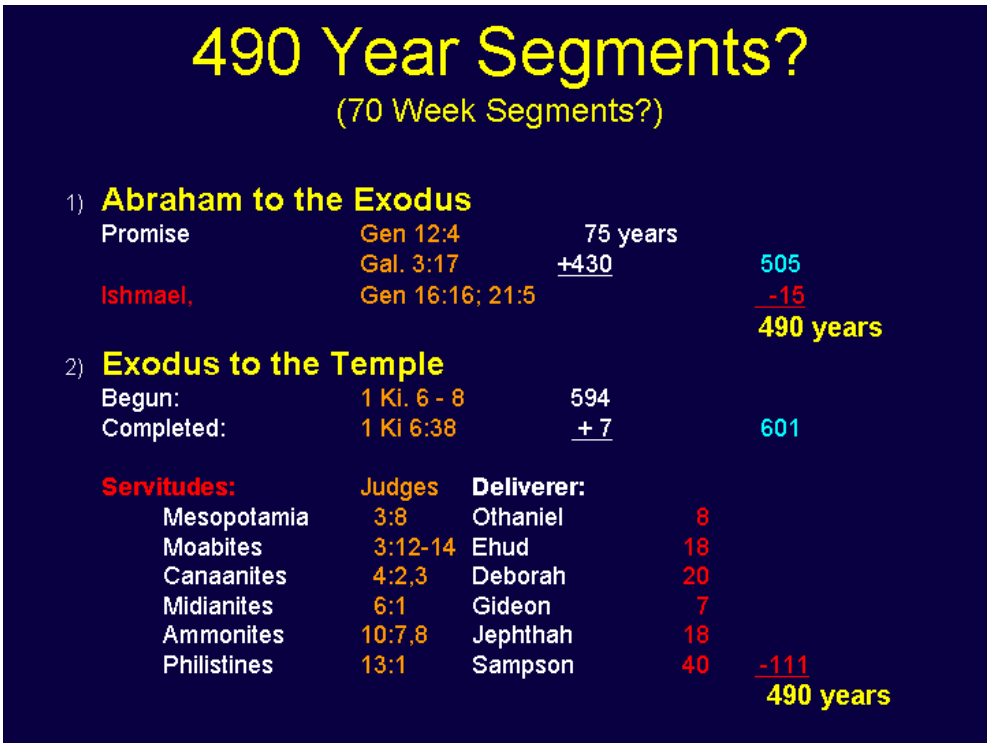
_____

Study Notes:

_____

_____

_____



490 years captivity and darkness with a pattern of:

1. Disobedience
2. Captivity and Suffering
3. Repentance
4. Deliverance

490-year pattern in Bible history:

1. Abraham to Exodus, Gen 12:4 (75 yrs.) + Gal 3: (430 yrs.) = 505 yrs. – 15 Ishmael = 490 yrs.
2. Exodus (1500) to Temple (971), (601 yrs.) – 111 years servitude = 490 yrs.
3. Temple (971) to birth of Jesus (0), (Includes 400 silent yrs.) = 490 yrs.
4. Daniel, 9:24-27 (69 + 1 week = 70 weeks) or 490 years

Application: Hebrews 11:32 for the Church Today

Intro: 1-3 2:1-3 angel. Sin > Bondage > Repentance > Deliverance

Judge	Chapter	Tribe	Enemy	Calling	Today	order
			Barak the Battle Winner			
Barak:	4-5	**Naphtali**	Canaanites	Adult man	Female	#1
			Gideon Goes from Nobody to Faith to Somebody			
Gideon:	6-9	**Manasseh**	Midianites	Young man	Lukewarm	#4
			Jephthah's past, vow, and victories			
Jephthah:	11-12	**Gad**	Ammonites	Birth	Vows	#3
			Samson the Carnal Strongman			
Samson:	13-16	**Dan**	Philistines	Conception	Male	#2

(1 Samuel 12:9-11. Gideon, Barak, Jephthah, and Samuel. Rev 7:5-6)

Ending: 17-18 **Levi** & Dan. Money, ignorance of Scripture
19-21 **Levi** & Benjamin. Sexual immorality. Defend few

MONARCHY
Times: Every man did what was right in his own eyes (Judges 21:25)

Old Testament:
And the times of ignorance God winked at; but now commands all men everywhere to repent (Acts 17:30)

New Testament:
The believer has the best gift, the indwelling Holy Spirit, the perfect example - Jesus Christ, completed Scripture, and the body of Christ (Romans 12-16)

Judges 9:23 (KJV) Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

1 Samuel 16:14-16 (KJV) ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD {Or, [*terrified*].}troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, [*which are*] before thee, to seek out a man, [*who is*] a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

1 Samuel 18:9-10 (KJV) And Saul eyed David from that day and forward. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and [*there was*] a javelin in Saul's hand.

1 Kings 12:15 (KJV) Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

1 Kings 22:22-23 (KJV) And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade [*him*], and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

2 Chronicles 10:15 (KJV) So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

2 Chronicles 18:19-22 (KJV) And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And [*the LORD*] said, Thou shalt entice [*him*], and thou shalt also prevail: go out, and do [*even*] so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

Isaiah 19:2 (KJV) And I will {Heb. [*mingle*].}set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, [*and*] kingdom against kingdom.

Isaiah 19:14 (KJV) The LORD hath mingled {Heb. [*a spirit of perversities*]. 1 Ki. 22. 22.}a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken [*man*] staggereth in his vomit.

2 Thessalonians 2:11-12 (KJV) And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Treasury of Scripture Knowledge references:

Gideon:
Judges 6:15 family is poor. Intro – review of Barak – sold them onto the military superiority, no weapons and fear of going out in the streets / hiding.

Judges 6 – military superiority, no weapons, little food and living in caves and dens in fear. Preview

Samson: The people never repented ? God's mercy to raise a judge in his time and purpose.

Every judge had peace after their victory that God helped them gain, then the nation had peace the whole time of their reign. This was all of God.

Ruth (4-12, 15 min) 2020

Bible TOC **Next / Previous Book** **Gems**

1 2 3 4

12 Lessons to Rest in His Providence in the Promise Land (Romans 8:17b-39)

Purpose: To instruct us in the blessings that come as we daily crucify the old man and don't walk after the law of sin and death or our flesh.

Key Passage: shall I not seek rest for you, that it may be well with you (3:1)

Walking in the Spirit permits us to:			Scripture
Love's Resolve	**1:1-22**	(land of Moab)	
1) decide to follow God and others whole-heartedly, no matter what happens			1:16-17
Love's Response	**2:1-23**	(fields of Boaz)	
2) labor in life with virtue and love for God, trusting that nothing is by chance.			2:3
3) wait for others to notice our labor and character. "whose damsel is this?"			2:5
4) be desired by others. "Go not to glean in another field"			2:8
5) trust others to talk good about us. "It has fully been showed me"			2:11
6) receive a divine reward and protection. "under whose wings you are come to trust"			2:12
7) benefit from special favors of others. "handfuls of purpose"			2:16
Love's Request	**3:1-18**	(threshing floor of Boaz)	
8) trust spiritual parents or elders counsel for our rest and wellness. "seek rest for you"			3:1
9) have confidence in obedience to the Bible. "you are a near relative" skirt = wing (2:12)			3:9
Love's Reward	**4:1-22**	(heart and home of Boaz)	
10) see decisions made for wholeness. "a man plucked off his shoe, and gave …"			4:7
11) be a blessing to others, now and later. "house of Pharez from Tamar of Judah"			4:12
12) be restored in His time, provided for, and experience love. "better to you than 7 sons"			4:15

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
Ruth	No prayers			circumstances	Naomi, Ruth, Boaz

Today's application: I must love as Christ did and trust opportunities as gifts from God. I know that you love me and rejoice. I love you God, through Jesus – my Boaz.

Challenge: How do Joshua-Judges and Ruth relate to our sanctification? (1 Corinthians 10:11)

Notes on Ruth

Introduction: This story is a great link to the linage of our Lord Jesus Christ. From the time of Moses-Joshua to King David, up to Christ's birth and into Revelation 5, "who is worthy to open the sealed book?"

Notes: Salvation is a love affair – John 15:5, not a business transaction. I love him, because he first loved me, Ro 5:8. He loved me and gave himself for me.

As the book of Ruth is to the trilogy of Joshua-Judges-Ruth so is the book of Esther to the trilogy of Ezra-Nehemiah-Esther. These two stories are 2 witnesses of the fullness and purpose of God's deliverance of His people. One from Egypt and one from Babylon. They both speak of our purpose to glorify God as we trust Him; especially during the difficult times when the Jordan River is swelling (Jeremiah 6:16).

Name	Relation	Hebrew	Comment
Boaz	Nephew of Elimelech	In him is Strength	Bethlehem Judah
Unnamed	Brother of Elimelech		
		10 years in Moab	
Naomi	Wife	Moved from Judah to Moab, then moved back to Bethlehem	
Elimelech	Husband	Moved from Judah to Moab, died 1st	
Mahlon	Son	Moved from Judah to Moab, died 2nd	
Chilion	Son	Moved from Judah to Moab, died 2nd	
Orpah	Daughter	from Moab, stayed in Moab	
Ruth	Daughter	from Moab, moved with Naomi to Bethlehem	

Notes:

Boaz is the son of Rahab the Harlot and Salmon the spy to Jericho.

1. Pharez from Tamar of Judah
2. Hezron
3. Ram
4. Amminadab
5. Nahshon
6. Salmon
7. Boaz
8. Obed
9. Jesse
10. David, 1040 BC

Solomon
Rehoboam

De 23:2 A bastard shall not enter into the congregation of the LORD; even to his **tenth generation** shall he not enter into the congregation of the LORD.
De 23:3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their **tenth generation** shall they not enter into the congregation of the LORD for ever: //date from the generation of Lot//

Ruth Chapter 1 **Love's Resolve *in the Land of Moab*** ***1:1-22***

The Move to Moab and Deaths of Naomi's husband and two sons

(1) [1] Now it came to pass in the days when the judges ruled, that there was a [a] famine in the land. And a certain man of [b] Bethlehem-Judah went to sojourn in the [c] country of Moab, he, and his wife, and his two sons. [2] And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-Judah. And they came into the country of Moab, and continued there. [3] And Elimelech Naomi's husband died; and she was left, and her two sons. [4] And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. [5] And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

[a] 1 of 13 famines in the Old Testament. The worst of the dark times during the judgment of God on the land.

[b] Bethlehem = House of bread, Judah = Praise

[c] Elimelech is the leader of a prodigal family who sojourned in Moab for 10 years. Moab is Ps 108:9 Moab is my garbage can or wash-pot. The discipline is in the far country, not when they return home. What is left is well accepted, as in the story of the prodigal son in Luke 15.

Naomi's Appeal to Her Daughter's in Law

(2) [6] Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. [7] Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return to the land of Judah. [8] And Naomi said unto her two daughters in law, Go, [a] return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. [9] the LORD grant you that ye may find [a] rest, each [of you] in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. [10] And they said unto her, Surely we will return with you to your people. [11] And Naomi said, Turn again, my daughters: why will ye go with me? are there yet [anymore] sons in my womb, that they may be your husbands? [12] Turn again, my daughters, go [your way]; for I am too old to have a husband. If I should say, I have hope, [if] I should have a husband also to night, and should also bear sons; [13] Would ye tarry for them till they were grown? would ye stay for them from having husbands? no, my daughters; for it grieves me much for your sakes that the hand of the LORD is gone out against me. [14] And they lifted up their voice, and [b] wept again: and Orpah kissed her mother in law; but Ruth clave to her.

[a] The theme or thread of "rest" begins here with a natural desire of a mother for her daughter. It continues in 2:12 (rest under the wings of God), 3:1 (Naomi here has inspired hope for Ruth's "rest"), 3:9 (Ruth asks Boaz to spread his skirt or wings over her while at resting at his feet, 3:14, 4:6-9), 3:18 (Boaz will have no "rest" until he marry Ruth), 4:2 (Boaz sat with the elders in the cities gate).

Ruth's Commitment to Naomi

[15] And she said, Behold, your sister in law is gone back to her people, and to her gods: return you after your sister in law. [16] And [c] Ruth said, Entreat me not to leave you, [or] to return from following after you: for where you go, I will go; and where you lodge, I will lodge: your people shall be my people, and your God my God: [17] Where you die, will I die, and there will I be buried: the LORD do so to me, and more also, if anything but death part you and me. [18] When she saw that she was steadfastly minded to go with her, then she left speaking to her.

[a] They would also return to the Moabite Gods of Chemosh and Baal-peor. They had learned to follow the true God and now had a difficult decision to make. They were out of the LORD's will when they left Bethlehem-Judah for Moab. Moab was cursed until the 10th generation (Deuteronomy 23:3, again in Ezra, where Isaiah 56:1-8 frees from the curse).

[b] Both sisters shed tears but only one changed their mind, turn around. Godly sorrow works repentance. Crying is not a sign of repentance, but of emotions. Turning to Christ by faith and turning away from something is the repentance. Which is first varies with each person.

[C] The heart and mind of a repentant person deciding to forsake the old ways to go the new ways. This is for the wife in the marriage vow to follow the husband. Seven vows are stated.

Naomi's Return to Bethlehem and Sorrow

(3) [19] So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, [Is] this Naomi? [20] And she said to them, Call me not Naomi, call me Mara: for the Almighty has dealt very bitterly with me. [21] I went out full, and the LORD has brought me home again empty: why [then] call ye me Naomi, seeing the LORD has testified against me, and the Almighty has afflicted me? [22] So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

Ruth Chapter 2 ***Love's Response in the Fields of Boaz*** **2:1-23**

Boaz Sees and Speaks with Ruth and Grants Her Favor

(4) [1] And Naomi had a [a] kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. [2] And Ruth the Moabitess said to Naomi, Let me now go to the field, and glean ears of corn after [him] in whose sight I shall find grace. And she said unto her, Go, my daughter. [3] And she went, and came, and gleaned in the field after the reapers: and her [b] chance was to light on a part of the field [belonging] to Boaz, who was of the kindred of Elimelech. [4] And, behold, Boaz came from Bethlehem, and said to the reapers, the LORD [be] with you. And they answered him, the LORD bless you. [5] Then said Boaz to his servant that was set over the reapers, [c] Whose damsel is this? [6] And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: [7] And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and has continued even from the morning until now, that she tarried a little in the house.

[a] Kinsman is a relative. The corners and gleanings of the harvest are left for the poor and stranger. Lev 19:9, 23:22.

[b] chance is hap [KJV]. By chance, but also being a believer and in prayer and obedience, she trusted her inclinations. No vision, no dream, no voice, no angel, no message in the sky, no "the LORD told me," no bragging – just everyday routine life trusting God in the circumstances.

[c] Love at first sight waits and does the right thing.

Ruth Chapter 2

Ruth the Maidservant of Boaz

(5) [8] Then said Boaz to Ruth, Hear you not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: [9] [Let] your eyes [be] on the field that they do reap, and go you after them: have I not charged the young men that they shall not touch you? and when you are athirst, go to the vessels, and drink of [that] which the young men have drawn. [10] Then she fell on her face, and bowed herself to the ground, and said unto him, [a] Why have I found grace in your eyes, that you should take knowledge of me, seeing I [am] a stranger? [11] And Boaz answered and said unto her, [b] It has fully been showed me, all that you have done to your mother in law since the death of your husband: and [how] you have left your father and your mother, and the land of your nativity, and are come to a people which you knew not heretofore. [12] the LORD recompense your work, and a full reward be given you of the LORD God of Israel, under whose [c] wings you are come to trust. [13] Then she said, Let me find favor in your sight, my lord; for that you have comforted me, and for that you have spoken friendly to your handmaid, though I be not like to one of your handmaidens.
[14] And Boaz said unto her, At mealtime come you hither, and eat of the bread, and dip your morsel in the vinegar. And she sat beside the reapers: and he passed her [d] roasted [corn], and she did eat, and was sufficed, and left. [15] And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: [16] And [e] let fall also [some] of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

[a] Naomi prepared her for the worst, being poor, an outcast and a widow the rest of her life. Romans 5:8.

[b] Boaz heard of Naomi's inward beauty. Now he sees her outward pleasantness and praises God. Jesus fully loves us, immediately from the first day of our salvation.

[c] wigs in Hebrew is kenapayim, is translated skirt in 3:9. The union of the individual believer with God is therefore expressed in the same way as the union between husband and wife.

[d] Roasted = parched [KJV].

[e] Some sheaves may fall and be left for the poor, but now even more is "handfuls of purpose". Deuteronomy 24:19

Ruth's blessing of Naomi

(6) [17] So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. [18] And she took [it] up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. [19] And her mother in law said unto her, Where have you gleaned today? and where worked you? blessed be he that did take knowledge of you. And she showed her mother in law with whom she had worked, and said, The man's name with whom I worked today is Boaz. [20] And Naomi said unto her daughter in law, Blessed [be] he of the LORD, who has not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin to us, one of our next kinsmen. [21] And Ruth the Moabitess said, He said to me also, You shall keep fast by my young men, until they have ended all my harvest. [22] And Naomi said to Ruth her daughter in law, [It is] good, my daughter, that you go out with his maidens, that they meet you not in any other field. [23] So she kept fast by the maidens of Boaz to glean to the [b] end of barley harvest and of wheat harvest; and dwelt with her mother in law.

[a] It is impossible to sell the land out of the family according to the Law of Moses. Each tribe he gave a portion and each family in the tribe had a portion. Every 50 years or Jubilee all mortgages were canceled and all slaves set free. The law of redemption of the land by a kin, allows the nearest brother or kin to purchase the land and a person. Nephew (Elimelech) -cousin (Boaz) relationship most likely. A closer relative, the brother of Elimelech has first choice. Leviticus 25:23-28, 47.

[b] 6 to 7 weeks.

Naomi's Plan for Ruth's Marriage

(7) [1] Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for you, that it may be well with you? [2] And now is not Boaz of our kindred, with whose maidens you was? Behold, he winnows barley to night in the threshing floor. [3] Wash yourself therefore, and anoint you, and put your raiment upon you, and get you down to the floor: [but] make not yourself known to the man, until he shall have done eating and drinking. [4] And it shall be, when he lies down, that you shall mark the place where he shall lie, and you shall go in, and uncover his feet, and lay you down; and he will tell you what you shall do. [5] And she said unto her, All that you say to me I will do.

Ruth's Commitment and Boaz's Approval

(8) [6] And she went down to the floor, and did according to all that her mother in law bade her. [7] And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. [8] And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. [9] And he said, Who are you? And she answered, I [am] Ruth your handmaid: **spread therefore your skirt over your handmaid; for you are a near kinsman.** [10] And he said, Blessed [be] you of the LORD, my daughter: [for] you have showed more kindness in the latter end than at the beginning, inasmuch as you followed not young men, whether poor or rich. [11] And now, my daughter, fear not; I will do to you all that you require: for all the city of my people does know that you are a virtuous woman. [12] And now it is true that I [am your] near kinsman: howbeit there is a kinsman nearer than I. [13] Tarry this night, and it shall be in the morning, [that] if he will perform to you the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to you, then will I do the part of a kinsman to you, [as] the LORD lives: lie down until the morning.

Boaz Sends Ruth Home with a Gift of Barley

(9) [14] And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. [15] Also he said, Bring the veil that [you have] upon you, and hold it. And when she held it, he measured six [measures] of barley, and laid [it] on her: and [a] she went into the city. [16] And when she came to her mother in law, she said, Who are you, my daughter? And she told her all that the man had done to her. [17] And she said, These six [measures] of barley gave he me; for he said to me, Go not empty to your mother in law. [18] Then said she, Sit still, my daughter, until you know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

[a] The 1st edition of the King James Bible has a type error where "he" went into the city. Know as the "he/she" Bible. The 2nd edition in 1611-1613 corrected the type error. The first edition was printed at three different print shops, each printing a section of the Bible. There were many type errors, this is the most well known and obvious.

Boaz Calls into Judgment the Next Kinsman

(10) [1] Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spoke came by; to whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. [2] And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. [3] And he said to the kinsman, Naomi, that is come again out of the country of Moab, sells a parcel of land, which was our brother Elimelech's: [4] And I thought to advertise you, saying, Buy [it] before the inhabitants, and before the elders of my people. If you will redeem [it], redeem [it]: but if you will not redeem [it, then] tell me, that I may know: for there is none to redeem [it] beside you; and I [am] after you. And he said, I will redeem [it]. [5] Then said Boaz, What day you buy the field of the hand of Naomi, you must buy [it] also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. [6] And the kinsman said, I cannot redeem [it] for myself, lest I mar my own inheritance: redeem you my right to yourself; for I cannot redeem [it].

Boaz Buys the Inheritance and Marries Ruth

(11) **[7] Now this [was the manner] in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave [it] to his neighbor: and this was a testimony in Israel.**
[8] Therefore the kinsman said to Boaz, Buy [it] for you. So he drew off his shoe. [9] And Boaz said to the elders, and [to] all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. [10] Moreover Ruth the Moabitess, the wife of Mahlon, I have purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. [11] And all the people that [were] in the gate, and the elders, said, [We are] witnesses. the LORD make the woman that is come into your house like Rachel and like Leah, which two did build the house of Israel: and do you worthily in Ephratah, and be famous in Bethlehem: [a] [12] And let your house be like the house of Pharez, whom Tamar bare to Judah, of the seed which the LORD shall give you of this young woman.

QT on Ruth 4:7-8. Context: The word and principle of witness is used three times in Ruth 4:9-11.

Complexity:
Q1 - Is the giving of the shoe Biblical?
A1 - No, but it is cultural and acceptable in the eyes of God.
Q2 - What is the cultural equivalence today?
A2 - Agreeing on a transaction with the shaking of hands, in American culture. Other cultures may differ.

Application: I must be true to what I say or agree on with others. A handshake or even verbal agreement is binding, even to my damage. I am a faithful witness by what I agree on. We learn how to be true to our word. Our words are vital to our witness.

Quiet Time Note: Daily time in word and prayer helps me be a true and faithful witness more consistently as Jesus showed us the way. **Revelation 21:5** And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Disciples further meditation on where our feet walk: **Deuteronomy 25:10** And his name shall be called in Israel, The house of him that hath his shoe loosed. (25:5-10). **Exodus 3:5** And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon you stands *is* holy ground. **Isaiah 52:7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publishes peace; that bringeth good tidings of good, that publishes salvation; that saith unto Zion, Thy God reigns! **Luke 9:5** And whoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

Ruth Chapter 4

Ruth has a Son and his Genealogy to King David

One Daughter is Worth More than Seven Sons (Ruth 4:15-16)

(12) [13] So Boaz took Ruth, and she was his wife: and when he went in to her, the LORD gave her conception, and she bare a son. [14] And the women said unto Naomi, Blessed [be] the LORD, which has not left you this day without a kinsman, that his name may be famous in Israel. [15] And he shall be to you a restorer of [your] life, and a nourisher of your old age: for your daughter in law, which loves you, which is better to you than seven sons, has born him. [16] And Naomi took the child, and laid it in her bosom, and became nurse to it. [17] And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David. [18] Now these are the generations of Pharez: Pharez begat Hezron, [19] And Hezron begat Ram, and Ram begat Amminadab, [20] And Amminadab begat Nahshon, and Nahshon begat Salmon, [21] And Salmon begat Boaz, and Boaz begat Obed, [22] And Obed begat Jesse, and Jesse begat David.

[a] Prophecy of the linage of Jesus Christ

Pharez - Son of Levi and Tamar, father knew daughter-in-law and cursed. Duet 23:2
Hezron
Ram
Amminadad
Nahshon
Salmon - wife is Rahab of Jericho, in linage of Christ, Matthew 1
Boaz - wife is Ruth, in the linage of Jesus. Matthew 1-30th generation from Adam. Noah–10th
Abraham–20th
Obed
Jesse
David - 10th generation from Pharez, the curse is lifted. Boaz is great grand-father of David.

Note: During the reign of the judges a man of Bethlehem Judah, named Elimelech, with his wife Naomi and their two sons, Mahlon and Chilion, went into the land of Moab and took up his residence. The two sons married Moabitish women. Subsequently the father and two sons died, and Naomi proposed to return to her own country, suggesting to her daughter-in-law that it would be best for them to remain in the land of their nativity. Orpah, the wife of Chilion, agreed to this, but Ruth declared that she would follow Naomi and make her home and grave with her (Ru 1:1-18). They returned unto Bethlehem, and Ruth showed her devotion to Naomi by gleaning the fields in search of sustenance for them (Ru 1:19-2:23). She subsequently married a distinguished man by the name of Boaz and became the mother of Obed, the father of Jesse, the father of David, the ancestor of Christ (Ru 3:1-4:22; Mt 1:1-17).

QT on Ruth 4:14-16. Context: The whole book of Ruth and Proverbs 31.

Complexity: Why is one daughter worth more than seven sons?
A1: Naomi and her daughter in law, Ruth the Moabite, suffer loss of their husbands (Ruth 1)
A2: Ruth chooses to be faithful and love her mother, and go to Bethlehem (Ruth 1)
A3: Ruth trusts and obeys her mother with relating to Boaz (Ruth 2-3)
A4: Boaz responds to the virtues woman to be his wife and have a child (Ruth 3-4)
A5: The woman call Naomi blessed with a son who restores her life, nourishes her soul in old age, and for Ruth has a love for Naomi that is better than seven sons (Ruth 4)

Application: I must trust in God's providence in times of suffering as Naomi did, and love the people and God of Naomi as Ruth did. Trails. or the night-times are followed by the morning rising of the sun.

QT Note: Daily time in Scripture and prayer helps men fully appreciate the vital roles of women, wives, And the family.

Ephesians
1-3 SIT, 4:1-6:9 WALK

6:10-20 STAND
Be **STRONG in the Lord,**
STAND against
the wiles of the devil (6:11)
withSTAND in the evil day (6:13a)
having done all, to **STAND** (6:13b)
STAND therefore (6:14a)

Armor of God (6:14b -17)

1st Loins – Truth

2nd Breastplate – Righteousness

3rd Feet – Gospel of Peace

4th Shield – of Faith

5th Helmet – Salvation

6th Sword – Word of God

7th Prayer (6:18-20)

Same armor and different roles of men and women, and husbands and wives, in spiritual warfare since the Garden of Eden

Next Sunday
Esther & the King

The Kind, Virtuous Lady (Ruth and Boaz)

Types of the saints and Jesus, pastpresent-future

Time: Judges Place: Bethlehem -Moab-Bethlehem
(Jesus was born in the town of Bethlehem, Micah 5:2)

1. TRIALS (not sins)
Family: husband, wife, children– mother, daughter
Your people are my people. Marah.
Moabite Stone, King Mesha, Ahab, Elisha (2 Kings 3)

2. PROVIDENCE (right place & time)
Women's work ethics. Moabite stranger. Happened.
Glean & beat the grain. Handfuls of purpose.

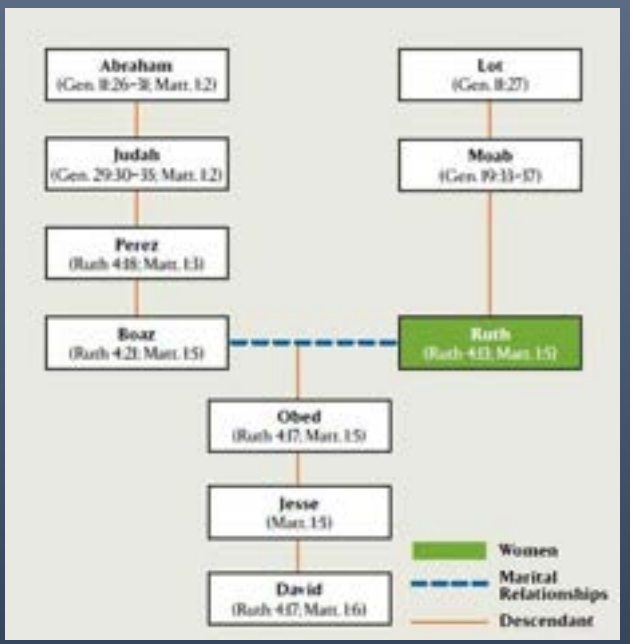
3. KINSMAN (Jachin & Boaz-in His strength)
Kinsman redeemer – shoe (Deut 25:5-10).
Grain and chaff (Mt 3:12). Feet - garment. he/she Bible.

4. REDEEMER (God's sovereignty)
Ruth – the church. Naomi – Israel. Boaz – Jesus.
Judah, Tamar, Pharez (Gen 38:1-24, 49:10, Deut 23:2-3)

Self-assessment: sons of God (1 Jn 3:2)
How am I obeying Ephesians 5:21-33?

Ruth – A Background:Names and Story Line

- Elimelech -God is king
- Naomi –Pleasant
- Marah – Bitter
- Mahlom – Sickly
- Chilom – Failing
- Ruth – Friendship
- Orphah – Stubborn/Stiff
- Boaz – Swift Strength
- Bethlehem – House of Bread.



Gems The Trilogy of our Sanctification: Joshua – Judges – Ruth **Bible TOC**

In the promised land that was prophesied to Abraham and Moses. God's chosen people were called to be strong and courageous (Joshua); faced with a decision to walk after the flesh (Judges) or walk after the Spirit (Ruth). The life of faith will see the God of the nation Israel working in our individual lives.

Book	King	Location	New Testament	Romans	1 John 2:12-14
Exodus	Saul	Red Sea/Wilderness	Galatians	3-5	Baby-child (carnal)
1. Joshua	David	Jordon River	Ephesians/Revelation	6	Young man
2. Judges	Solomon	Promise Land	1 Corinthians/Hebrews	7	(flesh)
3. Ruth	Josiah	Promise Land	Thessalonians/Philemon	8 (9-11)	Father (Spirit)

Family facts: The Passover ceremony led by the family, in the home.
Joshua was a strong leader of his family. Achan was a weak leader of his family.

Learning from the Old Testament:

1) 2 Timothy 3:15-17 And that from a child you have known the Holy Scriptures, which are able to make you **wise unto salvation** through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **That the man of God may be perfect**, thoroughly furnished unto all good works.

2) 1Corinthians 10:6-13 (1-33) **Now these things were our examples**, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. **Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.** Wherefore let him that thinks he stands take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not allow you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

3) Heb 8:5 Who serve unto the **example and shadow** of heavenly things Heb 9:8-14 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: [9] Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, **as pertaining to the conscience**; [10] *Which stood* only in meats and drinks, and diverse washings, and carnal ordinances, imposed *on them* until the time of reformation. [11] But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; [12] Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. [13] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: [14] How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God**, purge your conscience** from dead works to serve the living God? Which was a **figure for the time then present**, in which were offered both gifts and sacrifices, that could not make him that did the service **perfect, as pertaining to the conscience**; Heb 10:1 For the law having a **shadow of good things to come,** *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

4) Gal 4:9-10 how turn ye again to the **weak and beggarly elements**, whereunto ye desire again to be in bondage? [10] Ye observe days, and months, and times, and years. [11] I am afraid of you, lest I have bestowed upon you labor in vain.

5) Col 2:17 Which are a **shadow of things to come**; but the body *is* of Christ.

6) 1 Pe 1:10-12 (6-24) Of which salvation the **prophets** have enquired and searched diligently, who prophesied of the **grace that should come unto you**: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Israel-Congregation Comparison Chart

To see the important distinctives between the first and second covenant, and particularity the dispensation of the Church of which Christ is the head and we the body let's look at the following chart and applicable Scripture. * John Wycliff, William Tyndale

Israel		Congregation	Notes
Nation - Individuals		Individuals Congregate	Nation as Bride of Christ
Jew		Gentile – all	
Outward – flesh	Circumcism	Inward – heart	
Heart – hardened		Heart – purified	
Temporary		Eternal	
Wine – rejoice		Spirit – rejoice	
Music – Instruments		Music – Heart	
Infant-Young Man-Adult	8 days-12/30 yrs.	Infant-" - "	1 John 2:12-14
Egypt – Gilgal		Salvation-Sanctification	Romans 4-5, 6-8
Partial		Complete	1 Corinthians 13
Figure, Shadow, Example	Fulfilled	In Christ Jesus	
Obey – Bless	Opposite	Blessed-Obey	
God-Father of Israel		God-Father of Believer	
Land of Israel		Earth	Upon His return
Many Wives		One Wife	
Prayer-Giving		Prayer-Giving	Matthew 6
Adultery-Murder		Adultery-Murder	Matthew 6
Joshua	Warfare-Conflict	Ephesians 6	Warfare-Conflict
Joshua	Enter-Possess	Ephesians	Enter-Possess
Joshua	Earthly Inheritance	Ephesians 1:3	Heavenly Inheritance
Joshua	Joshua	Ephesians	Christ
Joshua	Faith-Grace	Ephesians 2:8-9	Faith-Grace
Joshua		Revelation	Faith-Grace
Joshua		Revelation	
Joshua		Revelation	
Joshua		Revelation	
Joshua		Revelation	
Judges	Carnal-Flesh	1 Corinthians	Carnal-Flesh
Ruth	The Goel	Revelation 5	One worthy
Ruth	Lord of the Harvest	Revelation 19	
Ruth	Able-Willing	Revelation 5	
Ruth		Revelation 19	Avenger of Blood
Ruth		Revelation	

The book of Joshua has several parallels to another book of battle, Revelation. There are 2 witnesses, the law Sabbath is disregarded, 6 days silence before defeat, and Bethhoron - enemy the king over Jerusalem, ultimate defeat by signs from heaven, hailstones of fire from heaven, they hide in caves. Military 7-year campaign.

Joshua correlates strongly with the New Testament book of Ephesians. Victorious Christian Living by Alan Redpath is a classic that details this truth. We have heard how the crossing of the Red Sea escaping the bondage of physical slavery to Egypt is a type of our redemption from the moral slavery of sin and the old man in Adam. The 10 commandments of the law are our teacher to reveal our sin before a just, holy God. Only Jesus Christ our Savior, the 2nd Adam, can deliver us from the penalty of sin, because he paid the price for our redemption on the cross. Now to see the crossing of the Red Sea as a further purpose of the cross in the called-out ones to enter into battle and victory with the enemy, which is our flesh.
The examples and patterns of how and when God moves on our behalf are precious, as well as how and why the curse or turning away of God from our lives. Both are written for our learning, things which the prophets and angels desired to look into but can't. Only us to whom the Holy Ghost indwells in the dispensation of the assembly and the completed revelation Of God through the 66 books of the Bible can we have this supremely precious knowledge.

THE BIBLICAL DISTINCTIVES OF SALVATION, SANCTIFICATION, and GLORIFICATION

It has been my experience thus far to see many believers have a sound understanding of the doctrines of salvation and glorification, however not many clearly understand the doctrine of our sanctification. Why? Because one must understand it and experience it before they can teach others. Many experience spiritual growth yet cannot clearly teach it for others to grow in Christ. The clearer we understand this truth, the easier it is to have faith in daily living. You may want to begin with my personal testimony at the end of the chart. Please disregard the column on glorification if it is distracting from the purpose of this teaching, to help you understand more clearly where you are and where you are going as a child of God.

This will lead to a living for Christ lifestyle that is natural, spontaneous and more rewarding than anything on this side of heaven. Whatever your background or religious background, to understand and practice our sanctification will bring us closer to God and therefore closer to each other as the body of Christ.

What happens at SALVATION (Past -Initial & Progressive)	**What happens at SANCTIFICATION** (Present - Initial & Progressive)	**GLORIFICATION** (Future - Initial & Permanent)
First: Understand basic doctrines		
Same		
By Faith in the **Bible** (Ro 10:17)	By Faith in the **Bible** (Ro 10:17)	
Acknowledge "I am a **sinner**" (Ro 3:23)	Acknowledge "I am a **sinner**" (Is 6:1-6)	No sin permitted
Different		
Repent of my sins (Acts 2:38, 17:30)	**Repent** of my sin nature (1Jn 1:9, Ja 5:16)	No opportunity to repent
By **Grace** (Ephesians 2:8-9)	By exceeding **Grace** (Ro 6:1, 2 Pet 3:18)	
I AM the **WAY**, Truth & Life	I AM the Way, **TRUTH** & Life (John 14:6)	I AM the Way, Truth & **LIFE**
Second: Know and Appropriate the Doctrine of "the Old Man Crucified on the Cross with Christ"		
Christ **judged** for me (Gal 3:13)	I must **judge** myself (Romans 14:10-13)	Christ **judges** me (2 Cor 5:10)
meekness leads to salvation (Ja 1:21)	**Brokenness** precedes being made whole	
God **separates** me (Mk 16:15)	I **separate** myself (Mt 28:18-20)	**Separated** to God forever
Christ **crucified** for me (Ro 5:8)	My old man is **crucified** with Christ (Ro 6:4)	
I am born of incorruptible **seed**	The **seed** (I) must fall to the ground and die (Jn 8:12)	
Delivered from **death** (Ro 5:12)	Delivered unto **death** (2 Cor 4:10-13, Jn 12:24)	No more **death**
Jacob (heart is deceitful)	**Israel** (after night of wrestling with angel, Gen 32)	I'm given a new name
Slave to master by circumstances	**Slave** to master by love (De 15:12-18)	Christ rewards me(1 Cor 3:14-15)
Third: Know the Doctrine of the Power of the Resurrection of Christ in me		
I have all of **God**	**God** has all of me (Romans 6:11, 13, 19)	**God** is all and all (1 Cor 15:28)
Christ lives in Heaven (Ro 10:10)	**Christ** lives in me (Gal 2:20, Eph 1:17-19)	We live with **Christ** in Heaven
The promise of **Heaven** (John 14:1-3)	I sit in **Heavenly** places (Ephesians 2:3)	I am in **Heaven**
God **sanctifies** me (Heb 13:13)	My entire **sanctification** (spirit, soul & body,1 Thes 5:23)	My rewards
I have **Peace** with God (Ro 5:1)	I have the **Peace** of God (Philippians 4:9)	**Peace** is on earth
Live in my **Strength**	Live in God's **Strength** (2 Corinthians 12:10)	God is all in all
Free from sin's Penalty (Jn 5:24)	**Free** from sin's Power (Ro 8:2)	**Free** from sin's Presence (Rev 22)
Fruit of the Holy Ghost (Gal 5:22-23)	**FRUIT** OF THE HOLY GHOST (Ephesians 5:18)	
Christ, **Tabernacle** in Wilderness	Christ in me, Solomon's **Temple** (Our bodies, 1 Cor 6:19)	**Temple**/earth(Ez 40-48)
Pray and Witness (1 Thes 1:8)	**Pray** and Witness (Ephesians 6:18)	No need to **pray**
Witness in own ability	**Witness** in power of God (Acts 1:8)	No need to **witness**
The **Bible** is the Word of God	Whole **Bible** is effectively the Word of God	We are judged by the **Bible**
I believe in God's **glory**	I do all to the **glory** of God (1 Cor 10:31	I am **glorified**
Now: Identify where you are in your personal spiritual growth		
Eternal **Life** (John 1:12)	**Life** More Abundant (John 7:38)	
Water of Life (John 4:14)	Rivers of Living **Water** (John 7:38)	River of **Water** of Life (Rev 22:1)
Bride given by the father	**Bride** is engaged – betrothal	Bride marriage with Christ
Of the **body** of Christ (1 Cor 12)	We are the **body of Christ** on earth	**Body** is joined to the Head (Christ)
Christ my Savior / Prophet (Lu 7:16)	**Christ** my Lord / High Priest (Hebrews 8:1)	**Christ** my King (Rev 17:14)
Comforter (Red Sea)	Battle (Jordan River) (2 Tim 3:16, Heb 3-4)	Eternally in His Rest
I'm a little child / baby (1 Cor 3:1)	**I'm** a young man – later father (1Jn 2:12-14)	

Note: Risk Assessment Code (RAC) 2 or 3 Doctrine

Baptism of the Holy Ghost (Acts 2) - one time Filling of the Holy Ghost – Initial/several times

A person is baptized by the Holy Ghost when they repent of their sins and believe Jesus Christ died on the cross for them. Some confuse baptism of the Holy Ghost with the filling of the Holy Ghost; as I did for several years. There are several interchangeable terms; absolute surrender, the exchanged life, total consecration, filled with the Spirit, baptized in the Holy Ghost - whatever you call it, if the heart is not purified and you don't have power to live for Jesus - you don't have it. The real evidence is what happens in our heart. So then death works in us, but life in you (2 Corinthians 4:12).

My Story of entering into the Young Man stage of the believer's life.

The key chapter to understand the doctrine of sanctification is Romans 6; to Know, Reckon and Present ourselves in God's prescribed way. It is all by His grace and my Faith, through the living Word (Hebrews 4:12) to live a holy life and please our Lord Jesus and our Father in Heaven; daily, hourly and moment by moment. When we are baptized in water after believing, it represents an outward truth of our position in Christ. Later in the Christian life the being baptized into the death of Christ should become an inner reality. The death and resurrection of Christ are practical and needed for victorious Christian living.

I appropriated the doctrines of practical sanctification to my life 3 years after becoming a believer; it made a significant, lasting difference. As with other major events or milestones there are 4 major contributing factors; (1st) Circumstances - I felt there was more to the Christian life than what I was living, by testimony of the Word of God. (2nd) I was led to talk with a lay preacher, brother Wayne Tillman, from the Church of the Nazarene, who taught me about what John Wesley called "entire sanctification." As he spoke, my heart burned within me. (3rd) The Bible itself came alive with Scriptures that spoke to my heart, and (4th) I studied a book by Watchman Nee, "The Normal Christian Life." Within 2 weeks I decided to spend a night in prayer wrestling with the LORD to have the blessing that was revealed to me in the Scriptures, especially Romans chapter 6. My wife and I spent several hours in prayer that night in our small apartment. This was our definite time and place when we entered into the Young Man stage of our Christian life.

This is not the end, but part of the continual process of our sanctification. It can happen to all believers, in a unique manner, the same as our initial salvation experience. Some have this experience without understanding the Scripture that illuminate it clearly. I praise God for enlightenment to understand this doctrine and teach and lead others to reckon their old man crucified with Christ. The way that death precedes the resurrection power in a believer's life, as a seed must fall to the ground and die before it produces fruit. It only needs to happen once, just as our initial salvation. Then we must learn how to continuously appropriate the doctrine of our old man dead, at the Cross with Jesus, so the resurrection power of Christ may work more fully and continuously in us.

When I entered the Young Man stage of my sanctification it was wonderful and I thought, "this might be just an experience or passing emotion I am going through," but it lasted for weeks and months.
It continued in such a way that the Holy Scriptures came abundantly more real and living. I was strong in the LORD and had overcome the wicked one. Some, even most, Christians and even Pastors did not understand or believe me. They tried to re-focus me on their way of understanding or just agreed that it was nice, however did not really seem to care much. Well, it is several years later; and time, the Bible and personal experience have all confirmed the sanctification truths in the chart "The Christian's Biblical Sanctification - Practical and Real" to be true. Not just my personal experience, but observation of the lives of others and continued study of the Scriptures and reading the biographies of well known Christians fortified my beliefs.

If you desire to learn a "more excellent way," be free to ask me and I will teach the doctrine as you need, and trust to live it out before you, as my life is an open book. If you are already there, or further in your personal practical sanctification, perhaps the LORD will give us onto one another, that I can be taught from you, or to be co-laborers in the faith. Amen.

Some references to entire sanctification are; "They Found the Secret" by Moody Books, "The Exchanged Life" by J Hudson Taylor, "The Spirit Filled Life" by John R. Rice, "The Way of Holiness" and "Not I but Christ" by Stephen Olford, "The Law of Liberty in the Spiritual Life" by Evan Hopkins, "The Calvary Road" by Roy Hession, "The Normal Christian Life" by Watchman Nee, "Abide in Christ" by Andrew Murray.
The righteous life that only Christ in me can accomplish leads to personal holiness and continuous revival. This is a vital step that leads to true revival of God's people in a geographic location, in His sovereignty, but that is a related, yet different topic.

Brother Bill Heath

1 Samuel (25-63, 2 hr) 2024

Bible TOC **Next / Previous Book** **Gems**

Samuel & Saul: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

David: 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

12 Steps in a Pathway to Shine with Samuel

Purpose: To encourage us to shine in the midst of an adverse culture, society, religion and family
Key verse: To obey is better than sacrifice, 15:23
The life of Samuel the prophet and judge. 20 years of war with the Philistines pass in chapters 4-6.

I'll shine before God as: Scripture 1 Samuel

Part 1 Young age (Samuel is the central character, **chapters 1-7**)

1) I grow in age and in favor both with the LORD, and also with men. 2:26
2) I continue to listen and answer the LORD, Speak; for your servant hears. 3:10
3) I grow, and the LORD is with me, and lets none of my words fall to the ground. 3:19
4) I speak, If ye do return to the LORD with all your hearts, *then* put away the strange gods from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you. 7:3

Part 2 Old age (Saul enters the stage, **chapters 8-28**)

5) I do not go off course, even though my sons walk not in the ways of the LORD. 8:4-5
6) I warn other believers not to follow man's governmental systems 8:4-22
7) I am old and gray-headed; and the LORD and you are my witnesses of a life of righteousness. 12:1-5
8) I pray and the LORD's reply causes God's people to fear the LORD and confess their sins 12:18
9) I don't sin against the LORD by ceasing to pray for you: but I will teach you the good and the right way: Only fear the LORD, and serve him in truth with all your heart: for consider the great *things* he has done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king 12:23-25
(10) I obey rather than sacrifice. Rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. If I reject the word of the LORD, he will also reject me from *being* king. 15:22-23

Part 3 Death and after (David enters the stage, **chapters 16-28**)

11) I die, others will remember my life. 25:1
12) After I die, others will desire my counsel. 28:15

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
I Samuel 1:10-27	Wordless Supplication	To Birth Child		Wept, Vow	Hannah for Samuel
I Samuel 2:1-10 (1-2, 3-9, 10)	Thanks & Praise	Hannah at the temple		Location & Time	Giving Samuel for God's service. vs 10-2nd Coming of Christ
I Samuel 7:5-8	Supplication Intercession	Sins of Israel		Cease not to pray	Samuel prayed
I Samuel 8:6-22	Supplication Petition	God's will in choosing a king		Faith	Samuel for wisdom
I Samuel 12:16-25	Supplication Intercession	Sins of Israel		Faith, Cease not to pray	Samuel
1 Samuel 23:2-4	Petition	Decision – go to battle or not			David asked God
1 Samuel 30:8	Conversation	Decision – pursue a troop			David asked God

1 Samuel

12 Steps in a Pathway to Shame with Saul

Purpose: To detour us from a life of carnality, contrariness and shame

Key verse: To obey is better than sacrifice, 15:22, Romans 7:15

The life of Saul the first king of Israel as fearful, foolish, selfish, proud, rashness/inpatient, jealousy, angry, lair, murderous – all leading to spiritual and physical suicide (chapters 8-28). He never fully committed to the worship God. Always wavering. Yes, he is barely saved. Saul was from the tribe of Benjamin, the same as Saul of the New Testament, who later was named Paul.

Contrast: As Samuel was consistent in his life and witness, Saul was contrary.

I could shame God if I:	Scripture
Part 1 Unsure Calling	
1a) seem committed outwardly before others (prophesy with the prophets)	10:11, 26-27
1b) enter into a new thing, without the peace and confidence of God's will.	10:22B
2) see an occasional victory as His hand of approval (manifold wisdom)	11:15
Part 2A Unsure Living	
3) choose not to listen to the voice of the LORD (or don't fear him)	12:13-15
4) take credit for another's labor (pride and lying)	13:3-4
5) am inpatient and force events due to lack of trust in God	13:12-14
6) make rash decisions due to my position and disobey the law (almost killed son Jonathan)	14:29, 45
7) keep the best for myself (self-justification and compromise)	15:9
Part 2B Uncontrolled Living (David enters scene from 16-28)	
8a) attempt to murder another (jealousy - evil spirit – anger)	18:10-27 (3x) 19
8b) do anything to keep my position (selfishness, sacrifice my son and daughter)	18:20, 30-34
9) murder Ahimelech, 85 priests, and city by another (Doeg the Edomite)	22:18-23
10) secretly practice mischief against another.	23:9
Part 3 Undesired Death (James 1:15)	
11) commit an act of spiritual death. Banned then went to - Witch of Endor (contrariness)	28:3, 8
12) commit an act of physical death. Suicide at battle (opposite of honor)	31:4

He prophesied with other prophets

Prayers: None. Saul never prayed on his own, but did ask for Samuel's prayers, service and counsel.

Notes: Saul was saved. 28:19 tomorrow you and your sons shall be with me (Samuel). He was also anointed as king: 1 Samuel 9:15-17, 12:1-5, 24:5-15, 26:9-12, 28:12, 2 Samuel 1:16.

I Samuel 8-15 King Saul. Weak foundation. Man chose, not God. Outward appearance rather than inward appearance. To be like other nations. The people chose the desires of their heart and God sent leanness of soul. Son and Daughter sided with David, disobedience in battle, seeked a witch for help. Saul went steadily downward until suicide. **Saul's name is not mentioned in the New Testament.** Continual backsliding until death. James 1:15 Lust-sin-death. Acts 5, 1 Cor 5.

1 Samuel

12 Steps in a Path to Rise and Shine with David

Purpose: To show David as a type of Christ in five areas:

1. A man of continual communion with God.
2. A courageous, victorious shepherd, soldier, and king.
3. A man of exceeding wisdom, others sensed.
4. A man and a king who grow in favor with God and man.
5. A king who sits in the gates and judges with justice.

Steps to Rise with God	Scripture 1 Samuel
1) **Commune with God** from my youth (or from the day I receive Christ into my heart)	16
2) **Courage** when needed (as David protected sheep from the loin and the bear and with Goliath)	17:37
3) **Wisdom** to behave excellently in all assigned duties (as David with Saul and others noticed)	18:5
4) **Loyal friends** along the way (as Michal and Jonathan were with David)	19:11, 20:42
5) **Think fast** during adverse circumstances (as David before King Achish)	21:10
6) **Care** for family and others in need (as David for his parents and 400 in distress, debt, and discontent)	22:2-3
7) **Pray** to know the will of God for important decisions (as David did before battle)	23:2, 4
8) **Repent** immediately when convicted of sin (as David did when he cut Saul/s garment)	24:4-6
9) **Recognize** God working through others (as David recognized Abigail's wisdom and need)	25:3
10) **Trust God** working through your leaders (as David did with King Achish)	29:9
11) **Seek God** for comfort when in distress (as David when blamed for captured families)	30:6
12) **Change** standard when right and just to all (as David provided for the 200 who do not battle)	30:25

Prayers:

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
I Samuel 23:2-4	Petition	Decision – to battle or not			David inquired - God
I Samuel 30:6	Supplication	Comfort in distress			David for self - about families at Ziklag
II Samuel 2:1	Supplication	Decision – direction for move			David inquired - God
II Samuel 5:19	Supplication	Decision - battle			David inquired - God
II Samuel 5:23	Supplication	Decision - battle			David inquired - God
II Samuel 7:18-29	Praise	Correction and Promise		The prophet Nathan	David responds to God

1 Samuel Chapter 1

Elkanah and His Wives (Hannah & Peninnah) Go to Shiloh Every Year to Worship

(1) [1] Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: [2] And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. [3] And **this man went up out of his city yearly to worship and to sacrifice to the LORD of hosts in Shiloh**. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, [were] there. [4] And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: [5] But to Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. [6] And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. [7] And [as] he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. [8] Then said Elkanah her husband to her, Hannah, why weep you? and why eat you not? and why is your heart grieved? [am] not I better to you than ten sons?

Hannah Prays for a Child (she prays according to God's will)

(2) [9] So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. [10] And she was in bitterness of soul, and prayed to the LORD, and wept sore. [11] And she vowed a vow, and said, O LORD of hosts, if you will indeed look on the affliction of your handmaid, and remember me, and not forget your handmaid, but will give to your handmaid a man child, then I will give him to the LORD all the days of his life, and there shall no razor come upon his head. [12] And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. [13] Now Hannah, she spoke in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. [14] And Eli said unto her, How long will you be drunken? put away your wine from you. [15] And Hannah answered and said, No, my lord, I [am] a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. [16] Count not your handmaid for a daughter of Belial: for out of the abundance of my complaint and grief I have spoken thus far. [17] Then Eli answered and said, Go in peace: and the God of Israel grant [you] your petition that you have asked of him. [18] And she said, Let your handmaid find grace in your sight. So the woman went her way, and did eat, and her countenance was no more [sad].

Hannah Birth's Samuel and Stays Home Until He is Weaned

[19] And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. [20] Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, [saying], Because I have asked him of the LORD. [21] And the man Elkanah, and all his house, went up to offer to the LORD the yearly sacrifice, and his vow. [22] But Hannah went not up; for she said unto her husband, [I will not go up] until the child be weaned, and [then] I will bring him, that he may appear before the LORD, and there abide forever. [23] And Elkanah her husband said unto her, Do what seems you good; tarry until you have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. [24] And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him to the house of the LORD in Shiloh: and the child was young. [25] And they slew a bullock, and brought the child to Eli. [26] And she said, Oh my lord, [as] your soul lives, my lord, I [am] the woman that stood by you here, praying to the LORD. [27] For this child I prayed; and the LORD has given me my petition which I asked of him: [28] Therefore also I have lent him to the LORD; as long as he lives he shall be lent to the LORD. And he worshipped the LORD there.

1 Samuel Chapter 2

2:1-10 *Hannah's Prayer of Praise for God's Person and Ways*

(3) [1] And Hannah prayed, and said, My heart rejoices in the LORD, my horn is exalted in the LORD: my mouth is enlarged over my enemies; because I rejoice in your salvation. [2] [There is] none holy as the LORD: for there is none beside you: neither [is there] any rock like our God. [3] Talk no more so exceeding proudly; let [not] arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed. [4] The bows of the mighty men are broken, and they that stumbled are girded with strength. [5] [They that were] full have hired out themselves for bread; and [they that were] hungry ceased: so that the barren has born seven; and she that has many children is waxed feeble. [6] the LORD kills, and makes alive: he brings down to Hell, and brings up. [7] the LORD makes poor, and makes rich: he brings low, and lifts up. [8] He raises up the poor out of the dust, [and] lifts up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he has set the world upon them. [9] He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. [10] The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength to his king, and exalt the horn of his anointed.

Note: vs 9-10 refer to the 1000-year reign of Christ on earth, Daniel 2, Revelation 19-20.

2:11-26 *The Disobedience of Eli's Two Sons, Priests who did not Know the LORD*

(4) [11] And Elkanah went to Ramah to his house. And the child did minister to the LORD before Eli the priest. [12] Now the **sons of Eli** [were] sons of Belial; they knew not the LORD. [13] And the priests' custom with the people [was, that], when any man offered sacrifice, the priest's servant came, while the flesh was in boiling, with a flesh hook of three teeth in his hand; [14] And he struck [it] into the pan, or kettle, or caldron, or pot; all that the flesh hook brought up the priest took for himself. So they did in Shiloh to all the Israelites that came thither. [15] Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of you, but raw. [16] And [if] any man said unto him, Let them not fail to burn the fat presently, and [then] take [as much] as your soul desires; then he would answer him, [No]; but you shall give [it me] now: and if not, I will take [it] by force. [17] Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD. [18] But Samuel ministered before the LORD, [being] a child, girded with a linen ephod. [19] Moreover his mother made him a little coat, and brought [it] to him from year to year, when she came up with her husband to offer the yearly sacrifice. [20] And **Eli blessed Elkanah and his wife**, and said, the LORD give you seed of this woman for the loan which is lent to the LORD. And they went to their own home. [21] And the LORD visited Hannah, so that **she conceived, and bare three sons and two daughters**. And the child Samuel grew before the LORD. [22] Now **Eli was very old**, and heard all that his sons did to all Israel; and how they lay with the women that assembled [at] the door of the tabernacle of the assembly. [23] And he said to them, Why do ye such things? for **I hear of your evil dealings by all this people**. [24] No, my sons; for [it is] no good report that I hear: ye make the LORD's people to transgress. **[25] If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him?** Notwithstanding they listened not to the voice of their father, because the LORD would slay them. [26] And the child **Samuel grew on, and was in favor both with the LORD, and also with men**.

2:27-36 *Prophecy Against Eli and His Generations*

(5) [27] And there came a **man of God** to Eli, and said unto him, Thus says the LORD, "Did I plainly appear to the house of [a] your father, when they were in Egypt in Pharaoh's house? [28] And did I choose him out of all the tribes of Israel [to be] my priest, to offer upon my altar, to burn incense, to wear an ephod before me? and did I give to the house of your father all the offerings made by fire of the children of Israel? [29] Wherefore kick ye at [b] my sacrifice and at my offering, which I have commanded [in my] habitation; and **honor your sons above me, to make yourselves fat with the chief of all the offerings of Israel My people?** [30] Wherefore the LORD God of Israel says, [c] I said indeed [that] your house, and the house of your father, should walk before me **forever**: but now the LORD says, Be it far from me; **for them that honor me I will honor, and they that despise me shall be lightly esteemed."** [31] Behold, the days come, that I will cut off your arm, and the arm of your father's house, that there shall

not be an old man in your house. 32 [d] And you shall see an enemy [in my] habitation, in all [the wealth] which [God] shall give Israel: and there shall not be an old man in your house forever. 33 And the man of yours, [whom] I shall not cut off from my altar, [shall be] to consume your eyes, and to grieve your heart: and all the increase of your house shall die in the flower of their age. 34 And this [shall be] a sign to you, that shall come upon your two sons, on **Hophni and Phinehas**; in one day they shall die both of them. 35 And I will raise me up a [e] **faithful priest**, [that] shall do according to [that] which is in my heart and in my mind: and I will build him a sure house; and he shall walk before my anointed forever. 36 And it shall come to pass, [that] everyone that is left in your house shall come [and] crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray you, into one of the priests' offices, that I may eat a piece of bread.

[a] Aaron [b] Leviticus 1-5
[c] Forever is a conditional promise vs the nation of Israel in an unconditional promise. Our salvation is unconditional (1 John 5:13); however, our personal sanctification (Romans 8:29) and usefulness to God are conditional promises.
[d] Philistines take the Ark, 1 Samuel 4:11-12 [e] Zadok, 1 Kings 2:36-37

Sign of Judgment Coming upon Eli

(6) 1 And the child Samuel ministered to the LORD before Eli. And the word of the LORD was precious in those days; [there was] no open vision. 2 And it came to pass at that time, when Eli was laid down in his place, and **his eyes began to grow dim,** [that] he could not see; 3 And ere the **lamp of God went out in the temple of the LORD, where the ark of God was**, and Samuel was laid down [to sleep];

the LORD Calls Samuel Four Times

4 That the LORD called Samuel: and he answered, Here [am] I. 5 And he ran to Eli, and said, **Here [am] I**; for you called me. And he said, I called not; lie down again. And he went and lay down. 6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, **Here [am] I**; for you did call me. And he answered, I called not, my son; lie down again. 7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed to him. 8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, **Here [am] I**; for you did call me. And Eli perceived that the LORD had called the child. 9 Therefore Eli said to Samuel, Go, lie down: and it shall be, if he call you, that you shall say, Speak, the LORD; for your servant hears. So Samuel went and lay down in his place. 10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then **Samuel answered, Speak; for your servant hears.**

Samuel's First Prophecy – Judgment of Eli's House

(7) 11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that hears it shall tingle. 12 In that day I will perform against Eli all [things] which I have spoken concerning his house: **when I begin, I will also make an end**. 13 For I have told him that I will judge his house forever for the i**niquity which he knows; because his sons made themselves vile, and he restrained them not.** 14 And therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever. 15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision. 16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here [am] I. 17 And he said, What is the thing that [the LORD] has said to you? I pray you hide [it] not from me: **God do so to you, and more also, if you hide [any] thing from me of all the things that he said to you.** 18 And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seems him good.

Samuel Grows in Favor

19 And **Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.** 20 And all Israel from Dan even to Beersheba knew that Samuel was established [to be] a prophet of the LORD. 21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

1 Samuel Chapter 4

Israel lost Battle, then brought Ark into Battle Against the Philistines

(8) 1 And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek. 2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and **they slew of the army in the field about four thousand men**. 3 And when the people were come into the camp, the elders of Israel said, Wherefore has the LORD smitten us today before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh to us, that, when it comes among us, it may save us out of the hand of our enemies. 4 So the people sent to Shiloh, that they might bring from there the ark of the covenant of the LORD of hosts, which dwells [between] the cherubims: and the two sons of Eli, Hophni and Phinehas, [were] there with the ark of the covenant of God. 5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. 6 And when the Philistines heard the noise of the shout, they said, What [means] the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. 7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe to us! for there has not been such a thing heretofore. 8 Woe to us! who shall deliver us out of the hand of these mighty Gods? **these are the Gods that smote the Egyptians with all the plagues in the wilderness.** 9 Be strong, and behave yourselves like men, O ye Philistines, that ye be not servants to the Hebrews, as they have been to you: behave yourselves like men, and fight.

Judgment Comes: 30K Israelis and the 2 Sons of Eli Die in Battle. Eli Dies

(the Ark is taken by the Philistines)

(9) 10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there **fell of Israel thirty thousand footmen**. 11 And the ark of God was taken; and the **two sons of Eli, Hophni and Phinehas, were slain.** 12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes tore, and with earth upon his head. 13 And when he came, look, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told [it], all the city cried out. 14 And when Eli heard the noise of the crying, he said, What [means] the noise of this tumult? And the man came in hastily, and told Eli. 15 Now **Eli was ninety and eight years old; and his eyes were dim, that he could not see.** 16 And the man said to Eli, I [am] he that came out of the army, and I fled today out of the army. And he said, What is there done, my son? 17 And the messenger answered and said, Israel is fled before the Philistines, and there has been also a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. 18 And it came to pass, when he made mention of the ark of God, that **he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy.** And **he had judged Israel forty years.**

Phinehas' Wife, Weakened by the News, Dies Giving Birth

(Icabod – the glory of the Ark is taken)

19 And his **daughter in law, Phinehas' wife, was with child,** [near] to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. 20 And about the time of her death the women that stood by her said unto her, Fear not; for you have born a son. But she answered not, neither did she regard [it]. 21 And **she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.** 22 And she said, **The glory is departed from Israel: for the ark of God is taken**.

1 Samuel Chapter 5 ***Philistines have Ark in 3 Cities (destruction & hemorrhoids/emerods)***

(10) [1] And the **Philistines took the ark of God**, and brought it from Ebenezer to **Ashdod**. [2] When the Philistines took the ark of God, they brought it into the **house of Dagon**, and set it by Dagon.
[3] And when they of Ashdod arose early on the next day, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. [4] And when they arose early on the next morning, behold, Dagon was **fallen upon his face to the ground before the ark of the LORD;** and the head of Dagon and both the palms of his hands [were] cut off upon the threshold; only [the stump of] Dagon was left to him**.** [5] Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod to this day. [6] But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with hemorrhoids, [even] Ashdod and the coasts thereof. [7] And when the men of Ashdod saw that [it was] so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. [8] They sent therefore and gathered all the lords of the Philistines to them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about to **Gath**. And they carried the ark of the God of Israel about [thither]. [9] And it was [so], that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had hemorrhoids in their secret parts. [10] Therefore they sent the ark of God to **Ekron**. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. [11] So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. **[12] And the men that died not were smitten with the hemorrhoids: and the cry of the city went up to heaven.**

1 Samuel Chapter 6 ***Philistines Return the Ark to Israel with 5 Gold Boils and Mice on 2 Cows***

(11) [1] And the ark of the LORD was in the country of the Philistines **seven months**. [2] And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place. [3] And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. [4] Then said they, What [shall be] the trespass offering which we shall return to him? They answered, **Five golden hemorrhoids, and five golden mice, [according to] the number of the lords of the Philistines: for one plague was on you all, and on your lords.**
[5] Wherefore ye shall make images of your hemorrhoids, and images of your mice that mar the land; and ye shall give glory to the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. [6] Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had worked wonderfully among them, did they not let the people go, and they departed? [7] Now therefore make a new cart, and take two milch cows, on which there has come no yoke, and tie the cows to the cart, and bring their calves home from them: [8] And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him [for] a trespass offering, in a coffer by the side thereof; and send it away, that it may go. **[9] And see, if it goes up by the way of his own coast to Bethshemesh, [then] he has done us this great evil: but if not, then we shall know that [it is] not his hand [that] smote us: it was a chance [that] happened to us.**

At Bethshemesh where 50,070 Israelis Die from Looking into the Ark

(12) [10] And the men did so; and took two milch cows, and tied them to the cart, and shut up their calves at home: [11] And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their hemorrhoids. [12] And the cows took the straight way to the way of Bethshemesh, [and] went along the highway, lowing as they went, and turned not aside [to] the right hand or [to] the left; and the lords of the Philistines went after them to the border of **Bethshemesh.** [13] And [they of] Bethshemesh [were] reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see [it]. [14] And the cart came into the field of Joshua, a Bethshemite, and stood there, where [there was] a great stone: and they clave the wood of the cart, and offered the cows a burnt offering to the LORD. [15] And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold [were], and put them on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day to the LORD.

16 And when the five lords of the Philistines had seen [it], they returned to Ekron the same day.
17 And these are the golden hemorrhoids which the Philistines returned [for] a trespass offering to the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; 18 And the golden mice, [according to] the number of all the cities of the Philistines [belonging] to the five lords, [both] of fenced cities, and of country villages, even to the great [stone of] Abel, whereon they set down the ark of the LORD: [which stone remains] to this day in the field of Joshua, the Bethshemite. 19 And he smote the men of Bethshemesh, because they had **looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men:** and the people lamented, because the LORD had smitten [many] of the people with a great slaughter.
20 And the men of Bethshemesh said, Who is able to stand before this holy the LORD God? and to whom shall he go up from us? 21 And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; come ye down, [and] fetch it up to you.

The Ark is Brought into the House of Abinadab

(13) 1 And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD. 2 And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was **twenty years**: and all the house of Israel lamented after the LORD.

Through Samuel's Exhortation, the Israelites Repent of Their Sin

3 And Samuel spoke to all the house of Israel, saying, If ye do return to the LORD with all your hearts, [then] put away the strange gods and Ashtaroth from among you, and prepare your hearts to the LORD, and serve him only: and he will deliver you out of the hand of the Philistines. 4 Then the children of **Israel did put away Baalim and Ashtaroth,** and served the LORD only. 5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you to the LORD. 6 And they gathered together to Mizpeh, and drew water, and poured [it] out before the LORD, and fasted on that day, and said there, **We have sinned against the LORD.** And Samuel judged the children of Israel in Mizpeh.

While Samuel Prays and Sacrifices, the LORD Discomfits the Philistines

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard [it], they were afraid of the Philistines. 8 And the children of Israel said to Samuel, Cease not to cry to the LORD our God for us, that he will save us out of the hand of the Philistines. 9 And Samuel took a sucking lamb, and offered [it for] a burnt offering wholly to the LORD: and Samuel cried to the LORD for Israel; and the LORD heard him.
10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but **the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.** 11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until [they came] under Bethcar. 12 Then Samuel took a stone, and set [it] between Mizpeh and Shen, and called the name of it Ebenezer, saying, Thus far has the LORD helped us.

The Philistines Are Subdued

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel. 14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. 15 And Samuel judged Israel all the days of his life. 16 And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. 17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar to the LORD.

1 Samuel Chapter 8

Israel Demands a King because of Samuel's Son's Unholiness

(14) 1 And it came to pass, [a] when Samuel was old, that he made his sons judges over Israel. 2 Now the
name of his firstborn was Joel; and the name of his second, Abiah: [they were] judges in Beersheba.
3 And his sons walked not in his ways, but turned aside after money, and took bribes, and perverted
judgment. 4 Then all the elders of Israel gathered themselves together, and came to Samuel to Ramah,
5 And said unto him, Behold, you are old, and your sons walk not in your ways: now make us a king to
judge us like all the nations. 6 But the thing displeased Samuel, when they said, Give us a king to judge
us. And Samuel prayed to the LORD. 7 And the LORD said unto Samuel, "Listen to the voice of the people
in all that they say to you: for they have not rejected you, but they have rejected me, that I should not
reign over them. 8 According to all the works which they have done since the day that I brought them up
out of Egypt even to this day, wherewith they have forsaken me, and served other gods, so do they also
to you. 9 Now therefore listen to their voice: howbeit yet protest solemnly to them, and show them the
manner of the king that shall reign over them.

Samuel Warns His People that a King will Take all their substance

10 And Samuel told all the words of the LORD to the people that asked of him a king. 11 And he said, This
will be the manner of the king that shall reign over you: He will **take your sons**, and appoint them for
himself, for his chariots, and [to be] his horsemen; and [some] shall run before his chariots. 12 And he
will appoint him captains over thousands, and captains over fifties; and [will set them] to plow his ground,
and to reap his harvest, and to make his instruments of war, and instruments of his chariots. 13 And he
will **take your daughters** [to be] confectionaries, and [to be] cooks, and [to be] bakers. 14 And he will
take your fields, and your vineyards, and your olive yards, [even] the best [of them], and **give** them to
his servants. 15 And he will **take the tenth of your seed**, and of your vineyards, and **give** to his officers,
and to his servants. 16 And he will **take your menservants, and your maidservants, and your
goodliest young men, and your donkeys, and put them to his work.** 17 He will **take the tenth of
your sheep:** and ye shall be his servants. 18 And ye shall cry out in that day because of your king which
ye shall have chosen; and the LORD will not hear you in that day. 19 Nevertheless the people refused to
obey the voice of Samuel; and they said, No; but we will have a king over us; **20 That we also may be
like all the nations; and that our king may judge us, and go out before us, and fight our battles.**
21 And Samuel heard all the words of the people, and he repeated them in the ears of the LORD.
22 And the LORD said to Samuel, Listen to their voice, and make them a king. And Samuel said to the men
of Israel, Go ye every man to his city.

QT note:

Q1 – Why did Samuel not correct his two son's sinful behavior with money, bribes and perverted judgment? (verses 1-5)
A – Samuel listened to God for His will and His time, and he trusted in God's wisdom. Even if it seemed like the right thing to the elders that Samuel should give them a king, Samuel's age, circumstances and God did not desire this to happen.

Q2 – If the people repented of serving other God's in chapter 7, why are they accused of serving other Gods? (verse 8)?
A – God sees the whole time period from their deliverance from slavery, through the period of judges, and forward to the period of kings ruling over Israel. Samuel's life was a diamond in the dust. It seems like the elders of Israel were right in the immediate context of their lifetime, however it was "too little - too late."

Application: I understand that God sees the big picture and I must be like Samuel and trust him in difficult circumstances. If Samuel used his own reasoning then the time of King David would not have been possible. God had different plans which Samuel submitted to.

Saul is Looking for His Donkeys

(15) [1] Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. [2] And he had a son, whose name was Saul, a choice young man, and a goodly: and [there was] not among the children of Israel a goodlier person than he: from his shoulders and upward [he was] higher than any of the people.
[3] And the donkeys of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with you, and arise, go seek the donkeys. [4] And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and [there they were] not: and he passed through the land of the Benjamites, but they found them not. [And] when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave [caring] for the donkeys, and take thought for us. [6] And he said unto him, Behold now, there is in this city a man of God, and [he is] a honorable man; all that he says comes surely to pass: now let us go thither; **peradventure he can show us our way that we should go.**
[7] Then said Saul unto his servant, But, behold, [if] we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? [8] And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: [that] will I give to the man of God, to tell us our way. [9] (Before time in Israel, when a man went to enquire of God, thus he spoke, Come, and let us go to the seer: for [he that is] **now [called] a Prophet was beforetime called a Seer.)** [10] Then said Saul to his servant, Well said; come, let us go. So they went to the city where the man of God was.

Saul Asks Maidens to Find Samuel

(16) [11] As they went up the hill to the city, they found young maidens going out to draw water, and said to them, Is the seer here? [12] And they answered them, and said, He is; behold, [he is] before you: make haste now, for he came today to the city; for there is a sacrifice of the people today in the high place:
[13] As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he does bless the sacrifice; [and] afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him. [14] And they went up into the city: [and] when they were come into the city, behold, Samuel came toward them, for to go up to the high place. **[15] Now the LORD had told Samuel in his ear a day before Saul came, saying,**
[16] Tomorrow about this time I will send you a man out of the land of Benjamin, and you shall anoint him [to be] captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come to me. [17] And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spoke to you of! this same shall reign over my people.

Samuel Talks to Saul

(17) [18] Then Saul drew near to Samuel in the gate, and said, Tell me, I pray you, where the seer's house is. [19] And Samuel answered Saul, and said, I [am] the seer: go up before me to the high place; for **ye shall eat with me today, and tomorrow I will let you go, and will tell you all that is in your heart.** [20] As for your **donkeys that were lost three days ago, set not your mind on them; for they are found**. And on whom is all the desire of Israel? [Is it] not on you, and on all your father's house?
[21] Saul answered and said, [Am] not I a Benjamite, of the [a] smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speak you so to me? [22] And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the chief place among them that were bidden, which [were] about thirty persons. [23] And Samuel said to the cook, Bring the portion which I gave you, of which I said to you, Set it by you. [24] And the cook took up the shoulder, and [that] which was upon it, and set [it] before Saul. And [Samuel] said, Behold that which is left! set [it] before you, [and] eat: for to this time has it been kept for you since I said, I have invited the people. So Saul did eat with Samuel that day. [25] And when they were come down from the high place into the city, [Samuel] communed with Saul upon the top of the house. [26] And **they arose early**: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send you away. And Saul arose, and they went out both of them, he and Samuel, abroad. [27] As they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand you still a while, that I may show you the Word of God.

1 Samuel Chapter 10

Samuel Privately Anoints Saul as King of Israel (does not tell Saul's Uncle)

(18) [1] Then Samuel took a vial of oil, and poured [it] upon his head, and kissed him, and said, [Is it] not because the LORD has anointed you [to be] captain over his inheritance? [2] When you are departed from me today, then you shall find two men by Rachel's sepulcher in the border of Benjamin at Zelzah; and they will say to you, The donkeys which you went to seek are found: and, look, your father has left the care of the donkeys, and sorrows for you, saying, What shall I do for my son? [3] Then shall you go on forward from there, and you shall come to the plain of Tabor, and there shall meet you three men going up to God to Bethel, one carrying three goats, and another carrying three loaves of bread, and another carrying a bottle of wine: [4] And they will salute you, and give you two [loaves] of bread; which you shall receive of their hands. [5] After that you shall come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when you are come thither to the city, that you shall meet a company of prophets coming down from the high place with a lute, and a tamborine, and a pipe, and a harp, before them; and they shall prophesy: [6] And the Spirit of the LORD will come upon you, and you shall prophesy with them, and shall be turned into another man. [7] And let it be, when these signs are come to you, [that] you do as occasion serve you; for God is with you. [8] And you shall go down before me to Gilgal; and, behold, I will come down to you, to offer burnt offerings, [and] to sacrifice sacrifices of peace offerings: seven days shall you tarry, till I come to you, and show you what you shall do.

Saul's Heart is Changed, and He Prophesies

[9] And it was [so], that when he had turned his back to go from Samuel, **God gave him another heart**: and all those signs came to pass that day. [10] And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. [11] And it came to pass, when all that knew him before time saw that, behold, he prophesied among the prophets, then the people said one to another, What is this [that] is come to the son of Kish? [Is] Saul also among the prophets? [12] And one of the same place answered and said, But who is their father? Therefore it became a proverb, [Is] Saul also among the prophets? [13] And when he had made an end of prophesying, he came to the high place. [14] And Saul's uncle said unto him and to his servant, Where went ye? And he said, To seek the donkeys: and when we saw that [they were] nowhere, we came to Samuel.
[15] And Saul's uncle said, Tell me, I pray you, what Samuel said to you. **[16] And Saul said to his uncle, He told us plainly that the donkeys were found. But of the matter of the kingdom, whereof Samuel spoke, he told him not**.

Saul is Publicly Declared King at Mizpeh (Saul hides)

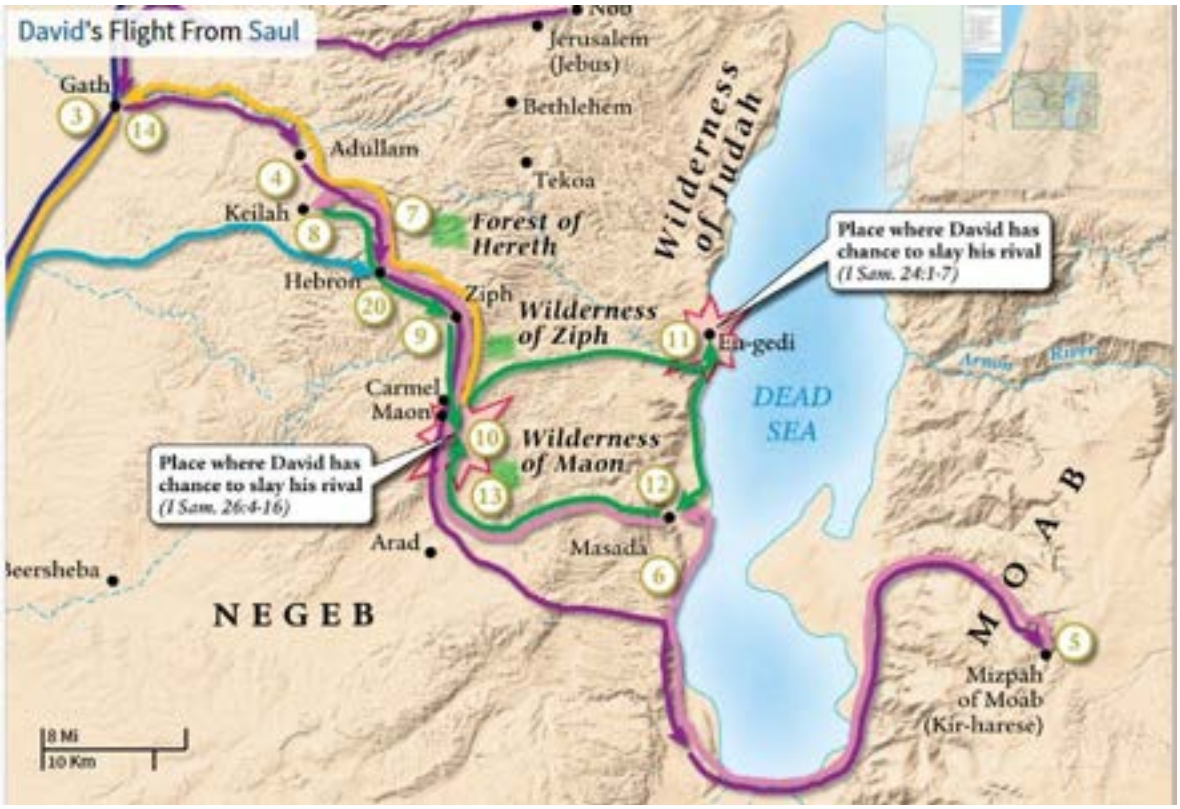
(19) [17] And Samuel called the people together to the LORD to Mizpeh; [18] And said to the children of Israel, Thus says the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, [and] of them that oppressed you: [19] And **ye have this day rejected your God,** who himself saved you out of all your adversities and your tribulations; and ye have said unto him, [No], but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands. [20] And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. [21] When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. [22] Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, **Behold, he has hid himself among the stuff.** [23] And they ran and fetched him there: and when he stood among the people, **he was higher than any of the people from his shoulders and upward.** [24] And Samuel said to all the people, See ye him whom the LORD has chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.
[25] Then Samuel told the people the manner of the kingdom, and wrote [it] in a book, and laid [it] up before the LORD. And Samuel sent all the people away, every man to his house. [26] And Saul also went home to Gibeah; and **there went with him a band of men, whose hearts God had touched.**
[27] But the [a] children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

[a] The base men followed their own ways. Now they had an excuse to justify their rebellion. 2 Corinthians 6:15

1 Samuel Chapter 11 (11-12) *Nahash the Ammonite Defeated by Saul the King*

(20) [1] Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said to Nahash, **Make a covenant with us, and we will serve you**. [2] And Nahash the Ammonite answered them, On this [condition] will I make [a covenant] with you, that I may thrust out all your right eyes, and lay it [for] a reproach upon all Israel. [3] And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers to all the coasts of Israel: and then, if [there be] no man to save us, we will come out to you. [4] Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. [5] And, behold, Saul came after the herd out of the field; and Saul said, What [ails] the people that they weep? And they told him the tidings of the men of Jabesh. [6] And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. [7] And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whoever comes not forth after Saul and after Samuel, so shall it be done to his oxen. And the fear of the LORD fell on the people, and they came out with one consent. [8] And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. [9] And they said to the messengers that came, Thus shall ye say to the men of Jabeshgilead, Tomorrow, by [that time] the sun be hot, ye shall have help. And the messengers came and showed [it] to the men of Jabesh; and they were glad. [10] Therefore the men of Jabesh said, Tomorrow we will come out to you, and ye shall do with us all that seems good to you. [11] And it was [so] on the next day, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that **two of them were not left together**. [12] And the people said to Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. [13] And Saul said, There shall not a man be put to death this day: for today the LORD has worked salvation in Israel. [14] Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. [15] And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there **Saul and all the men of Israel rejoiced greatly**.

Note: God's justice on the enemies of Israel is accomplished, refer back to 1 Samuel 10:27.



1 Samuel Chapter 12 (11-12) *Samuel Speaks to Israel after the Victory of Saul*

Samuel Confirms His Integrity

(21) [1] And Samuel said to all Israel, Behold, I have listened to your voice in all that ye said to me, and have made a king over you. [2] And now, behold, the king walks before you: **and I am old and gray-haired; and, behold, my sons are with you**: and I have walked before you from my childhood to this day. [3] Behold, here I [am]: **witness against me before the LORD**, and before his anointed: whose ox have I taken? or whose donkey have I taken? or whom have I [a] defrauded? whom have I oppressed? or of whose hand have I received [any] bribe to blind my eyes therewith? and I will restore it you. [4] And they said, **You have not defrauded us, nor oppressed us, neither have you taken anything of any man's hand.** [5] And he said to them, **the LORD is witness against you,** and his anointed is witness this day, that ye have not found anything in my hand. And they answered, [He is] witness.

[a] Cheated.

Samuel Reminds Israel of God's Past Works

[6] And Samuel said to the people, [It is] the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. [7] Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. [8] When Jacob was come into Egypt, and your fathers cried to the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. [9] And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. [10] Then they cried to the LORD, and said, We have sinned, because we have forsaken the LORD, and have served [a] Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve you. **[11] And the LORD sent [b] Gideon, and [c] Bedan, and Jephthah, and [d] Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.**

[a] Plural of Baal and Ashtoreth. Ashtaroth is supreme goddess of Canaan and the female counterpart of Baalim, Moon goddess. [b] Jerubbaal KJV Judges 7:1. [c] Possibly Barak. [d] Possibly Samson.

Samuel Reveals Israel's Sin and God's Mind

[12] And when ye saw that Nahash the king of the children of Ammon came against you, ye said to me, No; but a king shall reign over us: when the LORD your God was your king. [13] Now therefore behold the king whom ye have chosen, [and] whom ye have desired! and, behold, the LORD has set a king over you. [14] If ye will **fear the LORD**, and **serve him**, and **obey his voice**, and **not rebel against the commandment of the LORD**, then shall both ye and also the king that reigns over you continue following the LORD your God: [15] But **if ye will not obey** the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be **against yo**u, as [it was] against your fathers.

Samuel Warns the People about Their Sin in Asking for a King

[16] Now therefore stand and see this great thing, which the LORD will do before your eyes. [17] [Is it] not wheat harvest today? I will call to the LORD, and he shall send thunder and rain; that ye may perceive and see that you're [a] **wickedness** is great, which ye have done in the sight of the LORD, in asking you a king. [18] So Samuel called to the LORD; and the LORD **sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.** [19] And all the people said to Samuel, Pray for your servants to the LORD your God, that we die not: for we have added to all our sins [this] [a] **evil,** to ask us a king. [20] And Samuel said to the people, Fear not: ye have done all this **wickedness**: yet turn not aside from following the LORD, but serve the LORD with all your heart; [21] And turn ye not aside: for [then should ye go] after vain [things], which cannot profit nor deliver; for they are vain. [22] For the LORD will not forsake his people for his great name's sake: because it has pleased the LORD to make you his people. [23] Moreover as for me, **God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:** [24] Only **fear the LORD**, and **serve him in truth with all your heart: for consider how great [things] he has done for you.** [25] But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

[a] Wickedness, wicked, evil, mischief, my hurt and a few more are from the same Hebrew word: ra-rah

1 Samuel Chapter 13

Saul Takes Credit for Jonathan's 1st Victory over the Philistines

(22) [1] Saul reigned one year; and when he had reigned two years over Israel, [2] Saul chose him [a] three thousand [men] of Israel; [whereof] two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. [3] And **Jonathan smote the garrison of the Philistines** that was in Geba, and the Philistines heard [of it]. And **Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.** **[4] And all Israel heard say [that] Saul had smitten a garrison of the Philistines**, and [that] Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. [5] And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven. [6] When the men of Israel saw that they were in a straight, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. [7] And [some of] the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

[a] 3K= 2K (Saul) + 1K (Jonathan) or Godhead = Father and Son + Holy Ghost. However Saul was not obeying God.

Saul Offers Sacrifice and Disobedience While Waiting for Samuel

(23) [8] And he tarried **seven days**, according to the set time that Samuel [had appointed]: but Samuel came not to Gilgal; and the people were scattered from him. [9] And Saul said, Bring hither a **burnt offering to me, and peace offerings**. And he offered the burnt offering. [10] And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. [11] And Samuel said, What have you done? And Saul said, Because I saw that the people were scattered from me, and [that] you came not within the days appointed, and [that] the **Philistines gathered themselves together at Michmash**; [12] Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication to the LORD: I forced myself therefore, and offered a burnt offering. [13] And **Samuel said to Saul, You have done foolishly**: You have not kept the commandment of the LORD your God, which he commanded you: for now would the LORD have established your kingdom upon Israel forever. [14] But now your kingdom shall not continue: the LORD has sought him a man after his own heart, and the LORD has commanded him [to be] captain over his people, because You have not kept [that] which the LORD commanded you. [15] And Samuel arose, and got him up from Gilgal to Gibeah of Benjamin. And Saul numbered the people [that were] present with him, about **six hundred men.** [16] And Saul, and Jonathan his son, and the people [that were] present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. [17] And the spoilers came out of the camp of the Philistines in three companies: one company turned to the way [that leads to] Ophrah, to the land of Shual: [18] And another company turned the way [to] Bethhoron: and another company turned [to] the way of the border that looks to the valley of Zeboim toward the wilderness.

The Israelites had no Swords, but had Farm Tools and a File to Use What they Had

[19] Now **there was no smith found throughout all the land of Israel:** for the Philistines said, Lest the Hebrews make them swords or spears: [20] But all the Israelites went down to the Philistines, to sharpen every man his [a] plowshare, and his hoe, and his axe, and his sickle. **[21] Yet they had a file for the sickle, and for the hoes, and for the pitchforks, and for the axes, and to sharpen the goads.** [22] So it came to pass **in the day of battle, that there was neither sword nor spear found in the hand of any of the people that [were] with Saul and Jonathan**: but with Saul and with Jonathan his son was there found. [23] And the garrison of the Philistines went out to the passage of Michmash.

[a] KJV: Mattock = Sickle, Share = plowshare, Coulter = Hoe, Goad is pointed device to stimulate stock to move.

Jonathan has Great Victory of Faith over Enemy – 2nd Victory

(24) [1] Now it came to pass upon a day, that Jonathan the son of Saul said to the **young man that bare his armor**, Come, and let us go over to the **Philistines' garrison**, that is on the other side. But **he told not his father**. [2] And Saul tarried in the uttermost part of Gibeah under a [a] pomegranate tree which is in Migron: and the people that [were] with him [were] about six hundred men; [3] And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. [4] And between the passages, by which Jonathan sought to go over to the Philistines' garrison, [there was] a sharp rock on the one side, and a sharp rock on the other side: and the [b] name of the one was Bozez, and the name of the other Seneh. [5] The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

[a] Saul under the victory tree at home. [b] Rock names in Hebrew: Glistening - possibilities and Thorny - problems

[6] And Jonathan said to the young man that bare his armor, Come, and let us go over to the garrison of these uncircumcised: **it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.** [7] And his armor bearer said unto him, **Do all that is in your heart:** turn you; behold, **I [am] with you according to your heart.** [8] Then said Jonathan, Behold, we will pass over to [these] men, and we will discover ourselves to them. [9] If they say thus to us, Tarry until we come to you; then we will stand still in our place, and will not go up to them. [10] But if they say thus, Come up to us; then we will go up: for the LORD has delivered them into our hand: and this [shall be] a sign to us. [11] And both of them discovered themselves to the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. [12] And the men of the garrison answered Jonathan and his armor bearer, and said, Come up to us, and we will show you a thing. And Jonathan said to his armor bearer, Come up after me: for the LORD has delivered them into the hand of Israel. [13] And Jonathan climbed up upon his hands and upon his feet, and his armor bearer after him: and they fell before Jonathan; and his armor bearer slew after him. [14] And that first slaughter, which Jonathan and his armor bearer made, was about twenty men, within as it were a half acre of land, [which] a yoke [of oxen might plow]. [15] And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. [16] And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down [one another]. [17] Then said Saul to the people that [were] with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor bearer [were] not [there]. [18] And Saul said to Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. [19] And it came to pass, while Saul talked to the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said to the priest, Withdraw your hand. [20] And Saul and all the people that [were] with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, [and there was] a very great discomfiture. [21] Moreover the Hebrews [that] were with the Philistines before that time, which went up with them into the camp [from the country] round about, even they also [turned] to be with the Israelites that [were] with Saul and Jonathan. [22] Likewise all the men of Israel which had hid themselves in mount Ephraim, [when] they heard that the Philistines fled, even they also followed hard after them in the battle. [23] So the LORD saved Israel that day: and the battle passed over to Bethaven.

Saul's Oath of a Fast / Jonathan Eats Honey

(25) [24] And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed [be] the man that eats [any] food until evening, that I may be avenged on my enemies. So none of the people tasted [any] food. [25] And all [they of] the land came to a wood; and there was honey upon the ground. [26] And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. [27] But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened. [28] Then answered one of the people, and said, Your father straightly charged the people with an oath, saying, Cursed [be] the man that eats [any] food this day. And the people were faint. [29] Then said Jonathan, My father has troubled the land: see, I pray you, how my eyes have been enlightened, because I tasted a little of this honey. [30] How much more, if haply the people had eaten freely today of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines? [31] And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. [32] And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood. [33] Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone to me this day. [34] And Saul said, Disperse yourselves among the people, and say to them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there. [35] And Saul built an altar to the LORD: the same was the first altar that he built to the LORD.

The People Rescue Jonathan from Saul for Breaking His Oath of a Fast

(26) [36] And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seems good to you. Then said the priest, Let us draw near hither to God. [37] And Saul asked counsel of God, Shall I go down after the Philistines? will you deliver them into the hand of Israel? But he answered him not that day. [38] And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin has been this day. [39] For, [as] the LORD lives, which saves Israel, though it be in Jonathan my son, he shall surely die. But [there was] not a man among all the people [that] answered him. [40] Then said he to all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said to Saul, Do what seems good to you. [41] Therefore Saul said to the LORD God of Israel, Give a perfect [lot]. And Saul and Jonathan were taken: but the people escaped. [42] And Saul said, Cast [lots] between me and Jonathan my son. And Jonathan was taken. [43] Then Saul said to Jonathan, Tell me what You have done. And Jonathan told him, and said, **I did but taste a little honey with the end of the rod that was in my hand,** [and], look, I must die. [44] And Saul answered, God do so and more also: for you shall surely die, Jonathan. [45] And the people said to Saul, Shall Jonathan die, who has worked this great salvation in Israel? God forbid: [as] the LORD lives, there shall not one hair of his head fall to the ground; for he has worked with God this day. So the people rescued Jonathan, that he died not. [46] Then Saul went up from following the Philistines: and the Philistines went to their own place.

Saul's Victories Over Israel's Enemies

(27) [47] So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them. [48] And he gathered a host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. [49] Now the sons of Saul were Jonathan, and Ishui, and melchishua: and the names of his two daughters [were these]; the name of the firstborn merab, and the name of the younger Michal: [50] And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. [51] And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. [52] And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him to him.

1 Samuel Chapter 15 ***Saul Commanded to Destroy Amalek*** *(Exodus 17:15-16)*

(28) [1] Samuel also said to Saul, the LORD sent me to anoint you [to be] king over his people, over Israel: now therefore hearken you to the voice of the words of the LORD. [2] Thus says the LORD of hosts, **I remember [that] which** [a] **Amalek did to Israel, how he laid [wait] for him in the way, when he came up from Egypt.** [3] Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and donkey.
[4] And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. [5] And Saul came to a city of Amalek, and laid wait in the valley.
[6] And Saul said to the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. [7] And Saul smote the Amalekites from Havilah [until] you come to Shur, that is over against Egypt. [8] And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. [9] But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all [that was] good, and would not utterly destroy them: but everything [that was] vile and refuse, that they destroyed utterly.

Samuel Tells Saul of His Disobedience and Judgment

(29) [10] Then came the word of the LORD to Samuel, saying, [11] It repents me that I have set up Saul [to be] king: for he is turned back from following me, and has not performed my commandments. And it grieved Samuel; and he cried to the LORD all night. [12] And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. [13] And Samuel came to Saul: and Saul said unto him, Blessed [be] you of the LORD: I have performed the commandment of the LORD. [14] And Samuel said, What [means] then this bleating of the sheep in my ears, and the lowing of the oxen which I hear?
[15] And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice to the LORD your God; and the rest we have utterly destroyed.
[16] Then Samuel said to Saul, Stay, and I will tell you what the LORD has said to me this night. And he said unto him, Say on. [17] And Samuel said, When you was little in your own sight, was you not [made] the head of the tribes of Israel, and the LORD anointed you king over Israel? [18] And the LORD sent you on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. [19] Wherefore then did you not obey the voice of the LORD, but did fly upon the spoil, and did evil in the sight of the LORD? [20] And Saul said to Samuel, Yes, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. [21] But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the LORD your God in Gilgal. [22] And Samuel said, Has the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? **Behold, to obey is better than sacrifice,** [and] to hearken than the fat of rams.
[23] For rebellion [is as] the sin of witchcraft, and stubbornness [is as] iniquity and idolatry. Because You have rejected the word of the LORD, he has also rejected you from [being] king.

Saul Repents – But it is too Late / Samuel Kills Agag

(30) [24] And Saul said to Samuel, **I have sinned: for I have transgressed the commandment of the LORD, and your words: because I feared the people, and obeyed their voice.** [25] Now therefore, I pray you, pardon my sin, and turn again with me, that I may worship the LORD. [26] And Samuel said to Saul, I will not return with you: for You have rejected the word of the LORD, and the LORD has rejected you from being king over Israel. [27] And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it tore. [28] And Samuel said unto him, the LORD has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, [that is] better than you. [29] And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. [30] Then he said, I have sinned: [yet] honor me now, I pray you, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD your God. [31] So Samuel turned again after Saul; and Saul worshipped the LORD. [32] Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came to him delicately. And Agag said, Surely the bitterness of death is past. [33] And Samuel said, As your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. [34] Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. [35] And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

1 Samuel Chapter 16

David's Rise is noted by blessing [B1-B40]

16:1-11a ***Samuel's Wisdom to Privately Anoint David as King (4 contrasts)*** *[B1]*

(31) [1] And the LORD said unto Samuel, How long will you mourn for Saul, seeing I have **rejected** him from reigning over Israel? fill your horn with oil, and go, I will send you to Jesse the Bethlehemite: for I have **provided** me a king among his sons. [2] And Samuel said, How can I go? if Saul hear [it], he will kill me. And the LORD said, Take a heifer with you, and say, I am come to sacrifice to the LORD. [3] And call Jesse to the sacrifice, and I will show you what you shall do: and you shall anoint to me [him] whom I name to you. [4] And Samuel did that which the LORD spoke, and came to Bethlehem. And the **elders of the town trembled at his coming**, and said, Come you peaceably? [5] And he said, **Peaceably: I am come** to sacrifice to the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. [6] And it came to pass, when they were come, that he looked **on Eliab**, and said, Surely the LORD's anointed is before him. [7] But the LORD said unto Samuel, **Look not on his countenance, or on the height of his stature**; because I have refused him: for [the LORD sees] not as man sees; for man looks on the outward appearance, but the LORD **looks on the heart.** [8] Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither has the LORD chosen this. [9] Then Jesse made Shammah to pass by. And he said, Neither has the LORD chosen this. [10] Again, Jesse made seven of his sons to pass before Samuel. And Samuel said to Jesse, **the LORD has not chosen** these. [11] And Samuel said unto Jesse, Are here all [your] children? And he said, **There remains yet the youngest**, and,

Note: Four Contrasts Samuel navigated in choosing David to anoint as king 1st 16:1 Reject & Provide. 2nd 16:4-5 Fear & Peace. 3rd 16:6-7 Outward & Inward/heart. 4th 16:8-11a Oldest & Youngest. Jesse and his seven sons kept this private anointing within themselves to protect the family.

16:11b-13 ***David's Work as a Shepherd (Psalm 23), the Spirit of the LORD*** *[B2]*

behold, **he keeps the sheep**. And Samuel said to Jesse, Send and fetch him: for we will not sit down till he come hither. [12] And he sent, and brought him in. Now he was ruddy, [and] withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. [13] Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and **the Spirit of the LORD came upon David from that day forward.** So Samuel rose up, and went to Ramah.

Notes: At this stage of spiritual growth David is a child; just born again. 1 John 2:12-14.

- In the New Testament all saints have this anointing 1 John 2:27, Galatians 3:14.
- David is around 15 years old. Years passed between verses 13 and 14. David's slaying of the loin and bear to save the sheep (1 Samuel 17:37) occur in this time. Many of his psalms including 23 could have been written at this time.

16:14-18 ***David as a Musician*** *(Saul's troubled spirit) [B3]*

(32) [14] But the **Spirit of the LORD departed from Saul,** and **an evil spirit from the LORD troubled him**. [15] And Saul's servants said unto him, Behold now, an evil spirit from God troubles you. [16] Let our lord now command your servants, [which are] before you, to seek out a man, [who is] a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon you, that he shall play with his hand, and you shall be well. [17] And Saul said to his servants, Provide me now a man that can play well, and bring [him] to me. [18] Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, [that is] **cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.**

1 Samuel Chapter 16

16:19-23 ***Saul Loves David Greatly – David Played the Harp and the Evil Spirit Departs Saul*** *[B4]*

19 Wherefore Saul sent messengers to Jesse, and said, Send me David your son, which is with the sheep.
20 And Jesse took a donkey [laden] with bread, and a bottle of wine, and a kid, and sent them by David his son to Saul. 21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armor bearer. 22 And Saul sent to Jesse, saying, Let David, I pray you, stand before me; for he has found favor in my sight. 23 And it came to pass, when the [evil] spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Note: Revelation 3:7 And to the angel of the congregation in Philadelphia write; These things says he that is holy, he that is true, he that has the key of David, he that opens, and no man shuts; and shuts, and no man opens;

1 Samuel Chapter 17 17:1-58 ***David Slays Goliath*** *[B5]*

The Armies of the Israelites and Philistines Prepare to Fight

(33) 1 Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which [belongs] to Judah, and pitched between Shochoh and Azekah, in Ephesdammim.
2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and [there was] a valley between them. 4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. 5 And [he had] a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. 6 And [he had] greaves of brass upon his legs, and a target of brass between his shoulders. 7 And the staff of his spear was like a weaver's beam; and his spear's head [weighed] six hundred shekels of iron: and one bearing a shield went before him.
8 And he stood and cried to the armies of Israel, and said to them, Why are ye come out to set [your] battle in array? [am] not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. 9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. 10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. 11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

David Defeats Goliath

(34) 12 Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons: and the man went among men [for] an old man in the days of Saul. 13 And the three eldest sons of Jesse went [and] followed Saul to the battle: and the names of his three sons that went to the battle [were] Eliab the firstborn, and next to him Abinadab, and the third Shammah. 14 And David was the youngest: and the three eldest followed Saul. 15 But David went and returned from Saul to feed his father's sheep at Bethlehem. 16 And the Philistine drew near morning and evening, and presented himself forty days. 17 And Jesse said to David his son, Take now for your brethren an ephah of this parched [corn], and these ten loaves, and run to the camp to your brethren; 18 And carry these ten cheeses to the captain of [their] thousand, and look how your brethren fare, and take their pledge. 19 Now Saul, and they, and all the men of Israel, [were] in the valley of Elah, fighting with the Philistines. 20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.
21 For Israel and the Philistines had put the battle in array, army against army. 22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. 23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spoke according to the same words: and David heard them. 24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.
25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, [that] the man who kills him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

[26] And David spoke to the men that stood by him, saying, What shall be done to the man that kills this Philistine, and takes away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? [27] And the people answered him after this manner, saying, So shall it be done to the man that kills him. [28] And Eliab his eldest brother heard when he spoke to the men; and Eliab's anger was kindled against David, and he said, Why came you down hither? and with whom have you left those few sheep in the wilderness? I know your pride, and the naughtiness of your heart; for you are come down that you might see the battle. [29] And David said, What have I now done? [Is there] not a cause? [30] And he turned from him toward another, and spoke after the same manner: and the people answered him again after the former manner.

David Compares the Lion and Bear Story to Goliath

(35) [31] And when the words were heard which David spoke, they rehearsed them before Saul: and he sent for him. [32] And David said to Saul, Let no man's heart fail because of him; your servant will go and fight with this Philistine. [33] And Saul said to David, You are not able to go against this Philistine to fight with him: for you [are but] a youth, and he a man of war from his youth. [34] And David said to Saul, Your servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: [35] And I went out after him, and smote him, and delivered [it] out of his mouth: and when he arose against me, I caught [him] by his beard, and smote him, and slew him. [36] Your servant slew both the lion and the bear: and this **uncircumcised Philistine** shall be as one of them, seeing he has defied the armies of the living God. [37] David said moreover, **the LORD that delivered me out of the paw of the lion, and out of the paw of the bear,** he will deliver me out of the hand of this Philistine. And Saul said to David, Go, and the LORD be with you. [38] And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of metal. [39] And David girded his sword upon his armor, and he began to go; for he had not tested [it]. And David said to Saul, I cannot go with these; for I have not proved them. And David put them off him.

David Defeats Goliath

(36) [40] And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even a [a] pocket; and his sling was in his hand: and he drew near to the Philistine. [41] And the Philistine came on and drew near to David; and the man that bare the shield [went] before him. [42] And when the Philistine looked about, and saw David, he disdained him: for he was [but] a youth, and ruddy, and of a fair countenance. [43] And the Philistine said to David, [Am] I a dog, that you come to me with staves? And the Philistine cursed David by his gods. [44] And the Philistine said to David, Come to me, and I will give your flesh to the fowls of the air, and to the beasts of the field. [45] Then said David to the Philistine, You come to me with a sword, and with a spear, and with a shield: but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom You have defied. [46] This day will the LORD deliver you into my hand; and I will smite you, and take your head from you; and I will give the carcasses of the host of the Philistines this day to the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. [47] And all this assembly shall know that the LORD saves not with sword and spear: **for the battle is the LORD's**, and he will give you into our hands.

[a] scrip KJV

(37) [48] And it came to pass, when the Philistine arose, and came and drew near to meet David, that David hasted, and ran toward the army to meet the Philistine. [49] And David put his hand in his bag, and took there a stone, and slang [it], and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. [50] So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but [there was] no sword in the hand of David. [51] Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. [52] And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until you come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even to Gath, and to Ekron. [53] And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.
55 And when Saul saw David go forth against the Philistine, he said to Abner, the captain of the host, Abner, whose son is this youth? And Abner said, [As] your soul lives, O king, I cannot tell. 56 And the king said, Enquire you whose son the stripling is. 57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. 58 And Saul said unto him, Whose son are you, [you] young man? And David answered, I [am] the son of your servant Jesse the Bethlehemite.

1 Samuel Chapter 18 *David Behaves Wisely and Saul's Jealousy Begins*

18:1-11 ***The Friendship of Jonathan and David Begins*** *[B6]*

(38) 1 And it came to pass, when he had made an end of speaking to Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 2 And Saul took him that day, and would let him go no more home to his father's house. 3 Then Jonathan and David made a covenant, because he loved him as his own soul. 4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. **5 And David went out whithersoever Saul sent him, [and] behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.** 6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tamborines, with joy, and with instruments of music**.** 7 And the women answered [one another] as they played, and said, Saul has slain his thousands, and David his ten thousands. **8 And Saul was very angry, and the saying displeased him; and he said, They have ascribed to David ten thousands, and to me they have ascribed [but] thousands: and [what] can he have more but the kingdom?**
9 And Saul eyed David from that day and forward. 10 And it came to pass on the next day, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and [there was] a spear in Saul's hand. 11 And Saul cast the spear; for he said, I will smite David even to the wall [with it]. And David avoided out of his presence twice.

18:12-30 ***King Saul Fears David's Wisdom and Gives His Daughter Michal as David's Wife*** *[B7]*

(39) 12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul.
13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. 14 And **David behaved himself wisely in all his ways; and the LORD was with him.** 15 Wherefore when Saul saw that **he behaved himself very wisely,** he was afraid of him.
16 But all Israel and Judah loved David, because he went out and came in before them. 17 And Saul said to David, Behold my elder daughter merab, her will I give you to wife: only be you valiant for me, and fight the LORD's battles. For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him. 18 And David said to Saul, Who [am] I? and what is my life, [or] my father's family in Israel, that I should be son in law to the king? 19 But it came to pass at the time when merab Saul's daughter should have been given to David, that she was given to Adriel the meholathite to wife. 20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him. 21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, You shall this day be my son in law in [the one of] the twain. 22 And Saul commanded his servants, [saying], Commune with David secretly, and say, Behold, the king has delight in you, and all his servants love you: now therefore be the king's son in law. 23 And Saul's servants spoke those words in the ears of David. And David said, Seems it to you [a] light [thing] to be a king's son in law, seeing that I [am] a poor man, and lightly esteemed? 24 And the servants of Saul told him, saying, On this manner spoke David. 25 And Saul said, Thus shall ye say to David, The king desires not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. 26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired. 27 Wherefore David arose and went, he and his men, and **slew of the Philistines two hundred men; and David brought their foreskins,** and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 And Saul saw and knew that the LORD was with David, and [that] Michal Saul's daughter loved him.
29 And Saul was yet the more afraid of David; and Saul became David's enemy continually. 30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, [that] **David behaved himself more wisely than all the servants of Saul; so that his name was much set by.**

19:1-10 ***Saul Plans to Kill David Again, but Jonathan Intervenes*** *[B8]*

(40) 1 And Saul spoke to Jonathan his son, and to all his servants, that they should kill David.
2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeks to kill you: now therefore, I pray you, take heed to yourself until the morning, and abide in a secret [place], and hide yourself: 3 And I will go out and stand beside my father in the field where you are, and I will commune with my father of you; and what I see, that I will tell you. 4 And Jonathan spoke good of David to Saul his father, and said unto him, Let not the king sin against his servant, against David; because he has not sinned against you, and because his works [have been] to you-ward very good:
5 For he did put his life in his hand, and slew the Philistine, and the LORD worked a great salvation for all Israel: you saw [it], and did rejoice: wherefore then will you sin against innocent blood, to slay David without a cause? 6 And Saul listened to the voice of Jonathan: and Saul swore, [As] the LORD lives, he shall not be slain. 7 And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past. 8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. 9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his spear in his hand: and David played with [his] hand. 10 And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall: and David fled, and escaped that night.

19:11-19 ***Michal Saves David from her Father Saul – David Flees to Samuel*** *[B9]*

(41) 11 Saul also sent messengers to David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If you save not your life tonight, tomorrow you shall be slain.
12 So Michal let David down through a window: and he went, and fled, and escaped. 13 And Michal took an image, and laid [it] in the bed, and put a pillow of goats' [hair] for his bolster, and covered [it] with a cloth. 14 And when Saul sent messengers to take David, she said, He is sick. 15 And Saul sent the messengers [again] to see David, saying, Bring him up to me in the bed, that I may slay him.
16 And when the messengers were come in, behold, [there was] an image in the bed, with a pillow of goats' [hair] for his bolster. 17 And Saul said to Michal, Why have you deceived me so, and sent away my enemy, that he is escaped? And Michal answered Saul, He said to me, Let me go; why should I kill you?
18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. 19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

19:20-24 ***Saul Sends messengers 3x to take David – They & Saul Prophesize*** *[B10]*

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing [as] appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. 21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. 22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And [one] said, Behold, [they be] at Naioth in Ramah. 23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. 24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, [Is] Saul also among the prophets?

20:1-8 *David is Wise and Shares a Plan with Jonathan*

(42) [1] And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is my iniquity? and what is my sin before your father, that he seeks my life? [2] And he said unto him, God forbid; you shall not die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it is not [so]. [3] And David swore moreover, and said, Your father certainly knows that I have found grace in your eyes; and he says, Let not Jonathan know this, lest he be grieved: but truly [as] the LORD lives, and [as] your soul lives, there is but a step between me and death. [4] Then said Jonathan to David, Whatsoever your soul desires, I will even do [it] for you. [5] And David said to Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at food: but let me go, that I may hide myself in the field to the third [day] at even. [6] If your father at all miss me, then say, David earnestly asked [leave] of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family. [7] If he say thus, [It is] well; your servant shall have peace: but if he be very angry, [then] be sure that evil is determined by him. [8] Therefore you shall deal kindly with your servant; for you have brought your servant into a covenant of the LORD with you: notwithstanding, if there be in me iniquity, slay me yourself; for why should you bring me to your father?

20:9-23 ***Jonathan's Wise Plan to Protect David*** *(arrow practice in the field)*

(43) [9] And Jonathan said, Far be it from you: for if I knew certainly that evil were determined by my father to come upon you, then would not I tell it you? [10] Then said David to Jonathan, Who shall tell me? or what [if] your father answer you roughly? [11] And Jonathan said to David, Come, and let us go out into the field. And they went out both of them into the field. [12] And Jonathan said to David, O LORD God of Israel, when I have sounded my father about tomorrow any time, [or] the third [day], and, behold, [if there be] good toward David, and I then send not to you, and show it you; [13] the LORD do so and much more to Jonathan: but if it please my father [to do] you evil, then I will show it you, and send you away, that you may go in peace: and the LORD be with you, as he has been with my father. [14] And you shall not only while yet I live show me the kindness of the LORD, that I die not: [15] But [also] you shall not cut off your kindness from my house forever: no, not when the LORD has cut off the enemies of David everyone from the face of the earth. [16] So Jonathan made [a covenant] with the house of David, [saying], Let the LORD even require [it] at the hand of David's enemies. [17] And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. [18] Then Jonathan said to David, Tomorrow is the new moon: and you shall be missed, because your seat will be empty. [19] And [when] You have stayed three days, [then] you shall go down quickly, and come to the place where you did hide yourself when the business was [in hand], and shall remain by the stone Ezel. [20] And I will shoot three arrows on the side [thereof], as though I shot at a mark. [21] And, behold, I will send a lad, [saying], Go, find out the arrows. If I expressly say to the lad, Behold, the arrows are on this side of you, take them; then come you: for there is peace to you, and no hurt; [as] the LORD lives. [22] But if I say thus to the young man, Behold, the arrows are beyond you; go your way: for the LORD has sent you away.
[23] And [as concerning] the matter which you and I have spoken of, behold, the LORD [be] between you and me forever.

20:24-34 ***David and Jonathan Execute their Plan and meet in the Field***

(44) [24] So David hid himself in the field: and when the new moon was come, the king sat him down to eat food. [25] And the king sat upon his seat, as at other times, [even] upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. [26] Nevertheless Saul spoke not anything that day: for he thought, Something has befallen him, he is not clean; surely he is not clean.
[27] And it came to pass on the next day, [which was] the second [day] of the month, that David's place was empty: and Saul said to Jonathan his son, Wherefore comes not the son of Jesse to meat, neither yesterday, nor today? [28] And Jonathan answered Saul, David earnestly asked [leave] of me [to go] to Bethlehem: [29] And he said, Let me go, I pray you; for our family has a sacrifice in the city; and my brother, he has commanded me [to be there]: and now, if I have found favor in your eyes, let me get away, I pray you, and see my brethren. Therefore he comes not to the king's table. [30] Then Saul's anger was kindled against Jonathan, and he said unto him, You son of the perverse rebellious [woman], do not I know that You have chosen the son of Jesse to your own confusion, and to the confusion of your mother's nakedness?

31 For as long as the son of Jesse lives upon the ground, you shall not be established, nor your kingdom. Wherefore now send and fetch him to me, for he shall surely die. 32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what has he done? 33 And Saul cast a spear at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. 34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

20:35-42 ***David and Jonathan's Love and Oath to Each Other***

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36 And he said to his lad, Run, find out now the arrows which I shoot. [And] as the lad ran, he shot an arrow beyond him. 37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, [Is] not the arrow beyond you? 38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. 39 But the lad knew not anything: only Jonathan and David knew the matter. 40 And Jonathan gave his artillery to his lad, and said unto him, Go, carry them to the city. 41 [And] as soon as the lad was gone, David arose out of [a place] toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, the LORD be between me and you, and between my seed and your seed forever. And he arose and departed: and Jonathan went into the city.

1 Samuel Chapter 21 21-22 ***David's Spiritual Growth*** *(Romans 6)*

21:1-9, 22:6-21 ***David Lies to Ahimelech at Nob / Requests the Hallowed Bread*** *(Psalm 52)*

(45) 1 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why are you alone, and no man with you? **2 And David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business whereabout I send you, and what I have commanded you: and I have appointed [my] servants to such and such a place.** 3 Now therefore what is under your hand? give [me] five [loaves of] bread in my hand, or what there is present. 4 And the priest answered David, and said, [There is] no common bread under my hand, but there is hallowed bread; if the young men have kept themselves at least from women. 5 And David answered the priest, and said unto him, Of a truth women [have been] kept from us about these three days, since I came out, and the vessels of the young men are holy, and [the bread is] in a manner common, yes, though it were sanctified this day in the vessel. 6 So the priest gave him hallowed [bread]: for there was no bread there but the showbread, that was taken from before the LORD, to put hot bread in the day when it was taken away. 7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chief of the herdmen that [belonged] to Saul. **8 And David said to Ahimelech, And is there not here under your hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.** 9 And the priest said, The sword of Goliath the Philistine, whom you slew in the valley of Elah, behold, it [is here] wrapped in a cloth behind the ephod: if you will take that, take [it]: for there is no other save that here. And David said, [There is] none like that; give it me.

21:10-15 ***David Fears and Plays the Madman to Achish the King of Gath*** *(Psalm 56 and 34)*

10 And David arose, and **fled that day for fear of Saul**, and went to Achish the king of Gath. 11 And the servants of Achish said unto him, [Is] not this David the king of the land? did they not sing one to another of him in dances, saying, Saul has slain his thousands, and David his ten thousands? 12 And **David laid up these words in his heart, and was sore afraid of Achish the king of Gath.** 13 And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. 14 Then said Achish to his servants, Look, ye see the man is mad: wherefore [then] have ye brought him to me? 15 Have I need of mad men, that ye have brought this [fellow] to play the mad man in my presence? shall this [fellow] come into my house?

1 Samuel Chapter 22

22:1-5 *David gains 400 Followers and Protect His Family in Moab*

(46) 1 David therefore departed there, and escaped to the cave Adullam: and when his brethren and all his father's house heard [it], they went down thither to him. **2 And everyone [that was] in distress, and everyone that was in debt, and everyone [that was] discontented, gathered themselves to him;** and he became a captain over them: and there were with him about **four hundred men.**
3 And David went there to Mizpeh of Moab: and he said to the king of Moab, Let my father and my mother, I pray you, come forth, [and be] with you, **till I know what God will do for me**. 4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. 5 And **the prophet Gad said to David, Abide not in the hold; depart, and get you into the land of Judah**. Then David departed, and came into the forest of Hareth.

Note: As Gad the prophet gave direction to David, the Holy Ghost guides the New Testament believer today.

22:6-23 ***Saul Uses Doeg the Edomite to Massacre the 85 Priests at Nob*** *(Psalm 52)*

(47) 6 When Saul heard that David was discovered, and the men that [were] with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants [were] standing about him;) 7 Then Saul said to his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, [and] make you all captains of thousands, and captains of hundreds; 8 That all of You have conspired against me, and there is none that shows me that my son has made a league with the son of Jesse, and there is none of you that is sorry for me, or shows to me that my son has stirred up my servant against me, to lie in wait, as at this day? 9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. 10 And he enquired of the LORD for him, and gave him food, and gave him the sword of Goliath the Philistine. 11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that [were] in Nob: and they came all of them to the king.
12 And Saul said, Hear now, you son of Ahitub. And he answered, Here I [am], my lord. 13 And Saul said unto him, Why have ye conspired against me, you and the son of Jesse, in that You have given him bread, and a sword, and has enquired of God for him, that he should rise against me, to lie in wait, as at this day? 14 Then Ahimelech answered the king, and said, And who [is so] faithful among all your servants as David, which is the king's son in law, and goes at your bidding, and is honorable in your house? 15 Did I then begin to enquire of God for him? be it far from me: let not the king impute [any] thing to his servant, [nor] to all the house of my father: for your servant knew nothing of all this, less or more. 16 And the king said, You shall surely die, Ahimelech, you, and all your father's house. 17 And the king said to the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD. 18 And **the king said to Doeg, Turn you, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. 19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and donkeys, and sheep,** with the edge of the sword.

Abiathar Escapes and Bring the News to David

20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.
21 And Abiathar showed David that Saul had slain the LORD's priests. 22 And David said to Abiathar, I knew [it] that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned [the death] of all the persons of your father's house. **23 Abide you with me, fear not: for he that seeks my life seeks your life: but with me you [shall be] in safeguard.**

Note: The priestly family of Ahimelech are descendants of Eli (1 Samuel 3:11-14). Due to his two sons Hophni and Phineas grievous sins of eating the meat offered to God and sexual sin with women, the family was destined to be punished. Abiathar and Zadok shared the priesthood during King David's life. Later only Zadok sided with Solomon.

1 Samuel Chapter 23

23:1-13 ***David Saves City of Keilah from Philistines*** *(1 Sam 30:8 and 2 Sam 20:14-22) [B12]*

(48) [1] Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing floors. [2] Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said to David, Go, and smite the Philistines, and save Keilah. [3] And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? **[4] Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into your hand.** [5] So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. [6] And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, [that] he came down [with] an ephod in his hand.

God Foretells David of Danger from Saul at Keilah

[7] And it was told Saul that David was come to Keilah. And Saul said, God has delivered him into my hand; for he is shut in, by entering into a town that has gates and bars. [8] And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. [9] And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring hither the ephod. [10] Then said David, O LORD God of Israel, your servant has certainly heard that Saul seeks to come to Keilah, to destroy the city for my sake. [11] Will the men of Keilah deliver me up into his hand? will Saul come down, as your servant has heard? O LORD God of Israel, I beseech you, tell your servant. And the LORD said, He will come down. [12] Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver [you] up. [13] Then **David and his men**, [which were] about **six hundred**, **arose and departed out of Keilah, and went whithersoever they could go.** And it was told Saul that David was escaped from Keilah; and he forbear to go forth.

23:14-18 ***Jonathan Strengthens David in the Wilderness of Ziph*** *[B13]*

(49) [14] And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. [15] And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. **[16] And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.** [17] And he said unto him, Fear not: for the hand of Saul my father shall not find you; and you shall be king over Israel, and I shall be next to you; and that also Saul my father knows. [8] And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

23:19-23 ***Saul Aggressive Pursuit of David*** *[B14]*

[19] Then came up the Ziphites to Saul to Gibeah, saying, Does not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? [20] Now therefore, O king, come down according to all the desire of your soul to come down; and our part [shall be] to deliver him into the king's hand. [21] And Saul said, Blessed [be] ye of the LORD; for ye have compassion on me. [22] Go, I pray you, prepare yet, and know and see his **place where his haunt is**, [and] who has seen him there: for it is told me [that] he deals very subtlely. [23] See therefore, and take knowledge of all the **lurking places where he hides himself,** and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

23:24-28 ***David Almost Captured in the Wilderness of Maon*** *[B15]*

[24] And they arose, and went to Ziph before Saul: but David and his men [were] in the wilderness of Maon, in the plain on the south of Jeshimon. [25] Saul also and his men went to seek [him]. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard [that], he pursued after David in the wilderness of Maon. [26] And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. [27] But there came a messenger to Saul, saying, Haste you, and come; for the Philistines have invaded the land. [28] Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth. [29] And David went up from there, and dwelt in strong holds at **Engedi.**

1 Samuel Chapter 24

24:1-15 ***David Spares Saul's Life at the Cave of Engedi*** *(1st time) [B16]*

(50) 1 And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in **the wilderness of Engedi.** 2 Then Saul took **three thousand chosen men** out of all Israel, and went to seek David and his men upon the rocks of the wild goats. 3 And he came to the sheepcotes by the way, where was **a cave**; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. 4 And the men of David said unto him, Behold the day of which the LORD said to you, Behold, I will deliver your enemy into your hand, that you may do to him as it shall seem good to you. Then **David arose, and cut off the skirt of Saul's robe privately.** 5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. 6 And he said to his men, the LORD forbid that I should do this thing to my master, the LORD's anointed, to stretch forth my hand against him, seeing he is the anointed of the LORD. 7 So David stayed his servants with these words, and permitted them not to rise against Saul. But Saul rose up out of the cave, and went on [his] way. 8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. 9 And David said to Saul, Wherefore hear you men's words, saying, Behold, David seeks your hurt? 10 Behold, this day your eyes have seen how that the LORD had delivered you today into my hand in the cave: and [some] bade [me] kill you: but [my eye] spared you; and I said, I will not put forth my hand against my lord; for he is the LORD's anointed. 11 Moreover, my father, see, yes, see the skirt of your robe in my hand: for in that I cut off the skirt of your robe, and killed you not, know you and see that there is neither evil nor transgression in my hand, and I have not sinned against you; yet you hunt my soul to take it. 12 the LORD judge between me and you, and the LORD avenge me of you: but my hand shall not be upon you. 13 As says the proverb of the ancients, Wickedness proceeds from the wicked: but my hand shall not be upon you. 14 After whom is the king of Israel come out? after whom do you pursue? after a dead dog, after a flea. 15 the LORD therefore be judge, and judge between me and you, and see, and plead my cause, and deliver me out of your hand.

24:16-22 ***Saul Seems to Repent Before David (half-heartedly)*** *[B17]*

(51) 16 And it came to pass, when David had made an end of speaking these words to Saul, that Saul said, [Is] this your voice, my son David? And Saul lifted up his voice, and wept. 17 And he said to David, You are more righteous than I: for You have rewarded me good, whereas I have rewarded you evil. 18 And You have showed this day how that You have dealt well with me: forasmuch as when the LORD had delivered me into your hand, you killed me not. 19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward you good for that You have done to me this day. 20 And now, behold, I know well that you shall surely be king, and that the kingdom of Israel shall be established in your hand. 21 Swear now therefore to me by the LORD, that you will not cut off my seed after me, and that you will not destroy my name out of my father's house. 22 And David swore to Saul. And **Saul went home; but David and his men got them up to the hold.**

1 Samuel Chapter 25 ***David, Nabal and Abigail***

Samuel Dies

(52) 1 And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

25:2-44 ***The Conflict Between David and Nabal*** *[B18]*

2 And [there was] a man in Maon, whose possessions [were] in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. 3 Now the name of the man was Nabal; and the name of his wife **Abigail: and [she was] a woman of good understanding, and of a beautiful countenance:** but the man was churlish and evil in his doings; and he was of the house of Caleb. 4 And David heard in the wilderness that Nabal did shear his sheep. 5 And David sent out ten young men, and David said to the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

6 And thus shall ye say to him that lives [in prosperity], Peace [be] both to you, and peace [be] to your house, and peace [be] to all that You have. 7 And now I have heard that you have shearers: now your shepherds which were with us, we hurt them not, neither was there anything missing to them, all the while they were in Carmel. 8 Ask your young men, and they will show you. Wherefore let the young men find favor in your eyes: for we come in a good day: give, I pray you, whatsoever comes to your hand to your servants, and to your son David. 9 And when David's young men came, they spoke to Nabal according to all those words in the name of David, and ceased. 10 And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. 11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give [it] to men, whom I know not whence they [be]? 12 So David's young men turned their way, and went again, and came and told him all those sayings. 13 And David said to his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff. 14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. 15 But the men [were] very good to us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields: 16 They were a wall to us both by night and day, all the while we were with them keeping the sheep. 17 Now therefore know and consider what you will do; for evil is determined against our master, and against all his household: for he [is such] a son of Belial, that [a man] cannot speak to him.

Abigail Comes to the Rescue

(53) 18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched [corn], and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys. 19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal. 20 And it was [so, as] she rode on the donkey, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. 21 Now David had said, Surely in vain I have kept all that this [fellow] has in the wilderness, so that nothing was missed of all that [pertained] to him: and he has requited me evil for good. 22 So and more also do God to the enemies of David, if I leave of all that [pertain] to him by the morning light any that pisses against the wall. 23 And when Abigail saw David, she hasted, and lighted off the donkey, and fell before David on her face, and bowed herself to the ground, 24 And fell at his feet, and said, Upon me, my lord, [upon] me [let this] iniquity [be]: and let your handmaid, I pray you, speak in your audience, and hear the words of your handmaid. 25 Let not my lord, I pray you, regard this man of Belial, [even] Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I your handmaid saw not the young men of my lord, whom you did send. 26 Now therefore, my lord, [as] the LORD lives, and [as] your soul lives, seeing the LORD has withheld you from coming to [shed] blood, and from avenging yourself with your own hand, now let your enemies, and they that seek evil to my lord, be as Nabal. 27 And now this blessing which your handmaid has brought to my lord, let it even be given to the young men that follow my lord. 28 I pray you, forgive the trespass of your handmaid: for the LORD will certainly make my lord a sure house; because my lord fights the battles of the LORD, and evil has not been found in you [all] your days. 29 Yet a man is risen to pursue you, and to seek your soul: but the soul of my lord shall be bound in the bundle of life with the LORD your God; and the souls of your enemies, them shall he sling out, [as out] of the middle of a sling. 30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he has spoken concerning you, and shall have appointed you ruler over Israel; 31 That this shall be no grief to you, nor offence of heart to my lord, either that you have shed blood causeless, or that my lord has avenged himself: but when the LORD shall have dealt well with my lord, then remember your handmaid.

Nabal Dies: David Marries Abigail and Ahinoam, and Loses Michal

(54) 32 And David said to Abigail, Blessed [be] the LORD God of Israel, which sent you this day to meet me: 33 And blessed [be] your advice, and blessed [be] you, which has **kept me this day from coming to [shed] blood, and from avenging myself with my own hand.** 34 For in very deed, [as] the LORD God of Israel lives, which has kept me back from hurting you, except you had hasted and come to meet me, surely there had not been left to Nabal by the morning light any that pisses against the wall.

35 So David received of her hand [that] which she had brought him, and said unto her, Go up in peace to your house; see, I have listened to your voice, and have accepted your person. 36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. 37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became [as] a stone. 38 And it came to pass about ten days [after], that the LORD smote Nabal, that he died. 39 And when David heard that Nabal was dead, he said, Blessed [be] the LORD, that has pleaded the cause of my reproach from the hand of Nabal, and has kept his servant from evil: for the LORD has returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife. 40 And when the servants of David were come to Abigail to Carmel, they spoke to her, saying, David sent us to you, to take you to him to wife. 41 And she arose, and bowed herself on [her] face to the earth, and said, Behold, [let] your handmaid [be] a servant to wash the feet of the servants of my lord. 42 And Abigail hasted, and arose, and rode upon a donkey, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. 43 David also took Ahinoam of Jezreel; and they were also both of them his wives. 44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

26:1-12 ***David and Abishai Spare Saul's Life in the Wilderness of Ziph*** *(2nd and final time) [B19]*

(55) 1 And the Ziphites came to Saul to Gibeah, saying, Does not David hide himself in the hill of Hachilah, [which is] before Jeshimon? 2 Then Saul arose, and went down to the **wilderness of Ziph,** having **three thousand chosen men** of Israel with him, to seek David in the wilderness of Ziph. 3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. 4 David therefore sent out spies, and understood that Saul was come in very deed. 5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and **Abner** the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. 6 Then answered David and said to Ahimelech the Hittite, and to **Abishai the son of Zeruiah, brother to Joab**, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with you. 7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. 8 Then said Abishai to David, God has delivered your enemy into your hand this day: now therefore let me smite him, I pray you, with the spear even to the earth at once, and I will not [smite] him the second time. 9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? 10 David said furthermore, [As] the LORD lives, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. 11 the LORD forbid that I should stretch forth my hand against the LORD's anointed: but, I pray you, take you now the spear that is at his bolster, and the cruse of water, and let us go. 12 So David took the spear and the cruse of water from Saul's bolster; and they got them away, and no man saw [it], nor knew [it], neither awaked: for they [were] all asleep; because a deep sleep from the LORD was fallen upon them.

26:13-25 ***David Reproves Abner and Pleads with Saul - Saul Repents of Killing David*** *[B20]*

(56) 13 Then David went over to the other side, and stood on the top of a hill afar off; a great space [being] between them: 14 And David cried to the people, and to Abner the son of Ner, saying, Answer you not, Abner? Then Abner answered and said, Who are you [that] cry to the king? 15 And David said to Abner, [Are] not you a [valiant] man? and who is like to you in Israel? wherefore then have you not kept your lord the king? for there came one of the people in to destroy the king your lord. 16 This thing is not good that you have done. [As] the LORD lives, ye are worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. 17 And Saul knew David's voice, and said, [Is] this your voice, my son David? And David said,

[It is] my voice, my lord, O king. [18] And he said, Wherefore does my lord thus pursue after his servant? for what have I done? or what evil is in my hand? [19] Now therefore, I pray you, let my lord the king hear the words of his servant. If the LORD has stirred you up against me, let him accept an offering: but if the children of men, cursed [be] they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods. [20] Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one does hunt a partridge in the mountains. [21] Then said Saul, I have sinned: return, my son David: for I will no more do you harm, because my soul was precious in your eyes this day: behold, I have played the fool, and have erred exceedingly. [22] And David answered and said, Behold the king's spear! let one of the young men come over and fetch it. [23] the LORD render to every man his righteousness and his faithfulness: for the LORD delivered you into [my] hand today, but I would not stretch forth my hand against the LORD's anointed. [24] And, behold, as your life was much set by this day in my eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. [25] Then Saul said to David, Blessed [be] you, my son David: you shall do great [things], and still prevail. So David went on his way, and Saul returned to his place.

27:1-12 and 29:1-11 David's Growth *(Romans 7)*

David Escapes from Saul to Battle for the Philistine King Achish of Gath and Given Ziklag

(57) [1] And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me anymore in any coast of Israel: so shall I escape out of his hand. [2] And David arose, and he passed over with the **six hundred men** that [were] with him to **Achish**, the son of Moach, king of Gath. [3] And David dwelt with Achish at Gath, he and his men, every man with his household, [even] David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. **[4] And it was told Saul that David was fled to Gath: and he sought no more again for him.** [5] And David said to Achish, If I have now found grace in your eyes, let them give me a place in some town in the country, that I may dwell there: for why should your servant dwell in the royal city with you? **[6] Then Achish gave him Ziklag that day: wherefore Ziklag pertains to the kings of Judah to this day.** [7] And the time that **David dwelt in the country of the Philistines was a full year and four months.**

David Pretends to Serve King Achish

[8] And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those [nations were] of old the inhabitants of the land, as you go to Shur, even to the land of Egypt. [9] And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the donkeys, and the camels, and the apparel, and returned, and came to Achish. [10] And Achish said, Where have ye made a road today? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. [11] And David saved neither man nor woman alive, to bring [tidings] to Gath, saying, Lest they should tell on us, saying, So did David, and so [will be] his manner all the while he dwells in the country of the Philistines. [12] And Achish believed David, saying, He has made his people Israel utterly to abhor him; therefore he shall be my servant forever.

1 Samuel Chapter 28

28:1-25 Saul and the Witch of Endor

Saul Fears the Philistines and Visits the Witch of Endor

(58) [1] And it came to pass in those days, that the **Philistines gathered their armies together for warfare, to fight with Israel.** And **Achish said to David**, Know you assuredly, that you shall go out with me to battle, you and your men. [2] And David said to Achish, Surely you shall know what your servant can do. And Achish said to David, Therefore will I make you keeper of my head forever.
[3] Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. [4] And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. [5] And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. [6] And when Saul enquired of the LORD, the LORD **answered him not, neither by dreams, nor by Urim, nor by prophets.** [7] Then said Saul to his servants, **Seek me a woman that has a familiar spirit, that I may go to her, and enquire of her.** And his servants said unto him, Behold, there is a woman that has a familiar spirit at Endor. [8] And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray you, divine to me by the familiar spirit, and bring me up, whom I shall name to you. [9] And the woman said unto him, Behold, you know what Saul has done, how he has cut off those that have familiar spirits, and the wizards, out of the land: wherefore then lay you a snare for my life, to cause me to die? [10] And Saul swore to her by the LORD, saying, [As] the LORD lives, there shall no punishment happen to you for this thing. [11] Then said the woman, Whom shall I bring up to you? And he said, Bring me up Samuel.

The Prophet Samuel Appears and Speaks to Saul of His Fate

(59) [12] And when the woman saw Samuel, she cried with a loud voice: and the woman spoke to Saul, saying, Why have you deceived me? for you are Saul. [13] And the king said unto her, Be not afraid: for what saw you? And the woman said to Saul, I saw gods ascending out of the earth. [14] And he said unto her, What form is he of? And she said, An old man comes up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with [his] face to the ground, and bowed himself.
[15] And Samuel said to Saul, **Why have you disquieted me, to bring me up?** And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets, nor by dreams: therefore I have called you, that you may make known to me what I shall do. [16] Then said Samuel, Wherefore then do you ask of me, seeing the LORD is departed from you, and is become your enemy? [17] And the LORD has done to [a] him, as he spoke by me: for the LORD has tore the kingdom out of your hand, and given it to your neighbor, [even] to David:
[18] Because you obeyed not the voice of the LORD, nor executed his fierce wrath upon Amalek, therefore has the LORD done this thing to you this day. [19] Moreover the LORD will also deliver Israel with you into the hand of the Philistines: and **tomorrow [shall] you and your sons [be] with me:** the LORD also shall deliver the host of Israel into the hand of the Philistines.

[a] Himself or David.

[20] Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.
[21] And the woman came to Saul, and saw that he was sore troubled, and said unto him, Behold, your handmaid has obeyed your voice, and I have put my life in my hand, and have listened to your words which you spoke to me. [22] Now therefore, I pray you, hearken you also to the voice of your handmaid, and let me set a morsel of bread before you; and eat, that you may have strength, when you go on your way. [23] But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he listened to their voice. So he arose from the earth, and sat upon the bed. [24] And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded [it], and did bake unleavened bread thereof: [25] And she brought [it] before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

1 Samuel Chapter 29 29:1-11 *David Joins Achish to Fight the Hebrews at Jezreel*

(60) [1] Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel. [2] And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rear guard with Achish. [3] Then said the princes of the Philistines, What [do] these Hebrews [here]? And Achish said to the princes of the Philistines, [Is] not this David, the servant of Saul the king of Israel, which has been with me these days, or these years, and I have found no fault in him since he fell [to me] to this day? [4] And the princes of the Philistines were angry with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which you have appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself to his master? [should it] not [be] with the heads of these men? [5] [Is] not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? [6] Then Achish called David, and said unto him, Surely, [as] the LORD lives, you have been upright, and your going out and your coming in with me in the host is good in my sight: for I have not found evil in you since the day of your coming to me to this day: nevertheless the lords favor you not. [7] Wherefore now return, and go in peace, that you displease not the lords of the Philistines. [8] And David said to Achish, But what have I done? and what have you found in your servant so long as I have been with you to this day, that I may not go fight against the enemies of my lord the king? [9] And Achish answered and said to David, I know that you are good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. [10] Wherefore now rise up early in the morning with your master's servants that are come with you: and as soon as ye be up early in the morning, and have light, depart. [11] So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

1 Samuel Chapter 30

30:1-20 *Ziklag Invaded by Amalekites, Then David Defeats Them* *[B21]*

(61) [1] And it came to pass, when David and his men were come to Ziklag on the third day, that the **Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;** **[2] And had taken the women captives,** that [were] therein: they slew not any, either great or small, but carried them away, and went on their way. [3] So David and his men came to the city, and, behold, [it was] burned with fire; and their wives, and their sons, and their daughters, were taken captives. [4] Then David and the people that [were] with him lifted up their voice and wept, until they had no more power to weep. [5] And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. **[6] And David was greatly distressed; for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.** [7] And David said to Abiathar the priest, Ahimelech's son, I pray you, bring me hither the ephod. And Abiathar brought thither the ephod to David. [8] And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for you shall surely overtake them, and without fail recover [all]. [9] So David went, he and the **six hundred men** that [were] with him, and came to the brook Besor, where those that were left behind stayed. [10] But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor. [11] And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; [12] And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk [any] water, **three days and three nights.** [13] And David said unto him, To whom [belong] you? and whence are you? And he said, I [am] a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion [upon] the south of the Cherethites, and upon [the coast] which [belongs] to Judah, and upon the south of Caleb; and we burned Ziklag with fire. [15] And David said unto him, Can you bring me down to this company? And he said, Swear to me by God, that you will neither kill me, nor deliver me into the hands of my master, and I will bring you down to this company. [16] And when he had brought him down, behold, [they were] spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the

land of Judah. [17] And David smote them from the twilight even to the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.
[18] And David recovered all that the Amalekites had carried away: and David rescued his two wives.
[19] And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any [thing] that they had taken to them: David recovered all. [20] And David took all the flocks and the herds, [which] they drove before those [other] cattle, and said, This is David's spoil.

30:21-31 ***David Requires the Spoil of Victory to be Shared*** *[B22]*

(62) [21] And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that [were] with him: and when David came near to the people, he saluted them.
[22] Then answered all the wicked men and [men] of Belial, of those that went with David, and said, Because they went not with us, we will not give them [anything] of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. [23] Then said David, **Ye shall not do so, my brethren, with that which the LORD has given us, who has preserved us, and delivered the company that came against us into our hand.** [24] For who will hearken to you in this matter? but as his part is that goes down to the battle, so [shall] his part [be] that tarries by the stuff: they shall part alike. [25] And it was [so] from that day forward, that he made it a statute and an ordinance for Israel to this day. [26] And when David came to Ziklag, he sent of the spoil to the elders of Judah, [even] to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;
[27] To them which [were] in Bethel, and to them which [were] in south Ramoth, and to them which [were] in Jattir, [28] And to them which [were] in Aroer, and to them which [were] in Siphmoth, and to them which [were] in Eshtemoa, [29] And to them which [were] in Rachal, and to them which [were] in the cities of the Jerahmeelites, and to them which [were] in the cities of the Kenites, [30] And to them which [were] in Hormah, and to them which [were] in Chorashan, and to them which [were] in Athach, [31] And to them which [were] in Hebron, and to all the places where David himself and his men were custom to walk.

1 Samuel Chapter 31 31:1-13 ***Saul and 3 Sons Die in Battle with the Philistines***

Saul and His 3 Sons Die in Battle at Mount Gilboa

(63) [1] Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in **mount Gilboa**. [2] And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons. [3] And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. [4] Then said Saul to his armor bearer, Draw your sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armor bearer would not; for he was sore afraid. **Therefore Saul took a sword, and fell upon it.** [5] And when his armor bearer saw that Saul was dead, he fell likewise upon his sword, and died with him. [6] So Saul died, and his three sons, and his armor bearer, and all his men, that same day together. [7] And when the men of Israel that [were] on the other side of the valley, and [they] that [were] on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

Philistines Fasten Saul's Body to Wall of Beth-Shean

[8] And it came to pass on the next day, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. [9] And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish [it in] the house of their idols, and among the people. [10] And they put his armor in the house of Ashtaroth: and **they fastened his body to the wall of Bethshan.** [11] And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; [12] All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there. [13] And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

Lifelong Shining Faith with Samuel

2 Samuel (24-46, 2 hr) 2025

Bible TOC **Next / Previous Book** **Gems**

King David's Rise: 1 2 3 4 5 (5:10) mixture of rise and fall (5:11-12) 6 7 8 9 10

Fall: 11 12 Recovery: 13 14 15 16 17 18 19 20 21 22 23 24

12 Steps in a Path to Rise and Shine with David

Purpose: To show David as a type of Christ in five areas:

a. A man of continual communion with God.
b. A courageous, victorious shepherd, soldier and king.
c. A man of exceeding wisdom others sensed.
d. A man and king that grow in favor with God and man.
e. A king that sits in the gates and judges with justice.

Steps to Rise with God Scripture 1 Samuel

1) **Commune with God** from my youth (or from the day I receive Christ into my heart) 16

2) **Courage** when needed (as David protected sheep from the loin and the bear and with Goliath) 17:37

3) **Wisdom** to behave excellently in all assigned duties (as David with Saul and others noticed) 18:5

4) **Loyal friends** along the way (as Michal and Jonathan were with David) 19:11, 20:42

5) **Think fast** during adverse circumstances (as David before King Achish) 21:10

6) **Care** for family and others in need (as David for his parents and 400 in distress, debt, and discontent) 22:2-3

7) **Pray** to know the will of God for important decisions (as David did before battle) 23:2, 4

8) **Repent** immediately when convicted of sin (as David did when he cut Saul/s garment) 24:4-6

9) **Recognize** God working through others (as David recognized Abigail's wisdom and need) 25:3

10) **Trust God** working through your leaders (as David did with King Achish) 29:9

11) **Seek God** for comfort when in distress (as David when blamed for captured families) 30:6

12) **Change** standard when right and just to all (as David provided for the 200 who do not battle) 30:25

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
II Samuel 2:1	Supplication	Decision – direction for move			David inquired - God
II Samuel 5:19	Supplication	Decision - battle			David inquired - God
II Samuel 5:23	Supplication	Decision - battle			David inquired - God
II Samuel 7:4-17	Supplication Conversation	Discernment – Gods' will		Prophet Nathans correction	David can't build a house for God
II Samuel 7:18-29	Praise	Correction and Promise		The prophet Nathan	David responds to God
II Samuel 16:23	Supplication				Ahithopel – counsel to David & Absalom
II Samuel 21:1	Supplication	Understanding			David inquired – famine for 3 years

The named family of King David. If others they are unnamed.
Wives: 8 Concubines: 10 Sons: 21 Daughters: 1

2 Samuel

Extreme Lessons from King David's Rise, Fall and Recovery

1Co 10:11 (past) Now all these things happened unto them for ensamples: and (present) they are written for our admonition, (future) upon whom the ends of the world are come.

Ro 15:4 (past) For whatsoever things were written before (present) were written for our learning, that we through patience and comfort of the Scriptures (future) might have hope.

Text: II Samuel 5-24.

1. David. A Very Strong Foundation that weakened. God Chose. His life has 3 clear stages.

* What to learn from David's Rise. Follow me as I follow Christ.

Rise (>20 events, a victorious king – in his ways & doings blessed)

a. I Samuel 16 1-15 yrs. Strong foundation Rise: Seven contrasts (juxtapositions)
God chose, youngest, heart, protect sheep, harp, good looking, courageous

b. 1 Sam 17-31 15-30 yrs. Right choices in persecution: Goliath to death of King Saul.
Behave wisely, Michal & Jonathan, 400 men join, spares Saul, military victories

c. II Sam 1-4 30-37 yrs. Public anointing at Hebron as king over Judah. Mil/pub victories.
Many victories, king of Judah at Hebron for 7 ½ years, sorrows for Abner-wins peoples hearts

d. II Sam 5-10 37-49 yrs. Many victories mixed with sin as a person and as a king.
Jebusite city new capital (Jer 32:31) Perceived God made him king over all Israel (1 Cor 10:12)
Added many wives (De 17:17), Priest carries Ark (Nu 4)
Wild dance exposing nakedness (Gen 3, Ex 20:26 – Michal/omitted in 1 Chr)

Fall (James 1:15 Lust-sin-death. Acts 5, 1 Cor 5)

II Samuel 11 50 yrs. Stayed home from battle, adultery and murder (omitted in 1 Chr)

Recovery (>20 events, a forgiven king – ways & doings mixed)

a. II Samuel 12 50 yrs. Repentance when confronted by the prophet Nathan. Psalm 51.

b. II Sam 12-23 50-70 yrs. Consequences of King David's personal choices and sin (>20x)

Personal: Absalom with concubines, too weak for battle, Urijah the Hittite-last in list of mighty men, knew only Bathsheba
Family: Lost baby, lost favorite son, daughter Tamar raped-one son murdered another son, etc.
Nation: 2 sons tried to take his kingdom, II Samuel 23:5 kingdom stops growing, Numbering the Army: famine 7 years, sword 3 months, or plague for 3 days – plague 70K of Israel died.

* What to learn from David about God's prophetic and sovereign plan and purpose.

David's name is mentioned many times favorably in the New Testament including Hebrews 11 hall of fame. David wrote at least 73 of the 150 Psalms. He is a type of Christ as a victorious king that rules with judgment and justice. New Testament truths about David are expressed in the terms, "son of David" Mt-Mk-Lu "sure mercies of David" Acts 13 "rebuild the tabernacles of David" Acts 15 "key of David" Rev 3 "the root of David" Rev 5 "the root and offspring of David" Rev 22.

Hebrews 5:11-14 milk or meat? 6:1 (1-2) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
1Co 3:11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; (1 Cor 3 context) Build upon rock, not sand.

The Heart of Kings: Deuteronomy 17:14-20, David is without excuse.

Jerusalem God's prophetic clock. City of David. Cup of Trembling. pray for peace of Jerusalem. New Jerusalem.

Jeremiah 32:[31] For this city has been to me [as] a provocation of my anger and of my fury from the day that they built it even to this day; that I should remove it from before my face, [32] Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. [33] And they have turned to me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not listened to receive instruction.

2 Samuel Chapter 1

1:1-16 ***The Amalekites Last Lie*** *(about Saul's death)*

(1) [1] Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; [2] It came even to pass **on the third day**, that, behold, a man came out of the camp from Saul with his clothes tore, and earth upon his head: and [so] it was, when he came to David, that he fell to the earth, and did obeisance. [3] And David said unto him, From where do you come? And he said unto him, Out of the camp of Israel I escaped. [4] And David said unto him, How went the matter? I pray you, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. [5] And David said to the young man that told him, How know you that Saul and Jonathan his son be dead? [6] And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, look, the chariots and horsemen followed hard after him. [7] And when he looked behind him, he saw me, and called to me. And I answered, Here [am] I. [8] And he said unto me, Who are you? And I answered him, **I [am] an Amalekite.** [9] He said unto me again, Stand, I pray you, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. [10] So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and **I took the crown that was upon his head, and the bracelet that was on his arm**, and have brought them hither unto my lord. [11] Then David took hold on his clothes, and tore them; and likewise all the men that [were] with him: [12] And they mourned, and wept, and fasted until evening, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword. [13] And David said unto the young man that told him, Whence are you? And he answered, I [am] the son of a stranger, an Amalekite. [14] And David said unto him, **How was you not afraid to stretch forth your hand to destroy the LORD's anointed?** [15] And David called one of the young men, and said, Go near, [and] fall upon him. And he smote him that he died. [16] And David said unto him, Your blood [be] upon your head; for your mouth has testified against you, saying, **I have slain the LORD's anointed.**

Complexity:
Q1: Did Saul commit suicide?
A – Yes, to keep from abuse from the enemy (1 Samuel 31:4)

Q2: Was Saul saved?
A – Yes, God anointed him (2 Samuel 1:14, 16). All the saved in the New Testament are anointed. The sinful man (1 Corinthians 5) is similar to Saul and sinful person in communion (1 Corinthians 11:27-34) & sinful brother (1 Jn 5:16).

Q3: How are the stories of Saul's death different in 1 Samuel 31 and 2 Samuel 1?

1 Samuel 31 by unknown witness is true	2 Samuel 1 by the Amalekite is a lie (at Ziklag)
1. Philistine archer's arrow (at Mt Gilboa)	1. Saul leaned on his spear (at Mt Gilboa)
2. Armorbearer said no to sword	2. Stand on me to slay
3. Saul fell on his sword	3. Stood on Saul to slay
4. Gave Saul's crown and bracelet to David	4. Armorbearer fell on his sword
5. Body buried in Jabesh & fasted 7 days.	5. Body left at Mount Gilboa (100+ miles distance)

Note: This is further validated in David's lament and teaching in 2 Samuel 1:17-27

Application: I must learn from David to walk worthy and with honor before God; the cause of victory over the Amalekites). I will not be as Saul to walk in pride and with shame before God. His lust of power caused sin and spiritual death followed by physical death. (James 1:15)

QT hint: Daily time in Scripture and prayer is essential to keep me from lying in all it's deceptive forms and wisdom to recognize and do what is right when others lie. (John 8:42-45)

2 Samuel Chapter 1

1:17-27 ***David Mourns and Teaches the Children to Remember Saul & Jonathan*** *[B23]*

(2)
A. [17]And David lamented with this lamentation over Saul and over Jonathan his son: [18] (Also he told them **teach the children of Judah** [the use of] the bow: behold, it is written in the **book of Jasher**.)

B. [19] The beauty of Israel is slain upon your high places: how are the mighty fallen!

C: [20] Tell [it] not in Gath, publish [it] not in the streets of Askelon; lest the **daughters** of the Philistines rejoice, lest the **daughters** of the uncircumcised triumph.

D. [21] Ye mountains of Gilboa, [let there be] no dew, neither [let there be] rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, [as though he had] not [been] anointed with oil.

E. [22] From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

D. [23] **Saul and Jonathan [were] lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions**.

C. [24] Ye **daughters** of Israel, weep over Saul, who clothed you in scarlet, with [other] delights, who put on ornaments of gold upon your apparel.

B. [25] How are the mighty fallen in the midst of the battle! O Jonathan, [you was] slain in your high places.

A. [26] **I am distressed for you, my brother Jonathan: very pleasant have you been to me: your love to me was wonderful, passing the love of women.** 27 How are the mighty fallen, and the weapons of war perished!

Q1: How does 2 Samuel 1:17-27 build upon 2 Samuel 1:1-16?
A1 – It validates with the weapons of warfare how the Amalakite lied about his story of Saul when he took his crown and bracelet, Saul already died. Bow and sword are used, not spear. (compare the truth in 1 Samuel 31:3-5 with the lie by the Amalakite in 2 Samuel 1:6-10)
A2 – The physical weapons of war with Saul and Jonathan are the bow and the sword, the shield and armour. Today , in our warfare with the devil in the New Testament the same physical weapons are used (Ephesians 6:11 & 13 armour; 16 shield, fiery darts/arrows; 17 sword; not the spear which is designed and used differently, at his home Saul threw his spear at David in 1 Samuel 18:11 and 1 Samuel 19:2, and Jonathan in 1 Samuel 20:33).

Q2: Why is the book of Jasher not in the Bible today?
A – Jasher tells story from Genesis to David with denying the creative and miraculous works of God. No book of Asher exists today. If it was discovered many canons may accept it as inspired. The Protestant canon of 66 books will not accept it.

Q3: Why the daughters of the Philistines/uncircumcised and daughters of Jerusalem?
A – The daughters/women of any time in any nation are normally follow the lead of the sons/men, except more emotionally moved and outwardly weeping. When there is warfare each side will publish what favors them. We are to read and obey what is published by God through holy men inspired by the Holy Spirit (2 Peter 1:20-21).

Q4: Why is this teaching on warfare laid out in chiastic order?
A – Because this is natural for the Hebrew mind to be expressed to a central point then reverse order with the same words and thoughts. Rightly dividing the Bible has many methods to understand Scripture.

Q5: Is the chapter book division of 1 and 2 in the correct location or should it be one book as in the Hebrew Bible?
A – In this case the book division is acceptable. Personally, I prefer 1 Samuel extend to 2 Samuel 5:10 clearly showing the rise of King David. Why? Beginning with 2 Samuel 5:11-12 we see David mixing the world's way with God's way until his fall in 2 Samuel 11-12 and afterwards the consequences during the last 20 years of his life.

Application: I must learn from David to seek God for direction and emotion in time of loss and sorrow. As David had victory and honor in physical warfare. I can have victory and honor in spiritual warfare.

QT hint: Daily time in Scripture and prayer reminds us of the nature and instruments of warfare.

2 Samuel Chapter 2

2:1-7 ***David Anointed the King of Judah at Hebron*** *[B24]*

(3) [1] And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Where shall I go up? And He said, To Hebron. [2] So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. [3] And his men that [were] with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. [4] And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, [That] the men of Jabesh-gilead [were they] that buried Saul. [5] And David sent messengers to the men of Jabesh-gilead, and said unto them, Blessed [be] ye of the LORD, that ye have showed this kindness unto your lord, [even] to Saul, and have buried him. [6] And now the LORD show kindness and truth unto you: and I also will repay you this kindness, because ye have done this thing. [7] Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also **the house of Judah has anointed me king over them.**

2:8-11 ***Abner Appoints Ishbosheth King of Israel*** *(Abner is an antitype of Christ, 2:8-4:12)*

[8] But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim; [9] And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. **[10] Ishbosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years.** But the house of Judah followed David. [11] And the time that **David was king in Hebron over the house of Judah was seven years and six months.**

Note: God directed David to go from Ziklag to Hebron where the men of Judah publicly anointed him king of Judah or southern Israel. Saul's General Abner made Ish-bosheth the son of Saul king over the northern tribes. Much like after King Solomon died, the united kingdom was divided into south and north again 80 years later.

Application: God removes and sets up kings. (Daniel 2:21, in the context of Daniel telling King Nebuchadnezzar his dream and interpretation in chapter 2). The sovereignty of God is the same for all nations at all times.

2:12-17 ***Abner Deceives Joab at the Pool of Gibeon***

(4) [12] And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. [13] And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. [14] And **Abner said to Joab, Let the young men now arise, and play before us.** And Joab said, Let them arise. [15] Then there arose and went over by number **twelve of Benjamin**, which [pertained] to Ishbosheth the son of Saul, and **twelve of the servants of David**. [16] And **they caught everyone his fellow by the head, and [thrust] his sword in his fellow's side; so they fell down together**: wherefore that place was called Helkathhazzurim, which is in Gibeon. [17] And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

2:18-23 ***Abner Kills Joab's Brother Asahel***

[18] And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and **Asahel [was as] light of foot as a wild roe.** [19] And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. [20] Then Abner looked behind him, and said, [Are] you Asahel? And he answered, I [am]. [21] And Abner said unto him, Turn you aside to your right hand or to your left, and lay you hold on one of the young men, and take you his armor. But Asahel would not turn aside from following of him. [22] And Abner said again to Asahel, Turn you aside from following me: wherefore should I smite you to the ground? how then should I hold up my face to Joab your brother? [23] Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth [rib], that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, [that] as many as came to the place where Asahel fell down and died stood still.

2 Samuel Chapter 2

2:24-32 *Abner Entreats Joab to End the Slaughter*

[24] Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that [lies] before Giah by the way of the wilderness of Gibeon. [25] And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill. [26] Then Abner called to Joab, and said, Shall the sword devour forever? know you not that it will be bitterness in the latter end? how long shall it be then, ere you bid the people return from following their brethren? [27] And Joab said, [As] God lives, unless you had spoken, surely then in the morning the people had gone up everyone from following his brother. [28] So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they anymore. [29] And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. [30] And Joab returned from following Abner: and when he had gathered all the people together, there **lacked of David's servants nineteen men and Asahel.** [31] But the servants of David had smitten of Benjamin, and **of Abner's men**, [so that] **three hundred and threescore men died.** [32] And they took up Asahel, and buried him in the sepulcher of his father, which [was in] Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

Complexity: Abner started the fight. David and Joab are on the rise as Saul has fallen and Abner follows. Abner lost 19 men to every 1 an Joab lost. The enemy of God does not discern they are in a losing battle.

2 Samuel Chapter 3

3:1-6 *The House of David Strengthens as the House of Saul Weakens [B25]*

(5) **[1] Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.** [2] And to David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; [3] And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; [4] And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; [5] And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron. [6] And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

3:7-11a *Abner Knows Saul's Concubine – Ishbosheth Confronts and Fears*

[7] And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and [Ishbosheth] said to Abner, Wherefore have you gone in to my father's concubine? [8] Then was Abner very angry for the words of **Ishbosheth**, and said, [Am] I a dog's head, which against Judah do show kindness this day to the house of Saul your father, to his brethren, and to his friends, and have not delivered you into the hand of David, that you charge me today with a fault concerning this woman? [9] So do God to Abner, and more also, except, as the LORD has sworn to David, even so I do to him; [10] To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba. [11] And he could not answer Abner a word again, because he feared him.

3:11b-21 *Abner Sides with David – then Feast and Peace*

And Abner sent messengers to David on his behalf, saying, Whose is the land? saying [also], Make your league with me, and, behold, my hand [shall be] with you, to bring about all Israel to you. [13] And he said, Well; I will make a league with you: but one thing I require of you, that is, You shall not see my face, except you first bring Michal Saul's daughter, when you come to see my face. [14] And David sent messengers to Ishbosheth Saul's son, saying, Deliver [me] my wife Michal, which I espoused to me for a hundred foreskins of the Philistines. [15] And Ishbosheth sent, and took her from [her] husband, [even] from Phaltiel the son of Laish. [16] And her husband went with her along weeping behind her to Bahurim. Then said Abner to him, Go, return. And he returned. [17] And Abner had communication with the elders of Israel, saying, Ye sought for David in times past [to be] king over you: [18] Now then do [it]: for the LORD

has spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.
19 And Abner also spoke in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. 20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that [were] with him a feast. 21 And Abner said to David, I will arise and go, and will gather all Israel to my lord the king, that they may make a league with you, and that you may reign over all that your heart desires. And David sent Abner away; and he went in peace.

3:22-27 ***Joab Deceptively and Secretly Kills Abner***

(6) 22 And, behold, the servants of David and Joab came from [pursuing] a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. 23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he has sent him away, and he is gone in peace. 24 Then Joab came to the king, and said, What have you done ? behold, Abner came to you; why is it [that] you have sent him away, and he is quite gone? 25 You know Abner the son of Ner, that he came to deceive you, and to know your going out and your coming in, and to know all that you do. 26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew [it] not. 27 And when Abner was returned to Hebron, **Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth [rib], that he died, for the blood of Asahel his brother.**

3:28-39 ***David Openly Mourns Abner's Death and Curses Joab*** *[B27]*

28 And afterward when David heard [it], he said, I and my kingdom are guiltless before the LORD forever from the blood of Abner the son of Ner: 29 Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that has an issue, or that is a leper, or that leans on a staff, or that falls on the sword, or that lacks bread. 30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle. 31 And David said to Joab, and to all the people that [were] with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David [himself] followed the bier. 32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. 33 And the king lamented over Abner, and said, Died Abner as a fool dies? 34 Your hands [were] not bound, nor your feet put into chains: as a man falls before wicked men, [so] you fell. And all the people wept again over him. 35 And when all the people came to cause David to eat meat while it was yet day, David swore, saying, So do God to me, and more also, if I taste bread, or anything else, till the sun be down. **36 And all the people took notice [of it], and it pleased them: as whatsoever the king did pleased all the people.** 37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. 38 And the king said to his servants, Don't ye know that there is a prince and a great man fallen this day in Israel? 39 And I [am] this day weak, though anointed king; and these men the sons of Zeruiah [be] too hard for me: the LORD shall reward the doer of evil according to his wickedness.

Q1: Is Joab a servant of David or equal to David the king?
A: Joab (Saul's captain) and Abner (David's captain) were strong leaders who hated each other. King David's actions toward each of them are right, given his circumstances. David's public mourning of Abner's death and cursing Joab pleased everyone.

Q2: How is David weak and Joab hard? 3:39
A: David is weak due to a recent treaty with Abner and the house of Saul, which meant peace. Joab was hard by deceptively and secretly killing Abner.

Application: I follow the better way of Jesus Christ, which is accessible to all saved people. A great example is the letters to the Thessalonians, in which the leaders Paul, Silas, and Timothy are one in Christ. If I must relate with a strong person like Joab or Abner, Godl gives wisdom as David during his rise.

2 Samuel Chapter 4

4:1-12 *Ish-bosheth is Murdered and David Determines Death*

4:1-8 *Abner's 2 Captains Sneakly Murder King Ish-bosheth in His Bed [B28]*

(7) [1] And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. [2] And Saul's son had two men [that were] captains of troops: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin: [3] And the Beerothites fled to Gittaim, and were sojourners there until this day.) [4] And Jonathan, Saul's son, had a son [that was] lame of [his] feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was mephibosheth. [5] And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon. [6] And they came thither into the midst of the house, [as though] they would have fetched wheat; and they smote him under the fifth [rib]: and Rechab and Baanah his brother escaped. [7] For when they came into the house, he lay on his bed in his bed chamber, and they smote him, and slew him, and beheaded him, and took his head, and got them away through the plain all night. [8] And they brought the head of Ishbosheth unto David to Hebron, and said unto the king, Behold the head of Ishbosheth the son of Saul your enemy, which sought your life; and the LORD has avenged my lord the king this day of Saul, and of his seed.

4:9-12 *David Commands Death to the 2 Wicked Men*

[9] And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, [As] the LORD lives, who has redeemed my soul out of all adversity, [10] When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who [thought] that I would have given him a reward for his tidings: [11] How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth? [12] And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbosheth, and buried [it] in the sepulcher of Abner in Hebron.

Complexity:
Q1: Why do holy men inspired by the Spirit write about Jonathan's son, Mephibosheth (4:4 in the middle of 4:1-3, 5-12)?
A: David promised to preserve Jonathan's descendants back in 1 Samuel and ahead by name in 2 Samuel. David keeps his word.

Q2: Why does David tell the 2 captains in 4:10 an earlier story of someone in 1 Samuel 1:1-16? (see January 1 post)
A: Because David had an earlier similar experience of someone thinking Saul was David's enemy but did not understand the plan or purpose of the one true God. David has a heart that is after the heart of God at this time in his life.

Application: I must walk in the Spirit to discern man's thoughts and ways from God's thoughts and ways. I will use my experiences in the knowledge, wisdom, and understanding of God to help other believers in their spiritual growth.

QT note: It's necessary to slow down and read the Scripture at least 3 times and journal with your prayers every morning. There is a way for believers to get into the Scripture and pray each morning since we know God loves us and wants His children to walk worthy of His calling (Ephesians 4:1, Colossians 1:10, 1 Thessalonians 2:12, Revelation 3:4). Meditate on Revelation 3:4 for the Christian and the church age.

2 Samuel Chapter 5 **The Victorious King (5-6)**

5:1-5 ***David is Exalted as King Over all Israel*** *[B29]*

(8) [1] Then came all the tribes of Israel to David unto Hebron, and spoke, saying, Behold, we are your bone and your flesh. [2] Also in time past, when Saul was king over us, you was he that led out and brought in Israel: and the LORD said to you, You shall feed My people Israel, and you shall be a captain over Israel. [3] So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel. [4] David was thirty years old when he began to reign, [and] he reigned forty years. [5] In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

5:6-11 ***David Captures Jerusalem, then Builds his Palace*** *(Ps 101) [B30]*

[6] And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spoke unto David, saying, Except you take away the blind and the lame, you shall not come in hither: thinking, David cannot come in hither. [7] Nevertheless David took the strong hold of Zion: the same is the city of David. [8] And David said on that day, Whoever gets up to the gutter, and smites the Jebusites, and the lame and the blind, [that are] hated of David's soul, [he shall be chief and captain]. Wherefore they said, The blind and the lame shall not come into the house. [9] So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. [10] And David went on, and grew great, and the LORD God of hosts was with him. [11] And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a house.

Note: 5:6 - Gen 14 Salem, Judges 19-21, Jebus was a safe Gentile city, Gibeah of Benjamin was an unsafe Hebrew city. 5:8 - the gutter for a water spring, later Hezekiah's Tunnel and pool.

5:12-16 ***David King Over Israel then he adds Concubines and Wives, and Children***

(9) [12] And David perceived that the LORD had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake. [13] And David took [him] more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. [14] And these [be] the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, [15] Ibhar also, and Elishua, and Nepheg, and Japhia, [16] And Elishama, and Eliada, and Eliphalet.

5:17-25 ***The Philistines Attack David at Rephaim 2x and David Defeats Them 2x*** *[B31]*

[17] But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard [of it], and went down to the hold. [18] The Philistines also came and spread themselves in the valley of Rephaim. [19] And David enquired of the LORD, saying, Shall I go up to the Philistines? will You deliver them into my hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into your hand. [20] And David came to Baalperazim, and David smote them there, and said, the LORD has broken forth upon my enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim. [21] And there they left their images, and David and his men burned them. [22] And the Philistines came up yet again, and spread themselves in the valley of Rephaim. [23] And when David enquired of the LORD, he said, You shall not go up; [but] circle around behind them, and come upon them over against the mulberry trees. [24] And let it be, when you hear the sound of a going in the tops of the mulberry trees, that then you shall bestir yourself: for then shall the LORD go out before you, to smite the host of the Philistines. [25] And David did so, as the LORD had commanded him; and smote the Philistines from Geba until you come to Gazer.

Q1: 2 Sam 5:12. Why does God allow David to multiply wives and concubines when the law of Moses forbids a king to do this in Deuteronomy 17:17? (Psalm 139)
A: This was allowed in the Old Testament, but not in the New Testament where a woman is exalted to an equal salvation and complimentary sanctification in marriage and family roles (Matthew 19:3-15 and Acts 17:30-31). Adam, Job, Issac, and Peter are examples of one wife.

2 Samuel Chapter 5

Q2: 2 Sam 5:14. Why in God's plan are two of David's children, Nathan and Solomon, the ancestors of Mary and Joseph, the parents of Jesus? (Matthew 1)
A: God's plan and timing are different than David's, as to why and who. David added wives and children earlier in his life (2 Samuel 2:2, 3:2-5), but through Nathan and Solomon the promise of the Messiah would be born (Isaiah 9:6-7).

Q3: 2 Sam 5:19, 23. How does David have victory over the enemy, the Philistines?
A: By asking directions from the LORD.

Q4: 2 Sam 5:24. How did the LORD go before David and smite the Philistines? By His Spirit, an angel, Jews have super strength, confounding the enemies minds, and wisdom in strategy.
A: The Scriptures say to attack the enemy when you see the wind blowing in the top of the mulberry trees. Otherwise, Scripture does not say.

2 Samuel Chapter 6 — 6:1-12 ***Disobeying the Scriptures with the Ark***

6:1-5 ***David Brings Ark to Jerusalem on a New Cart*** *(Exodus 25:10-15, carry on a new cart is a sin)*

(10) [1] Again, David gathered together all [the] chosen [men] of Israel, thirty thousand. [2] And David arose, and went with all the people that [were] with him from Baale of Judah, to bring up from there the ark of God, whose name is called by the name of the LORD of hosts that dwells [between] the cherubims. [3] And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. [4] And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. [5] And David and all the house of Israel played before the LORD on all manner of [instruments made of] fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

Note: The ark had 4 rings to put staves in and carry on the shoulders of the priests, without touching the ark. Exodus 40:20-21, Numbers 4:15. The Philistines carried the ark on a cart yoked to two cows, with no consequences. Obey his commandments to be blessed and disobey to be cursed.

6:6-12 ***Uzzah is Killed then Obededom is Blessed by the Ark of the Covenant*** *(David's sin)*

[6] And when they came to Nachon's threshing floor, Uzzah put forth [his hand] to the ark of God, and took hold of it; for the oxen shook [it]. [7] And the anger of the LORD was kindled against Uzzah; and God smote him there for [his] error; and there he died by the ark of God. [8] And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day. [9] And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? [10] So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite. [11] And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household. [12] And it was told king David, saying, the LORD has blessed the house of Obededom, and all that [pertains] to him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.

6:8 David is displeased at the LORD, followed by fear of the LORD. David is responsibile as the leader.
Note: Obededom the Gittite is the son of Jeduthun, a Levite, 1 Chr 16:38 of the city of Gathrimmon, a nearby city of the Levites, Joshua 21:24-25. Obededom is not from Ham or the Philistines.

6:13-19 ***David Dances Before the Ark as it Goes to Jerusalem*** *(Psalm 68) [B32]*

(11) [13] And it was [so], that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. [14] And David danced before the LORD with all [his] might; and David was girded with a

linen ephod. [15] So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. [16] And as the ark of the LORD came into the city of David, Michal Saul's daughter [a] looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. [17] And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. [18] And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. [19] And he dealt among all the people, [even] among the whole multitude of Israel, as well to the women as men, to everyone a cake of bread, and a good piece [of flesh], and a flagon [of wine]. So all the people departed everyone to his house.

6:20-23 ***Michal Despises David's Exposing Himself and is Childless***

[20] Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovers himself! [21] And David said to Michal, [It was] before the LORD, which chose me before your father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore I will play before the LORD. [22] And I will yet be more vile than thus, and will be base in my own sight: and of the maidservants which you have spoken of, of them shall I be had in honor. [23] Therefore Michal the daughter of Saul had no child unto the day of her death.

2 Samuel Chapter 7 ***The King's Eternal House and Throne***

7:1-17 ***David Cannot Build a House for God, but Solomon Will*** *(Acts 7) [B33]*

(12) [1] And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; [2] That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwells within curtains. [3] And Nathan said unto the king, Go, do all that is in your heart; for the LORD is with you. [4] And it came to pass that night, that the word of the LORD came to Nathan, saying, [5] Go and tell My servant David, Thus says the LORD, Shall you build me a house for me to dwell in? [6] Whereas I have not dwelt in [any] house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. [7] In all [the places] wherein I have walked with all the children of Israel spoke I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar? [8] Now therefore so shall you say to My servant David, Thus says the LORD of hosts, I took you from the sheepcote, from following the sheep, to be ruler over My people, over Israel: [9] And I was with you whithersoever you went, and have cut off all your enemies out of your sight, and have made you a great name, like to the name of the great [men] that are in the earth. [10] Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as beforetime, [11] And as since the time that I commanded judges [to be] over My people Israel, and have caused you to rest from all your enemies. Also the LORD tells you that He will make you a house. [12] And when your days be fulfilled, and you shall sleep with your fathers, I will set up your seed after you, which shall proceed out of your bowels, and I will establish His kingdom. [13] [a] He shall build a house for My name, and I will establish the throne of his kingdom forever. [14] I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: [15] But My mercy shall not depart away from him, as I took [it] from Saul, whom I put away before you. [16] And your house and your kingdom shall be established forever before you: your throne shall be established forever. [17] According to all these words, and according to all this vision, so did Nathan speak unto David.

[a] 1 Chronicles 17:1-15, 22:6-16 God told David that he could not build a house for the ark because he shed much blood and made great wars.

7:18-29 ***David's Praise to God for His Spiritual House*** *(leading to Joseph & Mary, then Jesus) [B34]*

(13) [18] Then went king David in, and sat before the LORD, and he said, Who [am] I, O Lord GOD? and what is my house, that You have brought me thus far? [19] And this was yet a small thing in Your sight, O Lord GOD; but You have spoken also of your servant's house for a great while to come. And is this the manner of man, O Lord GOD? [20] And what can David say more to You? for You, Lord GOD, know Your servant. [21] For Your word's sake, and according to Your own heart, have You done all these great things, to make Your servant know them. [22] Wherefore You are great, O LORD God: for there is none like You, neither [is there any] God beside You, according to all that we have heard with our ears. [23] And what one nation in the earth is like Your people, [even] like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Your **land,** before Your **people,** which You redeemed to You from Egypt, [from] the nations and their gods? [24] For You have confirmed to Yourself Your people Israel [to be] a people to You forever: and You, the LORD, are become their God. [25] And now, O LORD God, the word that You have spoken concerning Your servant, and concerning his house, establish [it] forever, and do as You have said. [26] And let Your name be magnified forever, saying, the LORD of hosts is the God over Israel: and let the house of Your servant David be established before You. [27] For You, O LORD of hosts, God of Israel, have revealed to Your servant, saying, I will build You a house: therefore has Your servant found in his heart to pray this prayer unto You. [28] And now, O Lord GOD, You are that God, and Your words be true, and you have promised this goodness to Your servant: [29] Therefore now let it please You to bless the house of Your servant, that it may continue forever before You: for You, O Lord GOD, have spoken [it]: and with Your blessing let the house of Your servant be blessed forever.

2 Samuel Chapter 8

The King Victorious *(Ps 18, 2 Sam 22. Continuation of 2 Samuel 5:17-25. Adds land, servants & gifts)*

8:1 ***David Defeats the Philistines*** *(Psalm 20) [B35]*

(14) [1] And after this it came to pass, that David smote the Philistines, and subdued them: and David took methegammah out of the hand of the Philistines.

8:2 ***David Defeats the Moabites*** *[B36]*

[2] And he smote Moab, and measured them with a line, casting them down to the ground; even with [a] two lines measured he to put to death, and with one full line to keep alive. And [so] the Moabites became David's servants, [and] brought gifts.

[a] 1/3 live. Zechariah 13:8, Revelation 9:15. Septuagint and Latin Vulgate translate ½ or 2 lines. Judgment and justice is used 20x in the Old Testament, and there is an error when other versions of the Bible

8:3-8 ***David Defeats Hadadezer*** *(3-4)* ***and the Syrians*** *(5-8) (Psalm 21) [B37]*

[3] David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. [4] And David took from him a thousand [chariots], and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot [horses], but reserved of them [for] a hundred chariots.

[5] And when the Syrians of Damascus came to help Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. [6] Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, [and] brought gifts. And the LORD preserved David whithersoever he went.
[7] And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. [8] And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

8:9-13 ***King of Hamath Rewards David, David Dedicates Spoils of Battles to God*** *(Psalm 60) [B38]*

9 When Toi king of Hamath heard that David had smitten all the host of Hadadezer, 10 Then Toi sent Joram his son to king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And [Joram] brought with him vessels of silver, and vessels of gold, and vessels of brass: 11 Which also king David did dedicate to the LORD, with the silver and gold that he had dedicated of all nations which he subdued; 12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. 13 And David got [him] a name when he returned from smiting of the Syrians in the valley of salt, [being] eighteen thousand [men].

8:14 ***David Defeats Edom*** *[B39]*

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

8:15-18 ***The King of Judgment and Justice, and his Officers*** *(Cabinet) (Psalm 110) [B40]*

15 And David reigned over all Israel; and **David executed judgment and justice to all his people.** 16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; 17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, [were] the priests; and Seraiah was the scribe; 18 And Benaiah the son of Jehoiada [was over] both the Cherethites and the Pelethites; and David's sons were chief rulers.

Note: The gate of the city is where the king executed judgment and justice to all the people. See Job 29:7-25, Lot in Gen 19:1, Cities of Refuge, Nu 35:12-13. Absalom in 2 Sam 15:1-6, David in 2 Sam 18:4, 18:24, and 19:8. Solomon honors the gates in Proverbs 31:23. Lastly the Son of David in 1 Cor 3:11-15 and 2 Cor 5:10-11. Among christians in 1 Cor 6:1-8, 2 Cor 10:3-6.
When are believers judged? After we die, Hebrews 9:27. By Jesus Christ, Rev 6:10.

2 Samuel Chapter 9

Mephibosheth *(1-8)* ***and Ziba*** *(9-13)* ***Shown Favor by David*** [B41]

(15) 1 And David said, Is there yet any that is left of the house of Saul, that I may show him **kindness for Jonathan's sake**? 2 And [there was] of the house of Saul a servant whose name was Ziba. And when they had called him to David, the king said unto him, [Are] you Ziba? And he said, Your servant [is he]. 3 And the king said, [Is] there not yet any of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, Jonathan has yet a son, [which is] lame on his feet. 4 And the king said unto him, Where is he? And Ziba said to the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar. 5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar. 6 Now when mephibosheth, the son of Jonathan, the son of Saul, was come to David, **he fell on his face, and did reverence.** And David said, mephibosheth. And he answered, Behold your servant! 7 And David said unto him, **Fear not: for I will surely show you kindness for Jonathan your father's sake, and will restore you all the land of Saul your father; and you shall eat bread at my table continually.** 8 And he bowed himself, and said, What is your servant, that you should look upon such a dead dog as I [am]?

9 Then the king called to Ziba, Saul's servant, and said unto him, I have given to your master's son all that pertained to Saul and to all his house. 10 You therefore, and your sons, and your servants, shall till the land for him, and you shall bring in [the fruits], that your master's son may have food to eat: but mephibosheth your master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants. 11 Then said Ziba to the king, According to all that my lord the king has commanded his servant, so shall your servant do. As for mephibosheth, [said the king], he shall **eat at my table, as one of the king's sons**. 12 And mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba [were] servants to mephibosheth. 13 So mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

2 Samuel Chapter 10

10:1-5 ***David Shows Kindness to Hanun, son of Nahash – Shameful Response*** *[B42]*

(16) [1] And it came to pass after this, that the king of the **children of Ammon** died, and Hanun his son reigned in his stead. [2] Then said David, I will show kindness to Hanun the son of Nahash, as his father showed kindness to me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the **children of Ammon**. [3] And the princes of the children of Ammon said to Hanun their lord, Think you that David does honor your father, that he has sent comforters to you? has not David [rather] sent his servants to you, to search the city, and to spy it out, and to overthrow it? **[4] Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [even] to their buttocks, and sent them away.** [5] When they told [it] to David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and [then] return.

10:6-14 ***Battle with Ammonites and Assyrians Won by Joab and his brother Abishai*** *[B43]*

(17) [6] And when the **children of Ammon** saw that they stank before David, the children of Ammon sent and **hired the Syrians** of Bethrehob, and the Syrians of Zoba, **twenty thousand footmen**, and of king Maacah **a thousand men**, and of Ishtob **twelve thousand men**. [7] And when David heard of [it], he sent Joab, and all the host of the mighty men. [8] And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the **Syrians of Zoba, and of Rehob, and Ishtob, and Maacah**, [were] by themselves in the field. [9] When **Joab** saw that the front of the battle was against him before and behind, he chose of all the choice [men] of Israel, and put them in array against the Syrians: [10] And the rest of the people he delivered into the hand of **Abishai his brother**, that he might put them in array against the children of Ammon. [11] And he said, If the Syrians be too strong for me, then you shall help me: but if the children of Ammon be too strong for you, then I will come and help you. [12] Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seems him good. [13] And Joab drew near, and the people that [were] with him, to the battle against the Syrians: and they fled before him. [14] And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

10:15-19 ***David has a Great Victory Over the Syrians*** *[B44]*

[15] And when the Syrians saw that they were smitten before Israel, they gathered themselves together. [16] And Hadarezer sent, and brought out the Syrians that [were] beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer [went] before them. [17] And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. [a] [18] And the Syrians fled before Israel; and **David slew [the men of] seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host**, who died there. [19] And when all the kings [that were] servants to Hadarezer saw that they were smitten before Israel, **they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon anymore**.

[a] David destroyed 7000, as in (**1Ch** 19:18), or the soldiers who were in 700 chariots. All the spoils taken in this war, "shields of gold" and "very much brass," from which afterwards the "brazen sea, and the pillars, and the vessels of brass" for the temple were made (**1Ch** 18:8), were brought to Jerusalem and dedicated to Jehovah. Thus the power of the Ammonites and the Syrians was finally broken, and David's empire extended to the Euphrates (**1Ch** 19:15-19). Psalm 18 probably wrote at this time.

Notes: **King David's Sin-guilt, Confession, Repentance, Forgiveness, and Joy**

Time: 990 BC **Place:** Fleeing Absalom (David shows God's mercy, Abner slays Absalom)

Writer: 990 BC. King David, around 52 years old

2 Samuel Chapter 10

37-50 for years small sins like little foxes build up in King David's life (2 Samuel 5:12-13)
David's rise coincides in the timeline

50 David stays home from battle and commits great sins with Bathsheba and Uriah

51 Prophet Nathaniel confronts David's sins and David repents in Psalm 51

52 David teaches others of his personal experience in Psalm 32

Keywords: Blessed. Transgression, sin, and iniquity. Joy.

Purpose: Teach the doctrine of (1) sin-guilt, (2) repentance, (3) forgiveness, and (4) joy

King David promised to teach others when he repented in Psalm 51:12-13,

"Restore unto me the joy of Thy salvation; and uphold me [with thy] free spirit. **[Then] will I teach transgressors Thy ways; and sinners shall be converted unto Thee."**

Straight: God 's written word is complete and gives us understanding in all things.

Balanced: Learn, do, and teach other believers the process of sin-guilt, repentance, forgiveness, and joy in the LORD for the believer's sanctification (Romans 61-8:17a, 12:1-3)

2 Samuel Chapter 11

11:1-5 *David Stays Home during Time of Battle & Commits Adultery with Bathsheba*

(18) [1] And it came to pass, after the year was expired, at the time when kings go forth [to battle], that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. [2] And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. [3] And David sent and enquired after the woman. And [one] said, [Is] not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? [4] And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. [5] And the woman conceived, and sent and told David, and said, I [am] with child.

Note: Sin's progress 1st stayed home in time of battle, 11:1. 2nd Saw beautiful naked woman, 11:2. 3rd Seeked married woman, 11:3. 4th met married woman, 11:4. 5th Lay with married woman, 11:5.

11:6-11, 12-13 *David Tries to Hide his Sins and Deceive Uriah Twice – Uriah's Integrity Twice*

[6] And David sent to Joab, [saying], Send me Uriah the Hittite. And Joab sent Uriah to David. [7] And when Uriah was come unto him, David demanded how Joab did, and how the people did, and how the war prospered. [8] And David said to Uriah, Go down to your house, and wash your feet. And Uriah departed out of the king's house, and there followed him a mess [of food] from the king. [9] But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. [10] And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Came you not from [your] journey? why [then] did you not go down unto your house? [11] And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? [as] you live, and [as] your soul lives, I will not do this thing. [12] And David said to Uriah, Tarry here today also, and tomorrow I will let you depart. So Uriah abode in Jerusalem that day, and the next day. [13] And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

11:14-27 *David's Plan to Cover-up His Sins – Commands Joab to Let Uriah Die in Battle*

(14-17 David/Joab/Uriah 18-21, Joab/David/messenger 22-24, messenger 25, messenger/Bathsheba 26-27a, the LORD 27b)

(19) [14] And it came to pass in the morning, that David wrote a letter to Joab, and sent [it] by the hand of Uriah. [15] And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. [16] And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men [were]. [17] And the men of the city went out, and fought with Joab: and there fell [some] of the people of the servants of David; and Uriah the Hittite died also. [18] Then Joab sent and told David all the things concerning the war; [19] And charged the messenger, saying, When you have made an end of telling the matters of the war unto the king, [20] And if so be that the king's wrath arise, and he say unto you, Wherefore approached ye so near unto the city when ye did fight? knew ye not that they would shoot from the wall? [21] Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye near the wall? then you say, Your servant Uriah the Hittite is dead also. [22] So the messenger went, and came and showed David all that Joab had sent him for. [23] And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. [24] And the shooters shot from off the wall upon your servants; and [some] of the king's servants be dead, and your servant Uriah the Hittite is dead also. [25] Then David said unto the messenger, Thus shall you say unto Joab, Let not this thing displease you, for the sword devours one as well as another: make your battle more strong against the city, and overthrow it: and you encourage him. [26] And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. [27] And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

2 Samuel Chapter 12

12:1-6 ***Nathan Tells a Parable*** 12:7-12 ***to Uncover Severe Sins*** 12:13a ***then David Repents*** 12:13b

(20) [1] And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. [2] The rich [man] had a great many flocks and herds: [3] But the poor [man] had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. [4] And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to prepare for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.
[5] Then David's anger was greatly kindled against the man; and he said to Nathan, [As] the LORD lives, the man that has done this [thing] shall surely die: [6] And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. [7] And Nathan said to David, You are the man! Thus says the LORD God of Israel, I anointed you king over Israel, and I delivered you out of the hand of Saul; [8] And I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if [that had been] too little, I would moreover have given unto you such and such things.
[9] Wherefore have you despised the commandment of the LORD, to do evil in His sight? you have killed Uriah the Hittite with the sword, and have taken his wife [to be] your wife, and have slain him with the sword of the children of Ammon. [10] Now therefore the sword shall never depart from your house; because you have despised me, and have taken the wife of Uriah the Hittite to be your wife. [11] Thus says the LORD, Behold, I will raise up evil against you out of your own house, and I will take your wives before your eyes, and give them unto your neighbor, and he shall lie with your wives in the sight of this sun.
[12] For you did [it] secretly: but I will do this thing before all Israel, and before the sun. [13] Then David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, the LORD also has put away your sin; you shall not die.

Note: Sure mercies Is 55:3, Acts 13:34 Nathan uses a sheep and shepherd as an illustration, Psalm 23.
[a] Rich man–David, Poor man–Uriah, Many flocks–Rich man's possessions, Little Lamb–Bathsheba, Traveler– Guest.

2 Samuel Chapter 12 ***Consequences of David's Sins on Himself, His Family, and His Nation*** *[C]*

Here I apply spiritual laws of sow & reap, root cause analysis, cause and effect, Gal 6:7-8
to blessings [B1-B28] in the midst of consequences [C1-C26]

12:14-25 ***David's Son of Bathsheba Dies, Solomon is Born*** *[C1]*

(21) [14] Howbeit, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also [that is] born to you shall surely die. [15] And Nathan departed to his house. And the LORD struck the child that Uriah's wife bare to David, and it was very sick. [16] David therefore begged God for the child; and David fasted, and went in, and lay all night upon the earth. [17] And the elders of his house arose, [and went] to him, to raise him up from the earth: but he would not, neither did he eat bread with them. [18] And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spoke to him, and he would not hearken to our voice: how will he then vex himself, if we tell him that the child is dead? [19] But when David saw that his servants whispered, David perceived that the child was dead: therefore David said to his servants, Is the child dead? And they said, He is dead. [20] Then David arose from the earth, and washed, and anointed [himself], and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. [21] Then said his servants to him, What thing is this that you have done? you did fast and weep for the child, [while it was] alive; but when the child was dead, you did rise and eat bread. **[22] And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell [whether] GOD will be gracious to me, that the child may live? [23] But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.** [24] And David comforted Bathsheba his wife, and went in to her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. [25] And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

2 Samuel Chapter 12

12:26-31 ***Joab Honors David with the Defeat of the Ammonites*** *(1 Chr 20:1b-3) [B1]*

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city. 27 And Joab sent
messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. 28 Now
therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the
city, and it be called after my name. 29 And David gathered all the people together, and went to Rabbah,
and fought against it, and took it. 30 And he took their king's crown from off his head, the weight whereof
was a talent of gold with the precious stones: and it was [set] on David's head. And he brought forth the
spoil of the city in great abundance. 31 And he brought forth the people that [were] therein, and put them
under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick
kiln: and thus did he to all the cities of the children of Ammon. So David and all the people returned to
Jerusalem.

Note: Joab finishes the battle begun before David's fall in 2 Samuel 11:1 in 1 Chr 20:1a. Joab loves David almost as much as his position and power. He is not mentioned in David's list of mighty men and judged at the horis of the altar for the innocent blood from his sword.

2 Samuel Chapter 13

13:1-19 ***Amnon Desires his half-sister Tamar and Deceives His Father David*** *[C2]*

(22) 1 And it came to pass after this, that Absalom the son of David had a fair sister, whose name was
Tamar; and Amnon the son of David loved her. 2 And Amnon was so vexed, that he fell sick for his sister
Tamar; for she was a virgin; and Amnon thought it hard for him to do anything to her. 3 But **Amnon had
a friend, whose name was Jonadab, the son of Shimeah David's brother**: and Jonadab was a very
subtle man. 4 And he said unto him, Why are you, [being] the king's son, lean from day to day? will you
not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. 5 And Jonadab said
unto him, Lay you down on your bed, and make yourself sick: and when your father comes to see you,
say to him, I pray you, let my sister Tamar come, and give me meat, and dress the meat in my sight, that
I may see [it], and eat [it] at her hand. 6 So Amnon lay down, and made himself sick: and when the king
was come to see him, Amnon said to the king, I pray you, let Tamar my sister come, and make me a
couple of cakes in my sight, that I may eat at her hand. 7 Then David sent home to Tamar, saying, Go
now to your brother Amnon's house, and dress him meat. 8 So Tamar went to her brother Amnon's
house; and he was laid down. And she took flour, and kneaded [it], and made cakes in his sight, and did
bake the cakes. 9 And she took a pan, and poured them out before him; but he refused to eat. And
Amnon said, Have out all men from me. And they went out every man from him. 10 And Amnon said to
Tamar, Bring the meat into the chamber, that I may eat of your hand. And Tamar took the cakes which
she had made, and brought them into the chamber to Amnon her brother. 11 And when she had brought
them to him to eat, he took hold of her, and said unto her, Come lie with me, my sister. 12 And she
answered him, No, my brother, do not force me; for no such thing ought to be done in Israel: do not you
this folly**. 13 And I, where shall I cause my shame to go? and as for you, you shall be as one of
the fools in Israel. Now therefore, I pray you, speak to the king; for he will not withhold me
from you. 14 Howbeit he would not hearken to her voice: but, being stronger than she, forced
her, and lay with her.** 15 **Then Amnon hated her exceedingly; so that the hatred wherewith he
hated her was greater than the love wherewith he had loved her.** And Amnon said unto her, Arise,
be gone. 16 And she said unto him, [There is] no cause: this evil in sending me away is greater than the
other that you did to me. But he would not hearken to her. 17 Then he called his servant that ministered
to him, and said, Put now this [woman] out from me, and bolt the door after her. 18 And [she had] a
garment of diverse colors upon her: for with such robes were the king's daughters [that were] virgins
appareled. Then his servant brought her out, and bolted the door after her. 19 And Tamar put ashes on
her head, and tore her garment of diverse colors that was on her, and laid her hand on her head, and
went on crying.

2 Samuel Chapter 13

13:20-33 ***Absalom Plots Murder of Brother Amnon, David is Angry & does Nothing*** *[C3]*

(22) 20 And Absalom her brother said unto her, Has Amnon your brother been with you? but hold now your peace, my sister: he is your brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house. 21 But when **king David** heard of all these things, he **was very angry**. 22 And **Absalom spoke to his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.** 23 And it came to pass **after two full years**, that Absalom had sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons. 24 And Absalom came to the king, and said, Behold now, your servant has sheepshearers; let the king, I beseech you, and his servants go with your servant. 25 And the king said to Absalom, No, my son, let us not all now go, lest we be chargeable to you. And he pressed him: howbeit he would not go, but blessed him. 26 Then said Absalom, If not, I pray you, let my brother Amnon go with us. And the king said unto him, Why should he go with you? 27 But Absalom pressed him, that he let Amnon and all the king's sons go with him. 28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say to you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant. 29 And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and every man got him up upon his mule, and fled. 30 And it came to pass, while they were in the way, that tidings came to David, saying, **Absalom has slain all the king's sons, and there is not one of them left.** 31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes torn. 32 And **Jonadab, the son of Shimeah David's brother,** answered and said, Let not my lord suppose [that] they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this has been determined from the day that he forced his sister Tamar. 33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

13:34-39 ***Absalom Flees to Geshur for 3 Years, David Mourns for Absalom every day*** *[C4]*

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. 35 And Jonadab said to the king, Behold, the king's sons come: as your servant said, so it is. 36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore. 37 But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. **And [David] mourned for his son every day.** 38 So Absalom fled, and went to Geshur, and was there three years. **39 And [the soul of] king David longed to go forth to Absalom: for he was comforted concerning Amnon, seeing he was dead.**

2 Samuel Chapter 14

14:1-20 ***Joab Uses a Wise Woman of Tekoah to Reconcile David and Absalom in Jerusalem*** *[B2]*

(23) 1 Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. 2 And Joab sent to Tekoah, and fetched there a wise woman, and said unto her, I pray you, pretend to be a mourner, and put on mourning apparel, and anoint not yourself with oil, but be as a woman that had a long time mourned for the dead: 3 And come to the king, and speak on this manner to him. So Joab put the words in her mouth. 4 And when the woman of Tekoah spoke to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king. 5 And the king said unto her, What ails you? And she answered, I [am] indeed a widow woman, and my husband is dead. 6 And your handmaid had two sons, and they two strove together in the field, and [there was] none to part them, but the one smote the other, and slew him. 7 And, behold, the whole family is risen against your handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband [neither] name nor remainder upon the earth. 8 And the king said to the woman, Go to your house, and I will give charge concerning you. 9 And the woman of Tekoah said to the king, My lord, O king, the iniquity [be] on me, and on my father's house: and the king and his throne [be] guiltless. 10 And the king said, Whoever

says [anything] to you, bring him to me, and he shall not touch you anymore. [11] Then said she, I pray you, let the king remember the LORD your God, that you would not allow the revengers of blood to destroy anymore, lest they destroy my son. And he said, [As] the LORD lives, there shall not one hair of your son fall to the earth. [12] Then the woman said, Let your handmaid, I pray you, speak [one] word to my lord the king. And he said, Say on. [13] And the woman said, Wherefore then have you thought such a thing against the people of God? for the king does speak this thing as one which is faulty, in that the king does not fetch home again his banished. [14] For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither does God respect [any] person: yet does he devise means, that his banished be not expelled from him. [15] Now that I am come to speak of this thing to my lord the king, [it is] because the people have made me afraid: and your handmaid said, I will now speak to the king; it may be that the king will perform the request of his handmaid. [16] For the king will hear, to deliver his handmaid out of the hand of the man [that would] destroy me and my son together out of the inheritance of God. [17] Then your handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the LORD your God will be with you. [18] Then the king answered and said to the woman, Hide not from me, I pray you, the thing that I shall ask you. And the woman said, Let my lord the king now speak. [19] And the king said, [Is not] the hand of Joab with you in all this? And the woman answered and said, [As] your soul lives, my lord the king, none can turn to the right hand or to the left from anything that my lord the king has spoken: for your servant Joab, he bade me, and he put all these words in the mouth of your handmaid: [20] To fetch about this form of speech has your servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all [things] that are in the earth.

14:21-33 ***Absalom Returns to Jerusalem, but does not See David for 2 Years*** *[C5]*

(24) [21] And the king said to Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. [22] And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, Today your servant knows that I have found grace in your sight, my lord, O king, in that the king has fulfilled the request of his servant. [23] So Joab arose and went to Geshur, and brought Absalom to Jerusalem. [24] And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face. [25] But in all Israel there was none to be so much **praised as Absalom for his beauty**: from the sole of his foot even to the crown of his head there was no blemish in him. [26] And when he polled his head, (for it was at every year's end that he polled [it]: because [the hair] was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. [27] And to Absalom there were born three sons, and **one daughter, whose name was Tamar**: she was a woman of a fair countenance. [28] So **Absalom dwelt two full years in Jerusalem, and saw not the king's face.** [29] Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. [30] Therefore he said to his servants, See, Joab's field is near my, and he has barley there; go and set it on fire. And Absalom's servants set the field on fire. [31] Then Joab arose, and came to Absalom to [his] house, and said unto him, Wherefore have your servants set my field on fire?
[32] And Absalom answered Joab, Behold, I sent to you, saying, Come hither, that I may send you to the king, to say, Wherefore am I come from Geshur? [it had been] good for me [to have been] there still: now therefore let me see the king's face; and if there be [any] iniquity in me, let him kill me. [33] So Joab came to the king, and told him: and when he had called for **Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom**.

2 Samuel Chapter 15

15:1-6 ***Absalom Wins the Hearts of the People at the Gate of the City*** *[C6]*

(25) [1] And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run
before him. [2] And **Absalom rose up early, and stood beside the way of the gate**: and it was [so],
that when any man that had a controversy came to the king for judgment, then Absalom called to him,
and said, Of what city are you? And he said, Your servant is of one of the tribes of Israel. [3] And Absalom
said unto him, See, your matters are good and right; but there is no man [deputed] of the king to hear
you. [4] Absalom said moreover, Oh that I were made judge in the land, that every man which has any suit
or cause might come to me, and I would do him justice! [5] And it was [so], that when any man came near
[to him] to do him obeisance, he put forth his hand, and took him, and kissed him. [6] And on this manner
did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of
Israel.

15:7-12 ***Absalom Gathers Forces at Hebron to Overthrow His Father*** *[C7]*

[7] And it came to pass after [a] **forty** years, that Absalom said to the king, I pray you, let me go and pay my
vow, which I have vowed to the LORD, in Hebron. [8] For your servant vowed a vow while I abode at
[a] Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the
LORD. [9] And the king said unto him, Go in peace. So he arose, and went to Hebron. [10] But Absalom sent
spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye
shall say, Absalom reigns in Hebron. [11] And with Absalom went two hundred men out of Jerusalem, [that
were] called; and they went in their simplicity, and they knew not anything. **[12] And Absalom sent for**
[b] **Ahithophel the Gilonite, David's counselor, from his city, [even] from Giloh, while he offered**
sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

[a] 15:7-8 Geshur = 2 Samuel 3:3. [b] Ahithophel "brother of foolishness" was the mainspring of the rebellion. he was father of Eliam (or by transposition Ammiel, 1 Chronicles 3:5), the father of Bathsheba (2 Samuel 11:3; 23:34,39). Uriah the Hittite and Eliam, being both of the king's guard (consisting of 37 officers), were intimate, and Uriah married the daughter of his brother officer. How natural Ahithophel's sense of wrong toward David, the murderer of his grandson by marriage and the corrupter of his granddaughter! The evident lack of design of this coincidence confirms the veracity of the history. The people's loyalty too was naturally shaken toward one whose moral character they had ceased to respect. Ahithophel's proposal himself to pursue David that night with 12,000 men, and smite the king only, indicates the same personal hostility to David, deep sagacity and boldness. He failed from no want of shrewdness on his part, but from the folly of Absalom. His awful end shows that worldly wisdom apart from faith in God turns into suicidal madness (**Isa** 29:14). He was the type of Judas in his treachery and in his end.

15:13-18, 23 ***David Flees Jerusalem to Escape Absalom*** *[C8]*

[13] And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.
[14] And David said to all his servants that [were] with him at Jerusalem, Arise, and let us flee; for we shall
not [else] escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon
us, and smite the city with the edge of the sword. [15] And the king's servants said to the king, Behold,
your servants [are ready to do] whatsoever my lord the king shall appoint. [16] And the king went forth,
and all his household after him. **And the king left ten women, [which were] concubines, to keep**
the house. [17] And the king went forth, and all the people after him, and tarried in a place that was far
off. [18] And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all
the Gittites, **six hundred men** which came after him from **Gath**, passed on before the king.

15:19-23 ***Ittai the Gittite King is Loyal to Flee with King David*** *[B3]*

[19] Then said the king to Ittai the Gittite, Wherefore goes you also with us? return to your place, and abide
with the king: for you are a stranger, and also an exile. [20] Whereas you came [but] yesterday, should I
this day make you go up and down with us? seeing I go where I may, return you, and take back your
brethren: mercy and truth [be] with you. [21] And Ittai answered the king, and said, [As] the LORD lives,
and [as] my lord the king lives, surely in what place my lord the king shall be, whether in death or life,

even there also will your servant be. [22] And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that [were] with him. [23] And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

15:24-30 ***Zadok the High Priest Keeps the Ark in Jerusalem*** *[B4]*

(26) [24] And look Zadok also, and all the Levites [were] with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. [25] And the king said to Zadok, Carry back the ark of God into the city: if I shall find favor in the eyes of the LORD, he will bring me again, and show me [both] it, and his habitation: [26] But if he thus say, I have no delight in you; behold, [here am] I, let him do to me as seems good to him. [27] The king said also to **Zadok the priest, [Are not] you a seer?** return into the city in peace, and your two sons with you, **Ahimaaz your son, and Jonathan the son of Abiathar.** [28] See, I will tarry in the plain of the wilderness, until there come word from you to certify me. [29] Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there. [30] And David went up by the ascent of [mount] Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

15:31-37 ***Traitor Advisor Ahithophel*** *(31)* ***fought with Friend Advisor Hushai*** *(32-37) [C9 and B5]*

[31] And [one] told David, saying, **Ahithophel is among the conspirators with Absalom**. And David said, O LORD, I pray you, turn the counsel of Ahithophel into foolishness.

[32] And it came to pass, that [when] David was come to the top [of the mount], where he worshipped God, behold, **Hushai the Archite came to meet him** with his coat tore, and earth upon his head: [33] To whom David said, If you pass on with me, then you shall be a burden to me: [34] But if you return to the city, and say to Absalom, I will be your servant, O king; [as] I [have been] your father's servant thus far, so [will] I now also [be] your servant: then may you for me defeat the counsel of Ahithophel. [35] And [have you] not there with you Zadok and Abiathar the priests? therefore it shall be, [that] what thing soever you shall hear out of the king's house, you shall tell [it] to Zadok and Abiathar the priests. [36] Behold, [they have] there with them their two sons, Ahimaaz Zadok's [son], and Jonathan Abiathar's [son]; and by them ye shall send to me everything that ye can hear. [37] So Hushai David's friend came into the city, and Absalom came into Jerusalem.

2 Samuel Chapter 16

16:1-4 ***mephibosheth's Servant Ziba Deceives David with Gifts*** *[C10]*

(27) [1] And when David was a little past the top [of the hill], behold, Ziba the servant of mephibosheth met him, with a couple of donkeys saddled, and upon them two hundred [loaves] of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine. [2] And the king said to Ziba, What mean you by these? And Ziba said, The donkeys [be] for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. [3] And the king said, And where is your master's son? **And Ziba said to the king, Behold, he abides at Jerusalem: for he said, Today shall the house of Israel restore me the kingdom of my father.** [4] Then said the king to Ziba, Behold, all that [belonged] to mephibosheth is yours. And Ziba said, I humbly beseech you [that] I may find grace in your sight, my lord, O king.

16:5-14 ***Shimei of Saul's Family Curses and Casts Stones at David*** *[C11]*

[5] And when king David came to **Bahurim**, behold, there came out a man of the family of the house of Saul, whose name was **Shimei**, the son of Gera: he came forth, and cursed still as he came. [6] And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men

[were] on his right hand and on his left. [7] And thus said Shimei when he cursed, Come out, come out, you bloody man, and you man of Belial: [8] the LORD has returned upon you all the blood of the house of Saul, in whose stead you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son: and, behold, you [are taken] in your mischief, **because you are a bloody man**. [9] Then said **Abishai the son of Zeruiah** to the king, Why should this dead dog curse my lord the king? let me go over, I pray you, and take off his head. [10] And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD has said unto him, Curse David. Who shall then say, Wherefore have you done so? **[11] And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeks my life: how much more now [may this] Benjamite [do it]? let him alone, and let him curse; for the LORD has bidden him.** [12] It may be that the LORD will look on my affliction, and that the LORD will repay me good for his cursing this day. [13] And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. [14] And the king, and all the people that [were] with him, came weary, and refreshed themselves [a] there.

[a] in the city of Bahurim

16:15-19 ***Hushai David's Secret Advisor, Serves Absalom in Jerusalem*** *[B6]*

(28) [15] And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. [16] And it came to pass, when Hushai the Archite, David's friend, was come to Absalom, that Hushai said to Absalom, God save the king, God save the king. [17] And Absalom said to Hushai, [Is] this your kindness to your friend? why went you not with your friend? [18] And Hushai said to Absalom, No; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. [19] And again, whom should I serve? [should I] not [serve] in the presence of his son? as I have served in your father's presence, so will I be in your presence.

16:20-23 ***Ahithophel Counsels Absalom about the Concubines of David*** *[C12]*

[20] Then said Absalom to Ahithophel, Give counsel among you what we shall do. [21] And Ahithophel said to Absalom, Go in to your father's concubines, which he has left to keep the house; and all Israel shall hear that you are abhorred of your father: then shall the hands of all that are with you be strong. [22] So they spread Absalom a tent upon the top of the house; and Absalom went in to his father's concubines in the sight of all Israel. **[23] And the counsel of Ahithophel, which he counseled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.**

2 Samuel Chapter 17

17:1-4 ***Ahithophel Counsels Immediate Attack to Slay David*** *[C13]*

(29) [1] Moreover Ahithophel said to Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: [2] And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: [3] And I will bring back all the people to you: the man whom you seek is as if all returned: [so] all the people shall be in peace. [4] And the saying pleased Absalom well, and all the elders of Israel.

17:5-14 ***Hushai Counsels a Delay Attack with Absolute Victory*** *[B7]*

[5] Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he says. [6] And when Hushai was come to Absalom, Absalom spoke to him, saying, Ahithophel has spoken after this manner: shall we do [after] his saying? if not; speak you. [7] And Hushai said to Absalom, The counsel that Ahithophel has given is not good at this time. [8] For, said Hushai, you know your father and his men, that they [be] mighty men, and they [be] chafed in their minds, as a bear robbed of her whelps in the field: and your father is a man of war, and will not lodge with the people. [9] Behold, he is hid now in some pit,

or in some [other] place: and it will come to pass, when some of them be overthrown at the first, that whoever hears it will say, There is a slaughter among the people that follow Absalom. [10] And he also [that is] valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knows that your father is a mighty man, and [they] which [be] with him are valiant men. [11] Therefore I counsel that all Israel be generally gathered to you, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that you go to battle in your own person. [12] So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falls on the ground: and of him and of all the men that are with him there shall not be left so much as one. [13] Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. [14] And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

17:15-29 ***Hushai Warns David to Escape*** *[B8]*

(30) [15] Then said Hushai to Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus I have counseled. [16] Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.
[17] Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. [18] Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; where they went down. [19] And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. [20] And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said to them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem. [21] And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said to David, Arise, and pass quickly over the water: for thus has Ahithophel counseled against you. [22] Then David arose, and all the people that [were] with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.
[23] And when Ahithophel saw that his counsel was not followed, he saddled [his] donkey, and arose, and got him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulcher of his father. [24] Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. [25] And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother. [26] So Israel and Absalom pitched in the land of Gilead. [27] And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, [28] Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched [corn], and beans, and lentils, and parched [pulse], [29] And honey, and butter, and sheep, and cheese of cows, for David, and for the people that [were] with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

2 Samuel Chapter 18

18:1-8 ***Joab's Great Victory in Battle with Absalom and Israel*** *[B9]*

(31) [1] And David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them. [2] And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a **third part under the hand of Ittai the Gittite.** And the king said unto the people, I will surely go forth with you myself also. [3] But the people answered, You shall not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *you are* worth ten thousand of us: therefore now *it is* better that you help us out of the city. [4] And the king said unto them, What seems best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. [5] And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And

all the people heard when the king gave all the captains charge concerning Absalom. [6] So the people went out into the field against Israel: and the battle was in the wood of Ephraim; [7] Where the people of Israel were slain before the servants of David, and there was there a **great slaughter that day of twenty thousand *men*.** [8] For the battle was there scattered over the face of all the country: and **the wood devoured more people that day than the sword devoured.**

18:9-18 ***Joab Kills Absalom*** *[B10]*

[9] And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away. [10] And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak. [11] And Joab said unto the man that told him, And, behold, you saw *him*, and why did you not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle. [12] And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom. [13] Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and you would have set yourself against *me*. [14] Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak. [15] And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. [16] And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. [17] And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.
[18] Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's valley: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

18:19-33 ***David Hears of Absalom's Death then Weeps & Mourns*** *[C14]*

(32) [19] Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD has avenged him of his enemies. [20] And Joab said unto him, You shall not bear tidings this day, but you shall bear tidings another day: but this day you shall bear no tidings, because the king's son is dead.
[21] Then said Joab to Cushi, Go tell the king what you have seen. And Cushi bowed himself to Joab, and ran. [22] Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray you, also run after Cushi. And Joab said, Wherefore will you run, my son, seeing that you have no tidings ready?
[23] But howsoever, [said he], let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi. **[24] And David sat between the two gates: and the watchman went up to the roof over the gate to the wall, and lifted up his eyes, and looked, and behold a man running alone.** [25] And the watchman cried, and told the king. And the king said, If he [be] alone, there is tidings in his mouth. And he came apace, and drew near. [26] And the watchman saw another man running: and the watchman called to the porter, and said, Behold [another] man running alone. And the king said, He also brings tidings. [27] And the watchman said, me thinks the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and comes with good tidings.
[28] And Ahimaaz called, and said to the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed [be] the LORD your God, which has delivered up the men that lifted up their hand against my lord the king. [29] And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and [me] your servant, I saw a great tumult, but I knew not what [it was]. [30] And the king said [to him], Turn aside, [and] stand here. And he turned aside, and stood still. [31] And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the LORD has avenged you this day of all them that rose up against you. [32] And the king said to Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against you to do [you] hurt, be as [that] young man is. **[33] And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for you, O Absalom, my son, my son!**

2 Samuel Chapter 19

19:1-4 *The People are Ashamed as David Cries with a Loud Voice for Absalom* *[C15]*

(33) 1 And it was told Joab, Behold, the king weeps and mourns for Absalom. 2 And the victory that day
was [turned] into mourning to all the people: for the people heard say that day how the king was grieved
for his son. 3 And the people got them by stealth that day into the city, as people being ashamed steal
away when they flee in battle. 4 But the king covered his face, and the king cried with a loud voice, O my
son Absalom, O Absalom, my son, my son!

19:5-7 *Joab Tells King to Stop Weeping and Get back to Work* *[C16 and B11]*

5 And Joab came into the house to the king, and said, You have shamed this day the faces of all your
servants, which this day have saved your life, and the lives of your sons and of your daughters, and the
lives of your wives, and the lives of your concubines; 6 In that you love your enemies, and hate your
friends. For you have declared this day, that you regard neither princes nor servants: for this day I
perceive, that if Absalom had lived, and all we had died this day, then it had pleased you well.
**7 Now therefore arise, go forth, and speak comfortably to your servants: for I swear by the
LORD, if you go not forth, there will not tarry one with you this night: and that will be worse to
you than all the evil that befell you from your youth until now.**

19:8-15 *King David Heeds Joab's Correction & Goes to the Gate of the City* *[B12]*

**8 Then the king arose, and sat in the gate. And they told to all the people, saying, Behold, the
king does sit in the gate. And all the people came before the king:** for Israel had fled every man to
his tent. 9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us
out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled
out of the land for Absalom. 10 And Absalom, whom we anointed over us, is dead in battle. Now therefore
why speak ye not a word of bringing the king back? 11 And king David sent to Zadok and to Abiathar the
priests, saying, Speak to the elders of Judah, saying, Why are ye the last to bring the king back to his
house? seeing the speech of all Israel is come to the king, [even] to his house. 12 Ye are my brethren, ye
are my bones and my flesh: wherefore then are ye the last to bring back the king? 13 And say ye to
Amasa, [Are] you not of my bone, and of my flesh? God do so to me, and more also, if you be not captain
of the host before me continually in the room of Joab. 14 And he bowed the heart of all the men of Judah,
even as [the heart of] one man; so that they sent [this word] to the king, Return you, and all your
servants. 15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king,
to conduct the king over Jordan.

19:16-23 *King David Returns to Jerusalem and Forgives Shimei* *[B13]*

(34) 16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the
men of Judah to meet king David. 17 And [there were] a thousand men of Benjamin with him, and Ziba
the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went
over Jordan before the king. 18 And there went over a ferry boat to carry over the king's household, and
to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over
Jordan; 19 And said to the king, Let not my lord impute iniquity to me, neither do you remember that
which your servant did perversely the day that my lord the king went out of Jerusalem, that the king
should take it to his heart. **20 For your servant does know that I have sinned: therefore, behold, I
am come the first this day of all the house of Joseph to go down to meet my lord the king.**
21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he
cursed the LORD's anointed? 22 And David said, What have I to do with you, ye sons of Zeruiah, that ye
should this day be adversaries to me? shall there any man be put to death this day in Israel? for do not I
know that I [am] this day king over Israel? 23 Therefore the king said to Shimei, You shall not die. And
the king swore to him.

2 Samuel Chapter 19

19:24-30 ***mephibosheth's Love for David is Made Clear*** *[B14]*

[24] And mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came [again] in peace. [25] And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore went you not with me, mephibosheth? [26] And he answered, My lord, O king, [a] my servant deceived me: for your servant said, I will saddle me a donkey, that I may ride thereon, and go to the king; because your servant is lame. [27] And he has slandered your servant to my lord the king; but my lord the king is as an angel of God: do therefore [what is] good in your eyes. [28] For all [of] my father's house were but dead men before my lord the king: yet did you set your servant among them that did eat at your own table. What right therefore have I yet to cry anymore to the king? **[29] And the king said unto him, Why speak you anymore of your matters? I have said, You and Ziba divide the land.** [30] And mephibosheth said to the king, Yes, let him take all, forasmuch as my lord the king is come again in peace to his own house.

[a] 2 Samuel 16:1-4.

19:31-40 ***Aged Barzillai asks Blessing for Son Chimham*** *[B15]*

(35) [31] And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. [32] Now Barzillai was a very aged man, [even] fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man. [33] And the king said to Barzillai, Come you over with me, and I will feed you with me in Jerusalem. [34] And Barzillai said to the king, How long have I to live, that I should go up with the king to Jerusalem? [35] I [am] this day fourscore years old: [and] can I discern between good and evil? can your servant taste what I eat or what I drink? can I hear anymore the voice of singing men and singing women? wherefore then should your servant be yet a burden to my lord the king? [36] Your servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? [37] Let your servant, I pray you, turn back again, that I may die in my own city, [and be buried] by the grave of my father and of my mother. But behold your servant Chimham; let him go over with my lord the king; **and do to him what shall seem good to you.** [38] And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good to you: and whatsoever you shall require of me, [that] will I do for you. [39] And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned to his own place. [40] Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

19:41-43 ***Israel & Judah want David as their King*** *[B16]*

[41] And, behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Judah stolen you away, and have brought the king, and his household, and all David's men with him, over Jordan? [42] And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's [cost]? or has he given us any gift? [43] And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more [right] in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

2 Samuel Chapter 20

20:1-3 ***Sheba Leads Israel to Rebel Against David*** *[C17]*

(36) [1] And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, **We have no part in David**, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. [2] So every man of Israel went up from after David, [and] followed Sheba the son of Bichri: but the men of Judah clave to their king, from Jordan even to Jerusalem. [3] And David came to his house at Jerusalem; and the king took the ten women [his] concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in to them. So they were shut up to the day of their death, living in widowhood.

20:4-13 ***David Sends Slow Amasa – Joab Kills Slow Amasa*** *[C18]*

[4] Then said the king to Amasa, Assemble me the men of Judah within three days, and be you here present. [5] So Amasa went to assemble [the men of] Judah: but he tarried longer than the set time which he had appointed him. [6] And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than [did] Absalom: take you your lord's servants, and pursue after him, lest he get him fenced cities, and escape us. [7] And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. [8] When they [were] at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded to him, and upon it a girdle [with] a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. **[9] And Joab said to Amasa, [Are] you in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.** [10] But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth [rib], and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. [11] And one of Joab's men stood by him, and said, He that favors Joab, and he that is for David, [let him go] after Joab. [12] And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that everyone that came by him stood still. [13] When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

20:14-22 *(Joab Pursues Sheba)* ***A Wise Woman Uses Scripture to Save a City*** *(Deut 20:10-12) [B17]*

(37) [14] And he went through all the tribes of Israel to Abel-Beth-Maachah. All the Berites and they were gathered together, and went after him. [15] And they came and **besieged** him in Abel of Bethmaachah, and they **cast up a bank** against the city, and it **stood in the trench**: and all the people that [were] with Joab **battered the wall, to throw it down.** [16] Then **cried a wise [a] woman** out of the city, Hear, hear; say, I pray you, to Joab, Come near hither, that I may speak with you. [17] And when he was come near to her, the woman said, [Are] you Joab? And he answered, I [am he]. Then she said unto him, Hear the words of your handmaid. And he answered, I do hear. [18] Then she spoke, saying, They were custom to speak **in old time**, saying, They shall surely ask [counsel] at Abel: and so they ended [the matter]. [19] [b] I [am one of them that are] **peaceable** [and] **faithful** in Israel: you seek to destroy a city and a **mother** in Israel: why will you swallow up the **inheritance of the LORD**? [20] And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. [21] The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, [even] against David: deliver him only, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to you over the wall. [22] Then the **woman went to all the people in her wisdom**. And they cut off the head of Sheba the son of Bichri, and cast [it] out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem to the king.

[a] Script: Narrative>woman>Joab>woman>Joab>woman>Joab>woman>narrative. The wise woman knew and spoke Scripture "in old time" to remind Joab of the law of warfare in Deuteronomy 20:1-20 and David (1 Sam 23:2 & 30:8).

[b] The woman's wisdom uses Scripture for justice, peace, faithfulness, and motherhood for her family, people, and city.

2 Samuel Chapter 20

20:23-26 ***David's Government Officers*** *[B18]*

23 Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and
over the Pelethites: 24 And Adoram was over the tax: and Jehoshaphat the son of Ahilud was recorder:
25 And Sheva was scribe: and Zadok and Abiathar [were] the priests: 26 And Ira also the Jairite was a
chief ruler about David.

2 Samuel Chapter 21

21:1-9 ***God Calls David to Avenge the People of Gibeon of King Saul's Offense*** *[B19]*

The Three-Year Famine

(38) 1 Then there was a famine in the days of David three years, year after year; and David enquired of
the LORD. And the LORD answered, [It is] for Saul, and for [his] bloody house, because he slew the
Gibeonites. 2 And the king called the Gibeonites, and said to them; (now the Gibeonites [were] not of the
children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn to them: and
Saul sought to slay them in his zeal to the children of Israel and Judah.) 3 Wherefore David said to the
Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the
inheritance of the LORD? 4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor
of his house; neither for us shall you kill any man in Israel. And he said, What ye shall say, [that] will I do
for you. 5 And they answered the king, The man that consumed us, and that devised against us [that] we
should be destroyed from remaining in any of the coasts of Israel, 6 Let seven men of his sons be
delivered to us, and we will hang them up to the LORD in Gibeah of Saul, [whom] the LORD did choose.
And the king said, I will give them. 7 But the king spared mephibosheth, the son of Jonathan the son of
Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.
mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son
of Barzillai the meholathite: 9 And he delivered them into the hands of the Gibeonites, and they hanged
them in the hill before the LORD: and they fell [all] seven together, and were put to death in the days of
harvest, in the first [days], in the beginning of barley harvest.

21:10-14 ***Rizpah's Kindness to the Dead in Saul's Family*** *[B20]*

(39) 10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the
beginning of harvest until water [a] dropped upon them out of heaven, and permitted neither the birds of
the air to rest on them by day, nor the beasts of the field by night. 11 And it was told David what Rizpah
the daughter of Aiah, the concubine of Saul, had done. 12 And David went and took the bones of Saul and
the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of
Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: 13 And he
brought up from there the bones of Saul and the bones of Jonathan his son; and they gathered the bones
of them that were hanged. 14 And the bones of Saul and Jonathan his son buried they in the country of
Benjamin in Zelah, in the sepulcher of Kish his father: and they performed all that the king commanded.
And after that God was entreated for the land.

[a] Poured, about six months later.

21:15-22 ***David Feigns in Battle and His men Slay Four Philistine Giants*** *(1 Chr 20:4-8) [C19]*

15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with
him, and fought against the Philistines: and David waxed faint. 16 **And Ishbibenob, which was of the
sons of the giant**, the weight of whose spear [weighed] three hundred [shekels] of brass in weight, he
being girded with a new [sword], thought to have slain David. 17 But **Abishai the son of Zeruiah
helped him**, and smote the Philistine, and killed him. Then the men of David swore to him, saying, You
shall go no more out with us to battle, that you quench not the light of Israel. 18 And it came to pass after
this, that there was again a battle with the Philistines at Gob: then **Sibbechai the Hushasite slew Saph,**

which was of the sons of the giant. [19] And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, **slew [the brother of] Goliath** the Gittite, the staff of whose spear was like a weaver's beam. [20] And there was yet a battle in Gath, where was a man of [great] stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. [21] And when he defied Israel, **Jonathan the son of Shimea the brother of David slew him.** [22] These **four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.**

2 Samuel Chapter 22

22:1-51 ***Psalm of thanksgiving for God's deliverance and manifold blessings (Ps 18)*** *[B21]*

(40) [1] **And David spoke to the LORD the words of this song in the day [that] the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:** [2] And he said, the LORD is my rock, and my fortress, and my deliverer; [3] The God of my rock; in him will I trust: [he is] my shield, and the horn of my salvation, my high tower, and my refuge, my savior; you save me from violence. [4] I will call on the LORD, [who is] worthy to be praised: so shall I be saved from my enemies. [5] When the waves of death compassed me, the floods of ungodly men made me afraid; [6] The sorrows of Hell compassed me about; the snares of death [b] come before me; [7] In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry [did enter] into his ears.

The Power and Working of God Illustrated in Creation

[8] Then the earth shook and trembled; the foundations of heaven moved and shook, because he was angry. [9] There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. [10] He bowed the heavens also, and came down; and darkness was under his feet. [11] And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. [12] And he made darkness pavilions round about him, dark waters, [and] thick clouds of the skies. [13] Through the brightness before him were coals of fire kindled. [14] the LORD thundered from heaven, and the most High uttered his voice. [15] And he sent out arrows, and scattered them; lightning, and discomfited them. [16] And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

Wonderful Victory from Obedience to God

(41) **[17] He sent from above, he took me; he drew me out of many waters;** [18] He delivered me from my strong enemy, [and] from them that hated me: for they were too strong for me. [19] They prevented me in the day of my calamity: but the LORD was my stay. [20] He brought me forth also into a large place: he delivered me, because he delighted in me. [21] the LORD rewarded me according to my righteousness: according to the cleanness of my hands has he recompensed me. [22] For I have kept the ways of the LORD, and have not wickedly departed from my God. [23] For all his judgments [were] before me: and [as for] his statutes, I did not depart from them. [24] I was also upright before him, and have kept myself from my iniquity. [25] Therefore the LORD has recompensed me according to my righteousness; according to my cleanness in his eye sight. [26] With the merciful you will show yourself merciful, [and] with the upright man you will show yourself upright. [27] With the pure you will show yourself pure; and with the froward you will show yourself unsavory. [28] And the afflicted people you will save: but your eyes are upon the haughty, [that] you may bring them down. [29] For you are my lamp, O LORD: and the LORD will lighten my darkness. [30] For by you I have run through a troop: by my God I have leaped over a wall. [31] [As for] God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him. [32] For who is God, save the LORD? and who is a rock, save our God? [33] God is my strength [and] power: and he makes my way perfect. [34] He makes my feet like hinds' [feet]: and sets me upon my high places. [35] He teaches my hands to war; so that a bow of steel is broken by my arms. [36] You have also given me the shield of your salvation: and your gentleness has made me great. [37] You have enlarged my steps under me; so that my feet did not slip.

2 Samuel Chapter 22

Vengeance is of the LORD, as David was Strengthened

(42) [38] I have pursued my enemies, and destroyed them; and turned not again until I had consumed them. [39] And I have consumed them, and wounded them, that they could not arise: yes, they are fallen under my feet. **[40] For you have girded me with strength to battle: them that rose up against me have you subdued under me.** [41] You have also given me the necks of my enemies, that I might destroy them that hate me. [42] They looked, but [there was] none to save; [even] to the LORD, but he answered them not. [43] Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, [and] did spread them abroad. **[44] You also has delivered me from the strivings of my people,** you have kept me [to be] head of the heathen: a people [which] I knew not shall serve me. [45] Strangers shall submit themselves to me: as soon as they hear, they shall be obedient to me. [46] Strangers shall fade away, and they shall be afraid out of their close places. **[47] the LORD lives; and blessed [be] my rock; and exalted be the God of the rock of my salvation.** [48] It is God that avenges me, and that brings down the people under me, [49] And that brings me forth from my enemies: you also have lifted me up on high above them that rose up against me: you have delivered me from the violent man. [50] Therefore I will give thanks to you, O LORD, among the heathen, and I will sing praises to your name. [51] [He is] the tower of salvation for his king: and shows mercy to his anointed, to David, and to his seed for evermore.

2 Samuel Chapter 23

23:1-7 ***David's Last Words from God*** *[C20]*

(43) [1] Now these be the last words of David. David the son of Jesse said, and the man who was] raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, [2] "The Spirit of the LORD spoke by me, and His word was in my tongue. [3] The God of Israel said, the Rock of Israel spoke to me, He that rules over men must be just, ruling in the fear of God. [4] And he shall be as the light of the morning, when the sun rises, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. **[5] Although my house be not so with God; yet He has made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow.** [6] But all the sons of Belial shall be as thorns thrust away, because they cannot be taken with hands: [7] But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place."

23:8-39 ***David's 37 Mighty men*** *(1 Chr 11:10-47) [B22 and C21 – verse 39]*

[8] These are the names of the mighty men whom David had:

The Top Three

The Tachmonite that sat in the seat, **chief among the captains**; the same was **Adino** the Eznite: [he lift up his spear] against **eight hundred**, whom he slew at one time. [9] And after him was **Eleazar** the son of Dodo the Ahohite, [one] of the three mighty men with David, when they defied the Philistines [that] were there gathered together to battle, and the men of Israel were gone away: [10] He arose, and smote the Philistines **until his hand was weary, and his hand clave to the sword: and the LORD worked a great victory that day**; and the people returned after him only to spoil. [11] And after him was **Shammah** the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentils: and the people fled from the Philistines. [12] But he **stood in the midst of the ground, and defended it**, and slew the Philistines: and **the LORD worked a great victory.**

2 Samuel Chapter 23

Loving One Another and the Drink Offering to the LORD

(44) 13 And **three of the thirty chief went down**, and came to David in the harvest time to the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. 14 And David was then in a hold, and the garrison of the Philistines was then [in] Bethlehem. 15 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! 16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took [it], and brought [it] to David: nevertheless he would not drink thereof, but poured it out to the LORD. 17 And he said, Be it far from me, O LORD, that I should do this: [is not this] the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these **three mighty men.**

Assignment of Duties Appropriate to Abilities of 2 Mighty men (Joab not named)

18 And **Abishai**, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [and] slew them, and had the name among three. 19 Was he not most honorable of three? therefore he was their captain: howbeit he attained not to the [first] three. 20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: 21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 22 These [things] did Benaiah the son of Jehoiada, and had the name among three mighty men. 23 He was more honorable than the thirty, but he attained not to the [first] three. And David set him over his guard.

Other Mighty men are Honored

24 Asahel the brother of Joab was **one of the thirty**; Elhanan the son of Dodo of Bethlehem,
25 Shammah the Harodite, Elika the Harodite, 26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,
27 Abiezer the Anethothite, mebunnai the Hushasite, 28 Zalmon the Ahohite, Maharai the Netophasite,
29 Heleb the son of Baanah, a Netophasite, Ittai the son of Ribai out of Gibeah **of the children of Benjamin**, 30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash, 31 Abialbon the Arbathite, Azmaveth the Barhumite, 32 Eliahba the Shaalbonite, of the sons of Jashen, **Jonathan**, 33 Shammah the Hararite, Ahiam the son of Sharar the Hararite, 34 Eliphelet the son of Ahasbai, the son of the Maachasite, Eliam the son of Ahithophel the Gilonite, 35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the son of Nathan of Zobah, Bani the Gadite, 37 Zelek the Ammonite, Naharai the Beerothite, **armor bearer to Joab** the son of Zeruiah, 38 Ira an Ithrite, Gareb an Ithrite, 39 **Uriah the Hittite**: thirty and seven in all.

2 Samuel Chapter 24

David's Sin and Purchase of Land (1 Chronicles 21)

24:1-9 ***David Forces Joab to Number the People of Israel*** *(1 Chr 21:1-6) [C22]*

(45) 1 And again the anger of the LORD was kindled against Israel, and [a] **he moved David against them to say, Go, number Israel and Judah.** 2 For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. 3 And Joab said to the king, Now the LORD your God add to the people, how many soever they be, a hundredfold, and that the eyes of my lord the king may see [it]: but why does my lord the king delight in this thing? **4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host.** And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. 5 And they passed over Jordan, and pitched in Aroer, on the right side of the city that [lies] in the midst of the river of Gad, and toward Jazer:
6 Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan, and about to Zidon, 7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, [even] to Beersheba. 8 So when they had gone through all the land, they came to Jerusalem at the **end of nine months and twenty days. 9 And Joab gave up the**

sum of the number of the people to the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah [were] five hundred thousand men.

[a] Satan moved David or was allowed to move David's flesh, for what sin, we know not. 1 Chronicles 21:1

24:10-17 ***Prophet Gad Offers 7 Years, 3 Months or 3 Days of God's Wrath*** *(1 Chr 21:7-17) [C23]*

10 And [a] David's heart smote him after that he had numbered the people. And David said to the LORD, I have sinned greatly in that I have done: and now, I beseech you, O LORD, take away the iniquity of your servant; for I have done very foolishly. 11 For when David was up in the morning, the word of the LORD came to the prophet Gad, David's seer, saying, 12 Go and say to David, Thus says the LORD, I offer you three [things]; choose you one of them, that I may [do it] to you. 13 So Gad came to David, and told him, and said unto him, Shall **seven years of famine come to you in your land? or will you flee three months before your enemies, while they pursue you? or that there be three days' pestilence in your land? now advise,** and see what answer I shall return to him that sent me. 14 And David said to Gad, I am in a great straight: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man. **15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.** 16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now your hand. And the angel of the LORD was by the threshing place of Araunah the Jebusite. 17 And David spoke to the LORD when he saw the angel that smote the people, and said, Look, I have sinned, and I have done wickedly: but these sheep, what have they done? let your hand, I pray you, be against me, and against my father's house.

[a] Vanity or pride got into David again, when he numbered the soldiers, he was not trusting God. Age and experience are no safeguard to falling in temptation.

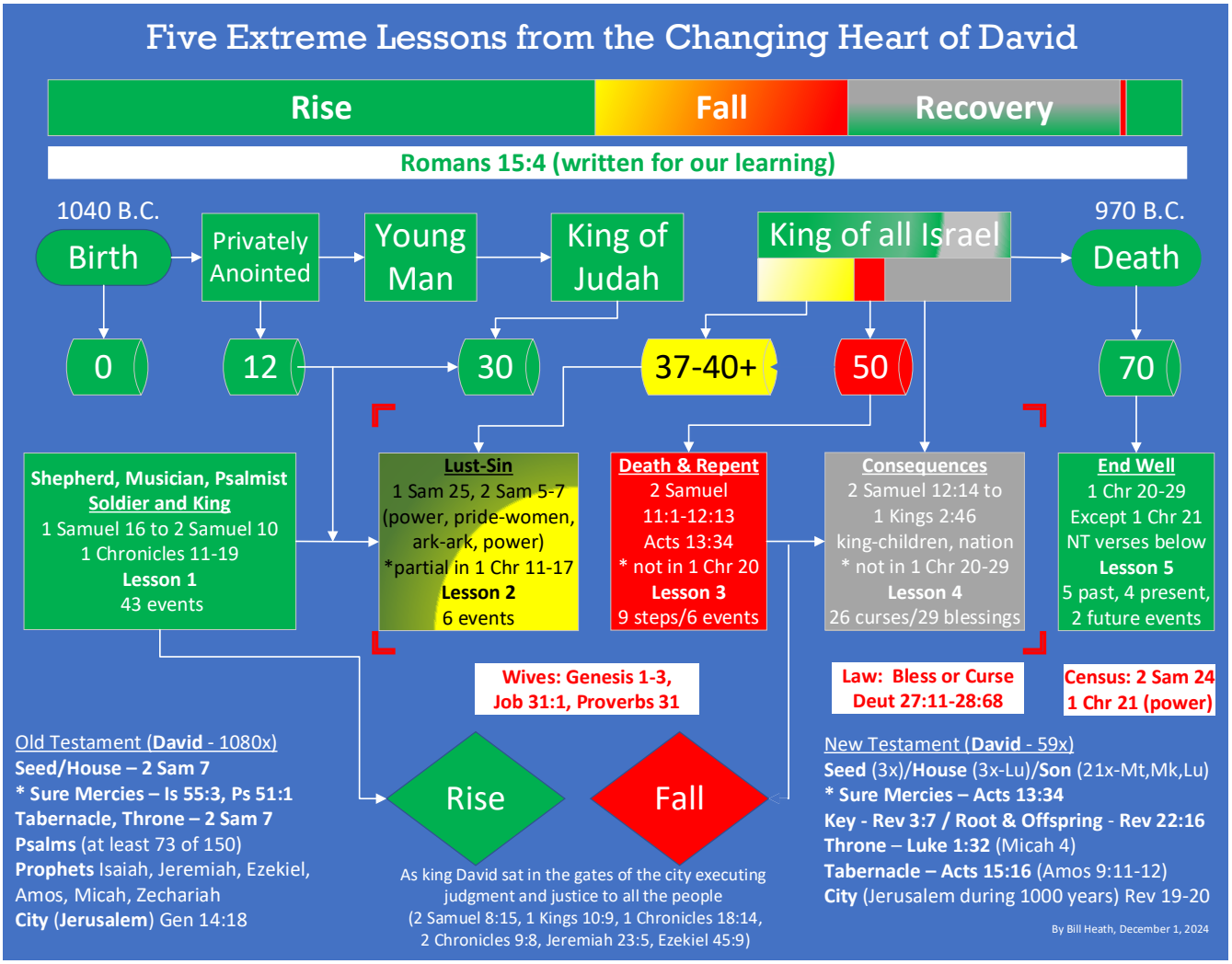
24:18-25 **David Makes a Burnt and Peace Offering to Prevent Pestilence** (1 Chr 21:18-22:1) [B23]

(46) 18 And Gad came that day to David, and said unto him, "Go up, **rear an altar to the LORD in the threshing floor of Araunah the Jebusite."** 19 And David, according to the saying of Gad, went up as the LORD commanded. 20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. 21 And Araunah said, "Wherefore is my lord the king come to his servant?" And David said, "To buy the threshing floor of you, to build an altar unto the LORD, that the plague may be stayed from the people." 22 And Araunah said unto David, "Let my lord the king take and offer up what [seems] good to him: behold, [here be] oxen for burnt sacrifice, and threshing instruments and [other] instruments of the oxen for wood." 23 All these [things] did Araunah, [as] a king, give unto the king. And Araunah said to the king, "the LORD your God accept you." 24 And the king said unto Araunah, [a] "No; but I will surely buy [it] of you at a price: **neither will I offer burnt offerings to the LORD my God of that which does cost me nothing."** So David bought the threshing floor and the oxen for **fifty shekels of silver.** 25 And David built there an altar to the LORD, and offered [b] burnt offerings and peace offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.

[a] Salvation is free, however, following Christ will and should cost. Paul followed this same pattern at Corinth and Thessalonica. Are you willing to pay the price of taking up your cross and following Jesus?

[b] "he answered him from heaven by fire upon the altar of burnt offering." 1 Chronicles 21:26

[c] Chronicles 22-28 continues in the other or incidental last things of David.


Five Extreme Lessons from the Changing Heart of David
Rise
Fall
Recovery
Romans 15:4 (written for our learning)
1040 B.C.
Birth
Privately Anointed
Young Man
King of Judah
King of all Israel
970 B.C.
Death
0
12
30
37-40+
50
70
Shepherd, Musician, Psalmist
Soldier and King
1 Samuel 16 to 2 Samuel 10
1 Chronicles 11-19
Lesson 1
43 events
Lust-Sin
1 Sam 25, 2 Sam 5-7
(power, pride-women, ark-ark, power)
*partial in 1 Chr 11-17
Lesson 2
6 events
Death & Repent
2 Samuel 11:1-12:13
Acts 13:34
* not in 1 Chr 20
Lesson 3
9 steps/6 events
Consequences
2 Samuel 12:14 to 1 Kings 2:46
king-children, nation
* not in 1 Chr 20-29
Lesson 4
26 curses/29 blessings
End Well
1 Chr 20-29
Except 1 Chr 21
NT verses below
Lesson 5
5 past, 4 present, 2 future events
Wives: Genesis 1-3, Job 31:1, Proverbs 31
Law: Bless or Curse Deut 27:11-28:68
Census: 2 Sam 24 1 Chr 21 (power)
Old Testament (David - 1080x)
Seed/House – 2 Sam 7
* Sure Mercies – Is 55:3, Ps 51:1
Tabernacle, Throne – 2 Sam 7
Psalms (at least 73 of 150)
Prophets Isaiah, Jeremiah, Ezekiel, Amos, Micah, Zechariah
City (Jerusalem) Gen 14:18
Rise
Fall
As king David sat in the gates of the city executing judgment and justice to all the people
(2 Samuel 8:15, 1 Kings 10:9, 1 Chronicles 18:14, 2 Chronicles 9:8, Jeremiah 23:5, Ezekiel 45:9)
New Testament (David - 59x)
Seed (3x)/House (3x-Lu)/Son (21x-Mt,Mk,Lu)
* Sure Mercies – Acts 13:34
Key - Rev 3:7 / Root & Offspring - Rev 22:16
Throne – Luke 1:32 (Micah 4)
Tabernacle – Acts 15:16 (Amos 9:11-12)
City (Jerusalem during 1000 years) Rev 19-20
By Bill Heath, December 1, 2024

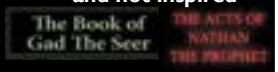
2 Samuel

Discipleship Faith with Elijah and Elisha (Hebrews 11:32d, and [of] the prophets)

(1)
1 Samuel 22:5
Gad is King David's public and warfare Seer and helps David flee from King Saul

(4)
2 Samuel 24 / 1 Chr 21
Gad sees David's public sin of the military census and warfare with God

(6)
1 Chronicles 29:29
Books never found and not inspired



(7)
2 Chronicles 9:29
Nathan the prophet with King Solomon

(8)
2 Chronicles 24:25
300 years later, Hezekiah rededicates the temple

(9)
Luke 3:31
***Nathan's linage to Jesus' father Joseph**

(10)
Zechariah 12:12
***Nathan 's mourning in the tribulation**

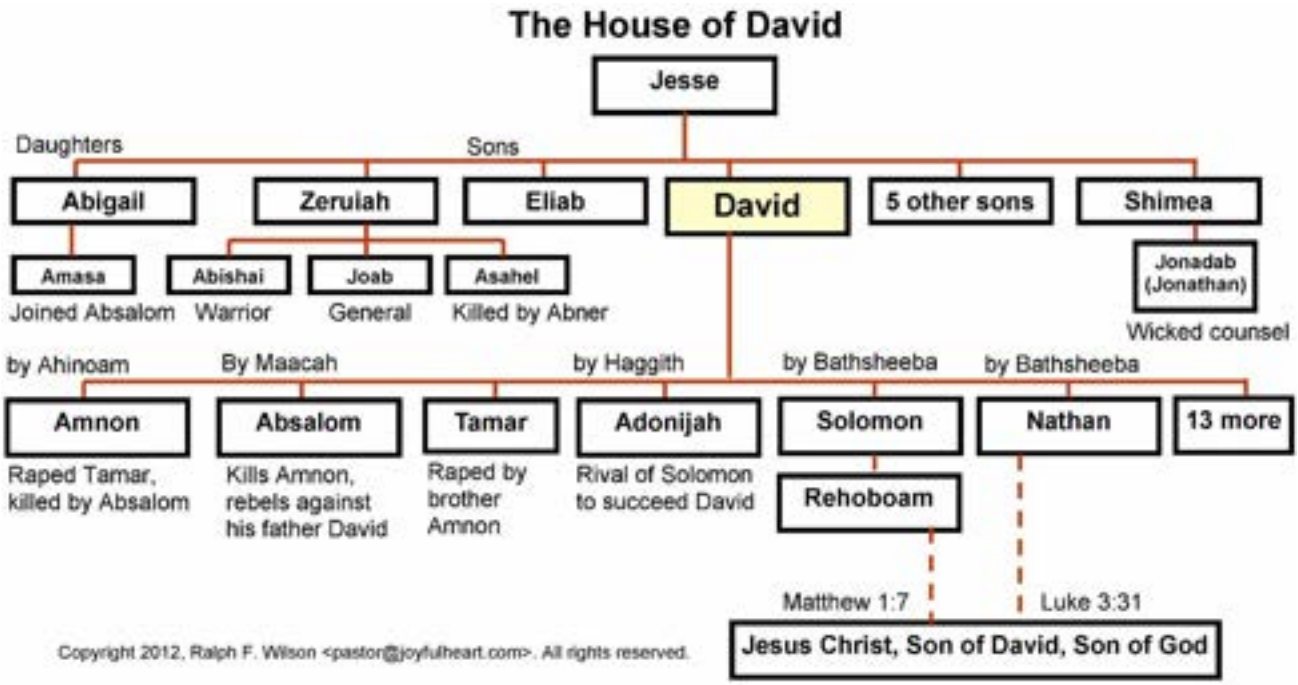
(2)
2 Samuel 7
Nathan is King David's private family Prophet and helps David do God's will

(3)
2 Samuel 12
Nathan rebukes David for his cold heart and extreme sins (1 Kings 15:5)
David is 50 years old

(5a)
1 Kings 1
David and Bathsheba named 3rd child *Nathan

(5b)
1 Kings 1
Nathan's private counsel to David through Bathsheba
David is 70 years old

* Nathan the son of David and Bathsheba



1 Kings (22-47, 2.1 hr) 2025

12 Steps to Begin Right and Continue Wrong with Solomon

Evidence of a kings rise and fall	Scripture
RISE (R) or FALL (F)	1 Kings
1) R: Others know God has chosen (wife Bathsheba, prophet Nathan, and David's mighty men)	
2) R: Clean house by cutting off the head of the snakes or using snake away (executed Adonijah and Joab, replace leaders, suspend sentences)	1-2
3) **F:** Took the king of **Egypt's** daughter as a wife (**Song**), sacrificed to God in the high places	3:1, 3
4) R: Acknowledged God's great mercy to David and asked for **wisdom** (understanding heart for judgment of his people and others) **Proverbs**–the wisdom of Jesus is much better, 1 Cor 1:30	3:5-9
5) R: Strong military and safety in the land "every man under his vine, and under his fig tree" (Micah 4:4, 1 Kings 4:25, and Zechariah 3:10. George **Washington** quoted it almost fifty times.)	4
6) R: Building the temple in Jerusalem and public dedication **prayer** (2nd longest prayer, 1000+)	5-8
7) **F:** He built cities for his **horses** and for his horsemen(**Deut 17:16**,not multiply horses)	9:19, 10:26
8) R: Wisdom – Queen of Sheba, Happy are your men, happy are these your servants	10:8
9) **F:** Gold revenue was 666 talents a year (**Deut 17:17b**, not multiply silver and gold)	10:14, 27
10) **F:** Married strange women who turned his heart away from God **(Deut 17:17a**)	11:1-11
11) **F:** the LORD stirs up adversaries: Hadad of Edom, Rezon of Syria, Jeroboam of Israel	11:12-40
12) **F:** Ecclesiastes (wisdom remained, heed Ecc 12:9-14) and his evil son Rehoboam	11:42-43

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
I Kings 3:5-9	Supplication	Wisdom / Self		Single-Mindedness	Solomon-God
I Kings 8:22-61	Supplication	Temple Dedication		Abundant Heart	Solomon-God / Public-2nd Longest
I Kings 13:1-10	Intercession	Heal kings withered hand	King raised his hand against the man of God		King Jeroboam asked man of God to heal him
I Kings 18:17-40	Supplication	Defeat 450 false prophets of Baal	Much water on the altar	Fire from heaven	Elijah prayed to God for fire from above (36-37)

David reigned from 1010 to 970 (40 years) and Solomon reigned from 970 to 930 (40 years). Rehoboam to Zedekiah was from 931 to 586 (344 years). The Babylonian captivity from 586 to 516 (70 years).

Chart on Kings & Prophets during the Divided Kingdom of Israel (931 to 586 BC) I Kings Gems

Kings of Israel (Northern - 10 Tribes) Ephraim, Dan, Manasseh,	**Prophets** (good-right-holy) *9 dynasties*	**Kings of Judah** (Southern - 2 Tribes) Judah and Benjamin	**Prophets** (good-right-holy) 1 dynasty
1. **Jeroboam (I)** 22 years 1Ki 11:26-14:20 Way: Gold calf at Bethel & Dan. Appoint priests, Replace history	**Capitol–Shechem** **Ahijah** man of God / old prophet	1. **Rehoboam** 17 years 1Ki 12-14:31, 2 Chr 10:1-12:26 Way: Increase tax, Burden people, Ignore old men for young men	**Capitol–Jerusalem** * Egypt – 925 BC Shemaiah
2. Nadab 2 yrs 1Ki 15:25-31	**Capitol-Tirzah** **Jehu**	2. Abijam (Abijah) 3 yrs 1Ki 15:1-8, 2 Chr 13:1-22	
3. *Baasha* 24 yrs 1Ki 15:32-16:7		**3. Asa REL + Heart** 41 yrs 1Ki 15:9-24, 2 Chr 14-16, 16 fall	
4. Elah 2 yrs 1Ki 16:8-14		**4.Jehoshaphat REL+Heart** 25 yrs 1Ki 22:1-50, 2 Chr 17-20, 19 fall	Obadiah - 4th (Edom) * Philistines & Arabians, 840 Jehoram is brother-in-law of Joram (I).
5. *Zimri* 7 days 1Ki 16:15-20		5. Jehoram (J) Baal 8 yrs 2 Ki 8:16-24, 2Chr 21:1-20	Married daughter of Ahab Grand-daughter of Omri
6-7. Tibni 4 yrs & *Omri* 12 yrs 1Ki 16:21-28	**Capitol-Samaria**	6. Ahaziah Baal 1 yr 2Ki 8:25-29, 2 Chr 22:1-9	Jehoaida the priest helps Joash do good
8. **Ahab** Very Evil 22 yrs 1Ki 16:29-22:40 Jezebel-Baal	**Elijah** (8 miracles) prophet/man of God/son Micaiah Syrian battle, 122K	7. Athaliah (Queen) Baal 7 yrs 2Ki 11:1-16, 2 Chr 22:1-23:21	
9. Ahaziah Baal 2 yrs 1Ki 22:51-53, 2 Ki 1:1-18		**8. Joash** Good/Evil Baal 40 yrs 2Ki 11:17-12:21, 2 Chr 23:16-24:27	* Israel, King Jehoash, 790 Joel – 2nd
10. Jehoram (Joram) 12 yrs 2Ki 3:1-27, 9:14-29	**Elisha** (16 miracles) Syrian battles, Jehoash (Damascus)	9. Amaziah **(REL)** 9 yrs 2Ki 14:1-22, 2 Chr 25:1-28	Isaiah (1)
11. *Jehu* **(REL)** 28 yrs 2 Ki 9:1-10:36		10. Uzziah **(REL)** 51 yrs 2Ki 14:21-22, 15:1-7, 2 Chr 26:1-23	Micah – 6th (north and south)
12. Jehoahaz 17 yrs 2Ki 13:1-9	**Jonah – 5th** (Assyria-Nineveh)	11. Jotham **(REL)** 16 yrs 2Ki 15:32-38, 2 Chr 2k7:1-29	701 BC Battle of Lachish Jerusalem-185K Assyrians 722 BC Israel falls to Assyria
13. Jehoash (Joash) 16 yrs 2Ki 13:10-25	**Amos – 3rd** (1st north, and nations)	12. Ahaz (J) 16 yrs 2Ki 16:1-20, 2 Chr 28:1-27	Sawed Isaiah in half Nahum – 7th (Galilee) (Assyria-Nineveh)
14. Jeroboam (II) 41 yrs 2Ki 14:23-29	**Hosea – 1st 740 BC** (1st north, and south)	**13. Hezekiah REL+Heart** 9yrs 2Ki 18:1-20:21, 2 Chr 29:1-32:33	Huldah Zephaniah – 9th
15. Zachariah 6 months 2Ki 15:8-12		14. Manasseh (J) Evil/good Baal 55yrs 2Ki 21:1-18, 2 Chr 33:1-20	Jeremiah (2)
16. *Shallum* 1 month 2Ki 15:13-15		15. Amon (J) Baal 2 yrs 2Ki 21:19-26, 2 Chr 33:21-25	
17. *menahem* 10 yrs 2Ki 15:16-22		**16. Josiah REL+Heart**-best 31 yrs 2Ki 22:1-23:30, 2 Chr 34:1-35:27	Habakkuk – 8th
18. Pekahiah 2 yrs 2Ki 15:23-26		17.Jehoahaz (J) to Egypt 3 Months 2 Ki 23:31-33, 2 Chr 36:1-4	
19. *Pekah* 20 yrs 2Ki 15:27-31		18 Jehoiakim (J) to Babylon 11yrs 2Ki 23:34-24:7, 2 Chr 36:5-8	
20. *Hoshea* 9yrs 2Ki 17:1-41	612 BC Nineveh falls to medes and Babylon	19.Jehoiachin(J)to Babylon 3Months 2Ki 24:8-16, 2 Chr 36:9-10	Lamentations (3) Ezekiel – country (4)
722 BC **209 yrs** Israel falls to Assyria-Sargon II. 135 years before Judah falls to Babylon-Nebuchadnezzar.	609 BC Battle of megiddo-Josiah dies 605 BC Battle of Carchemish	20.Zedekiah (J) (to Babylon) 11 Yrs 2Ki 24:18-25:21, 2 Chr 36:11-21 **586 BC** **344 yrs** * Babylon, Gedaliah Governor Captive 70 years, 586-516 BC	Daniel – city (5)

Legend: Blue-prophets. (1) to (5) major prophets, 1st to 12th minor prophets. 9 other prophets. Total: 26 prophets.
Prophets are located at the beginning of their prophecies. (J)-Judah kings who follow Jeroboam. Dynasty change -Italics.
Total years factoSr in kings overlap or coregency. Major battles & kingdoms are noted. Timeline: NTS-dotted lines.
8 kings did Right in the Eyes of the LORD (REL), 4 with the Heart of David.32 kings did Evil in the Eyes of the LORD (EEL)
* Jerusalem invaded 4x. Jerusalem is God's timepiece: Jeremiah 32:31-33, 50:19-20, 33-34, 51:5-6, 19-24.
Bethel is a location of right worship from Genesis to Samuel. Bethel is evil worship in Kings & Chronicles.
High Places: past sacrifices & incense which only Josiah removed. Saul:1050-1010 BC, David:1010-970 BC, Solomon: 970-930 BC
Romans 15:4 – learn from, 1 Corinthians 10:11 – admonish us.

gods: Canaanite/Jezebel-Baal (fire-purify, sun), Asherah-Ashtoreth/Astarte/Ishtar (fertility, moon)
Moab-Chemosh (Moabite Stone-mesha Stele, 2 Ki 3), Asherah (human blood sacrifice)
Amorite/Ammon-Molech/Milcom (baby sacrifice), Zidonians-Ashtoreth. Solomon's sin in 1 Kings 11:1-13.

Haggai – 10th
Zechariah – 11th
Malachi – 12th

PAST. **Kings** of nation of Israel Monarchy, dynasty, temporary. (Deut. 17:14-20, Proverb 16)	PRESENT. We are children of the **king.** (Acts 2:1-Rev 4:1)	FUTURE. Jesus is the **King of kings.** Saints return & reign with Christ 1000 yrs (Rev 5:10, 19-20)	New Testament. Royal priesthood (1Pe 2), Ambassadors, Heirs

Part 1 – The Wisdom – Learn from the Old Testament Prophets (from Samuel to Malachi)
Part 2 – The Heart – Learn and be admonished from the Kings of the United Kingdom
Part 3 – The Way – Learn and be admonished from the Kings of the Divided Kingdom
Part 4 – New Testament: Deny self and take up my cross daily to follow Jesus (Lu 9:23 and 1 Cor 1:30)

Compare and Contrast the Civil Wars of Israel with the United States I Kings Gems

Compare	**United Nation (monarchy)**	**Foundation**
1. God	One in heaven	Genesis 1-11
2. People	Hebrew Language	Genesis 12-50
3. Land	Israel had borders	Genesis 12-50
4. Writings	Moses	Law, Torah, Pentateuch
5. Kings	Saul, David, Solomon	Weak-weaker, Strong-broke, Strong-broke
6. Jerusalem	Capitol	Bethel
7. History	Based on all the above	

Contrast the Divided Nation (Civil War – Degrees of Good and Evil Kings)

Israel – Jeroboam (evil: 20, REL: 1)	**Judah – Rehoboam (evil: 16, good: 4, REL: 3)**
20 kings, 290 years before fall to Assyria	20 kings, 344 years before fall to Babylon
1. GOD	
a. Other gods – from other nations	a. Same God-One God *all protestant colonies except Maryland
2. KINGS (Good & Evil)	
a. Nine dynasties	a. One dynasty (from their father King David)
b. High Places - Idolatry	b. High Places – Idolatry/heart worship
c. Made People to sin, anger the LORD	c. did what is right in the eyes of the LORD
d. Omitted in Chronicles	d. David at the high place at Gibeon 1 Chr 21:29
3. PROPHETS (Good & Evil)	
a. Eleven good prophets identified	a. Ten good prophets identified
b. Evil prophets were in packs of 400, 450	b. Good prophets were alone or with a scribe or few

c. No need for prophets today. We have the complete canon of Holy Scriptures accessible, and the indwelling Holy Ghost after we repent and believe. Acts 2, Mark 1:5.

4. WAY	**WAY & WORKS**
a. Group think –Walk in the Way of Jeroboam	a. Think differently – Way/Works
b. Remove and Replace history	b. Same history
c. Hate good and love evil (law and order-police)	c. Love good and hate evil
d. Appoint own priests	d. Tribe of Levi are priests

* The U.S. did not replaced history with Great Britain, but improved little by little with the Bible as its foundation and guide during both civil wars (1776-1783 and 1861-1865) and additions to the Bill of Rights.

5. CHANGE

a. Three (3) capitol moves - distance — a. Same capitol (Jerusalem)

USA – 8 moves before DC, 1774 to 1802. 1774 Phil Penn, 1776 Baltimore MD, 1777 Lancaster PN, 1777 York PN, 1781 Princeton NJ, 1783 Annapolis MD, 1784 Trenton NJ, 1785 NY City NY, 1802 Wash DC

1783 The Treaty of Paris, (1) N.W. territory open, (2) Fishing rights on Canadian coast, (3) Navigate Mississippi. War of 1812, Native American ally with British for trade.

b. Division – civil war (Tibni and Omri) — b. No civil war. Jehosaphat alliance with Ahab and Joram.

* Compare to Civil Wars in the U.S.A.: The Revolutionary War (1776-1783) and Union-Confederate War (1861-1865).

Similar to the Parable of the Four Grounds in Mark 4 **I Kings** **Gems**

UnBeliever–their heart is not made pure (36) before the LORD, from Israel (20) and Judah(16)

1. Did Evil in the Eyes of the LORD (32) includes;
    a. More evil (Omri) (I)
    b. Most evil (Ahab) (I)
    c. Good / Evil (1) King Joash (J), led by Jehoaida the priest
    d. Evil / Good (1) King Manasseh (J), Baal worship and sawed Isaiah in half

2. Right in the eyes of the LORD (4), but not with the heart of King David (God's sovereignty and time)
    a. Jehu (I)
    b. Amaziah (J)
    c. Uzziah (J)
    d. Jotham (J)

Believer – Right in the Eyes of the LORD and with a pure heart after their father King David (4)

1. Good / Fair – King Asa
2. Good / Good – King Jehoshaphat
3. Good / Good - King Hezekiah
4. Good / Better -King Josiah

Best / Best – the LORD Jesus Christ (high place in heaven) Where are **our "high places" ?**

Scripture on a "pure heart"

Psalm 19:8 (KJV) The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

Psalm 24:4 (KJV) He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Proverbs 20:9 (KJV) Who can say, I have made my heart clean, I am pure from my sin?

Matthew 5:8 (KJV) Blessed *are* the pure in heart: for they shall see God.

1 Timothy 1:5 (KJV) Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

2 Timothy 2:22 (KJV) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the LORD out of a pure heart.

Hebrews 10:22 (KJV) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

1 Peter 1:22 (KJV) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

Note on Jerusalem: God's prophetic clock. City of David. A Cup of Trembling, pray for the peace of Jerusalem, New Jerusalem.

Jeremiah 32:31 For this city has been to me [as] a provocation of my anger and of my fury from the day that they built it even to this day; that I should remove it from before my face, [32] Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. [33] And they have turned to me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not listened to receive instruction.

1 Kings Chapter 1 David's Death and Solomon's Reign (1-11) 971 B.C.

1:1-4 ***Stranger Abishag, a Shunammite Comforts David, and He Knows her not*** *[C24]*

(1) [1] Now king David was old [and] stricken in years; and they covered him with clothes, but he got no heat. [2] Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in your bosom, that my lord the king may get heat. [3] So they sought for a fair damsel throughout all the coasts of Israel, and found **Abishag a Shunammite**, and brought her to the king. [4] And the damsel was very fair, and cherished the king, and ministered to him: **but the king knew her not.**

1:5-10 ***Son Adonijah Usurps King David*** *[C25]*

[5] Then **Adonijah the son of Haggith exalted himself**, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. [6] And his father had not displeased him at any time in saying, Why have you done so? and he also [was a] very goodly [man]; and [his mother] bare him after Absalom. [7] And he conferred with **Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah** helped [him]. [8] But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which [belonged] to David, were not with Adonijah. [9] And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: [10] But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

Q – Why did King David not know the Shunammite woman and his son Adonijah not respect him as king?
A – King David knows that he is reaping what he sowed when he fell to sin with Bathsheba and Uriah. King David repented and was forgiven by God, but must still reap sorrow due to the severity of his sin toward man and God.

QT hint: Daily time in Scripture and prayer help us prevent the suffering due to sin in our personal lives.

1:11-31 ***Nathan & Bathsheba's Plot for King David to Confirm Solomon as Successor*** *[B24]*

(2) **[11] Wherefore Nathan spoke to Bathsheba the mother of Solomon, saying, Have you not heard that Adonijah the son of Haggith does reign, and David our lord knows [it] not?** [12] Now therefore come, let me, I pray you, give you counsel, that you may save your own life, and the life of your son Solomon. [13] Go and get you in to king David, and say to him, Did not you, my lord, O king, swear to your handmaid, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne? why then does Adonijah reign? [14] Behold, while you yet talk there with the king, I also will come in after you, and confirm your words. [15] And Bathsheba went in to the king into the chamber: and the king was very old; and Abishag the Shunammite ministered to the king. [16] And Bathsheba bowed, and did obeisance to the king. And the king said, What would you? [17] And she said unto him, My lord, you swore by the LORD your God to your handmaid, [saying], Assuredly Solomon your son shall reign after me, and he shall sit upon my throne. [18] And now, behold, Adonijah reigns; and now, my lord the king, you know [it] not: [19] And he has slain oxen and fat cattle and sheep in abundance, **and has called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon your servant has he not called. [20] And you, my lord, O king, the eyes of all Israel are upon you, that you should tell them who shall sit on the throne of my lord the king after him.** [21] Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. [22] And, look, while she yet talked with the king, Nathan the prophet also came in. [23] And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. [24] And Nathan said, My lord, O king, have you said, Adonijah shall reign after me, and he shall sit upon my throne? [25] For he is gone down this day, and has slain oxen and fat cattle and sheep in abundance, and has called all the king's sons, and the captains of the host, and **Abiathar the priest;** and, behold, they eat and drink before him, and say, God save king Adonijah. **[26] But me, [even] me your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon, has he not called.** [27] Is this thing done by my lord the king, and you have not showed [it] to your servant, who should sit on the

throne of my lord the king after him? [28] Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king. [29] And the king swore, and said, [As] the LORD lives, that has redeemed my soul out of all distress, [30] Even as I swore to you by the LORD God of Israel, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. [31] Then Bathsheba bowed with [her] face to the earth, and did reverence to the king, and said, Let my lord king David live forever.

Q – Why did the prophet Nathan not go directly to King David?
A – We know Nathan the prophet had direct access to King David when he confronted David's sins. Now the best way to approach King David is from his wife, Bathsheba.

Application: I must recognize and remember to ask God for wisdom from above to handle difficult circumstances and events.

QT hint: Daily time in Scripture and prayer help us know how to recognize the acts of the enemies of God and take actions to do what is right according to the right thing, way and time. (Romans 12:1-2)

1:32-53 ***Solomon Anointed King, He has mercy on Half-Brother Adonijah*** *[B25]*

(3) [32] **And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.** [33] The king also said to them, Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon: [34] And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. [35] Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. [36] And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so [too]. [37] As the LORD has been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. **[38] So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule,** and brought him to Gihon. [39] And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. [40] And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth tore with the sound of them. [41] And **Adonijah** and all the guests that [were] with him heard [it] as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore [is this] noise of the city being in an uproar? [42] And while he yet spoke, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for you are a valiant man, and bring good tidings. [43] And Jonathan answered and said to Adonijah, Verily our lord king David has made Solomon king. [44] And the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: [45] And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from there rejoicing, so that the city rang again. This is the noise that ye have heard. [46] And also Solomon sits on the throne of the kingdom. [47] And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than your name, and make his throne greater than your throne. **And the king bowed himself upon the bed.** [48] And also thus said the king, Blessed [be] the LORD God of Israel, which has given [one] to sit on my throne this day, my eyes even seeing [it]. [49] And all the guests that [were] with Adonijah were afraid, and rose up, and went every man his way. [50] And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. [51] And it was told Solomon, saying, Behold, Adonijah fears king Solomon: for, look, he has caught hold on the horns of the altar, saying, Let king Solomon swear to me today that he will not slay his servant with the sword. [52] And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness shall be found in him, he shall die. [53] So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to your house.

1 Kings Chapter 1

Q – Why was Solomon's party greater than Adonijah's party?
A – Because the prophecy and promise of God were for Solomon to be the next king.
Application: I must wait upon the LORD for the right time to act. The spirit of the world says to be first in everything. The spirit of God waits for the right time. I must have mercy on those who have wronged me, as David had for his half-brother Adonijah (1 Kings 1:45-53).

QT hint: Daily time in Scripture and prayer help us have conditional mercy when others have wronged us. A person of position and honor can say "sin no more" and allow the other person to choose (1 Kings 1:52).

1 Kings Chapter 2

2:1-11 ***David's Last Four Charges to King Solomon*** *[B26]*

(4) [1] Now the days of David drew near that he should die; and he charged Solomon his son, saying, [2] I go the way of all the earth: be you strong therefore, and show yourself a man; [3] **And keep the charge of the LORD your God, to walk in His ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that you may prosper in all that you do, and whithersoever you turn yourself:** [4] That the LORD may continue His word which He spoke concerning me, saying, If your children take heed to their way, to **walk before me in truth with all their heart and with all their soul,** there shall not fail you (said he) a man on the throne of Israel.

David Last Judgements with Justice

[5] Moreover you know also what **Joab** the son of Zeruiah did to me, [and] what he did to the two captains of the hosts of Israel, to **Abner** the son of Ner, and to **Amasa** the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that [were] on his feet. [6] Do therefore according to your wisdom, and let not his hoar head go down to Hell in peace. [7] But **show kindness to the sons of Barzillai** the Gileadite, and let them be of those that eat at your table: for so they came to me when I fled because of Absalom your brother.

[8] And, behold, [you have] with you **Shimei** the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put you to death with the sword. [9] Now therefore hold him not guiltless: for you are a wise man, and know what you ought to do to him; but his hoar head bring you down to Hell with blood. [10] So David slept with his fathers, and was buried in the city of David.

[11] And the days that David reigned over Israel [were] forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Q – What are David's last four commands to Solomon before he sleeps. Deuteronomy 17:10-20.
A1 – To walk before God in truth with all their heart and soul (2:1-4). Proverbs 4:23 Keep your heart with all diligence, for from it flow the springs of life.
A2 – To have caution and wisdom with Joab (2:5-6).
A3 – To show kindness with the sons of Barzillai (2:7).
A4 – To have caution and wisdom toward Shimei (2:8-9)

Solomon King Over Israel (1 Kings 2:10-11:43, 2 Chronicles 1:1-9:31) 40 yrs.

2:12-25 ***Solomon Wisely Deals with Adonijah by not being Persuaded by Bathsheba*** *[C26]*

(5) [12] Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. [13] And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Come you peaceably? And he said, Peaceably. [14] He said moreover, I have somewhat to say to you. And she said, Say on.

15 And he said, You know that the kingdom was mine, and [that] all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD. 16 And now I ask one petition of you, deny me not. And she said unto him, Say on. 17 And he said, Speak, I pray you, to Solomon the king, (for he will not say no to you,) that he give me Abishag the Shunammite to wife. 18 And Bathsheba said, Well; I will speak for you to the king. 19 Bathsheba therefore went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. 20 Then she said, I desire one small petition of you; please do not say no to me. And the king said unto her, Ask on, my mother: for I will not say no to you. 21 And she said, Let Abishag the Shunammite be given to Adonijah your brother to wife. 22 And king Solomon answered and said to his mother, And why do you ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is my elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.
23 Then king Solomon swore by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. 24 Now therefore, [as] the LORD lives, which has established me, and set me on the throne of David my father, and who has made me a house, as he promised, **Adonijah shall be put to death this day.** 25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

2:26-35 ***Solomon Cleans House Concerning Abiathar the Priest*** *(26-27)* ***and Joab*** *(28-35) [B27]*

(6) 26 And to Abiathar the priest said the king, Get you to Anathoth, to your own fields; for you are worthy of death: but I will not at this time put you to death, because you carry the ark of the LORD God before David my father, and because you have been afflicted in all wherein my father was afflicted.
27 So Solomon thrust out Abiathar from being priest to the LORD; that he might fulfill the word of the LORD, which he spoke concerning the house of Eli in Shiloh. 28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled to the tabernacle of the LORD, and caught hold on the horns of the altar. 29 And it was told king Solomon that Joab was fled to the tabernacle of the LORD; and, behold, [he is] by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. 30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus says the king, Come forth. And he said, No; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. 31 And the king said unto him, Do as he has said, and fall upon him, and bury him; that you may take away the innocent blood, which Joab shed, from me, and from the house of my father. 32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing [thereof, to wit], Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. 33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed forever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace forever from the LORD. 34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. 35 And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

Q – Why were Abiathar and Joab treated differently by Solomon?
A – Because Abiathar fulfilled prophecy concerning the house of Eli in Shiloh (2:26-27) and Joab shed innocent blood for personal power (2:28-34).

Application: I know that new leaders may immediately clean house with new people in high positions. In this case, the appointments were good and not evil.

QT hint: Daily time in Scripture and prayer help us do what is right and make changes when appropriate.

2:36-46 ***Shimei and Solomon Make an Agreement, then Shimei Breaks it*** *[B28]*

(7) 36 And the king sent and called for Shimei, and said unto him, Build you a house in Jerusalem, and dwell there, and go not forth there anywhere. 37 For it shall be, [that] on the day you goes out, and pass over the brook Kidron, you shall know for certain that you shall surely die: your blood shall be upon your

own head. [38] And Shimei said to the king, The saying is good: as my lord the king has said, so will your servant do. And Shimei dwelt in Jerusalem many days.
[39] And it came to pass at the end of three years, that two of the servants of Shimei ran away to Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, your servants [be] in Gath.
[40] And Shimei arose, and saddled his donkey, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. [41] And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. [42] And the king sent and called for Shimei, and said unto him, Did I not make you to swear by the LORD, and protested to you, saying, Know for a certain, on the day you goes out, and walk abroad anywhere, that you shall surely die? and you said to me, The word that I have heard is good. [43] Why then have you not kept the oath of the LORD, and the commandment that I have charged you with? [44] The king said moreover to Shimei, You know all the wickedness which your heart is privy to, that you did to David my father: therefore the LORD shall return your wickedness upon your own head; [45] And king Solomon shall be blessed, and the throne of David shall be established before the LORD forever. **[46] So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died.** And the kingdom was established in the hand of Solomon.

Q – Why was Solomon not forgiving a second time to Shimei?
A – Because Solomon gave Shimei mercy with conditions. After three years Shimei forgot the conditions.

Application: I know that governmental power is special and pray for those in position of authority.

QT hint: Daily time in Scripture and prayer help us discern the authority God has appointed and obey our masters on earth.

1 Kings Chapter 3

Solomon meets God in a Dream and Chooses a Wise & Understanding Heart

(8) [1] And Solomon made ally with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about. [2] Only the people sacrificed in high places, because there was no house built to the name of the LORD, until those days**. [3] And Solomon loved the LORD, walking in the statutes of David his father:** only he sacrificed and burnt incense in high places. [4] And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. [5] In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give you. [6] And Solomon said, You have showed to your servant David my father great mercy, according as he walked before you in truth, and in righteousness, and in uprightness of heart with you; and you have kept for him this great kindness, that you have given him a son to sit on his throne, as [it is] this day. [7] And now, O LORD my God, you have made your servant king instead of David my father: and I [am but] a little child: I know not [how] to go out or come in. [8] And your servant is in the midst of your people which you have chosen, a great people, that cannot be numbered nor counted for multitude. **[9] Give therefore your servant an understanding heart to judge your people, that I may discern between good and bad:** for who is able to judge this your so great a people? [10] And the speech pleased the LORD, that Solomon had asked this thing. [11] And God said unto him, Because you have asked this thing, and has not asked for yourself long life; neither has asked riches for yourself, nor has asked the life of your enemies; but has asked for yourself understanding to discern judgment; [12] Behold, I have done according to your words: look, I have given you a wise and an understanding heart; so that there was none like you before you, neither after you shall any arise like to you. [13] And I have also given you that which you have not asked, both riches, and honor: so that there shall not be any among the kings like to you all your days. [14] And if you will walk in my ways, to keep my statutes and my commandments, as your father David did walk, then I will lengthen your days. [15] And Solomon awoke; and, behold, [it was] a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

QT hint: Daily time in Scripture and prayer help us desire, attain, and sustain a heart of wisdom and understanding.

1 Kings Chapter 3

Solomon Uses Wisdom to Judge Between Two Harlots Fight Over One Baby

(9) 16 Then came there two women, [that were] harlots, to the king, and stood before him. 17 And the one
woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in
the house. 18 And it came to pass the third day after that I was delivered, that this woman was delivered
also: and we [were] together; [there was] no stranger with us in the house, save we two in the house.
19 And this woman's child died in the night; because she overlaid it. 20 And she arose at midnight, and
took my son from beside me, while your handmaid slept, and laid it in her bosom, and laid her dead child
in my bosom. 21 And when I rose in the morning to give my child suck, behold, it was dead: but when I
had considered it in the morning, behold, it was not my son, which I did bear. 22 And the other woman
said, No; but the living is my son, and the dead is your son. And this said, No; but the dead is your son,
and the living is my son. Thus they spoke before the king. 23 Then said the king, The one says, This is my
son that lives, and your son is the dead: and the other says, No; but your son is the dead, and my son is
the living. 24 And the king said, Bring me a sword. And they brought a sword before the king. 25 And the
king said, Divide the living child in two, and give half to the one, and half to the other. 26 Then spoke the
woman whose the living child was to the king, for her bowels yearned upon her son, and she said, O my
lord, give her the living child, and in no wise slay it. But the other said, Let it be neither my nor your,
[but] divide [it]. 27 Then the king answered and said, Give her the living child, and in no wise slay it: she
is the mother thereof. **28 And all Israel heard of the judgment which the king had judged; and
they feared the king: for they saw that the wisdom of God was in him, to do judgment.**

QT Note:
Q – What can we learn about righteous judgment from this case?
A – Look at the immediate circumstances and individuals, not at their lifestyles or sin.

Application: I ask for wisdom by faith because Christ is all wisdom and much better than Solomon's wisdom. (Mt 12:24)

QT hint: Daily time in Scripture and prayer help us have wisdom from above rather than wisdom from below. (James 3)

Solomon's Government, Order and Peace

(10) [1] So king Solomon was king over all Israel. [2] And these [were] the **princes** which he had; Azariah the son of Zadok the priest, [3] Elihoreph and Ahiah, the sons of Shisha, **scribes;** Jehoshaphat the son of Ahilud, the **recorder.** [4] And Benaiah the son of Jehoiada was **over the host**: and Zadok and Abiathar [were] the **priests**: [5] And Azariah the son of Nathan was **over the officers**: and Zabud the son of Nathan was **principal officer, [and] the king's friend**: [6] And Ahishar was **over the household**: and Adoniram the son of Abda was **over the tax**. [7] And Solomon **had twelve officers over all Israel**, which provided food for the king and his household: each man his month in a year made provision. [8] And these are their names: The son of Hur, in mount Ephraim: [9] The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan: [10] The son of Hesed, in Aruboth; to him [pertained] Sochoh, and all the land of Hepher: [11] The son of Abinadab, in all the region of Dor; which had Taphas the daughter of Solomon to wife: [12] Baana the son of Ahilud; [to him pertained] Taanach and megiddo, and all Bethshean, which is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, [even] to [the place that is] beyond Jokneam: [13] The son of Geber, in Ramothgilead; to him [pertained] the towns of Jair the son of Manasseh, which are in Gilead; to him [also pertained] the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars: [14] Ahinadab the son of Iddo had Mahanaim: [15] Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife: [16] Baanah the son of Hushai was in Asher and in Aloth: [17] Jehoshaphat the son of Paruah, in Issachar: [18] Shimei the son of Elah, in Benjamin: [19] Geber the son of Uri was in the country of Gilead, [in] the country of Sihon king of the Amorites, and of Og king of Bashan; and [he was] the only officer which was in the land. [20] Judah and Israel [were] many, as the sand which is by the sea in multitude, eating and drinking, and making merry. [21] And Solomon reigned over all kingdoms from the river to the land of the Philistines, and to the border of Egypt: they brought presents, and served Solomon all the days of his life. [22] And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, [23] Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. [24] For he had dominion over all [the region] on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. [25] And **Judah and Israel dwelt safely**, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. [26] And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. [27] And those officers provided food for king Solomon, and for all that came to king Solomon's table, every man in his month: they lacked nothing. [28] Barley also and straw for the horses and dromedaries brought they to the place where they were, every man according to his charge.

Solomon's Wisdom Exceeds All Others *(Proverbs and Songs Written)*

(11) **[29] And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.** [30] And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. [31] For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. **[32] And he spoke three thousand proverbs: and his songs were a thousand and five.** [33] And he spoke of trees, from the cedar tree that is in Lebanon even to the hyssop that springs out of the wall: he spoke also of beasts, and of fowl, and of creeping things, and of fishes. [34] And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

1 Kings Chapter 5

Hiram King of Tyre and Solomon Make League

(12) [1] And Hiram king of [a] Tyre sent his servants to Solomon; for he had heard that they had anointed him king in the room of his father: for **Hiram was ever a lover of David**. [2] And Solomon sent to Hiram, saying, [3] You know how that [b] David my father could not build a house to the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. [4] But now the LORD my God has given me rest on every side, [so that there is] neither adversary nor evil occurrence. [5] And, behold, I purpose to build a house to the name of the LORD my God, as the LORD spoke to David my father, saying, Your son, whom I will set upon your throne in your room, he shall build a house to my name. [6] Now therefore command you that they hew me cedar trees out of Lebanon; and my servants shall be with your servants: and to you will I give hire for your servants according to all that you shall appoint: for you know that there is not among us any that can skill to hew timber like to the Sidonians. [7] And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed [be] the LORD this day, which has given to David a wise son over this great people. [8] And Hiram sent to Solomon, saying, I have considered the things which you sent to me for: [and] I will do all your desire concerning timber of cedar, and concerning timber of fir. [9] My servants shall bring them down from Lebanon to the sea: and I will convey them by sea in floats to the place that you shall appoint me, and will cause them to be discharged there, and you shall receive them: and you shall accomplish my desire, in giving food for my household. [10] So Hiram gave Solomon cedar trees and fir trees according to all his desire. [11] And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. [12] And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

[a] Tyre is friends with God's plan at this time. Hiram also built the house of David. Nations change over time, Ezekiel 28. Christ left Israel to the gentiles here, and delivered the woman's daughter of demons, Mark 7:24-31. A great port city with tradesmen.

[b] David could not build a house for the LORD because his hands shed much blood, 1 Chronicles 22:6-16. Good example of character differences in the Old and New Testament. There is a more Godly inward ability today in the times of refreshing, Acts 2.

Providing Materials for the Temple - Workers and Supervisors Numbered

(13) [13] And king Solomon raised slaves out of all Israel; and the slaves were thirty thousand men. [14] And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, [and] two months at home: and Adoniram was over the slaves. [15] And Solomon had seventy thousand that bare burdens, and eighty thousand hewers in the mountains; [16] Beside the chief of Solomon's officers which were over the work, [a] three thousand and three hundred, which ruled over the people that performed in the work. [17] And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house. [18] And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

[a] 30K / 3 = 10K. 70K + 80K = 150K. 3.3K. 150K / 3K = 50. 10K / 200 = 50. 20K / 100 = 200. 3.3K / 50 = 66. 550.

1 Kings Chapter 6

Building the Outside Structure of the Temple

(14) [1] And it came to pass in the **four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.** [2] And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty [cubits], and the height thereof thirty cubits. [3] And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; [and] ten cubits was the breadth thereof before the house. [4] And for the house he made windows of narrow lights. [5] And against the wall of the house he built chambers round about, [against] the walls of the house round about, [both] of the temple and of the oracle: and he made chambers round about: [6] The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for outside [in

the wall] of the house he made narrowed rests round about, that [the beams] should not be fastened in the walls of the house. **7 And the house, when it was in building,**
was built of stone made ready before it was brought thither: so that there was neither hammer nor axe [nor] any tool of iron heard in the house, while it was in building. 8 The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle [chamber], and out of the middle into the third. 9 So he built the house, and finished it; and covered the house with beams and boards of cedar. 10 And [then] he built chambers against all the house, five cubits high: and they rested on the house [with] timber of cedar. 11 And the word of the LORD came to Solomon, saying, 12 [Concerning] this house which you are in building, if you will walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with you, which I spoke to David your father: 13 And I will dwell among the children of Israel, and will not forsake my people Israel. **14 So Solomon built the house, and finished it.**

Building the Inside of the Temple

(15) **15 And he built the walls of the house within** with boards of cedar, both the floor of the house, and the walls of the ceiling: [and] he covered them on the inside with wood, and covered the floor of the house with planks of fir. 16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, [even] for the oracle, [even] for the most holy [place]. 17 And the house, that is, the temple before it, was forty cubits [long]. 18 And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. 19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. 20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and [so] covered the altar [which was of] cedar.
21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. 22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. 23 And within the oracle he made two cherubims [of] olive tree, [each] ten cubits high.
24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing to the uttermost part of the other [were] ten cubits. 25 And the other cherub was ten cubits: both the cherubims [were] of one measure and one size. 26 The height of the one cherub was ten cubits, and so [was it] of the other cherub. 27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the [one] wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. 28 And he overlaid the cherubims with gold. 29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.
30 And the floor of the house he overlaid with gold, within and without. 31 And for the entering of the oracle he made doors [of] olive tree: the lintel [and] side posts [were] a fifth part [of the wall].
32 The two doors also [were of] olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees. 33 So also made he for the door of the temple posts [of] olive tree, a fourth part [of the wall].
34 And the two doors [were of] fir tree: the two leaves of the one door [were] folding, and the two leaves of the other door [were] folding. 35 And he carved [thereon] cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work. 36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.

Seven Years to Build the Temple

37 In the fourth year was the foundation of the house of the LORD laid, in the month Zif: 38 And in the **eleventh year, in the month Bul, which is the eighth month, was the house finished** throughout all the parts thereof, and according to all the fashion of it. So was he [a] seven years in building it.

[a] 7 ½ Years Total.

Solomon's Other Building Ventures

(16) [1] But Solomon was building his own house thirteen years, and he finished all his house. [2] He built also the house of the forest of Lebanon; the length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. [3] And [it was] covered with cedar above upon the beams, that [lay] on forty five pillars, fifteen [in] a row. [4] And [there were] windows [in] three rows, and light was against light [in] three ranks. [5] And all the doors and posts [were] square, with the windows: and light was against light [in] three ranks. [6] And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the [other] pillars and the thick beam [were] before them. [7] Then he made a porch for the throne where he might judge, [even] the porch of judgment: and [it was] covered with cedar from one side of the floor to the other. [8] And his house where he dwelt had another court within the porch, [which] was of the like work. Solomon made also a house for Pharaoh's daughter, whom he had taken [to wife], like to this porch. [9] All these [were of] costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation to the coping, and [so] on the outside toward the great court. [10] And the foundation [was of] costly stones, even great stones, stones of ten cubits, and stones of eight cubits. [11] And above [were] costly stones, after the measures of hewed stones, and cedars. [12] And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

Solomon's Palace Porch and the Pillars in front of the Temple

(17) [13] And king Solomon sent and fetched **Hiram out of Tyre**. [14] He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and performed all his work. [15] For he cast **two pillars of brass**, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. [16] And he made two capitals [of] molten brass, to set upon the tops of the pillars: the height of the one capital was five cubits, and the height of the other capital was five cubits: [17] [And] nets of checker work, and wreaths of chain work, for the capitals which [were] upon the top of the pillars; seven for the one capital, and seven for the other capital. [18] And he made the pillars, and two rows round about upon the one network, to cover the capitals that [were] upon the top, with pomegranates: and so did he for the other capital. [19] And the capitals that [were] upon the top of the pillars [were] of lily work in the porch, four cubits. [20] And the capitals upon the two pillars [had pomegranates] also above, over against the belly which was by the network: and the pomegranates [were] two hundred in rows round about upon the other capital**. [21] And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof [a] Jachin: and he set up the left pillar, and called the name thereof Boaz.** [22] And upon the top of the pillars was lily work: so was the work of the pillars finished.

[a] Right pillar Jachin = He will establish. Left pillar Boaz = in Strength.

Brass Furnishings Outside the Temple (1 Molten Sea)

[23] And he made a **molten sea,** ten cubits from the one brim to the other: [it was] round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. [24] And under the brim of it round about [there were] knops compassing it, ten in a cubit, compassing the sea round about: the knops [were] cast in two rows, when it was cast. [25] **It stood upon twelve oxen**, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea [was set] above upon them, and all their hinder parts [were] inward. [26] And it was a hand breadth thick, and the brim thereof was worked like the brim of a cup, with flowers of lilies: it contained two thousand baths.

10 Bases for the Lavers of Brass

27 And he made **ten bases of brass**; four cubits was the length of one base, and four cubits the breadth
thereof, and three cubits the height of it. 28 And the work of the bases was on this [manner]: they had
borders, and the borders [were] between the ledges: 29 And on the borders that [were] between the
ledges [were] lions, oxen, and cherubims: and upon the ledges [there was] a base above: and beneath
the lions and oxen [were] certain additions made of thin work. 30 And **every base had four brazen
wheels, and plates of brass:** and the four corners thereof had undersetters: under the laver [were]
undersetters molten, at the side of every addition. 31 And the mouth of it within the capital and above
was a cubit: but the mouth thereof was round [after] the work of the base, a cubit and a half: and also
upon the mouth of it [were] gravings with their borders, foursquare, not round. 32 And under the borders
[were] four wheels; and the axletrees of the wheels [were joined] to the base: and the height of a wheel
was a cubit and half a cubit. 33 And the work of the wheels was like the work of a chariot wheel: their
axletrees, and their naves, and their felloes, and their spokes, [were] all molten. 34 And [there were] four
undersetters to the four corners of one base: [and] the undersetters [were] of the very base itself.
35 And in the top of the base [was there] a round compass of half a cubit high: and on the top of the base
the ledges thereof and the borders thereof [were] of the same. 36 For on the plates of the ledges thereof,
and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of
everyone, and additions round about. 37 After this [manner] he made the ten bases: all of them had one
casting, one measure, [and] one size.

10 Lavers and Other Instruments of Brass

38 Then made he ten lavers of brass: one laver contained forty baths: [and] every laver was four cubits:
[and] upon every one of the ten bases one laver. 39 And he put five bases on the right side of the house,
and five on the left side of the house: and he set the sea on the right side of the house eastward over
against the south. 40 And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end
of doing all the work that he made king Solomon for the house of the LORD: 41 The two pillars, and the
[two] bowls of the capitals that [were] on the top of the two pillars; and the two networks, to cover the
two bowls of the capitals which [were] upon the top of the pillars; 42 And four hundred pomegranates for
the two networks, [even] two rows of pomegranates for one network, to cover the two bowls of the
capitals that [were] upon the pillars; 43 And the ten bases, and ten lavers on the bases; 44 And one sea,
and twelve oxen under the sea; 45 And the pots, and the shovels, and the basins: and **all these vessels**,
which Hiram made to king Solomon for the house of the LORD, **[were of] bright brass.** 46 In the plain
of Jordan did the king cast them, in the clay ground between Succoth and Zarthan. 47 And Solomon left
all the vessels [unweighed], because they were exceeding many: **neither was the weight of the brass
found out.**

Furnishings for the Inside of the Temple (Mostly Gold and some Silver)

48 And Solomon made all the vessels that [pertained] to the house of the LORD: the **altar of gold, and
the table of gold, whereupon the showbread was, 49 And the candlesticks of pure gold, five on
the right [side], and five on the left, before the oracle, with the flowers, and the lamps, and the
tongs [of] gold**, 50 And the bowls, and the snuffers, and the basins, and the spoons, and the censers [of]
pure gold; and the hinges [of] gold, [both] for the doors of the inner house, the most holy [place, and] for
the doors of the house, [to wit], of the temple. 51 So was ended all the work that king Solomon made for
the house of the LORD. And Solomon brought in the things which David his father had dedicated; [even]
the **silver, and the gold**, and the vessels, did he put among the treasures of the house of the LORD.

1 Kings Chapter 8

The Ark is Delivered to the Most Holy Place

(18) [1] Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. [2] And all the men of Israel assembled themselves to king Solomon at the feast in the month Ethanim, which is the seventh month. [3] And all the elders of Israel came, and the priests took up the ark. [4] And they brought up the ark of the LORD, and the tabernacle of the assembly, and all the holy vessels that [were] in the tabernacle, even those did the priests and the Levites bring up. [5] And king Solomon, and all the assembly of Israel, that were assembled to him, [were] with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. [6] And the priests brought in the ark of the covenant of the LORD to his place, into the oracle of the house, to the most holy [place, even] under the wings of the cherubims. [7] For the cherubims spread forth [their] two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. [8] And they drew out the staves, that the ends of the staves were seen out in the holy [place] before the oracle, and they were not seen outside: and there they are to this day.
[9] [There was] nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made [a covenant] with the children of Israel, when they came out of the land of Egypt.

The Glory of the LORD Fills the House of the Temple

[10] And it came to pass, when the priests were come out of the holy [place], that the cloud filled the house of the LORD, [11] So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. [12] Then spoke Solomon, the LORD said that he would dwell in the thick darkness. [13] I have surely built you a house to dwell in, a settled place for you to abide in forever.
[14] And the king turned his face about, and blessed all the assembly of Israel: (and all the assembly of Israel stood;) [15] And he said, Blessed [be] the LORD God of Israel, which spoke with his mouth to David my father, and has with his hand fulfilled [it], saying, [16] Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel. [17] And it was in the heart of David my father to build a house for the name of the LORD God of Israel. [18] And the LORD said to David my father, Whereas it was in your heart to build a house to my name, you did well that it was in your heart. [19] Nevertheless you shall not build the house; but your son that shall come forth out of your loins, he shall build the house to my name. [20] And the LORD has performed his word that he spoke, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built a house for the name of the LORD God of Israel. [21] And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

Solomon's Dedicatory Prayer

(19) [22] And Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread forth his hands toward heaven: [23] And he said, the LORD God of Israel, there is no God like you, in heaven above, or on earth beneath, who keep covenant and mercy with your servants that walk before you with all their heart: [24] Who has kept with your servant David my father that you promised him: you spoke also with your mouth, and has fulfilled [it] with your hand, as [it is] this day. [25] Therefore now, the LORD God of Israel, keep with your servant David my father that you promised him, saying, There shall not fail you a man in my sight to sit on the throne of Israel; so that your children take heed to their way, that they walk before me as you have walked before me. [26] And now, O God of Israel, let your word, I pray you, be verified, which you spoke to your servant David my father. [27] But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain you; how much less this house that I have built? [28] Yet have you respect to the prayer of your servant, and to his supplication, O LORD my God, to hearken to the cry and to the prayer, which your servant prays before you today: [29] That your eyes may be open toward this house night and day, [even] toward the place of which you have said, My name shall be there: that you may hearken to the prayer which your servant shall make toward this place.
[30] And hearken you to the supplication of your servant, and of your people Israel, when they shall pray toward this place: and hear you in heaven your dwelling place: and when you hear, forgive. [31] If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come

before your altar in this house: [32] Then hear you in heaven, and do, and judge your servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. [33] When your people Israel be smitten down before the enemy, because they have sinned against you, and shall turn again to you, and confess your name, and pray, and make supplication to you in this house: [34] Then hear you in heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to their fathers. [35] When heaven is shut up, and there is no rain, because they have sinned against you; if they pray toward this place, and confess your name, and turn from their sin, when you afflict them: [36] Then hear you in heaven, and forgive the sin of your servants, and of your people Israel, that you teach them the good way wherein they should walk, and give rain upon your land, which you have given to your people for an inheritance. [37] If there be in the land famine, if there be pestilence, blasting, mildew, locust, [or] if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness [there be]; [38] What prayer and supplication soever be [made] by any man, [or] by all your people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: [39] Then hear you in heaven your dwelling place, and forgive, and do, and give to every man according to his ways, whose heart you know; (for you, [even] you only, know the hearts of all the children of men;) [40] That they may fear you all the days that they live in the land which you gave to our fathers. [41] Moreover concerning a stranger, that is not of your people Israel, but comes out of a far country for your name's sake; [42] (For they shall hear of your great name, and of your strong hand, and of your stretched out arm;) when he shall come and pray toward this house; [43] Hear you in heaven your dwelling place, and do according to all that the stranger calls to you for: that all people of the earth may know your name, to fear you, as [do] your people Israel; and that they may know that this house, which I have built, is called by your name. [44] If your people go out to battle against their enemy, whithersoever you shall send them, and shall pray to the LORD toward the city which you have chosen, and [toward] the house that I have built for your name: [45] Then hear you in heaven their prayer and their supplication, and maintain their cause. [46] If they sin against you, (for there is no man that sins not,) and you be angry with them, and deliver them to the enemy, so that they carry them away captives to the land of the enemy, far or near; [47] [Yet] if they shall bethink themselves in the land where they were carried captives, and repent, and make supplication to you in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; [48] And [so] return to you with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray to you toward their land, which you gave to their fathers, the city which you have chosen, and the house which I have built for your name: [49] Then hear you their prayer and their supplication in heaven your dwelling place, and maintain their cause, [50] And forgive your people that have sinned against you, and all their transgressions wherein they have transgressed against you, and give them compassion before them who carried them captive, that they may have compassion on them: [51] For they [be] your people, and your inheritance, which you brought forth out of Egypt, from the midst of the furnace of iron: [52] That your eyes may be open to the supplication of your servant, and to the supplication of your people Israel, to hearken to them in all that they call for to you. [53] For you did separate them from among all the people of the earth, [to be] your inheritance, as you spoke by the hand of Moses your servant, when you brought our fathers out of Egypt, O Lord GOD.

(20) [54] And it was [so], that when Solomon had made an end of praying all this prayer and supplication to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. [55] And he stood, and blessed all the assembly of Israel with a loud voice, saying,
[56] Blessed [be] the LORD, that has given rest to his people Israel, according to all that he promised: there has not failed one word of all his good promise, which he promised by the hand of Moses his servant.
[57] the LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:
[58] That he may incline our hearts to him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. [59] And let these my words, wherewith I have made supplication before the LORD, be near to the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:
[60] That all the people of the earth may know that the LORD is God, [and that there is] none else.
[61] Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day. [62] And the king, and all Israel with him, offered sacrifice before the LORD.
dedicated the house of the LORD. [64] The same day did the king hallow the middle of the court that was

before the house of the LORD: for there he offered burnt offerings, and grain offerings, and the fat of the eace offerings: because the brazen altar that was before the LORD was too little to receive the burnt offerings, and grain offerings, and the fat of the peace offerings. 65 And at that time Solomon held a feast, and all Israel with him, a great assembly, from the entering in of Hamath to the river of Egypt, before the LORD our God, seven days and seven days, [even] fourteen days. 66 On the eighth day he sent the people away: and they blessed the king, and went to their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

1 Kings Chapter 9

(21) 1 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, 2 That the LORD appeared to Solomon the second time, as he had appeared to him at Gibeon. 3 And the LORD said unto him, I have heard your prayer and your supplication, that you have made before me: I have hallowed this house, which you have built, to put my name there forever; and my eyes and my heart shall be there perpetually. 4 And if you will walk before me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded you, [and] will keep my statutes and my judgments: 5 Then I will establish the throne of your kingdom upon Israel forever, as I promised to David your father, saying, There shall not fail you a man upon the throne of Israel. 6 [But] if ye shall at all turn from following me, ye or your children, and will not keep my commandments [and] my statutes which I have set before you, but go and serve other gods, and worship them: 7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: 8 And at this house, [which] is high, everyone that passes by it shall be astonished, and shall hiss; and they shall say, Why has the LORD done thus to this land, and to this house? 9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore has the LORD brought upon them all this evil. 10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, 11 ([Now] Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. 12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. 13 And he said, What cities are these which you have given me, my brother? And he called them the land of Cabul to this day. 14 And Hiram sent to the king six score talents of gold.

(22) 15 And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and megiddo, and Gezer. 16 [For] Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it [for] a present to his daughter, Solomon's wife. 17 And Solomon built Gezer, and Bethhoron the nether, 18 And Baalath, and Tadmor in the wilderness, in the land, 19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. 20 [And] all the people [that were] left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which [were] not of the children of Israel, 21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tax of bond-service to this day. 22 But of the children of Israel did Solomon make no bondmen: but they [were] men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. 23 These [were] the chief of the officers that [were] over Solomon's work, five hundred and fifty, which bare rule over the people that performed in the work. 24 But Pharaoh's daughter came up out of the city of David to her house which [Solomon] had built for her: then did he build Millo. 25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built to the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house. 26 And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. 27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. 28 And they came to Ophir, and fetched from there gold, four hundred and twenty talents, and brought [it] to king Solomon.

1 Kings Chapter 10

Queen of Sheba Visits Solomon

(23) [1] And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she
came to prove him with hard questions. [2] And she came to Jerusalem with a very great train, with camels
that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she
communed with him of all that was in her heart. [3] And Solomon told her all her questions: there was not
[any] thing hid from the king, which he told her not. **[4] And when the queen of Sheba had seen all
Solomon's wisdom, and the house that he had built, [5] And the meat of his table, and the sitting
of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and
his ascent by which he went up to the house of the LORD; there was no more spirit in her.**
[6] And she said to the king, It was a true report that I heard in my own land of your acts and of your
wisdom. [7] Howbeit I believed not the words, until I came, and my eyes had seen [it]: and, behold, the
half was not told me: your wisdom and prosperity exceeds the fame which I heard. [8] Happy are your
men, happy are these your servants, which stand continually before you, [and] that hear your wisdom.
[9] Blessed be the LORD your God, which delighted in you, to set you on the throne of Israel: because the
LORD loved Israel forever, therefore made he you king, to do judgment and justice. [10] And she gave the
king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there
came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.
[11] And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug
trees, and precious stones. [12] And the king made of the almug trees pillars for the house of the LORD,
and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were
seen to this day. [13] And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked,
beside [that] which Solomon gave her of his royal bounty. So she turned and went to her own country,
she and her servants.

Solomon's Great Riches and Power Among the Nations

(24) [14] Now the weight of gold that came to Solomon in one year was **six hundred threescore and six
talents of gold,** [15] Beside [that he had] of the merchantmen, and of the traffic of the spice merchants,
and of all the kings of Arabia, and of the governors of the country. [16] And king Solomon made two
hundred targets [of] beaten gold: six hundred [shekels] of gold went to one target. [17] And [he made]
three hundred shields [of] beaten gold; three pound of gold went to one shield: and the king put them in
the house of the forest of Lebanon. [18] Moreover the king made a great throne of ivory, and overlaid it
with the best gold**. [19] The throne had six steps**, and the top of the throne was round behind: and
[there were] stays on either side on the place of the seat, and two lions stood beside the stays.
[20] **And twelve lions stood there on the one side and on the other upon the six steps:** there was
not the like made in any kingdom. [21] And all king Solomon's drinking vessels [were of] gold, and all the
vessels of the house of the forest of Lebanon [were of] pure gold; none [were of] silver: it was nothing
accounted of in the days of Solomon. [22] For the king had at sea a navy of Tharshish with the navy of
Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and
peacocks. [23] So king Solomon exceeded all the kings of the earth for riches and for wisdom. [24] And all
the earth sought to Solomon, to hear his wisdom, which God had put in his heart. [25] And they brought
every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices,
horses, and mules, a rate year by year. [26] And Solomon gathered together chariots and horsemen: and
he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the
cities for chariots, and with the king at Jerusalem. [27] And the king made silver [to be] in Jerusalem as
stones, and cedars made he [to be] as the sycamore trees that are in the valley, for abundance.
[28] And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen
yarn at a price. [29] And a chariot came up and went out of Egypt for six hundred [shekels] of silver, and a
horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they
bring them out by their means. [63] And Solomon offered a sacrifice of peace offerings, which he offered to
the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all
the children of Israel

1 Kings Chapter 11

Solomon Goes After Foreign Women and Their Gods

(25) [1] But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, [and] Hittites; [2] Of the nations [concerning] which the LORD said to the children of Israel, Ye shall not go in to them, neither shall they come in to you: [for] surely they will turn away your heart after their gods: Solomon clave to these in love. [3] And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. [4] For it came to pass, **when Solomon was old, [that] his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.**
[5] For Solomon went after **Ashtoreth** the goddess of the Zidonians, and after **Milcom** the abomination of the Ammonites. [6] And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as [did] David his father. [7] Then did Solomon build a high place for **Chemosh,** the abomination of Moab, in the hill that is before Jerusalem, and for **Molech**, the abomination of the children of Ammon.
[8] And likewise did he for all his strange wives, which burnt incense and sacrificed to their gods.
[9] And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared to him twice, [10] And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. [11] Wherefore the LORD said to Solomon, Forasmuch as this is done of you, and you have not kept my covenant and my statutes, which I have commanded you, I will surely rend the kingdom from you, and will give it to your servant.
[12] Notwithstanding in your days I will not do it for David your father's sake: [but] I will rend it out of the hand of your son. [13] Howbeit I will not rend away all the kingdom; [but] will give one tribe to your son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Hadad the Edomite Rises Against Solomon

[14] And the LORD stirred up an adversary to Solomon, Hadad the Edomite: he was of the king's seed in Edom. [15] For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom; [16] (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:) [17] That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad [being] yet a little child. [18] And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt; which gave him a house, and appointed him food, and gave him land.
[19] And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. [20] And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. [21] And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to my own country.
[22] Then Pharaoh said unto him, But what have you lacked with me, that, behold, you seek to go to your own country? And he answered, Nothing: howbeit let me go in any wise. [23] And God stirred him up [another] adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:
[24] And he gathered men to him, and became captain over a band, when David slew them [of Zobah]: and they went to Damascus, and dwelt therein, and reigned in Damascus. [25] And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad [did]: and he abhorred Israel, and reigned over Syria.

Ahijah the Prophet and Jeroboam (Israel) Rise Against Solomon (Judah)

(26) [26] And **J**eroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up [his] hand against the king. [27] And this was the cause that he lifted up [his] hand against the king: Solomon built Millo, [and] repaired the breaches of the city of David his father. [28] And the man Jeroboam was a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.
[29] And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two [were] alone in the field: [30] And Ahijah caught the new garment that was on him, and tore it [in] twelve pieces:

1 Kings Chapter 11

31 And he said to Jeroboam, Take you ten pieces: for thus says the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to you: 32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) **33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do [that which is] right in my eyes, and [to keep] my statutes and my judgments, as [did] David his father.** 34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 35 But I will take the kingdom out of his son's hand, and will give it to you, [even] ten tribes. 36 And to his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. 37 And I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel. 38 And it shall be, if you will hearken to all that I command you, and will walk in my ways, and do [that is] right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with you, and build you a sure house, as I built for David, and will give Israel to you. 39 And I will for this afflict the seed of David, but not forever. 40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon. (1-pattern) 41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the [a] book of the acts of Solomon? 42 And the time that Solomon reigned in Jerusalem over all Israel was forty years. 43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

[a] A political record, not sacred writings.

Note: What are the high places of Judah today? Include images, altars, and groves? We must identify and destroy our high places for true revival. We must learn from and follow the example of Josiah.

Rev 3:18-20 Buy of me gold and white raiment, and anoint your eyes with eyesalve.

1 John 5:21 (KJV) Little children, keep yourselves from idols. Amen. May we learn from the life of Josiah, a type of Christ.

1st Repair your temple
2nd Find and Read your Bible, and Repent
3rd Destroy your false gods (from most evil to "acceptable" high places)
4th Fellowship with the saints

1 Kings Chapter 12 ***Israel Divided into 2 Kingdoms,*** *Judah (southern) & Israel (northern) 931 B.C.*

Rehoboam 1st King of Judah *(12:1-14:31, 2 Chr 10:1-12:16) Evil for 17 yrs*

Rehoboam *(Judah) Consults Old and Young about Lighter (1-govt) Tax Request from* ***Jeroboam*** *(Israel)*

(27) 1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.
2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard [of it], (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) 3 That they sent and called him. And Jeroboam and all the assembly of Israel came, and spoke to Rehoboam, saying, 4 Your father made our yoke grievous: now therefore make you the grievous service of your father, and his heavy yoke which he put upon us, lighter, and we will serve you. 5 And he said to them, Depart yet [for] three days, then come again to me. And the people departed. 6 And king Rehoboam (2-govt/all) consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? 7 And they spoke to him, saying, If you will be a servant to this people this day, and will serve them, and answer them, and speak good words to them, then they will be your servants forever. 8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, [and] which stood before him: 9 And he said to them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which

your father did put upon us lighter? [10] And the young men that were grown up with him spoke to him, saying, Thus shall you speak to this people that spoke to you, saying, Your father made our yoke heavy, but make you [it] lighter to us; thus shall you say to them, My little [finger] shall be thicker than my father's loins. [11] And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father has chastised you with whips, but I will chastise you with scorpions. [12] So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. [13] And the **king answered the people roughly,** and forsook the old men's counsel that they gave him; [14] And spoke to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father [also] chastised you with whips, but I will chastise you with scorpions. **[15] Wherefore the king listened not to the people; for the cause was from the LORD, that he might perform his saying, which the LORD spoke by Ahijah the Shilonite to Jeroboam** the son of Nebat.

Ten Tribes Revolt against Rehoboam *(Judah) and Make* ***Jeroboam*** *(Israel) Their King*

(28) [16] So when all Israel saw that the king listened not to them, the people answered the king, saying, What portion have we in David? neither [have we] inheritance in the son of Jesse: to your tents, O Israel: now see to your own house, David. So Israel departed to their tents. [17] But [as for] the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. **[18] Then king Rehoboam sent Adoram, who was over the tax; and all Israel stoned him with stones, that he died.** Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. [19] So Israel rebelled against the house of David to this day. [20] And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him to the assembly, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. [21] And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. [22] But the Word of God came to Shemaiah the man of God, saying, [23] Speak to Rehoboam, the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the remnant of the people, saying, [24] Thus says the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They listened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

Jeroboam *(I) 1st King of Israel Sets-up Idol Worship at Beth-el and Dan (12:25-14:20) Evil for 22 yrs.*

[25] Then Jeroboam (3-govt) built Shechem in mount Ephraim, and dwelt therein; and went out from there, and built Penuel. [26] And Jeroboam said in his heart, Now shall the kingdom return to the house of David: [27] If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again to their lord, [even] to Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. [28] Whereupon the king took counsel, and made two calves [of] gold, and said to them, It is too much for you to go up to Jerusalem: behold your gods, O Israel, which brought you up out of the land of Egypt. [29] And he set the one in Bethel, and the other put he in Dan. [30] And this thing became a sin: for the people went [to worship] before the one, [even] to Dan. [31] And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.
[32] And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like to the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing to the calves that he had made: and he placed in Bethel the priests of the high places which he had made. [33] So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, [even] in the month which he had devised of his own heart; and ordained a feast to the children of Israel: and he offered upon the altar, and burnt incense.

1 Kings Chapter 13 *The Man of God, Jeroboam, and the Old Prophet in Bethel*

***Jeroboam**'s Hand Withers (Warned by the **Man of God**) at the False Altar in Bethel*

(29) 1 And, behold, there came a man of God out of Judah by the word of the LORD to Bethel: and
Jeroboam stood by the altar to burn incense. 2 And he cried against the altar in the word of the LORD,
and said, O altar, altar, thus says the LORD; Behold, a child shall be born to the house of David, Josiah by
name; and upon you shall he offer the priests of the high places that burn incense upon you, and men's
bones shall be burnt upon you. 3 And he gave a sign the same day, saying, This is the sign which the
the LORD has spoken; Behold, the altar shall be torn, and the ashes that are upon it shall be poured out.
4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against
the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which
he put forth against him, dried up, so that he could not pull it in again to him. 5 The altar also was torn,
and the ashes poured out from the altar, according to the sign which the man of God had given by the
word of the LORD. 6 And the king answered and said to the man of God, Entreat now the face of the
LORD your God, and pray for me, that my hand may be restored me again. And the man of God begged
the LORD, and the king's hand was restored him again, and became as [it was] before. 7 And the king
said to the man of God, Come home with me, and refresh yourself, and I will give you a reward. 8 And
the man of God said to the king, If you will give me half your house, I will not go in with you, neither will I
eat bread nor drink water in this place: 9 For so was it charged me by the word of the LORD, saying, Eat
no bread, nor drink water, nor turn again by the same way that you came. 10 So he went another way,
and returned not by the way that he came to Bethel.

The **Man of God** from Judah Disobeys God by the **Old Prophet** from Bethel

11 Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of
God had done that day in Bethel: the words which he had spoken to the king, them they told also to their
father. 12 And their father said to them, What way went he? For his sons had seen what way the man of
God went, which came from Judah. 13 And he said to his sons, Saddle me the donkey. So they saddled
him the donkey: and he rode thereon, 14 And went after the man of God, and found him sitting under an
oak: and he said unto him, Are you the man of God that came from Judah? And he said, I [am]. 15 Then
he said unto him, Come home with me, and eat bread. 16 And he said, I may not return with you, nor go
in with you: neither will I eat bread nor drink water with you in this place: 17 For it was said to me by the
word of the LORD, You shall eat no bread nor drink water there, nor turn again to go by the way that you
came. 18 He said unto him, I [am] a prophet also as you are; and an angel spoke to me by the word of the
LORD, saying, Bring him back with you into your house, that he may eat bread and drink water. [But] he
lied to him. 19 So he went back with him, and did eat bread in his house, and drank water. 20 And it came
to pass, as they sat at the table, that the word of the LORD came to the prophet that brought him back:
21 And he cried to the man of God that came from Judah, saying, Thus says the LORD, Forasmuch as you
have disobeyed the mouth of the LORD, and has not kept the commandment which the LORD your God
commanded you, 22 But came back, and has eaten bread and drunk water in the place, of the which [the
LORD] did say to you, Eat no bread, and drink no water; your carcass shall not come to the sepulcher of
your fathers.

The **Man of God** from Judah is Slain by a Lion – the **Old Prophet** Sorrows

(30) 23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the
donkey, [to wit], for the prophet whom he had brought back. **24 And when he was gone, a lion met
him by the way, and slew him: and his carcass was cast in the way, and the donkey stood by it,
the lion also stood by the carcass.** 25 And, behold, men passed by, and saw the carcass cast in the
way, and the lion standing by the carcass: and they came and told [it] in the city where the old prophet
dwelt. 26 And when the prophet that brought him back from the way heard [thereof], he said, It is the
man of God, who was disobedient to the word of the LORD: therefore the LORD has delivered him to the
lion, which has torn him, and slain him, according to the word of the LORD, which he spoke to him.
27 And he spoke to his sons, saying, Saddle me the donkey. And they saddled [him]. 28 And he went and
found his carcass cast in the way, and the donkey and the lion standing by the carcass: the lion had not
eaten the carcass, nor torn the donkey. 29 And the prophet took up the carcass of the man of God, and

laid it upon the donkey, and brought it back: and the old prophet came to the city, to mourn and to bury him. [30] And he laid his carcass in his own grave; and they mourned over him, [saying], Alas, my brother! [31] And it came to pass, after he had buried him, that he spoke to his sons, saying, When I am dead, then bury me in the sepulcher wherein the man of God is buried; lay my bones beside his bones: [32] For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. [33] After this thing Jeroboam returned not from his evil way, (4-govt) but made again of the lowest of the people priests of the high places: whoever would, he consecrated him, and he became [one] of the priests of the high places. [34] And this thing became sin to the house of Jeroboam, even to cut [it] off, and to destroy [it] from off the face of the earth.

Jeroboam (Israel) Sends His Wife, Disguised, to the Prophet Ahijah:
Son and Father Die / **Nadab** (Israel) King

(31) [1] At that time Abiham the son of Jeroboam fell sick. [2] And Jeroboam said to his wife, Arise, I pray you, and disguise yourself, that you be not known to be the wife of Jeroboam; and get you to Shiloh: behold, there is Ahijah the prophet, which told me that [I should be] king over this people. [3] And take with you ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell you what shall become of the child. [4] And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. [5] And the LORD said to Ahijah, Behold, the wife of Jeroboam comes to ask a thing of you for her son; for he is sick: thus and thus shall you say to her: for it shall be, when she comes in, that she shall feign herself [to be] another [woman]. [6] And it was [so], when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, you wife of Jeroboam; why feign you yourself [to be] another? for I [am] sent to you [with] heavy [tidings]. [7] Go, tell Jeroboam, Thus says the LORD God of Israel, Forasmuch as I exalted you from among the people, and made you prince over my people Israel, [8] And tore the kingdom away from the house of David, and gave it you: and [yet] you have not been as my servant David, who kept my commandments, and who followed me with all his heart, to do [that] only [which was] right in my eyes; [9] But has done evil above all that were before you: for you have gone and made you other gods, and molten images, to provoke me to anger, and has cast me behind your back: [10] Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisses against the wall, [and] him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man takes away dung, till it be all gone. [11] Him that dies of Jeroboam in the city shall the dogs eat; and him that dies in the field shall the fowls of the air eat: for the LORD has spoken [it]. [12] Arise you therefore, get you to your own house: [and] when your feet enter into the city, the child shall die. [13] And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found [some] good thing toward the LORD God of Israel in the house of Jeroboam. [14] Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. [15] For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. [16] And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin. [17] And Jeroboam's wife arose, and departed, and came to Tirzah: [and] when she came to the threshold of the door, the child died; [18] And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spoke by the hand of his servant Ahijah the prophet. [19] And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. [20] And the days which Jeroboam reigned [were] two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

1 Kings Chapter 14

Rehoboam's (Judah) Evil Reign over Judah

(32) [21] And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. [22] And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. [23] For they also built them high places, and images, and groves, on every high hill, and under every green tree. [24] And there were also sodomites in the land: [and] they did according to all the abominations of the nations which the LORD cast out before the children of Israel. [25] [a] And it came to pass in the fifth year of king Rehoboam, [that] Shishak king of Egypt came up against Jerusalem: [26] And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. [27] And king Rehoboam made in their stead brazen shields, and committed them to the hands of the chief of the guard, which kept the door of the king's house. [28] And it was [so], when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber. [29] Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? [30] And there was war between Rehoboam and Jeroboam all [their] days. [31] And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

[a] King of Egypt takes away the gold from the Solomon's Temple and King David's Palace.

1 Kings Chapter 15

Abijam 2nd King of Judah (15:1-8, 2 Chr 13:1-22) Evil for 3 years

(33) [1] Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. [2] Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. [3] And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father. [4] Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: [5] Because David did [that which was] right in the eyes of the LORD, and turned not aside from any [thing] that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. [6] And there was war between Rehoboam and Jeroboam all the days of his life. [7] Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. [8] And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

Asa 3rd King of Judah *Reigns 41 Years (15:9-24, 2 Chr 14:1-16:14) Good then fell away*

(34) [9] And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. [10] And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. [11] And Asa did [that which was] right in the eyes of the LORD, as [did] David his father. [12] And he took away the sodomites out of the land, and removed all the idols that his fathers had made. [13] And also Maachah his mother, even her he removed from [being] queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt [it] by the brook Kidron. [14] But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days. [15] And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels. [16] And there was war between Asa and Baasha king of Israel all their days. [17] And Baasha king of Israel went up against Judah, and built Ramah, that he might not allow any to go out or come in to Asa king of Judah. [18] Then Asa took all the silver and the gold [that were] left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, [19] [There is] a league between me and you, [and] between my father and

your father: behold, I have sent to you a present of silver and gold; come and break your league with Baasha king of Israel, that he may depart from me. [20] So Benhadad listened to king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtali. [21] And it came to pass, when Baasha heard [thereof], that he left off building of Ramah, and dwelt in Tirzah. [22] Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had built; and king Asa built with them Geba of Benjamin, and Mizpah. [23] The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? **Nevertheless in the time of his old age he was diseased in his feet.** [24] And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

Nadab Slayed by Baasha 2nd King of Israel (*15:25-31) Evil for 2 yrs. (a new dynasty)*

[25] And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. [26] And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin. [27] And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which [belonged] to the Philistines; for Nadab and all Israel laid siege to Gibbethon. [28] Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

Baasha 3rd King of Israel *(15:31-16:7) Evil for 24 yrs.*

[29] And it came to pass, when he reigned, [that] he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according to the saying of the LORD, which he spoke by his servant Ahijah the Shilonite: [30] Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger. [31] Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel? [32] And there was war between Asa and Baasha king of Israel all their days. [33] In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. (3-pattern) [34] And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

(35) [1] Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying, [2] Forasmuch as I exalted you out of the dust, and made you prince over my people Israel; and you have walked in the way of Jeroboam, and has made my people Israel to sin, to provoke me to anger with their sins;
[3] Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make your house like the house of Jeroboam the son of Nebat. [4] Him that dies of Baasha in the city shall the dogs eat; and him that dies of his in the fields shall the fowls of the air eat. [5] Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? [6] So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.
[7] And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for *all the evil that he did in the sight of the LORD,* in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

Elah 4th King of Israel *(16:8-14) Evil for 2 yrs.*

[8] In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. [9] And his servant Zimri, captain of half [his] chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of [his] house in Tirzah. [10] And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. [11] And it came to pass, when he began to reign, as soon as he sat on his throne, [that] he slew all the house of Baasha: he left him not one that pisses against a wall, neither of his kinsfolks, nor of his

friends. [12] Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spoke against Baasha by Jehu the prophet, [13] For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities. [14] Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

Zimri 5th King of Israel *(16:15-20) Evil for 7 days*

(36) [15] In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people [were] encamped against Gibbethon, which [belonged] to the Philistines. [16] And the people [that were] encamped heard say, Zimri has conspired, and has also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. [17] And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. [18] And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, [19] For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. [20] Now the rest of the acts of Zimri, and his treason that he worked, are they not written in the book of the chronicles of the kings of Israel?

Tibni and Omri 6th & 7th Kings of Israel at the same time *(16:21-28) Evil for 12 yrs.*

[21] Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. [22] But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. [23] In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. [24] And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. [25] But Omri worked evil in the eyes of the LORD, and did worse than all that [were] before him. [26] For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities. [27] Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel? [28] So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

Ahab 8th King of Israel *(16:29-22:40) Evil for 22 yrs.*

[29] And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. [30] And Ahab the son of Omri did evil in the sight of the LORD above all that [were] before him. [31] And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. [32] And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. [33] And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. [34] In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest [son] Segub, according to the word of the LORD, which he spoke by Joshua the son of Nun.

1 Kings Chapter 17 ***Elijah the Prophet (17:1-2 Kings 2:18)***

Elijah's 8 miracles (later Elisha's 16 miracles

1. Shut up the heavens causing a drought and opening to cause rain	1 Kings 17:1, 14, 18:41-46
2. Fed by ravens	1 Kings 17:2-7
3. Multiplies flour and oil	1 Kings 17:8-16
4. Raises the widow's son from the dead	1 Kings 17:17-24
5. Defeats the 450 prophets of Baal	1 Kings 18:17-40
6. Destroys Ahaziah's soldiers with lightening	2 Kings 1:9-13
7. Parts the Jordan River	2 Kings 2:8
8. Taken to heaven in God's chariot	2 Kings 2:9-18

1 Kings Chapter 17

God Prepares, Provides, and Protects Elijah and Punishes Wicked Ahab (1st & 2nd miracles)

(37) [1] And Elijah the Tishbite, [who was] of the inhabitants of Gilead, said to Ahab, [As] the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, but according to my word. [2] And the word of the LORD came to him, saying, [3] Get you hence, and turn you eastward, and hide yourself by the brook Cherith, that is before Jordan. [4] And it shall be, [that] you shall drink of the brook; and I have commanded the ravens to feed you there. [5] So he went and did according to the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. [6] And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. [7] And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

Q1 – Does God prepare, provide, and protect his people today as he did Elijah?
A1 – Yes, as we live obedient, holy lives, we allow God to prepare, provide, and protect us too.
A2 – James 5:16-17. Elijah was a man of like passion and prayer for our example to follow.
Q2 – Why does 1 Kings 18:1 say the draught lasted three years and Jesus and James say the draught last three years and six months in Luke 4:25 and James 5:17? The Jewish tend to round off years and days, i.e. Jesus in the grave 3 days – part of Friday and Sunday,
A – Because 3 ½ is half of 7 relating to the 70th week of Daniel and the great tribulation in the book of Revelatio.

Application: I know as I obey God and live holy that He prepares the way, provides the need, and protects in His mighty power.

Elijah Multiplies the Zidonian Widow's Flour and Oil (3rd miracle)

(38) [8] And the word of the LORD came to him, saying, [9] Arise, get you to Zarephas, which [belongs] to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain you. [10] So he arose and went to Zarephas. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray you, a little water in a vessel, that I may drink. [11] And as she was going to fetch [it], he called to her, and said, Bring me, I pray you, a morsel of bread in your hand. [12] And she said, [As] the LORD your God lives, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I [am] gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. [13] And Elijah said unto her, Fear not; go [and] do as you have said: but make me thereof a little cake first, and bring [it] to me, and after make for you and for your son. [14] For thus says the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day [that] the LORD sends rain upon the earth. [15] And she went and did according to the saying of Elijah: and she, and he, and her house, did eat [many] days. [16] [And] the barrel of meal was not, neither did the cruse of oil fail, according to the word of the LORD, which he spoke by Elijah.

Elijah Revives the Zidonian Widow's Son (4th miracle)

[17] And it came to pass after these things, [that] the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. [18] And she said to Elijah, What have I to do with you, O you man of God? are you come to me to call my sin to remembrance, and to slay my son? [19] And he said unto her, Give me your son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. [20] And he cried to the LORD, and said, O LORD my God, have you also brought evil upon the widow with whom I sojourn, by slaying her son? [21] And he stretched himself upon the child three times, and cried to the LORD, and said, O LORD my God, I pray you, let this child's soul come into him again. [22] And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. [23] And Elijah took the child, and brought him down out of the chamber into the house, and delivered him to his mother: and Elijah said, See, your son lives. [24] And the woman said to Elijah, Now by this I know that you are a man of God, [and] that the word of the LORD in your mouth is truth.

1 Kings Chapter 18

Elijah's message to Ahab

(39) [1] And it came to pass [after] many days, that the word of the LORD came to Elijah in the third year, saying, Go, show yourself to Ahab; and I will send rain upon the earth. [2] And Elijah went to show himself to Ahab. And [there was] a sore famine in Samaria. [3] And Ahab called Obadiah, which was the governor of [his] house. (Now Obadiah feared the LORD greatly: [4] For it was [so], when Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) [5] And Ahab said to Obadiah, Go into the land, to all fountains of water, and to all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. [6] So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. [7] And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, [Are] you that my lord Elijah? [8] And he answered him, I [am]: go, tell your lord, Behold, Elijah [is here]. [9] And he said, What have I sinned, that you would deliver your servant into the hand of Ahab, to slay me? [10] [As] the LORD your God lives, there is no nation or kingdom, where my lord has not sent to seek you: and when they said, [He is] not [there]; he took an oath of the kingdom and nation, that they found you not. [11] And now you say, Go, tell your lord, Behold, Elijah [is here]. [12] And it shall come to pass, [as soon as] I am gone from you, that the Spirit of the LORD shall carry you where I know not; and [so] when I come and tell Ahab, and he cannot find you, he shall slay me: but I your servant fear the LORD from my youth. [13] Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? [14] And now you say, Go, tell your lord, Behold, Elijah [is here]: and he shall slay me. [15] And Elijah said, [As] the LORD of hosts lives, before whom I stand, I will surely show myself to him today. [16] So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

Elijah's Mount Carmel Altar & Sacrifice Victory Over 450 Prophets of Baal *(5th miracle/prayer)*

(40) [17] And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [Are] you he that troubles Israel? [18] And he answered, I have not troubled Israel; but you, and your father's house, in that ye have forsaken the commandments of the LORD, and you have followed Baalim. **[19] Now therefore send, [and] gather to me all Israel to mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.** [20] So Ahab sent to all the children of Israel, and gathered the prophets together to mount Carmel. [21] And Elijah came to all the people, and said, How long halt ye between two opinions? if the LORD [be] God, follow him: but if Baal, [then] follow him. And the people answered him not a word. [22] Then said Elijah to the people, I, [even] I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. [23] Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay [it] on wood, and put no fire [under]: and I will dress the other bullock, and lay [it] on wood, and put no fire [under]: [24] And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answers by fire, let him be God. And all the people answered and said, It is well spoken. [25] And Elijah said to the prophets of Baal, Choose you one bullock for yourselves, and dress [it] first; for ye are many; and call on the name of your gods, but put no fire [under]. [26] And they took the bullock which was given them, and they dressed [it], and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But [there was] no voice, nor any that answered. And they leaped upon the altar which was made. [27] And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, [or] peradventure he sleeps, and must be awaked. [28] And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. [29] And it came to pass, when midday was past, and they prophesied until the [time] of the offering of the [evening] sacrifice, that [there was] neither voice, nor any to answer, nor any that regarded. [30] And Elijah said to all the people, Come near to me. And all the people came near to him. And he repaired the altar of the LORD [that was] broken down. [31] And **Elijah took twelve stones**, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD came, saying, Israel shall be your name: [32] And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. [33] And he put the wood in order, and cut the bullock in pieces, and laid [him] on the wood, and said, **Fill four barrels with water, and pour [it] on the burnt sacrifice, and on the wood.** [34] And he said, Do [it]

the second time. And they did [it] the second time. And he said, Do [it] the third time. And **they did [it] the third time.** 35 And the water ran round about the altar; and he filled the trench also with water. 36 And it came to pass at [the time of] the offering of the [evening] sacrifice, that Elijah the prophet came near, and said, the LORD God of Abraham, Isaac, and of Israel, let it be known this day that you are God in Israel, and [that] I [am] your servant, and [that] I have done all these things at your word. 37 Hear me, O LORD, hear me, that this people may know that you are the LORD God, and [that] you have turned their heart back again. 38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39 And when all the people saw [it], they fell on their faces: and they said, the LORD, he is the God; the LORD, he is the God. 40 And Elijah said to them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. 41 And Elijah said to Ahab, Get you up, eat and drink; for there is a sound of abundance of rain.

The 3 Year Draught Ends & Elijah Wins Ahab's Chariot

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, 43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, [There is] nothing. And he said, **Go again seven times.** 44 And it came to pass at the seventh time, that he said, Behold, there arises a little cloud out of the sea, like a man's hand. And he said, Go up, say to Ahab, Prepare [your chariot], and get you down, that the rain stop you not. 45 And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. **46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.**

1 Kings Chapter 19

Elijah Escapes from Jezebel

(41) 1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 2 Then Jezebel sent a messenger to Elijah, saying, So let the gods do [to me], and more also, if I make not your life as the life of one of them by tomorrow about this time. 3 And when he saw [that], he arose, and went for his life, and came to Beersheba, which [belongs] to Judah, and left his servant there. 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I [am] not better than my fathers. 5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, **Arise [and] eat.** 6 And he looked, and, behold, [there was] a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. 7 And the angel of the LORD came again the second time, and touched him, and said, **Arise [and] eat; because the journey is too great for you.** 8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights to Horeb the mount of God. 9 And he came thither to a cave, and lodged there; and, behold, the word of the LORD [came] to him, and he said unto him, What do you here, Elijah? 10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken your covenant, thrown down your altars, and slain your prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away.

God's Revelation to Elijah in External Still Small Voice *(not in a great wind, earthquake, or fire)*

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind tore the mountains, and brake in pieces the rocks before the LORD; [but] the LORD was not in the wind: and after the wind an earthquake; [but] the LORD was not in the earthquake: 12 And after the earthquake a fire; [but] the LORD was not in the fire: and after the fire a still small voice. 13 And it was [so], when Elijah heard [it], that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, [there came] a voice to him, and said, What do you here, Elijah? 14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken your covenant, thrown down your altars, and slain your prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away. 15 And the LORD said unto him, Go, return on your way to the wilderness of Damascus: and when you come, anoint Hazael [to be] king over Syria:

16 And Jehu the son of Nimshi shall you anoint [to be] king over Israel: and Elisha the son of Shaphat of Abelmeholah shall you anoint [to be] prophet in your room. 17 And it shall come to pass, [that] him that escapes the sword of Hazael shall Jehu slay: and him that escapes from the sword of Jehu shall Elisha slay. 18 Yet I have left [me] seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which has not kissed him.

Note: Still small voice is external and not related to prayer or hearing from God. Same as John 10:27 My sheep hear my voice in the context of false prophets and initial salvation.

Elijah Takes on a Disciple, Elisha

19 So he departed there, and found Elisha the son of Shaphat, who was plowing [with] twelve yoke [of oxen] before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.
20 And he left the oxen, and ran after Elijah, and said, Let me, I pray you, kiss my father and my mother, and [then] I will follow you. And he said unto him, Go back again: for what have I done to you?
21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave to the people, and they did eat. Then he arose, and went after Elijah, and ministered to him.

1 Kings Chapter 20

Ahab Greatly Defeats the Syrians in the Hills

(42) 1 And **Benhadad the king of Syria** gathered all his host together: and [there were] thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.
2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus says Benhadad,
3 Your silver and your gold is my; your wives also and your children, [even] the goodliest, are my.
4 And the king of Israel answered and said, My lord, O king, according to your saying, I [am] yours, and all that I have. 5 And the messengers came again, and said, Thus speaks Benhadad, saying, Although I have sent to you, saying, You shall deliver me your silver, and your gold, and your wives, and your children; 6 Yet I will send my servants to you tomorrow about this time, and they shall search your house, and the houses of your servants; and it shall be, [that] whatsoever is pleasant in your eyes, they shall put [it] in their hand, and take [it] away. 7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this [man] seeks mischief: for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. 8 And all the elders and all the people said unto him, Hearken not [to him], nor consent. 9 Wherefore he said to the messengers of Benhadad, Tell my lord the king, All that you did send for to your servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. 10 And Benhadad sent to him, and said, The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. 11 And the king of Israel answered and said, Tell [him], Let not him that girds on [his harness] boast himself as he that puts it off. 12 And it came to pass, when [Benhadad] heard this message, as he was drinking, he and the kings in the pavilions, that he said to his servants, Set [yourselves in array]. And they set [themselves in array] against the city. 13 And, behold, there came a prophet to Ahab king of Israel, saying, Thus says the LORD, Have you seen all this great multitude? behold, I will deliver it into your hand this day; and you shall know that I [am] the LORD. 14 And Ahab said, By whom? And he said, Thus says the LORD, [Even] by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, You. 15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, [even] all the children of Israel, [being] seven thousand. 16 And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. 17 And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria. 18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. 19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

1 Kings Chapter 20

[20] And they slew everyone his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on a horse with the horsemen. [21] And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. [22] And the prophet came to the king of Israel, and said unto him, Go, strengthen yourself, and mark, and see What do you : for at the return of the year the king of Syria will come up against you.

Ahab Greatly Defeats the Syrians in the Valleys (127K)

(43) [23] And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. [24] And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: [25] And number you an army, like the army that you have lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, [and] surely we shall be stronger than they. And he listened to their voice, and did so. [26] And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel. [27] And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. [28] And there came a man of God, and spoke to the king of Israel, and said, Thus says the LORD, Because the Syrians have said, the LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into your hand, and **ye shall know that I [am] the LORD**. [29] And they pitched one over against the other seven days. And [so] it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians a hundred thousand footmen in one day. [30] But the rest fled to Aphek, into the city; and [there] a wall fell upon twenty and seven thousand of the men [that were] left. And Benhadad fled, and came into the city, into an inner chamber. [31] And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray you, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save your life.

Ahab's Treaty with Ben-Hadad the King of Syria

[32] So they girded sackcloth on their loins, and [put] ropes on their heads, and came to the king of Israel, and said, Your servant Benhadad says, I pray you, let me live. And he said, [Is] he yet alive? he is my brother. [33] Now the men did diligently observe whether [anything would come] from him, and did hastily catch [it]: and they said, Your brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot. [34] And [Benhadad] said unto him, The cities, which my father took from your father, I will restore; and you shall make streets for you in Damascus, as my father made in Samaria. Then [said Ahab], I will send you away with this covenant. So he made a covenant with him, and sent him away.

Ahab Condemned due to his Treaty

[35] And a certain man of the sons of the prophets said to his neighbor in the word of the LORD, Smite me, I pray you. And the man refused to smite him. [36] Then said he to him, Because you have not obeyed the voice of the LORD, behold, as soon as you are departed from me, a lion shall slay you. And as soon as he was departed from him, a lion found him, and slew him. [37] Then he found another man, and said, Smite me, I pray you. And the man smote him, so that in smiting he wounded [him]. [38] So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. [39] And as the king passed by, he cried to the king: and he said, Your servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man to me, and said, Keep this man: if by any means he be missing, then shall your life be for his life, or else you shall pay a talent of silver. [40] And as your servant was busy here and there, he was gone. And the king of Israel said unto him, So [shall] your judgment [be]; yourself has decided [it]. [41] And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. [42] And he said unto him, Thus says the LORD, Because you have let go out of [your] hand a man whom I appointed to utter destruction, therefore your life shall go for his life, and your people for his people. [43] And the king of Israel went to his house heavy and displeased, and came to Samaria.

1 Kings Chapter 21

Naboth is Murdered for His Vineyard (by Jezebel & Ahab)

(44) 1 And it came to pass after these things, [that] Naboth the Jezreelite had a vineyard, which was in
Jezreel, hard by the palace of Ahab king of Samaria. 2 And Ahab spoke to Naboth, saying, Give me your
vineyard, that I may have it for a garden of herbs, because it is near to my house: and I will give you for
it a better vineyard than it; [or], if it seem good to you, I will give you the worth of it in money.
3 And Naboth said to Ahab, the LORD forbid it me, that I should give the inheritance of my fathers to you.
**4 And Ahab came into his house heavy and displeased because of the word which Naboth the
Jezreelite had spoken to him: for he had said, I will not give you the inheritance of my fathers.
And he laid him down upon his bed, and turned away his face, and would eat no bread.**
5 But Jezebel his wife came to him, and said unto him, Why is your spirit so sad, that you eat no bread?
6 And he said unto her, Because I spoke to Naboth the Jezreelite, and said unto him, Give me your
vineyard for money; or else, if it please you, I will give you [another] vineyard for it: and he answered, I
will not give you my vineyard. 7 And Jezebel his wife said unto him, Do you now govern the kingdom of
Israel? arise, [and] eat bread, and let your heart be merry: I will give you the vineyard of Naboth the
Jezreelite. 8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to
the elders and to the nobles that [were] in his city, dwelling with Naboth. 9 And she wrote in the letters,
saying, Proclaim a fast, and set Naboth on high among the people: 10 And set two men, sons of Belial,
before him, to bear witness against him, saying, You did blaspheme God and the king. And [then] carry
him out, and stone him, that he may die. 11 And the men of his city, [even] the elders and the nobles
who were the inhabitants in his city, did as Jezebel had sent to them, [and] as it was written in the letters
which she had sent to them. 12 They proclaimed a fast, and set Naboth on high among the people.
13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed
against him, [even] against Naboth, in the presence of the people, saying, Naboth did blaspheme God and
the king. Then they carried him forth out of the city, and stoned him with stones, that he died.
14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead. 15 And it came to pass, when Jezebel
heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the
vineyard of Naboth the Jezreelite, which he refused to give you for money: for Naboth is not alive, but
dead. 16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to
the vineyard of Naboth the Jezreelite, to take possession of it.

the LORD through Elijah Condemns Ahab

(44) 17 And the word of the LORD came to Elijah the Tishbite, saying, 18 Arise, go down to meet Ahab king
of Israel, which is in Samaria: behold, [he is] in the vineyard of Naboth, where he is gone down to possess
it. 19 And you shall speak to him, saying, Thus says the LORD, Have you killed, and also taken
possession? And you shall speak to him, saying, Thus says the LORD, In the place where dogs licked the
blood of Naboth shall dogs lick your blood, even yours. 20 And Ahab said to Elijah, Have you found me, O
my enemy? And he answered, I have found [you]: because **you have sold yourself to work evil in the
sight of the LORD.** 21 Behold, I will bring evil upon you, and will take away your posterity, and will cut
off from Ahab him that pisses against the wall, and him that is shut up and left in Israel, 22 And will make
your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah,
for the provocation wherewith you have provoked [me] to anger, and *made Israel to sin.* 23 *And of
Jezebel also spoke the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.* 24 *Him that dies* of
Ahab in the city the dogs shall eat; and him that dies in the field shall the fowls of the air eat. 25 But there
was none like to Ahab, which **did sell himself to work wickedness in the sight of the LORD**, whom
Jezebel his wife stirred up. 26 And he did very abominably in following idols, according to all [things]
as did the Amorites, whom the LORD cast out before the children of Israel. 27 And it came to pass, when
Ahab heard those words, that he tore his clothes, and put sackcloth upon his flesh, and fasted, and lay in
sackcloth, and went softly. 28 And the word of the LORD came to Elijah the Tishbite, saying, 29 See you
how Ahab humbles himself before me? because he humbles himself before me, I will not bring the evil in
his days: [but] in his son's days will I bring the evil upon his house.

1 Kings Chapter 22 ***Jehoshaphat co-reigns with Asa for 5 years***

Jehoshaphat Joins Ahab - Micaiah the Prophet Warns Ahab (400/1 prophet)

(45) [1] And they continued three years without war between Syria and Israel. [2] And it came to pass in the
third year, that Jehoshaphat the king of Judah came down to the king of Israel. [3] And the king of Israel
said to his servants, Know ye that Ramoth in Gilead is ours, and we [be] still, [and] take it not out of the
hand of the king of Syria? [4] And he said to Jehoshaphat, Will you go with me to battle to Ramothgilead?
And Jehoshaphat said to the king of Israel, I [am] as you are, my people as your people, my horses as
your horses. [5] And Jehoshaphat said to the king of Israel, Enquire, I pray you, at the word of the LORD
today. [6] Then the king of Israel gathered the prophets together, about four hundred men, and said to
them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; for the LORD
shall deliver [it] into the hand of the king. [7] And Jehoshaphat said, [Is there] not here a prophet of the
LORD besides, that we might enquire of him? [8] And the king of Israel said to Jehoshaphat, [There is] yet
one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he does
not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. [9] Then the
king of Israel called an officer, and said, Hasten [hither] Micaiah the son of Imlah. [10] And the king of
Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place
in the entrance of the gate of Samaria; and all the prophets prophesied before them. [11] And Zedekiah the
son of Chenaanah made him horns of iron: and he said, Thus says the LORD, With these shall you push
the Syrians, until you have consumed them. [12] And all the prophets prophesied so, saying, Go up to
Ramothgilead, and prosper: for the LORD shall deliver [it] into the king's hand. [13] And the messenger
that was gone to call Micaiah spoke to him, saying, Behold now, the words of the prophets [declare] good
to the king with one mouth: let your word, I pray you, be like the word of one of them, and speak [that
which is] good. [14] And Micaiah said, [As] the LORD lives, what the LORD says to me, that will I speak.
[15] So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to
battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver [it] into the
hand of the king. [16] And the king said unto him, How many times shall I adjure you that you tell me
nothing but [that which is] true in the name of the LORD? [17] And he said, I saw all Israel scattered upon
the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return
every man to his house in peace. [18] And the king of Israel said to Jehoshaphat, Did I not tell you that he
would prophesy no good concerning me, but evil? [19] And he said, Hear you therefore the word of the
LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand
and on his left. [20] And the LORD said, Who shall persuade Ahab, that he may go up and fall at
Ramothgilead? And one said on this manner, and another said on that manner. [21] And there came forth a
spirit, and stood before the LORD, and said, I will persuade him. [22] And the LORD said unto him,
Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he
said, You shall persuade [him], and prevail also: go forth, and do so. [23] Now therefore, behold, the LORD
has put a lying spirit in the mouth of all these your prophets, and the LORD has spoken evil concerning
you. [24] But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which
way went the Spirit of the LORD from me to speak to you? [25] And Micaiah said, Behold, you shall see in
that day, when you shall go into an inner chamber to hide yourself. [26] And the king of Israel said, Take
Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; [27] And say,
Thus says the king, Put this [fellow] in the prison, and feed him with bread of affliction and with water of
affliction, until I come in peace. [28] And Micaiah said, If you return at all in peace, the LORD has not
spoken by me. And he said, Hearken, O people, every one of you.

1 Kings Chapter 22

Ahab Dies in Battle

(46) [29] So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead. [30] And the king of Israel said to Jehoshaphat, I will disguise myself, and enter into the battle; but put you on your robes. And the king of Israel disguised himself, and went into the battle. [31] But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. [32] And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. [33] And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. [34] And a [certain] man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said to the driver of his chariot, Turn your hand, and carry me out of the host; for I am wounded. [35] And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. [36] And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. [37] So the king died, and was brought to Samaria; and they buried the king in Samaria. [38] And [one] washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according to the word of the LORD which he spoke. [39] Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? [40] So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

Jehoshaphat 4th King of Judah *(22:41-50, 2 Chronicles 17:1-20:37) Good, sin with Ahab, recover*

(47) [41] And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. [42] Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. [43] And he **walked in all the ways of Asa his father; he turned not aside from it, doing [that which was] right in the eyes of the LORD**: nevertheless the high places were not taken away; [for] the people offered and burnt incense yet in the high places. [44] And Jehoshaphat **made peace with the king of Israel**. [45] Now the rest of the acts of Jehoshaphat, and his **might that he showed, and how he warred,** are they not written in the book of the chronicles of the kings of Judah? [46] And **the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.** [47] [There was] then no king in Edom: a deputy was king. [48] Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber. [49] Then said Ahaziah the son of Ahab to Jehoshaphat, Let my servants go with your servants in the ships. But Jehoshaphat would not. [50] And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

Ahaziah 9th King of Israel *(22:51-53, 2 Kings 1:1-18) Evil for 2 yrs.*

[51] Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. [52] And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: [53] For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

2 Kings (25-56, 2.2 hr) 2025

12 Admonitions from the Evil Kings of the Divided Kingdom in I/II Kings

Background: 36 of 40 Kings of Judah and Israel, of whom Ahab is the most evil.

I sin by: Scripture

1) Increase taxes and burdens on the people
2) Listen to the young foolish rather than the old wise
3) Change worship location and history
4) Follow idols and other gods
5) Walk in the sins of my father
6) Do evil in the sight of the LORD
7) Walk in the way of the ungodly
8) Drink alcohol or take drugs
9) Not careful who I marry or become yoked with
10) Take others' lives
11) do what is evil in the eyes of the LORD
12) Make their people sin

12 Lessons and Admonitions from the Good Kings in the Divided Kingdom in I/II Kings

Background: Four kings of Judah: Asa, Jehoshaphat, Hezekiah, and Josiah

I learn from the good kings as I: Scripture

1) Do what is right in the eyes of the LORD, as David, his father
2) Take away the sodomites
3) Remove all the idols my father has made
4) Remove mother and relatives from positions of influence
5) Burn relatives' idols in the brook of Kidron (Valley of Decision)
6) Heart is perfect with the LORD all my days
7) Dedicate and bring treasures into the house of the LORD

Admonitions on doing what is wrong

8) Beware of removing the high places
9) Beware of not allying with the enemy kings
10) Beware of seeking the LORD first in medical decisions, not the physician
11) Beware of not fearing an enemy, but rather make peace by strength in war
12) Show strength in battle. Remove all the high places of past religious systems.

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
I Kings 13:1-10	Intercession	Prophet heals the king's withered hand	King raised his hand against the man of God		King Jeroboam asked the man of God to heal him
II Kings 4:18-37 (33)	Intercession	Prophet heals the widow's son		Laid on 2x, breathed in	Elisha Heals a woman's son from the dead
II Kings 6:13-23 (17)	Intercession	Prophet opens the eyes of his servant - angels		**Rise Early-6:15** Blinded Syrians	Elisha for the servant and the Syrian Army
II Kings 19:15-19	Supplication	Cities / Safety	King of Assyria	Godly Man	Hezekiah / Isaiah II Chr 32, Is 36-37
II Kings 20:1-5	Supplication	Healing – Life extended 15 yrs.	Sickness unto death	Godly Man	Hezekiah / Isaiah II Chr 32:24-26

12 Lessons from the Prophets during the Divided Kingdom in I/II Kings

Purpose: Seek wisdom to do what is His will, to his glory, and his works in and through us
Background: Good prophets saying what is right and sometimes using physical illustrations

I avoid and prevent sin by:	Scripture
1) Abijah	
2) Shemaiah	
3) Man of God & old prophet	
4) Jehu	
5) Elijah	
6) Prophet/man of God/son of a prophet	
7) Micaiah	
8) Elisha	
9) Joel and Hosea	
10) Isaiah and Micah	
11) Huldah	
12) Zephaniah, Jeremiah, and Habakkuk	

The prophet today is Christ in me through being baptized with the Holy Ghost. John 16:7-15 [8] And when he is come, he will **reprove the world of sin, and of righteousness, and of judgment:** [12] I have yet many things to say unto you, but ye cannot bear them now. [13] Howbeit when he, **the Spirit of truth, is come, he will guide you into all truth:** for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. [14] He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. [15] All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

Rev 19:10 Jesus Christ is the Spirit of prophecy. The Revelation was completed in 100 AD by the Apostle John.

1 Cor 14. Prophesy is for all believers.

Elijah's 8 miracles

1. Shut up the heavens, causing a drought, and open them to cause rain	1 Kings 17:14, 41-46
2. multiplies flour and oil	1 Kings 17:7-16
3. raises the widow's son from the dead	1 Kings 17:17-24
4. defeats the prophets of Baal	1 Kings 18:16-40
5. fed by ravens	1 Kings 17:2-8
6. destroys Ahaziah's soldiers with lightning	2 Kings 1:9-13
7. parts the Jordan River	2 Kings 2:8
8. taken to heaven in God's chariot	2 Kings 2:9-18

Elisha's 16 miracles

1. parted the Jordan River	2 Kings 2:14-15
2. purified water	2 Kings 2: 19-22
3. curses attackers who are then savaged by bears	2 Kings 2: 23-25
4. caused a flood to foil the Moabites	2 Kings 3: 14-25
5. miraculous flow of oil for the poor widow	2 Kings 4: 2-7
6. fertility to the woman of Shunem	2 Kings 4: 8-17
7. raised a child from the dead [a]	2 Kings 4:32-37
8. purified poisoned soup	2 Kings 4:38-41
9. multiplication of loaves to feed a large crowd [b]	2 Kings 4:42-44
10. healing Naaman of leprosy [c]	2 Kings 5: 1-19
11. Gehazi cursed with leprosy	2 Kings 5:20-27
12. made an iron axe head float	2 Kings 6:1-7
13. struck the Aramaeans with sun blindness and then cured them	2 Kings 6: 15-23
14. predicted the end of a famine	2 Kings 7:1-20
15. prophesied the death of Ben-Hadad and the rise of Hazael	2 Kings 8:7-15
16. predicts Israel will defeat Aram 3 times	2 Kings 13:14-19

2 Kings Chapter 1

Elijah Calls Fire to Judges King Ahaziah's Soldiers, 3 Bands of 50 *(6th miracle)*

(1) 1 Then Moab rebelled against Israel after the death of Ahab. 2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said to them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease. 3 But the **angel of the LORD** said to Elijah the Tishbite, **Arise, go up to meet the messengers of the king of Samaria, and say to them, [Is it] not because there is not a God in Israel, [that] ye go to enquire of Baalzebub the god of Ekron?** 4 Now therefore thus says the LORD, You shall not come down from that bed on which you are gone up, but shall surely die. And Elijah departed. 5 And when the messengers turned back to him, he said to them, Why are ye now turned back? 6 And they said unto him, There came a man up to meet us, and said to us, Go, turn again to the king that sent you, and say to him, Thus says the LORD, [Is it] not because there is not a God in Israel, [that] you send to enquire of Baalzebub the god of Ekron? therefore you shall not come down from that bed on which you are gone up, but shall surely die. 7 And he said to them, What manner of man [was he] which came up to meet you, and told you these words? 8 And they answered him, [He was] a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

(2) 9 Then the king sent to him **a captain of fifty with his fifty**. And he went up to him: and, behold, he sat on the top of a hill. And he spoke to him, You man of God, the king has said, Come down. 10 And Elijah answered and said to the captain of fifty, If I [be] a man of God, then let fire come down from heaven, and consume you and your fifty. And there came down fire from heaven, and consumed him and his fifty. 11 Again also he sent to him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus has the king said, Come down quickly. 12 And Elijah answered and said to them, If I [be] a man of God, let fire come down from heaven, and consume you and your fifty. And the fire of God came down from heaven, and consumed him and his fifty. 13 And he sent **again a captain of the third fifty with his fifty**. And the third captain of fifty went up, and came and fell on his knees before Elijah, and begged him, and said unto him, O man of God, I pray you, let my life, and the life of these fifty your servants, be precious in your sight. 14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in your sight. 15 And the angel of the LORD said to Elijah, **Go down with him: be not afraid of him.** And he arose, and went down with him to the king. 16 And he said unto him, **Thus says the LORD, Forasmuch as you have sent messengers to enquire of Baalzebub the god of Ekron, [is it] not because there is no God in Israel to enquire of his word? therefore you shall not come down off that bed on which you are gone up, but shall surely die.** 17 So he died according to the word of the LORD which Elijah had spoken. And Joram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. 18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

2 Kings Chapter 2

Elijah Parts the Jordan River & Transported to Heaven (7th & 8th miracle)

(3) 1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with [a] Elisha from Gilgal. 2 And Elijah said to Elisha, Tarry here, I pray you; for the LORD has sent me to Bethel. And Elisha said [to him, As] the LORD lives, and [as] your soul lives, I will not leave you. So they went down to Bethel. 3 And the sons of the prophets that [were] at Bethel came forth to Elisha, and said unto him**, Know you that the LORD will take away your master from your head today?** And he said, Yes, I know [it]; hold ye your peace. 4 And Elijah said unto him, Elisha, tarry here, I pray you; for the LORD has sent me to Jericho. And he said, [As] the LORD lives, and [as] your soul lives, I will not leave you. So they came to Jericho. 5 And the sons of the prophets that [were] at Jericho came to Elisha, and said unto him, Know you that the LORD will take away your master from your head today? And he answered, Yes, I know [it]; hold ye your peace. 6 And Elijah said unto him, Tarry, I pray you, here; for the LORD has sent me to Jordan. And he said, [As] the LORD lives, and [as] your soul lives, I will not leave you. And they two went on. 7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. 8 And Elijah took his mantle, and wrapped [it] together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

2 Kings Chapter 2

9 And it came to pass, when they were gone over, that Elijah said to Elisha, Ask what I shall do for you, before I be taken away from you. And **Elisha said, I pray you, let a double portion of your spirit be upon me**. 10 And he said, You have asked a hard thing: [nevertheless], if you see me [when I am] taken from you, it shall be so to you; but if not, it shall not be [so]. 11 And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 12 And Elisha saw [it], and he cried, **My father, my father, the chariot of Israel, and the horsemen thereof.** And he saw him no more: and he took hold of his own clothes, and tore them in two pieces.

[a] Elisha was called by Elijah 10 years before, 1 Kings 19:19-21. He is in the backstage ministering to Elijah until now.

Note from Sunday School on memorial Day 2020:

Title: The Strong link between memorial Day (May), the Bible, and the Rise and Fall of the United States

Jeremiah 35 Title: The Rechabites Example of Listening to and Obeying their Father (200 years ago)
The founding fathers of our nation developed a Declaration of Independence, Constitution and Bill of Rights based on the God of the Bible and "We the People", the Congress authorized its printing in 1782, the Aitken Bible – KJV, 66 books. However our prayers and support are with the king who aligns with the truths of the Holy Scriptures.

An indicator if our nation is rising or falling is the policies and the actions of our king toward our founding fathers, the Bible, and memorial Day, and Israel. As individual New Testament believers our hope lies with the King of Kings, our Lord Jesus Christ.

1st 1614-1632. George Calvert, 1st Lord Baltimore. King James I (King 1604-1625)/King Charles
Interest for commercial reasons. In 1625 he turned Catholic after receiving a promise of a land grant – complicated. The Calverts intended the colony as a haven for Catholics fleeing England and as a source of income for themselves and their descendants. Proprietorship of the Calvert family. Baltimore allowed the Catholics to worship in one part of his house and the Protestants in another. First ecumenical state.

Elisha Parts the Jordan River the same as Elijah *(1st miracle)*

(4) 13 He also took up the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; 14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. 15 And when the sons of the prophets which [were] to view at Jericho saw him, they said, The spirit of Elijah does rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. 16 And they said unto him, Behold now, there be with your servants fifty strong men; let them go, we pray you, and seek your master: lest peradventure the Spirit of the LORD has taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. 17 And when they urged him till he was ashamed, he said, Send. They sent therefore **fifty men; and they sought three days, but found him not.** 18 And when they came again to him, (for he tarried at Jericho,) he said to them, Did I not say to you, Go not?

Elisha Purifies Water & Curses Youth *(2nd & 3rd miracle)*

19 And the men of the city said to Elisha, Behold, I pray you, the situation of this city is pleasant, as my lord sees: but the water is naught, and the ground barren. 20 And he said, Bring me a new cruse, and put salt therein. And they brought [it] to him. 21 And he went forth to the spring of the waters, and cast the salt in there, and said, Thus says the LORD, I have healed these waters; there shall not be from there anymore death or barren [land]. 22 So the waters were healed to this day, according to the saying of Elisha which he spoke. 23 And he went up from there to Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, you bald head; go up, you bald head. 24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth **two she bears out of the wood, and tore forty and two youth** of them. 25 And he went from there to mount Carmel, and from there he returned to Samaria.

2 Kings Chapter 3

Moabite King Mesha Rebels Against Israel - *Kings of Israel, Judah & Edom* Respond

Joram 10th King of Israel *(3:1-8:15) Evil for 22 years*

(5) [1] Now Joram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. [2] And he worked evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made. [3] Nevertheless he cleaved to the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. [4] And mesha king of Moab was a sheep master, and rendered to the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool. [5] But it came to pass, when Ahab was dead, that the **king of Moab rebelled against the king of Israel.** [6] And king Joram went out of Samaria the same time, and numbered all Israel. [7] And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab has rebelled against me: will you go with me against Moab to battle? And he said, I will go up: I [am] as you are, my people as your people, [and] my horses as your horses. [8] And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

Elisha Provides Water in the Desert for 3 Kings *(4th miracle)*

[9] So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.
[10] And the king of Israel said, Alas! that the LORD has called these three kings together, to deliver them into the hand of Moab! [11] But Jehoshaphat said, [Is there] not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the kings of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. [12] And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.
[13] And Elisha said to the king of Israel, What have I to do with you? get you to the prophets of your father, and to the prophets of your mother. And the king of Israel said unto him, No: for the LORD has called these three kings together, to deliver them into the hand of Moab. [14] And Elisha said, [As] the LORD of hosts lives, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward you, nor see you. [15] But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. [16] And he said, Thus says the LORD, Make this valley full of ditches. [17] For thus says the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. [18] And this is [but] a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. [19] And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

King of Moab Defeated

(6) [20] And it came to pass in the morning, when the grain offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. [21] And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border. [22] And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side [as] red as blood: [23] And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.
[24] And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in [their] country. [25] And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about [it], and smote it. [26] And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through [even] to the king of Edom: but they could not. [27] Then he took his eldest son that should have reigned in his stead, and offered him [for] a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to [their own] land.

2 Kings Chapter 4 ***Elisha Multiplies the Widow's Oil*** *(5th miracle)*

(7) 1 Now there cried a certain woman of the wives of the sons of the prophets to Elisha, saying, Your servant my husband is dead; and you know that your servant did fear the LORD: and the creditor is come to take to him my two sons to be bondmen. 2 And Elisha said unto her, What shall I do for you? tell me, what have you in the house? And she said, Your handmaid has not anything in the house, save a pot of oil. 3 Then he said, Go, borrow you vessels abroad of all your neighbors, [even] empty vessels; borrow not a few. 4 And when you are come in, you shall shut the door upon you and upon your sons, and shall pour out into all those vessels, and you shall set aside that which is full. 5 So she went from him, and shut the door upon her and upon her sons, who brought [the vessels] to her; and she poured out. 6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, [There is] not a vessel more. And the oil stayed. 7 Then she came and told the man of God. And he said, Go, sell the oil, and pay your debt, and live you and your children of the rest.

Elisha Raises the Shunammite's Dead Son *(6th miracle)*

8 And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And [so] it was, [that] as oft as he passed by, he turned in thither to eat bread. 9 And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passes by us continually. 10 Let us make a little chamber, I pray you, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he comes to us, that he shall turn in thither. 11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there. 12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. 13 And he said unto him, Say now to her, Behold, you have been careful for us with all this care; what is to be done for you? would you be spoken for to the king, or to the captain of the host? And she answered, I dwell among my own people. 14 And he said, What then is to be done for her? And Gehazi answered, Verily she has no child, and her husband is old. 15 And he said, Call her. And when he had called her, she stood in the door. 16 And he said, About this season, according to the time of life, you shall embrace a son. And she said, No, my lord, [you] man of God, do not lie to your handmaid. 17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

(8) 18 And when the child was grown, it fell on a day, that he went out to his father to the reapers. 19 And he said to his father, My head, my head. And he said to a lad, Carry him to his mother. 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and [then] died. 21 And she went up, and laid him on the bed of the man of God, and shut [the door] upon him, and went out. 22 And she called to her husband, and said, Send me, I pray you, one of the young men, and one of the donkeys, that I may run to the man of God, and come again. 23 And he said, Wherefore will you go to him today? [it is] neither new moon, nor sabbath. And she said, [It shall be] well. 24 Then she saddled a donkey, and said unto her servant, Drive, and go forward; slack not [your] riding for me, except I bid you. 25 So she went and came to the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, [yonder is] that Shunammite: 26 Run now, I pray you, to meet her, and say to her, [Is it] well with you? [is it] well with your husband? [is it] well with the child? And she answered, [It is] well. 27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD has hid [it] from me, and has not told me. 28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? 29 Then he said to Gehazi, Gird up your loins, and take my staff in your hand, and go your way: if you meet any man, salute him not; and if any salute you, answer him not again: and lay my staff upon the face of the child. 30 And the mother of the child said, [As] the LORD lives, and [as] your soul lives, I will not leave you. And he arose, and followed her. 31 And Gehazi passed on before them, and laid the staff upon the face of the child; but [there was] neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. 32 And when Elisha was come into the house, behold, the child was dead, [and] laid upon his bed. 33 He went in therefore, and shut the door upon them twain, and prayed to the LORD. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. 35 Then he returned, and walked in the house to and fro; and went up, and stretched

himself upon him: and the child sneezed seven times, and the child opened his eyes. [36] And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in to him, he said, Take up your son. [37] Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Elisha Purifies the Poisoned Pot of Stew (7th miracle)

[38] And Elisha came again to Gilgal: and [there was] a dearth in the land; and the sons of the prophets [were] sitting before him: and he said to his servant, Set on the great pot, and boil pottage for the sons of the prophets. [39] And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. [40] So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O [you] man of God, there is death in the pot. And they could not eat [thereof]. [41] But he said, Then bring meal. And he cast [it] into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

Elisha Feeds One Hundred men *(8th miracle)*

[42] And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give to the people, that they may eat. [43] And his servitor said, What, should I set this before a hundred men? He said again, Give the people, that they may eat: for thus says the LORD, They shall eat, and shall leave [thereof]. [44] So he set [it] before them, and they did eat, and left [thereof], according to the word of the LORD.

2 Kings Chapter 5

Naaman the Syrian Captain, Leprosy Healed *(9th miracle)*

(9) [1] Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the LORD had given deliverance to Syria: he was also a mighty man in valor, [but he was] a leper. [2] And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. [3] And she said unto her mistress, Would God my lord [were] with the prophet that is in Samaria! for he would recover him of his leprosy.
[4] And [one] went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.
[5] And the king of Syria said, Go to, go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand [pieces] of gold, and ten changes of raiment.
[6] And he brought the letter to the king of Israel, saying, Now when this letter is come to you, behold, I have [therewith] sent Naaman my servant to you, that you may recover him of his leprosy. [7] And it came to pass, when the king of Israel had read the letter, that he tore his clothes, and said, [Am] I God, to kill and to make alive, that this man does send to me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeks a quarrel against me. [8] And it was [so], when Elisha the man of God had heard that the king of Israel had tore his clothes, that he sent to the king, saying, Wherefore have you tore your clothes? let him come now to me, and he shall know that there is a prophet in Israel.
[9] So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.
[10] And Elisha sent a messenger to him, saying, Go and wash in Jordan seven times, and your flesh shall come again to you, and you shall be clean. [11] But Naaman was angry, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. [12] [Are] not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. [13] And his servants came near, and spoke to him, and said, My father, [if] the prophet had bid you [do some] great thing, would you not have done [it]? how much rather then, when he says to you, Wash, and be clean? [14] Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like to the flesh of a little child, and he was clean.

2 Kings Chapter 5

(10) 15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray you, take a blessing of your servant. 16 But he said, [As] the LORD lives, before whom I stand, I will receive none. And he urged him to take [it]; but he refused. 17 And Naaman said, Shall there not then, I pray you, be given to your servant two mules' burden of earth? for your servant will henceforth offer neither burnt offering nor sacrifice to other gods, but to the LORD. 18 In this thing the LORD pardon your servant, [that] when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon your servant in this thing. 19 And he said unto him, Go in peace. So he departed from him a little way.

Gehazi's Greed & His Family Becomes Leprous *(10th miracle)*

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master has spared Naaman this Syrian, in not receiving at his hands that which he brought: but, [as] the LORD lives, I will run after him, and take somewhat of him. 21 So Gehazi followed after Naaman. And when Naaman saw [him] running after him, he lighted down from the chariot to meet him, and said, [Is] all well? 22 And he said, All is well. My master has sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray you, a talent of silver, and two changes of garments. 23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. 24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. 25 But he went in, and stood before his master. And Elisha said unto him, Whence [come you], Gehazi? And he said, Your servant went nowhere.
26 And he said unto him, Went not my heart [with you], when the man turned again from his chariot to meet you? [Is it] a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and menservants, and maidservants? 27 The leprosy therefore of Naaman shall cleave to you, and to your seed forever. And he went out from his presence a leper [as white] as snow.

2 Kings Chapter 6

Elisha Raises the Ax Head in the Jordan River *(11th miracle)*

(11) 1 And the sons of the prophets said to Elisha, Behold now, the place where we dwell with you is too straight for us. 2 Let us go, we pray you, to Jordan, and take there every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. 3 And one said, Be content, I pray you, and go with your servants. And he answered, I will go. 4 So he went with them. And when they came to Jordan, they cut down wood. 5 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. 6 And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast [it] in thither; and the iron did swim.
7 Therefore said he, Take [it] up to you. And he put out his hand, and took it.

The Blinded Syrian Army Captured *(12th miracle)*

(12) 8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place [shall be] my camp. 9 And the man of God sent to the king of Israel, saying, Beware that you pass not such a place; for thither the Syrians are come down. 10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.
11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said to them, Will ye not show me which of us is for the king of Israel? 12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, tells the king of Israel the words that you speak in your bedchamber. 13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, [he is] in Dothan. 14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 15 And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? 16 And he answered, Fear not: for they that [be] with us are more than they that [be] with them.

2 Kings Chapter 6

Elisha's Prayer for the Young Man's Eyes to See

17 And Elisha prayed, and said, the LORD, I pray you, open his eyes, that he may see. And the LORD
opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots
of fire round about Elisha. 18 And when they came down to him, Elisha prayed to the LORD, and said,
Smite this people, I pray you, with blindness. And he smote them with blindness according to the word of
Elisha. 19 And Elisha said to them, This is not the way, neither is this the city: follow me, and I will bring
you to the man whom ye seek. But he led them to Samaria. 20 And it came to pass, when they were come
into Samaria, that Elisha said, the LORD, open the eyes of these [men], that they may see. And the LORD
opened their eyes, and they saw; and, behold, [they were] in the midst of Samaria. 21 And the king of
Israel said to Elisha, when he saw them, My father, shall I smite them? shall I smite them? 22 And he
answered, You shall not smite them: would you smite those whom you have taken captive with your
sword and with your bow? set bread and water before them, that they may eat and drink, and go to their
master. 23 And he prepared great provision for them: and when they had eaten and drunk, he sent them
away, and they went to their master. So the bands of Syria came no more into the land of Israel.

Syria Besieges Samaria in Famine – King of Israel Hates Elisha

(13) 24 And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and
besieged Samaria. 25 And there was a great famine in Samaria: and, behold, they besieged it, until a
donkey's head was [sold] for fourscore [pieces] of silver, and the fourth part of a cab of dove's dung for
five [pieces] of silver. 26 And as the king of Israel was passing by upon the wall, there cried a woman to
him, saying, Help, my lord, O king. 27 And he said, If the LORD do not help you, whence shall I help you?
out of the barn floor, or out of the winepress? 28 And the king said unto her, What ails you? And she
answered, This woman said to me, Give your son, that we may eat him today, and we will eat my son
tomorrow. 29 So we boiled my son, and did eat him: and I said unto her on the next day, Give your son,
that we may eat him: and she has hid her son. 30 And it came to pass, when the king heard the words of
the woman, that he tore his clothes; and he passed by upon the wall, and the people looked, and, behold,
[he had] sackcloth within upon his flesh. 31 Then he said, God do so and more also to me, if the head of
Elisha the son of Shaphat shall stand on him this day. 32 But Elisha sat in his house, and the elders sat
with him; and [the king] sent a man from before him: but ere the messenger came to him, he said to the
elders, **See ye how this son of a murderer has sent to take away my head?** look, when the
messenger comes, shut the door, and hold him fast at the door: is not the sound of his master's feet
behind him? 33 And while he yet talked with them, behold, the messenger came down to him: and he
said, Behold, this evil is of the LORD; what should I wait for the LORD any longer?

2 Kings Chapter 7

Elisha Prophesies that the Famine is Over Tomorrow

(14) 1 Then Elisha said, Hear ye the word of the LORD; Thus says the LORD, Tomorrow about this time
[shall] a measure of fine flour [be sold] for a shekel, and two measures of barley for a shekel, in the gate
of Samaria. 2 Then a lord on whose hand the king leaned answered the man of God, and said, Behold, [if]
the LORD would make windows in heaven, might this thing be? And he said, Behold, you shall see [it] with
your eyes, but shall not eat thereof.

God Uses 4 Desperate Lepers to Cause the Syrian Army to Flee *(13th Miracle)*

3 And there were four leprous men at the entering in of the gate: and they said one to another, "Why sit
we here until we die? 4 If we say, We will enter into the city, then the famine is in the city, and we shall
die there: and if we sit still here, we die also. Now therefore come, and let us fall to the host of the
Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." 5 And they rose up in the
twilight, to go to the camp of the Syrians: and when they were come to the uttermost part of the camp of
Syria, behold, [there was] no man there. 6 For the LORD had made the host of the Syrians to hear a
noise of chariots, and a noise of horses, [even] the noise of a great host: and they said one to another,
Look, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to
come upon us. 7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and
their donkeys, even the camp as it was, and fled for their life. 8 And when these lepers came to the
uttermost part of the camp, they went into one tent, and did eat and drink, and carried there silver, and
gold, and raiment, and went and hid [it]; and came again, and entered into another tent, and carried
there [also], and went and hid [it]. 9 Then they said one to another, "We do not well: this day is a day of
good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us:
now therefore come, that we may go and tell the king's household." 10 So they came and called to the
porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, [there
was] no man there, neither voice of man, but horses tied, and donkeys tied, and the tents as they [were].
11 And he called the porters; and they told [it] to the king's house within.

Elijah's (near) Prophecy Fulfilled the Next Day

(15) 12 And the king arose in the night, and said to his servants, I will now show you what the Syrians
have done to us. They know that we [be] hungry; therefore are they gone out of the camp to hide
themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into
the city. 13 And one of his servants answered and said, Let [some] take, I pray you, five of the horses
that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it:
behold, [I say], they are even as all the multitude of the Israelites that are consumed:) and let us send
and see. 14 They took therefore two chariot horses; and the king sent after the host of the Syrians,
saying, Go and see. 15 And they went after them to Jordan: and, look, all the way was full of garments
and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the
king. 16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was
[sold] for a shekel, and two measures of barley for a shekel, according to the word of the LORD. 17 And
the king appointed the LORD on whose hand he leaned to have the charge of the gate: and the people
trode upon him in the gate, and he died, as the man of God had said, who spoke when the king came
down to him. 18 And it came to pass as the man of God had spoken to the king, saying, Two measures of
barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate
of Samaria: 19 And that lord answered the man of God, and said, Now, behold, [if] the LORD should make
windows in heaven, might such a thing be? And he said, Behold, you shall see it with your eyes, but shall
not eat thereof. 20 And so it fell out to him: for the people trode upon him in the gate, and he died.

2 Kings Chapter 8

Elisha Helps the Shunammite Woman during Famine

(16) [1] Then spoke Elisha to the woman, whose son he had restored to life, saying, Arise, and go you and your household, and sojourn wheresoever you can sojourn: for the LORD has called for a famine; and it shall also come upon the land seven years. [2] And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. [3] And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry to the king for her house and for her land. [4] And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray you, all the great things that Elisha has done. [5] And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. [6] And when the king asked the woman, she told him. So the king appointed to her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

Elisha Weeps about Vision of the Rising Syrian King

(17) [7] And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, "The man of God is come hither." [8] And the king said to Hazael, [a] "Take a present in your hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?" [9] So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, "Your son Benhadad king of Syria has sent me to you, saying, Shall I recover of this disease?" [10] And Elisha said unto him, [a] "Go, say to him, You may certainly recover: howbeit the LORD has showed me that he shall surely die. [11] And he settled his countenance steadfastly, until he was ashamed: and the man of God wept." [12] And Hazael said, "Why weeps my lord?" And he answered, "Because I know the evil that you will do to the children of Israel: their strong holds will you set on fire, and their young men will you slay with the sword, and will dash their children, and rip up their women with child." [13] And Hazael said, "But what, is your servant a dog, that he should do this great thing?" And Elisha answered, "the LORD has showed me that you [shall be] king over Syria." [14] So he departed from Elisha, and came to his master; who said unto him, "What said Elisha to you?" And he answered, "He told me [that] you should surely recover." [15] And it came to pass on the next day, that he took a thick cloth, and dipped [it] in water, and spread [it] on his face, so that he died: and Hazael reigned in his stead.

[a] It is common to bring a gift to the prophet or priest in the Old Testament. This practice is not found in the New Testament except when the Magi bring the child Jesus 3 gifts. A clear distinctive between the Old and New Testament.

[b] As Elisha had double the Holy Ghost he went through more severe trials and deeper works than his father Elijah. A clear pattern for the New Testament believer. Elisha's emotional reaction to the vision of the future did not lash out toward Hazael or toward God.

Jehoram 5th King of Judah *(8:16-24, 2 Chr 21:1-10) Evil for 8 years*

(18) [16] And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat [being] then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. [17] Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. [18] And he walked in the way of the kings of Israel, as did the house of Ahab: for **the daughter of Ahab was his wife:** and he did evil in the sight of the LORD. [19] Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him always a light, [and] to his children. [20] In his days Edom revolted from under the hand of Judah, and made a king over themselves. [21] So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. [22] Yet Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time. [23] And the rest of the acts of Joram, and all that he did, are

they not written in the book of the chronicles of the kings of Judah? [24] And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

Ahaziah 6th King of Judah *(8:25-29, 2 Chr 22:1-9) Evil for 1 Year*

[25] In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. [26] Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel. [27] And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as [did] the house of Ahab: for he was the son in law of the house of Ahab. [28] And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram. [29] And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

2 Kings Chapter 9 *Jehu King of Israel and his Killing, Cleansing & Idolatry (chapters 9 & 10)*

Elisha Anoints Jehu 11th King of Israel *(10th for 28 yrs.) Does Right in the sight of the LORD*

(19) [1] And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up your loins, and take this box of oil in your hand, and go to Ramothgilead: [2] And when you come thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; [3] Then take the box of oil, and pour [it] on his head, and say, Thus says the LORD, I have anointed you king over Israel. Then open the door, and flee, and tarry not. [4] So the young man, [even] the young man the prophet, went to Ramothgilead. [5] And when he came, behold, the captains of the host [were] sitting; and he said, I have an errand to you, O captain. And Jehu said, To which of all us? And he said, To you, O captain. [6] And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus says the LORD God of Israel, I have anointed you king over the people of the LORD, [even] over Israel. [7] And you shall smite the house of Ahab your master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. [8] For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisses against the wall, and him that is shut up and left in Israel: [9] And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: [10] And the dogs shall eat Jezebel in the portion of Jezreel, and [there shall be] none to bury [her]. And he opened the door, and fled. [11] Then Jehu came forth to the servants of his lord: and [one] said unto him, [Is] all well? wherefore came this mad [fellow] to you? And he said to them, Ye know the man, and his communication. [12] And they said, [It is] false; tell us now. And he said, Thus and thus spoke he to me, saying, Thus says the LORD, I have anointed you king over Israel. [13] Then they hasted, and took every man his garment, and put [it] under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

Jehu Kills King Joram of Israel

(20) [14] So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria. [15] But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, [then] let none go forth [nor] escape out of the city to go to tell [it] in Jezreel. [16] So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. [17] And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, [Is it] peace? [18] So there went one on horseback to meet him, and said, Thus says the king, [Is it] peace? And Jehu said, What have you to do with peace? turn you behind me. And the watchman told, saying, The messenger came to them, but he comes not again. [19] Then he sent out a second on horseback, which came to them, and said, Thus says the king, [Is it] peace? And Jehu answered, What have you to do with peace? turn you behind me. [20] And the watchman told, saying, He came even to them, and comes not again: and the driving is like the driving of Jehu the son of Nimshi; for he drives furiously. [21] And Joram said, Make ready. And his chariot was made ready. And Joram king of

2 Kings Chapter 9

Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met
him in the portion of Naboth the Jezreelite. [22] And it came to pass, when Joram saw Jehu, that he said,
[Is it] peace, Jehu? And he answered, What peace, so long as the whoredoms of your mother Jezebel and
her witchcrafts [are so] many? [23] And Joram turned his hands, and fled, and said to Ahaziah, [There is]
treachery, O Ahaziah. [24] And Jehu drew a bow with his full strength, and smote Joram between his arms,
and the arrow went out at his heart, and he sunk down in his chariot. [25] Then said [Jehu] to Bidkar his
captain, Take up, [and] cast him in the portion of the field of Naboth the Jezreelite: for remember how
that, when I and you rode together after Ahab his father, the LORD laid this burden upon him; [26] Surely I
have seen yesterday the blood of Naboth, and the blood of his sons, says the LORD; and I will require you
in this plat, says the LORD. Now therefore take [and] cast him into the plat [of ground], according to the
word of the LORD. [27] But when Ahaziah the king of Judah saw [this], he fled by the way of the garden
house. And Jehu followed after him, and said, Smite him also in the chariot. [And they did so] at the going
up to Gur, which is by Ibleam. And he fled to megiddo, and died there. [28] And his servants carried him in
a chariot to Jerusalem, and buried him in his sepulcher with his fathers in the city of David. [29] And in the
eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

Jehu Kills Jezebel

(21) [30] And when Jehu was come to Jezreel, Jezebel heard [of it]; and she painted her face, and tired her
head, and looked out at a window. [31] And as Jehu entered in at the gate, she said, [Had] Zimri peace,
who slew his master? [32] And he lifted up his face to the window, and said, Who is on my side? who? And
there looked out to him two [or] three eunuchs. [33] And he said, Throw her down. So they threw her
down: and [some] of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.
[34] And when he was come in, he did eat and drink, and said, Go, see now this cursed [woman], and bury
her: for she is a king's daughter. [35] And they went to bury her: but they found no more of her than the
skull, and the feet, and the palms of [her] hands. [36] Wherefore they came again, and told him. And he
said, This is the word of the LORD, which he spoke by his servant Elijah the Tishbite, saying, In the
portion of Jezreel shall dogs eat the flesh of Jezebel: [37] And the carcass of Jezebel shall be as dung upon
the face of the field in the portion of Jezreel; [so] that they shall not say, This is Jezebel.

2 Kings Chapter 10

Jehu Kills Ahab's 70 Sons

(22) [1] And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, to the rulers
of Jezreel, to the elders, and to them that brought up Ahab's [children], saying, [2] Now as soon as this
letter comes to you, seeing your master's sons are with you, and [there are] with you chariots and horses,
a fenced city also, and armor; [3] Look even out the best and meet of your master's sons, and set [him] on
his father's throne, and fight for your master's house. [4] But they were exceedingly afraid, and said,
Behold, two kings stood not before him: how then shall we stand? [5] And he that was over the house, and
he that was over the city, the elders also, and the bringers up [of the children], sent to Jehu, saying, We
are your servants, and will do all that you shall bid us; we will not make any king: do you [that which is]
good in your eyes. [6] Then he wrote a letter the second time to them, saying, If ye [be] my, and [if] ye
will hearken to my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by
tomorrow this time. Now the king's sons, [being] seventy persons, [were] with the great men of the city,
which brought them up. [7] And it came to pass, when the letter came to them, that they took the king's
sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. [8] And
there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he
said, Lay ye them in two heaps at the entering in of the gate until the morning. [9] And it came to pass in
the morning, that he went out, and stood, and said to all the people, Ye [be] righteous: behold, I
conspired against my master, and slew him: but who slew all these? [10] Know now that there shall fall to
the earth nothing of the word of the LORD, which the LORD spoke concerning the house of Ahab: for **the
LORD has done [that] which he spoke by his servant Elijah**. [11] So Jehu slew all that remained of
the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him
none remaining.

2 Kings Chapter 10

Jehu Kills King Ahaziah's Next of Kin

12 And he arose and departed, and came to Samaria. [And] as he was at the shearing house in the way,
13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.
14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, [even] two and forty men; neither left he any of them.

Jehu Kills Rest of Ahab's Family

(23) 15 And when he was departed there, he lighted on Jehonadab the son of Rechab [coming] to meet him: and he saluted him, and said unto him, Is your heart right, as my heart is with your heart? And Jehonadab answered, It is. If it be, give [me] your hand. And he gave [him] his hand; and he took him up to him into the chariot. 16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. 17 And when he came to Samaria, he slew all that remained to Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spoke to Elijah.

Jehu Kills All of Baal's Priests

18 And Jehu gathered all the people together, and said to them, Ahab served Baal a little; [but] Jehu shall serve him much. 19 Now therefore call to me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice [to do] to Baal; whoever shall be wanting, he shall not live. But Jehu did [it] in subtlety, to the intent that he might destroy the worshippers of Baal. 20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed [it]. 21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. 22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. 23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said to the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. 24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men outside, and said, [If] any of the men whom I have brought into your hands escape, [he that lets him go], his life [shall be] for the life of him. 25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, [and] slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. 26 And they brought forth the images out of the house of Baal, and burned them. 27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house to this day. 28 Thus Jehu destroyed Baal out of Israel. 29 Howbeit [from] the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, [to wit], the golden calves that [were] in Bethel, and that [were] in Dan. 30 And the LORD said to Jehu, Because you have done well in executing [that which is] right in my eyes, [and] has done to the house of Ahab according to all that was in my heart, your children of the fourth [generation] shall sit on the throne of Israel. 31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

Jehu dies, and Jehoahaz, his son, is the Next King of Israel

32 In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;
33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. 34 Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?
35 **And Jehu slept with his fathers**: and they buried him in Samaria. And **Jehoahaz his son reigned in his stead.** 36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

2 Kings Chapter 11

Athaliah 7th King (Queen) of Judah (11:1-16, 2 Chr 22:1-23:21) Evil for 6 years

(24) [1] And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. [2] But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons [which were] slain; and they hid him, [even] him and his nurse, in the bedchamber from Athaliah, so that he was not slain. [3] And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

Jehoaida the Priest Restores Judah to King Joash

(25) [4] And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son. [5] And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; [6] And a third part [shall be] at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. [7] And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king. [8] And ye shall compass the king round about, every man with his weapons in his hand: and he that comes within the ranges, let him be slain: and be ye with the king as he goes out and as he comes in. [9] And the captains over the hundreds did according to all [things] that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. [10] And to the captains over hundreds did the priest give king David's spears and shields, that [were] in the temple of the LORD. [11] And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, [along] by the altar and the temple. [12] And he brought forth the king's son, and put the crown upon him, and [gave him] the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

Queen Athaliah is Slain by the Command of Priest Jehoiada

(26) [13] And when Athaliah heard the noise of the guard [and] of the people, she came to the people into the temple of the LORD. [14] And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah tore her clothes, and cried, Treason, Treason. [15] But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said to them, Have her forth outside the ranges: and him that follows her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD. [16] And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain. [17]And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people. [18] And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD. [19] And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. [20] And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword [beside] the king's house. [21] Seven years old was Joash when he began to reign.

2 Kings Chapter 12

Joash, 8th King of Judah *(11:17-12:21, 2 Chr 23:16-24:27) Good for 40 years*

(27) [1] In the seventh year of Jehu Joash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba**.** [2] And Joash did [that which was] right in the sight of the LORD all his days wherein Jehoiada the priest instructed him. [3] But the high places were not taken away: the people still sacrificed and burnt incense in the high places. [4] And Joash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, [even] the money of everyone that passes [the account], the money that every man is set at, [and] all the money that comes into any man's heart to bring into the house of the LORD, [5] Let the priests take [it] to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found. [6] But it was [so, that] in the three and twentieth year of king Joash the priests had not repaired the breaches of the house. [7] Then king Joash called for Jehoiada the priest, and the [other] priests, and said to them, Why repair ye not the breaches of the house? now therefore receive no [more] money of your acquaintance, but deliver it for the breaches of the house. [8] And the priests consented to receive no [more] money of the people, neither to repair the breaches of the house. [9] But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one comes into the house of the LORD: and the priests that kept the door put therein all the money [that was] brought into the house of the LORD. [10] And it was [so], when they saw that [there was] much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD. [11] And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that worked upon the house of the LORD, [12] And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair [it]. [13] Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money [that was] brought into the house of the LORD: [14] But they gave that to the workmen, and repaired therewith the house of the LORD. [15] Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. [16] The trespass money and sin money was not brought into the house of the LORD: it was the priests'. [17] Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. [18] And Joash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold [that was] found in the treasures of the house of the LORD, and in the king's house, and sent [it] to Hazael king of Syria: and he went away from Jerusalem. [19] And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah? [20] And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goes down to Silla. [21] For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

2 Kings Chapter 13

Jehoahaz 12th King of Israel (13:1-9) Evil for 17 years

(28) 1 In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu
began to reign over Israel in Samaria, [and reigned] seventeen years. 2 And he did [that which was] evil
in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he
departed not therefrom. 3 And the anger of the LORD was kindled against Israel, and he delivered them
into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all [their] days.
4 And Jehoahaz begged the LORD, and the LORD listened to him: for he saw the oppression of Israel,
because the king of Syria oppressed them. 5 (And the LORD gave Israel a savior, so that they went out
from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.
6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, [but]
walked therein: and there remained the grove also in Samaria.) 7 Neither did he leave of the people to
Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had
destroyed them, and had made them like the dust by threshing. 8 Now the rest of the acts of Jehoahaz,
and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel?
9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his
stead.

Jehoash 13th King of Israel *(13:10-25) Evil for 16 years*

10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over
Israel in Samaria, [and reigned] sixteen years. 11 And he did [that which was] evil in the sight of the
LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: [but] he
walked therein. 12 And the rest of the acts of Joash, and all that he did, and his might wherewith he
fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of
Israel? 13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in
Samaria with the kings of Israel.

Elisha's Counsel to King Joash & His Death then His Bones Revive the Dead *(14th & 15th miracles)*

(l29) 14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down
to him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen
thereof. 15 And Elisha said unto him, Take bow and arrows. And he took to him bow and arrows.
16 And he said to the king of Israel, Put your hand upon the bow. And he put his hand [upon it]: and Elisha
put his hands upon the king's hands. 17 And he said, Open the window eastward. And he opened [it].
Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of
deliverance from Syria: for you shall smite the Syrians in Aphek, till you have consumed them. 18 And he
said, Take the arrows. And he took them. And he said to the king of Israel, Smite upon the ground. And
he smote thrice, and stayed. **19 And the man of God was angry with him, and said, You should
have smitten five or six times; then had you smitten Syria till you had consumed [it]: whereas
now you shall smite Syria [but] thrice.** 20 And Elisha died, and they buried him. And the bands of the
Moabites invaded the land at the coming in of the year. 21 And it came to pass, as they were burying a
man, that, behold, they spied a band [of men]; and they cast the man into the sepulcher of Elisha: and
when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

Israel Recaptures Cities from Syria in 3 Victories

22 But Hazael king of Syria oppressed Israel all the days of Jehoahaz. 23 And the LORD was gracious to
them, and had compassion on them, and had respect to them, because of his covenant with Abraham,
Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.
24 So Hazael king of Syria died; and Benhadad his son reigned in his stead. 25 And Jehoash the son of
Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of
the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

2 Kings Chapter 14

Amaziah 9th King of Judah (14:1-22, *2 Chr 25:1-28*) Evil for 29 years

(30) [1] In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. [2] He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. [3] And he did [that which was] right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did. [4] Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places. [5] And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. [6] But the children of the murderers he slew not: according to that which is written in the book of the law of Moses**,** wherein the LORD commanded, saying, **The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.** [7] He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel to this day. [8] Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. [9] And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give your daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. [10] You have indeed smitten Edom, and your heart has lifted you up: glory [of this], and tarry at home: for why should you meddle to [your] hurt, that you should fall, [even] you, and Judah with you? [11] But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which [belongs] to Judah. [12] And Judah was put to the worse before Israel; and they fled every man to their tents. [13] And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. 14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria. [15] Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? [16] And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead. [17] And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. [18] And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah? [19] Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there. [20] And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David. [21] And all the people of Judah took Uzziah, which was sixteen years old, and made him king instead of his father Amaziah. [22] He built Elath, and restored it to Judah, after that the king slept with his fathers.

14:23-29 ***Jeroboam II 14th King of Israel****, Evil for 41 years*

(31) [23] In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, [and reigned] forty and one years. [24] And he did [that which was] evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. [25] He restored the coast of Israel from the entering of Hamath to the sea of the plain, according to the word of the LORD God of Israel, which [a] **he spoke by the hand of his servant Jonah, the son of Amittai, the prophet,** which was of Gathhepher. [26] For the LORD saw the affliction of Israel, [that it was] very bitter: for [there was] not any shut up, nor any left, nor any helper for Israel. [27] And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash. [28] Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, [which belonged] to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? [29] And Jeroboam slept with his fathers, [even] with the kings of Israel; and Zachariah his son reigned in his stead.

[a] Hosea and Amos prophesied to Israel during the reign of Jeroboam. The blessings prophesied by Jonah are God's last chance for Israel.

2 Kings Chapter 15

15:1-7 ***Uzziah 10th King of Judah*** *(2 Chr 26:1-23) Evil for 52 years*

(32) [1] In the twenty and seventh year of Jeroboam king of Israel began Uzziah son of Amaziah king of Judah to reign. [2] Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem. [3] And he did [that which was] right in the sight of the LORD, according to all that his father Amaziah had done; [4] Save that the high places were not removed: the people sacrificed and burnt incense still on the high places. [5] And the LORD smote the king, so that he was a leper to the day of his death, and dwelt in a seperate house. And Jotham the king's son was over the house, judging the people of the land. [6] And the rest of the acts of Uzziah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? [7] So Uzziah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

15:8-12 ***Zachariah 15th King of Israel,*** *Evil for 6 months*

[8] In the thirty and eighth year of Uzziah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. [9] And he did [that which was] evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. [10] And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. [11] And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel. [12] This was the word of the LORD **which he spoke to Jehu, saying,** your sons shall sit on the throne of Israel to the fourth [generation]. And so it came to pass.

15:13-15 ***Shallum 16th King of Israel,*** *Evil for 1 month*

(33) [13] Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. [14] For **menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh** in Samaria, and slew him, and reigned in his stead. [15] And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

15:16-22 ***menahem 17th King of Israel****, Evil for 10 years*

[16] Then menahem smote Tiphsah, and all that [were] therein, and the coasts thereof from Tirzah: because they opened not [to him], therefore he smote [it; and] all the women therein that were with child he ripped up. [17] In the nine and thirtieth year of Uzziah king of Judah began menahem the son of Gadi to reign over Israel, [and reigned] ten years in Samaria. [18] And he did [that which was] evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who **made Israel to sin**. [19] [And] Pul the king of Assyria came against the land: and menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. [20] And menahem exacted the money of Israel, [even] of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land. [21] And the rest of the acts of menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel? [22] And menahem slept with his fathers; and Pekahiah his son reigned in his stead

15:23-26 ***Pekahiah 18th King of Israel****, Evil for 2 years*

[23] In the fiftieth year of Uzziah king of Judah Pekahiah the son of menahem began to reign over Israel in Samaria, [and reigned] two years. [24] And he did [that which was] evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. [25] But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. [26] And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

15:27-31 ***Pekah 19th King of Israel**, Evil for 20 years*

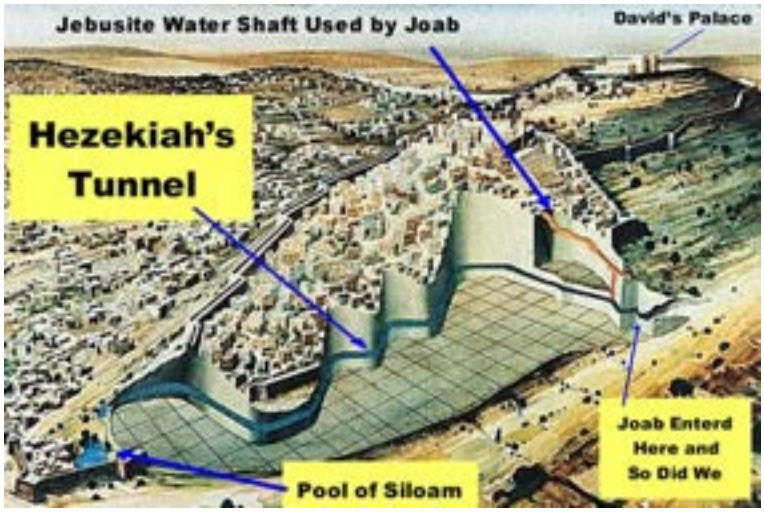
(34) [27] In the two and fiftieth year of Uzziah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, [and reigned] twenty years. [28] And [a] **he did [that which was] evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.** [29] In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. [30] And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. [31] And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

[a] The same character is described for all the kings of Israel.

15:32-38 ***Jotham 11th King of Judah,** (2 Chr 27:1-9) 16 years*

[32] In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. [33] Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok. [34] And he did [that which was] right in the sight of the LORD: he did according to all that his father Uzziah had done. [35] [a] **Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places.** He built the higher gate of the house of the LORD. [36] Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? [37] In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. [38] And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

[a] Typical of most of the good kings of Judah.



2 Kings Chapter 16 *Ahaz 12th King of Judah, (2 Chr 28:1-27) Evil for 16 years*

16:1-20 ***False Worship plus True Worship Equals False Worship***
(King Ahaz's example is a 9-step path of mixing true and false worship)

(35) [1] In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. [2] Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not [that which was] right in the sight of the LORD his God, like David his father. [3] But he walked in the way of the kings of Israel, yes, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.
[4] And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.
[5] Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome [him]. [6] At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there to this day.
[7] So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I [am] your servant and your son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. [8] And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent [it for] a present to the king of Assyria. [9] And the king of Assyria listened to him: for the king of Assyria went up against Damascus, and took it, and carried [the people of] it captive to Kir, and slew Rezin.

Q – What are the 9 steps of growing in false worship learned from Ahaz?
A1 – Ahaz practiced false worship to begin with. (16:1-4)
A2 – Ahaz looks for man to deliver him from his fear and discomfort. (16:5-7)
A3 – Ahaz takes the things of God's perfect design and riches to pay the enemy for his safety. (16:8-9)
A4 – Ahaz builds a false altar at the location of true worship. (16:10-11)
A5 – Ahaz allows false worship at the location of true worship. (16:12-13)
A6 – Ahaz brings the altar of true worship next to altar of false worship. (16:14)
A7 – Ahaz the king worships in the place of God's ordained position of priest. (16:15-16)
A8 – Ahaz removes parts of the altar of true worship. (16:17)
A9 – Ahaz removes personal access to true worship. (16:18)

Application: I know the altar of true worship is perfect, complete, and worthy of my greatest attention and continual faith. (Hebrews 11:1-3, 6)

QT hint: Daily time in Scripture and prayer help us discern and not compromise the true worship at the altar of God in heaven.

Ahaz Honors King Tiglathpileser with an Altar and change of Worship in Jerusalem

[10] And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. **[11] And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus**: so Urijah the priest made [it] before king Ahaz came from Damascus.
[12] And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. [13] And he burnt his burnt offering and his grain offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. [14] And he brought also the brazen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. [15] And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening grain offering, and the king's burnt sacrifice, and his grain offering, with the burnt offering of all the people of the land, and their grain offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brazen altar shall be for me to enquire [by]. [16] Thus did Urijah the priest, according to all that king Ahaz commanded. [17] And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that [were] under it, and put it upon a pavement of stones. [18] And the covert for the sabbath that they had built in the house, and the king's entry outside, turned he from the house of the LORD for the king of Assyria. [19] Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? [20] And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

Samaria & Israel Fall to Assyrians and Exiled into Assyria *722 B.C.*

(36) 1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over
Israel nine years. 2 And he did [that which was] evil in the sight of the LORD, [a] but not as the kings of
Israel that were before him. 3 Against him came up Shalmaneser king of Assyria; and Hoshea became his
servant, and gave him presents. 4 And the king of Assyria found conspiracy in Hoshea: for he had sent
messengers to So king of Egypt, and brought no present to the king of Assyria, as [he had done] year by
year: therefore the king of Assyria shut him up, and bound him in prison. 5 Then the king of Assyria came
up throughout all the land, and went up to Samaria, and besieged it three years. 6 In the ninth year of
Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah
and in Habor [by] the river of Gozan, and in the cities of the medes. 7 For [so] it was, that the children of
Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from
under the hand of Pharaoh king of Egypt, and had feared other gods, 8 And walked in the statutes of the
heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they
had made. 9 And the children of Israel did secretly [those] things that [were] not right against the LORD
their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced
city. 10 And they set them up images and groves in every high hill, and under every green tree:
11 And there they burnt incense in all the high places, as [did] the heathen whom the LORD carried away
before them; and worked wicked things to provoke the LORD to anger: 12 For they served idols, whereof
the LORD had said to them, Ye shall not do this thing. 13 Yet the LORD testified against Israel, and
against Judah, by all the prophets, [and by] all the seers, saying, Turn ye from your evil ways, and keep
my commandments [and] my statutes, according to all the law which I commanded your fathers, and
which I sent to you by my servants the prophets. 14 Notwithstanding they would not hear, but hardened
their necks, like to the neck of their fathers, that did not believe in the LORD their God. 15 And they
rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he
testified against them; and they followed vanity, and became vain, and went after the heathen that [were]
round about them, [concerning] whom the LORD had charged them, that they should not do like them.
16 And they left all the commandments of the LORD their God, and made them molten images, [even] two
calves, and made a grove, and worshipped all the host of heaven, and served Baal. 17 And they caused
their sons and their daughters to pass through the fire, and used divination and enchantments, and sold
themselves to do evil in the sight of the LORD, to provoke him to anger. 18 Therefore the LORD was very
angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.
19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel
which they made. 20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them
into the hand of spoilers, until he had cast them out of his sight. 21 For he tore Israel from the house of
David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the
LORD, and made them sin a great sin. 22 For the children of Israel walked in all the sins of Jeroboam
which he did; they departed not from them; 23 Until the LORD removed Israel out of his sight, as he had
said by all his servants the prophets. So was Israel carried away out of their own land to Assyria to this
day.

[a] Although King Hoshea did better than any of the kings before him, he did too little, too late.

The Assyrians Inhabit the Cities of Samaria and Worship Both Gods

(37) 24 And the king of Assyria brought [men] from [a] Babylon, and from Cuthah, and from Ava, and from
Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel:
and they possessed Samaria, and dwelt in the cities thereof. 25 And [so] it was at the beginning of their
dwelling there, [that] they feared not the LORD: therefore the LORD sent lions among them, which slew
[some] of them. 26 Wherefore they spoke to the king of Assyria, saying, The nations which you have
removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he
has sent lions among them, and, behold, they slay them, because they know not the manner of the God of
the land. 27 Then the king of Assyria commanded, saying, [b] Carry thither one of the priests whom ye
brought from there; and let them go and dwell there, and let him teach them the manner of the God of
the land. 28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel,

and taught them how they should fear the LORD. [29] Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. [30] And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, [31] And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. [32] So they feared the LORD, and made to themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. [33] They feared the LORD, and served their own gods, after the manner of the nations **whom they carried away from there.** [34] To this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel; [35] With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: [36] But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. [37] And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. [38] And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. [39] But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies. [40] Howbeit they did not hearken, but they did after their former manner. **[41] So these nations feared the LORD, and served their graven images,** both their children, and their children's children: as did their fathers, so do they to this day.

[a] The men of the 5 cities of Assyria brought their own gods into Samaria, each unique and nothing like the God of Israel.. They worshipped their gods in the high places, like Israel, much like Jeroboam. Succothbenoth – Worship prostitution of young women by offering money (Deuteronomy 23:18), Negal – Worship Sun and idol the shape of a rooster, Ashima – worship atonement or religious ways to be made right with god (Amos 8:14), Nibhaz and Tartak – worship the moon where dog howls to the moon something like a wolf man, Adrammelech and Anammelech – worship sun with human sacrifice of children by fire (probably same Moloch of the Ammonites).

[b] Even the heathen acknowledged the God of Israel, however, not fully. Only to accommodate their belief and mix true and false gods.

2 Kings Chapter 18

Hezekiah 13th King of Judah *(18:1-20:21, 2 Chr 29:1-32:33) Very Good - 29 yrs*

(38) [1] Now it came to pass in the third year of Hoshea son of Elah king of Israel, [that] Hezekiah the son of Ahaz king of Judah began to reign. [2] Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. [3] And he did [that which was] right in the sight of the LORD, according to all that David his father did. [4] He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for to those days the children of Israel did burn incense to it: and he called it [a] Nehushtan. [5] He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor [any] that were before him. [6] For he clave to the LORD, [and] departed not from following him, but kept his commandments, which the LORD commanded Moses. [7] And the LORD was with him; [and] he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. [8] He smote the Philistines, [even] to Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. [9] And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, [that] Shalmaneser king of Assyria came up against Samaria, and besieged it. [10] And at the end of three years they took it: [even] in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. [11] And the king of Assyria did carry away Israel to Assyria, and put them in Halah and in Habor [by] the river of Gozan, and in the cities of the medes: [12] Because they obeyed not the voice of the LORD their God, but transgressed his covenant, [and] all that Moses the servant of the LORD commanded, and would not hear them, nor do them. [13] Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. [14] And Hezekiah king of Judah sent to the king of Assyria to

Lachish, saying, I have offended; return from me: that which you put on me will I bear. And the king of Assyria appointed to Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.
15 And Hezekiah gave [him] all the silver that was found in the house of the LORD, and in the treasures of the king's house. 16 At that time did Hezekiah cut off [the gold from] the doors of the temple of the LORD, and [from] the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

[a] Judah worshipped the snake of Moses. Numbers 21:4-9. The Canaanites regarded the snake as a fertility symbol.

Sennacherib King of Assyria Boasts Against the LORD

(39) 17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.
18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. 19 And Rabshakeh said to them, Speak ye now to Hezekiah, Thus says the great king, the king of Assyria, What confidence is this wherein you trust? 20 You say, (but [they are but] vain words,) [I have] counsel and strength for the war. Now on whom do you trust, that you rebel against me? 21 Now, behold, you trust upon the staff of this bruised reed, [even] upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust on him. 22 But if ye say to me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah has taken away, and has said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? 23 Now therefore, I pray you, give pledges to my lord the king of Assyria, and I will deliver you two thousand horses, if you be able on your part to set riders upon them. 24 How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? 25 Am I now come up without the LORD against this place to destroy it? the LORD said to me, Go up against this land, and destroy it.
26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, to Rabshakeh, Speak, I pray you, to your servants in the Syrian language; for we understand [it]: and talk not with us in the Jews' language in the ears of the people that are on the wall. 27 But Rabshakeh said to them, Has my master sent me to your master, and to you, to speak these words? [has he] not [sent me] to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? 28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spoke, saying, Hear the word of the great king, the king of Assyria: 29 Thus says the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: 30 Neither let Hezekiah make you trust in the LORD, saying, the LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. 31 Hearken not to Hezekiah: for thus says the king of Assyria, Make [an agreement] with me by a present, and come out to me, and [then] eat ye every man of his own vine, and every one of his fig tree, and drink ye everyone the waters of his cistern: 32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not to Hezekiah, when he persuades you, saying, the LORD will deliver us. 33 Has any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? 34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of my hand?
35 Who are they among all the gods of the countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand? 36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. 37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with [their] clothes tore, and told him the words of Rabshakeh.

2 Kings Chapter 19

Isaiah Assures Deliverance

(40) [1] And it came to pass, when king Hezekiah heard [it], that he tore his clothes, and covered himself with sackcloth, and went into the house of the LORD. [2] And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. [3] And they said unto him, Thus says Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. [4] It may be the LORD your God will hear all the words of Rabshakeh, whom the king of Assyria his master has sent to reproach the living God; and will reprove the words which the LORD your God has heard: wherefore lift up [your] prayer for the remnant that are left. [5] So the servants of king Hezekiah came to Isaiah. [6] And Isaiah said to them, Thus shall ye say to your master, Thus says the LORD, Be not afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed me. [7] Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.

Sennacherib's Threat and Hezekiah's Prayer for Deliverance

(41) [8] So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. [9] And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against you: he sent messengers again to Hezekiah, saying, [10] Thus shall ye speak to Hezekiah king of Judah, saying, Let not your God in whom you trust deceive you, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. [11] Behold, you have heard what the kings of Assyria have done to all lands, by destroying them utterly: and shall you be delivered? [12] Have the gods of the nations delivered them which my fathers have destroyed; [as] Gozan, and Haran, and Rezeph, and the children of Eden which [were] in Thelasar? [13] Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? [14] And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. [15] And Hezekiah prayed before the LORD, and said, "O LORD God of Israel, which dwell [between] the cherubims, you are the God, [even] you alone, of all the kingdoms of the earth; you have made heaven and earth. [16] the LORD, bow down your ear, and hear: open, the LORD, your eyes, and see: and hear the words of Sennacherib, which has sent him to reproach the living God. [17] Of a truth, the LORD, the kings of Assyria have destroyed the nations and their lands, [18] And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. [19] Now therefore, O LORD our God, I beseech you, save you us out of his hand, that all the kingdoms of the earth may know that you are the LORD God, [even] you only."

The Word of the LORD Concerning Sennacherib

(42) [20] Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus says the LORD God of Israel, [That] which you have prayed to me against Sennacherib king of Assyria I have heard. [21] This is the word that the LORD has spoken concerning him; The virgin the daughter of Zion has despised you, [and] laughed you to scorn; the daughter of Jerusalem has shaken her head at you. [22] Whom have you reproached and blasphemed? and against whom have you exalted [your] voice, and lifted up your eyes on high? [even] against the Holy [One] of Israel. [23] By your messengers you have reproached the LORD, and has said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, [and] the choice fir trees thereof: and I will enter into the lodgings of his borders, [and into] the forest of his Carmel. [24] I have digged and drunk strange waters, and with the sole of my feet I have dried up all the rivers of besieged places. [25] Have you not heard long ago [how] I have done it, [and] of ancient times that I have formed it? now I have brought it to pass, that you should be to lay waste fenced cities [into] ruinous heaps. [26] Therefore their inhabitants were of small power, they were dismayed and confounded; they were [as] the grass of the field, and [as] the green herb, [as] the grass on the housetops, and [as corn] blasted before it be grown up. [27] But I know your abode, and your going out, and your coming in, and your rage against me. [28] Because your rage against me and your tumult is come up into my ears, therefore I will put my hook in your nose, and my bridle in your lips, and I will turn you back by the way by which you came. [29] And this [shall be] a sign to you, Ye

shall eat this year such things as grow of themselves, and in the second year that which springs of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. [30] And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. [31] For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD [of hosts] shall do this. [32] Therefore thus says the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. [33] By the way that he came, by the same shall he return, and shall not come into this city, says the LORD. [34] For I will defend this city, to save it, for my own sake, and for my servant David's sake.

Sennacherib's Defeat by the Angel of the LORD (185,000 killed) and Death from his 2 Sons

[35] And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses. [36] So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. [37] And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

2 Kings Chapter 20

Isaiah message, Hezekiah's Prayer, God's Sign, and Hezekiah's Life Extended 15 Years

(43) [1] In those days was [a] Hezekiah sick to death. And the prophet Isaiah the son of Amoz came to him, and said unto him, "Thus says the LORD, Set your house in order; for you shall die, and not live." [2] Then he turned his face to the wall, and prayed to the LORD, saying, [3] "I beseech you, O LORD, remember now how I have walked before you in truth and with a perfect heart, and have done [that which is] good in your sight. And Hezekiah wept sore." [4] And it came to pass, before Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, [5] "Turn again, and tell Hezekiah the captain of My people, Thus says the LORD, the God of David your father, I have heard your prayer, I have seen your tears: behold, I will heal you: on the [b] third day you shall go up to the house of the LORD. [6] And I will add to your days fifteen years; and I will deliver you and this city out of the hand of the king of Assyria; and I will defend this city for My own sake, and for My servant David's sake." [7] And Isaiah said, "Take a lump of figs. And they took and laid [it] on the boil, and he recovered." [8] And Hezekiah said to Isaiah, "What [shall be] the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?" [9] And Isaiah said, "This sign shall you have of the LORD, that the LORD will do the thing that he has spoken: shall the shadow go forward ten degrees, or go back ten degrees?" [10] And Hezekiah answered, "It is a light thing for the shadow to go down ten degrees: no, but let the shadow return backward ten degrees." [11] And Isaiah the prophet cried to the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

[a] Isaiah 38:1-22 gives more details to the prayer. As the sundial goes backward and gives more time, so does God to Hezekiah.
[b] The Third Day is often prophetic of resurrection. In this case, Hezekiah represents Israel that has been sin sick but will be healed as foretold in Romans 11 and Ezekiel in the Valley of the Dead Bones. Hosea 6:2. Each day represents 1000 years. This is a priority doctrine and must not be overemphasized.

The Babylonian Envoys & Isaiah's Prophecy to Hezekiah

(44) [12] At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that Hezekiah had been sick. [13] And Hezekiah listened to them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and [all] the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. [14] Then came Isaiah the prophet to king Hezekiah, and said unto him, What said these men? and from whence came they to you? And

2 Kings Chapter 20

Hezekiah said, They are come from a far country, [even] from Babylon. 15 And he said, What have they seen in your house? And Hezekiah answered, All [the things] that are in my house have they seen: there is nothing among my treasures that I have not showed them. 16 And Isaiah said to Hezekiah, Hear the word of the LORD. 17 Behold, the days come, that all that is in your house, and that which your fathers have laid up in store to this day, shall be carried into Babylon: nothing shall be left, says the LORD. 18 And of your sons that shall issue from you, which you shall beget, they will take away; and they shall be eunuchs in the palace of the king of Babylon. 19 Then said Hezekiah to Isaiah, Good is the word of the LORD which you have spoken. And he said, [Is it] not [good], if peace and truth be in my days? 20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? 21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Note on kings whose ways and works are Right in the Eyes of the LORD (REL). Proverbs 16.
David – REL + Heart. The heart to fulfill all the will of God. Acts 13:22, Jeremiah 31:33-34.
Jehu – REL. Drained the swamp of Ahab, Jezebel, and priests of Baal. Dynasty of 5 kings of Israel.
Josiah – REL + Heart like David. Prophesied 300 years before by a prophet, 1 Kings 13:2 to Jeroboam.
Nebuchadnezzar – REL + Heart like David. His pride was replaced with humility and praise, Daniel 4.
Cyrus – REL. Prophesied 150 years before, Isaiah 44:24-45:4. Helps Jews return to Israel, Ezra-15x.
Henry VIII – REL. Great Britain. Break away from Roman Catholic Church. The Great Bible.
James – REL. Great Britain. Political advantage. Restrained Puritans and persecuted Separatists.
George Washington – REL. Deist like Benjamin Franklin and Thomas Jefferson. Sovereign God.
Abraham Lincoln – REL + Heart like David. His faith grew with age.
Donald Trump – REL. Political advantage. Mixes Protestant with Catholic. Constitutionalist.

2 Kings Chapter 21

21:1-18 ***Manasseh 14th King of Judah***, *([a] 2 Chr 33:1-20) Very Evil for 55 years*

(45) 1 Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah. 2 And he did [that which was] evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. 3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. 4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name. 5 And he built altars for all the host of heaven in the two courts of the house of the LORD. 6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he worked much wickedness in the sight of the LORD, to provoke [him] to anger. 7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name forever: 8 Neither will I make the feet of Israel move anymore out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. 9 But they listened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel. 10 And the LORD spoke by his servants the prophets, saying, 11 "Because Manasseh king of Judah has done these abominations, [and] has done wickedly above all that the Amorites did, which [were] before him, and has made Judah also to sin with his idols: 12 Therefore thus says the LORD God of Israel, Behold, I [am] bringing [such] evil upon Jerusalem and Judah, that whoever hears of it, both his ears shall tingle. 13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as [a man] wipes a dish, wiping [it], and turning [it] upside down. 14 And I will forsake the remnant of my inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; 15 Because they have done [that which was] evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even to this day. 16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing [that which was] evil in

the sight of the LORD." [17] Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? [18] And Manasseh slept with his fathers, and was **buried in the garden of his own house**, in the garden of Uzza: and Amon his son reigned in his stead.

[a] Manasseh later repented and did good. However, the evil he did brought Good's judgment on the nation.

21:19-26 ***Amon 15th King of Judah,*** *(2 Chr 33:21-25) Very Evil for 2 years*

(46) [19] Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was meshullemeth, the daughter of Haruz of Jotbah. [20] And he did [that which was] evil in the sight of the LORD, as his father Manasseh did. [21] And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: [22] And he forsook the LORD God of his fathers, and walked not in the way of the LORD. [23] And the servants of Amon conspired against him, and slew the king in his own house. [24] And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. [25] Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? [26] And he was buried in his sepulcher in the garden of Uzza: and Josiah his son reigned in his stead.

2 Kings Chapter 22 22-23 ***Josiah 16th King of Judah*** *(2 Chr 34:1-35:27) 31 years*

First, Shaphan the Scribe sent to rebuild the House of the LORD *(today we are the temple)*

(47) 1 Josiah was eight years old when he began to reign, and he reigned thirty and one years in
Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. 2 And he did [that
which was] right in the sight of the LORD, and walked in all the way of David his father, and turned not
aside to the right hand or to the left. 3 And it came to pass in the eighteenth year of king Josiah, [that]
the king sent Shaphan the son of Azaliah, the son of meshullam, the scribe, to the house of the LORD,
saying, 4 "Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of
the LORD, which the keepers of the door have gathered of the people: 5 And let them deliver it into the
hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to
the doers of the work which is in the house of the LORD, to repair the breaches of the house,
6 To carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house."
7 Howbeit there was no reckoning made with them of the money that was delivered into their hand,
because they dealt faithfully.

Second, The Book of the Law Found & Read by Scribe Shaphan & Josiah Repents for the People

(48) 8 And Hilkiah the high priest said to Shaphan the scribe, I have found the [a] book of the law in the
house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. 9 And Shaphan the scribe came
to the king, and brought the king word again, and said, Your servants have gathered the money that was
found in the house, and have delivered it into the hand of them that do the work, that have the oversight
of the house of the LORD. 10 And Shaphan the scribe showed the king, saying, Hilkiah the priest has
delivered me a book. And Shaphan read it before the king. 11 And it came to pass, when the king had
heard the words of the book of the law, that he tore his clothes. 12 And the king commanded Hilkiah the
priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and
Asahiah a servant of the king's, saying,

[a] Shapan the scribe read the scroll to the king, Deuteronomy (2.5 hours) or the whole law of Moses (14 hours). Hebrew is fewer words so estimate at 2 hours or 12 hours.

22:13-20 ***Huldah the Prophetess foretells Judgment on the People and Peace for Josiah's Time***

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this
book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have
not listened to the words of this book, to do according to all that which is written concerning us.
14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went to [a] Huldah the
prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she
dwelt in Jerusalem in the [b] college;) and they communed with her. 15 And she said unto them, "Thus says
the LORD God of Israel, Tell the man that sent you to Me, 16 Thus says the LORD, Behold, I will bring evil
upon this place, and upon the inhabitants thereof, [even] all the words of the book which the king of
Judah has read: 17 Because they have forsaken Me, and have burned incense to other gods, that they
might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against
this place, and shall not be quenched. 18 But to the king of Judah which sent you to enquire of the LORD,
thus shall ye say to him, Thus says the LORD God of Israel, [As concerning] the words which you have
heard; 19 Because your heart was tender, and you have humbled yourself before the LORD, when you
heard what I spoke against this place, and against the inhabitants thereof, that they should become a
desolation and a curse, and has tore your clothes, and wept before Me; I also have heard [you], says the
LORD. 20 Behold therefore, I will gather you to your fathers, and you shall be gathered into your grave in
peace; and **your eyes shall not see all the evil** which I will bring upon this place." And they brought the
king word again.

[a] Jeremiah was a boy and not called as a prophet until the 13th year of Josiah, 3 years later (Jeremiah 1:2, 6). To know this is true is called "inductive Bible study" based on the whole counsel of God and line upon line, precept upon precept, here a little, there a little (Isaiah 28:10-13). Kay Arthur is known for inductive Bible study and teaching. Personal and not inspired knowledge comes from "deductive Bible studying and reasoning."

[b] Bishop's Bible translates "house of doctrine" that was near the temple, according to notes in the Geneva Bible. The sons of the prophets and those studying the Scripture met there. Some translate "the second part of the city."

2 Kings Chapter 23

Third, Josiah reads the Bible to the People and destroys the False Worship of other gods

(49) [1] And the king sent, and they gathered to him all the elders of Judah and of Jerusalem. [2] And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. [3] And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all [their] heart and all [their] soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.
[4] And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them outside Jerusalem in the fields of Kidron, and carried the ashes of them to Bethel. [5] And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. [6] And he brought out the grove from the house of the LORD, outside Jerusalem, to the brook Kidron, and burned it at the brook Kidron, and stamped [it] small to powder, and cast the powder thereof upon the graves of the children of the people. [7] And he brake down the houses of the sodomites, that [were] by the house of the LORD, where the women wove hangings for the grove.
[8] And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that [were] in the entering in of the gate of Joshua the governor of the city, which [were] on a man's left hand at the gate of the city. [9] Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. [10] And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. [11] And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. [12] And the altars that [were] on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from there, and cast the dust of them into the brook Kidron. [13] And the high places that [were] before Jerusalem, which [were] on the right hand of the [a] mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. [14] And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

Note: Grove in verse 4 is trees planted near an altar to worship false gods. Deuteronomy 16:21 forbids groves in high places as part of the altar system to worship false gods. [a] Mount of Olives, south side.

Josiah Continues Cleansing in Israel and Honors the Man of God (prophet) who spoke at Bethel to Jeroboam

[15] Moreover the altar that was at Bethel, [and] the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, [and] stamped [it] small to powder, and burned the grove. [16] And as Josiah turned himself, he spied the sepulchers that [were] there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the LORD which the [a] man of God proclaimed, who proclaimed these words. [17] Then he said, What title is that that I see? And the men of the city told him, [It is] the sepulcher of the man of God, which came from Judah, and proclaimed these things that you have done against the altar of Bethel. [18] And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. [19] And all the houses also of the high places that [were] in the cities of Samaria, which the kings of Israel had made to provoke [the LORD] to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel. [20] And he slew all the priests of the high places that [were] there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

2 Kings Chapter 23

[a] 1 Kings 13:1-31, The Man of God, Jeroboam, and the Old Prophet in Bethel prophesy 130 years earlier. Remember that Jeroboam's hand was withered and healed, the old prophet from Bethel convinced to stop on the return trip home and disobey the LORD, and even Josiah's name was foretold, 13:3.

Josiah Returns to Jerusalem and Re-institutes the Passover Feast and Continues Cleansing

21 And the king commanded all the people, saying, Keep the passover to the LORD your God, as [it is] written in the book of this covenant. 22 Surely there was not held such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; 23 But in the eighteenth year of king Josiah, [wherein] this passover was held to the LORD in Jerusalem.
24 Moreover the [workers with] familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. 25 And like to him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there [any] like him.

Impending Judgment and Josiah Dies in Battle

(50) 26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him with.
27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.
28 Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 29 In his days [a] Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at megiddo, when he had seen him. 30 And his servants carried him in a chariot dead from megiddo, and brought him to Jerusalem, and buried him in his own sepulcher. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

[a] Why did Josiah go against Pharaoh-nechoh, king of Egypt (Ethiopian, 26th dynasty of Pharaoh)? Did it have to do with the ark of the covenant, which the Levites hid from the destruction of Manasseh? Josiah commanded the Levites to get the ark of the covenant in 3:3; however, there is no evidence they did.

Conclusion: The ark of the covenant was taken by the Levites to Egypt. Even if the ark still exists in Ethiopia, it is only a box with the image of two angels, the same as the brass (or bronze or copper) snake which Hezekiah destroyed. Things of the past, where God has worked, worshipped in the present are idols.

Jehoahaz 17th King of Judah *(23:31-33, 2 Chr 36:5-8) Evil for 3 months*

31 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. 32 And he did [that which was] evil in the sight of the LORD, according to all that his fathers had done. 33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tax of a hundred talents of silver, and a talent of gold.

Jehoiakim 18th King of Judah *(23:34-24:7, 2 Chr 36:5-8) Evil for 11 years*

And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. 35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of everyone according to his taxation, to give [it] to Pharaoh-nechoh. 36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. 37 And he did [that which was] evil in the sight of the LORD, according to all that his fathers had done.

2 Kings Chapter 24

Judah Overrun by Nebuchadnezzar, King of Babylon 1st time *- 604 BC*

(51) [1] In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. [2] And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spoke by his servants the prophets. [3] Surely at the commandment of the LORD came [this] upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; [4] And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon. [5] Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? [6] So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. [7] And the king of Egypt came not again anymore out of his land: for the king of Babylon had taken from the river of Egypt to the river Euphrates all that pertained to the king of Egypt.

Jehoiachin 19th King of Judah *(24:8-16, 2 Chr 36:9-10) Evil for 3 months 2nd time – 598 BC*

[8] Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. [9] And he did [that which was] evil in the sight of the LORD, according to all that his father had done. [10] At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. [11] And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. [12] And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

(52) [13] And he carried out there all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, [a] as the LORD had said. [14] And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, [even] ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. [15] And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, [those] carried he into captivity from Jerusalem to Babylon. [16] And all the men of might, [even] seven thousand, and craftsmen and smiths a thousand, all [that were] strong [and] apt for war, even them the king of Babylon brought captive to Babylon.

[a] refer to **2 Kings** 20:17 with Hezekiah, **Isaiah** 39:6, and to the sayings of other prophets, e.g., **Jeremiah** 15:13; 17:3.

Zedekiah, 20th King of Judah (24:18-25:21, 2 Chr 36:11-21) Evil for 11 years

[17] And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. [18] Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. [19] And he did [that which was] evil in the sight of the LORD, according to all that Jehoiakim had done.
[20] For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

2 Kings Chapter 25 *The Fall and Captivity of Judah by Nebuchadnezzar 3rd time - 586 B.C.*

(53) [1] And it came to pass in the ninth year of his reign, in the tenth month, in the tenth [day] of the month, [that] Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. [2] And the city was [a] besieged to the eleventh year of king Zedekiah. [3] And on the ninth [day] of the [fourth] month the famine prevailed in the city, and there was no bread for the people of the land. [4] And the city was broken up, and all the men of war [fled] by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees [were] against the city round about:) and [the king] went the way toward the plain. [5] And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. [6] So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. [7] And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with chains of brass, and carried him to Babylon. [8] And in the fifth month, on the seventh [day] of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, to Jerusalem: [9] And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great [man's] house burnt he with fire. [10] And all the army of the Chaldees, that [were with] the captain of the guard, brake down the walls of Jerusalem round about. [11] Now the rest of the people [that were] left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away. [12] But the captain of the guard left of the poor of the land [to be] vinedressers and husbandmen. [13] And the pillars of brass that [were] in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. [14] And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. [15] And the fire pans, and the bowls, [and] such things as [were] of gold, [in] gold, and of silver, [in] silver, the captain of the guard took away. [16] The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. [17] The height of the one pillar was eighteen cubits, and the capital upon it was brass: and the height of the capital three cubits; and the wreathen work, and pomegranates upon the capital round about, all of brass: and like to these had the second pillar with wreathen work. [18] And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: [19] And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land [that were] found in the city: [20] And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah: [21] And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

[a] The siege lasted almost exactly a year and a half. Its calamities - famine, pestilence, and intense suffering - are best understood from the Lamentations of Jeremiah, written probably almost immediately after the capture.

2 Kings Chapter 25

Gedaliah a Friend of Jeremiah is made Governor of Judah by Nebuchadnezzar

(56) [22] And [as for] the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. [23] And when all the captains of the armies, they and their men, heard that the king of Babylon had made [a] Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophasite, and Jaazaniah the son of a Maachasite, they and their men. [24] And Gedaliah swore to them, and to their men, and said to them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. [25] But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. [26] And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

QT Note:

Q1 – Were Jeremiah and Gedaliah obedient to the will of God by supporting Nebuchadnezzar?
A – Yes, because Israel disobeyed God's Word more and more until the time of mercy is finished and punishment is just. (25:23-24)
Q2 – Can the U.S.A today be compared to the times of Jeremiah?
A – Yes, president Obama promoted our going the way of Sodom and Gomorrah, as in the times of Noah.
Application: I know that God raises and lowers kings and kingdoms in His time. Believing God is in control and knows all things for the individual person and the future allows me to respect and trust in His perfect love and holiness.

QT hint: Daily time in Scripture and prayer help us discern the times and recognize the judgment of God on His people and still rejoice. The process of rejoicing is clearly revealed in the book of Habakkuk.

[a] A friend of Jeremiah that was left in Jerusalem with Jeremiah who was for Babylon. It is believed that Jeremiah wrote 1 and 2 Kings because of the ending, he had the resources and availability and saw the need to write what God put upon his heart.

Jehoiachin Released from Prison

[27] And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth [day] of the month, [that] [a] Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; [28] And he spoke kindly to him, and set his throne above the throne of the kings that [were] with him in Babylon; [29] And changed his prison garments: and he did eat bread continually before him all the days of his life. [30] And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

[a] Son of Nebuchadnezzar.

QUESTIONS IN 2 Kings and 2 Chronicles (The Divided Kingdom) **Q&A** Bible TOC

1. Who wrote 1 and 2 Kings?
   Jeremiah or Baruch his scribe.
2. Who wrote 1 & 2 Chronicles?
   Ezra the scribe.
3. What is the wickedness of Jezebel as recalled in Revelation 2?
4. What can the prophets of Elijah and Elisha be referred to?
   Prophet of Fire and water. Discipleship.
5. What happened in Hezekiah's last 15 years that was not pleasing to God?
6. Name 10 prophets from this period of time. Put in order as much as possible and who they spoke to.
7. Why did Josiah go into battle with Pharaoh-nechoh?
   When did the ark of the covenant come up missing? Where did it go?
8. How many kings reigned over Israel? Who was the best king of Israel? The worse?

10. How many kings reigned over Judah? Who was the best king? The worse?

Victorious Christian Living Truth: Make a resolution to destroy and not permit evil as Josiah did.

Josiah (REL + Heart) 31 years. 2Ki 22:1-23:30. Last of 4 good kings. Name prophesied 300 years earlier when "man of God" prophesied to Jeroboam of one who will destroy the false altar at Bethel.

1. Did Right in the Eyes of the LORD (REL), walked in way of David (Heart), turned not to right or left (best), 22:2
2. While repairing the temple, 22:3-7 found the book of the law (at least Deuteronomy), heard and feared, 22:8-13
3. Burned the false worship items from the temple, in Jerusalem, Judah, and Israel – includes burning incense in high places of Judah. Broke the houses of the sodomites near the temple, where women wove hangings for the grove. Removed horses and chariots offered to the sun. 23:1-12.
4. Removed the high places Solomon built for other gods, broke the images and cut down the groves, 23:13-14.
5. Removes altar at Bethel, cleanses Samaria, and slew all the priests of their high places and altars, 23:15-20
6. Celebrated the Passover Feast, best since the time of Judges. Remover those with familiar spirits and wizards
7. Died in battle with the king of Egypt, Pharaoh-nechoh, at megiddo or Armageddon – Christ's 2nd Coming.

The Heart of Kings Deuteronomy 17:14-20

De 17:14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, **I will set a king over me, like as all the nations that [are] about me; 15** Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which [is] not thy brother. **16** But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. **17 Neither shall he multiply wives to himself, that his heart turn not away**: neither shall he greatly multiply to himself silver and gold. **18** And it shall be, when he sitteth upon the throne of his kingdom, that **he shall write him a copy of this law in a book** out of [that which is] before the priests the Levites: **19** And **it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children,** in the midst of Israel.

1 Chronicles (29-45, 4.2 hr) 2025

Bible TOC **Next / Previous Book** **Gems**

Genealogies & Pedigrees: 1 2 3 4 5 6 7 8 9

King David: 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29

12 Things to Remember and Encourage Those Returning from Captivity

Purpose: Give direction and encouragement to those returning from Babylon captivity

Key passage: 29:10-20, David's praise to God

Key verse: 29:26, Thus David ruled over Israel for 40 years

Background: 1 and 2 Chronicles are one book of the lives of several kings mostly consisting of things omitted or supplementary to Samuel and Kings. Written by Ezra.

I learn lessons from the kings to better follow Jesus Christ:	Scripture
Part 1 Genealogy from Adam to Israel's return from Babylonian captivity	1:1-9:44
1) Noah and his 3 sons, Abraham and his 2 sons (conflict of past)	1:4, 34
Part 2 King Saul's fall, and King David's reign	10:1**-**21:30
2) Saul's death at the end of a pathway of sin and final disobedience to the Scriptures	10:13-14
3) **Jerusalem** is taken by Joab and King David grows in favor of God and man	11:4-9
4) The **ark** is brought to Jerusalem; in disobedience – then obedience to the Law of Moses	15:1-15
5) King David continues to be **victorious** in battles and **exercise judgment with justice**	18:13-14
Part 3 King David's Good Ending and Divine Order	22:1-29:30
6) Provisions for the materials for the **temple** building	22:5
7) David gathers the people to give general orderly direction	23:1-5
8) David directs the music in the temple, based on Scripture and inspiration	25:1-3, 5
9) David assigns strong men as gatekeepers to the temple	26:12
10) David appoint army for monthly duty of 24K divisions	27:1
11) The people with a perfect heart bring abundant offerings for the temple	29:9
12) David publicly praises God	29 10-11

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
1 Chr 4:9-10	Supplication	Battle		Need	Jabez / Jesus
1 Chr 5:20	Supplication	Battle		Trust in God	Gad
1 Chr 14:10	Supplication	Battle		Ask God	David
1 Chr 14:13-15	Supplication	Battle		Ask God	David
1 Chr 16:7-36	Thanks & Praise	Celebration		Ark	David
1 Chr 17:16-27	Supp & Praise	Correction		Humility	David
1 Chr 29:10-20	Praise	End of life		Circumstances	David

1 Chronicles Chapter 1

The Foundation for understanding Chronicles – the Genealogy from Adam to Abraham

1:1-27 ***Generations from Adam to Noah and his Three Sons*** *(Genesis 5)*

(1) [1] Adam, Seth, Enos, [2] Cainan, Mahalaleel, Jered, [3] Enoch, Methuselah, Lamech, [4] Noah, Shem, Ham, and Japheth.

The Sons of Noah - Japheth

[5] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. [6] And the sons of Gomer; Ashchenaz, and Riphas, and Togarmah. [7] And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

The Sons of Noah - Ham

[8] The sons of Ham; Cush, and Mizraim, Put, and Canaan. [9] And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. [10] **And Cush begat Nimrod: he began to be mighty upon the earth.** [11] And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, [12] And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim. [13] And Canaan begat Zidon his firstborn, and Heth, [14] The Jebusite also, and the Amorite, and the Girgashite, [15] And the Hivite, and the Arkite, and the Sinite, [16] And the Arvadite, and the Zemarite, and the Hamathite.

The Sons of Noah - Shem

[17] The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and meshech. [18] And Arphaxad begat Shelah, and Shelah begat Eber. **[19] And to Eber were born two sons: the name of the one was** [c] **Peleg; because in his days the earth was divided: and his brother's name was Joktan.** [20] And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, [21] Hadoram also, and Uzal, and Diklah, [22] And Ebal, and Abimael, and Sheba, [23] And Ophir, and Havilah, and Jobab. All these [were] the sons of Joktan. [24] Shem, Arphaxad, Shelah, [25] Eber, Peleg, Reu, [26] Serug, Nahor, Terah, [27] **Abram; the same is Abraham**.

Q1 – What do the names of the first 10 generations mean to us today? (1:1-4)
A1 – The Hebrew names of the 10 generations from Adam to Noah tell the story of salvation. Man is appointed mortal sorrow. The blessed God shall come down teaching. Death shall bring the despairing comfort (rest).
A2 – Cain is omitted due to his sin. Abel was killed while young and did not have a son.
A3 – The same 10 generations are listed in Genesis 5, and names are standardized in verse 1.

Q2 – Why the detailed genealogy of the 3 sons of Noah at the beginning of Chronicles?
A1 – It gives an understanding of the future divisions and battles in Chronicles and the rest of history. Jesus Christ makes us free from the genealogy and geography of history and unites the hearts and minds of mankind. (Genesis 9:17-27)
A2 – Some interesting translations of the locations are: Gomer – Germany, Magog – Russia, Meshech – Moscow. (Ez 38-39, Rev 20:7-8?) In general, Japheth means enlarged and refers to the countries **north and east of Israel**. Ham are the **countries immediately surrounding Israel, south and west. Shem is the country of Israel.** Shem, Ham, and Japeth is a passage of racial controversy. Remember that the New Testament believer in Christ, born of the Holy Ghost, is free from genealogies.

Q3 – When were the days of Pelag when the earth was divided? (1:19)
A – When their languages and habitation were divided because of the Tower of Babel (Genesis 11:1-9, 10-16). The earth was divided, and Eber's son, "Pelag," was given in memory of that event (Deuteronomy 32:8, Acts 17:26).

Application: I must be careful to use my understanding of the Holy Scriptures and God's sovereignty over history and the future, so as not to be entangled with the affairs of man's kingdoms. This reminds me of the prayer, "Our Father in heaven, may your will be done on earth as it is in heaven". This happens with the child of God to differing degrees as we mature in Christ and shall return and reign with Christ. (Thessalonians, Revelation 19).

1st Abraham's Linage through Hagar *(12 sons, Ishmael - Gen 16 & 21)*

(2) [28] The **sons of Abraham; Isaac, and Ishmael**. [29] These are their generations: The **firstborn of Ishmael,** Nebaioth; then Kedar, and Adbeel, and Mibsam, [30] Mishma, and Dumah, Massa, Hadad, and Tema, [31] Jetur, Naphish, and Kedemah. These are the **sons of Ishmael**.

2nd Abraham's Linage through Keturah *(13 sons and grandsons, 2 generations)*

[32] Now the **sons of Keturah, Abraham's concubine**: she bare Zimran, and Jokshan, and medan, and Midian, and Ishbak, and Shuah. And the **sons of Jokshan**; Sheba, and Dedan. [33] And the **sons of Midian**; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

3rd Abraham's lineage through Isaac, then Esau *(many Edomite kings & dukes-princes or sheikhs)*

[34] And Abraham begat Isaac. The **sons of Isaac; Esau and Israel.** [35] The **sons of Esau;** Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. [36] The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. [37] The sons of Reuel; Nahas, Zerah, Shammah, and Mizzah. [38] And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. [39] And the sons of Lotan; Hori, and Homam: and **Timna was Lotan's sister**. [40] The sons of Shobal; Alian, and Manahas, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. [41] The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. [42] The sons of Ezer; Bilhan, and Zavan, [and] Jakan. The sons of Dishan; Uz, and Aran.

[43] Now these are the **kings that reigned in the land of Edom before [any] king reigned over the children of Israel;** Bela the son of Beor: and the name of his city was Dinhabah. [44] And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. [45] And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. [46] And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. [47] And when Hadad was dead, Samlah of Masrekah reigned in his stead. [48] And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. [49] And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead. [50] And when Baalhanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was mehetabel, the daughter of Matred, the daughter of mezahab. [51] Hadad died also. And the sheikhs of Edom were; sheikh Timnah, sheikh Aliah, sheikh Jetheth, [52] Sheikh Aholibamah, sheikh Elah, sheikh Pinon, [53] Sheikh Kenaz, sheikh Teman, sheikh Mibzar, [54] Sheikh Magdiel, sheikh Iram. These are the sheikhs of Edom.

Notes: vs 39 Timna is the mother of Amalek and the Amalekites (Genesis 36:12).

Q1 – Why did Ezra make a detailed account of the sons of Abraham?
A1 – This continues the foundation for future reference and battles surrounding the middle east region. The list of kings and dukes, or chiefs, is taken from Genesis 36:15-43. The sovereign God who has a master plan and is in control knows these things. The lineage of Isaac through Jacob or Israel will be the primary topic of the rest of Chronicles.
A2 – The 8 Edomite kings of Idumea cover the time until King David conquered the Edomites (1:43-50)

Q2 – How can I understand the wives and descendants of Abraham?
A1 - Abraham's promise was 75 yrs old. At 87 he had Ishmael, then 13 yrs later, Isaac at 100 yrs age.
A2 - After Sarah died, Abraham married Keturah, who was one of his concubines (Genesis 25:1).
A3 – In Old Testament times, many wives and concubines were permitted due to the hardness of their hearts. Jesus Christ and the New Testament way are clear that one wife and one husband is the law.

Application: I understand that my father is Abraham through Israel by God's grace and my faith, with the promise of blessing (Romans 4:16). As Abraham grew in his faith by works of righteousness, I grow in faith by doing good works (Matthew 5:16, Acts 9:36, Romans 13:3, Ephesians 2:10, 1 Timothy 2:10, 5:10, 5:25, 6:18, 3:17, Titus 1:16, 2:7, 2:14, 3:8, 3:14, Hebrews 10:24, James 3:13, 1 Peter 2:12)

1 Chronicles Chapter 2

The 4th Geno Logical Linage of Abraham *(by Sarah) through Isaac - Israel (12 sons), Judah - David*

(3) [1] These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
[2] Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher. [3] The **sons of Judah;** Er, and Onan, and Shelah: [which] three were born to him of the daughter of Shua the Canaanitess. And **Er, the firstborn of Judah,** was **evil in the sight of the LORD; and He slew him.** [4] And **Tamar his daughter-in-law bare him Pharez and Zerah.** All the sons of Judah [were] five. [5] The sons of Pharez; Hezron, and Hamul. [6] And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.
[7] And the sons of Carmi**; Achan, the troubler of Israel, who transgressed in the thing accursed.**
[8] And the sons of Ethan; Azariah. [9] The sons also of Hezron, that were born to him; Jerahmeel, and Ram, and Caleb. [10] And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah; [11] And Nahshon begat Salma, and Salma begat Boaz, [12] And **Boaz begat Obed, and Obed begat Jesse,** [13] And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,
[14] Nethaneel the fourth, Raddai the fifth, [15] Ozem the sixth, **David the seventh**: [16] Whose [c] sisters [were] Zeruiah, and Abigail. And the **sons of Zeruiah; Abishai, and Joab, and Asahel, three.**
[17] And Abigail bare Amasa: and the **father of Amasa** was Jether the **Ishmaelite**.

Q1 – Why does the writer call Jacob - Israel and focus on only 1 of Israel's 12 children - Judah?
A1 – The writer is looking back on the Scriptures and history to summarize meaningful genealogy and events that relate to God's purpose and design for the book of Chronicles leading to the second temple and Jesus Christ.
A2 – This genealogy is repeated (Genesis 38:13-30; Ruth 4:12; Matthew 1:3). .

Q2 – Why is God's severity exercised on the children of Judah? (2:3 Er and Onan in Genesis 38:7-11. 2:4 Tamar and Pharez and Tamar are half-Caanite sons of Judah and Tamar in Genesis 38:6 and Matthew 1:3. 2:7 Achar is spelled Achan in Joshua 7:25-26)
A1 – With much revelation and higher position comes much accountability before God. Initially all 12 children of Israel were chosen for a special purpose. However due to their disobedience in the wilderness God's special purpose was reduced to the tribe of Judah. This special purpose was to provide a linage for the messiah to be born.
A2 – The half-sisters of David had 3 sons that were leaders in David's army, David's nephews. Joab being the greatest. Amasa was Absalom's general, another nephew.

2:18-55 ***Some of the Geno Logical Linage of Judah***

(4) [18] And **Caleb the son of Hezron** begat [children] **of Azubah [his] wife**, and of Jerioth: her sons are these; Jesher, and Shobab, and Ardon. [19] And when Azubah was dead, Caleb took to him Ephrath, which bare him Hur. [20] And Hur begat Uri, and Uri begat Bezaleel. [21] And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub. [22] And Segub begat Jair, who had three and twenty cities in the land of Gilead.
[23] And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, [even] threescore cities. All these [belonged to] the sons of Machir the father of Gilead. [24] And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.
[25] And the **sons of Jerahmeel** the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, [and] Ahijah. [26] Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam. [27] And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. [28] And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. [29] And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid. [30] And the sons of Nadab; Seled, and Appaim: but Seled died without children. [31] And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai. [32] And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. [33] And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel. [34] Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. [35] And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. [36] And Attai begat Nathan, and Nathan begat Zabad, [37] And Zabad begat

Ephlal, and Ephlal begat Obed, [38] And Obed begat Jehu, and Jehu begat Azariah, [39] And Azariah begat Helez, and Helez begat Eleasah, [40] And Eleasah begat Sisamai, and Sisamai begat Shallum, [41] And Shallum begat Jekamiah, and Jekamiah begat Elishama. [42] Now the sons of Caleb the brother of Jerahmeel [were], mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron. [43] And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. [44] And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. [45] And the son of Shammai was Maon: and Maon was the father of Bethzur. [46] And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: begat Gazez. [47] And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. [48] Maachah, Caleb's concubine, bare Sheber, and Tirhanah. [49] She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb was Achsah. [50] These were the sons of a Caleb. The son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim, [51] Salma the father of Bethlehem, Hareph the father of Bethgader. [52] And Shobal the father of Kirjathjearim had sons; Haroeh, [and] half of the Manahethites. [53] And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. [54] The sons of Salma; Bethlehem, and the Netophasites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. [55] And the families of the **scribes** which dwelt at Jabez; the Tirathites, the Shimeathites, [and] Suchasites. These are the **Kenites that came of Hemath, the father of the house of Rechab.**

Q1 – What is the purpose of this genealogy that is independent of 1Chronicles 1:1-2:17?
A1 – It is remarkable that Kenites - people of a race quite distinct from the Israelites (Genesis 15:19). It seems, however, that the friendly feeling between the two tribes - based on the conduct of the Kenites at the time of the Exodus (Exodus 2:16-21, 18:10-19, Numbers 10:29-32, Judges 1:16, 1 Samuel 15:6) led to their intermixture and almost amalgamation with the Israelites, Kenite families not only dwelling among them but being actually regarded as of one blood with them. The Kenites cannot be connected with Cain.
A2 – Caleb is the son of Hezron the son of Pharez the son of Judah, and the father of Hur, and consequently grandfather of Caleb the spy. (B.C. about 1600.)

3:1-9 ***David's Family*** *(8+ wives + 1st Michal, 19+ sons, and 1+ daughter)*

(5) [1] Now these were the [a] sons of David, which were born to him in Hebron; the **firstborn Amnon**, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: [2] The **third, Absalom** the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: [3] The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. [4] [These] six were born to him in **Hebron**; and there he **reigned seven years and six months**: and in **Jerusalem he reigned thirty and three years**. [5] And these were born to him in Jerusalem; Shimea, and Shobab, and Nathan, and **Solomon,** four, of **Bathsheba** the **daughter of Ammiel:** [6] Ibhar also, and Elishama, and Eliphelet, [7] And Nogah, and Nepheg, and Japhia, [8] And Elishama, and Eliada, and Eliphelet, nine. [9] [These were] all the sons of David, beside the sons of the concubines, and **Tamar their sister**.

[a] David had 19 sons. Later we see that David's seed was blessed through Nathan to Mary, the mother of Jesus. Note: 3:5, Daughter of Ammiel or Eliam (2 Sam 11:3, 23:34) is the grand-daughter of Ahithophel (2 Sam 15:11-18, 17:1-24). Ahithophel did not forgive David for his adultry and murder against Uriah, advisor to Absalom (Psalm 41:9).

3:10-16 ***Solomon-Rehoboam to Zedekiah*** *(20 kings, 971 to 586 = 344 years)*

[10] And Solomon's son was **Rehoboam**, Abia his son, Asa his son, **Jehoshaphat** his son, [11] Joram his son, Ahaziah his son, Joash his son, [12] Amaziah his son, Uzziah his son, Jotham his son, [13] Ahaz his son, **Hezekiah** his son, **Manasseh** his son, [14] Amon his son, Josiah his son. [15] And the sons of **Josiah** [were], the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. [16] And the sons of Jehoiakim: **Jeconiah** his son, **Zedekiah** his son.

3:17-24 ***The Descendants of Jeconiah***

[17] And the sons of **[a] Jeconiah;** Assir, Salathiel his son, [18] Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. [19] And the sons of Pedaiah [were], Zerubbabel, and Shimei: and the sons of Zerubbabel; meshullam, and Hananiah, and Shelomith their sister: [20] And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five. [21] And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. [22] And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. [23] And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. [24] And the sons of Elioenai [were], Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

[a] The bloodline of Jeconiah was cursed, Jeremiah 22:30, so the messiah would come through the linage of Nathan, Solomon's brother, where Mary the mother of Jesus, traces her ancestors from David.

4:1-7 ***The Family of Judah*** *(Genesis 49:5-7)*

(6) [1] **The sons of Judah;** Pharez, Hezron, and Carmi, and Hur, and Shobal. [2] And Reaiah the son of Shobal begat Jahas; and Jahas begat Ahumai, and Lahad. These are the families of the Zorathites. [3] And these [were of] the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi: [4] And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Bethlehem. [5] And Ashur the father of Tekoa had two wives, Helah and Naarah. [6] And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These [were] the sons of Naarah. [7] And the sons of Helah [were], Zereth, and Jezoar, and Ethnan. [8] And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

4:19-23 ***The Prayer of Jabez*** *(9-10)* ***and Family of Judah*** *(11-23)*

[9] And **Jabez was more honorable than his brethren:** and his mother called his name Jabez, saying, Because I bare him with **sorrow**. [10] And Jabez called on the God of Israel, saying, Oh that you would bless me indeed, and enlarge my coast, and that your hand might be with me, and that you would keep [me] from evil, that it may not grieve me! And God granted him that which he requested. [11] And Chelub the brother of Shuah begat mehir, which was the father of Eshton. [12] And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechah. [13] And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hasath. [14] And meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen. [15] And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz. [16] And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. [17] And the sons of Ezra [were], Jether, and mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. [18] And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which mered took. [19] And the sons of [his] wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachasite. [20] And the sons of Shimon [were], Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi [were], Zoheth, and Benzoheth. [21] The sons of Shelah the son of Judah [were], Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that worked fine linen, of the house of Ashbea, [22] And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And [these are] ancient things. [23] These [were] the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

4:24-43 ***The Family of Simeon***

(6) [24] The sons of Simeon [were], Nemuel, and Jamin, Jarib, Zerah, [and] Shaul: [25] Shallum his son, Mibsam his son, Mishma his son. [26] And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. [27] And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. [28] And they dwelt at Beersheba, and Moladah, and Hazarshual, [29] And at Bilhah, and at Ezem, and at Tolad, [30] And at Bethuel, and at Hormah, and at Ziklag, [31] And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These [were] their cities to the reign of David. [32] And their villages [were], Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: [33] And all their villages that [were] round about the same cities, to Baal. These [were] their habitations, and their genealogy. [34] And meshobab, and Jamlech, and Joshah the son of Amaziah, [35] And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, [36] And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, [37] And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; [38] These mentioned by [their] names [were] princes in their families: and the house of their fathers increased greatly. [39] And they went to the entrance of Gedor, [even] to the east side of the valley, to seek pasture for their flocks. [40] And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for [they] of Ham had dwelt there of old. [41] And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly to this day, and dwelt in their rooms: because [there was] pasture there for their flocks. [42] And [some] of them, [even] of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. [43] And they smote the rest of the Amalekites that were escaped, and dwelt there to this day.

Note: vs 43, Amalekites are descendants of Esau which Saul and David battled in the land of Israel.

1 Chronicles Chapter 5 *The Families of Reuben, Gad & Manasseh (East)*

5:1-10 *The Family of Rueben*

(7) **1 Now the sons of Reuben the firstborn of Israel,** (for he was the firstborn; but, forasmuch as **he defiled his father's bed, his birthright was given to the sons of Joseph** the son of Israel: and the genealogy is not to be reckoned after the birthright. **2 For Judah prevailed above his brethren, and of him [came] the chief ruler; but the birthright was Joseph's:)** 3 The sons, [I say], of Reuben the firstborn of Israel [were], Hanoch, and Pallu, Hezron, and Carmi. 4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, 5 Micah his son, Reaia his son, Baal his son, 6 Beerah his son, whom Tilgathpilneser king of Assyria carried away [captive]: he was prince of the Reubenites. 7 And his brethren by their families, when the genealogy of their generations was reckoned, [were] the chief, Jeiel, and Zechariah, 8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even to Nebo and Baalmeon: 9 And eastward he inhabited to the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. 10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east [land] of Gilead.

5:11-22 *The Family of Gad*

11 And the children of Gad dwelt over against them, in the land of Bashan to Salchah: 12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. 13 And their brethren of the house of their fathers [were], Michael, and meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. 14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; 15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. 16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders. 17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. 18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, [were] four and forty thousand seven hundred and threescore, that went out to the war. 19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. **20 And they were helped against them, and the Hagarites were delivered into their hand, and all that [were] with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.** 21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of donkeys two thousand, and of men a hundred thousand. 22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

5:23-26 *The Family of Manasseh (east of Jordan River)*

23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan to Baalhermon and Senir, and to mount Hermon. 24 And these [were] the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valor, famous men, [and] heads of the house of their fathers. 25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. 26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them to Halah, and Habor, and Hara, and to the river Gozan, to this day.

Q – How are these 3 families related?
A1 – They are close geographically and politically in battle with the Hagarites.
A2 – They were distinct in character. Rueben was not blessed because he slept with his father's concubine (5:1, Genesis 35:22). Manasseh was not blessed because they went whoring after other Gods (5:25). Gad was blessed because they cried to God in battle, and put their trust in Him (5:20).

Application: I must follow the example of Gad, and not the examples of Rueben and Manasseh.

QT hint: Daily time in the prayer helps me know how to pray when in the heat of battle and trust God, the same as Gad.

1 Chronicles Chapter 6

The Family of Levi – Descendants, Duties, and Cities

6:1-30 ***Sons of Levi from Aaron to Captivity again*** *(4-15)* ***continued*** *(16-30)*

(8) [1] **The sons of Levi**; **Gershon, Kohas, and merari.** [2] And the sons of Kohas; Amram, Izhar, and Hebron, and Uzziel. [3] And the children of Amram; **Aaron, and Moses, and Miriam**. The sons also of Aaron; Nadab, and Abihu /Lev 10 strange fire/, Eleazar, and Ithamar. [4] Eleazar begat Phinehas /Nu 25:7-13, Ps 106-30-31/, Phinehas begat Abishua, [5] And Abishua begat Bukki, and Bukki begat Uzzi, [6] And Uzzi begat Zerahiah, and Zerahiah begat meraioth, [7] meraioth begat Amariah, and Amariah begat Ahitub, [8] And Ahitub begat Zadok, and Zadok begat Ahimaaz, [9] And Ahimaaz begat Azariah, and Azariah begat Johanan, [10] And Johanan begat **Azariah**, (he [it is] that executed the priest's office in the temple that Solomon built in Jerusalem:) /2 Ch 26:17-18/ [11] And Azariah begat Amariah, and Amariah begat Ahitub, [12] And Ahitub begat Zadok, and Zadok begat Shallum, [13] And Shallum begat Hilkiah /2 Ki 22:8, 14-20/, and Hilkiah begat Azariah, [14] And Azariah begat Seraiah, ad Seraiah begat Jehozadak, [15] And **Jehozadak** went [into captivity], when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar. [16] The sons of Levi; Gershom, Kohas, and merari. [17] And these [be] the names of the sons of Gershom; Libni, and Shimei. [18] And the sons of Kohas [were], Amram, and Izhar, and Hebron, and Uzziel. [19] The sons of merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers. [20] Of Gershom; Libni his son, Jahas his son, Zimmah his son, [21] Joah his son, Iddo his son, Zerah his son, Jeaterai his son. [22] The sons of **Kohas**; Amminadab his son, **Korah** /Nu 16, 26:11, Jude 1:11/ his son, Assir his son, [23] Elkanah his son, and Ebiasaph his son, and Assir his son, [24] Tahas his son, Uriel his son, Uzziah his son, and Shaul his son. [25] And the sons of Elkanah; Amasai, and Ahimoth. [26] [As for] Elkanah: the sons of Elkanah; Zophai his son, and Nahas his son, [27] Eliab his son, Jeroham his son, Elkanah his son. [28] And the sons of Samuel /prophet/; the firstborn Vashni, and Abiah. [29] The sons of merari; Mahli, Libni his son, Shimei his son, Uzza his son, [30] Shimea his son, Haggiah his son, Asaiah his son.

6:31-53 ***Descendents of Asaph – Singers*** *(31-47)* ***and Aaron - Priests*** *(48-53)*

(9) [31] And these [are they] whom **David set over the service of song in the house of the LORD, after that the ark had rest.** [32] And they ministered before the dwelling place of the tabernacle of the assembly with singing, until Solomon had built the house of the LORD in Jerusalem: and [then] they waited on their office according to their order. [33] And these are they that waited with their children. Of the sons of the Kohasites: Heman a singer, the son of Joel, the son of Samuel, [34] The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, [35] The son of Zuph, the son of Elkanah, the son of Mahas, the son of Amasai, [36] The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, [37] The son of Tahas, the son of Assir, the son of Ebiasaph, the **son of Korah,** [38] The son of Izhar, the son of **Kohas**, the son of Levi, the son of Israel. [39] And his **brother Asaph, who stood on his right hand**, [even] Asaph the son of Berachiah, the son of Shimea, [40] The son of Michael, the son of Baaseiah, the son of Malchiah, [41] The son of Ethni, the son of Zerah, the son of Adaiah, [42] The son of Ethan, the son of Zimmah, the son of Shimei, [43] The son of Jahas, the son of Gershom, the son of Levi. [44] And their brethren the sons of merari **[stood] on the left hand**: Ethan the son of Kishi, the son of Abdi, the son of Malluch, [45] The son of Hashabiah, the son of Amaziah, the son of Hilkiah, [46] The son of Amzi, the son of Bani, the son of Shamer, [47] The son of Mahli, the son of Mushi, the son of merari, the son of Levi. **[48] Their brethren also the Levites [were] appointed to all manner of service of the tabernacle of the house of God.** [49] But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, [and were appointed] for all the work of the [place] most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. [50] And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, [51] Bukki his son, Uzzi his son, Zerahiah his son, [52] meraioth his son, Amariah his son, Ahitub his son, [53] Zadok his son, Ahimaaz his son.

Q1 – How is singing in the LORD's house different from the time of King David in the Old Testament and for the believer in the New Testament? (6:31-32) /Asaph, Hezekiah, and Josiah had wicked fathers/

A1 – The singers in the Old Testament were limited to some of the family of Levi, with physical ability, outward, and at a specific place. An interesting note is the primacy of singing, where instruments are not mentioned (6:31-37); the same is true in Ezra 2:41, where the children of Asaph numbered 128 singers.
A2 – The singers in the New Testament are from all families, ability not required, inward from the heart, and from any place. (Ephesians 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the LORD;). Ps 42, 84 refer to the sons of Korah. Asaph is also a seer.
A3 – Asaph wrote 12 Psalms: 50, 73 – 83. Heman wrote Psalm 88. Ethan wrote Psalm 89.

6:54-81 ***48 Cities for the Levite Priests includes 6 Cities of Refuge*** *(Nu 35:6-7, Heb 6:18)*

(10) 54 Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohasites: for theirs was the **lot**. 55 And they [a] **gave** them Hebron in the land of Judah, and the suburbs thereof round about it. 56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. 57 And to the sons of Aaron they **gave** the cities of Judah, [namely], [b] **Hebron, [the city] of refuge**, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, 58 And Hilen with her suburbs, Debir with her suburbs, 59 And Ashan with her suburbs, and Bethshemesh with her suburbs: 60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families [were] thirteen cities. 61 And to the sons of Kohas, [which were] left of the family of that tribe, [were **cities given]** out of the half tribe, [namely, out of] the half [tribe] of Manasseh, by lot, ten cities. 62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. 63 To the sons of merari **[were given]** by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. 64 And the children of **Israel gave** to the Levites [these] cities with their suburbs. 65 And they **gave by lot** out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by [their] names. 66 And [the residue] of the families of the sons of Kohas had cities of their coasts out of the tribe of Ephraim. 67 And they **gave** to them, [of] the **cities of refuge, Shechem in mount Ephraim** with her suburbs; **[they gave]** also Gezer with her suburbs, 68 And Jokmeam with her suburbs, and Bethhoron with her suburbs, 69 And Aijalon with her suburbs, and Gathrimmon with her suburbs: 70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohas. 71 To the sons of Gershom **[were given]** out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: 72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, 73 And Ramoth with her suburbs, and Anem with her suburbs: 74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, 75 And Hukok with her suburbs, and Rehob with her suburbs: 76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs. 77 To the rest of the children of merari **[were given]** out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: 78 And on the other side Jordan by Jericho, on the east side of Jordan, **[were given them]** out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, 79 Kedemoth also with her suburbs, and mephaath with her suburbs: 80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, 81 And Heshbon with her suburbs, and Jazer with her suburbs.

[a] God provides for his own (Psalm 127:1-2). All true believers today are part of a holy nation, a royal priesthood (1 Peter 2:9). Israel's firstborn were originally designated as a nation of priests when delivered from Egypt (Exodus 19:1-6). Unfortunately, the Israelites rebelled and made a golden calf to worship while Moses was on Mount Sinai. Only the tribe of Levi stood faithful with Moses. (Exodus 32:25-29). In reward for their dedication, God replaced the firstborn with the tribe of Levi. (Numbers 3:12-13, Deuteronomy 10:8). Through Christ, we are again partakers of the priesthood.

[b] 1 of 3 cities of refuge west of the Jordan River. That he who had killed a man might flee to it for help till his case was tried, De 19:2, Numbers 35:13-15, Joshua 20:7-9.

1 Chronicles Chapter 6

Q1 – How do the cities of refuge relate to Israel then and the body of Christ today?
A1 – God provides for his own (Psalm 127:1-2). All true believers today are part of a holy nation, a royal priesthood (1 Peter 2:9). Israel's firstborn were originally designated as a nation of priests when delivered from Egypt (Exodus 19:1-6). Unfortunately, the Israelites rebelled and made a golden calf to worship while Moses was on Mount Sinai. Only the tribe of Levite stood faithful with Moses. (Exodus 32:25-29). In reward for their dedication, God replaced the first born with the tribe of Levi. (Numbers 3:12-13, Deuteronomy 10:8).
A2 – Through Christ all believers are again partakers of the priesthood to show God's mercy to the world. Now God's mercy can be realized anywhere, by anyone.

Application: I have direct access to the great high priest by faith from the heart and every day. (Hebrews 2:16-18, 4:14-16) All true believers in the New Testament are a royal priesthood (1 Peter 2:5,9). Our roles in prayer, sharing the Gospel and teaching or discipleship are all priestly functions as we present God to man and man to God.
QT hint: Daily time in the prayer and Scripture is my duty and privilege as a priest before God.

7:1-5 *The Family of Issachar* *(Strong Donkey in Genesis 49)*

(11) [1] **Now the sons of Issachar** [were], **Tola**, and Puah, Jashub, and Shimron, four. [2] And the sons of Tola; **Uzzi**, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, [to wit], of Tola: [they were] **valiant men of might** in their generations; whose number was in the days of **David 22,600**. [3] And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, **five: all of them chief men**. [4] And with them, by their generations, after the house of their fathers, [were] bands of **soldiers for war, 36,000 [men]: for they had many wives and sons**. [5] And their brethren among all the families of Issachar [were] **valiant men of might**, reckoned in all by their genealogies **87,000.**

7:6-12 *The Family of Benjamin* *(Ravenous Wolf in Genesis 59, Judges 19-20)*

[6] [The sons] of **Benjamin**; Bela, and Becher, and Jediael, three. [7] And the sons of Bela; Ezbon, and **Uzzi**, and Uzziel, and Jerimoth, and Iri, five; heads of the house of [their] fathers, **mighty men of valor**; and were reckoned by their genealogies **22,034.** [8] And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. [9] And the number of them, after their genealogy by their generations, heads of the house of their fathers, **mighty men of valor, was 20,200.** [10] The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. [11] All these the sons of Jediael, by the heads of their fathers, **mighty men of valor, [were] 17,200 [soldiers], fit to go out for war [and] battle.** [12] Shuppim also, and Huppim, the children of Ir, [and] Hushim, the sons of Aher.

7:13 *The Family of Naphtali*

[13] The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

7:14-19 *The Family of Manasseh (West)*

[14] The sons of **Manasseh**; **Ashriel,** whom **she** bare: ([but] his **concubine the Aramitess** bare Machir the father of Gilead: [15] And Machir took to **wife** [the **sister**] of Huppim and Shuppim, whose **sister's** name was Maachah;) and the name of the second was Zelophehad: and **Zelophehad had daughters.** [16] And **Maachah the wife** of Machir bare a son, and **she called his name** Peresh; and the name of his brother was Sheresh; and his sons [were] Ulam and Rakem. [17] And the sons of Ulam; Bedan. These [were] the sons of Gilead, the son of Machir, the son of Manasseh. [18] And his **sister Hammoleketh** bare Ishod, and Abiezer, and Mahalah. [19] And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

7:20-27 *The Family of Ephraim*

(12) [20] And the sons of **Ephraim**; Shuthelah, and Bered his son, and Tahas his son, and Eladah his son, and Tahas his son, [21] And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the **men of Gath [that were] born in [that] land slew, because they came down to take away their cattle.** [22] And Ephraim their father mourned many days, and his brethren came to comfort him. [23] And when he went in to his **wife, she** conceived, and bare a son, and he called his name Beriah, because it went evil with his house. [24] (And his **daughter was Sherah, who built Bethhoron the nether, and the upper, and Uzzensherah**.) [25] And Rephah was his son, also Resheph, and Telah his son, and Tahan his son, [26] Laadan his son, Ammihud his son, Elishama his son, [27] Non his son, Jehoshua his son.

7:28-29 *The Land of the Sons of Joseph (Manasseh and Ephraim)*

28 And their possessions and habitations [were], **Bethel** and the towns thereof, and eastward Naaran, and
westward Gezer, with the towns thereof; Shechem also and the towns thereof, to **Gaza** and the towns
thereof: 29 And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her
towns, **megiddo** and her towns, Dor and her towns. In these dwelt the children of Joseph the son of
Israel.

Note: Manasseh replaced Dan in the list Revelation 7. The tribe of Dan in Joshua 13-22 moved north after their extreme adoltry in Judges 18. Later in the north idoltry and immorality are established in 1 Kings 12:25-33. The Antichrist is of Dan: Gen 49:17, Deut 33:22, Jer 8:16, and 2 Chr 2:14.

7:30-40 *The Family of Asher*

30 The sons of **Asher**; Imnah, and Isuah, and Ishuai, and Beriah, and **Serah their sister**. 31 And the
sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. 32 And Heber begat Japhlet, and
Shomer, and Hotham, and **Shua their sister.** 33 And the sons of Japhlet; Pasach, and Bimhal, and
Ashvath. These are the children of Japhlet. 34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and
Aram. 35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. 36 The sons of
Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, 37 Bezer, and Hod, and Shamma, and
Shilshah, and Ithran, and Beera. 38 And the sons of Jether; Jephunneh, and Pispah, and Ara. 39 And the
sons of Ulla; Arah, and Haniel, and Rezia. 40 All these [were] the children of Asher, **heads of [their]
father's house, choice [and] mighty men of valor, chief of the princes.** And the number throughout
the genealogy of them that were **apt to the war [and] to battle was 26,000 men.**

1 Chronicles Chapter 8 ***The Family of Benjamin Focus on Saul & Jonathan*** *(7:6-12, 8-10)*

(13) **1 Now Benjamin** begat Bela his firstborn, Ashbel the second, and Aharah the third, 2 Nohah the fourth, and Rapha the fifth. 3 And the sons of Bela were, Addar, and Gera, and Abihud, 4 And Abishua, and Naaman, and Ahoah, 5 And Gera, and Shephuphan, and Huram. 6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahas: 7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud. 8 And Shaharaim begat [children] in the country of Moab, after he had sent them away; Hushim and Baara [were] his wives. 9 And he begat of Hodesh his wife, Jobab, and Zibia, and mesha, and Malcham, 10 And Jeuz, and Shachia, and Mirma. These [were] his sons, heads of the fathers. 11 And of Hushim he begat Abitub, and Elpaal. 12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof: 13 Beriah also, and Shema, who [were] heads of the fathers of the inhabitants of Aijalon, **who drove away the inhabitants of Gath:** 14 And Ahio, Shashak, and Jeremoth, 15 And Zebadiah, and Arad, and Ader, 16 And Michael, and Ispah, and Joha, the sons of Beriah; 17 And Zebadiah, and meshullam, and Hezeki, and Heber, 18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; 19 And Jakim, and Zichri, and Zabdi, 20 And Elienai, and Zilthai, and Eliel, 21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi; 22 And Ishpan, and Heber, and Eliel, 23 And Abdon, and Zichri, and Hanan, 24 And Hananiah, and Elam, and Antothijah, 25 And Iphedeiah, and Penuel, the sons of Shashak; 26 And Shamsherai, and Shehariah, and Athaliah, 27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham. 28 These [were] heads of the fathers, by their generations, chief [men]. These dwelt in Jerusalem. 29 And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah: 30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, 31 And Gedor, and Ahio, and Zacher. 32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them. 33 And Ner begat Kish, and **Kish begat Saul**, and **Saul begat Jonathan**, and Malchishua, and Abinadab, and Eshbaal. 34 And the **son of Jonathan was mephibosheth**; and **mephibosheth** begat Micah. 35 And the sons of Micah [were], Pithon, and melech, and Tarea, and Ahaz. 36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 37 And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son: 38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these [were] the sons of Azel. 39 And the sons of Eshek his brother [were], Ulam his firstborn, Jehush the second, and Eliphelet the third. 40 And the sons of Ulam were **mighty men of valor, archers**, and had many sons, and sons' sons, 150. All these are of the **sons of Benjamin**.

Q – What stands out in chapter 7 and 8?
A1 – The good character quality of valor and strength that the families of Issachar, Asher, and Benjamin were known for.
A2 – This is known as "courage" in the New Testament and for our times. Be strong in the LORD! (Ephesians 6:10)

Application: I seek to fellowship with other believers who are strong in the LORD and have boldness. It requires discipleship and discipline. I must be filled with the Holy Ghost for boldness. Laziness, fear, and mediocrity are the opposite of being courageous.

Note: mephibosheth is meribbaal in the KJV.

1 Chronicles Chapter 9

9:1-2 *Israel Captive in Babylon due to their Transgression, and their Return to Jerusalem*

(14) **1 So all Israel were reckoned by genealogies; and, behold, they [were] written in the book of the kings of Israel and Judah, [who] were carried away to Babylon for their transgression.**
2 Now the first inhabitants that [dwelt] in their possessions in their cities [were], the **Israelites**, the **priests, Levites**, and the **Nethinims**.

9:3-9 *The Israelites at Jerusalem*

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; 4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. 5 And of the Shilonites; Asaiah the firstborn, and his sons.
6 And of the sons of Zerah; Jeuel, and their brethren, 690. 7 And of the sons of Benjamin; Sallu the son of meshullam, the son of Hodaviah, the son of Hasenuah, 8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and meshullam the son of Shephasiah, the son of Reuel, the son of Ibnijah;
9 And their brethren, according to their generations, 956. All these men [were] chief of the fathers in the house of their fathers.

9:10-13 *The Priests at Jerusalem*

10 And of the priests; Jedaiah, and Jehoiarib, and Jachin, 11 And Azariah the son of Hilkiah, the son of meshullam, the son of Zadok, the son of meraioth, the son of Ahitub, the ruler of the house of God;
12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of meshullam, the son of meshillemith, the son of Immer; 13 And their brethren, heads of the house of their fathers, a 1,760; very able men for the work of the service of the house of God.

QT Note:

Q1 – Who are the Nethinims?
A – Slaves whose duty were the menial tasks in support of the worship of God and served the priests and Levites (Joshua 9:23, Ezra 8:20).

Q2 – How were the priests "very able men?"
A – They worked with excellence as onto the LORD, were diligent and zealous of their work with their whole heart, mind, strength and soul. The same qualities of victorious believers today in the New Testament.

Application: I fear God's justice with His people who transgress His laws. I must be careful not to be caught up with those who knowingly disobey His word because they do no fear His justice.

QT hint: Daily time in the prayer and Scripture help not transgress against the LORD and work with excellence as onto the LORD.

9:14-27 *The Levite Gatekeepers (porters)*

(15) 14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of merari; 15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; 16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophasites. 17 And the **porters** [were], Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief; 18 Who thus far [waited] in the king's gate eastward: they [were] porters in the companies of the children of Levi. 19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father**,** the Korahites, [were] over the work of the service, **keepers of the gates of the tabernacle**: and their fathers, [being] over the host of the LORD, [were] **keepers of the entry.**

20 And **Phinehas the son of Eleazar** was the ruler over them in time past, [and] the LORD was with him.
21 [And] Zechariah the son of meshelemiah was porter of the door of the tabernacle of the assembly.
22 All these [which were] chosen to be **porters in the gates [were] 212.** These were reckoned by their genealogy in their villages, whom **David and Samuel the seer did ordain in their set office.**
23 So they and their children had the oversight of the gates of the house of the LORD, [namely], the house of the tabernacle, by wards. 24 In **four quarters were the porters, toward the east, west, north, and south.** 25 And t**heir brethren, [which were] in their villages, [were] to come after seven days from time to time with them.** 26 For these Levites, the four chief porters, were in [their] set office, and were **over the chambers and treasuries of the house of God.** 27 And they lodged round about the house of God, because the charge was upon them, and **the opening thereof every morning [pertained] to them.**

9:28-34 ***Other Levite Duties – vessels, flour, spices, bakers, and singers***

28 And [certain] of them had the charge of the **ministering vessels,** that they should **bring them in and out by tale.** 29 [Some] of them also [were] appointed to oversee the vessels, and all the **instruments of the sanctuary,** and the **fine flour, and the wine, and the oil, and the frankincense, and the spices.** 30 And [some] of the sons of the priests made the **ointment of the spices.** 31 And Mattithiah, [one] of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the **things that were made in the pans.** 32 And [other] of their brethren, of the sons of the Kohasites, [were] over the **showbread, to prepare [it] every sabbath.** 33 And these are the **singers, chief of the fathers of the Levites, [who remaining] in the chambers [were] free [from other service]: for they were employed in [that] work day and night.** 34 These chief fathers of the Levites [were] chief throughout their generations; these dwelt at Jerusalem.

9:35-44 ***The Family of King Saul***

35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah: 36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, 37 And Gedor, and Ahio, and Zechariah, and Mikloth. 38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. 39 And Ner begat Kish; and **Kish begat Saul**; and **Saul begat Jonathan**, and Malchishua, and Abinadab, and Eshbaal. 40 And the **son of Jonathan was mephibosheth** and **mephibosheth begat Micah**. 41 And the sons of Micah [were], Pithon, and melech, and Tahrea, [and Ahaz]. 42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; 43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. 44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Shearíah, and Obadiah, and Hanan: these [were] the sons of Azel.

QT Note:

Q – Why is the genealogy of Saul repeated?
A – This is almost an exact repetition of 1 Chronicles 8:29-38 used as a link to the historical section of Chronicles, beginning with Saul's death in chapter 10.

Application: I believe the Levite duties for the worship of God in the tabernacle and temple are a type of order and pattern for the local assembly of saints to learn from in the New Testament.

QT hint: Daily time in the prayer and Scripture helps believers fulfil their priestly duties.

1 Chronicles Chapter 10 *The Tragic End of Saul & his Son's Lives in Battle*

10:1-7 *Saul Chooses to Commit Suicide Rather than Shame & Suffering*

(16) **1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.** 2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.
3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.
4 Then said Saul to his armorbearer, Draw your sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armorbearer would not; for he was sore afraid. **So Saul took a sword, and fell upon it.** 5 And when his armorbearer saw that Saul was dead, he fell likewise on the sword, and died. 6 So Saul died, and his three sons, and all his house died together. 7 And when all the men of Israel that [were] in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

Note: This is what actually happened, not the Amalakite slayed Saul as written in 2 Samuel 1:1-16.

10:8-12 *Shame & Honor of Saul & his Son's Bodies*

8 And it came to pass on the next day, when the **Philistines** came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. 9 And when they had stripped him, they took his head, and his armor, and sent into the land of the Philistines round about, to carry tidings to their idols, and to the people. 10 And they put his armor in the house of their gods, and fastened his head in the **temple of Dagon.** 11 And when all Jabesh-gilead heard all that the Philistines had done to Saul, 12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and **fasted seven days**.

Note: Dagon is the Philistine idol god in Judges 16 and 1 Samuel 5-6. Their bones were buried after their bodies were burnt. Witch-battle-die/suicide-Amalekite-bodies-burn-bury bones-mourn.

10:13-14 *The Final Disobedience Leading to Saul's Death*

13 So Saul died for his [a] transgression which he committed against the LORD, [even] against the word of the LORD, which he kept not, and also for asking [counsel] of [one that had] a familiar spirit, to enquire [of it]; 14 And enquired not of the LORD: therefore he slew him, and turned the kingdom to David the son of Jesse.

[a] **lem ma`al *mah'-al*** treachery, i.e. sin:--falsehood, grievously, sore, transgression, trespass. This word is consistently translated trespass in the KJV, however the NKJV translated a weaker unfaithfulness. Transgression relates the continual severe nature of Saul's sins against the LORD, against the Word of the LORD and culminating in his consulting the witch of Endor (familiar spirit), then the next day their deaths.

The New Testament pattern is the same in James 1:15; lust-sin-death. Saul is still saved, yet so as by fire, 1 Corinthians 3:14-15. Saul's leadership role was not God's will and time, but man's will and time.

11:1-3 *David King Over All Israel in Hebron*

(17) [1] Then [a] all Israel gathered themselves unto David to [a] Hebron, saying, Behold, we are your bone and your flesh. [2] And moreover in time past, even when Saul was king, you was he that led out and brought in Israel: and the LORD your God said unto you, "You shall feed my people Israel, and you shall be ruler over my people Israel." [3] Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.

11:4-9 *Joab Leads to Victory over Jerusalem and the City of David is Established*

[4] And David and all Israel went to [b] Jerusalem, which is Jebus; where the Jebusites [were], the inhabitants of the land. [5] And the inhabitants of Jebus said to David, You shall not come hither. Nevertheless **David took the [b] castle of Zion,** which is the city of David. [6] And David said, "Whoever smites the Jebusites first shall be chief and captain." **So [a] Joab the son of Zeruiah went first up, and was chief.**
[7] And David dwelt in the castle; therefore they called it the [b] city of David. [8] And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. [9] So [a] **David waxed greater and greater: for the LORD of hosts was with him.**

[a] David provided opportunity for somebody to show themselves ready, which Joab did. We can benefit from the examples of what to do, to grow. Since we know the whole story of their lives and the difference between the Old Testament and New Testament – how to prevent sin from making us weaker.

[b] The establishment of Jerusalem as capital is timely because it served to unite the tribes following Saul and David due to its central location and God's time and place. Although the kingdom was divided after Solomon's death, the place is a continuing promise, as Jerusalem and the Jews still exist today after 2 great disbursings. This city has a prophetical purpose in the future for our Lord's return to earth as king.

11:10-47 *The 30 Mighty men of David*

(18) [10] These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, [and] with all Israel, to make him king, according to the word of the LORD concerning Israel. [11] And this is the number of the mighty men whom David had; **Jashobeam**, a Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain [by him] at one time. [12] And after him was **Eleazar** the son of Dodo, the Ahohite, who [was one] of the three mighties. [13] He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. [14] And they set themselves in the midst of [that] parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance. [15] Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. [16] And David was then in the hold, and the Philistines' garrison was then at Bethlehem. [17] And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate! [18] And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took [it], and brought [it] to David: but **David would not drink [of] it, but poured it out to the LORD,**
[19] And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with [the jeopardy of] their lives they brought it. Therefore he would not drink it. These things did these three mightiest. [20] And **Abishai the brother of Joab**, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.
[21] Of the three, he was more honorable than the two; for he was their captain: howbeit he attained not to the [first] three. [22] **Benaiah the son of Jehoiada**, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.
[23] And he slew an Egyptian, a man of [great] stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. [24] These [things] did Benaiah the son of Jehoiada, and had the name among the three mighties**. [25] Behold, he was honorable among the thirty, but attained not to the [first] three: and David set him over his guard.**

1 Chronicles Chapter 11

48 + 30 + unnamed mentioned

[26] Also the valiant men of the armies [were], **Asahel the brother of Joab**, Elhanan the son of Dodo **of Bethlehem,** [27] Shammoth the Harorite, Helez the Pelonite, [28] Ira the son of Ikkesh the Tekoite, Abiezer the Antothite, [29] Sibbecai the Hushasite, Ilai the Ahohite, [30] Maharai the Netophasite, Heled the son of Baanah the Netophasite, [31] Ithai the son of Ribai of Gibeah, [that pertained] to the **children of Benjamin,** Benaiah the Pirathonite, [32] Hurai of the brooks of Gaash, Abiel the Arbathite, [33] Azmaveth the Baharumite, Eliahba the Shaalbonite, [34] The **sons** of Hashem the Gizonite, Jonathan the son of Shage the Hararite, [35] Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, [36] Hepher the mecherathite, Ahijah the Pelonite, [37] Hezro the Carmelite, Naarai the son of Ezbai, [38] Joel the brother of Nathan, Mibhar the son of Haggeri, [39] Zelek the **Ammonite,** Naharai the Berothite, the armorbearer of Joab the son of Zeruiah, [40] Ira the Ithrite, Gareb the Ithrite, [41] Uriah the Hittite, Zabad the son of Ahlai, [42] Adina the son of Shiza the Reubenite, a captain of the Reubenites, and **thirty with him,** [43] Hanan the son of Maachah, and Joshaphat the Mithnite, [44] Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, [45] Jediael the son of Shimri, and Joha his brother, the Tizite, [46] Eliel the Mahavite, and Jeribai, and Joshaviah, the **sons** of Elnaam, and Ithmah the **Moabite,** [47] Eliel, and Obed, and Jasiel the mesobaite.

1 Chronicles Chapter 12

The Growth of David's Army at Ziklag (1 year and 4 months)

(19) [1] Now these are they that came to David to Ziklag, while he yet **kept himself close because of Saul** the son of Kish: and they [were] among the mighty men, helpers of the war. **[2] [They were] armed with bows, and could use both the right hand and the left in [hurling] stones and [shooting] arrows out of a bow, [even] of Saul's brethren of Benjamin.** [3] The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, [4] And **Ismaiah** the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, [5] Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, [6] Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, [7] And Joelah, and Zebadiah, the sons of Jeroham of Gedor. [8] And of the **Gadites** there separated themselves to David into the hold to the wilderness **men of might, [and] men of war [fit] for the battle, that could handle shield and buckler, whose faces [were like] the faces of lions, and [were] as swift as the roes upon the mountains;** [9] Ezer the first, Obadiah the second, Eliab the third, [10] Mishmannah the fourth, Jeremiah the fifth, [11] Attai the sixth, Eliel the seventh, [12] Johanan the eighth, Elzabad the ninth, [13] Jeremiah the tenth, Machbanai the eleventh. [14] These [were] of the sons of Gad, captains of the host: one of the least was over a hundred, and the great over a thousand. [15] These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, [both] toward the east, and toward the west.

[16] And there came of the children of Benjamin and Judah to the hold to David. [17] And David went out to meet them, and answered and said to them, If ye come peaceably to me to help me, my heart shall be knit to you: but if [ye be come] to betray me to my enemies, seeing there is no wrong in my hands, the God of our fathers look [thereon], and rebuke [it]. **[18] Then the spirit came upon Amasai, [who was] chief of the captains, [and he said], "We are yours David; we are on your side, you son of Jesse! Peace, peace to you, and peace to your helpers; for your God helps you."** Then David received them, and made them captains of the band.

[19] And there defected [some] of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to [the jeopardy of] our heads. [20] As he went to Ziklag, there defected to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that [were] of Manasseh. [21] And they helped David against the band [of the rovers]: for they [were] all mighty men of valor, and were captains in the host. **[22] For at [that] time day by day there came to David to help him, until [it was] a great host, like the host of God.**

1 Chronicles Chapter 12

David's Army at Hebron in God's Time of Plenty, Strength, and Variety (David rules from here for 7 years)

(20) [23] And these are the numbers of the bands [that were] ready armed to the war, [and] came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD. [24] The children of Judah that bare shield and spear [were] 6,800, ready armed to the war. [25] Of the children of Simeon, mighty men of valor for the war, 7,100. [26] Of the children of Levi 4,600. [27] And Jehoiada was the leader of the Aaronites, and with him [were] 3,700; [28] And Zadok, a young man mighty of valor, and of his father's house twenty and two captains. [29] And of the children of Benjamin, the kindred of Saul, 3,000: for thus far the great part of them had kept the ward of the house of Saul. [30] And of the children of Ephraim 28,800, mighty men of valor, famous throughout the house of their fathers. [31] And of the half tribe of Manasseh 18,000, which were expressed by name, to come and make David king. [32] And of the children of **Issachar, [which were men] that had understanding of the times, to know what Israel ought to do; the heads of them [were] 200; and all their brethren [were] at their commandment.** [33] Of **Zebulun**, such as went forth to battle, expert in war, with all instruments of war, 50,000, which could keep rank: [they were] **not of double heart.** [34] And of Naphtali a 1,000 captains, and with them with shield and spear 37,000. [35] And of the Danites expert in war 28,600. [36] And of Asher, such as went forth to battle, expert in war, 40.000. [37] And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a 120,000. **[38] All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel [were] of one heart to make David king.** [39] And there they were with David **three days**, eating and drinking: for their brethren had prepared for them. [40] Moreover they that were near them, [even] to Issachar and Zebulun and Naphtali, brought bread on donkeys, and on camels, and on mules, and on oxen, [and] meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for [there was] joy in Israel.

DAVID'S 30 & MORE MIGHTY MEN TABLE

1 Samuel 22:2 *David's army of* ***400*** [2] And **everyone [that was] in distress, and everyone that was in debt, and everyone [that was] discontented, gathered themselves to him**; and he became a captain over them: and there were with him about four hundred men.

2 Samuel 23:8-39 (37)	1 Chronicles 11:10-47 (30)	1 Chr 11:10-47 (+51)
First Top 3		Eliphal the son of Ur,
Adino – Aznite, spear 800 men	Jashobeam – Hachmonite, spear 300 men	Hepher the Mecherathite,
Eleazar - hand clave to sword	Eleazar	Ahijah the Pelonite,
Shammah -	Ismaiah – Gibeonite,1 Chr 12:4	Naarai the son of Ezbai
Next Top 3		Joel the brother of Nathan
Abishai - spear 300 / bro Joab	**Abishai** – spear 300 / bro Joab	Mibhar the son of Haggeri
Benaiah - slew 2 lionlike men	Benaiah – 1 Chr 27:6	Zabad the son of Ahlai
Asahel **one of the thirty**	**Asahel –** not top 3 / bro Joab	Adina the son of Shiza the Reubenite, a captain of the Reubenites, and **thirty with him,**
Next 24		Hanan the son of Maachah
Elhanan	Elhanan – son of/of Bethlehem	Joshaphat the Mithnite
Shammah – of Harod	Shammoth – Harorite	Uzzia the Ashterathite
Elika – of Harod		Shama and Jehiel the sons of Hothan the Aroerite
Helez – Paltite	Helez – Pelonite	Jediael the son of Shimri, and Joha his brother, the Tizite
Ira – son of Ikkesh of Tekoa	Ira – son of Ikkesh of Tekoa	Eliel the Mahavite,
Abiezer – of Anthoth	Abiezer – the Antothite	Jeribai, and Joshaviah, the sons of Elnaam
Mebunnai – Hushathite	Sibbecai - the Hushasite	Ithmah the Moabite
Zalmon – Ahohite	Ilai - the Ahohite	Eliel / Obed
Maharai – of Netophah	Maharai – Netophasite	Jasiel the Mesobaite.
Heleb – son of Baanah	Heled – son of Baanah	1 Kings - David died: 1000 BC to Chronicles: 450 BC (appx. 550 years later)
Ittai – son of Ribai of Gibeah	Ithai – son of Ribal of Gibeah	
Benaiah – Pirathon	Benaiah – Pirathonite	
Hiddai – brooks of Gaash	Hurai - brooks of Gaash	
Abialbon – Arbathite	Abiel – Arbathite	
Azmaveth – Bahurim	Azmaveth – Baharumite	
Eliahba – Shaalbonite	Eliahba - Shaalbonite,	
Sons of Jashen	sons of Hashem the Gizonite,	
Jonathan -	Jonathan the son of Shage	
Shammah – Hararite		
Ahiam – son of Sharar	Ahiam - son of Sacar	
Eliphelet – son of Ahasbai		
Eliam – the son of Ahithophel		
Hezrai – the Carmelite	Hezro - the Carmelite	
Paarai – Arbite		
+7 below = 37		
Igal – son of Nathan of Zobah		
Bani – Gadite		
Zelek – Ammonite	Zelek – Ammonite	
Naharai – of Beeroth / Joab	Naharai - of Berothite / Joab	
Ira – Ithrite	Ira - the Ithrite	
Gareb – Ithrite	Gareb - the Ithrite	
Uriah –Hittite	Uriah – Hittite	
30 Mighty Men 1 Samuel 9:22 – about 30 chiefest (Samuel & Saul). 2 Samuel 23:13 – 3 of the 30. 2 Samuel 23:23-24 - more honourable than the thirty, but not the [first] three. 1 Chronicles 11:15 – 30 captains. 11:25, 27:6 /where is Joab?/		1 Chronicles 12:23-40 – David's Army at Hebron = **348,000 +** 12:2 left-right handed 12:15-19 water for David 12:32 men of knowledge & understanding (12:40) 12:33 not double hearted

Note: The time between 400 men following David when persecuted by Saul in 1 Samuel 22:2 until 348,000 plus following King David at Hebron in 2 Samuel 5 and 1 Chronicles 12 is 15 to 20 years.

1 Chronicles Chapter 13 *David Sins when He Unlawfully Moves the Ark and Gets Angry at God*

13:1-6 *The Leaders Follow the Desire of King David to Bring the Ark to Jerusalem*

(21) [1] And **David consulted with the captains** of thousands and hundreds, [and] **with every leader**. [2] And David said to all the assembly of Israel, "If [it seem] good to you, and [that it be] of the LORD our God, let us send abroad to our brethren everywhere, [that are] left in all the land of Israel, and with them [also] to the **priests and Levites** [which are] in their cities [and] suburbs, that they may gather themselves to us: [3] And let us bring again the ark of our God to us: for **we enquired not at it in the days of Saul."** [4] And all the assembly said that they would do so: for the thing was right in the eyes of all the people. [5] So David gathered all Israel together, from Shihor of Egypt even to the entering of Hemath, to **bring the ark of God from Kirjathjearim.** [6] And David went up, and all Israel, to Baalah, [that is], to Kirjathjearim, which [belonged] to Judah, to bring up there the ark of God the LORD, that dwells [between] the cherubims, whose name is called [on it].

13:7-12 *David's Disobedience to the Law of Moses Leads to the Death of Uzza*

[7] And they carried the ark of God in a **new cart** out of the house of Abinadab: and Uzza and Ahio drove the cart. [8] And David and all Israel **played before God** with all [their] might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. [9] And when they came to the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. [10] And the **anger of the LORD was kindled against Uzza, and He smote him,** because he put his hand to the ark: and there he died before God. [11] And David was **displeased**, because the LORD had made a breach upon Uzza: wherefore that place is called Perezuzza to this day. [12] And David was **afraid of God** that day, saying, "How shall I bring the ark of God [home] to me?"

13:13-14 *The Ark Brings Blessing to the Family of Obededom for 3 Months*

[13] So David brought not the ark [home] to himself to the city of David, but carried it aside into the house of Obededom the Gittite. [14] And the ark of God remained with the family of **Obededom in his house three months.** And the LORD blessed the house of Obededom, and all that he had.

QT Note:

Q1 – Was King David doing the right thing and right time when he brought the Ark to Jerusalem?
A1 – Yes, David brings the ark back after Eli's two sons disobedience allowed the ark to be captive by the Philistines for 85 years (1 Samuel 4:12-18).
A2 – No, because he as the king of united Israel was bringing the ark to Jerusalem in the wrong way. The anger of the LORD is caused by David's neglect of obedience to the details of the Law of Moses (Numbers 4:15) by carrying the ark with animals like the surrounding nations and not by the priests without touching the ark because it is holy. His consequent displeasure at the LORD was quickly repented of because he feared God. Popularity that brings pride is beginning to show in David's heart. David was anxious and went ahead of the LORD. The immediate fear of God later the same day is a healthy fear. To understand this fear is precious. Repentance was immediate because David's heart was still near to God (2 Samuel 6). His life may be characterized by Extreme Lessons from the Rise, Fall, and Recovery of King David.

Q2 – What breach is made by Uzza? (13:10-11)
A – Perez means breach or outburst. The protective mercies of God were removed by the disobedience of his commandments from those who should have known. The hedges or walls of protection were temporarily broken.

Q3 – What can the ark of God being a blessing on the family of Obededom represent for believers today?
A – We no longer have a physical ark where God lives, but He lives in the bodies of the believer who is the temple of God because of the Holy Ghost living within their body. The presence of God in us is the source of blessing.

1 Chronicles Chapter 14

David's Pride Begins and 2 Prayers for 2 Battles and 2 Victories

14:1-7 *The Kingdom of Israel is Lifted up and David Takes More Wives*

(22) [1] Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house. [2] And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel. [3] And David took more wives at Jerusalem: and David begat more sons and daughters. [4] Now these are the names of [his] children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, [5] And Ibhar, and Elishua, and Elpalet, [6] And Nogah, and Nepheg, and Japhia, [7] And Elishama, and Beeliada, and Eliphalet.

14:8-17 *David asks God to Fight 2 Battles, which are Won Against the Philisines*

[8] And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard [of it], and went out against them. [9] And the Philistines came and spread themselves in the valley of Rephaim. [10] And David enquired of God, saying, "Shall I go up against the Philistines? and will You deliver them into my hand?" And the LORD said unto him, "Go up; for I will deliver them into your hand." [11] So they came up to Baalperazim; and David smote them there. Then David said, God has broken in upon my enemies by my hand like the breaking forth of waters: therefore they called the name of that place Baalperazim. [12] And when they had left their gods there, David gave a commandment, and they were burned with fire. [13] And the Philistines yet again spread themselves abroad in the valley. [14] Therefore David enquired again of God; and God said unto him, "Go not up after them; turn away from them, and come upon them over against the mulberry trees. [15] And it shall be, when you shall hear a sound of going in the tops of the mulberry trees, [that] then you shall go out to battle: for God is gone forth before you to smite the host of the Philistines." [16] David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. [17] And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

QT Note:

Q1 – Was King David perceiving the LORD made him king good or evil? (14:2)
A – It was neutral, but could go either way with time. In David's case it led to familiarity and one of several steps away from God over the next few years and his eventual fall with staying home from battle, committing adultery with Bathsheba, and murdering her husband Uriah.

Q2 – Is David's battle plan a pattern for today? (14:8-17)
A – Definitely yes. We must always ask God if we should enter into battle. The response may be yes, wait, or no.

Application: I must seek and know God's will before I enter into battle. Today believers have access to know God's will before we enter into spiritual battle with the enemy (Ephesians 6:10-20, Revelation 1:6). My faith and obedience must be increasing as I learn from personal milestones and gain confidence in knowing His will, way, and time (Romans 12:1-3). I must understand the weaknesses of man allowed in the Old Testament compared with the sufficiency of Christ in the New Testament.

QT hint: Daily time in the prayer and Scripture help us stay sensitive to pride cut it off before it happens, immediately, or early that the sin does not grow. In the pathway of lust, sin, and death there are victories also. Only drawing close to God will we be able to escape the deceptions and wiles of the devil (James 4:7-10).

Prayer, Planning & Preparation to Worship God Rightly

15:1-15 *962 Levites Transport the Ark the Right Way, in Divine Order*

(23) [1] And [David] made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a **tent**. [2] Then David said, [a] "**None ought to carry the ark of God but the Levites:** for them has the LORD chosen to carry the ark of God, and to minister to Him forever." [3] And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD to his place, which he had prepared for it. [4] And David assembled the children of Aaron, and the Levites: [5] Of the sons of Kohas; Uriel the chief, and his brethren 120: [6] Of the sons of merari; Asaiah the chief, and his brethren 220: [7] Of the sons of Gershom; Joel the chief, and his brethren a 130: [8] Of the sons of Elizaphan; Shemaiah the chief, and his brethren 200: [9] Of the sons of Hebron; Eliel the chief, and his brethren 80: [10] Of the sons of Uzziel; Amminadab the chief, and his brethren 112. [11] And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, [12] And said to them, "Ye are the chief of the fathers of the Levites: **sanctify yourselves,** [both] ye and your brethren, that ye may bring up the ark of the LORD God of Israel to [the place that] I have prepared for it. [13] For because **ye [did it] not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order."** [14] So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. [15] And the children of **the Levites bore the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.**

[a] Perhaps the others were not Levites. Now we have the seeking of the Scripture for direction and divine order, not as in 1 Chronicles 13:8 and David's celebration, anger & fear. Now 962 Levites transported the ark. 14:12-14 reveals behind the scene cause of the disobedience by the king's advisors, the priests and Levites. In Samuel King David took the blame.

15:16-24 *The Singers, Musicians, Porters, and Doorkeepers are set in Order*

[16] And David spoke to the chief of the Levites to appoint their brethren [to be] the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. [17] So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of merari their brethren, Ethan the son of Kushaiah; [18] And with them their brethren of the second [degree], Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, the porters. [19] So the singers, Heman, Asaph, and Ethan, [were appointed] to sound with cymbals of brass; [20] And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth; [21] And Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azaziah, with harps on the Sheminith to excel. [22] And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful. [23] And Berechiah and Elkanah [were] doorkeepers for the ark. [24] And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obededom and Jehiah [were] doorkeepers for the ark.

15:25-29 *The Execution of the Plan to Carry the Ark into Jerusalem, with Celebration*

[25] So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obededom with joy. [26] And it came to pass, when God helped the Levites that bore the ark of the covenant of the LORD, that they offered seven bullocks and seven rams. [27] And David was clothed with a robe of fine linen, and all the Levites that bore the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen. [28] Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. [29] And it came to pass, [as] the ark of the covenant of the LORD came to the city of David, that [a] Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

[a] Was David or Michal in sin at this time? Total biography and historical context reveals that David had anger resulting in this emotional outburst. Just before David committed "outward" disobedience to the David never had children by his first wife Michal. 2 Samuel 6:16, 23.

1 Chronicles Chapter 16

David Learns from Scripture How to Transport the Ark in an Orderly Manner

16:1-6 *The Ark Placed in the Tabernacle, Israel's Celebration & Unity*

(24) [1] So they brought the ark of God, and set it in the midst of the **tent** that David had pitched for it: and they [a] **offered burnt sacrifices and peace offerings before God.** [2] And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. [3] And he dealt to everyone of Israel, both man and woman, to everyone a loaf of bread, and a good piece of flesh, and a flagon [of wine]. [4] And he appointed [certain] of the Levites to minister before the ark of the LORD, and **to record, and to thank and praise the LORD God** of Israel: [5] Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; [6] Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

[a] The burnt offering is free will, representing total consecration. The peace offering represents peace with God.

[b] Israel's unity around the one true God and celebration through obedience to the Law of Moses (1 Chr 23:30, 29:13, 25:3, 31:2, Psalm 30:12, 35:18, 79:13, 106:1, 47, Daniel 2:23, Hebrews 13:15)

16:7-36 *David's Song of Thanks and Praise*

[7] Then on that day David delivered first [this psalm] to thank the LORD into the hand of Asaph and his brethren. [8] Give thanks to the LORD, call upon His name, make known His deeds among the people. [9] Sing to Him, sing psalms to Him, talk ye of all his wondrous works. [10] Glory ye in His holy name: let the heart of them rejoice that seek the LORD. **[11] Seek the LORD and His strength, seek His face continually.** [12] Remember His marvelous works that He has done, His wonders, and the judgments of His mouth; [13] O ye seed of Israel His servant, ye children of Jacob, His chosen ones. [14] He is the LORD our God; His judgments are in all the earth. [15] Be ye mindful always of His covenant; the word [which] He commanded to a thousand generations; [16] [Even of the covenant] which He made with Abraham, and of His oath to Isaac; [17] And has confirmed the same to Jacob for a law, [and] to Israel [for] an everlasting covenant, [18] Saying, To you will I give the land of Canaan, the lot of your inheritance; [19] When ye were but few, even a few, and strangers in it. [20] And [when] they went from nation to nation, and from [one] kingdom to another people; [21] He permitted no man to do them wrong: yes, he reproved kings for their sakes, [22] [Saying], Touch not My anointed, and do My prophets no harm. [23] Sing to the LORD, all the earth; show forth from day today His salvation. [24] Declare His glory among the heathen; His marvelous works among all nations. [25] For great is the LORD, and greatly to be praised: He also is to be feared above all gods. [26] For all the gods of the people are idols: but the LORD made the heavens. [27] Glory and honor are in His presence; strength and gladness are in His place. [28] **Give to the LORD**, ye kindreds of the people, **give to the LORD** glory and strength. [29] **Give to the LORD** the glory [due] to His name: **bring an offering, and come before Him: worship the LORD in the beauty of holiness.** [30] **Fear** before Him, all the earth: the world also shall be stable, that it be not moved. [31] Let the heavens be glad, and let the earth rejoice: and let [men] say among the nations, the LORD reigns. [32] Let the sea roar, and the fullness thereof: let the fields rejoice, and all that is therein. [33] Then shall the trees of the wood sing out at the presence of the LORD, because He comes to judge the earth. [34] O give thanks to the LORD; for [he is] good; for His mercy [endures] forever. [35] And say ye, "**Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to your holy name, [and] glory in your praise."** [36] Blessed [be] the LORD God of Israel forever and ever. And all the people said, Amen, and praised the LORD.

16:37-43 *The Continual Burnt Offering and Doing all that is Written in the Law*

(25) [37] So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required: [38] And Obededom with their brethren, threescore and eight; Obededom also the son of Jeduthun and Hosah [to be] porters: [39] And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon, [40] To offer burnt offerings to the LORD upon the altar of the burnt offering continually morning and evening, and [to do] according to all that is written in the law of the LORD, which he commanded Israel; [41] And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy [endures] forever; [42] And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun [were] porters. [43] And all the people departed every man to his house: and David returned to bless his house.

1 Chronicles Chapter 17

David & Nathan Learn that the Heart's Desire (Feelings) are not God's Will

*1. David's **Heart** before Nathan*

(26) [1] Now it came to pass, as David sat in his house, that David said to **Nathan the prophet,** "Look, I dwell in a house of cedars, but the ark of the covenant of the LORD under curtains." [2] Then Nathan said to David, "**Do all that is in your heart; for God is with you."**

*2a. David's **Heart** before God*

[3] And it came to pass the same night, that the Word of God came to Nathan, saying, [4] "Go and tell David my servant, Thus says the LORD, **You shall not build me a house to dwell in**: [5] For I have not dwelt in a house since the day that I brought up Israel to this day; but have gone from tent to tent, and from one tabernacle to another. [6] Where ever I have walked with all Israel, spoke I a word to any of the judges of Israel, whom I commanded to feed my people, saying, **Why have ye not built me a house of cedars?** [7] Now therefore thus shall you say to my servant David, Thus says the LORD of hosts, **I took you from the sheep pen, from following the sheep, that you should be ruler over my people Israel:** [8] And I have been with you where ever you have walked, and have cut off all your enemies from before you, and have made you a name like the name of the great men that are in the earth.

*2b. David's **Hope** from God*

[9] Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them anymore, as at the beginning, [10] And since the time that I commanded judges over my people Israel. Moreover I will subdue all your enemies. Furthermore I tell you that **the LORD will build you a house.** [11] And it shall come to pass, when your days are expired that you must go with your fathers, that I will raise up your seed after you, which shall be of your sons; and **I will establish his kingdom.** **[12] He shall build me a house, and I will establish his throne forever.** **[13] I will be his father, and he shall be my son:** and I will not take my mercy away from him, as I took it from him that was before you: [14] But I will settle him in My house and in My kingdom forever: and his throne shall be established for evermore." [15] According to all these **words**, and according to all this **vision**, so Nathan spoke to David.

*3. David's **Humility** before God, then **Honor** to God*

(27) [16] And David the king came and **sat before the LORD, and said, "Who am I, O LORD God, and what is my house, that You have brought me thus far?** [17] And this was a small thing in Your eyes, O God; for You have spoken of Your servant's house for **a great while to come**, and has regarded me according to the estate of a man of high degree, O LORD God. [18] What can David speak more to You for the honor of Your servant? for You know Your servant. [19] O LORD, for Your servant's sake, and **according to Your own heart**, have You done all this greatness, in making known all these great things. **[20] O LORD, there is none like You, neither is there any God beside You, according to all that we have heard with our ears.** [21] And what one nation in the earth is like Your people Israel, whom God went to redeem to be His own people, to make You a name of greatness and terribleness, by driving out nations from before Your people, whom You have redeemed out of Egypt? [22] For Your people Israel did You make Your own people forever; and You, the LORD, became their God. [23] Therefore now, the LORD, let the thing that You have spoken concerning Your servant and concerning His house be established forever, and do as You have said. [24] Let it even be established, **that Your name may be magnified forever,** saying, the LORD of hosts is **the God of Israel, is God to Israel**: and the **house of David Your servant is established before You.** [25] For You, O my God, have told Your servant that you will build him a house: therefore Your servant has been bold to pray before You. [26] And now, the LORD, You are God, and has promised this goodness to Your servant: [27] Now therefore let it please You to bless the house of Your servant, that it may be before You forever: for You bless, O LORD, and it shall be blessed forever."

18:1-14 ***A Victorious King who Executes Judgment with Justice***

(28) [1] Now after this it came to pass, that David smote the **Philistines,** and subdued them, and took Gath and her towns out of the hand of the Philistines. [2] And he smote Moab; and the **Moabites** became David's servants, [and] brought gifts.

Victories with Hadarezer's Friends and Enemies

[3] And **David smote Hadarezer king of Zobah** to Hamath, as he went to establish his dominion by the river Euphrates. [4] And David took from him a 1,000 chariots, and 7,000 horsemen, and 20,000 footmen: David also houghed all the chariot [horses], but reserved of them a hundred chariots. [5] And when the **Syrians of Damascus** came to help **Hadarezer** king of Zobah, David slew of the Syrians 22,000 men. [6] Then David put [garrisons] in Syriadamascus; and the Syrians became David's servants, [and] brought gifts. Thus the LORD **preserved David whithersoever he went**. [7] And David took the shields of gold that were on the servants of **Hadarezer**, and brought them to Jerusalem. [8] Likewise from Tibhas, and from Chun, cities of **Hadarezer,** brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass. [9] Now when **Tou king of Hamath** heard how David had smitten all the host of **Hadarezer** king of Zobah; [10] He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against **Hadarezer**, and smitten him; (for **Hadarezer** had war with Tou;) and [with him] all manner of vessels of **gold and silver and brass**. [11] Them also king **David dedicated to the LORD**,

Victories over Edom, Moab, Ammon, Philistines, and Amalek

with the silver and the gold that he brought from all [these] nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. [12] Moreover **Abishai the son of Zeruiah slew of the Edomites** in the valley of salt 18,000. [13] And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD **preserved David whithersoever he went.**

[14] So David reigned over all Israel, and executed judgment and justice among all his people.

18:15-17 ***King David's Administration***

[15] And **Joab** the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, **recorder.** [16] And Zadok the son of Ahitub, and Abimelech the son of Abiathar, [were] the **priests;** and Shavsha was **scribe;** [17] And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David [were] chief about the king.

QT note:

Q – What is special about chapter 18 of 1 Chronicles.
A1 – This chapter is a clear type of our King Jesus Christ as a victorious king which rules with judgment and justice.
A2 – Jesus has victory when he lived as the Lamb of God on earth, today as our Great High Priest in heaven, and in the future when he returns as the King of Kings.
A3 – the LORD preserves us in battle with the enemies of God. The Christ-follower should also dedicate their winnings onto the LORD who gives us vistory with His enemies.

Application: I am partaker of the victory of my King Jesus Christ as I learn to sit with Him in heavenly places (Ephesians 1:3, 2:6). As I follow my King Jesus Christ I will execute judgment and justice within my sphere of leadership and influence (Romans 8:37).

QT hint: Daily time in the prayer and Scripture help us learn how to be a victorious soldier of the faith and execute judgment with justice. These character qualities increase and are more consistent as we grow spiritually stronger in Christ (Ephesians 6:10-20).

19:1-5 ***Kindness Leads to Rejection and Subsequent Victory in Ammonite Battle*** *(2 Sam 10:2)*

(29) [1] Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. [2] And David said, **"I will show kindness to Hanun the son of Nahash, because his father showed kindness to me."** And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. [3] But the princes of the children of Ammon said to Hanun, Think you that David does honor your father, that he has sent comforters to you? are not his servants come to you for to search, and to overthrow, and to spy out the land? **[4] Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.** [5] Then there went [certain], and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and [then] return.

19:6-19 ***Be of Good Courage in Battle and Let the LORD Do Good*** *(2 Samuel 10:6-19)*

[6] And when the **children of Ammon** saw that they had made themselves odious to David, Hanun and the children of Ammon sent a 1000 talents of silver to hire them chariots and horsemen out of mesopotamia, and out of Syriamaachah, and out of Zobah. [7] So they hired 32,000 chariots, and the king of Maachah and his people; who came and pitched before medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. [8] And when David heard [of it], he sent **Joab,** and all the host of the mighty men. [9] And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come [were] by themselves in the field. [10] Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the **Syrians.** [11] And the rest of the people he delivered to the hand of **Abishai his brother,** and they set [themselves] in array against the children of Ammon. [12] And he said, "If the Syrians be too strong for me, then you shall help me: but if the children of Ammon be too strong for you, then I will help you. **[13] Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do [that which is] good in His sight."** [14] So Joab and the people that [were] with him drew near before the Syrians to the battle; and they fled before him. [15] And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem. [16] And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that [were] beyond the river: and Shophach the captain of the host of **Hadarezer** [went] before them.

[17] And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set [the battle] in array against them. So when David had put the battle in array against the Syrians, they fought with him. [18] But the Syrians fled before Israel; and David slew of the Syrians 7,000 [men which fought in] chariots, and 40,000 footmen, and killed Shophach the captain of the host. [19] And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and **became his servants**: neither would the Syrians help the children of Ammon anymore.

Q – How did David and his leaders overcome such a great army?
A – Because he was a victorious king with God on his side giving wisdom, courage and helping with the great battles.

Application: I must trust God when my goodness is suspected to be evil and causes rejection from other. I must be of good courage and behave valiantly during attacks from others. I must let the LORD do good in his sight.

I must be careful and learn not to relax as King David did after a great string of victories in 1 Chronicles 20:1-3.

QT hint: Daily time in the prayer and Scripture help us trust our God when our good causes suspicion and evil reactions

1 Chronicles Chapter 20

20:1a ***The Long Year when King David was Far Away from God's Heart*** *(2 Samuel 11:1-12:13)*

(30) [1] And it came to pass, that after the year was expired, at the time that kings go out [to battle], Joab led forth the power of the army, and was the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem.

Note: The time from David staying home from battle to his repentance was around one year.

20:1b-3 ***Joab and David Savagely Defeat the Ammonites*** *(2 Sam 12:26-31)*

And Joab smote Rabbah, and destroyed it. [2] And David took the crown of their king from off his head, and found it to weigh a talent of gold, and [there were] precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. [3] And he brought out the people that [were] in it, and cut them with saws, and with [a] harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

[a] An instrument of agriculture, formed of pieces of timber sometimes crossing each other, and set with iron teeth. It is drawn over plowed land to level it and break the clods, and to cover seed when sown.

Note: The violence of David is not the way of followers of Jesus Christ in the New Testament.

20:4-8 ***Philistine Giants Destroyed*** *(2 Samuel 21:15-22)*

[4] And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushasite slew Sippai, [that was] of the children of the giant: and they were subdued. [5] And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam. [6] And yet again there was war at Gath, where was a man of [great] stature, whose fingers and toes [were] four and twenty, six [on each hand], and six [on each foot]: and he also was the son of the giant. [7] But when he defied Israel, Jonathan the son of Shimea David's brother slew him. [8] These were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

Q1 – Why does the writer Ezra not mention the severe sins of King David? (20:1)
A – "But David tarried at Jerusalem." If he had been abroad with his army, he would have been out of the way of that temptation; but the 3 areas of temptation rushed in: the pride of life after many victories, the lust of the flesh to rest and be comfortable when he should be at war, and the lust of the eyes when he looked, desired, and pursued Bathsheba. (Genesis 3:6, Matthew 4:1-11, Luke 4:1-13, 1 John 2:16)

Q2 – Why the severe bloodiness of King David with the Ammonites? (20:3)
A1 - The Ammonites and Philistines were continually the enemies of David, it seems like his repentance of sin with Bathsheba and Uriah didi not effect his bloody hands, which is why he could not build a temple for the ark of God.
A2 – David went beyond God's plan because of revenge, emotions and lack of a heart after God. Religion without a transformed heart may lead to this tragic witness.
A3 – The middle ages, or dark ages from 500-1500 AD witnessed this same evil by the Catholic Church during the Crusades and Inquisitions. The Moslem and other religions, as well as communism follow the Old Testament ways.
A4 – Jesus Christ and His true followers are always in the way of peace and humility, trusting God for vengeance. (Matthew 5:43-48 and Romans 12:19-21)

Q3 – What is not mentioned about the giants? (20:4-8)
A – They would have killed King David in his weak condition if he were not rescued by Abishai (2 Samuel 21:15-17). This is weakness in David and a consequence after his fall.

Application: I must learn and teach others the extreme lesson from King David's life from God's perspective during the sin in 2 Samuel and after repentance in 1 Chronicles.

QT hint: Daily time in the prayer and Scripture help us apply the balance and plumb line of the Holy Scriptures (Romans 1:2, 2 Timothy 3:15) to my knowledge and understanding.

1 Chronicles Chapter 21

21:1-17 ***David's Sin by taking the Census of Israel's men of War*** *(2 Samuel 2:1-14)*

(31) **1 And Satan stood up against Israel, and provoked David to number Israel.** 2 And David said to Joab and to the rulers of the people, "Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know [it]." 3 And Joab answered, "the LORD make his people a hundred times so many more as they [be]: but, my lord the king, are they not all my lord's servants? why then does my lord require this thing? why will he be a cause of trespass to Israel?" 4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. 5 And Joab gave the sum of the number of the people to David. And all [they of] Israel were a 1,100,000 men that drew sword: and Judah was 470,000 men that drew sword. 6 But Levi and Benjamin counted he not among them: **for the king's word was abominable to Joab.** 7 And God was displeased with this thing; therefore he smote Israel. 8 And David said unto God, "**I have sinned greatly,** because I have done this thing: but now, I beseech You, do away the iniquity of Your servant; for **I have done very foolishly**."

The Seer Gad Gives David 3 Alternative Punishments

9 And the LORD spoke to Gad, David's seer, saying, "10 Go and tell David, saying, Thus says the LORD, I offer you three [things]: choose you one of them, that I may do [it] to you." 11 So Gad came to David, and said unto him, Thus says the LORD, "**Choose you 12 Either three years' famine; or three months to be destroyed before your foes, while that the sword of your enemies overtakes [you]; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel**. Now therefore advise yourself what word I shall bring again to him that sent me." 13 And David said unto Gad, "I am in a great straight: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man."

The Angel of the LORD Judges Israel

14 So the LORD sent pestilence upon Israel: and there **fell of Israel 70,000 men. 15 And God sent an angel to Jerusalem to destroy it:** and as He was destroying, the LORD beheld, and He repented Him of the evil, and said to the angel that destroyed, "It is enough, stay now your hand." And the angel of the LORD stood by the threshing floor of Ornan the Jebusite. 16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders [of Israel, who were] clothed in sackcloth, fell upon their faces. 17 And David said unto God, "[Is it] not I [that] commanded the people to be numbered? even I it is that have sinned and done evil indeed; but [as for] these sheep, what have they done? let Your hand, I pray You, O LORD my God, be on me, and on my father's house; but not on Your people, that they should be plagued.

Q1 – Why did King David not want to fall into the hand of man? (21:13)
A – For fear that his own people of Israel would torture and humiliate him.

Q2 - Why did King David pray?
A - God repents of his judgment, meaning that we can cut short God's righteous judgment.
Application: I know David was forgiven of his severe personal sins around 15 years ago. I must keep in mind that sin and consequences for others is always lurking at the door or may arise anytime. As David's fall into this great national sin, the Apostle Paul demonstrates a consistent victory over sin from Acts 13-28. I must keep my body in subjection (1 (Corinthains 9:24-27) and have faith that God's grace is sufficient, as it is for every believer (2 Corinthians 12:7-10), so we can run with patience the race set before us (Hebrews 12:1-3.
I must have my obedience fulfilled before I bring others disobedience to them in the meekness and gentleness of Christ (1 Corinthians 10:1-6). Then I must warn others, before they get to the point where I am not to pray for them (1 John 3:16-17).

QT hint: Daily time in the prayer and Scripture help us seek God's mercy even in the times of punishment due to our own sin.

21:18-30 ***David buys the Threshing Field from Ornan the Jebusite (Mount Moriah)***

(32) [18] Then the **angel of the LORD** commanded Gad to say to David, **that David should go up, and set up an altar unto the LORD in the threshing floor of Ornan the Jebusite.** [19] And David went up at the saying of Gad, which he spoke in the name of the LORD. [20] And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. [21] And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with [his] face to the ground. [22] Then David said to Ornan, "Grant me the place of [this] threshing floor, that I may build an altar therein unto the LORD: you shall grant it me for the full price: that the plague may be stayed from the people." [23] And Ornan said unto David, "Take [it] to you, and let my lord the king do [that which is] good in his eyes: look, I give [you] the oxen [also] for burnt offerings, and the threshing instruments for wood, and the wheat for the grain offering; I give it all." [24] Then **king David said to Ornan**, "No; but I will verily buy it for the full price: for I will not take [that] which is yours for the LORD, nor offer burnt offerings without cost." [25] So David gave to Ornan for the place six hundred shekels of gold by weight. [26] And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and He answered him from heaven by fire upon the altar of burnt offering. [27] So the LORD commanded the angel; and he put up his sword again into the sheath thereof. [28] At that time when David saw that the LORD had answered him in the [a] threshing floor of Ornan the Jebusite, then he sacrificed there. [29] For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, [were] at that season in the high place at Gibeon.
[30] But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

QT note:
Q – Why did King David make a burnt and peace offering? (21:26)
A – The burnt offering represents the David's repentance for numbering the people and turning back to God. The peace offering is to make peace with God.

Application: I know that paying the full price for a product is honorable to God (21:24).

QT hint: Daily time in the prayer and Scripture help us know when and how to pray to God because we know when we come short of His will. The offerings in the law of Moses provide principles and guidance for our prayers today. We do not need to be a prophet or king because all true believers have equal access to God (Hebrews 2 and 4). The Old Testament prophets and even the angels desire to look into the things the saints today know by God's abundant grace (1 Peter 1:11-12).

Outline of chapters 21-26

21 Land is purchased for the temple

22 Materials prepared for the temple

23 Levites divided into duties for the temple

24 Priests and Levites assigned work shifts for the temple

25 Musicians for the temple

26 Gatekeepers for the temple

22:1-19 ***The Materials are Gold, Silver, Brass, Iron, Stone & Cedar Wood***

(33) [1] Then David said, "This is the house of the LORD God, and this is the altar of the burnt offering for Israel." [2] And David commanded to gather together the strangers that [were] in the land of Israel; and he set masons to hew worked stones to build the house of God. [3] And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;
[4] Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.
[5] And David said, "Solomon my son is young and tender, and the house [that is] to be built for the LORD [must be] exceeding magnifical, of fame and of glory throughout all countries: I will [therefore] now make preparation for it." So David prepared abundantly before his death. [6] Then he called for Solomon his son, and charged him to build a house for the LORD God of Israel. [7] And David said unto Solomon, "My son, as for me, it was in my mind to build a house to the name of the LORD my God: [8] But the word of the LORD came to me, saying, **You have shed blood abundantly, and have made great wars: you shall not build a house to My name, because you have shed much blood upon the earth in My sight.**
[9] Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness to Israel in his days. [10] He shall build a house for My name; and he shall be My son, and I [will be] his father; and I will establish the throne of his kingdom over Israel forever." [11] Now, my son, the LORD be with you; and prosper you, and build the house of the LORD your God, as He has said of you. [12] Only the LORD give you wisdom and understanding, and give you charge concerning Israel, that you may **keep the law of the LORD your God. [13] Then shall you prosper, if you take heed to fulfill the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.** [14] Now, behold, in my trouble I have prepared for the house of the LORD 100,000 [a] talents of gold, and 1,000,000 talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone I have prepared; and you may add thereto.
[15] Moreover [there are] workmen with you in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. [16] Of the **gold, the silver, and the brass, and the iron,** there is no number. Arise [therefore], and be doing, and the LORD be with you. [17] David also commanded all the princes of Israel to help Solomon his son, [saying], [18] "[Is] not the LORD your God with you? and has He [not] given you rest on every side? for He has given the inhabitants of the land into my hand; and the land is subdued before the LORD, and before His people. [19] Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD."

1 talent = 75 lbs.

Q1 – Why is the altar of the burnt offering given preeminence? (22:1)
A – The burnt offering represents the life wholly consecrated to God. It is the first place and given preeminence in our worship of God.

Q2 – Was there a conditional clause in David's desire toward his son Solomon? (22:12-13)
A – The conditional clause, Then shall you prosper, "if" you take heed to fulfill the statutes and judgments which the LORD charged Moses.

Application: I know that my salvation is secure and will never change, the same as King Solomon never lost his kingship. I also know that my rewards at the judgment seat of Christ are conditional "if" I have fought the good fight onto the end (Philippians 3:9-14). I know my body is the temple of God today (1 Corinthians 6:19).

QT hint: Daily time in the prayer and Scripture is the time we can bring our burnt offering to God each morning and evening. Scripturally, historically, and personally, each morning is the most important daily time to bring the whole burst offering onto our God (Romans 12:1-3).

1 Chronicles Chapter 23

23:1-23 *Divisions of the Levites into Workers, Officers & Judges, Porters, & Musicians*

(34) 1 So when David was old and full of days, he made Solomon his son king over Israel. 2 And he gathered together all the princes of Israel, with the priests and the Levites. 3 Now the Levites were numbered from the age of 30 years and upward: and their number by their polls, man by man, was 38,000. 4 Of which, 24,000 [were] to set forward the work of the house of the LORD; and 6,000 [were] **officers and judges:** 5 Moreover 4000 [were] **porters;** and 4000 praised the LORD with the instruments which I made, [said David], to praise [therewith]. 6 And David divided them into courses among the sons of Levi, [namely], Gershon, Kohas, and merari.

7 Of the Gershonites [were], Laadan, and Shimei. 8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three. 9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These [were] the chief of the fathers of Laadan. 10 And the sons of Shimei [were], Jahas, Zina, and Jeush, and Beriah. These four [were] the sons of Shimei. 11 And Jahas was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to [their] father's house.

12 The sons of Kohas; Amram, Izhar, Hebron, and Uzziel, four. 13 The sons of Amram; Aaron and Moses: and **Aaron was separated,** that he should sanctify the most holy things, he and his sons forever, to burn incense before the LORD, to minister unto Him, and to bless in His name forever. 14 Now [concerning] Moses the man of God, his sons were named of the tribe of Levi. 15 The sons of Moses [were], Gershom, and Eliezer. 16 Of the sons of Gershom, Shebuel was the chief. 17 And the sons of Eliezer [were], Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. 18 Of the sons of Izhar; Shelomith the chief. 19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. 20 Of the sons of Uzziel; Michah the first, and Jesiah the second.

21 The sons of merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. 22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. 23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

Q1 – Why are the Levites numbered by the men 30 years and older? (23:3)
A – 30 years is the age of full physical and mental maturity with plenty of years ahead. Jesus was baptized at 30 years of age. Levites are servants to the priests.

Q2 – What is the significance of the central characters of Moses and Aaron? (23:13)
A – The political and religious leadership of Moses and Aaron are shadows of the coming Christ.

Application: I see God as a God of order and purpose in the division of the duties of the Levites.

QT hint: Daily time in the prayer and Scripture at a predetermined time and place is divine order.

23:24-32 *Levites Duty Schedules Set*

(35) 24 These [were] the sons of Levi after the house of their fathers; [even] the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the **age of twenty years and upward.** 25 For David said, the LORD God of Israel has given rest to his people, that they may dwell in Jerusalem forever: 26 And also to the Levites; they shall no [more] carry the tabernacle, nor any vessels of it for the service thereof**. 27 For by the last words of David the Levites [were] numbered from 20 years old and above: 28 Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;** 29 Both for the showbread, and for the fine flour for grain offering, and for the unleavened cakes, and for [that which is baked in] the pan, and for that which is fried, and for all manner of measure and size; 30 And to stand **every morning** to thank and praise the LORD, and **likewise at evening;** 31 And to offer all **burnt sacrifices** to the LORD in the **sabbaths, in the new moons, and on the set feasts**, by number, according to the order commanded to them, continually before the LORD: 32 And that they should keep the charge of the tabernacle of the assembly, and the charge of the holy [place], and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

1 Chronicles Chapter 24

24:1-26:19 ***Schedule for Sons of Aaron*** *(24),* ***Levites*** *(24),* ***Musicians*** *(25),* ***& Gatekeepers*** *(26)*

24:1-19 *The Division of Temple Duties into 24 Teams of the Priests and Levites*

(36) [1] Now [these are] the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. [2] **But Nadab and Abihu died before their father, and had no children:** therefore Eleazar and Ithamar executed the priest's office. [3] And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. [4] And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and [thus] were they divided. Among the sons of Eleazar [there were] **sixteen chief men** of the house of [their] fathers, and **eight** among the sons of Ithamar according to the house of their fathers. [5] Thus were they [a] **divided by lot**, one sort with another; for the governors of the sanctuary, and governors [of the house] of God, were of the sons of Eleazar, and of the sons of Ithamar. [6] And Shemaiah the son of Nethaneel the scribe, [one] of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and [before] the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and [one] taken for Ithamar. [7] Now the **first lot came forth to Jehoiarib,** the second to Jedaiah, [8] The third to Harim, the fourth to Seorim, [9] The fifth to Malchijah, the sixth to Mijamin, [10] The seventh to Hakkoz, the eighth to Abijah, [11] The ninth to Jeshua, the tenth to Shecaniah, [12] The eleventh to Eliashib, the twelfth to Jakim, [13] The thirteenth to Huppah, the fourteenth to Jeshebeab, [14] The fifteenth to Bilgah, the sixteenth to Immer, [15] The seventeenth to Hezir, the eighteenth to Aphses, [16] The nineteenth to Pethahiah, the twentieth to Jehezekel, [17] The one and twentieth to Jachin, the two and twentieth to Gamul, [18] The three and twentieth to Delaiah, the [b] **four and twentieth** to Maaziah. [19] These [were] the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

Q1 – Why do we not use the choice of lots (straws) today? (24:4, 31)
A – Lots were used to make choices in the Old Testament until the time of Acts 1 when choosing a replacement for Judas. Today we have the indwelling Holy Ghost to make the right choices and wisdom from above. The lot system was without partiality, as our choices must be fair and equal today also. This is a clear divine principal where the shadows in the Old Testament were outward and physical, fulfilled in the New Testament being inward and spiritual.

Q2 – How do the duty schedules complete a year.
A – 24 courses x 2 weeks = 336 days + 24 (turnover days) = 360 day years.

Q3 – Does the number 24 have Biblical significance? (24:18)
A – The 24 orders of the sons of Aaron served in the Jerusalem Temple 2 weeks every year. They were assisted by 24 orders of Levites and musicians. The passage seems related to 24 elders in Revelation 4-5.

QT hint: Daily time in the prayer and Scripture at a predetermined time and place gives divine order in our lives which is a foundation of our walk with Christ. However there will come times to deviate from the standard in time and place.

Levites Scheduled in Like Manner

[20] And the rest of the sons of Levi [were these]: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. [21] Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah. [22] Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahas. [23] And the sons [of Hebron]; Jeriah [the first], Amariah the second, Jahaziel the third, Jekameam the fourth. [24] [Of] the sons of Uzziel; Michah: of the sons of Michah; Shamir. [25] The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah. [26] The sons of merari [were] Mahli and Mushi: the sons of Jaaziah; Beno. [27] The sons of merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. [28] Of Mahli [came] Eleazar, who had no sons. [29] Concerning Kish: the son of Kish was Jerahmeel. [30] The sons also of Mushi; Mahli, and Eder, and Jerimoth. These [were] the sons of the Levites after the house of their fathers. [31] **These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.**

1 Chronicles Chapter 25

25:1-31 ***Scripture and Order in the 24 Families of 12 selected for the Inspired Music***

(37) [1] Moreover David and the captains of the host separated to the service of the **sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:** [2] Of the sons of **Asaph**; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which [a] prophesied according to the order of the king. [3] Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

[4] Of **Heman:** the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, [and] Mahazioth: [5] All these [were] the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. [6] All these [were] under the hands of their father for song [in] the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. [7] So the number of them, with their brethren that were instructed in the songs of the LORD, [even] **all that were cunning,** was **288.**

[8] And **they cast lots**, ward against [ward], as well the small as the great, the teacher as the scholar.
[9] Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons [were] twelve: [10] The third to Zaccur, [he], his sons, and his brethren, [were] twelve: [11] The fourth to Izri, [he], his sons, and his brethren, [were] twelve: [12] The fifth to Nethaniah, [he], his sons, and his brethren, [were] twelve: [13] The sixth to Bukkiah, [he], his sons, and his brethren, [were] twelve:
[14] The seventh to Jesharelah, [he], his sons, and his brethren, [were] twelve: [15] The eighth to Jeshaiah, [he], his sons, and his brethren, [were] twelve: [16] The ninth to Mattaniah, [he], his sons, and his brethren, [were] twelve: [17] The tenth to Shimei, [he], his sons, and his brethren, [were] twelve:
[18] The eleventh to Azareel, [he], his sons, and his brethren, [were] twelve: [19] The twelfth to Hashabiah, [he], his sons, and his brethren, [were] twelve: [20] The thirteenth to Shubael, [he], his sons, and his brethren, [were] twelve: [21] The fourteenth to Mattithiah, [he], his sons, and his brethren, [were] twelve:
[22] The fifteenth to Jeremoth, [he], his sons, and his brethren, [were] twelve: [23] The sixteenth to Hananiah, [he], his sons, and his brethren, [were] twelve: [24] The seventeenth to Joshbekashah, [he], his sons, and his brethren, [were] twelve: [25] The eighteenth to Hanani, [he], his sons, and his brethren, [were] twelve: [26] The nineteenth to Mallothi, [he], his sons, and his brethren, [were] twelve:
[27] The twentieth to Eliathah, [he], his sons, and his brethren, [were] twelve: [28] The one and twentieth to Hothir, [he], his sons, and his brethren, [were] twelve: [29] The two and twentieth to Giddalti, [he], his sons, and his brethren, [were] twelve: [30] The three and twentieth to Mahazioth, [he], his sons, and his brethren, [were] twelve: [31] The four and twentieth to Romamtiezer, [he], his sons, and his brethren, [were] twelve.

Q – What is the divine priority of the Scripture and Music in the temple?
A1 – The music must be grounded in Scripture and inspired by God who deserves the glory. The music was their service to God as a family. They played 2 times a year for a week each time. Plenty of time to seek the LORD and practice for excellence in service.
A2 – Prophesied means speaking or singing being inspired by God. It was a blessing to hear and was in order per a schedule. In the Old Testament physical, outward, group music is contrasted to the New Testament spiritual, inward, personal melody in the heart.
A3 – BEST: The Holy Scripture then inspired music that glorifies God.
SATISFACTORY: The Holy Scripture with music that is scriptural, but is uninspired music.
POOR: Music without the grounding of the Holy Scriptures.
A4 – Asaph wrote 12 Psalms; 50 and 73-83. 1 Chr 23:5 specifies 4,000 potential worshippers where 24 x 12 = 288 for 2 weeks per year, of the most talented selected for daily music.

Application: I see the foundations of music for worship of God in 1 Chronicles 25 which remain in the Old Testament and into the New Testament. Today this music is first from our hearts, then expressed outwardly to His glory. (Colossians 3:16 is public, before others and Ephesians 5:19 is private, personal).

QT hint: Daily time in the prayer and Scripture help us have a song in our heart or talent before others.

1 Chronicles Chapter 26

26:1-12 *Strong Gatekeepers for the Temple are Set in Order*

(38) [1] Concerning the **divisions of the porters**: Of the **Korhites** was meshelemiah the son of Kore, of the sons of Asaph. [2] And the sons of meshelemiah [were], Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, [3] Elam the fifth, Jehohanan the sixth, Elioenai the seventh. [4] Moreover the sons of Obededom [were], **Shemaiah** the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, [5] Ammiel the sixth, Issachar the seventh, **Peulthai the eighth: for God blessed him.** [6] Also to Shemaiah his son were sons born, that ruled throughout the house of their father: for they [were] **mighty men of valor.** [7] The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren [were] **strong men**, Elihu, and Semachiah. [8] All these of the sons of Obededom: they and their sons and their brethren, **able men for strength for the service**, [were] sixty-two of Obededom. [9] And meshelemiah had sons and brethren, **strong men**, eighteen. [10] Also Hosah, of the children of merari, had sons; Simri the chief, (for [though] **he was not the firstborn, yet his father made him the chief**;) [11] Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah [were] thirteen. [12] Among these [were] the divisions of the porters, [even] among the chief men, [having] wards one against another, **to minister in the house of the LORD.**

26:13-19 *The Temple Gates are Assigned to the Gatekeepers*

[13] And **they cast lots, as well the small as the great,** according to the house of their fathers, for every gate. [14] And the lot **eastward** fell to Shelemiah. Then for Zechariah his son, **a wise counselor**, they cast lots; and his lot came out **northward**. [15] To Obededom **southward**; and to his sons the house of Asuppim. [16] To Shuppim and Hosah [the lot came forth] **westward**, with the gate Shallecheth, by the causeway of the going up, ward against ward. [17] Eastward [were] six Levites, northward four a day, southward four a day, and toward Asuppim two [and] two. [18] At Parbar westward, four at the causeway, [and] two at Parbar. [19] These are the divisions of the porters among the sons of Kore, and among the sons of merari.

Q1 – Why are strong gatekeepers important then and now?
A – To monitor and control what enters the gates. Outward and physically strong in the Old Testament. Inwardly and spiritually strong in the New Testament.

Q2 – Why does the gatekeeper position come after the music position?
A – The divine order has a purpose. Music is for pleasure and joy, while gatekeeper is for security and obedience. See 2 Chronicles 23:4-6, 19 Jehoida the High Priest. 2 Chronicles 31:14-19 Hezekiah. 2 Chronicles 34:9-13 Josiah.

Application: I know that I am a gatekeeper for my wife, children, family and friends, as well as at work and the community I live in. I will practice vigilance and valor in my duties as a gatekeeper, Psalm 84:10.

QT hint: Daily time in the prayer and Scripture help us have vigilance and valor in our gatekeeper duties.

26:20-32 *Protectors of the Treasure and Protectors of the People are Assigned their Duties*

(39) [20] And of the **Levites, Ahijah was over the treasures of the house of God**, and over the treasures of the dedicated things. [21] [As concerning] the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, [even] of Laadan the Gershonite, [were] Jehieli. [22] The sons of Jehieli; Zetham, and Joel his brother, [which were] over the treasures of the house of the LORD. [23] Of the Amramites, [and] the Izharites, the Hebronites, [and] the Uzzielites: [24] And **Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.** [25] And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son. [26] Which Shelomith and his brethren [were] over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. [27] Out of the spoils won in battles did they dedicate to maintain the house of the LORD. [28] And all that Samuel the seer, and

Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; [and] whoever had dedicated [anything, it was] under the hand of Shelomith, and of his brethren.
29 Of the Izharites, Chenaniah and his sons [were] for the **outward business over Israel, for officers and judges.** 30 [And] of the Hebronites, Hashabiah and his brethren, **men of valor**, 1,700, [were] officers among them of Israel **beyond the** [a] **Jordan westward in all the business of the LORD, and in the service of the king.** 31 Among the Hebronites was Jerijah the chief, [even] among the Hebronites, according to the generations of his fathers. In the 40th year of the reign of David they were sought for, and there were found among them **mighty men of valor** at Jazer of Gilead. 32 And his brethren, men of valor, [were] 2,700 chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, **for every matter pertaining to God, and affairs of the king.**

Q1 – Why the distinction between east and west of the Jordan River?
A – It seems like the Jordan River was significantly wider and deeper than it is today. The natural geographic barrier deserved unique and special attention.

Q2 – Why are the governors appointed after the protectors of the treasure of the temple?
A – We see a divine and wise order of things from chapter 22 through 27. In preparation, God provides (22), gives the big picture (23:4), then works in a practical order of protection (24-27) before the execution (28) takes place.

Application: I know that as I do what is right in God's eyes his protection is there. His spiritual (watchman over the temple's treasures) and earthly provisions (leaders and judges of the land) are sufficient to trust him and be content with.

QT hint: Daily time in the prayer and Scripture help us trust in the provisions and protection of our God through our Lord Jesus Christ.

1 Chronicles Chapter 27

27:1-15 ***The 12 Monthly Military Divisions of 24,000 Each***

(40) 1 Now the children of Israel after their number, [to wit], the chief fathers and captains of thousands and hundreds, and their officers that **served the king in any matter of the divisions, which came in and went out month by month throughout all the months of the year, of every division [were] 24,000**. 2 Over the first division for the first month was Jashobeam the son of Zabdiel: and in his division [were] 24,000. 3 Of the children of Perez was the chief of all the captains of the host for the first month. 4 And over the division of the second month was Dodai an Ahohite, and of his division was Mikloth also the ruler: in his division likewise [were] 24,000. 5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his division [were] 24,000. 6 **This [is that] Benaiah, [who was] mighty [among] the thirty, and above the thirty:** and in his division was Ammizabad his son. 7 The fourth [captain] for the fourth month was **Asahel the brother of Joab**, and Zebadiah his son after him: and in his division [were] 24,000. 8 The fifth captain for the fifth month was Shamhuth the Izrahite: and in his division [were] 24,000. 9 The sixth [captain] for the sixth month was Ira the son of Ikkesh the Tekoite: and in his division [were] 24,000. 10 The seventh [captain] for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his division [were] 24,000. 11 The eighth [captain] for the eighth month was Sibbecai the Hushasite, of the Zarhites: and in his division [were] 24,000. 12 The ninth [captain] for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his division [were] 24,000. 13 The tenth [captain] for the tenth month was Maharai the Netophasite, of the Zarhites: and in his division [were] 24,000. 14 The eleventh [captain] for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his division [were] 24,000. 15 The twelfth [captain] for the twelfth month was Heldai the Netophasite, of Othniel: and in his division [were] 24,000.

27:16-24 *Twelve Leaders of the 12 Tribes of Israel*

16 Furthermore over the tribes of Israel: the ruler of the **Reubenites** was Eliezer the son of Zichri: of the
Simeonites, Shephatiah the son of Maachah: 17 Of the **Levites**, Hashabiah the son of Kemuel: of the
Aaronites, Zadok: 18 Of **Judah**, Elihu, [one] of the brethren of David: of **Issachar**, Omri the son of
Michael: 19 Of **Zebulun**, Ishmaiah the son of Obadiah: of **Naphtali**, Jerimoth the son of Azriel: 20 Of the
children of **Ephraim**, Hoshea the son of Azaziah: of the half tribe of **Manasseh**, Joel the son of Pedaiah:
21 Of the half [tribe] of Manasseh in Gilead, Iddo the son of Zechariah: of **Benjamin**, Jaasiel the son of
Abner: 22 Of **Dan**, Azareel the son of Jeroham. These [were] the princes of the tribes of Israel.
23 But David took not the number of them from [c] twenty years old and under: because the LORD had said
He would increase Israel like to the stars of the heavens. 24 Joab the son of Zeruiah began to number, but
he finished not, because there fell wrath for it against Israel; neither was the number put in the account of
the chronicles of king David.

Q1 – What 2 tribes are missing of the 12 tribes of Israel?
A – Aaron is added, while the tribes of Gad and Asher are missing. They were absorbed into other tribes after the return from captivity. The 12 tribes were not geograph when Ezra wrote Chronicles.

Q2 – Why did God allow the great sin of king David and the numbering of Israel?
A1 – Perhaps to give king David the fear of God as recorded in 1 Chronicles 21 and finish his life well in 1 Chronicles 22-29.
A2 – Benjamin the youngest child of Jacob, and Levi were not numbered by Joab. David appoints 20 years or older by his own authority, different than Moses who appointed 30 years and older by God's authority. This includes all who could draw a sword. David as king ordered that the number not be recorded. The full account is spoken of in 1Ch 21:1-17; 2Sa 24:1-15.

Application: I know that God must keep me meek so I can lead well.

QT hint: Daily time in the prayer and Scripture help us know when the time is full for a turnover of duties and the preparations that accompany a holy turnover.

27:25-31 *Officials Appointed Over the Treasures, Agriculture, and Livestock*

25 And over the king's **treasures** was Azmaveth the son of Adiel: and over the **storehouses** in the fields,
in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah: 26 And over them
that did the **work of the field for tillage of the ground** was Ezri the son of Chelub: 27 And over the
vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi
the Shiphmite: 28 And over the **olive trees and the sycomore trees** that [were] in the low plains was
Baalhanan the Gederite: and over the **cellars of oil** was Joash: 29 And over the **herds that fed in
Sharon** was Shitrai the Sharonite: and over the **herds [that were] in the valleys** was Shaphat the son
of Adlai: 30 Over the **camels** also was Obil the [a] Ishmaelite: and over the **donkeys** was Jehdeiah the
meronothite: 31 And over the **flocks** was Jaziz the [a] Hagerite. All these [were] the rulers of the substance
which was king David's.

27:32-34 *The People Close to the King for Counsel, Wisdom, Scribe, Friendship, and Military*

32 Also Jonathan David's uncle was a **counselor, a wise man, and a scribe**: and Jehiel the son of
Hachmoni was with the **king's sons**: 33 And **Ahithophel** was the **king's counselor**: and Hushai the
Archite was the **king's companion**: 34 And after Ahithophel was Jehoiada the son of Benaiah, and
Abiathar: and the **general of the king's army** was Joab.

Note: Ahithophel the grand-father of Bathsheba (2 Sam 26:23) sided with Absolom (2 Sam 11:3, 16:21).

1 Chronicles Chapter 28

28:1-10 *God's Promise to Solomon "if" he Continues to Obey His Commandments*

(41) [1] And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, to Jerusalem. [2] Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: [As for me], I had in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: [3] But God said unto me, **You shall not build a house for My name, because you [have been] a man of war, and have shed blood.** [4] Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel forever: for he has chosen Judah [to be] the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make [me] king over all Israel: [5] And of all my sons, (for the LORD has given me many sons,) he has chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. [6] And He said unto me, Solomon your son, he shall build My house and My courts: for I have chosen him [to be] My son, and I will be his Father. [7] Moreover I will establish his kingdom forever**, if he be constant to do My commandments and My judgments**, as at this day. [8] Now therefore in the sight of all Israel the assembly of the LORD, and in the audience of our God, [a] **keep and seek for all the commandments of the LORD your God**: that ye may possess this good land, and leave [it] for an inheritance for your children after you forever. [9] And you, **Solomon my son**, know you the God of your father, and **serve him with a perfect heart and with a willing mind: for the LORD searches all hearts, and understands all the imaginations of the thoughts: if you seek Him, He will be found of you; but if you forsake Him,** [b] **He will cast you off forever.** [10] Take heed now; for the LORD has chosen you to build a house for the sanctuary: **be strong**, and do [it].

[a] Obey all the commandments of the LORD as re-emphasized in Ecclesiastes 12:13 and Revelation 22:14.

[b] Solomon's descendants were cast off forever as the seed of David for the eternal inheritance. David's seed was blessed through the linage of his other son Nathan to Mary the mother of Jesus. 1 Cor 1:30, James 1:5-7

28:11-21 *King David's Directions for the Vessels of Gold and Silver*

(42) [11] Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, [12] And the **pattern of all that he had by the spirit**, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: [13] Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for **all the vessels of service in the house of the LORD.** [14] [He gave] of **gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service:** [15] Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick. [16] And by weight [he gave] gold for the tables of showbread, for every table; and [likewise] silver for the tables of silver: [17] Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every bason; and [likewise silver] by weight for every bason of silver: [18] And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out [their wings], and covered the ark of the covenant of the LORD. [19] All [this, said David], **the LORD made me understand in writing by [his] hand upon me, [even] all the works of this pattern.** [20] And **David said to Solomon his son, Be strong and of good courage, and do [it]: fear not, nor be dismayed:** for the LORD God, [even] my God, [will be] with you; He will not fail you, nor forsake you, until you have finished all the work for the service of the house of the LORD. [21] And, behold, the courses of the priests and the Levites, [even they shall be with you] for all the service of the house of God: and [there shall be] with you for all manner of workmanship every willing skillful man, for any manner of service: also the princes and all the people [will be] wholly at your commandment.

1 Chronicles Chapter 29

29:1-9 *The Perfect Heart and Free Will Offerings to Build the Temple*

(43) [1] Furthermore David the king said unto all the assembly, Solomon my son, whom alone God has chosen, [is yet] young and tender, and the work is great: for the palace is not for man, but for the LORD God. [2] Now I have prepared with all my might for the house of my God the gold for [things to be made] of gold, and the silver for [things] of silver, and the brass for [things] of brass, the iron for [things] of iron, and wood for [things] of wood; onyx stones, and [stones] to be set, glistering stones, and of diverse colors, and all manner of precious stones, and marble stones in abundance. [3] Moreover, because I have set my affection to the house of my God, I have of my own proper good, of gold and silver, [which] I have given to the house of my God, over and above all that I have prepared for the holy house,
[4] [Even] three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the [a] walls of the houses: [5] The gold for [things] of gold, and the silver for [things] of silver, and for all manner of work [to be made] by the hands of artificers. And who [then] is willing to consecrate his service this day to the LORD? [6] Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, [7] And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. [8] And they with whom [precious] stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite. [9] Then the people rejoiced, for that they offered willingly, because **with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.**

Q – Is this offering a pattern for today? (29:9)
A – Definitely yes. The freewill offering from a joyful heart is the New Testament pattern. No twisting of Scripture, no manipulation of mind. The heart must be first, or else it is the dead works of religion. The freewill offering will naturally follow the heart with joy. (See Rom 15:4, 1 Cor 10:11, 2 Tim 3:16-17)

Application: I am sad when the pastors and teachers do not follow God's pattern for giving money. I rejoice in this passage and the prayer that follows. 1 Chronicles 29 illustrates many lessons to learn from the life of King David.

QT hint: Daily time in the prayer and Scripture help us understand how the differences between the law of Moses and the Spirit of Christ that frees us from the law of Moses. (Romans 7)

29:10-20 *David's Praise to God*

(44) [10] Wherefore David blessed the LORD before all the assembly: and David said, "Blessed [be] you, the LORD God of Israel our father, for ever and ever. **[11] Yours, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty:** for all [that is] in the heaven and in the earth; Yours is the kingdom, O LORD, and You are exalted as head above all. [12] Both riches and honor [come] of You, and You reign over all; and in Your hand is power and might; and in Your hand [it is] to make great, and to give strength to all. [13] Now therefore, our God, we thank You, and praise Your glorious name. [14] But who [am] I, and what is my people, that we should be able to offer so willingly after this sort? for all things [come] of You, and of Your own have we given You. [15] For we are strangers before You, and sojourners, as [were] all our fathers: **our days on the earth are as a shadow,** and there is none abiding. [16] O LORD our God, all this store that we have prepared to build You a house for Your holy name [comes] of Your hand, and is all Your own. [17] I know also, my God, that You try the heart, and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now I have seen with joy Your people, which are present here, to offer willingly to You. [18] O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of Your people, and prepare their heart to You: [19] And give unto Solomon my son a perfect heart, to keep Your commandments, Your testimonies, and Your statutes, and to do all [these things], and to build the palace, [for] the which I have made provision." [20] And David said unto all the assembly, "Now bless the LORD your God." And all the assembly blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

1 Chronicles Chapter 29

King Solomon Exalted and David Dies with Honor

And they sacrificed sacrifices to the LORD, and offered burnt offerings to the LORD, on the next day after that day, [even] a thousand bullocks, a thousand rams, [and] a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: 22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed [him] to the LORD [to be] the chief governor, and **Zadok [to be] priest**. 23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. 24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves to Solomon the king. **25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him [such] royal majesty as had not been on any king before him in Israel.** 26 Thus David the son of Jesse reigned over all Israel. 27 And the time that he reigned over Israel was **40 years; 7 years reigned he in Hebron, and 33 [years] reigned he in Jerusalem.** 28 And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead. 29 Now the [a] acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, 30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

[a] Either in the two Books of Samuel, as they are now called, which were written part by Samuel, and part by Nathan and Gad; or in the annals or chronicles of that kingdom, which were written by Nathan and Gad, who were not only prophets, but historiographers or annalists; out of which they or some other prophets took, by the direction of God's Spirit.

Q1 – Who magnified Solomon?
A – the LORD, not David or the people.

Q2 - What books were wrote by Nathan and Gad?
A – Either in the two Books of Samuel, as they are now called, which were written part by Samuel, and part by Nathan and Gad; or in the chronicles of that kingdom, which were written by Nathan and Gad.

Application: I am well pleased that David ended his life well. I have learned about God from the life of King David.

Past: Differences between I/II Samuel and I Chronicles so we learn God's perspective from the O.T.

1. David's Mighty men. 1 Chr 11:10-47 and 2 Sam 23:8-39 Last name is Uriah the Hittite: 37 in all
   Change: Different order and quantity of names
2. David's Fall 1 Chr 20:1 2 Sam 11:2-12:13 **Omitted**
   Both begin with the battle with the king of Ammon at Rabah
3. Battle with Goliath's brother and sons 1 Chr 20:4-8 2 Samuel 21:15-22
   David grew weak in battle & goes no more out to battle.
4. Deletions from 1 Chr – The Fall & Consequences of David's fall (written 500 years later by Ezra)
   1. David mourns, and baby dies
   2. Amnon defiles Tamar, Absalom's sister
   3. David never left Jerusalem
5. Additions to 1 Chr (Ezra had 3 resources: the book of Samuel the Seer, Nathan the prophet, Gad, the seer)
   1. More info when the ark is delivered to Jerusalem
   2. Additions on materials and labor for the Tabernacle
   3. Order for government and worship at the temple

1 Chronicles Chapter 29

Other Lessons:

1. Joab is not mentioned in both lists of David's Mighty men.
2. Singers and instruments when compared to the New Testament (no instruments) in the 4 gospels (hymn), Acts (singing), epistles – singing from the heart personally or corporately (hymns, psalms, and spiritual songs), and revelation (harps) Rev 18 (no music)
3. Psalms: prophecies of 1st and 2nd coming of Jesus Christ
4. The 3 most mentioned Old Testament names are 1st Abraham, 2nd Moses and 3rd David. David is the most important to understand the prophecies of Christs 1st and 2nd coming and the N.T.

Present (1st coming) Gold as child king, Palm Sunday riding on a young colt (humble king) cross (king of the Jews, H-L-G)

Mt-Mk-Lu (21x)	Son of David
Acts 13:34	**Sure mercies of David**
Rev 3:7	**Key of David** to the church in Philadelphia (God opens and no man can shut)
Rev 22:16	Root & Offspring of David. vs 2 Tim 3, Hebrews 9:27, 1 Cor 15, 1-2 Thes

Future (2nd coming) Return in Rev 19 riding on a war horse (victorious king)

Luke 1:32	Throne of David (Micah 4, 2nd coming)
Acts 15:16	opponent

Rebuild the Tabernacles of David, Amos 9:11-12, 1000, Rev 4-5 etc

2 Chronicles (36-51, 4.3 hr) 2022

King Solomon: 1 2 3 4 5 6 7 8 9

Kings Rehoboam, Abijam, Asa, Jehoshaphat: 10 11 12 13 14 15 16 17 18 19 20

Kings Jehoram to Zedekiah: 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36

12 More Things to Remember and Encourage those Returning from Captivity

Purpose: Exhort those returning from Babylon captivity to learn from the rise and fall from their past

Background: 1 and 2 Chronicles are one book to focus on the lives of the kings of Judah to encourage and provide instruction to those returning from Babylonian/Persian captivity. Written by Ezra, 2 Chronicles 36:22-23, and Ezra 1:1-3. What is added or omitted when compared to the books of Samuel and Kings provides insight to the purpose of Chronicles.

I learn lessons from the kings to better follow Jesus Christ:	Scripture
1) Solomon builds and dedicates the temple	ch 1-9
2) Rise by Solomon's activities (partial, falls and writes Ecclesiastes)	(9:31)
3) Decline with Rehoboam – division of Israel from Judah, and Abijah	ch 10-13
4) Rise by Asa and Jehoshaphat (partial)	ch 14-20
5) Decline by Jehoram and Athaliah	ch 21-22
6) Rise by Joash (partial)	ch 23-24
7) Decline by Amaziah, Uzziah, Jotham, and Ahaz	ch 25-28
8) Rise by Hezekiah (partial)	ch 29-32
9) Decline by Manasseh	ch 33
10) **Rise by Josiah (complete, but did not end well)**	**ch 34-35**
11) Decline by Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah	ch 36
12) Captivity of Judah by Babylon	ch 36

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
2 Chr 6:12-34	Thanks	Temple dedicated		Event	Solomon
2 Chr 20:3-13	Supplication	Help with enemy		Fear / need	Jehoshaphat
2 Chr 30:18-20	Supplication	God forgive	Not prepared	Need	Hezekiah
2 Chr 30:27	Praise	Revival		Desire	Priests, Levites, all
2 Chr 32:20	Supplication	Help from enemy		Need	Hezekiah & Isaiah
2 Chr 33:12-13	Supplication	Repentance		Affliction	Manasseh
2 Chr 34:18-22	Supplication	Repentance		Deuteronomy	Josiah

Solomon in 2 Chronicles 1-9 is a different perspective than before the divided kingdom.

		Deut 17:15-20
1-5	Builds the temple and temple music	1:14-17
6	Speech & prayer when temple is complete	
7	The glory of God fills the temple, Feast of Tabernacles, good or evil	
8	Accumulates more horses and marries daughter of Pharoah	8:6, 11
9	Queen of Sheba, accumulates gold, silver, horses, and dies (Ecclesiastes)	9:13-28

2 Chronicles Chapter 1

1:1-12 *An Impressive Day and Night Defines a Good Beginning for King Solomon*

1:1-6 *Solomon Offers 1000 Burnt-offerings at the Tabernacle in Gibeon*

(1) [1] And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly. [2] Then Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. [3] So Solomon, and all the assembly with him, went to the high place that was at Gibeon; for there was the tabernacle of the assembly of God, which Moses the servant of the LORD had made in the wilderness. [4] But the ark of God had David brought up from Kirjathjearim to [the place which] David had prepared for it: for he had pitched a tent for it at Jerusalem. [5] Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the assembly sought to it. [6] And Solomon went up thither to the brazen altar before the LORD, which was at the tabernacle of the assembly, and offered 1,000 burnt offerings upon it.

1:7-12 ***God Appears to Give Solomon Wisdom, Knowledge and More***

[7] In that night did God appear to Solomon, and said unto him, Ask what I shall give you. [8] And Solomon said unto God, You have showed great mercy to David my father, and have made me to reign in his stead. [9] Now, O LORD God, let Your promise to David my father be established: for You have made me king over a people like the dust of the earth in multitude. [10] Give me now **wisdom and knowledge**, that I may go out and come in before this people: for who can judge this Your people, [that is so] great? [11] And God said to Solomon, Because this was in your heart, and you have not asked riches, wealth, or honor, nor the life of your enemies, neither yet have asked long life; but have asked **wisdom and knowledge** for yourself, that you may judge My people, over whom I have made you king: [12] **Wisdom and knowledge** is granted to you; and **I will give you riches, and wealth, and honor,** such as none of the kings have had that [have been] before you, neither shall there any after you have the like.

1:13-17 ***Solomon's Military & Economic Power – His Early Disobedience*** *(Deut 17:14-20)*

(2) [13] Then Solomon came [from his journey] to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the assembly, and reigned over Israel. [14] And Solomon gathered [a] chariots and horsemen: and he had **1,400 chariots, and 12,000 horsemen,** which he placed in the chariot cities, and with the king at Jerusalem. [15] And the king made silver and gold at Jerusalem [as plenteous] as stones, and cedar trees made he as the sycomore trees that are in the valley for abundance.
[16] And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. [17] And they fetched up, and brought forth out of Egypt a chariot for 600 [shekels] of silver, and a horse for 150: and so brought they out [horses] for all the [b] kings of the Hittites, and for the kings of Syria, by their means.

[a] The Egyptian horses were the strongest and best around. Accumulating chariots and horses for power or glory was frowned upon by God in Deuteronomy 17:16-17, 11 and 20.
[b] Commercial benefit from a monopoly. Israel's geographical location, mindset of the leaders and timing made this a reasonable venture.

Note: There is a pattern of being raised up by God, then made low. As Solomon gave his nation to military might, and commercial power, this was later followed by many wives and religious pluralism. Let's look at some parallels of the United States with Israel at this time. Osama Bin Laden is from the line of Esau; a wild man, who has his hand against every man, and every man's hand is against him. Even our passage says, "And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom (1 Kings 11:14)." Edom is from the line of Esau. God stirred up a wild man to attack the people of God because they tolerated the Religious Syncretism that Solomon allowed into the nation. We may claim the faith of most of founding fathers and the *Constitution* as a document that is useful only to a religious nation. We may gather in churches and hold vigils. We may rally in stadiums to pray with thousands unified under the American Flag. The nation as a whole has stumbled into Solomon's folly all over again. If men disregard the holiness of God, the sinfulness of men, and the Salvation only found in Jesus Christ, then they remain as deceived as they were before. Only now, they shall receive greater damnation on judgment day since they have a form of godliness but deny its power.

2 Chronicles Chapter 2

Solomon Prepares to Build the Temple

2:1-10 *King Solomon is Helped by the King of Tyre to Build the Temple for God*

(3) [1] And Solomon determined to build a house for the name of the LORD, and a house for his kingdom. [2] And Solomon told out 70,000 men to bear burdens, and 80,000 to hew in the mountain, and 3,600 to oversee them. [3] And **Solomon sent to Huram the king of Tyre,** saying, As you did deal with David my father, and did send him cedars to build him a house to dwell therein, [even so deal with me]. [4] Behold, I build a house to the name of the LORD my God, to dedicate [it] to Him, [and] to burn before Him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This [is an ordinance] forever to Israel. [5] And the house which I build is great: for great is our God above all gods. [6] But who is able to build Him a house, seeing the heaven and heaven of heavens cannot contain Him? who [am] I then, that I should build Him a house, save only to burn sacrifice before Him? [7] Therefore send me now a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. [8] Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that your servants can skill to cut timber in Lebanon; and, behold, my servants [shall be] with your servants, [9] Even to prepare me timber in abundance: for the house which I am about to build [shall be] wonderful great. [10] And, behold, I will give to your servants, the hewers that cut timber, 20,000 measures of beaten wheat, and 20,000 measures of barley, and 20,000 baths of wine, and 20,000 baths of oil.

Q – What is the significance of help from the King of Tyre?
A1 – Tyre has great wealth for the best this world has to offer. Tyre gave willingly with "seemingly" no strings attached. The king of Tyre was friends with king David and king Solomon in similar manner.
A2 – The King of Tyre is a type of Satan (Ezekiel 28:11-18).
A3 – Jesus referred to Tyre as an example of wickedness (Luke 10:14) when comparing the Old Testament and New Testament times.
A4 – The Apostle Paul describes God as not in a temple made with hands (Acts 17:24).
A5 – It seems that the sovereignty of God allowed/designed this relationship for a purpose as we examine the whole lives of David and Solomon. This luxury of home is part of their falling away from God.

2:11-16 *The King of Tyre Writes a Support Letter to King Solomon*

(4) [11] Then Huram the king of Tyre answered in writing, which he sent to Solomon, "Because the LORD has loved His people, He has made you king over them." [12] Huram said moreover, "Blessed [be] the LORD God of Israel, that made heaven and earth, who has given to David the king a wise son, endued with prudence and understanding, that might build a house for the LORD, and a house for his kingdom. [13] And now I have sent a cunning man, endued with understanding, of Huram my father's, [14] The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with your cunning men, and with the cunning men of my lord David your father. [15] Now therefore the wheat, and the barley, the oil, and the wine, which my lord has spoken of, let him send to his servants: [16] And we will cut wood out of Lebanon, as much as you shall need: and we will bring it to you in floats by sea to Joppa; and you shall carry it up to Jerusalem.

2:17-18 *King Solomon Numbers the Strangers in the Land for Work*

(5) [17] And Solomon numbered all the strangers that [were] in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found 153,600. [18] And he set 70,000 of them [to be] bearers of burdens, and 80,000 [to be] hewers in the mountain, and 3,600 overseers to set the people a work.

Note: We learn principles of leadership and work from the characters of the Old Testament, which are foundational and confirmed in the New Testament.

2 Chronicles Chapter 3

3:1-7 *Solomon Builds the Temple*

(6) [1] Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where [the LORD] appeared to David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite. [2] And he began to build in the second [day] of the second month, in the fourth year of his reign. [3] Now these [are the things wherein] Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. [4] And the porch that was in the front [of the house], the length [of it was] according to the breadth of the house, 20 cubits, and the height 120: and he overlaid it within with pure gold. [5] And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. [6] And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim. [7] He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

Q – What do the palm trees (3:5) and cherubims (3:7) represent?
A1 – Palm trees are fruitful and resilient to bad weather. The same as with God's promises to Israel.
A2 – Cherubims are part of the heavenly army that we do not see. Cherubims see and protect God's people and influence the world for the glory of God.

Application: I believe that the Holy Ghost within me as a child of God enables me to be like the palm tree. I believe His angels are watching over and protect me as I obey His word and will.

QT hint: Daily time in the prayer and Scripture helps us be more and more like the palm tree and appreciate the angels of God.

3:8-14 *The Cherubims in the Most Holy Place and Veil (two-winged angels)*

(7) [8] And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, [amounting] to six hundred talents. [9] And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold. [10] And in the most holy house he made two cherubims of image work, and overlaid them with gold. [11] And the wings of the cherubims [were] twenty cubits long: one wing [of the one cherub was] five cubits, reaching to the wall of the house: and the other wing [was likewise] five cubits, reaching to the wing of the other cherub. [12] And [one] wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits [also], joining to the wing of the other cherub. [13] The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces [were] inward. [14] And he made the veil [of] blue, and purple, and crimson, and fine linen, and worked cherubims thereon.

3:15-17 *The 2 Representative Pillars in front of the Temple – Jachin and Boaz*

(8) [15] Also he made before the house two pillars of thirty and five cubits high, and the capital that was on the top of each of them was five cubits. [16] And he made chains, [as] in the oracle, and put them on the heads of the pillars; and made a hundred pomegranates, and put them on the chains. [17] And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

2 Chronicles Chapter 4

4:1-10 *Furnishings of the Temple*

(9) [1] Moreover he made an **altar of brass**, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. [2] Also he made a **molten sea** of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. [3] And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen [were] cast, when it was cast. [4] It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the

south, and three looking toward the east: and the sea [was set] above upon them, and all their hinder parts [were] inward. [5] And the thickness of it was a handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; [and] it received and held three thousand baths. [6] He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in. [7] And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left. [8] He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made a hundred basins of gold. [9] Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. [10] And he set the sea on the right side of the east end, over against the south.

Q – What do the furnishings of the temple mean to us today?
A – In order and design they illustrate our relationship with God. Our willful and ignorant sins are forgiven at the altar, then we are sanctified by the washing of the Word at the molten sea (huge bathtub), then we have light from the candlesticks for communion at the tables with the saints. The court contains the provisions, shelter, security, and the people who support the use of the furnishings of temple.

Application: I understand the order and use of the sacrifices and sanctification so we can have real communion of the saints. I fear putting the surrounding court first in order by my time and affection, also known as congregation busyness.

QT hint: Daily time in the prayer and Scripture helps us come to the altar and be cleansed by His Word. This is how we keep His priority and enables spiritual eternal fellowship among the saints.

4:11-22 ***Huram Makes the Temple's Furnishings of Brass (judgment) and Gold (kingship)***

(10) [11] And Huram made the pots, and the shovels, and the basins. And Huram finished the work that he was to make for king Solomon for the house of God; [12] [To wit], the two pillars, and the pommels, and the capitals [which were] on the top of the two pillars, and the two wreaths to cover the two pommels of the capitals which [were] on the top of the pillars; [13] And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the capitals which [were] upon the pillars. [14] He made also bases, and lavers made he upon the bases; [15] One sea, and twelve oxen under it. [16] The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of bright brass. [17] In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah. [18] Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. [19] And Solomon made all the vessels that [were for] the house of God, the golden altar also, and the tables whereon the showbread [was set]; [20] Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; [21] And the flowers, and the lamps, and the tongs, [made he of] gold, [and] that perfect gold; [22] And the snuffers, and the basins, and the spoons, and the censers, [of] pure gold: and the entry of the house, the inner doors thereof for the most holy [place], and the doors of the house of the temple, [were of] gold.

2 Chronicles Chapter 5

5:1-10 ***The Ark with the 10 Commandments is Brought into the Temple*** *(1 Kings 8:9)*

(11) [1] Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in [all] the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God. [2] Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. [3] Wherefore all the men of Israel assembled themselves to the king in the feast which was in the seventh month. [4] And all the elders of Israel came; and the Levites took up the ark. [5] And they brought up the ark, and the tabernacle of the assembly, and all the holy vessels that [were] in the tabernacle, these did the priests [and] the Levites bring up. [6] Also king Solomon, and all the assembly of Israel that were assembled to him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude. [7] And the priests brought in the ark of the covenant of the LORD to his place, to the oracle of the house, into the most holy [place, even] under the wings of the cherubims: [8] For the cherubims spread forth [their] wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. [9] And they drew out the staves [of the ark], that the ends of the staves were seen from the ark before the oracle; but they were not seen outside. And there it is to this day. **[10] [There was] nothing in the ark save the two tables which Moses put [therein] at Horeb,** when the LORD made [a covenant] with the children of Israel, when they came out of Egypt.

5:11-14 ***The Singers and Instruments Make One Voice to Praise the LORD***

(12) [11] And it came to pass, when the priests were come out of the holy [place]: (for all the priests [that were] present were sanctified, [and] did not [then] wait by course: [12] Also the Levites [which were] the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, [being] arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them 120 priests sounding with trumpets:) [13] It came even to pass, as the **trumpeters and singers [were] as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up [their] voice with the trumpets and cymbals and instruments of music, and praised the LORD, [saying],** For [He is] good; for His mercy [endures] forever: that [then] the House was filled with a cloud, [even] the House of the LORD; **[14] So that the priests could not stand to minister by reason of the [a] cloud: for the glory of the LORD had filled the House of God.**

Q – What is associated with the presence of God?
A – The priests were prepared by washing with water, the singers and trumpeters celebrated, and the priests could not stand. The human body gets weak in the presence of God. The body does not lose control or fall backward – this is the opposite and the Biblical pattern of deception.

Application: I am ready to celebrate the LORD's presence. I can do this personally and with my wife or a few others, but look forward to the time when being in a true revival among God's people and we experience His presence. 4000 singers and musicians praised the LORD during the three nationwide feasts at Jerusalem (Passover – His death on the Cross, Pentecost – 50 days later, and Tabernacles - future)

QT hint: Daily time in the prayer and Scripture helps us be prepared to celebrate his presence, whether it be personally, corporately, or for sure when He returns.

2 Chronicles Chapter 6

6:1-11 *Solomon's Speech at the Completion of the Temple*

(13) 1 Then said Solomon, "the LORD has said that He would dwell in the thick darkness. 2 But I have built a house of habitation for You, and a place for Your dwelling forever." 3 And **the king turned his face,** and blessed the whole assembly of Israel: and all the assembly of Israel stood. 4 And he said, "Blessed [be] the LORD God of Israel, who has with His hands fulfilled [that] which He spoke with His mouth to my father David, saying, 5 Since the day that I brought forth My people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that My name might be there; neither chose I any man to be a ruler over My people Israel: **6 But I have chosen Jerusalem, that My name might be there; and have chosen David to be over My people Israel.** 7 Now it was in the heart of David my father to build a house for the name of the LORD God of Israel. 8 But the LORD said unto David my father, Forasmuch as it was in your heart to build a house for My name, you did well in that it was in your heart: 9 Notwithstanding you shall not build the house; but your son which shall come forth out of your loins, he shall build the house for My name. 10 the LORD therefore has performed His word that He has spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. 11 And in it I have put the ark, wherein is the covenant of the LORD, that He made with the children of Israel.

6:12-21 *Solomon's Public Prayer to God in the Heaven of Heavens (part 1 of 3)*

(14) 12 Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread forth his hands: 13 For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and **kneeled down upon his knees before all the assembly of Israel, and spread forth his hands toward heaven,** 14 And said, "O LORD God of Israel, there is no God like You in the heaven, nor in the earth; which keep covenant, and [show] **mercy** to Your **servants,** that **walk before You** with **all their hearts:** 15 You which have kept with Your servant David my father that which You have promised him; and spoke with Your mouth, and have fulfilled [it] with Your hand, as [it is] this day. 16 Now therefore, O LORD God of Israel, keep with Your servant David my father that which You have promised him, saying, There shall not fail you a man in My sight to sit upon the throne of Israel; yet so that Your children take heed to their way to walk in My law, as you have walked before me. 17 Now then, O LORD God of Israel, let Your word be verified, which You have spoken to Your servant David. 18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain You; how much less this house which I have built! 19 Have respect therefore to the prayer of Your servant, and to his supplication, O LORD my God, to hearken to **the cry and the prayer** which Your servant prays before You: 20 That Your eyes may be open upon this house day and night, upon the place whereof You have said that You would put Your name there; to hearken to the prayer which Your servant prays toward this place. 21 Hearken therefore to the supplications of Your servant, and of Your people Israel, which they shall make toward this place: hear You from Your dwelling place, [even] **from heaven; and when You hear, forgive**.

Q1 – Where is the heaven of heavens? (2 Chr 6:18)
A – The place in the north where God dwells. Paul calls this the 3rd heaven. In the future this is the Heavenly Jerusalem.
Q2 – Why would Solomon end this part of his prayer with God's forgiveness?
A – He is thankful that a holy God from heaven would come to the earth in the temple, among people forgiven of sin. Also this topic may link to part 2 of Solomon's prayer.
Application: I must always greatly appreciate the forgiveness of a holy God. I know God lives in the highest heaven.
QT hint: Daily time in the prayer and Scripture helps us remember where God is above, and hears prayer.

Solomon's Public Prayer in Relation to Sin (part 2 of 3)

6:22-23 *Prayer about Sin for Neighbors*

(15) 22 If a man **sin against his neighbor**, and an oath be laid upon him to make him swear, and the oath come before Your altar in this house; **23 Then hear You from heaven, and do, and judge Your servants, by punishing the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness**.

2 Chronicles Chapter 6

6:24-31 *Prayer for the Sin of a Nation*

24 And **if** Your people Israel be put to the worse before the enemy, because they have **sinned against You**; and shall **return** and confess Your name, and **pray and make supplication** before You in this house; 25 **Then** hear You from the heavens, and forgive the sin of Your people Israel, and bring them again to the land which You gave to them and to their fathers. 26 When the heaven is shut up, and there is no rain, because they have sinned against You; [yet] if they pray toward this place, and confess Your name, and **turn from their sin**, when you do afflict them; 27 Then **hear** you from heaven, and **forgive** the sin of your servants, and of your people Israel, when you have taught them the good way, wherein they should **walk**; and send rain upon Your land, which You have given to Your people for an inheritance. 28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness [there be]: 29 [Then] what prayer [or] what supplication soever shall be made of any man, or of all Your people Israel, **when everyone shall know his own sore and his own grief, and shall spread forth his hands in this house:** 30 Then hear You from heaven Your dwelling place, and forgive, and render to every man according to all his ways, whose heart You know; (for You only know the hearts of the children of men:) 31 That **they may fear You, to walk in Your ways**, so long as they live in the land which You gave to our fathers.

6:32-33 ***Prayer for the Strangers***

32 Moreover concerning the stranger, which is not of Your people Israel, but is come from a **far country for Your great name's sake**, and Your mighty hand, and Your stretched out arm; if they come and pray in this house; 33 Then hear You from the heavens, [even] from Your dwelling place, and do according to all that the stranger calls to You for; that all people of the earth may know Your name, and **fear you,** as [does] Your people Israel, and may know that this house which I have built is called by Your name.

Q – What is the pattern of Israel in the Old Testament?
A – Sin against God, judgment of God, repentance toward God, forgiveness of God, and fear God.

6:34-39 ***Prayer for God's People in Relation to Their Enemies (part 3 of 3)***

(16) 34 If Your people go out to war against their enemies by the way that You shall send them, and they pray to You toward this city which You have chosen, and the house which I have built for Your name; 35 Then hear You from the heavens their **prayer and their supplication**, and maintain their cause. 36 If they **sin against You**, (for there is no man which sins not,) and You be **angry with them**, and deliver them over before [their] enemies, and they carry them away captives to a land far off or near; 37 Yet [if] they bethink themselves in the land where they are carried captive, and **turn and pray** to You in the land of their captivity, saying, "**We have sinned, we have done amiss, and have dealt wickedly;"** 38 If they **return** to You with all their heart and with all their soul in the land of their captivity, where they have carried them captives, and **pray toward their land**, which You gave to their fathers, and **[toward] the city** which You have chosen, and **toward the house** which I have built for Your name: 39 Then hear You from the heavens, [even] from your dwelling place, their prayer and their supplications, and maintain their cause, and **forgive Your people** which have **sinned against you**.

6:40-41 ***Conclusion of Prayer***

40 Now, my God, let, I beseech You, Your eyes be open, and [let] Your ears [be] attent to the prayer [that is made] in this place. 41 Now therefore arise, O LORD God, into Your resting place, You, and the ark of Your strength: let Your priests, O LORD God, be clothed with salvation, and let Your saints rejoice in goodness. 42 O [b] the LORD God, turn not away the face of Your anointed: **remember the mercies of David Your servant."**

Note: Remembering God's mercy toward David in the Old Testament does not justify sin in the New Testament, where we have better things and promises by the indwelling Holy Ghost.

Application: I know that effective prayer is like conversing with a close friend. The talk is with purpose, from the heart and follows the course which is natural and life giving. Solomon's prayer is right for the occasion and circumstances. Prayer must be from the heart and in purity to be heard on high.

2 Chronicles Chapter 7

7:1-11 *God's Glory Filling the Temple Relates to the Feast of Tabernacles*

(17) [1] Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. [2] And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. [3] And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, **they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD,** [saying], For [He is] good; for **His mercy** [endures] forever. [4] Then the king and all the people offered sacrifices before the LORD. [5] And king Solomon offered a sacrifice of 22,000 oxen, and 120,000 sheep: so the king and all the people dedicated the house of God. [6] And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because His **mercy** [endures] forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. [7] Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the grain offerings, and the fat. [8] Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great assembly, from the entering in of Hamath to the river of Egypt. [9] And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. [10] And on the 23rd day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shown to David, and to Solomon, and to Israel His people. [11] Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

Q – Is this God's timing and prophetic for the glory of God to fill the temple?
A – Yes, when the glory of God arrives timed with the feast of tabernacles is prophetic of the glory of the LORD Jesus Christ that fills the rebuilt temple when he was on earth in the gospels, and in the future during the 1000 year reign of Christ on earth (Ezekiel 40-48).
QT hint: Daily time in the prayer and Scripture help us learn and know to trust in God's purpose and timing. This is a great comfort that all saints may know. The strong will help the weak.

7:12-22 ***The Conditional Sequence of Sin, Judgment, Humility, Repent, with the Promise to Hear, Forgive, and Heal***

(18) [12] And the LORD appeared to Solomon by night, and said unto him, I have heard your prayer, and have chosen this place to myself for a house of sacrifice. [13] If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; **[14] If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.** [15] Now My eyes shall be open, and My ears attent to the prayer [that is made] in this place. [16] For now **I have chosen and sanctified this house, that My name may be there forever: and My eyes and My heart shall be there perpetually.** [17] And as for you, if you will walk before me, as David your father walked, and do according to all that I have commanded you, and shall observe My statutes and My judgments; [18] Then will I establish the throne of your kingdom, according as I have covenanted with David your father, saying, There shall not fail you a man [to be] ruler in Israel. **[19] But if ye turn away, and forsake My statutes and My commandments, which I have set before you, and shall go and serve other gods, and worship them;** [20] Then will I pluck them up by the roots out of My land which I have given them; and this house, which I have sanctified for My name, will I cast out of My sight, and will make it [to be] a proverb and a byword among all nations. [21] And this house, which is high, shall be an astonishment to everyone that passes by it; so that he shall say, Why has the LORD done thus to this land, and to this house? [22] And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore has He brought all this evil upon them.

Application: I believe that 2 Chronicles 7:14 applies to today in all aspects, except that the healing of our heart is first.

2 Chronicles Chapter 8

8:1-10 ***King Solomon's Obedience Mixed with Disobedience*** *(accumulating chariots and horses)*

(19) [1] And it came to pass at the end of 20 years, in which Solomon had built the house of the LORD, and his own house, [2] That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. [3] And Solomon went to Hamathzobah, and prevailed against it. [4] And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. [5] Also he built Bethhoron the upper, and Bethhoron the nether, fenced cities, with walls, gates, and bars; [6] And Baalath, and all the store cities that Solomon had, and all the **chariot cities, and the cities of the horsemen**, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion. [7] [As for] all the people [that were] left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which [were] not of Israel, [8] [But] of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tax until this day. [9] But of the children of Israel did Solomon make no servants for his work; but they [were] men of war, and chief of his captains, and **captains of his chariots and horsemen.** [10] And these [were] the chief of king Solomon's officers, [even] 250, that rule over the people.

Q1 – What did Solomon focus on during the first 20 years of his kingship?
A – 7 ½ years building the temple and 13 ½ years his house (2 Chr 8:1)

Q2 – What happens to Solomon the last 20 years of his kingship?
A – He mixes disobedience with obedience and builds his military with chariots and horses when God told Moses not to accumulate horses in Deuteronomy 17:16. The people must not trust in the might of chariots, but trust in the strength of God. King Solomon continued to mix more disobedience with obedience until he repented and wrote Ecclesiastes at the end of his kingship and life.

Application: I trust in the strength of God rather than the might of man and horse.

QT hint: Daily time in the prayer and Scripture helps us trust in God alone and not mix sin with obedience. We will sin less frequent and severe as we grow spiritually closer to God.

8:11-18 ***King Solomon's Obedience is Mixed with Disobedience*** *(marrying strange women)*

(20) [11] And **Solomon brought up the daughter of Pharaoh out of the city of David to the house that he had built for her: for he said,** "My wife shall not dwell in the house of David king of Israel, because [the places are] holy, whereunto the ark of the LORD has come." [12] Then Solomon offered burnt offerings to the LORD on the altar of the LORD, which he had built before the porch, [13] Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, [even] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. [14] And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded. [15] And they departed not from the commandment of the king to the priests and Levites concerning any matter, or concerning the treasures. [16] Now all the work of Solomon was prepared to the day of the foundation of the house of the LORD, and until it was finished. [So] the house of the LORD was perfected. [17] Then went Solomon to Eziongeber, and to Eloth, at the sea side in the land of Edom. [18] And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took there 450 talents of gold, and brought them to king Solomon.

Q1 – How did Solomon justify himself when he married a foreign woman in disobedience to the Law of Moses in Deuteronomy in 17:17a.
A – The political alliance with Egypt was more important than trusting in God and obedience to God. (Ex 34:16; De 7:3, Isa 30:3, Jer 2:18, 42:19)

Application: I trust in the obedience of being faithful to one wife forever because this is the Biblical pattern from Adam and Eve which was hidden in the Old Testament due to the hardness of man's heart until Christ came and provided a new and living way.

2 Chronicles Chapter 9

9:1-12 *King Solomon Honored by the Queen of Sheba for his Wisdom and Excellence*

(21) [1] And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bore spices, and **gold in abundance**, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. [2] And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. [3] And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, [4] And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. [5] And she said to the king, [It was] a true report which I heard in my own land of your acts, and of your wisdom: [6] Howbeit I believed not their words, until I came, and my eyes had seen [it]: and, behold, the one half of the greatness of your wisdom was not told me: [for] you exceed the fame that I heard. [7] Happy are your men, and happy are these your servants, which stand continually before you, and hear your wisdom. [8] Blessed be the LORD your God, which delighted in you to set you on his throne, [to be] king for the LORD your God: because your God loved Israel, to establish them forever, therefore made he you king over them, to do judgment and justice. [9] And she gave the king a **120 talents of gold**, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. [10] And the servants also of Huram, and the servants of Solomon, which **brought gold from Ophir**, brought algum trees and precious stones. [11] And the king made [of] the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. [12] **And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside [that] which she had brought to the king.** So she turned, and went away to her own land, she and her servants.

9:13-21 ***King Solomon Receives an Abundance of Gold*** *(666 talents and more per year) Deut 17:17b*

(22) [13] Now the weight of gold that came to Solomon in one year was 666 talents of gold; [14] Beside [that which] traders and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. [15] And king Solomon made 200 targets [of] beaten gold: 600 [shekels] of beaten gold went to one target. [16] And 300 shields [made he of] beaten gold: 300 [shekels] of gold went to one shield. And the king put them in the house of the forest of Lebanon. [17] Moreover the king made a great throne of ivory, and overlaid it with pure gold. [18] And [there were] six steps to the throne, with a footstool of gold, [which were] fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: [19] And 12 lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. [20] And **all the drinking vessels of king Solomon [were of] gold, and all the vessels of the house of the forest of Lebanon [were of] pure gold: none [were of] silver;** it was [not] accounted for anything in the days of Solomon. [21] For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

9:22-31 *King Solomon Dies after 40 years Reign and other Books written about King Solomon*

(23) [22] And **king Solomon passed all the kings of the earth in riches and wisdom.** [23] And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. [24] And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. [25] And Solomon had 4,000 stalls for horses and chariots, and 12,000 horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem. [26] And he reigned over all the kings from the river even to the land of the Philistines, and to the **border of Egypt.** [27] And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance. [28] And they brought to Solomon horses out of Egypt, and out of all lands. [29] Now the rest of the acts of Solomon, first and last, are they not written in the **book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?** [30] And Solomon reigned in Jerusalem over all Israel 40 years. [31] And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

2 Chronicles Chapter 10

10:1-19 *Solomon's Son Rehoboam is Foolish and Divides Israel from Judah*

(24) [1] And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. [2] And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, where he had fled from the presence of Solomon the king, heard [it], that Jeroboam returned out of Egypt. [3] And they sent and called him. So Jeroboam and all Israel came and spoke to Rehoboam, saying, [4] Your father made our yoke grievous: now therefore ease you somewhat the grievous servitude of your father, and his heavy yoke that he put upon us, and we will serve you. [5] And he said to them, Come again to me after three days. And the people departed. [6] And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye [me] to return answer to this people? [7] And they spoke to him, saying, If you be kind to this people, and please them, and speak good words to them, they will be your servants forever. [8] But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. [9] And he said to them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that your father did put upon us? [10] And the young men that were brought up with him spoke to him, saying, Thus shall you answer the people that spoke to you, saying, Your father made our yoke heavy, but make you [it] somewhat lighter for us; thus shall you say to them, My little [finger] shall be thicker than my father's loins. [11] For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I [will chastise you] with scorpions.

(25) [12] So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. [13] And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, [14] And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I [will chastise you] with scorpions. [15] So the king listened not to the people: for the cause was of God, that the LORD might perform his word, which he spoke by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. [16] And when all Israel [saw] that the king would not hearken to them, the people answered the king, saying, What portion have we in David? and [we have] none inheritance in the son of Jesse: every man to your tents, O Israel: [and] now, David, see to your own house. So all Israel went to their tents. [17] But [as for] the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. [18] Then king Rehoboam sent Hadoram that was over the tax; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to [his] chariot, to flee to Jerusalem. [19] And Israel rebelled against the house of David to this day.

Q1 – Should Rehoboam have listened to the older men, rather than his peers the younger men?
A1 – Definitely yes. This is wisdom from above to listen more to the older people of God, then to the younger people of God.
A2 – The old wounds between the followers of Saul (northern kingdom) and David (southern kingdom) is reopened and made worse to the point of separation of the united kingdom of King David and Solomon.

Q2 – Why did Rehoboam not follow his fathers' advice in the book of Proverbs about listening to older men? (Proverbs 16:31, Leviticus 19:32)
A1 – Because King Solomon became a poor witness of God's wisdom and glory. As a spiritual leader Solomon became equivalent to a carnal believer today. He who once taught wisdom became foolish.
A2 – God does not change, but his people do change – for better or for worse. God's predestination and design is for good, as clearly revealed for the New Testament believer (Romans 8:9-30).

Application: I know the Biblical pattern of wisdom with knowledge and understanding is gained from age. When I was a younger believer I looked up to older believers. As God dealt with the nation Israel in the Old Testament, He deals with the believers today, (Romans 8:1-9)

QT hint: Daily time in the prayer and Scripture helps us beware of following the foolish decisions of leaders. Please note that Rehoboam did not seek the LORD nor pray on this decision. Today we are all part of the priesthood of believers and can seek the LORD for decisions. The spiritual leader is the one most like Christ, mature, and continually growing in the faith. He/she is meek, a servant, and trusts God. As Job – the leader will instruct and strengthen others (Job 4:3-4).

2 Chronicles Chapter 11

11:1-12 *Rehoboam and Jeroboam – 2 Wrongs Never Make a Right*

(26) [1] And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin 180,000 chosen [men], which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. [2] But the word of the LORD came to Shemaiah the man of God, saying, [3] Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, [4] Thus says the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam. [5] And Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. [6] He built even Bethlehem, and Etam, and Tekoa, [7] And Bethzur, and Shoco, and Adullam, [8] And Gath, and Mareshah, and Ziph, [9] And Adoraim, and Lachish, and Azekah, [10] And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities. [11] And he fortified the strong holds, and put captains in them, and store of food, and of oil and wine. [12] And in every several city [he put] shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

Q – Why does God speak to Rehoboam?
A –Because God does not want civil war among his people. Both Rehoboam is wrong by adding more tax to the people and Jeroboam is wrong as is made clear in 2 Chronicles 11:13-17. Idol worship.

Application: I know to never fight evil with evil, or see that 2 wrongs never make a right. I must be right before I battle with the brother doing wrong (in sin). This is the same spiritual principle as taught in Matthew 7:1-6 and 2 Corinthians 10:1-18 (2 Corinthians 10:5-6 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, as your obedience is fulfilled).

QT hint: Daily time in the prayer and Scripture helps us learn from the Holy Scriptures not to become entangled with the works of the flesh like Rehoboam and Jeroboam. Then we can walk after the Spirit (Romans 8:1, 4).

11:13-17 *Jeroboam Worships Idols in Israel and Rehoboam Protects Judah (priests & Levites)*

(27) [13] And the priests and the Levites that [were] in all Israel resorted to him out of all their coasts. [14] For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office to the LORD: [15] And he ordained him priests for the high places, and for the devils, and for the calves which he had made. [16] And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice to the LORD God of their fathers. [17] So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

11:18-23 *The Many Wives, Concubines and Children of Rehoboam*

[18] And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, [and] Abihail the daughter of Eliab the son of Jesse; [19] Which bare him children; Jeush, and Shamariah, and Zaham. [20] And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. [21] And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) [22] And Rehoboam made Abijah the son of Maachah the chief, [to be] ruler among his brethren: for [he thought] to make him king. [23] And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, to every fenced city: and he gave them food in abundance. And he desired for them many wives.

Q – Why does Rehoboam walks in the way of David and Solomon for 3 years.
A – Jeroboam's revolt scared Rehoboam to follow the pattern of his father and grandfather.

Application: I believe that when unbelievers realize it is no longer convenient to follow the religious system of Christianity they quickly convert to their true religion, which is totally different and devilish; just as Jeroboam did.

2 Chronicles Chapter 12

12:1-12 *Rehoboam's True Colors are Revealed by Shemaiah in His 5th Year as King of Judah*

(28) 1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him. 2 And it came to pass, [that] in the fifth year of king Rehoboam **Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,** 3 With twelve hundred chariots, and threescore thousand horsemen: and the people [were] without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. 4 And he took the fenced cities which [pertained] to Judah, and came to Jerusalem. 5 Then came Shemaiah the prophet to Rehoboam, and [to] the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said to them, Thus says the LORD, Ye have forsaken me, and therefore I have also left you in the hand of Shishak. 6 Whereupon the princes of Israel and the king humbled themselves; and they said, the LORD is righteous**. 7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; [therefore] I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.** 8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. 9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. 10 **Instead of which king Rehoboam made shields of brass,** and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. 11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber. 12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy [him] altogether: and also in Judah things went well.

Q – What is the ungodly pattern of Rehoboam's life so far?
A1 – Rehoboam know about God from his parents, but he did not know God in his heart. First he raised taxes that caused a revolt of the 10 northern tribes of Israel, then he ruled better for 3 years while populating the cities with his children, then he forsook the law of Moses. Then God raised up the king of Egypt to Judge Jerusalem. The prophet caused the princes and Rehoboam to humble themselves to mitigate the wrath of God.
A2 – Sin, Judgment, Repentance, Forgiveness

Application: I know the pattern of sin is the same for the believer and unbeliever. God does not change, but man does change.

QT hint: Daily time in the prayer and Scripture helps us discern Godly from Ungodly Leaders. If we cannot do anything, at least we can trust in God.

12:13-16 *Rehoboam Reigns 17 Years and Never Prepares His Heart to Seek God, then Dies*

(29) 13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. **14 And** [a] **he did evil, because he prepared not his heart to seek the LORD.** 15 Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And [there were] wars between Rehoboam and Jeroboam continually. 16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abiham his son reigned in his stead.

Q – Was Rehoboam a type of the natural man or the carnal believer?
A – God was merciful when Egypt attacked and took the gold from Jerusalem. The blessing of the messiah was through Rehoboam to Joseph. Rehoboam had the position of the promise, but not the heart.

Application: I know I can become a carnal believer if I let the world, man, or the devil deceive me for its temporary time, talent and treasure. I must submit my body, mind and heart freshly to God daily to be the spiritual man. (Romans 12:1-3)

QT hint: Daily time in the prayer and Scripture helps us walk after the Spirit and not after the flesh, as King Rehoboam did. (Romans 8:1, 4)

2 Chronicles Chapter 13

13:1-12 *Israel and Jeroboam's 800K Army comes against Judah and Abiham's 400k Army*

(30) [1] Now in the eighteenth year of king Jeroboam began Abiham to reign over Judah. [2] He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abiham and Jeroboam. [3] And Abiham set the battle in array with an army of valiant men of war, [even] 400,000 chosen men: Jeroboam also set the battle in array against him with 800,000 chosen men, [being] mighty men of valor. [4] And Abiham stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, you Jeroboam, and all Israel; [5] Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David forever, [even] to him and to his sons by a covenant of salt? [6] Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and has rebelled against his lord. [7] And there are gathered to him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. [8] And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye [be] a great multitude, and [there are] with you golden calves, which Jeroboam made you for gods. [9] Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of [other] lands? so that whoever comes to consecrate himself with a young bullock and seven rams, [the same] may be a priest of [them that are] no gods. [10] But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister to the LORD, are the sons of Aaron, and the Levites [wait] upon [their] business: [11] And they burn to the LORD every morning and every evening burnt sacrifices and sweet incense: the showbread also [set they in order] upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. [12] And, behold, God himself is with us for [our] captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

Q – What does salt represent? (13:5)
A – The providential preservation of God to keep His promises.

Application: I rest in the power and providence of God to preserve me as I walk in obedience to His word.

QT hint: Daily time in the prayer and Scripture must be life giving and salted so as not to decay. If it becomes boring and not life giving, draw near t God, get encouragement from another believer, a book, or any way possible to get out of this slanting toward walking after the flesh.

13:13-22 *Israel and Jeroboam's Army Lose 500,000 men and the Battle with Judah*

(31) [13] But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. [14] And when Judah looked back, behold, the battle was before and behind: and **they cried unto the LORD, and the priests sounded with the trumpets. [15] Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abiham and Judah.** [16] And the children of Israel fled before Judah: and God delivered them into their hand. [17] And Abiham and his people slew them with a great slaughter: so there fell down slain of Israel 500,000 chosen men. [18] Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers. [19] And Abiham pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof. [20] Neither did Jeroboam recover strength again in the days of Abiham: and the LORD struck him, and he died. [21] But **Abiham waxed mighty, and married fourteen wives**, and begat twenty and two sons, and sixteen daughters. [22] And the rest of the acts of Abiham, and his ways, and his sayings, are written in the story of the prophet Iddo.

2 Chronicles Chapter 14

King Asa Reigns 35 Years, 2 Chronicles 14-16 *(1 Kings 15:9-24)*
He Begins Strong and Ends Weak in 4 Sins *(16:7-14)*

14:1-8 *Asa Reforms Judah Tearing Down Idols*

(32) [1] So Abiham slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years. [2] And Asa did [that which was] good and right in the eyes of the LORD his God: [3] For he took away the altars of the strange [gods], and the high places, and brake down the images, and cut down the groves: [4] And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. [5] Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him. [6] And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest. [7] Therefore he said to Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, [while] the land is yet before us; because we have sought the LORD our God, we have sought [him], and he has given us rest on every side. So they built and prospered. [8] And Asa had an army [of men] that bore targets and spears, out of Judah 300,000; and out of Benjamin, that bore shields and drew bows, 280,000: all these [were] mighty men of valor.

14:9-15 *Asa Prays for Help to Defeat 1,000k Ethiopians*

[9] And there came out against them Zerah the Ethiopian with a host of 1,000,000, and 300 chariots; and came to Mareshah. [10] Then Asa went out against him, and they set the battle in array in the valley of Zephasah at Mareshah. [11] And Asa cried to the LORD his God, and said, the LORD, [it is] nothing with You to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on You, and in Your name we go against this multitude. O LORD, You are our God; let not man prevail against you. [12] So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. [13] And Asa and the people that [were] with him pursued them to Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil. [14] And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. [15] They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

Q – Did King Asa's reforms help prepare for the mighty battle ahead?
A – Definitely and in God's providence the series of events brought glory to God.

Application: I want to do that which is good and right in the eyes of the LORD. Then when I go into battle I can rest in the fact that the battle is against you, not me nor me. In the case of a leadership position this same principle applies.

QT hint: Daily time in the prayer and Scripture help us do what is right in the present to prepare us for the battles ahead.

2 Chronicles Chapter 15

15:1-7 *The Prophet Azariah's Conditional Promise of Reward for Judah*

(33) [1] And the Spirit of God came upon Azariah the son of Oded: [2] And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; the LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. [3] Now for a long season Israel [has been] without the true God, and without a teaching priest, and without law. [4] But when they in their trouble did turn to the LORD God of Israel, and sought him, he was found of them. [5] And in those times [there was] no peace to him that went out, nor to him that came in, but great vexations [were] upon all the inhabitants of the countries. [6] And nation was destroyed of nation, and city of city: for God did vex them with all adversity. [7] Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

15:8-15 *King Asa Puts Away the Idols from Judah, Benjamin, and Further*

[8] And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.
[9] And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him. [10] So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. [11] And they offered to the LORD the same time, of the spoil [which] they had brought, 700 oxen and 7,000 sheep. [12] And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; [13] That whoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman. [14] And they swore to the LORD with a loud voice, and with shouting, and with trumpets, and with cornets. [15] And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

15:16-19 *King Asa Removes His Mother as Queen for Her Idol*

[16] And also [concerning] Maachah the mother of Asa the king, he removed her from [being] queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped [it], and burnt [it] at the brook Kidron. [17] But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. [18] And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. [19] And there was no [more] war to the five and thirtieth year of the reign of Asa.

Q – Should King Asa have removed the idols from all Israel? (15:3-7)
A – It seems like God would have honored his faith for further reform that extended beyond his kingdom of Judah and Benjamin.

Application: I must continue to diligence and faith to enter into all the blessings of faith and obedience that extends my tent stakes. I can be strong and not weak when pushing my envelope when His Spirit opens doors.

QT hint: Daily time in the prayer and Scripture help us be sensitive of when to be patient and wait, and when to move forward in the things of God.

2 Chronicles Chapter 16

16:1-6 *King Asa Gives Gold from the Temple to the King of Syria for Protection from Israel*

(34) 1 In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah**. 2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus, saying, 3 [There is] a league between me and you, as [there was] between my father and your father: behold, I have sent you silver and gold; go, break your league with Baasha king of Israel, that he may depart from me.** 4 And Benhadad listened to king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali. 5 And it came to pass, when Baasha heard [it], that he left off building of Ramah, and let his work cease. 6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

Q – Should King Asa have had faith in the friendship of his father with Baasha King of Syria? (16:3)
A1 – No. The friendship of his father replaced faith in God for victory over the enemy.
A2 – No. His father never gave gold and silver from the temple to the King of Syria for protection.

Application: I must be careful not to mix the blessings and relationships from the past with the present circumstances and replace seeking God's hand and will freshly.

QT hint: Daily time in the prayer and Scripture help us seek the God of the present and future rather than relying and selecting parts of His will and blessing of the past.

16:7-14 *King Asa's Heart Hardens at God's Prophecy from Hanani and Continues until He Dies*

(35) 7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because you have relied on the king of Syria, and not relied on the LORD your God, therefore is the host of the king of Syria escaped out of your hand. 8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because you did rely on the LORD, he delivered them into your hand. 9 For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein you have done foolishly: therefore from henceforth you shall have wars.

10 Then Asa was angry with the seer, and put him in a prison house; for [he was] in a rage with him because of this [thing].

And Asa oppressed [some] of the people the same time.

11 And, behold, the acts of Asa, first and last, look, they are written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding [great]: yet in his disease he sought not to the LORD, but to the physicians. 13 And Asa slept with his fathers, and died in the one and fortieth year of his reign. 14 And they buried him in his own sepulchers, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odors and diverse kinds [of spices] prepared by the apothecaries' are: and they made a very great burning for him.

Q – Is Asa like a type of a carnal or spiritual believer?
A – Asa is like a carnal believer that never repents of his continued sin. He relies on positional power. He puts the true prophet in prison. He oppresses the people. He gets ill and does not seek the LORD.

Application: I must continue faithful to God and follow Jesus Christ until the end so I do not lose crowns and am rewarded by our Lord Jesus Christ. The weaknesses of several of the Bible character in the Old Testament warn me of various tricks and traps of man, self, and satan.

2 Chronicles 17 *King Jehoshaphat Reigns 25 Years, 2 Chronicles 17-20* (1 Kings 22:41-50)

17:1-9 *King Jehoshaphat Walks in the 1st Ways of King David*

(36) [1] And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. [2] And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. [3] And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not to Baalim; [4] But sought to the [the LORD] God of his father, and walked in his commandments, and not after the doings of Israel. [5] Therefore the LORD established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. [6] And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah. [7] Also in the third year of his reign he sent to his princes, [even] to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. [8] And with them [he sent] Levites, [even] Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. [9] And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

Q – Why are the 1st ways of King David specified? (17:3)
A – Because the 1st part of David's life was exemplary to follow until sin grew in his heart and he fell. A book on the life of King David should be titled, "Extreme Lessons from the Rise, Fall, and Restoration of King David".

Application: I see the two great traits of a good leader; being an example with his own walk with God and teaching the people the Holy Scriptures by the princes (political leaders), Levites (teachers), and Priests (religious leaders). In the New Testament true believers are called-out and set apart to serve God (John 15:16 - Levites), co-heirs with the King Jesus Christ (1 Corinthians 6:2-3 - princes), a royal priesthood (1 Peter 2:9 - priests).

QT hint: Daily time in the prayer and Scripture help us learn the examples and characteristics of who to follow from the Old Testament characters, and examples and characteristics of who not to follow in the Old Testament characters. The beginning of King Jehoshaphat's rule is good. Let's see how it contuse until the end in 2 Chronicles 17-20).

17:10-19 *The Fear of the LORD Falls on the Neighboring Nations Causing Safety from War*

(37) [10] And the fear of the LORD fell upon all the kingdoms of the lands that [were] round about Judah, so that they made no war against Jehoshaphat. [11] Also [some] of the Philistines brought Jehoshaphat presents, and tax silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. [12] And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. [13] And he had much business in the cities of Judah: and the men of war, mighty men of valor, [were] in Jerusalem. [14] And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valor 300,000. [15] And next to him was Jehohanan the captain, and with him 280,000. [16] And next him was Amasiah the son of Zichri, who willingly offered himself to the LORD; and with him 200,000 mighty men of valor. [17] And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield 200,000. [18] And next him was Jehozabad, and with him a 180,000 ready prepared for the war. [19] These waited on the king, beside [those] whom the king put in the fenced cities throughout all Judah.

Q – What is the opposite of the fear of the LORD?
A1 – The opposite is no fear of God. Fear has more substance and better outcome than the watered down word "awe" that many today substitute for fear.
A1 – God's people, led by King Jehoshaphat, did what is right in God's eyes, which causes the fear of the LORD to fall upon the past enemies and the surrounding nations of Judah.

Application: I know that the fear of God makes Him very special and looked up to for wisdom; therefore safety is first, last, and always in my life. I must have be safe and secure in my personal walk with God to lead my family and others. (Ps 33:17)

QT hint: Daily time in the prayer and Scripture helps us have peace and rest with others around us; as well as be a peacemaker.

2 Chronicles Chapter 18 *King Jehoshaphat Sins with Evil King Ahab (18-19)*

18:1-11 *King Jehoshaphat and King Ahab are Friends and Seek the Prophet Micaiah*

(38) **1 Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab.**
2 And after [certain] years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that [he had] with him, and persuaded him to go up [with him] to Ramothgilead. 3 And Ahab king of Israel said to Jehoshaphat king of Judah, Will you go with me to Ramothgilead? And he answered him, I [am] as you are, and my people as your people; and [we will be] with you in the war. 4 And Jehoshaphat said to the king of Israel, Enquire, I pray you, at the word of the LORD today. 5 Therefore the **king of Israel gathered together of prophets 400 men**, and said to them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver [it] into the king's hand. 6 But Jehoshaphat said, [Is there] not here a prophet of the LORD besides, that we might enquire of him? 7 And the king of Israel said to Jehoshaphat, [There is] yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good to me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. 8 And the king of Israel called for one [of his] officers, and said, Fetch quickly Micaiah the son of Imla. 9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in [their] robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.
10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus says the LORD, With these you shall push Syria until they be consumed. 11 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver [it] into the hand of the king.

Q – Should King Jehoshaphat be so close of friends with King Ahab?
A1 – Yes, when looking at circumstances and favor with the surrounding heathen kings.
A2 – No, in the eyes of God. King Ahab is wicked, however still calls on the good prophet Micaiah.

Application: I must be careful whom I choose or allow to be my friends. Later God reveals this friendship does not have his approval. I rather have Jesus Christ as my best friend, then provide other friends.

QT hint: Daily time in the prayer and Scripture helps us know who to choose for our friends.

18:12-27 *Micaiah Prophecies if Ahab Wars there will be Defeat Contrary to the 400 prophets (1 to 400)*

(39) 12 And the messenger that went to call Micaiah spoke to him, saying, Behold, the words of the prophets [declare] good to the king with one assent; let your word therefore, I pray you, be like one of theirs, and speak you good. 13 And Micaiah said, [As] the LORD lives, even what my God says, that will I speak. 14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, **Go ye up, and prosper, and they shall be delivered into your hand. 15 And the king said unto him, How many times shall I adjure you that you say nothing but the truth to me in the name of the LORD? 16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd:** and the LORD said, These have no master; let them return [therefore] every man to his house in peace. 17 And the king of Israel said to Jehoshaphat, Did I not tell you [that] he would not prophesy good to me, but evil? 18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and [on] his left. 19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spoke saying after this manner, and another saying after that manner. 20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? 21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And [the LORD] said, You shall entice [him], and you shall also prevail: go out, and do [even] so. 22 Now therefore, behold, the LORD has put a lying spirit in the mouth of these your prophets, and the LORD has spoken evil against you. 23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak to you? 24 And Micaiah said, Behold, you shall see on that day when you shall go into an inner chamber to hide yourself. 25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; 26 And say, Thus says the king, Put this [fellow] in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.
27 And Micaiah said, If you certainly return in peace, [then] has not the LORD spoken by me. And he said, Hearken, all ye people.

2 Chronicles Chapter 18

18:28-34 ***Jehoshaphat Escapes and Ahab Dies in Battle as Prophesied by Micaiah***

(40) 28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead. 29 And the king of Israel said to Jehoshaphat, I will disguise myself, and will go to the battle; but put you on your robes. So the king of Israel disguised himself; and they went to the battle. 30 Now the king of Syria had commanded the captains of the chariots that [were] with him, saying, Fight ye not with small or great, save only with the king of Israel. 31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them [to depart] from him. 32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. 33 And a [certain] man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn your hand, that you may carry me out of the host; for I am wounded. 34 And the battle increased that day: howbeit the king of Israel stayed [himself] up in [his] chariot against the Syrians until the evening: and about the time of the sun going down he died.

Q – Why did King Ahab disguise himself and King Jehoshaphat did not?
A – King Ahab thought he would trick the prophecy of Micaiah, but he failed and died. Perhaps King Jehoshaphat thought he was safe with God's protection and would also help his friend King Ahab.

Application: I must be careful when I take a stand with friends who may not have the favor of God.

QT hint: Daily time in the prayer and Scripture helps us discern when to follow or not follow others.

2 Chronicles Chapter 19

19:1-11 ***the LORD is Angry with Jehoshaphat for His Help to Ungodly Ahab and Love for Ahab***

(41) 1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. 2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, [a] Should you help the ungodly, and love them that hate the LORD? therefore is wrath upon you from before the LORD. 3 Nevertheless there are good things found in you, in that you have taken away the groves out of the land, and has prepared your heart to seek God. 4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back to the LORD God of their fathers. 5 And he set judges in the land throughout all the fenced cities of Judah, city by city, 6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment. 7 Wherefore now let the fear of the LORD be upon you; take heed and do [it]: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts. 8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and [of] the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. 9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. 10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and [so] wrath come upon you, and upon your brethren: this do, and ye shall not trespass. 11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites [shall be] officers before you. **Deal courageously, and the LORD shall be with the good.**

Q – Why did God forgive the foolishness of King Jehoshaphat?
A – Because Jehoshaphat prepared his heart to seek the LORD. His repentance was apparent as he taught others to fear the LORD and warn others not to trespass against the LORD.

Application: I see the true fruit of repentance in King Jehoshaphat. The sin which he did and was forgiven of; he warned others not to do the same. King Jehoshaphat has a Romans 7 experience, but does not stay there.

QT hint: Daily time in the prayer and Scripture helps us learn from our personal sin as well as teach others the same.

2 Chronicles Chapter 20

20:1-13 *Jehoshaphat leads Judah in a Fast and Prayer for Help with the Enemy*

(42) [1] It came to pass after this also, [that] the children of Moab, and the children of Ammon, and with them [a] certain of the Maonites, came against Jehoshaphat to battle. [2] Then there came some that told Jehoshaphat, saying, There comes a great multitude against you from beyond the sea on this side Syria; and, behold, they [be] in Hazazontamar, which is Engedi. [3] And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. [4] And Judah gathered themselves together, to ask [help] of the LORD: even out of all the cities of Judah they came to seek the LORD.
[5] And Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court, [6] And said, O LORD God of our fathers, are not you God in heaven? and rule [not] you over all the kingdoms of the heathen? and in your hand [is there not] power and might, so that none is able to withstand you? [7] [Are] not you our God, [who] did drive out the inhabitants of this land before your people Israel, and gave it to the seed of Abraham your friend forever? [8] And they dwelt therein, and have built you a sanctuary therein for your name, saying, [9] If, [when] evil comes upon us, [as] the sword, judgment, or pestilence, or famine, we stand before this house, and in your presence, (for your name is in this house,) and cry to you in our affliction, then you will hear and help. [10] And now, behold, the children of Ammon and Moab and mount Seir, whom you would not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; [11] Behold, [I say, how] they reward us, to come to cast us out of your possession, which you have given us to inherit. [12] O our God, will you not judge them? for we have no might against this great company that comes against us; neither know we what to do: but our eyes are upon you. [13] And all Judah stood before the LORD, with their little ones, their wives, and their children.

20:14-30 *Praise Before the Battle, the Enemy is Defeated, Praise After the Battle*

(43) [14] Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the assembly; [15] And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and you king Jehoshaphat, Thus says the LORD to you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. [16] Tomorrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. [17] Ye shall not [need] to fight in this [battle]: set yourselves, stand ye [still], and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the LORD [will be] with you. [18] And Jehoshaphat bowed his head with [his] face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. [19] And the Levites, of the children of the Kohasites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high. [20] And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. [21] And when he had consulted with the people, he appointed singers to the LORD, and that should **praise the beauty of holiness**, as they went out before the army, and to say, **Praise the LORD; for his mercy [endures] forever.**

22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. 23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, everyone helped to destroy another. 24 And when Judah came toward the watch tower in the wilderness, they looked to the multitude, and, behold, they [were] dead bodies fallen to the earth, and none escaped. 25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. 26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, to this day. 27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. 28 And they came to Jerusalem with psalteries and harps and trumpets to the house of the LORD. 29 And the fear of God was on all the kingdoms of [those] countries, when they had heard that the LORD fought against the enemies of Israel. 30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

Q – What can we learn about praising the LORD?
A1 – Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. Disciple note: Bowing one's head with face to the ground is a pattern of Biblical worship. Never does worship include falling backward and being unconscious. (2 Chr 20:18)
A2 – The Levites and others stood to praise the LORD with a loud voice. (2 Chr 20:19)
A3 – They rose early in the morning. (2 Chr 20:20)
A4 – Jehoshaphat consulted with the people and appointed singers to praise the beauty of holiness. (2 Chr 20:21)
A5 – When they began to sing and praise the LORD defeated the enemy. (2 Chr 20:22)
A6 – They celebrated the victory joyfully with psalteries, harps and trumpets in the house of the LORD. (2 Chr 20:27-28)
A7 – The fear of the LORD was upon the surrounding nations. (2 Chr 20:29)

Application: I learn from this passage that praise can be with only voices or with instruments. Praise was early in the morning. The people, not leaders, were consulted on how to praise the LORD. Praise was a vital part of victory over the enemy, and the fear of God to be felt by the surrounding population.

20:31-37 ***Jehoshaphat's Disobedience and Death***

(44) 31 And Jehoshaphat reigned over Judah: [he was] thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. 32 And he walked in the way of Asa his father, and departed not from it, doing [that which was] right in the sight of the LORD. **33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts to the God of their fathers.** 34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: 36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber. 37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because you have joined yourself with Ahaziah, the LORD has broken your works. And the ships were broken, that they were not able to go to Tarshish.

Note: Jehoshaphat's lifebegins strongly with the LORD except his love for king Ahaz, and ends weakly with not taking away the high places as his father Asa, and aligning with king Ahaziah where Eliezer the seer prophesied against Jehosophat.

2 Chronicles Chapter 21

21:1-11 ***King Jehoram is Evil and Murders 6 Brothers*** *(2 Kings 8:16-24)*

(45) 1 Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead. 2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these [were] the sons of Jehoshaphat king of Israel. 3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn. **4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and [diverse] also of the princes of Israel.** 5 Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. 6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for **he had the daughter of Ahab to wife:** and he worked [that which was] evil in the eyes of the LORD. 7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons forever. 8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. 9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. 10 So the Edomites revolted from under the hand of Judah to this day. The same time [also] did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers. 11 **Moreover he made high places in the mountains of Judah,** and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah [thereto].

Q – Why did king Jehoram marry King Ahab's daughter?
A – Because his father King Jehoshaphat was friends with King Ahab.

Application: I can obey God in my personal life when my superiors or king are very wicked.

QT hint: Daily time in the prayer and Scripture helps us understand that God is not a respecter of persons.

21:12-20 ***Elijah Writes a Letter of Judgment to Jehoram*** *(1 Kings 17-2 Kings 2, 8 miracles)*

(46) 12 And there came a writing to him from Elijah the prophet, saying, Thus says the LORD God of David your father, Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah, 13 But have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also has slain your brethren of your father's house, [which were] better than yourself: 14 Behold, with a great plague will the LORD smite your people, and your children, and your wives, and all your goods: 15 And you [shall have] great sickness by disease of your bowels, until your bowels fall out by reason of the sickness day by day. **16 Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that [were] near the Ethiopians:** 17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons. 18 And after all this the LORD smote him in his bowels with an incurable disease. 19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. 20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchers of the kings.

Q – Why did king Jehoram marry King Ahab's daughter?
A – Because his father King Jehoshaphat of Judah was friends with King Ahab of Israel.

Application: I know that even the better kings and people of the Old Testament such as king Jehoshaphat come far short of Christ's righteousness. Their hearts were hardened (Mark 10:5) and the greatest of them John the Baptist, who was not worthy to untie the sandals of the LORD Jesus Christ. I must be careful not to compare my life and sin with the characters of the Old Testament. I must compare myself with much better promises and the abundant grace of the New Testament by the LORD Jesus Christ.

Note: Elijah is stated 60x in 1 and 2 Kings with 8 miracles, 1x in 1 and 2 Chronicles with 1 letter.

2 Chronicles Chapter 22

22:1-9 ***King Ahaziah is Friends with King Joram, Evil, and Slain by Jehu*** *(2 Ki 8:25-29)*

(47) [1] And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. [2] Twenty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. **His mother's name also was Athaliah the daughter of Omri. [3] He also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly.**
[4] Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counselors after the death of his father to his destruction. [5] He walked also after their counsel, and went with Joram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians smote Joram. [6] And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Uzziah the son of Jehoram king of Judah went down to see Joram the son of Ahab at Jezreel, because he was sick. [7] And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. [8] And it came to pass, that, when **Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. [9] And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him,** they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

Q – Why was king Ahaziah of Judah friends with the wicked king Joram of Israel?
A – Because Ahaziah's father King Jehoram and grandfather Jehoshaphat were friends with the wicked kings of Israel.

Application: I must not become friends of others who are in position by family tradition when they are wicked before the eyes of God; or else I may be caught up in their wickedness. I can still be friendly, kind and a good neighbor and co-worker.

QT hint: Daily time in prayer and Scripture helps us have strength and confidence in our friendship with the LORD Jesus Christ and those he gives us as friends.

22:10-12 ***Ahaziah's Mother Athaliah Usurps Judah*** *(2 Kings 11:1-16)*
and the Good Woman Jehoshabeath Saves the Linage of King David

(48) [10] But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. [11] But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. [12] And he was with them hid in the house of God six years: and Athaliah reigned over the land.

Q – Why was Athaliah so wicked and yet able to rule Judah?
A – She controlled her son king Ahaziah, she was controlled by satan the enemy of God. This is the 3rd attempt to quench the linage through which the messiah would be born through the promised linage of King David. (1) 21:4; (2) 21:17; 22:1; (3) 22:10.

Application: I must trust God when wicked people who manipulate people with their power and position. I must do what is right and pray for wisdom daily, since many will follow the leader for their personal benefit. I must look for the good women too, such as Jehoshabeath.
Title: The Wicked Woman Ahaziah Usurps Judah and the Good Woman Jehoshabeath Saves the Linage of King David

QT hint: Daily time in the prayer and Scripture helps us discern between wicked and good rulers, whether they be male or female. The daily time in prayer and Scripture also helps us use our position in life for good when a wicked person is in rule, such as Jehoshabeath.

23:1-11 *Jehoiada the Priest Helps Joash Become the King of Judah*

(49) [1] And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Uzziah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. [2] And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. [3] And all the assembly made a covenant with the king in the house of God. And he said to them, Behold, the king's son shall reign, as the LORD has said of the sons of David. [4] This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, [shall be] porters of the doors; [5] And a third part [shall be] at the king's house; and a third part at the gate of the foundation: and all the people [shall be] in the courts of the house of the LORD. [6] But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD. [7] And the Levites shall compass the king round about, every man with his weapons in his hand; and whoever [else] comes into the house, he shall be put to death: but be ye with the king when he comes in, and when he goes out. [8] So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go [out] on the sabbath: for Jehoiada the priest dismissed not the courses. [9] Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that [had been] king David's, which [were] in the house of God. [10] And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. [11] Then they brought out the king's son, and put upon him the crown, and [gave him] the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

Q – Why was Jehoiada successful in making Joash king of Judah?
A – Jehoiada and most of the people knew Queen Ahaziah was a bad ruler. He waited for the right time and used all available resources, with the right people. Her wickedness goes back 3 generations to the wicked king Ahab of Israel. Her worshipping other Gods made her blind to all the rest of her wickedness.

Application: I must know how to be patient in obeying God when circumstances lead to the right time, resources, and people to influence desired changes.

QT hint: Daily time in the prayer and Scripture helps us pay attention to the circumstances and timing to do His will.

23:12-21 *Jehoiada the Priest Has Queen Athaliah Slain*

(50) [12] Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: [13] And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah tore her clothes, and said, Treason, Treason. [14] Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said to them, Have her forth of the ranges: and whoso follows her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD. [15] So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there. [16] And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people. [17] Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. [18] Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as [it is] written in the law of Moses, with rejoicing and with singing, [as it was ordained] by David. [19] And he set the porters at the gates of the house of the LORD, that none [which was] unclean in anything should enter in. [20] And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. [21] And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

2 Chronicles Chapter 24

24:1-14 *King Joash and Jehoiada the Priest Repair the Temple*

(51) 1 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba. **2 And Joash did [that which was] right in the sight of the LORD all the days of Jehoiada the priest.** 3 And Jehoiada took for him two wives; and he begat sons and daughters. 4 And it came to pass after this, [that] Joash was minded to repair the house of the LORD. 5 And he gathered together the priests and the Levites, and said to them, Go out to the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened [it] not. 6 And the king called for Jehoiada the chief, and said unto him, Why have you not required of the Levites to bring in out of Judah and out of Jerusalem the collection, [according to the commandment] of Moses the servant of the LORD, and of the assembly of Israel, for the tabernacle of witness? 7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim. 8 And at the king's commandment they made a chest, and set it outside at the gate of the house of the LORD. 9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection [that] Moses the servant of God [laid] upon Israel in the wilderness. 10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. 11 Now it came to pass, that at what time the chest was brought to the king's office by the hand of the Levites, and when they saw that [there was] much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. 12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as worked iron and brass to mend the house of the LORD. 13 So the workmen performed, and the work was perfected by them, and they set the house of God in his state, and strengthened it. 14 And when they had finished [it], they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, [even] vessels to minister, and to offer [withal], and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Q – Is king Joash scolding Jehoiada the priest in verse 6?
A – No, this is Jehoiada the chief, not Jehoiada the priest.

Application: I must be a faithful friend like Jehoiada the priest was to king Joash as the LORD leads.

QT hint: Daily time in the prayer and Scripture helps us know when to be faithful to another person for a long time, possibly the rest of your life.

24:15-27 *Jehoiada the Priest Dies and King Joash Murders Jehoiada's Son Zechariah*

(58) 15 But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old [was he] when he died. 16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house. 17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king listened to them. 18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. 19 Yet he sent prophets to them, to bring them again to the LORD; and they testified against them: but they would not give ear. 20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus says God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, He has also forsaken you. 21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. **22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, the LORD look upon [it], and require [it].** 23 And it came to pass at the end of the year, [that] the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them to the king of Damascus. 24 For the army of the Syrians came with a small company of men, and the LORD delivered a

very great host into their hand, because they had forsaken the LORD God of their fathers. **So they executed judgment against Joash.** [25] And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchers of the kings. **[26] And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.** [27] Now [concerning] his sons, and the greatness of the burdens [laid] upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

Q – Why did King Joash murder Zechariah?
A – Because he always had a wicked heart and not strong on his own.

Application: I must be careful who I listen to. People like the priest Jehoiada and his son I should listen to, and do not listen to people like the princes of Judah.

QT hint: Prayer and Scripture helps us know who to honor and who not to honor; in life and death.

2 Chronicles Chapter 25 ***King Amaziah***

25:1-12 ***King Amaziah Reigns in Judah, but not with a Perfect Heart*** *(2 Kings 14:1-22)*

(59) [1] Amaziah was twenty and five years old [when] he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. [2] And he did [that which was] right in the sight of the LORD, but not with a perfect heart. [3] Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. **[4] But he slew not their children, but [did] as [it is] written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.**

Note: every man shall bear their own sin (Deut 24:16) is different than cursed until the 4th generation.

Judah Defeats Edom without Israel and with God's Help

[5] Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of [their] fathers, throughout all Judah and Benjamin: and he numbered them from **twenty years old and above,** and found them 300,000 choice [men, able] to go forth to war, that could handle spear and shield. [6] He hired also 100,000 mighty men of valor out of Israel for a hundred talents of silver. [7] But there came a man of God to him, saying, O king, let not the army of Israel go with you; for the LORD is not with Israel, [to wit, with] all the children of Ephraim. **[8] But if you will go, do [it], be strong for the battle: God shall make you fall before the enemy: for God has power to help, and to cast down.** [9] And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, the LORD is able to give you much more than this. [10] Then Amaziah separated them, [to wit], the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger. [11] And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir 10,000. [12] And [other] 10,000 [left] alive did the children of Judah carry away captive, and brought them to the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

Q – Why did King Amaziah throw 10,000 Edomites from a mountain to their death?
A – They were mountain people so Amaziah may have done this to dishonor them.

Application: I must trust God alone with the resources needed for victory. I do not have to make friends with the enemies of God to win a battle. If I have invested money, not to worry about the loss. (25:7-11).

QT hint: Daily time in the prayer and Scripture helps us know when to stop in a path that we are taking and change our course.

2 Chronicles Chapter 25

25:13-28 *King Amaziah Worships Edom's God's and is Judged*

(60) 13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even to Bethhoron, and smote three thousand of them, and took much spoil. 14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up [to be] his gods, and bowed down himself before them, and burned incense to them. 15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent to him a prophet, which said unto him, Why have you sought after the gods of the people, which could not deliver their own people out of your hand? 16 And it came to pass, as he talked with him, that [the king] said unto him, Are you made of the king's counsel? forbear; why should you be smitten? Then the prophet forbear, and said, I know that God has determined to destroy you, because you have done this, and has not listened to my counsel.

Israel Defeats Judah and Takes the Gold and Silver from the Temple in Jerusalem

17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face. 18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give your daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. 19 You say, Look, you have smitten the Edomites; and your heart lifts you up to boast: abide now at home; why should you meddle to [your] hurt, that you should fall, [even] you, and Judah with you? 20 But Amaziah would not hear; for it [came] of God, that he might deliver them into the hand [of their enemies], because they sought after the gods of Edom. 21 So Joash the king of Israel went up; and they saw one another in the face, [both] he and Amaziah king of Judah, at Bethshemesh, which [belongs] to Judah. 22 And Judah was put to the worse before Israel, and they fled every man to his tent.
23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. 24 And [he took] all the gold and the silver, and all the vessels that were found in the house of God with Obededom, and the treasures of the king's house, the hostages also, and returned to Samaria.

Amaziah Dies by his People in Jerusalem

25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. 26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? 27 Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. 28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

Q – What was the downfall of King Amaziah?
A – Pride when he defeated the Edomites (25:19).

Application: I must be careful in victory so pride does not enter my heart.

QT hint: Daily time in the prayer and Scripture helps us give God the glory in time of victory.

2 Chronicles Chapter 26

King Uzziah (2 Kings 15:1-7)

26:1-15 *King Uzziah Does What is Right in the Eyes of God and Grows in Military Strength*

(61) [1] Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. [2] He built Eloth, and restored it to Judah, after that the king slept with his fathers. [3] Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. [4] And he did [that which was] right in the sight of the LORD, according to all that his father Amaziah did. [5] And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper. [6] And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. [7] And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the mehunims. [8] And the Ammonites gave gifts to Uzziah: and his name spread abroad [even] to the entering in of Egypt; for he strengthened [himself] exceedingly. [9] Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning [of the wall], and fortified them. [10] Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen [also], and vine dressers in the mountains, and in Carmel: for he loved husbandry. [11] Moreover Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, [one] of the king's captains. [12] The whole number of the chief of the fathers of the mighty men of valor [were] 2,600. [13] And under their hand was an army, 307,500 that made war with mighty power, to help the king against the enemy. [14] And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and breastplates, and bows, and slings [to cast] stones. [15] And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvelously helped, till he was strong.

Q – Is King Uzziah's "appearance" of being good true?
A – Yes, looking at one segment of his life indicates he is a good king.

Application: I must be diligent to look at a leaders whole life before following them.

26:16-23 *King Uzziah's Heart is Lifted Up to His Destruction by Leprosy*

(62) [16] But when he was strong, his heart was lifted up to [his] destruction: for he transgressed against the LORD his God, and **went into the temple of the LORD to burn incense upon the altar of incense.** [17] And Azariah the priest went in after him, and with him fourscore priests of the LORD, [that were] valiant men: [18] And they withstood Uzziah the king, and said unto him, [It appertains] not to you, Uzziah, to burn incense to the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for you have trespassed; neither [shall it be] for your honor from the LORD God. [19] Then **Uzziah was angry, and had a censer in his hand to burn incense: and while he was angry with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.** [20] And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from there; yes, himself hasted also to go out, because the LORD had smitten him. [21] And Uzziah the king was a leper to the day of his death, and dwelt in a seperate house, [being] a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land. [22] Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. [23] So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which [belonged] to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

Q – Why did King Uzziah think he could offer incense in the temple when this duty belonged to the priests?
A – Because the great military victories and wisdom caused him to become proud and forget what the Holy Scriptures said about only the sons of Aaron could offer incense to the LORD.

Application: I must beware of great victory that is followed by pride and a fall.

2 Chronicles Chapter 27

King Jotham

27:1-9 ***King Jotham Reigns Like His Father Uzziah in Judah*** *(2 Kings 15:32-38)*

(63) [1] Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok. [2] And he did [that which was] right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly. [3] He built the high gate of the house of the LORD, and on the wall of Ophel he built much. [4] Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers. [5] He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay to him, both the second year, and the third. [6] So Jotham became mighty, because he prepared his ways before the LORD his God. [7] Now the rest of the acts of Jotham, and all his wars, and his ways, look, they are written in the book of the kings of Israel and Judah. [8] He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. [9] And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

Q – If King Jotham was good why are the people bad? (27:2-3)
A – Only God knows the hearts of all people and the times in which we live.

Application: I must look after my own relationship and obedience to God, and try to influence others to be the same way. Even if others do not follow, tolerate, or even dislike me.

QT hint: Daily time in the prayer and Scripture helps us do what is right no matter what others around us are doing.

2 Chronicles Chapter 28

King Ahaz *(2 Kings 16:1-20)*

29:1-15 ***King Ahaz Does Evil in the Sight of the LORD and Helped by the Prophet Oded***

(64) [1] Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not [that which was] right in the sight of the LORD, like David his father: [2] For he walked in the ways of the kings of Israel, and made also molten images for Baalim. [3] Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. [4] He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

Syria & Israel Defeat Judah

[5] Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. [6] For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, [which were] all valiant men; because they had forsaken the LORD God of their fathers. [7] And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah [that was] next to the king. [8] And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. [9] But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said to them, Behold, because the LORD God of your fathers was angry with Judah, he has delivered them into your hand, and ye have slain them in a rage [that] reaches up to heaven. [10] And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen to you: [but

are there] not with you, even with you, sins against the LORD your God? [11] Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you. [12] Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, [13] And said to them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD [already], ye intend to add [more] to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. [14] So the armed men left the captives and the spoil before the princes and all the assembly. [15] And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon donkeys, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

Q – Why did the Prophet Oded help the Wicked King Ahab?
A – Because God told him to help Judah.

Application: I must be sensitive to help others and obey God, even when they are doing evil.

QT hint: Daily time in the prayer and Scripture helps us be sensitive to do that which is not natural, but the contrary to normal expectations. The prophet Oded is an example for us to learn from.

28:16-27 ***King Ahaz Increases Sin and Causes Judah Shame and to Lose Several Battles***

(65) [16] At that time did king Ahaz send to the kings of Assyria to help him. [17] For again the Edomites had come and smitten Judah, and carried away captives. [18] The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. [19] For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD. [20] And Tilgathpilneser king of Assyria came to him, and distressed him, but strengthened him not. [21] For Ahaz took away a portion [out] of the house of the LORD, and [out] of the house of the king, and of the princes, and gave [it] to the king of Assyria: but he helped him not. [22] And in the time of his distress did he trespass yet more against the LORD: this [is that] king Ahaz. [23] For he sacrificed to the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, [therefore] will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. [24] And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. [25] And in every several city of Judah he made high places to burn incense to other gods, and provoked to anger the LORD God of his fathers. [26] Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. [27] And Ahaz slept with his fathers, and they buried him in the city, [even] in Jerusalem: but they brought him not into the sepulchers of the kings of Israel: and Hezekiah his son reigned in his stead.

Q – Why was not Ahaz buried with the other kings?
A – Because of his great wickedness and shame before God.

Application: I know that some people will increase in their wickedness as long as they live. Do not give honor to whom it is not due.

QT hint: Daily time in the prayer and Scripture helps us stay faithful to God and obey His Word when the whole government and the people all around are doing evil.

29:1-11 *King Hezekiah Begins Revival by Opening and Cleansing the Temple*

(66) [1] Hezekiah began to reign [when he was] five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. [2] And he did [that which was] right in the sight of the LORD, according to all that David his father had done. [3] He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. [4] And he brought in the priests and the Levites, and gathered them together into the east street, [5] And said to them, Hear me, **ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy [place].** [6] For our fathers have trespassed, and done [that which was] evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned [their] backs. [7] Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy [place] to the God of Israel. [8] Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he has delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. [9] For, look, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. [10] Now [it is] in my heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. [11] **My sons, be not now negligent:** for the LORD has chosen you to stand before him, to serve him, and that ye should minister to him, and burn incense.

29:12-19 *The Levites Sanctify the Temple on the 8th Day and Worshipon the 16th Day*

(67) [12] Then the Levites arose, Mahas the son of Amasai, and Joel the son of Azariah, of the sons of the Kohasites: and of the sons of merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: [13] And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: [14] And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. [15] And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. [16] And the priests went into the inner part of the house of the LORD, to cleanse [it], and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took [it], to carry [it] out abroad into the brook Kidron. [17] Now they began on the first [day] of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. [18] Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the showbread table, with all the vessels thereof. [19] Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

Hezekiah's Tunnel (Brunnie Heath, 2010)

29:20-36 ***The Burnt Offering and the Sin Offering are First***

(68) 20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of
the LORD. 21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats,
for a **sin offering for the kingdom, and for the sanctuary, and for Judah.** And he commanded the
priests the sons of Aaron to offer them on the altar of the LORD. 22 So they killed the bullocks, and the
priests received the blood, and sprinkled [it] on the altar: likewise, when they had killed the rams, they
sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.
23 And they brought forth the he goats [for] the sin offering before the king and the assembly; and they
laid their hands upon them: 24 And the priests killed them, and they made reconciliation with their blood
upon the altar, to make an atonement for all Israel: for the king commanded [that] the burnt offering and
the sin offering [should be made] for all Israel.

The Levites Praise the LORD with Music

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps,
according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for [so
was] the commandment of the LORD by his prophets. 26 And the Levites stood with the instruments of
David, and the priests with the trumpets. 27 And Hezekiah commanded to offer the burnt offering upon
the altar. And when the burnt offering began, the song of the LORD began [also] with the trumpets, and
with the instruments [ordained] by David king of Israel. 28 And all the assembly worshipped, and the
singers sang, and the trumpeters sounded: [and] all [this continued] until the burnt offering was finished.
29 And when they had made an end of offering, the king and all that were present with him bowed
themselves, and worshipped. 30 Moreover Hezekiah the king and the princes commanded the Levites to
sing praise to the LORD with the words of David, and of Asaph the seer. And they sang praises with
gladness, and they bowed their heads and worshipped.

The Congregation Offer Their Sacrifices and Thank Offerings

31 Then Hezekiah answered and said, Now ye have consecrated yourselves to the LORD, come near and
bring sacrifices and **thank offerings** into the house of the LORD. And the assembly brought in sacrifices
and thank offerings; and **as many as were of a free heart burnt offerings.** 32 And the number of the
burnt offerings, which the assembly brought, was threescore and ten bullocks, 100 rams, [and] 200
lambs: all these [were] for a burnt offering to the LORD. 33 And the consecrated things [were] 600 oxen
and 3,000 sheep. 34 But the priests were too few, so that they could not flay all the burnt offerings:
wherefore their brethren the Levites did help them, till the work was ended, and until the [other] priests
had sanctified themselves: for **the Levites [were] more upright in heart to sanctify themselves
than the priests.** 35 And also the burnt offerings [were] in abundance, with the **fat of the peace
offerings, and the drink offerings for [every] burnt offering.** So the service of the house of the
LORD was set in order. 36 And Hezekiah rejoiced, and all the people, that **God had prepared the
people: for the thing was [done] suddenly.**

Q1 – Who are the Priests today?
A –Every true follower of Christ has equal access to God; we are a royal priesthood of believers (1 Pe 2:9)
Q2 – How do the Levite and priest roles inter-relate today?
A1 – We are both Levites and priests today. Although the priests are the sons of Aaron with special duties in the temple, their roles were interchangeable depending on the condition of the heart (29:34). In some circles you may say the pastor is the priest and the Levites are the non-pastors or congregation.
A2 – This gives us insight to the doctrine of congregation polity or government. A plurality of elders or the Presbyterian form of congregation government is the most Biblical..

Application: I must deal with sin by humbling myself before God (29:20-24). I must sanctify myself and praise God (29:25-30). Then I am ready to serve and help others worship God with their offerings (29:31-35). I rejoice in prompt successful action when the LORD prepares the people (29:36).

QT hint: Daily time in the prayer and Scripture helps us stay fresh in our mind and heart so we can sense sin and confess the sin for forgiveness (1 John 1:9). Then we can worship God with praise and the freewill offering from an upright heart.

2 Chronicles Chapter 30

30:1-12 *Hezekiah Keeps the Passover and Brings Blessing and Cursing on God's People*

(69) 1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that
they should come to the house of the LORD at Jerusalem, to keep the passover to the LORD God of Israel.
2 For the king had taken counsel, and his princes, and all the assembly in Jerusalem, to keep the passover
in the second month. 3 For they could not keep it at that time, because the priests had not sanctified
themselves sufficiently, neither had the people gathered themselves together to Jerusalem. 4 And the
thing pleased the king and all the assembly. 5 So they established a decree to make proclamation
throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover to the
LORD God of Israel at Jerusalem: for they had not done [it] of a long [time in such sort] as it was written.
6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and
according to the commandment of the king, saying, Ye children of Israel, turn again to the LORD God of
Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of
the kings of Assyria. 7 And be not ye like your fathers, and like your brethren, which trespassed against
the LORD God of their fathers, [who] therefore gave them up to desolation, as ye see. 8 Now be ye not
stiff-necked, as your fathers [were, but] yield yourselves to the LORD, and enter into His sanctuary, which
He has sanctified forever: and serve the LORD your God, that the fierceness of His wrath may turn away
from you. 9 For if ye turn again to the LORD, your brethren and your children [shall find] compassion
before them that lead them captive, so that they shall come again into this land: for the LORD your God is
gracious and merciful, and will not turn away [His] face from you, if ye return to Him. 10 So the posts
passed from city to city through the country of Ephraim and Manasseh even to Zebulun: but they laughed
them to scorn, and mocked them. 11 Nevertheless diverse of Asher and Manasseh and of Zebulun
humbled themselves, and came to Jerusalem. 12 Also in Judah the hand of God was to give them one
heart to do the commandment of the king and of the princes, by the word of the LORD.

30:13-27 ***Revival continues*** *(prayer in 18b-20)*

(70) 13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the
second month, a very great assembly. 14 And they arose and took away the altars that [were] in
Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.
15 Then they killed the passover on the fourteenth [day] of the second month: and the priests and the
Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the
LORD. 16 And they stood in their place after their manner, according to the law of Moses the man of God:
the priests sprinkled the blood, [which they received] of the hand of the Levites. 17 For [there were] many
in the assembly that were not sanctified: therefore the Levites had the charge of the killing of the
passovers for everyone [that was] not clean, to sanctify them to the LORD. 18 For a multitude of the
people, [even] many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet
did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good
the LORD pardon everyone 19 [That] prepares his heart to seek God, the LORD God of his fathers, though
[he be] not [cleansed] according to the purification of the sanctuary. 20 And the LORD listened to
Hezekiah, and healed the people. 21 And the children of Israel that were present at Jerusalem kept the
feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the
LORD day by day, [singing] with loud instruments to the LORD. 22 And Hezekiah spoke comfortably to all
the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven
days, offering peace offerings, and making confession to the LORD God of their fathers. 23 Then the whole
assembly took counsel to keep other seven days: and they kept [other] seven days with gladness. 24 For
Hezekiah king of Judah did give to the assembly 1,000 bullocks and 7,000 sheep; and the princes gave to
the assembly 1,000 bullocks and 10,000 sheep: and a great number of priests sanctified themselves.
25 And all the assembly of Judah, with the priests and the Levites, and all the assembly that came out of
Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. 26 So there
was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel [there was] not
the like in Jerusalem. 27 Then the priests the Levites arose and blessed the people: and their voice was
heard, and their prayer came [up] to His holy dwelling place, [even] to heaven.

2 Chronicles Chapter 31

31:1-10 ***King Hezekiah Leads the People to Experience the Divine Order of Blessing and Giving***
(Revival continues)

(71) [1] Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. [2] And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD. [3] [He appointed] also the king's portion of his substance for the burnt offerings, [to wit], for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as [it is] written in the law of the LORD. [4] Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD. [5] And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all [things] brought they in abundantly. [6] And [concerning] the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated to the LORD their God, and laid them by heaps. [7] In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. [8] And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. [9] Then Hezekiah questioned with the priests and the Levites concerning the heaps. [10] And Azariah the chief priest of the house of Zadok answered him, and said, Since [the people] began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD has blessed his people; and that which is left is this great store.

31:11-21 ***Hezekiah Leads the People in Continual Obedience Beyond the Basics, and Prosperity***
(Revival continues)

(72) [11] Now Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them, [12] And brought in the offerings and the tithes and the dedicated [things] faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next. [13] And Jehiel, and Azaziah, and Nahas, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahas, and Benaiah, [were] overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. [14] And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things. [15] And next him [were] Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in [their] set office, to give to their brethren by courses, as well to the great as to the small: [16] Beside their genealogy of males, from three years old and upward, [even] to everyone that enters into the house of the LORD, his daily portion for their service in their charges according to their courses; [17] Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; [18] And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the assembly: for in their set office they sanctified themselves in holiness: [19] Also of the sons of Aaron the priests, [which were] in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.
[20] And thus did Hezekiah throughout all Judah, and worked [that which was] good and right and truth before the LORD his God. [21] And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did [it] with all his heart, and prospered.

Q – What are some indicators of continual revival?
A1 – The king commands the Levites in worship, who obey faithfully (31:11-13).
A2 – The people's offerings increase beyond the basic to freewill offerings (31:14).
A3 – The priests give to the great and the small without preference (31:15).
A4 – The spiritual leaders continually sanctified themselves in holiness (31:18).
A5 – The king worked that which is good and right and truth before the LORD his God (31:20).
A6 – The king focuses on the people, law and commandments with all his heart; and prospered (31:21).
Application: I'm not content with the basics to follow Jesus, but extend myself with diligence and virtue.

2 Chronicles Chapter 32

32:1-8 ***King Hezekiah defends Jerusalem from the Mighty Arm of King Sennacherib***
(Revival continued) See 2 Kings 18:9-19:36

(73) [1] After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. [2] And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, [3] He took counsel with his princes and his mighty men to stop the waters of the fountains which [were] outside the city: and they did help him. [4] So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? [5] Also he strengthened himself, and built up all the wall that was broken, and raised [it] up to the towers, and another wall outside, and repaired Millo [in] the city of David, and made darts and shields in abundance. [6] And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spoke comfortably to them, saying, [7] Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for [there be] more with us than with him: [8] With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

Q – Why did Hezekiah reroute the water, build the walls, and strengthen his army if God is with him?
A – Because Hezekiah combined good works and faith to the battle with the enemy.

Application: I must not depend on good works alone or faith alone to battle with the enemy. I must protect what the LORD has provided with both good works and faith. I cannot expect victory over the enemy and comfort others in fear if I do not have continual revival in my own life.

QT hint: Daily time in the prayer and Scripture helps us learn the importance of being strong and of good courage as we do what is necessary to defend against the attack of the enemy.

32:9-20 ***King Sennacherib threatens Jerusalem with Destruction*** *(9-19)*
Hezekiah and Isaiah Pray *(20)*

(74) [9] After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he [himself laid siege] against Lachish, and all his power with him,) to Hezekiah king of Judah, and to all Judah that [were] at Jerusalem, saying, [10] Thus says Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? [11] Does not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, the LORD our God shall deliver us out of the hand of the king of Assyria? [12] Has not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? [13] Don't ye know what I and my fathers have done to all the people of [other] lands? were the gods of the nations of those lands any ways able to deliver their lands out of my hand? [14] Who [was there] among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? [15] Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my hand? [16] And his servants spoke yet [more] against the LORD God, and against his servant Hezekiah.
[17] He wrote also letters to rail on the LORD God of Israel, and to speak against Him, saying, As the gods of the nations of [other] lands have not delivered their people out of my hand, so shall not the God of Hezekiah deliver His people out of my hand. [18] Then they cried with a loud voice in the Jews' speech to the people of Jerusalem that [were] on the wall, to affright them, and to trouble them; that they might take the city. [19] And they spoke against the God of Jerusalem, as against the gods of the people of the earth, [which were] the work of the hands of man. [20] And for this [cause] Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

2 Chronicles Chapter 32

32:21-23 *VICTORY - the LORD Sends an Angel to Defeat and Shame King Sennacherib*
(185,000 slain by an angel in 2 Kings 19:35-36)

(75) 21 And the LORD sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. 22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all [other], and guided them on every side. 23 And many brought gifts to the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

Q – How many methods did the LORD give victory to Hezekiah?
A – Five: By an angel, shame to Sennacherib, his sons murdered him, the defeated bring gifts to Hezekiah, and all nations magnify Hezekiah.

Application: I know that the threats of the enemy of God can be defeated in equal or greater measure. Beware, a great victory may procede a great fall.

QT hint: Daily time in the prayer and Scripture helps us have great victory over a mighty enemy – in His way and time. Supernatural help from heaven is necessary at times.

32:24-33 ***SIGN (24-26) and RICHES (27-31)***
King Hezekiah displays a Proud Heart before the Princes of Babylon (2 Kings 20:1-18)

24 In those days Hezekiah was sick to the death, and prayed to the LORD: and He spoke unto him, and He gave him a sign. **25 But Hezekiah rendered not again according to the benefit [done] unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.** 26 Notwithstanding Hezekiah humbled himself for the pride of his heart, [both] he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.
27 And Hezekiah had exceeding much riches and honor: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;
28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. 29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. 30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. 31 Howbeit in [the business of] the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was [done] in the land, **God left him, to try him, that he might know all [that was] in his heart.**

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, [and] in the book of the kings of Judah and Israel. 33 And Hezekiah slept with his fathers, and they buried him in the chief of the sepulchers of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead.

Q – Why did Hezekiah fail before God in his older life?
A1 – Because pride came into his heart after a great victory in battle, a miracle of healing and an additional 15 years, with the sign of turning back the sun by 10 degrees (32:24-26).
A2 – He put his blessings before the blesser when bragging to the princes of Babylon.

Application: I must never put the blessing before the blesser because this is a proud heart. If I do, I must immediately humble myself to avoid the wrath of God. The severity of Hezekiah's sin at the end of his life is clear in 2 Chronicles, but not written in 2 Kings, why? The same for Asa, Jehosophat, and Josiah, why? Because they were for different circumstances and purposes, as inspired to be written.

QT hint: Daily time in the prayer and Scripture helps us prevent or reduce the time we have a proud heart before man, which God sees.

2 Chronicles Chapter 33

33:1-10 *King Manasseh does much Evil Contrary to Hezekiah* *(2 Kings 21:1-18)*

(76) 1 Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in
Jerusalem: 2 But did [that which was] evil in the sight of the LORD, like to the abominations of the
heathen, whom the LORD had cast out before the children of Israel. 3 For he built again the high places
which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and
worshipped all the host of heaven, and served them. 4 Also he built altars in the house of the LORD,
whereof the LORD had said, In Jerusalem shall my name be forever. 5 And he built altars for all the host
of heaven in the two courts of the house of the LORD. 6 And he caused his children to pass through the
fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used
witchcraft, and dealt with a familiar spirit, and with wizards: he worked much evil in the sight of the
LORD, to provoke him to anger. 7 And he set a carved image, the idol which he had made, in the house of
God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I
have chosen before all the tribes of Israel, will I put my name forever: 8 Neither will I anymore remove
the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed
to do all that I have commanded them, according to the whole law and the statutes and the ordinances by
the hand of Moses. 9 So Manasseh made Judah and the inhabitants of Jerusalem to err, [and] to do worse
than the heathen, whom the LORD had destroyed before the children of Israel. 10 And the LORD spoke to
Manasseh, and to his people: but they would not hearken.

Q – Why was Manasseh so evil when his father Hezekiah was so good?
A – Manasseh was born during the 15 year extension of life when Hezekiah became proud of heart. God will give us the desire of our heart and send leanness to our soul.

Application: I must recognize and submit to God's will and timing in life. I have a much better salvation and more grace than Hezekiah did, being born in the New Testament. Pride of heart is a great sin with unknown consequences.

33:11-20 *King Manasseh is Tortured by the Enemy, Prays and Repents. Mix False/True Worship*

(77) 11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took
Manasseh among the thorns, and bound him with chains, and carried him to Babylon. **12 And when he
was in affliction, he begged the LORD his God, and humbled himself greatly before the God of
his fathers, 13 And prayed to him: and he was entreated of him, and heard his supplication, and
brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was
God.** 14 Now after this he built a wall outside the city of David, on the west side of Gihon, in the valley,
even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height,
and put captains of war in all the fenced cities of Judah. 15 And he took away the strange gods, and the
idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the
LORD, and in Jerusalem, and cast them out of the city. 16 And he repaired the altar of the LORD, and
sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of
Israel. 17 Nevertheless the people did sacrifice still in the high places, [yet] to the LORD their God only.
18 Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers that spoke
to him in the name of the LORD God of Israel, behold, they [are written] in the book of the kings of Israel.
19 His prayer also, and [how God] was entreated of him, and all his sin, and his trespass, and the places
wherein he built high places, and set up groves and graven images, before he was humbled: behold, they
are written among the sayings of the seers. 20 So Manasseh slept with his fathers, and they buried him in
his own house: and Amon his son reigned in his stead.

33:21-25 *King Amon is More Evil than his Father Manasseh* *(2 Kings 21:19-26)*

(78) 21 Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.
22 But he did [that which was] evil in the sight of the LORD, as did Manasseh his father: for Amon
sacrificed to all the carved images which Manasseh his father had made, and served them;
23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon
trespassed more and more. 24 And his servants conspired against him, and slew him in his own house.
25 But the people of the land slew all them that had conspired against king Amon; and the people of the
land made Josiah his son king in his stead.

34:1-7 *King Josiah Declines Neither to the Right or Left at 16 and Destroys Idols at 20*

(79) 1 Josiah was **eight years old** when he began to reign, and he reigned in Jerusalem one and thirty
years. 2 And he did [that which was] right in the sight of the LORD, and walked in the ways of David his
father, and **declined [neither] to the right hand, nor to the left.** 3 For in the **eighth year** of his
reign, while he was yet young, he began to seek after the God of David his father: and in the **twelfth
year** he began to purge Judah and Jerusalem from the high places, and the groves, and the carved
images, and the molten images. 4 And they brake down the altars of Baalim in his presence; and the
images, that [were] on high above them, he cut down; and the groves, and the carved images, and the
molten images, he brake in pieces, and made dust [of them], and strowed [it] upon the graves of them
that had sacrificed to them. 5 And he burnt the bones of the priests upon their altars, and cleansed Judah
and Jerusalem. 6 And [so did he] in the cities of Manasseh, and Ephraim, and Simeon, even to Naphtali,
with their mattocks round about. 7 And when he had broken down the altars and the groves, and had
beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he
returned to Jerusalem.

34:8-13 *King Josiah Improves the Temple and Worship at 24 Years Old*

(80) 8 Now in the [a] **eighteenth year** of his reign, **when he had purged the land, and the house**, he
sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the
recorder, to **repair the house of the LORD his God.** 9 And when they came to Hilkiah the high priest,
they delivered the money that was brought into the house of God, which the Levites that kept the doors
had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and
Benjamin; and they returned to Jerusalem. 10 And they put [it] in the hand of the workmen that had the
oversight of the house of the LORD, and they gave it to the workmen that worked in the house of the
LORD, to repair and amend the house: 11 Even to the artificers and builders gave they [it], to buy hewn
stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.
12 And the **men did the work faithfully:** and the overseers of them [were] Jahas and Obadiah, the
Levites, of the sons of merari; and Zechariah and meshullam, of the sons of the Kohasites, to set [it]
forward; and [other of] the **Levites**, all that could **skill of instruments of music.** 13 Also [they were]
over the bearers of burdens, and [were] overseers of all that performed the work in any manner of
service: and of the Levites [there were] scribes, and officers, and porters.

[a] Note the progress of Josiah's life at different ages and overall. He is completely doing right at each stage, step by step. Find the many applications for our spiritual growth in Christ today in the New Testament. Although it may take us longer, the path is the same.

34:14-22 *King Josiah Hears the Written Law, Repents for Others, and Fears the Wrath of God*

(81) 14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the
priest found a book of the law of the LORD [given] by Moses. 15 And Hilkiah answered and said to
Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the
book to Shaphan. 16 And Shaphan carried the book to the king, and brought the king word back again,
saying, All that was committed to your servants, they do [it]. 17 And they have gathered together the
money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and
to the hand of the workmen. 18 Then Shaphan the scribe told the king, saying, Hilkiah the priest has given
me a book. And Shaphan read it before the king. 19 And it came to pass, when the king had heard the
words of the law, that he tore his clothes. 20 And the king commanded Hilkiah, and Ahikam the son of
Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,
**21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning
the words of the book that is found: for great is the wrath of the LORD that is poured out upon
us, because our fathers have not kept the word of the LORD, to do after all that is written in
this book.** 22 And Hilkiah, and [they] that the king [had appointed], went to Huldah the prophetess, the
wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in
Jerusalem in the college:) and they spoke to her to that [effect].

2 Chronicles Chapter 34

34:23-28 ***The Prophetess Huldah Tells the Thoughts of God Toward Israel and the King of Judah***

(82) [23] And she answered them, Thus says the LORD God of Israel, Tell ye the man that sent you to Me, [24] Thus says the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, [even] all the curses that are written in the book which they have read before the king of Judah: [25] Because they have forsaken Me, and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be poured out upon this place, and shall not be quenched. [26] And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus says the LORD God of Israel [concerning] the words which you have heard; **[27] Because your heart was tender, and you did humble yourself before God, when you heard His words** against this place, and against the inhabitants thereof, and humbled yourself before Me, and did rend your clothes, and weep before Me; I have even heard [you] also, says the LORD. [28] Behold, I will gather you to your fathers, and **you shall be gathered to your grave in peace, neither shall your eyes see all the evil that I will bring upon this place,** and upon the inhabitants of the same. So they brought the king word again.

Q – Why did God extend the time of judgment of Israel?
A – Because King Josiah's heart was tender, and he humbled himself before God when he heard the promise of blessing or cursing in the book of Deuteronomy.

Application: I humble myself before God when I hear his word during my daily quiet time in His Word and prayer. May I always have ears that hear what is read. I am thankful the Word of God is not hidden and readily available.

QT hint: Daily time in the prayer and Scripture should convict God's people of their sin and the need for repentance and improvement.

34:29-33 ***King Josiah's Commitment, and Command for all Israel to Take Away False Gods and Serve Their God***

(83) [29] Then the king sent and gathered together all the elders of Judah and Jerusalem. [30] And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. [31] And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. [32] And **he caused all that were present in Jerusalem and Benjamin to stand [to it].** And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. [33] And Josiah took away all the abominations out of all the countries that [pertained] to the children of Israel, and **made all that were present in Israel to serve, [even] to serve the LORD their God.** [And] all his days they departed not from following the LORD, the God of their fathers.

Q – What is the progression of King Josiah's understanding and obedience to God?
A – Josiah did right with the knowledge he had. When the book of Deuteronomy was found and read, the fullness of knowing God was clear. He used his position as king well.

Application: I commit myself to begin and continue my life well, as King Josiah, Jesus, Paul, and countless others. I will require the same of God's people within my sphere of influence.

QT hint: Daily time in the prayer and Scripture will produce the results that God intends for his people and work our lives for His glory. Thought: How many of God's people that you personally know are faithful to love and communicate with God daily as the most important time of their daily lives?

2 Chronicles Chapter 35

35:1-19 *Josiah Keeps an Amazing Feast of Passover and Unleavened Bread*

(84) [1] Moreover Josiah kept a passover to the LORD in Jerusalem: and they killed the passover on the fourteenth [day] of the first month. [2] And he set the priests in their charges, and encouraged them to the service of the house of the LORD, [3] And said to the [a] Levites that taught all Israel, which were holy to the LORD, **Put the holy ark in the house which Solomon the son of David king of Israel did build; [it shall] not [be] a burden upon [your] shoulders: serve now the LORD your God, and his people Israel,** [4] And prepare [yourselves] by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. [5] And stand in the holy [place] according to the divisions of the families of the fathers of your brethren the people, and [after] the division of the families of the Levites. [6] So kill the passover, and sanctify yourselves, and prepare your brethren, that [they] may do according to the word of the LORD by the hand of Moses. [7] And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of 30,000, and 3,000 bullocks: these [were] of the king's substance. [8] And his princes gave willingly to the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave to the priests for the passover offerings 2,000 and 600 [small cattle], and 300 oxen. [9] Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for passover offerings 5,000 [small cattle], and 500 oxen. [10] So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. [11] And they killed the passover, and the priests sprinkled [the blood] from their hands, and the Levites flayed them. [12] And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer to the LORD, as [it is] written in the book of Moses. And so [did they] with the oxen. [13] And they roasted the passover with fire according to the ordinance: but the [other] holy [offerings] sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. [14] And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron [were busied] in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. [15] And the singers the sons of Asaph [were] in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [waited] at every gate; they might not depart from their service; for their brethren the Levites prepared for them. [16] So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. [17] And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. [18] And there was **no passover like to that kept in Israel from the days of Samuel the prophet;** neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. [19] In the **eighteenth year of the reign of Josiah was this passover kept.**

Q – Did Josiah overdo the Passover Feast when he was 26 years old (2 years after the recovery of Deuteronomy)?
A – No, Josiah reigned for 31 years, which means that he was 39 when he died. The 1-day Passover followed by the 7-day Feast of Unleavened Bread are the most important feasts for those returning from Babylon to remember and practice.

Application: I always remember the day when the Feast of Passover became real to me on the first day of my salvation. My initial salvation is followed by the labor of keeping sin out of my house. Seven days represent the rest of my saved life. Leaven represents sin and false teaching.

QT hint: Daily time in prayer and Scripture helps us remember the Feast of Passover and Feast of Unleavened Bread with their daily application.

2 Chronicles Chapter 35

35:20-27 ***Josiah Disregards God's Command by Necho King of Egypt & Dies in Battle***

(86) [20] After all this, **when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.** [21] But he sent ambassadors to him, saying, What have I to do with you, you king of Judah? [I come] not against you this day, but against the house wherewith I have war: for **God commanded me to make haste: forbear you from [meddling with] God, who is with me, that He destroy you not.** [22] Nevertheless Josiah would not turn his face from him, but **disguised himself, that he might fight with him, and listened not to the words of Necho from the mouth of God, and came to fight in the valley of megiddo.** [23] And the archers shot at king Josiah; and the king said unto his servants, Have me away; for I am sore wounded.

Note: 21b God spoke through Necho to Josiah, similar to Caiaphas saying that Jesus must die for the nation and those scattered in John 11:49-52. Did Josiah seek God's will? Apparently not, since he disguised himself in verse 22. Josiah sinned by taking a political move in his own mind without seeking wisdom before the battle. Same story with fewer words in 2 Kings 23:29-30.

Q – Why did King Josiah side with King Necho of Egypt rather than the King of Assyria?
A – Assyria already had control over the northern kingdom of Israel. Josiah and the kings after him had a preference for Egyptian support. Josiah did not know that Assyria and Egypt were in decline and that Babylon was on the rise.

Finally and most importantly, it was God's time for Josiah to die. Remember the judgment of God on Israel's transgression was promised to be "after Josiah died" according to the prophecy of Huldah (2 Chronicles 34:27-28).

Application: I know that God's time of judgment upon a nation for their turning away from God is just.

QT hint: Daily time in the prayer and Scripture helps us discern the times.

Josiah's Death and Lamentations

[24] His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in [one of] the sepulchers of his fathers. And all Judah and Jerusalem mourned for Josiah. [25] And Jeremiah lamented for Josiah: and all the singing men and the singing women spoke of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations. [26] Now the rest of the acts of Josiah, and his goodness, according to [that which was] written in the law of the LORD, [27] And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

Year BC/age and events of King Josiah from 640 BC to 609 BC

Josiah	2 Kings	2 Chr	(Thirteen Rs for leaders to learn from Josiah)	Today
640/8	22:1-2	34:1-3a	**Right** walk in the sight of the LORD	Acts 15:16
632-628/16-20		34:3b-7	**Remove** idols (high places, groves, images)	1 John 5:21
622/26	22:3-7	34:8-13	**Repair** the temple breaches	1 Cor 6:19
	22:8-9	34:14-17	**Read** the Bible for yourself (scribe Shaphan)	Mt 13:52
	22:10	34:18	**Read** the Bible to another (Shaphan to King Josiah)	2 Tim 2:2
	22:11	34:19	**Repent** of sin (King Josiah)	1 Jn 1:9
	22:12-14	34:20-22	**Request** council (Huldah the prophetess)	Ja 1:5-7
	22:15-17	34:23-25	**Rest** on the LORD in wrath	1 John
	22:18-20	34:26-28	**Rest** on the LORD in peace	2 Tim 1:7
	23:1	34:29	**Rally** the elders	Acts 15
	23:2	34:30	**Read** the Bible to the elders (Josiah)	1 & 2 Tim
	23:3-20 (15)	34:31-33	**Remove** idols (priests, sodomites, horses, chariots)	(1 Ki 13:2)
622/26	23:21-23	35:1-19	**Restore** obedience (Passover & unleavened bread)	
609/39	23:29	35:20-23	**Disobey** the LORD when directed by others & died	

Note: The prophets Zepheniah and later Jeremiah are not mentioned by Josiah.

2 Chronicles Chapter 36

Judah's Last 4 Evil Kings Replaced or Captured by the Kings of Egypt & Babylon

36:1-4 *King Jehoahaz Reigns 3 Months, then Replaced by the King of Egypt*

(87) [1] Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. [2] Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. [3] And the **king of Egypt** put him down at Jerusalem, and condemned the land in a hundred talents of silver and a talent of gold. [4] And the king of Egypt made **Eliakim his brother** king over Judah and Jerusalem, and turned his name to Jehoiakim. And **Necho** took Jehoahaz his brother, and carried him to Egypt.

36:5-8 *King Jehoiakim Reigns 11 Years, then Captured by King Nebuchadnezzar*

[5] Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did [that which was] evil in the sight of the LORD his God. [6] Against him came up Nebuchadnezzar king of Babylon, and bound him in chains, to carry him to Babylon. [7] Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. [8] Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

36:9-10 *King Jehoiachin Reigns 3 Months, then Captured by King Nebuchadnezzar*

[9] Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did [that which was] evil in the sight of the LORD. [10] And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made **Zedekiah his brother** king over Judah and Jerusalem.

36:11-14 *King Zedekiah Reigns 11 Years, then Captured by King Nebuchadnezzar*

[11] Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. [12] And he did [that which was] evil in the sight of the LORD his God, [and] humbled not himself before **Jeremiah the prophet** [speaking] from the mouth of the LORD. [13] And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning to the LORD God of Israel. [14] Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

Q – Is the role of the kings of Egypt, Babylon, and Assyria against Israel relevant to today?
A – Yes, the kings of the Middle East God still raises and lowers for his purposes and glory to fulfill the prophecy of the Holy Scriptures.

Application: I know God raises and lowers kings and kingdoms in His time and way. I want to be like the prophet Jeremiah in these times.

QT hint: Daily time in prayer and Scripture helps us discern the times and continue following God.

586 B.C. *At the Fall of Jerusalem* ***(by Ezra)*** *(around the time Lamentations was written)*

2 Chronicles Chapter 36

36:15-21 *The Fall of Judah, Destruction of the Temple, and Prophecy of Jeremiah (586 B.C.)*

(88) 15 And the LORD God of their fathers sent to them by his messengers, rising up early, and sending; because he had compassion on his people, and on his dwelling place: 16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till [there was] no remedy. 17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all [these] he brought to Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: **21 To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfill [a] threescore and ten years.**

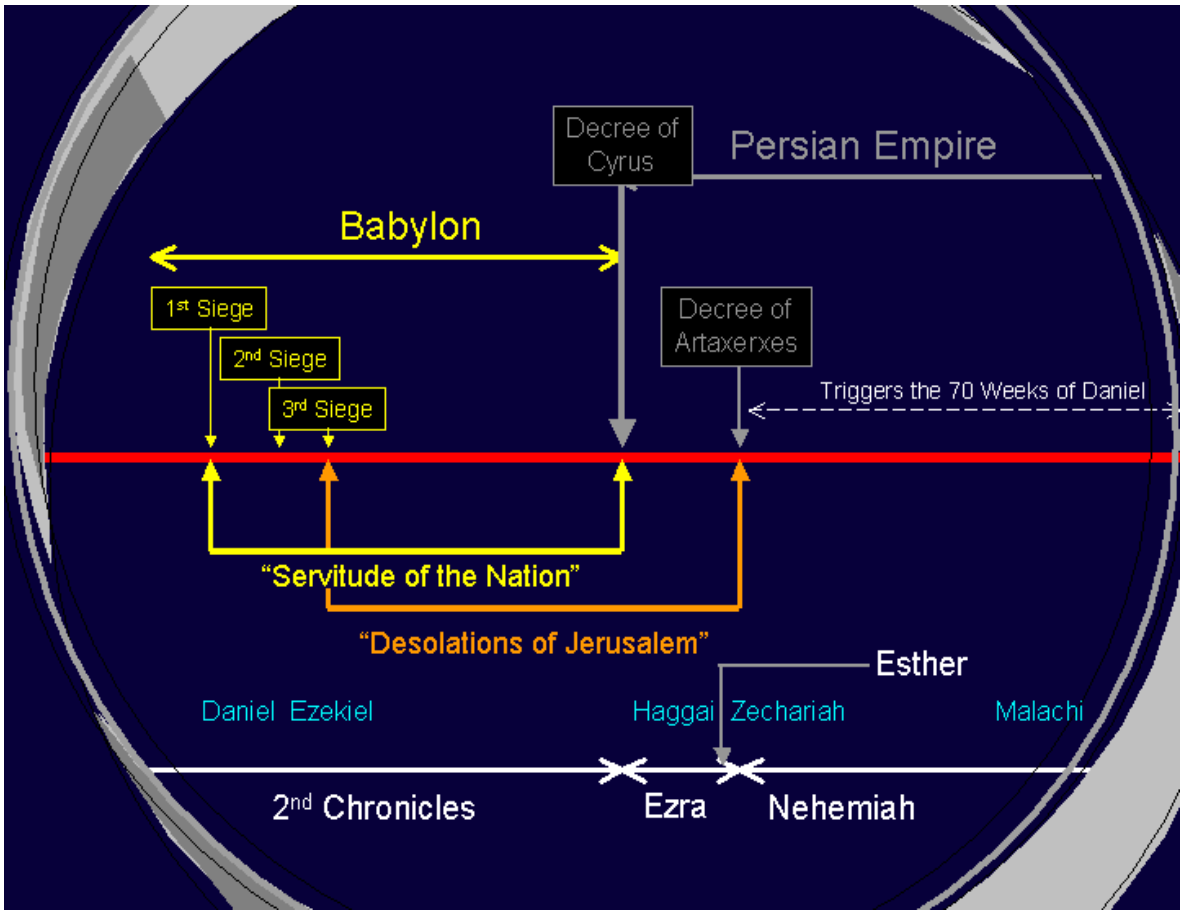
[a] Next in Jeremiah's 70-year prophecy - see Daniel 9:1-3.

36:22-23 *After 70 Years of Captivity, the Proclamation of Cyrus, King of Persia to Return to Jerusalem and Rebuild the Temple*

(89) 22 [a] Now in the first year of Cyrus king of Persia, that the word of the LORD [spoken] by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying, 23 Thus says Cyrus king of Persia, All the kingdoms of the earth has the LORD God of heaven given me; and he has charged me to build him a house in Jerusalem, which is in Judah. Who [is there] among you of all his people? the LORD his God [be] with him, and let him go up.

[a] The same words are used by Ezra in 1:1-3, which supports Ezra as the writer of the Chronicles. As Jeremiah gave the 70-year prophecy, Ezra wrote the 70-year prophecy in 2 Chronicles 36:21, and the 70-year prophecy of judgment was read and discerned by a later prophet in Daniel 9:1-3.

Gems from 2 Chronicles



Ezra (10-28, 40 min) 2022

Bible TOC **Next / Previous Book** **Gems**

1 2 3 4 5 6 (at Persia) 7 8 9 10 (at Jerusalem)

12 Lessons of Discipleship & Leadership in the Word

Purpose: To learn Godly leadership to follow

Theme: God built a physical, outward, and national altar, then a foundation, then a temple in the Old Testament. Today, God is building a spiritual, inward, and personal altar, then a foundation, then a temple in the New Testament.

Key Passage: set your heart to seek the law of the LORD, and to do [it], and to teach others 7:10

I grow in the Word as I: Scripture

Part 1 Zerubbabel rebuilding the altar and temple (helps & hindrances) 1:1-6:22

1) Know the LORD's timing by prophetic Scripture and leading of the Holy Ghost and circumstances 1:1-2

2) Give freely and after my ability to the LORD's work 2:69

3) React to God's work, which may be opposite to others; some weep and others rejoice 3:12

4) Know insincere help, half-truth letters, counsel, and fear of force hinder the good work 4:2,6,23

5) Trust that prayers are heard and saints come to help continue the LORD's work 5:1

6) Open doors and remove hindrances to the LORD's work, and offer burnt offerings 6:7-10

Part 2 Ezra beautifies the temple and worships in God's eyes 7:1-10:44

7) Know the Bible well, so that the hand of the LORD my God is upon me 7:6

8) Prepare my heart to seek the law of the LORD, and to do [it], and to teach others 7:10

9) Have wisdom to judge others that know the Word, and teach them that know not 7:25

10) Know when to fast, and afflict myself before God, to seek of him a right way 8:21

11) Tremble at the words of God, because of the sin of believers, and be astonished 9:4

12) Know when to be specific about the time at hand, and discern the sad consequences 10:8

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Ezra 7:27-28	Praise	Beautify the temple		Personal labor and obedience	King's favor
Ezra 8:21-23	Supplication	Safety in the presence of the enemy		Fasting	Journey to Jerusalem with families
Ezra 9:5-15	Supplication	Cleanse sin of God's people		Daniel 9:4-19	Ezra rebuked inter-marriage

Aramaic: Ezra 4:8 to 6:18 and 7:12-26 are in Aramaic, the same as Daniel 2-7.

Today's application: As we follow others who follow Christ, we will know the importance of putting what is written in the Bible and obedience from the heart by faith. Next week, we will learn about the 2nd most important spoke in the discipleship wheel from Nehemiah, Prayer.

Ezra Chapter 1 **536 B.C.** Ezra wrote about and after his return. 606-536 is the 70-year exile.

1:1-4 ***the LORD Stirred up the spirit of Cyrus*** *(1)* ***and the Proclamation of Cyrus*** *(2-4)*

(1) [1] Now in the **first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia**, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying, [2] "Thus says Cyrus king of Persia, the LORD God of heaven has given me all the kingdoms of the earth; and He has charged me to build Him a house at Jerusalem, which is in Judah. [3] Who [is there] among you of all His people? His God be with Him, and let Him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (He is the God,) which is in Jerusalem. [4] And whoever remains in any place where he sojourns, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

Note: Details of the 70-year prophecy are in the time chart in **Gems.**

As Cyrus the king and the people's spirits were "stirred up" (KJV, NKJV, LSB, NASB20, ESV - DBY, RSV, ASV), "moved" (NIV), "roused" (CSB), "waked up" (YLT, RVR60), so may our spirits be stirred up.

1:5-11 ***Them whose spirit God Raised to Build the Temple*** *(5-6),* ***Vessels of the Temple*** *(7-10)*

(2) [5] Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, **with all them whose spirit God had raised,** to go up to build the house of the LORD which is in Jerusalem. [6] And all they that [were] about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all [that] was willingly offered. [7] Also **Cyrus** the king brought forth the vessels of the house of the LORD, which **Nebuchadnezzar** had brought forth out of Jerusalem, and had put them in the house of his gods; [8] Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them to **Sheshbazzar**, the prince of Judah. [9] And this is the number of them: 30 chargers of gold, 1,000 chargers of silver, 29 knives, [10] 30 basins of gold, silver basins of a second [sort] 410, [and] other vessels 1,000. [11] All the vessels of gold and of silver [were] 5,400. All [these] did **Sheshbazzar** bring up with [them of] the captivity that were brought up from Babylon to Jerusalem.

Note: Sheshbazzar is in charge of the 5,400 vessels during the 4-month trip of 900 miles.

Ezra Chapter 2

2:1-35 ***The Number of People Returning to Build the Temple in Jerusalem***

(3) [1] Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and came again to Jerusalem and Judah, everyone to his city; [2] Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: [3] The children of Parosh, 2,172. [4] The children of Shephatiah, 372. [5] The children of Arah, 775. [6] The children of Pahasmoab, of the children of Jeshua [and] Joab, 2,812. [7] The children of Elam, 1,254. [8] The children of Zattu, 945. [9] The children of Zaccai, 760. [10] The children of Bani, 642. [11] The children of Bebai, 623. [12] The children of Azgad, 1,222. [13] The children of Adonikam, 666. [14] The children of Bigvai, 2,056. [15] The children of Adin, 454. [16] The children of Ater of Hezekiah, 98. [17] The children of Bezai, 323. [18] The children of Jorah, 112. [19] The children of Hashum, 223. [20] The children of Gibbar, 95. [21] The children of Bethlehem, 123. [22] The men of Netophah, 56. [23] The men of Anathoth, 128. [24] The children of Azmaveth, 42. [25] The children of Kirjatharim, Chephirah, and Beeroth, 743. [26] The children of Ramah and Gaba, 621. [27] The men of Michmas, 122. [28] The men of Bethel and Ai, 223. [29] The children of Nebo, 52. [30] The children of Magbish, 156. [31] The children of the other Elam, 1,254. [32] The children of Harim, 320. [33] The children of Lod, Hadid, and Ono, 725. [34] The children of Jericho, 345. [35] The children of Senaah, 3,630.

Note: vs 1, They moved to their cities from before the captivity to Babylon. Since Jerusalem was destroyed, later 10% of the Jews volunteered to move again and rebuild Jerusalem in Nehemiah 11:1-19.

Ezra Chapter 2

2:36-63 *The Number of Priests, Levites, and Others Who Return with Zerubbabel*

(4) [36] The **priests**: the children of Jedaiah, of the house of Jeshua, 973. [37] The children of Immer, 1,052. [38] The children of Pashur, 1,247. [39] The children of Harim, 1,017. [40] The **Levites**: the children of Jeshua and Kadmiel, of the children of Hodaviah, 74. [41] The singers: the children of Asaph, 128. [42] The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, [in] all 139. [43] The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, [44] The children of Keros, the children of Siaha, the children of Padon, [45] The children of Lebanah, the children of Hagabah, the children of Akkub, [46] The children of Hagab, the children of Shalmai, the children of Hanan, [47] The children of Giddel, the children of Gahar, the children of Reaiah, [48] The children of Rezin, the children of Nekoda, the children of Gazzam, [49] The children of Uzza, the children of Paseah, the children of Besai, [50] The children of Asnah, the children of mehunim, the children of Nephusim, [51] The children of Bakbuk, the children of Hakupha, the children of Harhur, [52] The children of Bazluth, the children of mehida, the children of Harsha, [53] The children of Barkos, the children of Sisera, the children of Thamah, [54] The children of Neziah, the children of Hatipha. [55] The children of **Solomon's servants**: the children of Sotai, the children of Sophereth, the children of Peruda, [56] The children of Jaalah, the children of Darkon, the children of Giddel, [57] The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. [58] All the Nethinims, and the children of Solomon's servants, [were] 392. [59] And these [were] they which went up from Telmelah, Telharsa, Cherub, Addan, [and] Immer: but they could not show their father's house, and their seed, whether they [were] of Israel: [60] The children of Delaiah, the children of Tobiah, the children of Nekoda, 652. [61] And of the children of the **priests**: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: [62] These sought their register [among] those that were reckoned by genealogy, but they were **not found**: therefore were they, as polluted, put from the priesthood. [63] And the Tirshasa said to them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

2:64-70 *The Total Number of People and Animals Returning from Exile (50K)*

(5) [64] The whole assembly together was 42,360, [65] Beside their servants and their maids, of whom [there were] 7,337: and [there were] among them 200 singing men and singing women. [66] Their horses [were] 736; their mules, 245; [67] Their camels, 435; [their] donkeys, 6,720. [68] And [some] of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place: [69] They gave after their ability to the treasure of the work 61,000 drams of gold, and 5,000 pounds of silver, and 100 priests' garments. [70] So the priests, and the Levites, and [some] of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

Ezra Chapter 3

3:1-6 *Altar and Burnt Offerings Morning & Evening (1-3), Offerings & Freewill Offering (4-6)*

(6) [1] And when the seventh month was come, and the children of Israel [were] in the cities, the people gathered themselves together as one man to Jerusalem. [2] Then stood up **Joshua** the son of Jozadak, and his brethren the priests, and **Zerubbabel** the son of Shealtiel, and his brethren, and built the altar of the God of Israel, to offer burnt offerings thereon, as [it is] written in the law of Moses the man of God. [3] And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon to the LORD, [even] burnt offerings morning and evening. **[4] They kept also** the feast of tabernacles, as [it is] written, and [offered] the daily burnt offerings by number, according to the custom, as the duty of every day required; **[5] And afterward** [offered] the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of **everyone that willingly offered a freewill offering to the LORD.** [6] From the first day of the seventh month began they to offer **burnt offerings** to the LORD. But the foundation of the temple of the LORD was not [yet] laid.

Note: The people from the surrounding cities gathered together as one man to Jerusalem. Joshua is Jeshua the religious leader and Zerubabbel the political leader, of the tribe of Judah.

Ezra Chapter 3

3:7-13 ***Foundation of Temple Laid*** *(8-10a),* ***then Celebrate with Music*** *(10b-13)*

(7) [7] They gave money also to the masons, and to the carpenters; and meat, and drink, and oil, to them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. [8] Now in the second year of their coming to the house of God at Jerusalem, in the second month, began **Zerubbabel** the son of Shealtiel, and **Jeshua** the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity to Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. [9] Then stood **Jeshua** [with] his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, [with] their sons and their brethren the Levites. [10] And when **the builders laid the foundation of the temple of the LORD,** they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. [11] And they sang together by course in praising and giving thanks to the LORD; because [he is] good, for his **mercy** [endures] **forever toward Israel.** And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. [12] But many of the priests and Levites and chief of the fathers, [who were] ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: [13] So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Ezra Chapter 4

4:1-5 ***Adversaries Offer Help, the Hinder the Work*** *(Samaritans)*

(8) [1] Now when the adversaries of Judah and Benjamin heard that the children of the captivity built the temple to the LORD God of Israel; [2] Then they came to Zerubbabel, and to the chief of the fathers, and said to them, Let us build with you: for we seek your God, as ye [do]; and we do sacrifice to him since the days of Esarhaddon king of Assur, which brought us up hither. [3] But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said to them, Ye have nothing to do with us to build a house to our God; but we ourselves together will build to the LORD God of Israel, as king Cyrus the king of Persia has commanded us. [4] Then the people of the land weakened the hands of the people of Judah, and troubled them in building, [5] And hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

4:6-16 ***Adversaries Letter to King Ahasuerus, with Half-truths*** *(Samaritans)*

(9) [6] **And in the reign of Ahasuerus, in the beginning of his reign**, wrote they [to him] an accusation against the inhabitants of Judah and Jerusalem. [7] And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, to Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. /Aramaic 4:8-6:18/ [8] Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: [9] Then [wrote] Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, [and] the Elamites, [10] And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest [that are] on this side the river, and at such a time. [11] This is the copy of the letter that they sent to him, [even] to Artaxerxes the king; Your servants the men on this side the river, and at such a time. [12] Be it known to the king, that the Jews which came up from you to us are come to Jerusalem, building the rebellious and the bad city, and have set up the walls [thereof], and joined the foundations. [13] Be it known now to the king, that, if this city be built, and the walls set up [again, then] will they not pay toll, tax, and custom, and [so] you shall endamage the revenue of the kings. [14] Now because we have maintenance from [the king's] palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king; [15] That search may be made in the book of the records of your fathers: so shall you find in the book of the records, and know that this city is a rebellious city, and hurtful to kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. [16] We certify the king that, if this city be built [again], and the walls thereof set up, by this means you shall have no portion on this side the river.

Ezra Chapter 4

4:17-24 *King Ahasuerus Stops the Temple Project*

(10) [17] [Then] sent the king an answer to Rehum the chancellor, and [to] Shimshai the scribe, and [to] the rest of their companions that dwell in Samaria, and [to] the rest beyond the river, Peace, and at such a time. [18] The letter which ye sent to us has been plainly read before me. [19] And I commanded, and search has been made, and it is found that this city of old time has made insurrection against kings, and [that] rebellion and sedition have been made therein. [20] There have been mighty kings also over Jerusalem, which have ruled over all [countries] beyond the river; and toll, tax, and custom, was paid to them. [21] Give ye now commandment to cause these men to cease, and that this city be not built, until [another] commandment shall be given from me. [22] Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? [23] Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem to the Jews, and made them to cease by force and power. [24] Then ceased the work of the house of God which is at Jerusalem. So it ceased to the second year of the reign of Darius king of Persia.

Ezra Chapter 5

5:1-5 *Haggai and Zechariah Prophesy to Continue Building the Temple (520 BC)*

(11) [1] Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied to the Jews that [were] in Judah and Jerusalem in the name of the God of Israel, [even] to them. [2] Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them [were] the prophets of God helping them. [3] At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus to them, Who has commanded you to build this house, and to make up this wall? [4] Then said we to them after this manner, What are the names of the men that make this building? [5] But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this [matter].

5:6-17 *Governor Tatnai Writes Another Letter to King Darius (6-10) with more requests (11-17)*

(12) [6] The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which [were] on this side the river, sent to Darius the king: [7] They sent a letter to him, wherein was written thus; To Darius the king, all peace. [8] Be it known to the king, that we went into the province of Judea, to the house of the great God, which is built with great stones, and timber is laid in the walls, and this work goes fast on, and prospers in their hands. [9] Then asked we those elders, [and] said to them thus, Who commanded you to build this house, and to make up these walls? [10] We asked their names also, to certify you, that we might write the names of the men that [were] the chief of them.

[11] And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was built these many years ago, which a great king of Israel built and set up. [12] But after that our fathers had provoked the God of heaven to wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. [13] But in the first year of Cyrus the king of Babylon [the same] king Cyrus made a decree to build this house of God. [14] And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered to [one], whose name was Sheshbazzar, whom he had made governor; [15] And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be built in his place. [16] Then came the same Sheshbazzar, [and] laid the foundation of the house of God which is in Jerusalem: and since that time even until now has it been in building, and [yet] it is not finished. [17] Now therefore, if [it seem] good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be [so], that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Ezra Chapter 6

6:1-12 *King Darius Supports Building the Temple*

(13) [1] Then Darius the king made a decree, and search was made in the house of the rolls, where the
treasures were laid up in Babylon. [2] And there was found at Achmetha, in the palace that is in the
province of the medes, a roll, and therein was a record thus written: [3] In the first year of Cyrus the king
[the same] Cyrus the king made a decree [concerning] the house of God at Jerusalem, Let the house be
built, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height
thereof threescore cubits, [and] the breadth thereof threescore cubits; [4] [With] three rows of great
stones, and a row of new timber: and let the expenses be given out of the king's house: [5] And also let the
golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is
at Jerusalem, and brought to Babylon, be restored, and brought again to the temple which is at
Jerusalem, [everyone] to his place, and place them in the house of God. [6] Now [therefore], Tatnai,
governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the
river, be ye far from there: [7] Let the work of this house of God alone; let the governor of the Jews and
the elders of the Jews build this house of God in his place. [8] Moreover I make a decree what ye shall do
to the elders of these Jews for the building of this house of God: that of the king's goods, [even] of the tax
beyond the river, immediately expenses be given to these men, that they be not hindered. [9] And that
which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of
heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let
it be given them day by day without fail: [10] That they may offer sacrifices of sweet fragrances to the God
of heaven, and pray for the life of the king, and of his sons. [11] Also I have made a decree, that whoever
shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged
thereon; and let his house be made a dunghill for this. [12] And the God that has caused his name to dwell
there destroy all kings and people, that shall put to their hand to alter [and] to destroy this house of God
which is at Jerusalem. I Darius have made a decree; let it be done with speed.

6:13-22 *Governor Tatnai Speedily Supports Building the Temple*

(14) [13] Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to
that which Darius the king had sent, so they did speedily. [14] And the elders of the Jews built, and they
prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built,
and finished [it], according to the commandment of the God of Israel, and according to the commandment
of Cyrus, and Darius, and Artaxerxes king of Persia. [15] And this house was finished on the third day of the
month Adar, which was in the sixth year of the reign of Darius the king. [16] And the children of Israel, the
priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of
God with joy, [17] And offered at the dedication of this house of God a hundred bullocks, two hundred rams,
four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the
tribes of Israel. [18] And they set the priests in their divisions, and the Levites in their courses, for the
service of God, which is at Jerusalem; as it is written in the book of Moses. /Aramaic 4:8-6:18/

[19] And the children of the captivity kept the passover upon the fourteenth [day] of the first month.
[20] For the priests and the Levites were purified together, all of them [were] pure, and killed the passover
for all the children of the captivity, and for their brethren the priests, and for themselves. [21] And the
children of Israel, which were come again out of captivity, and all such as had separated themselves to
them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, [22] And kept
the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the
heart of the king of Assyria to them, to strengthen their hands in the work of the house of God, the God of
Israel.

Ezra Chapter 7

7:1-10 *Ezra Requests Artaxerses to go to Jerusalem*

(15) [1] Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, [2] The son of Shallum, the son of Zadok, the son of Ahitub, [3] The son of Amariah, the son of Azariah, the son of meraioth, [4] The son of Zerahiah, the son of Uzzi, the son of Bukki, [5] The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:
[6] This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. [7] And there went up [some] of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, to Jerusalem, in the seventh year of Artaxerxes the king. [8] And he came to Jerusalem in the fifth month, which was in the seventh year of the king. [9] For upon the first [day] of the first month began he to go up from Babylon, and on the first [day] of the fifth month came he to Jerusalem, according to the good hand of his God upon him. [10] For Ezra had prepared his heart to seek the law of the LORD, and to do [it], and to teach in Israel statutes and judgments.

Note: vs 10 compares to Psalm 119:9-11, and all Christ followers today.

7:11-26 *The Decree and Letters from Artxerxes*

(16) [11] Now this is the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, [even] a scribe of the words of the commandments of the LORD, and of his statutes to Israel.
/Aramaic 7:12-26/ [12] Artaxerxes, king of kings, to Ezra the priest, a scribe of the law of the God of heaven, perfect [peace], and at such a time. [13] I make a decree, that all they of the people of Israel, and [of] his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with you. [14] Forasmuch as you are sent of the king, and of his seven counselors, to enquire concerning Judah and Jerusalem, according to the law of your God which is in your hand; [15] And to carry the silver and gold, which the king and his counselors have freely offered to the God of Israel, whose habitation is in Jerusalem, [16] And all the silver and gold that you can find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: [17] That you may buy speedily with this money bullocks, rams, lambs, with their grain offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.
[18] And whatsoever shall seem good to you, and to your brethren, to do with the rest of the silver and the gold, that do after the will of your God. [19] The vessels also that are given you for the service of the house of your God, [those] deliver you before the God of Jerusalem. [20] And whatsoever more shall be needful for the house of your God, which you shall have occasion to bestow, bestow [it] out of the king's treasure house. [21] And I, [even] I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of **heaven**, shall require of you, it be done speedily, [22] To a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing [how much].
[23] Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? [24] Also we certify you, that concerning any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tax, or custom, upon them. [25] And you, Ezra, after the wisdom of your God, that is in your hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of your God; and teach ye them that know them not.
[26] And whoever will not do the law of your God, and the law of the king, let judgment be executed speedily upon him, whether [it be] to death, or to banishment, or to confiscation of goods, or to imprisonment.

Note: vs 7, Nithinim are Gibeonites (Joshua 9:27). Vs 12, King of kings (Rev 19:16, 11:15)

7:27-28 *Praise for mercy to Beautify the Temple*

(17) [27] Blessed [be] the LORD God of our fathers, which has put [such a thing] as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: [28] And has extended mercy to me before the king, and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

Ezra Chapter 8

8:1-14 *The Genealogy of the men that went with Ezra*

(18) [1] These are now the chief of their fathers, and [this is] the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. [2] Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. [3] Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males 150. [4] Of the sons of Pahasmoab; Elihoenai the son of Zerahiah, and with him 200 males. [5] Of the sons of Shechaniah; the son of Jahaziel, and with him 300 males. [6] Of the sons also of Adin; Ebed the son of Jonathan, and with him 50 males. [7] And of the sons of Elam; Jeshaiah the son of Athaliah, and with him 70 males. [8] And of the sons of Shephatiah; Zebadiah the son of Michael, and with him 80 males. [9] Of the sons of Joab; Obadiah the son of Jehiel, and with him 218 males. [10] And of the sons of Shelomith; the son of Josiphiah, and with him 160 males. [11] And of the sons of Bebai; Zechariah the son of Bebai, and with him 28 males. [12] And of the sons of Azgad; Johanan the son of Hakkatan, and with him 110 males. [13] And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them 60 males. [14] Of the sons also of Bigvai; Uthai, and Zabbud, and with them 70 males.

8:15-20 *Ezra Prepares for the Journey from Babylon to Jerusalem*

(19) [15] And I gathered them together to the river that runs to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. [16] Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. [17] And I sent them with commandment to Iddo the chief at the place Casiphia, and I told them what they should say to Iddo, [and] to his brethren the Nethinims, at the place Casiphia, that they should bring to us ministers for the house of our God. [18] And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, 18; [19] And Hashabiah, and with him Jeshaiah of the sons of merari, his brethren and their sons, 20; [20] Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, 220 Nethinims: all of them were expressed by name.

Note: 2nd returns is around 7,000 including women and children.

8:21-23 *At Ahava a Fast and Prayer are Declared*

(20) [21] Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. [22] For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken to the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. [23] So we fasted and begged our God for this: and he was entreated of us.

8:24-30 *Treasures for the Temple are Distributed*

(21) [24] Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, [25] And weighed to them the silver, and the gold, and the vessels, [even] the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel [there] present, had offered: [26] I even weighed to their hand 650 talents of silver, and silver vessels 100 talents, [and] of gold 100 talents; [27] Also 20 basins of gold, of 1,000 drams; and two vessels of fine copper, precious as gold. [28] And I said unto them, Ye are holy to the LORD; the vessels are holy also; and the silver and the gold are a freewill offering to the LORD God of your fathers. [29] Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD. [30] So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem to the house of our God.

Ezra Chapter 8

8:31-36 *Trip after 12-Day Delay (8:15-30) and Sacrifices at Jerusalem*

(22) [31] Then we departed from the river of Ahava on the twelfth [day] of the first month, to go to Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. [32] And we came to Jerusalem, and abode there three days. [33] Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; [34] By number [and] by weight of everyone: and all the weight was written at that time. [35] [Also] the children of those that had been carried away, which were come out of the captivity, offered burnt offerings to the God of Israel, 12 bullocks for all Israel, 96 rams, 77 lambs, 12 he goats [for] a sin offering: all [this was] a burnt offering to the LORD. [36] And they delivered the king's commissions to the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

Note: vs 36, the commissions are in addition to the decree, to assist the people and the house of God.

Ezra Chapter 9

9:1-4 *Sin of Marriage with Foreign Women; Ezra's Grief*
(same sin repeated in Nehemiah 13 and Malachi 2:10-17)

(23) [1] Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, [doing] according to their abominations, [even] of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. [2] For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of [those] lands: yes, the hand of the princes and rulers has been chief in this trespass. [3] And when I heard this thing, I tore my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. [4] Then were assembled to me everyone that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

9:5-15 *Ezra's Prayer of Repentance for the People's Sin*

(24) [5] And at the evening sacrifice I arose up from my heaviness; and having tore my garment and my mantle, I fell upon my knees, and spread out my hands to the LORD my God, [6] And said, O my God, I am ashamed and blush to lift up my face unto you, my God: for our iniquities are increased over [our] head, and our trespass is grown up to the heavens. [7] Since the days of our fathers [have] we [been] in a great trespass unto this day; and for our iniquities have we, our kings, [and] our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as [it is] this day. [8] And now for a little space grace has been [showed] from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. [9] For we [were] bondmen; yet our God has not forsaken us in our bondage, but has extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. [10] And now, O our God, what shall we say after this? for we have forsaken your commandments, [11] Which you have commanded by your servants the prophets, saying, The land, to which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. [12] Now therefore give not your daughters to their sons, neither take their daughters to your sons, nor seek their peace or their wealth forever: that ye may be strong, and eat the good of the land, and leave [it] for an inheritance to your children forever. [13] And after all that is come upon us for our evil deeds, and for our great trespass, seeing that you our God has punished us less than our iniquities [deserve], and has given us [such] deliverance as this; [14] Should we again break Your commandments, and join in ally with the people of these abominations? would not You be angry with us till You had consumed [us], so that [there should be] no remnant nor escaping? [15] O LORD God of Israel, You are righteous: for we remain yet escaped, as [it is] this day: behold, we are before You in our trespasses: for we cannot stand before You because of this.

Ezra Chapter 10

10:1-5 *The People Repent and Covenant with God*

(25) [1] Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled to him out of Israel a very great assembly of men and women and children: for the people wept very sore. [2] And Shechaniah the son of Jehiel, [one] of the sons of Elam, answered and said to Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. [3] Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. [4] Arise; for [this] matter [belongs] unto you: we also [will be] with you: be of good courage, and do [it]. [5] Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore.

10:6-8 *Ezra Command's People to Gather in 3 Days or Depart*

(26) [6] Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and [when] he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. [7] And they made proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem; [8] And that whoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the assembly of those that had been carried away.

10:9-17 *The People's Plan to Correct their Sin of Marriage with Foreign Women*

(27) [9] Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within three days. It was the ninth month, on the twentieth [day] of the month; and all the people sat in the street of the house of God, trembling because of [this] matter, and for the great rain. [10] And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. [11] Now therefore make confession unto the LORD God of your fathers, and do His pleasure: and separate yourselves from the people of the land, and from the strange wives. [12] Then all the assembly answered and said with a loud voice, As you have said, so must we do. [13] But the people are many, and [it is] a time of much rain, and we are not able to stand outside, neither [is this] a work of one day or two: for we are many that have transgressed in this thing. [14] Let now our rulers of all the assembly stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us. [15] Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this [matter]: and meshullam and Shabbethai the Levite helped them. [16] And the children of the captivity did so. And Ezra the priest, [with] certain chief of the fathers, after the house of their fathers, and all of them by [their] names, were separated, and sat down in the first day of the tenth month to examine the matter. [17] And they made an end with all the men that had taken strange wives by the first day of the first month.

10:18-44 *List of men whho Repented of Marriage with Foreign Women*

(28) [18] And among the sons of the priests there were found that had taken strange wives: [namely], of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. [19] And they gave their hands that they would put away their wives; and [being] guilty, [they offered] a ram of the flock for their trespass. [20] And of the sons of Immer; Hanani, and Zebadiah. [21] And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. [22] And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. [23] Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. [24] Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. [25] Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. [26] And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. [27] And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. [28] Of the sons also of Bebai;

Jehohanan, Hananiah, Zabbai, [and] Athlai. [29] And of the sons of Bani; meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. [30] And of the sons of Pahasmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. [31] And [of] the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, [32] Benjamin, Malluch, [and] Shemariah. [33] Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, [and] Shimei. [34] Of the sons of Bani; Maadai, Amram, and Uel, [35] Benaiah, Bedeiah, Chelluh, [36] Vaniah, meremoth, Eliashib, [37] Mattaniah, Mattenai, and Jaasau, [38] And Bani, and Binnui, Shimei, [39] And Shelemiah, and Nathan, and Adaiah, [40] Machnadebai, Shashai, Sharai, [41] Azareel, and Shelemiah, Shemariah, [42] Shallum, Amariah, [and] Joseph. [43] Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. [44] All these had taken strange wives: and [some] of them had wives by whom they had children.

Ezra GEMS

Ezra 1:1-5, Jeremiah's 70-Year Prophecy (605-536 BC) by Bill Heath, Jan 1, 2023

Eternity — Time & Timing (Ezra 1:1 the word of the LORD stirred up the spirit of Cyrus, 1:5 them whose spirit God raised up) — Eternity

Gen 1-3 — 2022 — Rev 21:1-22:15

Moses, Leviticus 25:1-7, 26:43-45, 1500 BC
Sabbath for the land every 7th year (2 Chr 36:21-23)

Samuel, 1 Samuel 10, Monarchy, **1095 BC**
(1095 - 605 = **490 years,** Saul to Jehoiakim, 2 Chr 36:5-8)
Acts 13:21, James Ussher; Jamieson, Fausset, and Brown)

Isaiah 44:28 to 45:13, 712 BC
(named 120 years before birth) **Cyrus My shepherd**

Jeremiah 25:1-12; 29:10-14, **605 BC**
(**490 years** / 7 = **70-years captivity for missed sabbaths**)

God's Judgment is 70-years captivity to Babylon
1. God is a little sanctuary to them, Ezekiel 11:14-21 (16)
2. Pray for peace, be a good neighbor, Jeremiah 29:1-9

Daniel a leader in Babylon and Medo-Persia Empires
1:21, 2:48, 5:29, 6:2, 7:1, 8:1, 9:1, and 10:1

Kings of Babylon	Daniel	Date BC
Nebuchadnezzar	(1-4)	605-562
Belshazzar	(7-8, 5)	556-539
Kings of Medo-Persia		
Darius the Mede	(6, 9)	538-536
Cyrus (Ezra 1-1st decree)	(10-12)	538-530
Darius I (Ezra 6-2nd decree)		522-486
Ahasuerus or Xerxes (Esther)		485-465
Artaxerxes I (Ezra 7-3rd decree, Neh)		465-424
Darius III (fall to Alexander the Great)		331-146
Roman Empire: 146 BC-476 Rome/1453 Constantinople		

Zerubbabel (prince of Judah)
Ezra 1-3 > Cyrus, **altar > foundation**
1st Return, 50K Jews, 538 BC,
Ezra 4-6 > Darius I
Temple began, 536 BC

Haggai (prophet)
Build the Temple, 520 BC
Temple completed, 515 BC

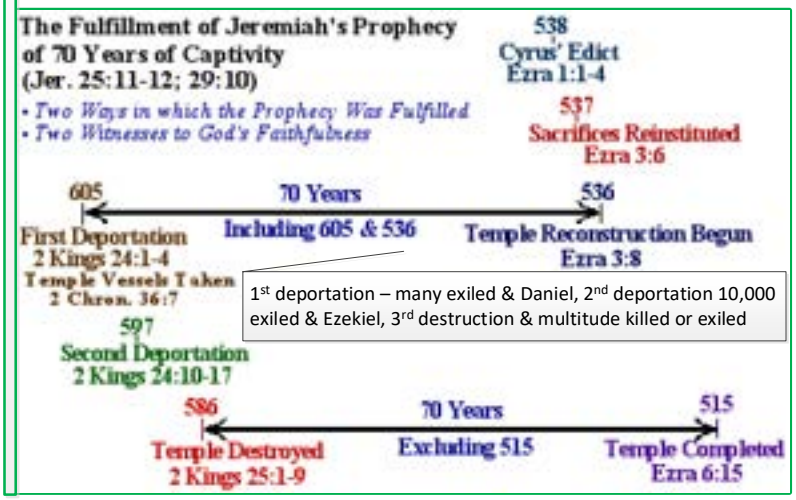
Zechariah (prophet-priest)
1-8, 517 BC; 9-14, 480s BC

Esther (queen in Susa/479 BC)
Ahasuerus (Xerxes)

Ezra 7-10 (scribe-priest)
2nd Return 7K, 458 BC
beautify temple

Nehemiah (governor)
3rd Return, 42K, **gates & walls rebuilt**
in 52 days, **445 BC** (Daniel's 70-weeks)
Neh 5:14, 1st term governor; 8, **revival**
Neh 13:6-7, to Persia, 432-421 BC
back to Jerusalem, 420-410 BC

Malachi (prophet), 400 BC



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Nehemiah (13-38, 1 hr) 2022

12 Lessons of Leadership & Discipleship in Prayer

Purpose: As God built a physical, outward temple before, he is building a spiritual, inward building today.
Nehemiah = Jehovah Comforts.

Key Passage: My God put into my heart 7:5, 64.

I grow in the school of prayer as I: Scripture

Part 1 Nehemiah Repairs the Gates and Walls of the City Jerusalem 1:1-7:73

1) Know that the Biblical pattern of most prayer begins with supplication, especially important to have the good hand of the LORD upon us and guide our hearts and minds in a change of direction. Sometimes this requires personal fasting. (Supplication - 1) 1:4-11
* tear down the gate by granting mercy to Nehemiah in the sight of King Artaxerxes 1:11

2) Pray to the God of heaven. (Pray without ceasing – 1) 2:4
* tear down walls by asking the king for letters for protection and help from enemies 2:7

3) pray, "Hear, O our God; for we are despised: and turn their reproach upon their own head,"
Old Testament prayer – not New Testament prayer (Supplication – 2) 4:4-5

4) Nevertheless, we made our prayer to our God, and set a watch against them day and night, because of them. (Supplication - 3) 4:9

5) Think upon me, my God, for good, [according] to all that I have done for this people.
Nehemiah, like the Apostle Paul, in no desire for financial gain, 5:14-19 (Pray w/o ceasing – 2) 5:19

6) For they all made **us afraid**, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, [O God], strengthen my hands. (Pray w/o ceasing – 3) 6:9

7) My God, think you upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have **put me in fear**.
* The gates and wall were completed in 52 days, 6:15. (Pray w/o ceasing – 4) 6:14

Part 2 Ezra Revives God's People with the Word 8:1-13:31

8) And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads and worshipped the LORD with [their] faces to the ground. (Prayer of Praise – 1) 8:6

9) National repentance ending in a promise, vs 38 (Supplication w/fasting vs 1-3, and Praise vs 4-37) 9:1-38

Subsequent actions of revival are detailed in chapters 10-12

10) So stood the two [companies of them that gave] thanks in the house of God, and I, and the half of the rulers with me: (Prayer of Thanks – 1) 12:40

11) Also, that day, they offered great sacrifices and rejoiced, for God had made them rejoice with great joy. The wives and children also rejoiced, so that the joy of Jerusalem was heard even afar off. (Prayer of Praise – 2) 12:43

12) **Remember me, O my God**, and wipe not out the good deeds that I have done, spare me according to the greatness of your mercy; they defile the priesthood, for good. (Pray w/o ceasing 5-8) 13:14, 22, 29, 31b

Today's application: As we follow others who follow Christ, we will know the importance of personal, private prayer in seeking, knowing, and obeying God's will for our lives. This is especially true for leaders of God's people in spiritual warfare.

Nehemiah

Prayers of the Bible

Note: 18 prayers in the book of Nehemiah are marked in the text

- 11 praying without ceasing - 2:4, 4:4-5, 4:9, 5:19, 6:9b, 6:14, 13:14, 13:14, 13:22b, 13:29, and 13:31b are in the spirit of 1 Thessalonians 5:17 "Pray without ceasing."
- 3 praise – *8:8, 9:4-6 and 12:41-43*
- 2 supplications – 1:4-11 and *9:1-3*
- 2 thanks – *9:7-25 and 12:40*

Time: Chapters 1:1-12, 12 years in Jerusalem, 13 - return to Babylon for 12 years, then back to Jerusalem

The enemies of Nehemiah's work to rebuild the wall: Sanballat and Tobiah

Outside the wall Sanballat the Moabite	Inside the wall Tobiah the Ammonite	Comments
2:10, 19	2:10, 19	Sanballat named first, Tobiah a servant.
"They grieved when they heard, then laughed to scorn and despise the idea of rebuilding."		
	3:1	High Priest friends with Tobiah
	3:5, 5:1-13, 6:17, 19	Nobles did not labor, but $ advantage
4:1, 4:7	4:7	Anger, mockery, and threat to attack
6:1-2, 5	6:1	Try friendship and deceit, prophetess
6:12, 14	6:12, 14	Tobiah named first from this point on
	6:17, 19	Letters between nobles and Tobiah
	7:62	Listed with those returning from Babylon
	13:4, 7-8	Friends with the High Priest
13:28		Sanballat, high priest inter-marriage

12 Lessons of Leadership in Building and Repairing Gates & Walls

Purpose: To learn how to labor by building up what is torn down in spiritual warfare

Theme: As God built a physical, temporary wall, he is building a spiritual, eternal wall today. Equally important is to discern when gates and walls must be repaired as co-laborers in the vineyard of the LORD. We build, we protect, we teach, we confront.

Key Passage: So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading. 8:8

I grow in good works as I:	Scripture
Part 1 Nehemiah Rebuilds the Gates and Walls of the City Jerusalem	**1:1-7:73**
1) arise at an inconvenient time, when few or nobody knows, and do what God has put in my heart	2:12
2) know the hand of my God is good upon me, as the king's words confirm. And others say, Let us rise up and build. So they strengthened their hands for [this] good [work].	2:18
3) know the God of heaven will prosper us; therefore, we his servants arise and build:	2:20
4) labor next to others; even though some in positions don't labor with us	3:5
5) build on the wall with a trowel, while others are supportive or protect us with a sword	4:17
6) build with my sword on my belt, and as a leader, a trumpet nearby to warn others	4:18
7) Listen for the sound of the trumpet, to respond and know that our God shall fight for us.	4:20
8) get angry, make sure I'm right, then rebuke other leaders for using the brethren for gain. Then they held their peace, and found nothing [to answer].	5:6
9) Say, it is not good that ye do this evil: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?	5:9
10) give my brother to rule over my things, for he is a faithful man, and fears God above many	7:2
Part 2 Ezra Revives God's People	**8:1-13:31**
11) gather the people together to hear and understand the Bible	8:1
12) Confront gross sin that brings shame on God's people, doing whatever it takes to see change that is needed, without respect for persons.	13:23-25, 28

Barriers to remove: Gates and walls to demolish from the enemy inside (believers walking after the flesh or making believers) and the enemy outside (unbelievers and scoffers). Gates are leaders, and walls are those who follow the leaders.

Outline

JERUSALEM'S GATES AND WALLS REPAIRED AND REBUILT (CH. 1-7)

Nehemiah's Prayer	(Ch. 1)
Nehemiah in Jerusalem	(Ch. 2)
Repairs to the Gates & Walls	(Ch. 3)
Sanballat's & Tobiah's Opposition	(Ch. 4)
Nehemiah helps the Needy	(Ch. 5)
Nehemiah accused of Treason	(Ch. 6)
List of Exiles	(Ch. 7)

EZRA'S AND NEHEMIAH'S REFORMS (Ch. 8-13)

Covenant Renewed	(Ch. 8 & 9)	
National Repentance	(Ch. 10)	
List of Jerusalem's citizens	(Ch. 11)	
List of Priests and Levites	(Ch. 12)	
Nehemiah visits Susa	(Ch. 13:1-5)	Note: Susa is 1 of 4 capitols of the Persian empire.
Nehemiah returns to Jerusalem	(13:6-31)	

Nehemiah Chapter 1

1:1-3 *Nehemiah Hears of Great Affliction, Reproach, & Jerusalem's Walls/Gates*

(1) [1] The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, [2] That Hanani, one of my brethren, came, he and [certain] men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. [3] And they said to me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

1:4-11 *Nehemiah's Prayer - Burden of Leaders* **Supplication – 1 (1:4-11)**

(2) [4] And it came to pass, **when I heard these words**, that I sat down and wept, and mourned [certain] days, and fasted, and prayed before the God of heaven, [5] And said, I beseech You, O LORD God of heaven, the great and terrible God, that keeps covenant and mercy for them that love Him and observe His commandments: [6] Let Your ear now be attentive, and Your eyes open, that You may hear the prayer of Your servant, which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel, which we have sinned against You: both I and my father's house have sinned. [7] We have dealt very corruptly against You, and have not kept the commandments, nor the statutes, nor the judgments, which You commanded Your servant Moses. [8] Remember, I beseech You, the word that You commanded Your servant Moses, saying, [If] ye transgress, I will scatter you abroad among the nations: [9] But [if] ye turn to me, and keep My commandments, and do them; though there were of you cast out to the uttermost part of the heaven, [yet] will I gather them from there, and will bring them to the place that I have chosen to set My name there. [10] Now these are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. [11] O Lord, I beseech You, let now Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants, who desire to fear Your name: and prosper, I pray You, Your servant this day, and grant him mercy in the sight of this man. For I was **the king's cupbearer**.

Nehemiah Chapter 2

2:1-8 *King of Persian Artaxerxes Allows Nehemiah to Return to Jerusalem*

(3) [1] And it came to pass in the month Nisan, in the **twentieth year of Artaxerxes the king**, [that] wine was before him: and I took up the wine, and gave [it] to the king. Now I had not been [beforetime] sad in his presence. [2] Wherefore the king said unto me, Why is your countenance sad, seeing you are not sick? this is nothing [else] but sorrow of heart. Then I was very sore afraid, [3] And said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers, [lies] waste, and the gates thereof are consumed with fire?

(Pray w/o ceasing – 1) (2:4)

[4] Then the king said to me, For what do you make request? **So I prayed to the God of heaven.** [5] And I said unto the king, If it please the king, and if your servant have found favor in your sight, that you would send me to Judah, to the city of my fathers' sepulchers, that I may build it. [6] And the king said unto me, (the queen also sitting by him,) For how long shall your journey be? and when will you return? So it pleased the king to send me; and I set him a time. [7] Moreover I said unto the king, If it please the king, let letters be given me unto the governors beyond the river, that they may convey me over till I come into Judah; [8] And a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which [appertained] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the **good hand of my God** upon me.

2:9-20 *Nehemiah Surveys the Walls of Jerusalem*

(4) [9] Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. [10] When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard [of it], it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. **[11] So I came to Jerusalem, and was there three days. [12] And I arose in the night, I and some few men with me; neither told I [any] man what my God had put**

in my heart to do at Jerusalem: neither [was there any] beast with me, save the beast that I rode upon. [13] And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. [14] Then I went on to the gate of the fountain, and to the king's pool: but [there was] no place for the beast [that was] under me to pass. [15] Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and [so] returned. [16] And the rulers knew not where I went, or what I did; neither had I as yet told [it] to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. (5) [17] Then I said unto them, Ye see the distress that we are in, how Jerusalem [lies] waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. [18] Then I told them of the **hand of my God which was good upon me**; as also the king's words that he had spoken to me. And they said, **Let us rise up and build. So they strengthened their hands for [this] good [work].** [19] But when **Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard [it], they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?** [20] Then answered I them, and said unto them, **The God of heaven, He will prosper us; therefore we His servants will arise and build:** but ye have no portion, nor right, nor memorial, in Jerusalem.

Nehemiah Chapter 3 *Rebuilding the Gates and Wall, chapters 3-6*

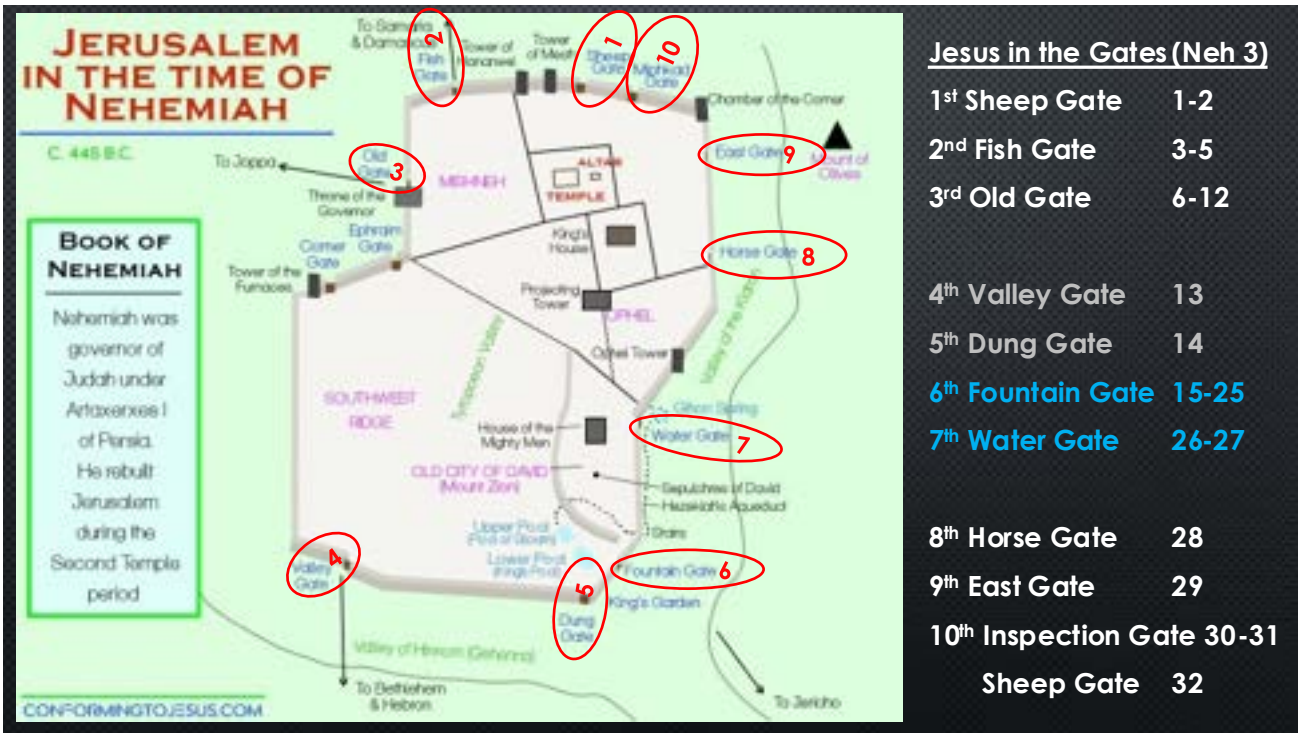
3:1-32 *Rebuilding the 10 Gates and Walls around Jerusalem*

(6) [1] Then Eliashib the high priest rose up with his brethren the priests, and they built the **sheep gate**; they sanctified it, and set up the doors of it; even to the tower of meah they sanctified it, to the tower of Hananeel. [2] And next to him built the men of Jericho. And next to them built Zaccur the son of Imri. [3] But the **fish gate** did the sons of Hassenaah build, who [also] laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. [4] And next to them repaired meremoth the son of Urijah, the son of Koz. And next to them repaired meshullam the son of Berechiah, the son of meshezabeel. And next to them repaired Zadok the son of Baana. [5] And next to them the Tekoites repaired; but their **nobles put not their necks to the work of their Lord**. [6] Moreover the **old gate** repaired Jehoiada the son of Paseah, and meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. [7] And next to them repaired melatiah the Gibeonite, and Jadon the meronothite, the men of Gibeon, and of Mizpah, to the throne of the governor on this side the river. [8] Next to him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next to him also repaired Hananiah the son of [one of] the apothecaries, and they fortified Jerusalem to the broad wall. [9] And next to them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. [10] And next to them repaired Jedaiah the son of Harumaph, even over against his house. And next to him repaired Hattush the son of Hashabniah. [11] Malchijah the son of Harim, and Hashub the son of Pahasmoab, repaired the other piece, and the tower of the furnaces. [12] And next to him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters. [13] The **valley gate** repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall to the dung gate. [14] But the **dung gate** repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. [15] But the **gate of the fountain** repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and to the stairs that go down from the city of David.

(7) [16] After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, to [the place] over against the sepulchers of David, and to the pool that was made, and to the house of the mighty. [17] After him repaired the Levites, Rehum the son of Bani. Next to him repaired Hashabiah, the ruler of the half part of Keilah, in his part. [18] After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. [19] And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory at the turning [of the wall]. [20] After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning [of the wall] to the door of the house of

Nehemiah Chapter 3

Eliashib the high priest. [21] After him repaired meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. [22] And after him repaired the priests, the men of the plain. [23] After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. [24] After him repaired Binnui the son of Henadad another piece, from the house of Azariah to the turning [of the wall], even to the corner. [25] Palal the son of Uzai, over against the turning [of the wall], and the tower which lies out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh. [26] Moreover the Nethinims dwelt in Ophel, to [the place] over against the **water gate** toward the east, and the tower that lies out. [27] After them the Tekoites repaired another piece, over against the great tower that lies out, even to the wall of Ophel. [28] From above the **horse gate** repaired the priests, everyone over against his house. [29] After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the **east gate**. [30] After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired meshullam the son of Berechiah over against his chamber. [31] After him repaired Malchiah the goldsmith's son to the place of the Nethinims, and of the merchants, over against the **gate Miphkad**, and to the going up of the corner. [32] And between the going up of the corner to the **sheep gate** repaired the goldsmiths and the merchants.



1st Sheep Gate	Jesus is the Good Shepherd (John 10)	High Priest, Golgotha
2nd Fish Gate	Jesus makes us fishers of men (Mark 1:17)	Nobles don't work
3rd Old Gate	Jesus restores the old paths (John 14:6)	Goldsmiths, daughters
4th Valley Gate	Jesus is with me in the valley of death (Psalm 23)	1000 cubits
5th Dung Gate	Jesus died on the cross for my sin (2 Cor 7:1)	
6th Fountain Gate	Jesus gives me an abundant life (John 7)	earnestly repaired
7th Water Gate	Jesus gives me fresh, clean, pure water	
8th Horse Gate	Jesus equips me for warfare (Ephesians 6, Rev 19)	
9th East Gate	Jesus returns, and Mount Olivet splits into two	
10th Inspection Gate	Jesus inspects my works at his judgment seat	

Sheep Gate

Nehemiah Chapter 4

4:1-6 *While the Enemy Scoffs, Nehemiah Prays and Continues the Work*

(8) [1] But it came to pass, that when **Sanballat** heard that we built the wall, he was angry, and took great indignation, and mocked the Jews. [2] And he spoke before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? [3] Now **Tobiah the Ammonite** was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

(Pray w/o ceasing – 3) 4:4-5 Prayer for the enemy (Old Testament prayer)

[4] Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: [5] And cover not their iniquity, and let not their sin be blotted out from before you: for they have provoked [you] to anger before the builders. [6] So built we the wall; and all the wall was joined together to the half thereof: for the people had a mind to work.

4:7-12 *Nehemiah Overcomes Opposition from Sanballat, Tobiah, and Others*

(9) [7] But it came to pass, [that] when **Sanballat, and Tobiah**, and the **Arabians,** and the **Ammonites,** and the **Ashdodites,** heard that the walls of Jerusalem were made up, [and] that the breaches began to be stopped, then they were very angry, [8] And conspired all of them together to come [and] to fight against Jerusalem, and to hinder it.

(Pray w/o ceasing – 4) 4:9

[9] Nevertheless we made our prayer to our God, and set a watch against them day and night, because of them. [10] And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. [11] And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. [12] And it came to pass, that when the Jews which dwelt by them came, they said to us ten times, From all places whence ye shall return to us [they will be upon you].

4:13-18 *Nehemiah's Leadership and Work Strategy*

(10) [13] Therefore set I in the lower places behind the wall, [and] on the higher places, I even set the people after their families with their swords, their spears, and their bows. [14] And I looked, and rose up, and said to the nobles, and to the rulers, and to the rest of the people, **Be not ye afraid of them: remember the LORD, [which is] great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.** [15] And it came to pass, when our enemies heard that it was known to us, and God had brought their counsel to nothing, that we returned all of us to the wall, everyone to his work. [16] And it came to pass from that time forth, [that] the half of my servants worked in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers [were] behind all the house of Judah. [17] They which built on the wall, and they that bore burdens, with those that laded, **[everyone] with one of his hands worked in the work, and with the other [hand] held a weapon. [18] For the builders, everyone had his sword girded by his side, and [so] built. And he that sounded the trumpet was by me.**

4:19-23 *Work Strategy Continued*

(11) [19] And I said to the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. [20] In what place [therefore] ye hear the sound of the trumpet, resort ye thither to us: **our God shall fight for us.** [21] So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared. [22] Likewise at the same time said I to the people, Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day. [23] So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, [saving that] everyone put them off for washing.

Nehemiah Chapter 5

5:1-5 *The Poor Jews Complain about their Rich Relatives*

(12) [1] And there was a great cry of the people and of their wives against their brethren the Jews.
[2] For there were that said, We, our sons, and our daughters, are many: therefore we take up corn [for them], that we may eat, and live. [3] [Some] also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. [4] There were also that said, We have borrowed money for the king's tax, [and that upon] our lands and vineyards. [5] Yet now our flesh is as the flesh of our brethren, our children as their children: and, look, we bring into bondage our sons and our daughters to be servants, and [some] of our daughters are brought to bondage [already]: neither [is it] in our power [to redeem them]; for other men have our lands and vineyards.

5:6-13 *Nehemiah Stops the Rich from Taking Advantage of the Poor*

(13) [6] And I was very angry when I heard their cry and these words. **[7] Then I consulted with myself,** and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. [8] And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold to the heathen; and will ye even sell your brethren? or shall they be sold to us? Then held they their peace, and found nothing [to answer]. [9] Also I said, **It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?** [10] I likewise, [and] my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. [11] Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth [part] of the money, and of the corn, the wine, and the oil, that ye exact of them. [12] Then said they, We will restore them, and will require nothing of them; so will we do as you say. Then I called the priests, and took an oath of them, that they should do according to this promise. [13] Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performs not this promise, even thus be he shaken out, and emptied. And all the assembly said, Amen, and praised the LORD. And the people did according to this promise.

5:14-19 *Nehemiah Personally Supports the Workers on the Wall (other Governors)*

(14) [14] Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, [that is], twelve years, I and my brethren have not eaten the bread of the governor. **[15] But the former governors that [had been] before me were chargeable to the people, and had taken of them bread and wine, beside forty shekels of silver; yes, even their servants bare rule over the people: but so did not I, because of the fear of God.** [16] Yes, also I continued in the work of this wall, neither bought we any land: and all my servants [were] gathered thither to the work. [17] Moreover [there were] at my table a hundred and fifty of the Jews and rulers, beside those that came to us from among the heathen that are about us.
[18] Now [that] which was prepared [for me] daily was one ox [and] six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

(Pray w/o ceasing – 5) 5:19

[19] Think upon me, my God, for good, [according] to all that I have done for this people.

Nehemiah Chapter 6

6:1-9 *Sanballat Tries to Harden Nehemiah*

(14) [1] Now it came to pass, when **Sanballat, and Tobiah**, and Geshem the Arabian, and the rest of our enemies, heard that I had built the wall, and [that] there was no breach left therein; (though at that time I had not set up the doors upon the gates;) [2] That Sanballat and Geshem sent to me, saying, Come, let us meet together in [some one of] the villages in the plain of Ono. But they thought to do me mischief.
[3] And I sent messengers to them, saying, I [am] doing a great work, so that I cannot come down: why should the work cease, While I leave it, and come down to you? [4] Yet they sent to me four times after this sort; and I answered them after the same manner. [5] Then sent **Sanballat** his servant to me in like manner the fifth time with an open letter in his hand; [6] Wherein was written, It is reported among the heathen, and Gashmu says [it, that] you and the Jews think to rebel: for which cause you build the wall,

that you may be their king, according to these words. [7] And you have also appointed prophets to preach of you at Jerusalem, saying, [There is] a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. [8] Then I sent to him, saying, There are no such things done as you say, but you feign them out of your own heart.

(Pray w/o ceasing – 6) 6:9b Request Strength during Fear

[9] For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. **Now therefore, [O God], strengthen my hands.**

6:10-14 ***Nehemiah's Courage to Continue the Work without Fear of False Prophecy***

(15) [10] Afterward I came to the house of Shemaiah the son of Delaiah the son of mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay you; yes, in the night will they come to slay you.
[11] And I said, Should such a man as I flee? and who [is there], that, [being] as I [am], would go into the temple to save his life? I will not go in. [12] And, look, I perceived that God had not sent him; but that he pronounced this prophecy against me: for **Tobiah and Sanballat** had hired him. [13] Therefore was he hired, that I should be afraid, and do so, and sin, and [that] they might have [matter] for an evil report, that they might reproach me.

(Pray w/o ceasing – 7) 6:14 Pray for our Enemies

[14] My God, think you upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

6:15-19 ***The Wall is Rebuilt in Spite of Opposition, in 52 days***

(16) [15] So the wall was finished in the twenty and fifth [day] of [the month] Elul, in **fifty and two days**.
[16] And it came to pass, that when all our enemies heard [thereof], and all the heathen that [were] about us saw [these things], they were much cast down in their own eyes: for they perceived that this work was worked of our God. [17] Moreover in those days the nobles of Judah sent many letters to **Tobiah**, and [the letters] of Tobiah came to them. [18] For [there were] many in Judah sworn to him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of meshullam the son of Berechiah. [19] Also they reported his good deeds before me, and uttered my words to him. [And] Tobiah sent letters to put me in fear.

Nehemiah Chapter 7

7:1-4 ***Nehemiah Places Hanani and Hananiah in Charge of Guarding the City Gates***

(17) [1] Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, [2] That **I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.**
[3] And I said to them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, everyone in his watch, and everyone [to be] over against his house. [4] Now the city was large and great: but the people [were] few therein, and the houses [were] not built.

7:5-38 ***A Register of the Jewish Exiles Who First Returned to Jerusalem***

(18) [5] And **my God put into my heart** to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, [6] These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, everyone to his city; [7] Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, [I say], of the men of the people of Israel [was this]; [8] The children of Parosh, 2,172.
[9] The children of Shephatiah, 372. [10] The children of Arah, 652. [11] The children of Pahasmoab, of the

children of Jeshua and Joab, 2,818. [12] The children of Elam, 1,254. [13] The children of Zattu, 845.
The children of Zaccai, 760. [15] The children of Binnui, 648. [16] The children of Bebai, 628.
[17] The children of Azgad, 2,322. [18] The children of Adonikam, 667. [19] The children of Bigvai, 2,067.
[20] The children of Adin, 655. [21] The children of Ater of Hezekiah, 98. [22] The children of Hashum, 328.
[23] The children of Bezai, 324. [24] The children of Hariph, 112. [25] The children of Gibeon, 95. [26] The men of Bethlehem and Netophah, 188. [27] The men of Anathoth, 128. [28] The men of Bethazmaveth, 42.
[29] The men of Kirjathjearim, Chephirah, and Beeroth, 743. [30] The men of Ramah and Geba, 621.
[31] The men of Michmas, a 122. [32] The men of Bethel and Ai, 123. [33] The men of the other Nebo, 52.
[34] The children of the other Elam, 1,254. [35] The children of Harim, 320. [36] The children of Jericho, 345.
[37] The children of Lod, Hadid, and Ono, 721. [38] The children of Senaah, 3,930.

7:39-56 ***Temple Priests*** *(4289),* ***Levites*** *(74),* ***Singers*** *(148),* ***Porters*** *(138),* ***and Nethinims*** *(many)*

(19) [39] The **priests**: the children of Jedaiah, of the house of Jeshua, 973. [40] The children of Immer, 1,052. [41] The children of Pashur, 1,247. [42] The children of Harim, 1,017. [43] The **Levites**: the children of Jeshua, of Kadmiel, [and] of the children of Hodevah, 74. [44] The **singers**: the children of Asaph, 148.
[45] The **porters**: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, 138. [46] The **Nethinims**: the children of Ziha, the children of Hashupha, the children of Tabbaoth, [47] The children of Keros, the children of Sia, the children of Padon, [48] The children of Lebana, the children of Hagaba, the children of Shalmai, [49] The children of Hanan, the children of Giddel, the children of Gahar, [50] The children of Reaiah, the children of Rezin, the children of Nekoda, [51] The children of Gazzam, the children of Uzza, the children of Phaseah, [52] The children of Besai, the children of meunim, the children of Nephishesim, [53] The children of Bakbuk, the children of Hakupha, the children of Harhur, [54] The children of Bazlith, the children of mehida, the children of Harsha, [55] The children of Barkos, the children of Sisera, the children of Tamah, [56] The children of Neziah, the children of Hatipha.

7:57-73 ***Census Details*** *(57-60, 66-67),* ***Problems*** *(61-65),* ***Animals*** *(68-69),* ***Giving*** *(70-72), and* ***Dwelling*** *(73)*

(20) [57] The **children of Solomon's servants**: the children of Sotai, the children of Sophereth, the children of Perida, [58] The children of Jaala, the children of Darkon, the children of Giddel, [59] The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. [60] All the Nethinims, and the children of Solomon's servants, [were] 392.

[61] And these [were] they which went up [also] from Telmelah, Telharesha, Cherub, Addon, and Immer: but they **could not show their father's house**, nor their seed, whether they [were] of Israel.
[62] The children of Delaiah, the children of Tobiah, the children of Nekoda, 642. [63] And of the **priests**: the children of Habaiah, the children of Koz, the children of Barzillai, which took [one] of the daughters of Barzillai the Gileadite to wife, and was called after their name. [64] These **sought their register** [among] those that were reckoned by genealogy, but it was **not found**: therefore were they, as polluted, put from the priesthood. [65] And the Tirshasa said unto them, that they should not eat of the most holy things, till there stood [up] a priest with Urim and Thummim.

[66] The **whole assembly** together was 42,360, [67] Beside their **man-servants and their maidservants**, of whom [there were] 7,337: and they had 245 **singing men and singing women**.

[68] Their horses, 736: their mules, 245: [69] [Their] camels, 435: 6,720 donkeys.

[70] And some of the chief of the fathers **gave to the work**. The Tirshasa gave to the treasure 1,000 drams of gold, 50 basins, and 530 priests' garments. [71] And [some] of the chief of the fathers gave to the treasure of the work 20,000 drams of gold, and 2,200 pounds of silver. [72] And [that] which the rest of the people gave was 20,000 drams of gold, and 2,000 pounds of silver, and 67 priests' garments.

[73] So the priests, and the Levites, and the porters, and the singers, and [some] of the people, and the Nethinims, and all Israel, dwelt in their cities; and **when the seventh month came**, the children of Israel [were] in their cities.

Note: The total number of people is 49,942.

Nehemiah Chapter 8 *Ezra Arises after 15 years and the completion of the Project*

8:1-8 *The Public Reading of Moses Law by Ezra (for six hours)*

(21) [1] And all the people gathered themselves together as one man into the street that was before the water gate; and they spoke to Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. [2] And Ezra the priest brought the law before the assembly both of men and women, and all that could hear with understanding, upon the first day of the seventh month. **[3] And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand;** and the ears of all the people [were attentive] to the book of the law. [4] And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, [and] meshullam. [5] And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

(Prayer of Praise – 1) 8:6 Praise for the Bible by Ezra, with humility (faces to the ground)

[6] And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with [their] faces to the ground. [7] Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people [stood] in their place. [8] So **they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.**

8:9-12 *Nehemiah, Ezra, and the Levites comfort the People*

(22) [9] And Nehemiah, which is the Tirshasa, and Ezra the priest the scribe, and the Levites that taught the people, said to all the people, This day is holy to the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. [10] Then he said to them, Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: for [this] day is holy to our Lord: neither be ye sorry; for the joy of the LORD is your strength. [11] So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. [12] And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared to them.

8:13-18 *The Feast of Tabernacles is Restored*

(23) [13] And on the **second day** were gathered together the chief of the fathers of all the people, the priests, and the Levites, to Ezra the scribe, even to understand the words of the law. [14] And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: [15] And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth to the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as [it is] written. [16] So the people went forth, and brought them, and made themselves booths, everyone upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. [17] And all the assembly of them that were come again out of the captivity made booths, **and sat under the booths: for since the days of Joshua the son of Nun to that day had not the children of Israel done so.** And there was very great gladness. [18] Also day by day, from the first day to the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according to the manner.

Nehemiah Chapter 9

9:1-3 (Prayer of Supplication – 2) for national revival with humiliation before God

(24) [1] Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. [2] And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. [3] And they **stood up in their place, and read in the book of the law of the LORD their God [one] fourth part of the day; and [another] fourth part they confessed, and worshipped the LORD their God.**

9:4-25 ***Prayer of Praise and Thanks***

(Prayer of Praise – 2) 9:4-6

(25) [4] Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, [and] Chenani, and cried with a loud voice to the LORD their God. [5] Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, [and] Pethahiah, said, Stand up [and] bless the LORD your God for ever and ever: and blessed be your glorious name, which is exalted above all blessing and praise. [6] You, [even] you, are the LORD alone; you have made heaven, the heaven of heavens, with all their host, the earth, and all [things] that are therein, the seas, and all that is therein, and you preserve them all; and the host of heaven worships you.

(Prayer of Thanks – 1) 9:7-25 (remembering God's wonderful works in the past, Acts 2)

Abraham *(7-8),* ***Moses*** *(9-21),* ***Joshua*** *(22-25)*

[7] You are the LORD the God, who did choose Abram, and brought him forth out of Ur of the Chaldees, and gave him the name of **Abraham;** [8] And found his heart faithful before you, and made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give [it, I say], to his seed, and has performed your words; for you are righteous: [9] And did see the affliction of our fathers in Egypt, and heard their cry by the Red sea; [10] And showed signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for you knew that they dealt proudly against them. So did you get you a name, as [it is] this day. [11] And you did divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors you threw into the deeps, as a stone into the mighty waters. [12] Moreover you led them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. [13] You came down also upon mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments: [14] And made known to them your holy sabbath, and commanded them precepts, statutes, and laws, by the hand of **Moses your servant:** [15] And gave them bread from heaven for their hunger, and brought forth water for them out of the rock for their thirst, and promised them that they should go in to possess the land which you had sworn to give them. [16] But they and our fathers dealt proudly, and hardened their necks, and listened not to your commandments, [17] And refused to obey, neither were mindful of your wonders that you did among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but you are a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsook them not. [18] Yes, when they had made them a molten calf, and said, This is your God that brought you up out of Egypt, and had worked great provocations; [19] Yet you in your manifold mercies forsook them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. [20] You gave also your good spirit to instruct them, and withheld not your manna from their mouth, and gave them water for their thirst. [21] Yes, forty years did you sustain them in the wilderness, [so that] they lacked nothing; their clothes waxed not old, and their feet swelled not. [22] Moreover you gave them kingdoms and nations, and did divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. [23] Their children also multiplied you as the stars of heaven, and brought them into the land, concerning which you had promised to their fathers, that they should go in to possess [it]. [24] So the children went in and possessed the land, and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings, and the people of the land, that they might do with them as they would. [25] And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in your great goodness.

Nehemiah Chapter 9

9:26-27 ***The Cycle of Disobedience*** *(26),* ***Bondage*** *(27a),* ***Humility*** *(27b),* ***Deliverance*** *(27c)*
(Time of the Judges)

(26) [26] Nevertheless they were disobedient, and rebelled against you, and cast your law behind their backs, and slew your prophets which testified against them to turn them to you, and they worked great provocations. [27] Therefore you delivered them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried to you, you heard them from heaven; and according to your manifold mercies you gave them saviors, who saved them out of the hand of their enemies.

9:28-38 ***Cycle: Disobedience*** *(28a),* ***Bondage*** *(28b),* ***Humility*** *(28c),* ***Deliverance*** *(28d)*
Time of the Kings, Prophets, and Assyria to today *(29-35),* ***Cycle repeat*** *(36-38)*

(27) **[28]** But after they had rest, they did evil again before you: therefore left you them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried to you, you heard them from heaven; and many times did you deliver them according to your mercies; [29] And testified against them, that you might bring them again to your law: yet they dealt proudly, and listened not to your commandments, but sinned against your judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. [30] Yet many years did you forbear them, and testified against them by your spirit in your prophets: yet would they not give ear: therefore gave you them into the hand of the people of the lands. [31] Nevertheless for your great mercies' sake you did not utterly consume them, nor forsake them; for you are a gracious and merciful God.
[32] Now therefore, our God, the great, the mighty, and the terrible God, who keep covenant and mercy, let not all the trouble seem little before you, that has come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all your people, since the time of the kings of Assyria to this day. [33] Howbeit you are just in all that is brought upon us; for you have done right, but we have done wickedly: [34] Neither have our kings, our princes, our priests, nor our fathers, kept your law, nor listened to your commandments and your testimonies, wherewith you did testify against them.
[35] For they have not served you in their kingdom, and in your great goodness that you gave them, and in the large and fat land which you gave before them, neither turned they from their wicked works.
[36] Behold, we are servants this day, and [for] the land that you gave to our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: [37] And it yields much increase to the kings whom you have set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. **[38] And because of all this we make a sure [covenant], and write [it]; and our princes, Levites, [and] priests, seal [to it].**

Nehemiah Chapter 10 *Actions Following National Repentance (chapters 10-12)*

10:1-27 ***The Names of Those Who Sealed the Covenant***

(28) **[1] Now those that sealed** [were], Nehemiah, the Tirshasa, the son of Hachaliah, and Zidkijah,
[2] Seraiah, Azariah, Jeremiah, [3] Pashur, Amariah, Malchijah, [4] Hattush, Shebaniah, Malluch, [5] Harim, meremoth, Obadiah, [6] Daniel, Ginnethon, Baruch, [7] meshullam, Abijah, Mijamin, [8] Maaziah, Bilgai, Shemaiah: these [were] the priests. [9] And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; [10] And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, [11] Micha, Rehob, Hashabiah, [12] Zaccur, Sherebiah, Shebaniah, [13] Hodijah, Bani, Beninu. [14] The chief of the people; Parosh, Pahasmoab, Elam, Zatthu, Bani, [15] Bunni, Azgad, Bebai, [16] Adonijah, Bigvai, Adin, [17] Ater, Hizkijah, Azzur, [18] Hodijah, Hashum, Bezai, [19] Hariph, Anathoth, Nebai, [20] Magpiash, meshullam, Hezir, [21] meshezabeel, Zadok, Jaddua, [22] Pelatiah, Hanan, Anaiah, [23] Hoshea, Hananiah, Hashub, [24] Hallohesh, Pileha, Shobek, [25] Rehum, Hashabnah, Maaseiah, [26] And Ahijah, Hanan, Anan, [27] Malluch, Harim, Baanah.

10:28-39 ***The Rest of the People Agreed with the Covenant***

(29) [28] And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had **separated themselves from the people of the lands to the law of God**, their wives, their sons, and their daughters, everyone having knowledge, and having understanding; [29] They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord,

and his judgments and his statutes; [30] And that we would **not give our daughters to the people of the land, nor take their daughters for our sons:** [31] And [if] the people of the land bring ware or any food on the sabbath day to sell, [that] we would not buy it of them on the sabbath, or on the holy day: and [that] we would leave the seventh year, and the exaction of every debt. [32] Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; [33] For the showbread, and for the continual grain offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy [things], and for the sin offerings to make an atonement for Israel, and [for] all the work of the house of our God. [34] And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring [it] into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as [it is] written in the law: [35] And to bring the first fruits of our ground, and the first fruits of all fruit of all trees, year by year, to the house of the LORD: [36] Also the firstborn of our sons, and of our cattle, as [it is] written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, to the priests that minister in the house of our God: [37] And [that] we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, to the priests, to the chambers of the house of our God; and the tithes of our ground to the Levites, that the same Levites might have the tithes in all the cities of our tillage. [38] And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes to the house of our God, to the chambers, into the treasure house. [39] For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, to the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and **we will not forsake the house of our God.**

Nehemiah Chapter 11

11:1-19 ***New Residents for Jerusalem***

(30) [1] And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts [to dwell] in [other] cities. [2] And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem. [3] Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt everyone in his possession in their cities, [to wit], Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants. [4] And at Jerusalem dwelt [certain] of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez; [5] And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. [6] All the sons of Perez that dwelt at Jerusalem [were] 468 valiant men. [7] And these are the sons of Benjamin; Sallu the son of meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. [8] And after him Gabbai, Sallai, 928. [9] And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city. [10] Of the priests: Jedaiah the son of Joiarib, Jachin. [11] Seraiah the son of Hilkiah, the son of meshullam, the son of Zadok, the son of meraioth, the son of Ahitub, was the ruler of the house of God. [12] And their brethren that did the work of the house [were] 822: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, [13] And his brethren, chief of the fathers, 242: and Amashai the son of Azareel, the son of Ahasai, the son of meshillemoth, the son of Immer, [14] And their brethren, mighty men of valor, 128: and their overseer was Zabdiel, the son of [one of] the great men. [15] Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; [16] And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God. [17] And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. [18] All the **Levites** in the holy city [were] 284. [19] Moreover the **porters**, Akkub, Talmon, and their brethren that kept the gates, [were] 172.

Nehemiah Chapter 11

11:20-36 *The Remainer Dwell in Other Cities*

(31) 20 And the residue of Israel, of the priests, [and] the Levites, [were] in all the cities of Judah, everyone in his inheritance. 21 But the Nethinims dwelt in Ophel: and Ziha and Gispa [were] over the Nethinims. 22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers [were] over the business of the house of God. 23 For [it was] the king's commandment concerning them, that a certain portion should be for the singers, due for every day. 24 And Pethahiah the son of meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people. 25 And for the villages, with their fields, [some] of the children of Judah dwelt at Kirjatharba, and [in] the villages thereof, and at Dibon, and [in] the villages thereof, and at Jekabzeel, and [in] the villages thereof, 26 And at Jeshua, and at Moladah, and at Bethphelet, 27 And at Hazarshual, and at Beersheba, and [in] the villages thereof, 28 And at Ziklag, and at mekonah, and in the villages thereof, 29 And at Enrimmon, and at Zareah, and at Jarmuth, 30 Zanoah, Adullam, and [in] their villages, at Lachish, and the fields thereof, at Azekah, and [in] the villages thereof. And they dwelt from Beersheba to the valley of Hinnom. 31 The children also of Benjamin from Geba [dwelt] at Michmash, and Aija, and Bethel, and [in] their villages, 32 [And] at Anathoth, Nob, Ananiah, 33 Hazor, Ramah, Gittaim, 34 Hadid, Zeboim, Neballat, 35 Lod, and Ono, the valley of craftsmen. 36 And of the Levites [were] divisions [in] Judah, [and] in Benjamin.

Nehemiah Chapter 12

12:1-26 *The Priests that Went to Jerusalem with Zerubbabel*

(32) 1 Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, 2 Amariah, Malluch, Hattush, 3 Shechaniah, Rehum, meremoth, 4 Iddo, Ginnetho, Abijah, 5 Miamin, Maadiah, Bilgah, 6 Shemaiah, and Joiarib, Jedaiah, 7 Sallu, Amok, Hilkiah, Jedaiah. These [were] the chief of the priests and of their brethren in the days of Jeshua. 8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, [and] Mattaniah, [which was] over the thanksgiving, he and his brethren. 9 Also Bakbukiah and Unni, their brethren, [were] over against them in the watches. 10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, 11 And Joiada begat Jonathan, and Jonathan begat Jaddua. 12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, meraiah; of Jeremiah, Hananiah; 13 Of Ezra, meshullam; of Amariah, Jehohanan; 14 Of melicu, Jonathan; of Shebaniah, Joseph; 15 Of Harim, Adna; of meraioth, Helkai; 16 Of Iddo, Zechariah; of Ginnethon, meshullam; 17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; 18 Of Bilgah, Shammua; of Shemaiah, Jehonathan; 19 And of Joiarib, Mattenai; of Jedaiah, Uzzi; 20 Of Sallai, Kallai; of Amok, Eber; 21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel. 22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, [were] recorded chief of the fathers: also the priests, to the reign of Darius the Persian. 23 The sons of Levi, the chief of the fathers, [were] written in the book of the chronicles, even until the days of Johanan the son of Eliashib. 24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise [and] to give thanks, according to the commandment of David the man of God, ward over against ward. 25 Mattaniah, and Bakbukiah, Obadiah, meshullam, Talmon, Akkub, [were] porters keeping the ward at the thresholds of the gates. 26 These [were] in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

12:27-43 *Jerusalem's Walls are Dedicated to God*

(33) 27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to
bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing,
[with] cymbals, psalteries, and with harps. 28 And the sons of the singers gathered themselves together,
both out of the plain country round about Jerusalem, and from the villages of Netophasi; 29 Also from the
house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had built them villages round
about Jerusalem. 30 And the priests and the Levites purified themselves, and purified the people, and the
gates, and the wall. 31 Then I brought up the princes of Judah upon the wall, and appointed two great
[companies of them that gave] thanks, [whereof one] went on the right hand upon the wall toward the
dung gate: 32 And after them went Hoshaiah, and half of the princes of Judah, 33 And Azariah, Ezra, and
meshullam, 34 Judah, and Benjamin, and Shemaiah, and Jeremiah, 35 And [certain] of the priests' sons
with trumpets; 35 And [certain] of the priests' sons with trumpets;[namely], Zechariah the son of
Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of
Asaph: 36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani,
with the musical instruments of David the man of God, and Ezra the scribe before them. 37 And at the
fountain gate, which was over against them, they went up by the stairs of the city of David, at the going
up of the wall, above the house of David, even to the water gate eastward. 38 And the other [company of
them that gave] thanks went over against them, and I after them, and the half of the people upon the
wall, from beyond the tower of the furnaces even to the broad wall; 39 And from above the gate of
Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of
meah, even to the sheep gate: and they stood still in the prison gate.

(Prayer of Thanks - 2) 12:40 and (Prayer of Praise - 3) 12:41-43

**40 So stood the two [companies of them that gave] thanks in the house of God, and I, and the
half of the rulers with me:** 41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai,
Zechariah, [and] Hananiah, with trumpets; 42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and
Jehohanan, and Malchijah, and Elam, and Ezer. And the **singers sang loud**, with Jezrahiah [their]
overseer. 43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with
great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

12:44-47 *The Duties of the Priests and Scribes Appointed to the Temple Service*

(34) 44 And at that time were some appointed over the chambers for the treasures, for the offerings, for
the first fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law
for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited. 45 And both
the singers and the porters kept the ward of their God, and the ward of the purification, according to the
commandment of David, [and] of Solomon his son. 46 For in the days of David and Asaph of old [there
were] chief of the singers, and songs of praise and thanksgiving to God. 47 And all Israel in the days of
Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his
portion: and they sanctified [holy things] to the Levites; and the Levites sanctified them to the children of
Aaron.

Nehemiah Chapter 13

13:1-5 *Nehemiah is in Suza,* ***The Israelites are Separated from the Mixed Multitude*** *(foreigners)*

(35) [1] On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the assembly of God forever;
[2] Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. [3] Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. [4] And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied to Tobiah:
[5] And he had prepared for him a great chamber, where before they laid the grain offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded [to be given] to the Levites, and the singers, and the porters; and the offerings of the priests.
[4] And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied to Tobiah: [5] And he had prepared for him a great chamber, where before they laid the grain offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded [to be given] to the Levites, and the singers, and the porters; and the offerings of the priests.

13:6-9 ***Nehemiah Returns to Jerusalem – 1st of 4 Reforms, Tobiah Expelled & Temple Cleansed***

[6] But in all this [time] I was not at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I to the king, and after certain days obtained I leave of the king: [7] And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. [8] And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. [9] Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the grain offering and the frankincense.

13:10-14 ***2nd, Nehemiah Ensures that the Levites Receive Their Portion*** *(tithes restored)*

(36) [10] And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled everyone to his field. [11] Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.
[12] Then brought all Judah the tithe of the corn and the new wine and the oil to the treasuries. [13] And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute to their brethren.

(Pray without ceasing – 8) 13:14

[14] Remember me, O my God, concerning this, and wipe not out the good deeds that I have done for the house of my God, and for the offices thereof.

13:15-21 ***3rd, Nehemiah Ensures that No Work is Done on the Sabbath*** *(sabbath restored)*

(37) [15] In those days saw I in Judah [some] treading wine presses on the sabbath, and bringing in sheaves, and lading donkeys; as also wine, grapes, and figs, and all [manner of] burdens, which they brought into Jerusalem on the sabbath day: and I testified [against them] in the day wherein they sold food. [16] There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath to the children of Judah, and in Jerusalem. [17] Then I contended with the nobles of Judah, and said to them, What evil thing is this that ye do, and profane the sabbath day? [18] Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. [19] And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and [some] of my servants set I at the gates, [that] there should no burden be brought in on the sabbath day. [20] So the merchants and sellers of all kind of ware lodged outside Jerusalem once or twice. [21] Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do [so] again, I will lay hands on you. From that time forth came they no [more] on the sabbath.

Nehemiah Chapter 13

(Pray w/o ceasing – 9) 13:22b

22 And I commanded the Levites that they should cleanse themselves, and [that] they should come [and] keep the gates, to sanctify the sabbath day. **Remember me, O my God, [concerning] this also, and spare me according to the greatness of your mercy.**

13:23-31 ***4th, Nehemiah Dissolves Marriage to Foreigners***

(38) 23 In those days also saw I Jews [that] had married wives of Ashdod, of Ammon, [and] of Moab: 24 And their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. 25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, [saying], Ye shall not give your daughters to their sons, nor take their daughters to your sons, or for yourselves. 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. 27 Shall we then hearken to you to do all this great evil, to transgress against our God in marrying strange wives? 28 And [one] of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.

(Pray w/o ceasing – 10) 13:29

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

(Pray w/o ceasing – 11) 13:31b

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, everyone in his business; 31 And for the wood offering, at times appointed, and for the first fruits. **Remember me, O my God, for good.**

Nehemiah Gems

Esther (10-22, 30 min) 2022

12 Lessons to Rest in His Providence outside the Promise Land (Rev 7:14, 14:4-5)

Purpose: To give hope to the Jewish people in a hostile time and circumstances

Key Passage: One night, the king could not sleep and was read an event that changed everything, 6:1

Things missing: God, Jesus, Holy Ghost, Jerusalem, Israel, temple, priest, prophet, vision, dream, prayer

Things included: Family, feasts, trials, strong emotions, a story, Xerxes – 192x

Point of Balance: The Protestant Martin Luther desired to remove this book from the Bible due to his hatred of the Jews; the Catholic Council of Trent in 1546 canonized it as part of the Greek Septuagint Apocrypha with 107 verses mixed in to make this book religiously acceptable.

Background: Xerxes was known for this palace and the near battle with the Spartans. The Jews' deliverance was on the 17th of Nisan (March), the same day that Israel was delivered from the Pharaoh. Purim is the most festive of the 9 feasts of Israel. The book of Esther is the second most popular book, next to the Torah. Israel was reborn as a nation in one day, from the Haman-like character of Hitler, on May 14th, 1948.

What is happening as I rest in His providence: Scripture

Xerxes Feasts (God's preparation through the King) 1:1-2:23

1) King Xerxes **planned a feast** of 180 days with the 127 leaders of the great Persian empire 1:1-3

2) Queen Vashti **anger**s the King at Shushan's 7-day feast, due to her own feast, and is cast out 1:12

3) Mordecai **overhears** the plot to murder the king, and notifies Queen Esther 2:21

Esther's Feasts (God's positioning through the Queen) 3:1-7:10

4) **Lots cast** for Haman, for day and month determined for racial extermination of the Jews 3:7

5) Haman is **full of wrath** because Mordecai the Jew will not bow down to him 3:15

6) Mordecai **warns** Esther to act, deliverance is with or without her – "who knows" 4:14

7) Esther **chooses** to go before the king and die for her people - "If I perish, I perish" 4:16

8) Esther **invites** the King and Haman to the first of two feasts of wine; the king accepts 5:3-4

9) Haman's joy and gladness of **heart quickly change** to fullness of hate upon seeing Mordecai 5:9

10) Mordecai **exalted** the next day as Haman escorted him on the King's horse 6:10

Purim Feasts (God's protection of the Jewish people) 8:1-10:3

11) Many people of Persia **converted** to Judaism, due to the kings favor and fear of the Jews 8:17

12) The Jews successfully defended themselves under the second decree, and **took no profit** 9:16

Mordecai gave Jews **prosperity and peace** 10:3

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Esther 4:1-17	Supplication	Deliverance from death	Xerxes decree due to Haman's hate	3 day and night fast	Mordecai began, Esther called for

Today's application: That I may see God's hand upon my life as one of His elect and chosen people.

Mordecai (messiah) (satan)	Esther (Jews)	Xerxes (King)	Haman
Romans 9-11	Romans 9-11	Proverbs 21:1	Proverbs 16:33
Babylonian God Marduk	Hadassah – Hebrew name Esther – "a star" in Persian	Ahasuerus – Persian name	Lots - Purim

Ruth: 3rd of series (woman) Inside Israel Boaz - Type of Christ to believer Loved God

Esther: 3rd of series (woman) In a foreign land Mordecai - a type of messiah to Jew Knew of God

Next Fridays: Matthew 5-7, 12 Differences Between the Old & New Testament. Then Matthew 13 and 24.

Esther Chapter 1

1:1-9 *Queen Vashti's Pride and Fall*

(1) [1] Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even to Ethiopia, [over] a hundred and seven and twenty provinces:) [2] [That] in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, [3] In the third year of his reign, he made a feast to all his princes and his servants; the power of Persia and media, the nobles and princes of the provinces, [being] before him: [4] When he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, [even] a hundred and fourscore days. [5] And when these days were expired, the king made a feast to all the people that were present in Shushan the palace, both to great and small, seven days, in the court of the garden of the king's palace; [6] [Where were] white, green, and blue, [hangings], fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds [were of] gold and silver, upon a pavement of red, and blue, and white, and black, marble. [7] And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. [8] And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. [9] Also Vashti the queen made a feast for the women [in] the royal house which [belonged] to king Ahasuerus.

1:10-22

(2) [10] On the seventh day, when the heart of the king was merry with wine, he commanded mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, [11] To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she was fair to look on. [12] But the queen Vashti refused to come at the king's commandment by [his] chamberlains: therefore was the king very angry, and his anger burned in him. [13] Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: [14] And the next to him was Carshena, Shethar, Admatha, Tarshish, meres, Marsena, [and] memucan, the seven princes of Persia and media, which saw the king's face, [and] which sat the first in the kingdom;) [15] What shall we do to the queen Vashti according to law, because she has not performed the commandment of the king Ahasuerus by the chamberlains? [16] And memucan answered before the king and the princes, Vashti the queen has not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. [17] For [this] deed of the queen shall come abroad to all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. [18] [Likewise] shall the ladies of Persia and media say this day to all the king's princes, which have heard of the deed of the queen. Thus [shall there arise] too much contempt and wrath. [19] If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate to another that is better than she. [20] And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honor, both to great and small. [21] And the saying pleased the king and the princes; and the king did according to the word of memucan: [22] For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that [it] should be published according to the language of every people.

Note: We can learn lessons from the husband-wife relationship as exemplary to others when in a position of leadership. We can learn about the divine right of kings in the sovereignty of God.

Ahasuerus can be translated to Xerxes.

Esther Chapter 2

2:1-11 *Mordecai's and Esther's Rise and Prominence*

(3) [1] After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. [2] Then said the king's servants that ministered to him, Let there be fair young virgins sought for the king: [3] And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins to Shushan the palace, to the house of the women, to the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them: [4] And let the maiden which pleases the king be queen instead of Vashti. And the thing pleased the king; and he did so. [5] [Now] in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; [6] Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. [7] And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter. [8] So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together to Shushan the palace, to the custody of Hegai, that Esther was brought also to the king's house, to the custody of Hegai, keeper of the women. [9] And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, [which were] meet to be given her, out of the king's house: and he preferred her and her maids to the best [place] of the house of the women. [10] Esther had not showed her people nor her kindred: for Mordecai had charged her that she should not show [it]. [11] And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

2:12-14

(4) [12] Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, [to wit], six months with oil of myrrh, and six months with sweet odors, and with [other] things for the purifying of the women;) [13] Then thus came [every] maiden to the king; whatsoever she desired was given her to go with her out of the house of the women to the king's house. [14] In the evening she went, and on the next day she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in to the king no more, except the king delighted in her, and that she were called by name.

2:15-23

(5) [15] Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in to the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her. [16] So Esther was taken to king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. [17] And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. [18] Then the king made a great feast to all his princes and his servants, [even] Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. [19] And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. [20] Esther had not [yet] showed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. [21] In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were angry, and sought to lay hand on the king Ahasuerus. [22] And the thing was known to Mordecai, who told [it] to Esther the queen; and Esther certified the king [thereof] in Mordecai's name. [23] And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Esther Chapter 3

3:1-6 *Haman's Rise and Bad News for the Jews*

(6) [1] After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that [were] with him. [2] And all the king's servants, that [were] in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did [him] reverence. [3] Then the king's servants, which [were] in the king's gate, said to Mordecai, Why transgress you the king's commandment? [4] Now it came to pass, when they spoke daily to him, and he listened not to them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. [5] And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. [6] And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that [were] throughout the whole kingdom of Ahasuerus, [even] the people of Mordecai.

3:7-15

(7) [7] In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, [to] the twelfth [month], that is, the month Adar. [8] And Haman said to king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of your kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to allow them.
[9] If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring [it] into the king's treasuries.
[10] And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy. [11] And the king said to Haman, The silver is given to you, the people also, to do with them as it seems good to you. [12] Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded to the king's lieutenants, and to the governors that [were] over every province, and to the rulers of every people of every province according to the writing thereof, and [to] every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. [13] And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, [even] upon the thirteenth [day] of the twelfth month, which is the month Adar, and [to take] the spoil of them for a prey. [14] The copy of the writing for a commandment to be given in every province was published to all people, that they should be ready against that day. [15] The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Note: Esther was the queen for 5 years.

Esther Chapter 4

4:1-9 *Mordecai's Prayer and Esther's Sacrifice of Obedience by Faith*

(8) [1] When Mordecai perceived all that was done, Mordecai tore his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; [2] And came even before the king's gate: for none [might] enter into the king's gate clothed with sackcloth. [3] And in every province, whithersoever the king's commandment and his decree came, [there was] great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.
[4] So Esther's maids and her chamberlains came and told [it] her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received [it] not. [5] Then called Esther for Hatach, [one] of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. [6] So Hatach went forth to Mordecai to the street of the city, which was before the king's gate.
[7] And Mordecai told him of all that had happened to him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. [8] Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show [it] to Esther, and to declare [it] to her, and to charge her that she should go in to the king, to make supplication to him, and to make request before him for her people. [9] And Hatach came and told Esther the words of Mordecai.

Esther Chapter 4

4:10-17

(9) [10] Again Esther spoke to Hatach, and gave him commandment to Mordecai; [11] All the king's servants, and the people of the king's provinces, do know, that whoever, whether man or woman, shall come to the king into the inner court, who is not called, there is one law of his to put [him] to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in to the king these thirty days. [12] And they told to Mordecai Esther's words. [13] Then Mordecai commanded to answer Esther, Think not with yourself that you shall escape in the king's house, more than all the Jews. **[14] For if you altogether hold your peace at this time, [then] shall there enlargement and deliverance arise to the Jews from another place; but you and your father's house shall be destroyed: and who knows whether you are come to the kingdom for [such] a time as this?** [15] Then Esther bade them return Mordecai [this answer], [16] Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in to the king, which is not according to the law: and if I perish, I perish. [17] So Mordecai went his way, and did according to all that Esther had commanded him.

Esther Chapter 5

5:1-8 ***Esther's 1st Banquet for the King and Haman***

(10) [1] Now it came to pass on the third day, that Esther put on [her] royal [apparel], and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. [2] And it was so, when the king saw Esther the queen standing in the court, [that] she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter. [3] Then said the king to her, What will you, queen Esther? and what is your request? it shall be even given you to the half of the kingdom. [4] And Esther answered, If [it seem] good to the king, let the king and Haman come this day to the banquet that I have prepared for him. [5] Then the king said, Cause Haman to make haste, that he may do as Esther has said. So the king and Haman came to the banquet that Esther had prepared. [6] And the king said to Esther at the banquet of wine, What is your petition? and it shall be granted you: and what is your request? even to the half of the kingdom it shall be performed. [7] Then answered Esther, and said, My petition and my request is; [8] If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king has said.

5:9-14

(11) [9] Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. [10] Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. [11] And Haman told them of the glory of his riches, and the multitude of his children, and all [the things] wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. [12] Haman said moreover, Yes, Esther the queen did let no man come in with the king to the banquet that she had prepared but myself; and tomorrow am I invited to her also with the king. [13] Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate. [14] Then said Zeresh his wife and all his friends to him, Let a gallows be made of fifty cubits high, and tomorrow speak you to the king that Mordecai may be hanged thereon: then go you in merrily with the king to the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Esther Chapter 6

6:1-3 *The King's Sleepless Night*

(12) [1] On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. [2] And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. [3] And the king said, What honor and dignity has been done to Mordecai for this? Then said the king's servants that ministered to him, There is nothing done for him.

6:4-14

(13) [4] And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak to the king to hang Mordecai on the gallows that he had prepared for him. [5] And the king's servants said unto him, Behold, Haman stands in the court. And the king said, Let him come in. [6] So Haman came in. And the king said unto him, What shall be done to the man whom the king delights to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself? [7] And Haman answered the king, For the man whom the king delights to honor, [8] Let the royal apparel be brought which the king [uses] to wear, and the horse that the king rides upon, and the crown royal which is set upon his head: [9] And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man [withal] whom the king delights to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delights to honor. [10] Then the king said to Haman, Make haste, [and] take the apparel and the horse, as you have said, and do even so to Mordecai the Jew, that sits at the king's gate: let nothing fail of all that you have spoken. [11] Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king delights to honor. [12] And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. [13] And Haman told Zeresh his wife and all his friends every [thing] that had befallen him. Then said his wise men and Zeresh his wife to him, If Mordecai [be] of the seed of the Jews, before whom you have begun to fall, you shall not prevail against him, but shall surely fall before him. [14] And while they [were] yet talking with him, came the king's chamberlains, and hasted to bring Haman to the banquet that Esther had prepared.

Esther Chapter 7

7:1-6 *Esther's 2nd Banquest for the King and Haman*

(14) [1] So the king and Haman came to banquet with Esther the queen. [2] And the king said again to Esther on the second day at the banquet of wine, What is your petition, queen Esther? and it shall be granted you: and what is your request? and it shall be performed, [even] to the half of the kingdom. [3] Then Esther the queen answered and said, If I have found favor in your sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: [4] For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. [5] Then the king Ahasuerus answered and said to Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? [6] And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

7:7-10 *Haman is Hung on the Gallows Prepared for Mordecai*

(15) [7] And the king arising from the banquet of wine in his wrath [went] into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. [8] Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. [9] And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, stands in the house of Haman. Then the king said, Hang him thereon. [10] So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esther Chapter 8

8:1-6 *Esther and Mordecai are Exalted in One Day*

(16) [1] On that day did the king Ahasuerus give the house of Haman the Jews' enemy to Esther the queen. And Mordecai came before the king; for Esther had told what he was to her. [2] And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman. [3] And Esther spoke yet again before the king, and fell down at his feet, and begged him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. [4] Then the king held out the golden scepter toward Esther. So Esther arose, and stood before the king, [5] And said, If it please the king, and if I have found favor in his sight, and the thing [seem] right before the king, and I [be] pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: [6] For how can I endure to see the evil that shall come to my people? or how can I endure to see the destruction of my kindred?

(17) [7] Then the king Ahasuerus said to Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. [8] Write ye also for the Jews, as it likes you, in the king's name, and seal [it] with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. [9] Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth [day] thereof; and it was written according to all that Mordecai commanded to the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India to Ethiopia, a hundred twenty and seven provinces, to every province according to the writing thereof, and to every people after their language, and to the Jews according to their writing, and according to their language. [10] And he wrote in the king Ahasuerus' name, and sealed [it] with the king's ring, and sent letters by posts on horseback, [and] riders on mules, camels, [and] young dromedaries: [11] Wherein the king granted the Jews which [were] in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, [both] little ones and women, and [to take] the spoil of them for a prey, [12] Upon one day in all the provinces of king Ahasuerus, [namely], upon the thirteenth [day] of the twelfth month, which is the month Adar. [13] The copy of the writing for a commandment to be given in every province was published to all people, and that the Jews should be ready against that day to avenge themselves on their enemies. [14] [So] the posts that rode upon mules [and] camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

(18) [15] And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. [16] The Jews had light, and gladness, and joy, and honor. [17] And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Esther Chapter 9:1-11 Feast of Purim

(19) [1] Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) [2] The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. [3] And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. [4] For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. [5] Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would to those that hated them. [6] And in Shushan the palace the Jews slew and destroyed 500 men. [7] And Parshandatha, and Dalphon, and Aspatha, [8] And Poratha, and Adalia, and Aridatha, [9] And Parmashta, and Arisai, and Aridai, and Vajezatha, [10] The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. [11] On that day the number of those that were slain in Shushan the palace was brought before the king.

Esther Chapter 9

(20) [12] And the king said to Esther the queen, The Jews have slain and destroyed 500 men in Shushan the palace, and the 10 sons of Haman; what have they done in the rest of the king's provinces? now what is your petition? and it shall be granted you: or what is your request further? and it shall be done.
[13] Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according to this day's decree, and let Haman's ten sons be hanged upon the gallows.
[14] And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's 10 sons. [15] For the Jews that [were] in Shushan gathered themselves together on the 14th day also of the month Adar, and slew 300 men at Shushan; but on the prey they laid not their hand.
[16] But the other Jews that [were] in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes 75,000, but they laid not their hands on the prey, [17] On the 13th day of the month Adar; and on the 14th day of the same rested they, and made it a day of feasting and gladness. [18] But the Jews that [were] at Shushan assembled together on the 13th [day] thereof, and on the 14th thereof; and on the 15th [day] of the same they rested, and made it a day of feasting and gladness. [19] Therefore the Jews of the villages, that dwelt in the unwalled towns, made the 14th day of the month Adar [a day of] gladness and feasting, and a good day, and of sending portions one to another.

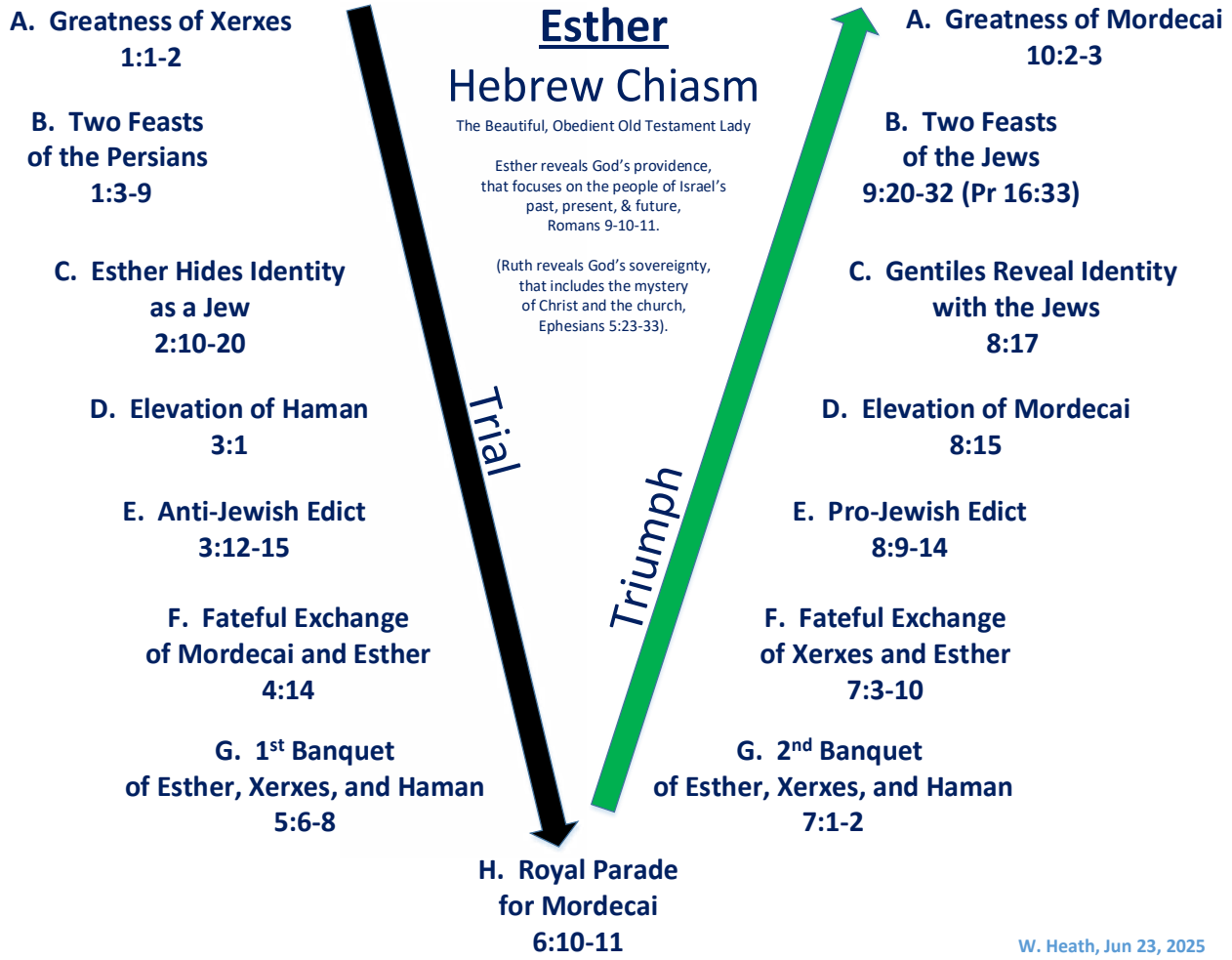
(21) [20] And Mordecai wrote these things, and sent letters to all the Jews that [were] in all the provinces of the king Ahasuerus, [both] near and far, [21] To establish [this] among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, [22] As the days wherein the Jews rested from their enemies, and the month which was turned to them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. [23] And the Jews undertook to do as they had begun, and as Mordecai had written to them; [24] Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; [25] But when [Esther] came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. [26] Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and [of that] which they had seen concerning this matter, and which had come to them, [27] The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves to them, so as it should not fail, that they would keep these two days according to their writing, and according to their [appointed] time every year; [28] And [that] these days [should be] remembered and kept throughout every generation, every family, every province, and every city; and [that] these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. [29] Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. [30] And he sent the letters to all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, [with] words of peace and truth, [31] To confirm these days of Purim in their times [appointed], according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. [32] And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Esther Chapter 10:1-3

(22) [1] And the king Ahasuerus laid a tax upon the land, and [upon] the isles of the sea. [2] And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of media and Persia?
[3] For Mordecai the Jew was next to king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

1-2 King of Persia's greatness
- 3A Haman the Agagite
- 3B Haman's decree to kill the Jews
  - 4 Esther & Mordecai plan to reverse the decree
  - 5 Esther's 1st banquet
    - 6 Mordecai exalted
  - 7 Esther's 2nd banquet
- 8A Esther & Mordecai continue to plan to reverse the decree
- 8B Mordecai's decree to save the Jews
- 8C Mordecai elevated

9-10 Mordecai's greatness (2nd in command of the Persian empire)



Anaylsis of the Book of Esther

Timeline for the Book of Esther	Date
1. **King Nebuchadnezzar**: 2nd exile, Esther's parents taken from Jerusalem to Babylon (Esther 2:6, 2 Kings 24:10-17)	597 BC
2. **King Cyrus:** 1st return to Israel after 70 yrs captivity (Isaiah 44:28-45:13, named Cyrus 120 years before his birth. Jeremiah 25:1 -12, 29:10-14 prophecy of 70 years captivity. Daniel 9:2 understands Jeremiah. Ezra 1:1 -4)	538 BC
3. **King Xerxes:** Grandson of King Cyrus. Married Esther as queen. Mordecai is the wise 1st cousin of Esther. Haman, the hater of Jews. The Jewish holiday of Purim is celebrated annually for 2 days every March.	479 BC (486-465)
4. **Nehemiah:** 3rd return to Israel to rebuild the walls and gates of Jerusalem	445 BC

Compare Ruth (gentile) and Esther (Jew)	Prophetic Timing in the Plan and Purpose of God	
1. Listened to an older family member Ruth – Naomi (mother-in-law) grafted (Ro 11) Esther – Mordecai (1st cousin) natural (Ro 11)	1. Both Ruth & Esther - trials, not temptations Ruth – Spiritual Israel - in Christ Jesus Esther – Physical Israel - in David's house	Rapture to Christ (1-2 Thes) Return of Christ (Rev 6-20)
3rd/12th in a series of 3 from 12 historical books. Joshua-Judges-Ruth > victory -defeat-sovereignty Ezra-Nehemiah-Esther > Word-work-providence	2. God's Husband-wife marriage plan Ruth – Christ's bride, the Church (Eph 5) Esther – God's wife, Israel (Hosea 2:19)	Mystery of the Church Church age (Revelation 2-3) Tribulation (Matthew 24-25)
3. Boaz – Jesus the kinsman redeemer – Church Mordecai w/enemy Haman – Israel (Obadiah)	3. Ruth - Sovereignty of God (Romans 9-11) Esther - Providence of God (Romans 11)	Rapture – times & seasons Return - day and hour

Four women in the Genealogy of Jesus in Matthew 1:3-6: "of Tamar," "of Rahab," "Ruth," "her of Urias" (1 Ki 15:5, 2 Chr 17:3)
Old Testament: Matthew 5-7, 19:1-9 "hardness of heart", Acts 17:30 "times of ignorance", Ro 15:4 "written for our learning"

Ephesians
1-3 SIT, 4:1-6:9 WALK

6:10-20 STAND
Be **STRONG in the Lord,**
STAND against
the wiles of the devil (6:11)
withSTAND in the evil day (6:13a)
having done all, to **STAND** (6:13b)
STAND therefore (6:14a)

Armor of God (6:14b -17)

1st Loins – Truth

2nd Breastplate – Righteousness

3rd Feet – Gospel of Peace

4th Shield – of Faith

5th Helmet – Salvation

6th Sword – Word of God

7th Prayer (6:18-20)

Same armor and different roles for men and women, and husbands and wives in spiritual warfare since the Garden of Eden

Next Sunday
Aguila & Priscilla
Acts 18:1-3, 24-28

The Beautiful, Obedient Lady (Esther)
Tragedy (1-5) and Triumph (610) for the Jews

Time: 479 BC Place: Susa - capital of Persia

Like Ruth: Trial & family (not sin or trespass)

2:10, 20 Mordecai tells Esther not to reveal her race

2:21-23 Mordecai and Esther save King Xerxes

3:5-6 Haman hates Mordecai because he did not bow and plans to kill all the Jews in the Persian Empire

4:14 Mordecai tells Esther she needs to risk her life for the Jews, or somebody else will do the same

4:15-17 Esther tells Mordecai to tell the Jews to fast without food or water for 3 days and 3 nights

6:1-3 King Xerxes could not sleep
6:10-11 Mordecai is exalted by King Xerxes

Lessons: Identify with your family, physical & spiritual. To understand the providence of God over the Jews.

The Trilogy of our Discipleship: Ezra (word) – Nehemiah (work) – Esther (worship)

(The Great Link between the rise of the tribe of Judah and the Lion of the Tribe of Judah)

The last six books of the Old Testament, 3 historical and 3 prophets, are not in order. In chronological order, the book of Ezra is first. The order is detailed at the end of this writing. Doctrinally and relating to the truths revealed in the New Testament, Ezra is the first of the six because of his focus on the Holy Scriptures, personal obedience, and teaching others. Why? First, we must be grounded in the Word so we can later build our walls of protection and security. Yes, we are secure in Christ, but the stability and confidence in Him through the storms and enemies of living in this world are part of our sanctification to prepare us for the kingdom of God, as we take up our cross daily and deny self to follow Christ.

Date(BC)	Book/Passage	Person	Job	Persian King	Comment
686	Isaiah 44:27-45:12	Isaiah	Prophet to Judah		150-year prophecy
605	Jeremiah	Jeremiah	Prophet to Judah	Nebuchadnezzar	70-year prophecy
	Ezekiel 3	Ezekiel	Prophet to exiles		430-year prophecy
	Daniel 9:2, 25	Daniel	Prophet to exiles	Nebuchadnezzar	70 weeks prophecy
538-520	Ezra 1-3 Isaiah/Jeremiah	1) Zerubbabel 2) Joshua	1) Governor 2) Priest	Cyrus edict to return	Built the foundation of the temple. 50k
	Ezra 4:1-5, 4:6-23			Darius to Artaxerxes	Work stopped Summary of opposition
520-515	Ezra 5-6 Haggai 1-2 Zechariah	1) Prophet – Help (now) 2) Prophet – Hope (future)		Darius	Work resumes and is completed.
482-473	**Esther 1-10**	**Mordecai**	**Family**	**Xerxes the Great**	**Marries Esther**
458	Ezra 7-8 9-10	Ezra	Scribe-Priest Rebukes (113) intermarriage	Artaxerxes	2k men and families. 2nd return
445	Nehemiah 1-9	1) Nehemiah 2) Ezra	1) Build walls 2) Teach people	Artaxerxes	Rebuild the walls of the city. 3rd return. 42k.
433-432	Nehemiah 10-11	Nehemiah	Rebukes intermarriage	Darius II	
430-415?	Malachi 1-4	Malachi	Prophet	To the priests. 400 silent years. Maccabean Revolt. Silence broken by John the Baptist.	
33 AD	Matthew-John	Jesus crucified		69th week prophecy fulfilled	
1948	Ezekiel	Jews return to Israel		430-year prophecy fulfilled. Rev 1-3	
1967	Ezekiel	Jerusalem returns to Israel		430-year prophecy fulfilled. Rev 1-3	
Future When?	Daniel	Begins when the fullness of the Gentiles is accomplished		70th week prophecy fulfilled. Rev 4-18 Jesus returns to reign on earth. Rev 19	

One thread of doctrine impressed me with Ezra the scribe & priest is his penmanship as the greatest scribe known, mixed with his position as "teaching priest". Beginning with Ezra 10:18-19, then in Nehemiah 13:10-14, 23-31, and finishing in Malachi, we see the emerging rulership of Israel transferred from the king to the priest. This puts Malachi 3:7-10, which refers to the Old Testament "tithe" in context, as pertaining specifically to the priests' handling of the tithes and offerings. Today, the priest rulership is dissolved into the priesthood of the believer (1 Peter 2:6).

In the return from Babylonian captivity, much co-labor is needed to accomplish God's high calling. As Ezra is the foundation of our discipleship based on the Bible, then Nehemiah continues with the second area of prayer, and Esther ends with the witness and love spokes of the discipleship wheel told in a story, much like the story of Ruth, showing us to trust in our God and His providence. The life of faith will see the God of the nation Israel working in our individual lives. We each have traces and parts of this world's social and religious systems, or our Babylon, to be freed from. It must be our freewill offerings – nothing is by force.

Family facts: Our discipleship is more personal than our sanctification, as related in the trilogy of Joshua – Judges – Ruth. Each has our own path, yet our paths are intertwined, making it easier for the growing believer.

Job (42-130, 1.75 hr) 2023

Bible TOC **Next / Previous Book** **Gems**

Intro: 1 2 3 1st Round: 4 5 6 7 8 9 10 11 12 13 14

2nd round: 15 16 17 18 19 20 21

3rd round: 22 23 24 25 26 27 28 29 30 31

Elihu speaks 32 33 34 35 36 37 God speaks: 38 39 40 41 Conclusion: 42

12 Lessons on How to Trust God during Trials (tests)

Purpose: Teach us to trust God in heaven
Key verses: Yes, even though he slay me, yet I will trust in him, Job 13:15. But he knows the way that I take: when he has tried me, I shall come forth as gold, Job 23:10.

Presuppositions: (1) Trust in everyday living, (2) The more victory over temptation, the more we trust God. The first book was written around 1900 BC, before Moses wrote the Torah and before Abraham.

I trust God:	Scripture
Part 1 Introduction, chapters 1-2, Ezekiel 14:14, 20	
1) when I present myself as a living sacrifice each morning, for others' sake	1:5
2) and he gives me true friends	2:13
Part 2 Discussion, chapters 3-37, 1 Corinthians 3:1	
3) when my words uphold the falling, and I strengthen the feeble knees	4:4
4) and know there is a days-man between me and God	9:33
5) when I make a covenant with my eyes, not to think upon a woman (Mt 6:33)	31:1
6) when I do not cover or hide my sin (internal), and continue witnessing (external)	31:33-34
7) as the inspiration of the almighty gives understanding (Eliju: 32-36)	32:8-10
8) when I remember to magnify his work, which men behold, even men afar (Ro 11:33-36)	36:24-25
Part 3 God, chapters 38-41	
9) when I know that I will account to him alone	38:3, 40:7
10) when I know that none shall be able to stand before God	41:10
Part 4 Conclusion, chapter 42, James 5:11 (patience), 1 Peter 1:6-7 (trials as gold, rejoice)	
11) as I know that he can do every*thing*, and *that* no thought can be withheld from him	42:2
12) if it's His will: he will turn my captivity, answer my prayers for my friends, and repay twice	42:10

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Job 1:5	Intercession	For son's sins		**Rose up Early Morn**	Job offers Sacrifices
7:21	Supplication	God seeking Job		Early in the morning	Job seeks God
8:5	Supplication	Seeking God		Seek me early	Bildad's advice to Job
9:13-16	Supplication	Seeking God		Humility Ecc 5:1-3	Job's wisdom of God's ways
16:16-20	Supplication	Seeking God		Tears	Job
40:3-5	Conversation	Repentance	Pride	Eyes that See	Personal / Good
42:1-6	Conversation	Repentance	Pride	Eyes that See	Personal / Good
42:10	Intercession	Forgiveness			For 3 friends

Outlines and Tibits

KNOWING GOD, SATAN, AND MAN

THROUGH THE EXPERIENCE AND CONVERSATIONS OF JOB

OTHERS	JOB	WHO	Part	
1-2	3	**INTRODUCTION**	1	Ezekiel 14:14, 20 (Noah, Daniel, and Job)
Round 1				
4-5 (1A)	6-7 (1B)	**ELIPHAZ**	2	1 Corinthians 3:15
8 (1C)	9-10 (1D)	BILDAD		
11 (1E)	12-14 (1F)	ZOPHAR		
Round 2				
15 (2A)	16-17 (2B)	ELIPHAZ	3	
18 (2C)	19 (2D)	BILDAD		
20 (2E)	21 (2F)	ZOPHAR		
Round 3				
22 (3A)	23-24 (3B)	ELIPHAZ	4	
25 (3C)	26-31 (3D)	BILDAD		
32-37 (3E)		**ELIHU**		Romans 11:35
38-40:2	40:3-5	**GOD**	5	
40:6-41:34		**GOD**		
42:1-6		**CONCLUSION**		James 5:11

Date: Around 2000 BC or the time of Abraham

The four friends of Job:

Eliphaz–Elder
Bildad–Next Elder
Zophar–Younger
Elihu–Youngest and Wisest

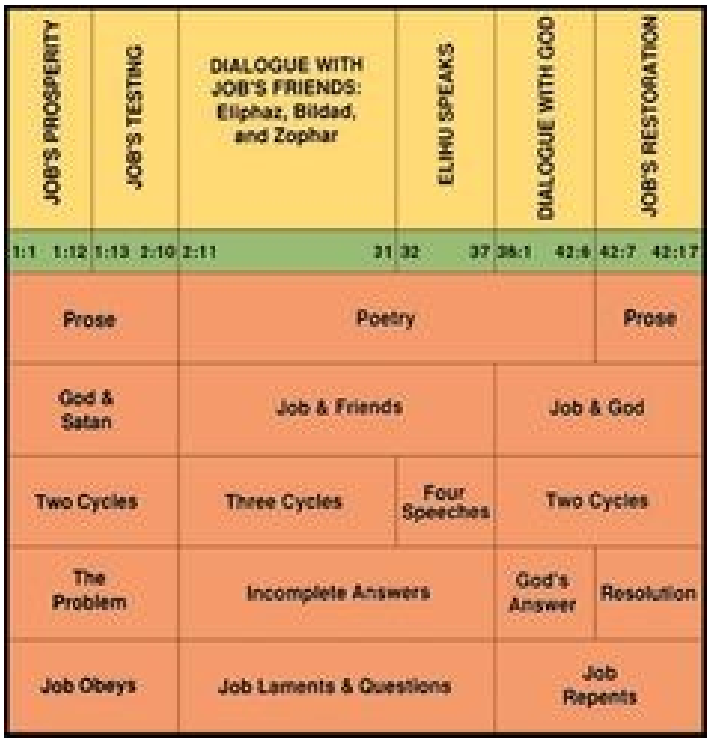
Things to look for:

1. Character of Job
In relation to his family, community, and God
The growth of Job from negative to positive

1. Character of God
2. Character of Satan
3. Character of the 4 friends of Job

Doctrines: Temptation, Sin, Patience and God's Sovereignty.

Law of first mention: geology, astronomy, history, zoology, and physics.



Job Chapter 1

1:1-3 *A Holy Family Man who Walked Right, Feared God, Hated Evil, and was Wealthy*

(1) [1] There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. [2] And there were born to him seven sons and three daughters. [3] His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she donkeys, and a very great household; so that this man was the greatest of all the men of the east.

Q – Can the saint today be like Job?
A – Yes, "in Christ" we learn to do as Job did. This first book of the Bible is written before Moses wrote Genesis and the law. It is possible to walk right, fear God, hate evil for all saints. In the New Testament, we can all be spiritually wealthy.

1:4-5 *A Holy Family Man Caring for His Children*

(2) [4] And his sons went and feasted [in their] houses, everyone his birthday; and sent and called for their three sisters to eat and to drink with them. [5] And it was so, when the days of [their] feasting had run their course, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings [according] to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Q1 – What can we learn from these family parties?
A1 – They were a united family that had annual family events.
A2 – The sisters went to the brothers' homes
A3 – The father represented his sons before God in prayer, to intercede and offer sacrifice in case they sinned and cursed God in their hearts.
A4 - Sons are specified 33 times and daughters 6 times in the book of Job. This is worthy of study.

Q2 – How may the sons of God have cursed God in their hearts?
A1 – Only a person who has the experience and maturity to not curse God in their hearts understands how others can and ask for God's mercy on them.
A2 – To curse God outwardly in words is obvious to all, but inwardly from the heart is hidden from others. It is with their attitude, wrong thoughts toward God, or lack of thoughts toward God. It could be letting sin continue without correction.

Application: I have learned from Job extreme lessons of fatherhood. When I was a younger father, I was in error to leave the congregation, Sunday School, and youth leader with this responsibility.

QT hint: Daily time in Scripture and prayer should be early in the morning as a routine because this is the Biblical pattern of men of God. There may be exceptions to this rule.

1:6-12 **God and Satan Talk in the 3rd Heaven and Make an Agreement about Job**

(3) [6] Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. [7] And the LORD said to Satan, From where come you? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. [8] And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? [9] Then Satan answered the LORD, and said, Does Job fear God for nothing? [10] Have not you made a hedge about him, and about his house, and about all that he has on every side? you have blessed the work of his hands, and his substance is increased in the land. [11] But put forth your hand now, and touch all that he has, and he will curse you to your face. [12] And the LORD said to Satan, Behold, all that he has is in your power; only upon himself put not forth your hand. So Satan went forth from the presence of the LORD.

Job Chapter 1

1:13-19 *Satan allowed 2 Acts of Nature and 2 Predators to take Job's Possessions and Children*

(4) [13] And there was a day when his sons and his daughters [were] eating and drinking wine in their eldest brother's house: [14] And there came a messenger to Job, and said, The oxen were plowing, and the donkeys feeding beside them: [15] And the Sabeans fell [upon them], and took them away; yes, they have slain the servants with the edge of the sword; and I only am escaped alone to tell you. [16] While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and has burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell you. [17] While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yes, and slain the servants with the edge of the sword; and I only am escaped alone to tell you. [18] While he was yet speaking, there came also another, and said, Your sons and your daughters [were] eating and drinking wine in their eldest brother's house: [19] And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell you.

1:20-22 *Job's Sudden Extreme Loss and Example of Not Sinning nor Blaming God*

(5) [20] Then Job arose, and tore his mantle, and shaved his head, and fell down upon the ground, and worshipped, [21] And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD has taken away; blessed be the name of the LORD. [22] In all this Job sinned not, nor charged God foolishly.

Job Chapter 2

2:1-6 *Satan is Walking around the Earth and Job's Integrity is Known by God from Heaven*

(6) [1] Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. [2] And the LORD said to Satan, From where come you? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. [3] And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved me against him, to destroy him without cause.
[4] And Satan answered the LORD, and said, Skin for skin, yes, all that a man has will he give for his life.
[5] But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face.
[6] And the LORD said to Satan, Behold, he is in your hand; but save his life.

2:7-10 *Job Stands as a Man of Integrity with God in Response to his Ignorant Wife*

(7) [7] So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot to his crown. [8] And he took him a potsherd to scrape himself withal; and he sat down among the ashes. [9] Then said his wife to him, Do you still retain your integrity? curse God, and die. [10] But he said unto her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

2:11-13 *Job's 3 Friends say Nothing for 7 Days and 7 Nights*

(8) [11] Now when Job's three friends heard of all this evil that was come upon him, they came everyone from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. [12] And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they tore everyone his mantle, and sprinkled dust upon their heads toward heaven. [13] So they sat down with him upon the ground seven days and seven nights, and none spoke a word to him: for they saw that [his] grief was very great.

Application: I hope to have friends like Job when I go through strong trials. May I be a friend to others who are going through severe trials. However if I do not, at least I have the witness of Job in the Holy Scriptures.

Heading: Job Speaks in Complaint and Eliphaz Replies to Job (Job 3-5) 1st Round

Job Chapter 3

3:1-10 ***Job Wishes he had Never Been Born (3:1-10)***

(9) [1] After this opened Job his mouth, and [a] cursed his day. [2] And Job spoke, and said, [3] Let the day perish wherein I was born, and the night [in which] it was said, There is a man child conceived. [4] Let that day be darkness; let not God regard it from above, neither let the light shine upon it. [5] Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.
[6] As [for] that night, let darkness seize upon it; let it not be joined to the days of the year, let it not come into the number of the months. [7] Look, let that night be solitary, let no joyful voice come therein.
[8] Let them curse it that curse the day, who are ready to raise up their mourning. [9] Let the stars of the twilight thereof be dark; let it look for light, but [have] none; neither let it see the dawning of the day:
[10] Because it shut not up the doors of my [mother's] womb, nor hid sorrow from my eyes.

Q – Was it wrong for Job to wish he had never been born?
A1 – No, when we can read the whole life circumstances from beginning to end. If one only selects this isolated passage, it is wrong.
A2 – A similar passage from another man is Jeremiah 20:14-18. Even King Solomon has similar expressions when he realized how he wasted his life before God expressed at the end of his life in Ecclesiastes 7:1.

Application: I may not be understood by other believers who only see and hear part of my life. I will always be understood by God, who knows my whole life.

QT hint: Daily time in Scripture and prayer helps us be transparent to others in our expressions. When circumstances are good, it is good to have others who hear you out and continue dialogue, which Job and his 3 friends will do until chapter 32.

3:11-19 ***Job Wishes he had been stillborn (3:11-19)***

(10) [11] Why died I not from the womb? [**]why] did I [not] give up the spirit when I came out of the belly?
[12] Why did the knees meet me? or why the breasts that I should suck? [13] For now should I have lain still and been quiet, I should have slept: then had I been at rest, [14] With kings and counselors of the earth, which built desolate places for themselves; [15] Or with princes that had gold, who filled their houses with silver: [16] Or as a hidden untimely birth I had not been; as infants [which] never saw light. [17] There the wicked cease [from] troubling; and there the weary be at rest. [18] [There] the prisoners rest together; they hear not the voice of the oppressor. [19] The small and great are there; and the servant is free from his master.

3:20-26 ***Job Wishes Death would Come, but Continues On*** *(stage 3 of a death wish) (3:20-26)*

(11) [20] Wherefore is light given to him that is in misery, and life to the bitter [in] soul; [21] Which long for death, but it [comes] not; and dig for it more than for hid treasures; [22] Which rejoice exceedingly, [and] are glad, when they can find the grave? [23] [Why is light given] to a man whose way is hid, and whom God has hedged in? [24] For my sighing comes before I eat, and my roarings are poured out like the waters.
[25] For the thing which I greatly feared is come upon me, and that which I was afraid of is come to me.
[26] I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Notes:
Q – Why does Job progress from never being conceived to being born dead to dying now as a man?
A – Job goes through the 3 stages of bodily life, beginning with conception, which reveals the Biblical view of when life begins.

Application: I know that in extreme and difficult life circumstances, I will still continue on and trust God.

QT hint: Daily time in Scripture and prayer helps us go through the worst circumstances imaginable. Then, when we think life is horrible, more comes (3:26). Still, we can continue on with faith, hope, and love.

Job Chapter 4 Eliphaz, Job's Eldest Friend Speaks Consolation and Concern

(12) [1] Then [a] Eliphaz the Temanite answered and said, [2] [If] we assay to commune with you, will you be grieved? but who can withhold himself from speaking? [3] Behold, you have instructed many, and you have strengthened the weak hands. [4] Your words have upheld him that was falling, and you have strengthened the feeble knees. [5] **But** now it is come upon you, and you faintest; it touches you, and you are troubled. [6] [Is] not [this] your fear, your confidence, your hope, and the uprightness of your ways?

Q – Was Eliphaz wrong questioning Job's fear, confidence, hope and righteousness toward God? (4:6)
A1 – No, it was natural for the circumstances. Eliphaz is the first and oldest of Job's four friends to reply. Pay special attention to his wisdom and knowledge of God in chapters 4 and 5.
A2 - Note the divine order of instructed and strengthened others and within Jobs character toward God is fear, confidence, hope and uprightness.

Application: I know that events in a believers' life may not always be what they appear to be on the surface, but God may have a bigger plan for His purposes described in Romans 8:28. I desire to have friends like Job. I seek like-minded friends in Christ.

(13) [7] **Remember**, I pray you, who [ever] perished, being innocent? or where were the righteous cut off? [8] Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. [9] By the blast of God they perish, and by the breath of his nostrils are they consumed. [10] The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. [11] The old lion perishes for lack of prey, and the stout lion's whelps are scattered abroad.

4:12-21 *Eliphaz Shares a Night message from God*

(14) [12] Now a thing was secretly brought to me, and my ear received a little thereof. [13] In thoughts from the visions of the night, when deep sleep falls on men, [14] Fear came upon me, and trembling, which made all my bones to shake. [15] Then a spirit passed before my face; the hair of my flesh stood up: [16] It stood still, but I could not discern the form thereof: an image was before my eyes, [there was] silence, and I heard a voice, [saying], [17] Shall mortal man be more just than God? shall a man be more pure than his maker? [18] Behold, he put no trust in his servants; and his angels he charged with folly: [19] How much less [in] them that dwell in houses of clay, whose foundation is in the dust, [which] are crushed before the moth? [20] They are destroyed from morning to evening: they perish forever without any regarding [it]. [21] Does not their excellency [which is] in them go away? they die, even without wisdom.

Job Chapter 5

5:1-5 *Eliphaz Accuses Job of being Foolish and Envious*

(15) [1] Call now, if there be any that will answer you; and to which of the saints will you turn? [2] For wrath kills the foolish man, and envy slays the silly one. [3] I have seen the foolish taking root: but suddenly I cursed his habitation. [4] His children are far from safety, and they are crushed in the gate, neither [is there] any to deliver them. [5] Whose harvest the hungry eats up, and takes it even out of the thorns, and the robber swallows up their substance.

5:6-16 *Eliphaz Advises Job to Seek God*

(16) [6] Although affliction comes not forth of the dust, neither does trouble spring out of the ground; [7] Yet man is born to trouble, as the sparks fly upward. [8] I would seek to God, and to God would I commit my cause: [9] Which does great things and unsearchable; marvelous things without number: [10] Who gives rain upon the earth, and sends waters upon the fields: [11] To set up on high those that be low; that those which mourn may be exalted to safety. [12] He disappoints the devices of the crafty, so that their hands cannot perform [their] enterprise. [13] He takes the wise in their own craftiness: and the counsel of the froward is carried headlong. [14] They meet with darkness in the daytime, and grope in the noonday as in the night. [15] But he saves the poor from the sword, from their mouth, and from the hand of the mighty. [16] So the poor has hope, and iniquity stops her mouth.

Job Chapter 5

5:17-27 ***Eliphaz Counsels Job to Not Despise the Chastening of God***

(17) [17] Behold, happy is the man whom God corrects: therefore despise not you the chastening of the Almighty: [18] For he makes sore, and binds up: he wounds, and his hands make whole. [19] He shall deliver you in six troubles: yes, in seven there shall no evil touch you. [20] In famine he shall redeem you from death: and in war from the power of the sword. [21] You shall be hid from the scourge of the tongue: neither shall you be afraid of destruction when it comes. [22] At destruction and famine you shall laugh: neither shall you be afraid of the beasts of the earth. [23] For you shall be in league with the stones of the field: and the beasts of the field shall be at peace with you. [24] And you shall know that your tabernacle [shall be] in peace; and you shall visit your habitation, and shall not sin. [25] You shall know also that your seed [shall be] great, and your offspring as the grass of the earth. [26] You shall come to [your] grave in a full age, like as a shock of corn comes in in his season. [27] Look this, we have searched it, so it is; hear it, and know you [it] for your good.

Job Replies to Eliphaz to Job (6-7)

Job Chapter 6 ***Job Compares His Present Grief with Past and Present Confidence in His Soul***

(18) [1] But Job answered and said, [2] Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! [3] For now it would be heavier than the sand of the sea: therefore my words are swallowed up. [4] For **the arrows of the Almighty are within me, the poison whereof drinks up my spirit: the terrors of God do set themselves in array against me.** [5] Does the wild donkey bray when he has grass? [No] or lows the ox over his fodder? [No] [6] Can that which is unsavory be eaten without salt? [No] or is there [any] taste in the white of an egg? [No] [7] The things [that] my soul refused to touch are as my sorrowful meat.

6:8-13 ***Job Seeks Death due to His Present Weak Body and Past Wisdom***

(19) [8] Oh that I might have my request; and that God would grant [me] the thing that I long for! [9] Even that it would please God to destroy me; that he would let loose his hand, and cut me off! [10] Then should I yet have comfort; yes, I would harden myself in sorrow: let him not spare; for **I have not concealed the words of the Holy One**. [11] What is my strength, that I should hope? and what is my end, that I should prolong my life? [12] [Is] my strength the strength of stones? [No] or is my flesh of brass? [No] [13] [Is] not my help in me? [No] and is wisdom driven quite from me? [No]

6:14-21 ***Job Explains His Perception of Failed Friendship***

(20) [14] **To him that is afflicted pity [should be shown] from his friend**; but he forsakes the fear of the Almighty. [15] **My brethren have dealt deceitfully** as a brook, [and] as the stream of brooks they pass away; [16] Which are blackish by reason of the ice, [and] wherein the snow is hid: [17] What time they grow warm, they vanish: when it is hot, they are consumed out of their place. [18] The paths of their way are turned aside; they go to nothing, and perish. [19] The troops of Tema looked, the companies of Sheba waited for them. [20] They were confounded because they had hoped; they came thither, and were ashamed. [21] For now ye are nothing; ye see [my] casting down, and are afraid.

6:22-29 ***Job says Eliphaz can Only Argue Against Him and cannot Explain His Iniquity***

(21) [22] Did I say, Bring to me? [No] or, Give a reward for me of your substance? [No] [23] Or, Deliver me from the enemy's hand? [No] or, Redeem me from the hand of the mighty? [No] **[24] Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. [25] How forcible are right words! but what does your arguing reprove?** [26] Do ye imagine to reprove words, and the speeches of one that is desperate, [which are] as wind? [27] Yes, ye overwhelm the fatherless, and ye dig [a pit] for your friend. [28] Now therefore be content, **look upon me; for [it is] evident to you if I lie**. [29] Return, I pray you, let it not be iniquity; yes, return again, my righteousness is in it. [30] Is there iniquity in my tongue? [No] cannot my taste discern perverse things? [No]

Job Chapter 7

7:1-6 *Job Shares His Daily Physical and Emotional Suffering that Lasts for Months*

(22) [1] Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? [2] As a servant earnestly desires the shadow, and as a hireling looks for [the reward of] his work: [3] So am I made to possess months of vanity, and wearisome nights are appointed to me. **[4] When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro to the dawning of the day. [5] My flesh is clothed with worms and clods of dust; my skin is broken, and become disgusting.** [6] My days are swifter than a weaver's shuttle, and are spent without hope.

Q – Does Job desire to die, yet still believe in God?
A – Yes, he knows that God has an appointed time for man's death on this earth. (Job 7:1-2)

Application: I know that my days and nights can be with hope or without hope. I still trust in God through the easy and difficult times.
QT hint: Daily time in Scripture and prayer helps us stay on course and trust God for short and long periods of time.

7:7-10 *Job Shares His Thoughts of being No More*

(23) [7] O remember that my life is wind: my eye shall no more see good. [8] The eye of him that has seen me shall see me no [more]: your eyes are upon me, and I [am] not. [9] [As] the cloud is consumed and vanishes away: so he that goes down to Hell shall come up no [more]. [10] He shall return no more to his house, neither shall his place know him anymore.

Q – How many times does Job refer to being "no more"
A – 7
Application: I know trials can send me into the land of "no more" and hopelessness. Also, I have hope of deliverance that comes in this life or in heaven.

7:11-21 *Job is Depressed, Complains to God, and Wants to Die*

(24) **[11] Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.** [12] [Am] I a sea, or a whale, that you set a watch over me? [13] When I say, My bed shall comfort me, my couch shall ease my complaint; [14] Then you scare me with dreams, and terrifies me through visions: [15] So that my soul chooses strangling, [and] death rather than my life. [16] I loathe [it]; I would not live always: let me alone; for my days are vanity. [17] What is man, that you should magnify him? and that you should set your heart upon him? [18] And [that] you should visit him every morning, [and] try him every moment? **[19] How long will you not depart from me, nor let me alone till I swallow down my spittle? [20] I have sinned; what shall I do to you, O you preserver of men? why have you set me as a mark against you, so that I am a burden to myself?** [21] And why do you not pardon my transgression, and take away my iniquity? for now shall I sleep in the dust; and you shall seek me in the morning, but I [shall] not [be].

Q – Why does Job think God is bringing the suffering upon him because of his sin?
A – This is a new experience for him and his three friends. They do not understand, nor need to understand, what God allows Satan to do. Job complains of God watching over him like an animal (7:12), scaring him through dreams and visions (7:14), moving him to commit suicide (7:15), testing him every moment (7:18), not forgiving his sin, transgression, and iniquity (7:20-21). This is satan's work and not God's work.

Application: I learn from Job's experience to be patient in trials that God allows to acquaint me with the sufferings of His Son and living as a pilgrim passing through this world. I must not falsely accuse myself of sin, transgression, or iniquity (3 degrees of severity of disobedience to God) or think that personal or generational sin is the cause of all evil.

Job Chapter 8 ***Bildad Speaks to Job (chapter 8)***

8:1-7 ***Bildad Strongly Accuses Job of Sin***

(25) [1] Then answered Bildad the Shuhite, and said, [2] How long will you speak these [things]? and [how long shall] the words of your mouth [be like] a strong wind? [3] Does God pervert judgment? [No] or does the Almighty pervert justice? [No] [4] If your children have sinned against him, and he have cast them away for their transgression; [5] If you would seek to God early, and make your supplication to the Almighty; **[6] If you [were] pure and upright; surely now he would awake for you, and make the habitation of your righteousness prosperous.** [7] Though your beginning was small, yet your latter end should greatly increase.

Q – Why does Bildad accuse Job of sin, similar to Job's other friend Eliphaz?
A – Suffering from doing what is right and living a pure life was always blessed by God before. It appears that this is the first trial that God allows upon man.

Application: I know that many people suffer for doing what is right because of the trials that God allows. Suffering is because of sin and because of trials for following Jesus Christ. I can discern within myself and rejoice in the trials that are allowed from above. I must be patient in my trials and when discerning for other believers. I must repent of sin and be patient in trial.

8:8-19 ***Bildad Uses History and Nature to Illustrate the Ways of Sin***

(26) [8] For enquire, I pray you, of the former age, and prepare yourself to the search of their fathers: [9] (For we [are but of] yesterday, and know nothing, because our days upon earth are a shadow:) [10] Shall not they teach you, [and] tell you, and utter words out of their heart? [11] Can the paper-reed grow up without a marsh? [No] can the bulrush grow without water? [No] [12] While it is yet in his greenness, and not cut down, it withers before any other herb. [13] So are the paths of all that forget God; and the hypocrite's hope shall perish: **[14] Whose hope shall be cut off, and whose trust [shall be] a spider's web.** [15] He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. [16] He is green before the sun, and his branch shoots forth in his garden. [17] His roots are wrapped about the heap, [and] sees the place of stones. [18] If he destroy him from his place, then [it] shall deny him, [saying], I have not seen you. [19] Behold, this is the joy of his way, and out of the earth shall others grow.

Q – Why does Bildad explain the ways of sin?
A – He is trying to help his friend Job reason and discover his sin.
Application: I learn true friendship from Bildad. He continues to communicate and does not choose to cut off a relationship or communication due to a lack of understanding what is happening, especially when there is no evidence of sin toward God or man in practice or doctrine.

8:20-22 ***Bildad Ends with Hope for Job, Similar to Eliphaz***

(27) **[20] Behold, God will not cast away a perfect [man]**, neither will he help the evil doers: [21] Till he fill your mouth with laughing, and your lips with rejoicing. [22] They that hate you shall be clothed with shame; and the dwelling place of the wicked shall come to nothing.

Q – When we obey God, will others hate us? (Job 8:22)
A – Since Cain and Abel, the ungodly have hated the Godly. If people hated Job, who always did what was right before God and to man, they will hate us too. Hate has many forms and is deceptive. The opposite love is clear, transparent, and easily seen.

Application: I am responsible for loving God and others with wisdom from above. I believe that when love is not genuine and Christ-like, hate will fill the void within myself and others. I must look at the Bible to define love and hate. The life of Job and his 4 friends shows love for God and each other. 1 Corinthians 13.

QT hint: Daily time in Scripture and prayer helps us end our conversation with hope toward God and for others, the same as Bildad expressed in Job 8:20.

Heading: Job Replies to Bildad and Zophar (9-11)

Job Chapter 9

9:1-35 ***Man's Littleness Compared to God's Greatness***

(28) [1] Then Job answered and said, [2] I know it is so of a truth: but how should man be just with God? [3] If he will contend with him, he cannot answer him one of a thousand. [4] He is wise in heart, and mighty in strength: who has hardened himself against him, and has prospered? [5] Which removes the mountains, and they know not: which overturns them in his anger. [6] Which shakes the earth out of her place, and the pillars thereof tremble. **[7] Which commands the sun, and it rises not; and seals up the stars. [8] Which alone spreads out the heavens, and treads upon the waves of the sea. [9] Which makes Arcturus, Orion, and Pleiades, and the chambers of the south. [10] Which does great things past finding out; yes, and wonders without number.**

(29) [11] Look, he goes by me, and I see [him] not: he passes on also, but I perceive him not. [12] Behold, he takes away, who can hinder him? who will say to him, What do you? [13] [If] God will not withdraw his anger, the proud helpers do stoop under him. **[14] How much less shall I answer him, and choose out my words [to reason] with him?** [15] Whom, though I were righteous, [yet] would I not answer, [but] I would make supplication to my judge. [16] If I had called, and he had answered me; [yet] would I not believe that he had listened to my voice. [17] For he breaks me with a tempest, and multiplies my wounds without cause. **[18] He will not allow me to take my breath, but fills me with bitterness.** [19] If [I speak] of strength, look, [he is] strong: and if of judgment, who shall set me a time [to plead]? [20] If I justify myself, my own mouth shall condemn me: [if I say], I [am] perfect, it shall also prove me perverse. [21] [Though] I [were] perfect, [yet] would I not know my soul: I would despise my life.

Q – What can we learn from Job and his friends' description of God?
A – They all knew God and revealed more than any other book of the Bible about the nature and character of God.

Application: I must never forget God's greatness and my littleness. I learn how to think and behave toward God from the book of Job.

QT hint: Daily time in Scripture and prayer helps us know our place in relation to God, our creator.

(30) [22] This is one [thing], therefore I said [it], He destroys the perfect and the wicked. [23] If the scourge slay suddenly, he will laugh at the trial of the innocent. [24] The earth is given into the hand of the wicked: he covers the faces of the judges thereof; if not, where, [and] who is he? [25] Now my days are swifter than a post: they flee away, they see no good. [26] They are passed away as the swift ships: as the eagle [that] hastes to the prey. [27] If I say, I will forget my complaint, I will leave off my heaviness, and comfort [myself]: [28] I am afraid of all my sorrows, I know that you will not hold me innocent. [29] [If] I be wicked, why then labor I in vain? [30] If I wash myself with snow water, and make my hands never so clean; [31] Yet shall you plunge me in the ditch, and my own clothes shall abhor me. [32] For [he is] not a man, as I [am, that] I should answer him, [and] we should come together in judgment. **[33] Neither is there any days-man between us, that might lay his hand upon us both.** [34] Let him take his rod away from me, and let not his fear terrify me: [35] [Then] would I speak, and not fear him; but [it is] not so with me.

Q – Who is a days-man that comes between God and Job? (Job 9:34)
A – A person who bridges the gap between God and man. This is prophetic of the man Jesus Christ, who is our days-man or mediator. (Ga 3:19-20; 1Ti 2:5; Heb 8:6; Heb 9:15; Heb 12:24)

Application: I can come to God through the days-man Jesus Christ daily and continually. I have much better access to God than Job did.

QT hint: Daily time in Scripture and prayer helps us stay in a relationship with God through Jesus Christ.

Job Chapter 10 ***Job is Preserved and Trusts in God***

(31-32) [1] My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. [2] I will say to God, Do not condemn me; show me wherefore you contend with me. [3] [Is it] good to you that you should oppress, that you should despise the work of your hands, and shine upon the counsel of the wicked? [4] Have you eyes of flesh? or see you as man sees? [5] **[Are] your days as the days of man? are your years as man's days,** [6] That you enquire after my iniquity, and search after my sin? [7] You know that I am not wicked; and there is none that can deliver out of your hand. [8] Your hands have made me and fashioned me together round about; yet you do destroy me. [9] Remember, I beseech you, that you have made me as the clay; and will you bring me into dust again? [10] Have you not poured me out as milk, and curdled me like cheese? [11] You have clothed me with skin and flesh, and has fenced me with bones and sinews. [12] You have granted me life and favor, and your visitation has preserved my spirit. [13] And these [things] have you hid in your heart: I know that this is with you.

10:14-22 ***Job is Righteous and Still will not Lift Up His Head***

(33) [14] If I sin, then you mark me, and you will not acquit me from my iniquity. [15] If I be wicked, woe to me; and [if] I be righteous, [yet] will I not lift up my head**. [I am] full of confusion; therefore see you my affliction; [16] For it increases.** You hunt me as a fierce lion: and again you show yourself marvelous upon me. [17] You renew your witnesses against me, and increase your indignation upon me; changes and war are against me. [18] Wherefore then have you brought me forth out of the womb? Oh that I had given up the spirit, and no eye had seen me! [19] I should have been as though I had not been; I should have been carried from the womb to the grave. [20] [Are] not my days few? cease [then, and] let me alone, that I may take comfort a little, [21] Before I go [whence] I shall not return, [even] to the land of darkness and the shadow of death; [22] A land of darkness, as darkness [itself; and] of the shadow of death, without any order, and [where] the light is as darkness.

Job Chapter 11 ***Zophar Accuses Job of Much Talk, Lies, Mockery, and Self Righteousness***

(34) [1] Then answered Zophar the Naamathite, and said**, [2] Should not the multitude of words be answered? and should a man full of talk be justified? [3] Should your lies make men hold their peace? and when you mock, shall no man make you ashamed? [4] For you have said, My doctrine is pure, and I am clean in your eyes.** [5] But oh that God would speak, and open his lips against you; [6] And that he would show you the secrets of wisdom, that [they are] double to that which is! Know therefore that God exacts of you [less] than your iniquity [deserves].

11:7-12 ***Zophar Exalts God and Abases Job***

(35) [7] Can you by searching find out God? can you find out the Almighty to perfection? [8] [It is] as high as heaven; what can you do? deeper than Hell; what can you know? [9] The measure thereof is longer than the earth, and broader than the sea. [10] If he cut off, and shut up, or gather together, then who can hinder him? [11] For he knows vain men: he sees wickedness also; will he not then consider [it]? [12] For vain man would be wise, though man be born [like] a wild donkey's colt.

11:13-20 ***Zophar Reminds Job to Repent of Sin for God's mercy***

(36) [13] If you prepare your heart, and stretch out your hands toward him; [14] If iniquity [be] in your hand, put it far away, and let not wickedness dwell in your tabernacles. [15] For then shall you lift up your face without spot; yes, you shall be steadfast, and shall not fear: [16] Because you shall forget [your] misery, [and] remember [it] as waters [that] pass away: [17] And [your] age shall be clearer than the noonday; you shall shine forth, you shall be as the morning. [18] And you shall be secure, because there is hope; yes, you shall dig [about you, and] you shall take your rest in safety. [19] Also you shall lie down, and none shall make [you] afraid; yes, many shall make suit to you. [20] But the eyes of the wicked shall fail, and they shall not escape, and their hope [shall be as] the giving up of the spirit.

Heading: Job Replies to his 3 friends (12-14)

Job Chapter 12 ***Job's Wisdom is Equal to His Friends***

(37) [1] And Job answered and said, [2] No doubt but ye are the people, and wisdom shall die with you. [3] But I have understanding as well as you; I [am] not inferior to you: yes, who knows not such things as these? [4] I am [as] one mocked of his neighbor, who calls upon God, and he answers him: the just upright [man is] laughed to scorn. [5] He that is ready to slip with [his] feet [is as] a lamp despised in the thought of him that is at ease. [6] The homes of robbers prosper, and they that provoke God are secure; into whose hand God brings [abundantly].

Q – Have the nature of God and man changed?
A – No, God is the same today. People who trust and know God with wisdom from above are the same today. People who do not trust and know God are the same today.

Application: I would like faithful friends like Job had. They are faithful to God and faithful to each other.

QT hint: Daily time in Scripture and prayer reveals the risen Jesus Christ is our best friend, and we trust God to provide co-laborers, as Job and his friends did, when we need them.

12:7-11 ***Job Requests his Friends to Consider God's Creation***

(38) [7] But ask now the beasts, and they shall teach you; and the fowls of the air, and they shall tell you: [8] Or speak to the earth, and it shall teach you: and the fishes of the sea shall declare to you. [9] Who knows not in all these that the hand of the LORD has worked this? [10] In whose hand is the soul of every living thing, and the breath of all mankind. [11] Does not the ear try words? and the mouth taste his meat?

Q – Have the nature of God and man changed?
A – No, God is the same today. The animals and the earth are the same. Mankind still has an ear to hear and mouth to taste.
Application: I know the animals, earth, and mankind are the creation of God, the Father of our Lord Jesus Christ. I can always learn, coach, and teach using God's creation.

QT hint: Daily time in Scripture and prayer helps us see the hand of the LORD in all things.

12:12-25 ***Job Declares God's Wisdom, Power, and Sovereignty***

(39) [12] With the **ancient is wisdom; and in length of days understanding.** [13] **With him is wisdom and strength, he has counsel and understanding.** [14] Behold, he breaks down, and it cannot be built again: he shuts up a man, and there can be no opening. [15] Behold, he withholds the waters, and they dry up: also he sends them out, and they overturn the earth. [16] With him is strength and wisdom: the deceived and the deceiver are his. [17] He leads counselors away spoiled, and makes the judges fools. [18] He looses the bond of kings, and girds their loins with a girdle. [19] He leads princes away spoiled, and overthrows the mighty. [20] He removes away the speech of the trusty, and takes away the understanding of the aged. [21] He pours contempt upon princes, and weakens the strength of the mighty. [22] He discovers deep things out of darkness, and brings out to light the shadow of death. [23] He increases the nations, and destroys them: he enlarges the nations, and straightens them [again]. [24] He takes away the heart of the chief of the people of the earth, and **causes them to wander in a wilderness [where there is] no way.** [25] They grope in the dark without light, and he makes them to stagger like [a] drunken [person].

Q – Where is the angel of light if the deceived and the deceiver are God's?
A – The angel of light, or deceiver, is given no place in the believer's life as the believer continually submits to the will of God. God is in control of the deceived and the deceiver. Only the gospel delivers a person from deception to truth.

Application: I know God delivered me from the deception of sin for salvation, from the deception of a cultic church named The Children of God to continue my sanctification, and now everyday as I freshly put off the old man and put on the new man. In this position I can be used of the LORD to lead others from deception.

QT hint: Daily time in Scripture and prayer help us see the light and be available for God to use us to deliver those blind and deceived to the truth of Jesus Christ.

Job Chapter 13

13:1-12 *Job is not Inferior to His Four Friends, and He Scolds Them*

(40) [1] Look, my eye has seen all [this], my ear has heard and understood it. [2] What ye know, [the same] do I know also: I [am] not inferior to you. [3] Surely I would speak to the Almighty, and I desire to reason with God. [4] But ye are forgers of lies, ye are all physicians of no value. [5] O that ye would altogether hold your peace! and it should be your wisdom. [6] Hear now my reasoning, and hearken to the pleadings of my lips. [7] Will ye speak wickedly for God? and talk deceitfully for him? [8] Will ye accept his person? will ye contend for God? [9] Is it good that he should search you out? or as one man mocks another, do ye [so] mock him? [10] He will surely reprove you, if ye do secretly accept persons. [11] Shall not his excellency make you afraid? and his dread fall upon you? [12] Your remembrances are like to ashes, your bodies to bodies of clay.

Q – Can we know our practical righteousness before God as Job did?
A – Yes, we can have confidence before God in our daily lives as Job did. This is how we can handle the trials and sufferings with patience, peace and even joy. It is a pity that believers are down on themselves and not experiencing victory in Christ.
Application: I know there are times when I will hold my peace and this is my wisdom. I must not judge other believers lives in what is unclear regarding their sin. (13:5)
QT hint: Daily time in Scripture and prayer help us scold our friends in Christ when they are wrong & continue on.

13:13-19 *Job Trusts In God and His Own Ways*

(41) **[13] Hold your peace, let me alone, that I may speak, and let come on me what [will].** [14] Wherefore do I take my flesh in my teeth, and put my life in my hand? **[15] Though he slay me, yet will I trust in him: but I will maintain my own ways before him. [16] He also [shall be] my salvation: for a hypocrite shall not come before him.** [17] Hear diligently my speech, and my declaration with your ears. [18] Behold now, I have ordered [my] cause; I know that I shall be justified. [19] Who is he [that] will plead with me? for now, if I hold my tongue, I shall give up the spirit.

Q – Is Job over-reacting to his friends discussion?
A – No, Job is speaking from experience and wisdom. He knows God and himself clearly to say "I will maintain my own ways before him." Job does not need to repent of sin, he is a righteous man.
Application: I can identify with Job by ignorant accusations from christian friends. I wish believers would try to be friends like Job's friends, rather that abuse their position and shut me out in unbiblical ways. Even this is but a light trail that God has allowed. Though he slay me, yet will I trust in him.
QT hint: Daily time in Scripture and prayer help us have confidence in our walk with God and trust in him onto the point of death.

Round 2A – Job Prays to God (13:20 to 14:22)

13:20-28 *Jobs asks to know his iniquities, sins, and transgression that caused God's Justice*

[20] Only do not two [things] to me: then will I not hide myself from you. [21] Withdraw your hand far from me: and let not your dread make me afraid. [22] Then call you, and I will answer: or let me speak, and answer you me.

(42) **[23] How many are my iniquities and sins? make me to know my transgression and my sin.** [24] Wherefore hide you your face, and hold me for your enemy? [25] Will you break a leaf driven to and fro? and will you pursue the dry stubble? **[26] For you write bitter things against me, and make me to possess the iniquities of my youth.** [27] You put my feet also in the stocks, and look narrowly to all my paths; you set a print upon the heels of my feet. [28] And he, as a rotten thing, consumes, as a garment that is moth eaten.

Q – Why does Job ask God if his suffering is due to the iniquities in his youth?
A – Because Job's life changed the foolish in his youth to the wisdom to seek, know and obey God.
Application: I identify with Job by the foolishness and iniquities I committed in my youth. I know that I repented and God forgave my youthful sin, as he was not holding Job accountable either. My goal is to attain and sustain the practical daily righteousness of Job by my new life in Jesus Christ.

Job Chapter 14 Job Teaching on Life, Death and Eternal Hope

14:1-6 *Troubles of Mankind and Job*

(43) [1] Man that is born of a woman is of few days, and full of trouble. [2] He comes forth like a flower, and is cut down: he flees also as a shadow, and continues not. [3] And do you open your eyes upon such an one, and bring me into judgment with you? [4] Who can bring a clean [thing] out of an unclean? not one. [5] Seeing his days are determined, the number of his months are with you, you have appointed his bounds that he cannot pass; [6] Turn from him, that he may rest, till he shall accomplish, as a hireling, his day.

Q – Why is Job talking to God in the 3rd person referring to himself?
A – It is a form of speech. Both Job and God know Job is speaking of his own life.

Application: I know only God makes me an unclean person from birth - clean. My days and months are numbered. My bounds are appointed. I am as a hireling to God.
QT hint: Daily time in Scripture and prayer help us understand ourselves and God as Job did.

14:7-9 ***Prophetic for Jesus*** (53:2, the death and resurrection of Jesus, Isaiah 53:2)

(44) [7] For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. [8] Though the root thereof grow old in the earth, and the stock thereof die in the ground; [9] [Yet] through the scent of water it will bud, and bring forth boughs like a plant.

14:10-12 **Prophetic for Mankind** (the Great White Throne Judgment, Rev 20:11-15)

[10] **But man dies, and wastes away**: yes, man gives up the spirit, and where is he? [11] [As] the waters fail from the sea, and the flood decays and dries up: [12] So man lies down, and rises not: till the heavens [be] no more, **they shall not awake, nor be raised out of their sleep**.

14:13-17 ***Prophetic for Old Testament Saints*** (Job 19:25 for Israel, John 11:25 for the Church)

[13] O that you would hide me in Hell, that you would **keep me secret, until your wrath be past,** that you would appoint me a set time, and remember me! [14] If a man die, shall he live [again]? **all the days of my appointed time will I wait, till my change come**. [15] You shall call, and I will answer you: you will have a desire to the work of your hands. **[16]** For **now** you number my steps: do you not watch over my sin? **[17] My transgression is sealed up in a bag, and you sew up my iniquity.**

Q – When will man rise from the dead?
A1 – When there is heaven no more. When Christ completes his 1000 year reign on earth the earth and heaven will dissolve in fire and there will be a new heaven and new earth. (Job 14:12, 2 Peter 3:7, Rev 21:21). "Now" mans sin and iniquity are sealed and sewed by the blood of Jesus Christ on the cross.
A2 - At the appointed time after death of this body God will remember His faithful people. (Job 14:13)
A3 – We will wait until God's appointed time for our bodies to be changed into incorruptible glorified bodies. (Job 14:14) The Church is before the tribulation wrath and Israel after the tribulation wrath.
A4 - God shall call us and we will answer. His desire will be toward us. (Job 14:15)

Application: I know God has a future promise and place for the faithful under the law of Moses and a better future promise and place for the faithful under the law of Christ.
QT hint: Daily time in Scripture and prayer help us understand when the Holy Scriptures give us hope for the eternal future as we wait and trust in God's appointed time.

14:18-22 ***The Limitless Power of God and Mourning***

(45) [18] And surely the mountain falling comes to nothing, and the rock is removed out of his place. [19] The waters wear the stones: you wash away the things which grow [out] of the dust of the earth; and you destroy the hope of man. [20] You prevail forever against him, and he passes: you change his countenance, and send him away. [21] His sons come to honor, and he knows [it] not; and they are brought low, but he perceives [it] not of them. [22] But his flesh upon him shall have pain, and his soul within him shall mourn.

Q – Can God change our countenance? (Job 14:20b)
A – Yes, God can change anyone's or everyone's countenance. Application: I learn from Job's experience by knowing the beginning and ending of his story. I learn that sometimes bad things happen to good people because of divine trials and overall justice. I learn that Job did sin in trying to defend himself when he did not need to.

Job Chapter 15

15:1-16 *Eliphaz Strongly Rebukes Job for Justifying Himself*

(46) [1] Then answered Eliphaz the Temanite, and said, [2] Should a wise man utter vain knowledge, and fill his belly with the east wind? [3] Should he reason with unprofitable talk? or with speeches wherewith he can do no good? [4] Yes, you cast off fear, and restrain prayer before God. [5] For your mouth utters your iniquity, and you choose the tongue of the crafty. [6] Your own mouth condemns you, and not I: yes, your own lips testify against you. [7] [Are] you the first man [that] was born? or was you made before the hills? [8] Have you heard the secret of God? and do you restrain wisdom to yourself? [9] What know you, that we know not? [what] understand you, which is not in us? [10] With us are both the gray-headed and very aged men, much elder than your father. [11] [Are] the consolations of God small with you? is there any secret thing with you? [12] Why does your heart carry you away? and what do your eyes wink at, [13] That you turn your spirit against God, and lets [such] words go out of your mouth? [14] What is man, that he should be clean? and [he which is] born of a woman, that he should be righteous? **[15] Behold, he puts no trust in his saints; yes, the heavens are not clean in his sight. [16] How much more abominable and filthy is man, which drinks iniquity like water?**

Q – Does Job have more understanding of God than Eliphaz?
A – Yes, Job is more perfect and right than any man on earth. (Job 1:8)

QT hint: Daily time in Scripture and prayer help us gain understanding and wisdom from above in the ways of God.

15:17-35 *Eliphaz Severely Rebukes Job with the Hypocrites*

(47) [17] I will show you, hear me; and that [which] I have seen I will declare; [18] Which wise men have told from their fathers, and have not hid [it]: [19] To whom alone the earth was given, and no stranger passed among them. [20] The wicked man travails with pain all [his] days, and the number of years is hidden to the oppressor. [21] A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. [22] He believes not that he shall return out of darkness, and he is waited for of the sword. [23] He wanders abroad for bread, [saying], Where [is it]? he knows that the day of darkness is ready at his hand. [24] Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. [25] For he stretches out his hand against God, and strengthens himself against the Almighty. [26] He runs upon him, [even] on [his] neck, upon the thick bosses of his bucklers: [27] Because he covers his face with his fatness, and makes collops of fat on [his] flanks. [28] And he dwells in desolate cities, [and] in houses which no man inhabits, which are ready to become heaps. [29] He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth. [30] He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away. [31] Let not him that is deceived trust in vanity: for **vanity shall be his recompense**. [32] It shall be accomplished before his time, and **his branch shall not be green**. [33] He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. [34] For the **assembly of hypocrites** [shall be] desolate, and fire shall consume the tabernacles of bribery. [35] They conceive mischief, and bring forth vanity, and their belly prepares deceit.

Notes: No kind words of hope anymore, not like the ending of round 1. The strong critical exchange of words and ideas escalate. The prayer is conversing with God.

Q – Who is more in error, Job or his 3 friends?
A – Job's 3 friends are more in error and the need of Job to pray for them in chapter 42:10.

Application: I know there will be saints that accuse me like Job's friends did. The false accusations may escalate over time. Still I must forgive and pray for them to allow God to bless.

QT hint: Daily time in Scripture and prayer help us go through trials the LORD permits and do the right thing according to His purpose, time, and glory.

Job Chapter 16-17 *Round 2B – Job speaks to his 3 friends (16:1-17:16)*

16:1-6 *Job is more Right than His 3 Friends*

(48) [1] Then Job answered and said, [2] "I have heard many such things: **miserable comforters are ye all.** [3] Shall vain words have an end? or what emboldens you that you answer? [4] I also could speak as ye [do]: if your soul were in my soul's stead, I could heap up words against you, and shake my head at you. **[5] [But] I would strengthen you with my mouth, and the moving of my lips should assuage [your grief].** [6] Though I speak, my grief is not abated: and [though] I forbear, what am I eased?

Q – Why would Job strengthen his friends, and not accuse them?
A – Because Job trusts in God to judge the sin of others and knows whether they sinned or not, they need to be strengthened to do what is right in the present and future.

Application: I must be like Job and his friendship thoughts and actions as I do right and trust God.

QT hint: Daily time in Scripture and prayer help us know and keep good friends.

16:7-14 *Job Understands God (7-9, 12-14) and His 3 Friends (10-11)*

(49) [7] But now He has made me weary: You have made desolate all my company. [8] And You have filled me with wrinkles, [which] is a witness [against me]: and my leanness rising up in me bears witness to my face. [9] He tears [me] in His wrath, who hates me: He gnashes upon me with His teeth; my enemy sharpens His eyes upon me. [10] They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. [11] God has delivered me unto the ungodly, and turned me over into the hands of the wicked. [12] I was at ease, but He has broken me asunder: He has also taken [me] by my neck, and shaken me to pieces, and set me up for Hs mark. [13] His archers compass me round about, He cleaves my reins asunder, and does not spare; He pours out my gall upon the ground. [14] He breaks me with breach upon breach, He runs upon me like a giant.

16:15-22 *Job's Justice and Prayers, and God's Witness and Record*

(50) [15] I have sewed sackcloth upon my skin, and defiled my horn in the dust. [16] My face is foul with weeping, and on my eyelids is the shadow of death; [17]Not for [any] injustice in my hands: also my prayer is pure. [18] O earth, cover not you my blood, and let my cry have no place. [19] Also now, **behold, my witness is in heaven, and my record is on high.** [20] My friends scorn me: [but] my eye pours out [tears] to God. [21] O that one might plead for a man with God, as a man [pleads] for his neighbor! [22] When a few years are come, then I shall go the way [whence] I shall not return.

Job Chapter 17

17:1-9 *Job's Adversity from Friends (1-7) and Understanding from the Upright (8-9)*

(51) [1] My breath is corrupt, my days are extinct, the graves [are ready] for me. [2] [Are there] not mockers with me? and does not my eye continue in their provocation? [3] Lay down now, put me in a surety with You; who is he [that] will strike hands with me? [4] For You have hid their heart from understanding: therefore shall You not exalt them. [5] He that speaks flattery to [his] friends, even the eyes of his children shall fail. [6] He has made me also a byword of the people; and before I was as a tamborine. **[7] My eye also is dim by reason of sorrow, and all my members are as a shadow**. [8] Upright [men] shall be astonished at this, and the innocent shall stir up himself against the hypocrite. [9] The righteous also shall hold on his way, and he that has clean hands shall be stronger and stronger.

17:10-16 *Job's Hopeless Friends and Personal Hopelessness*

(52) [10] But as for you all, do ye return, and come now: for **I cannot find [one] wise [man] among you.** [11] My days are past, my purposes are broken off, [even] the thoughts of my heart. [12] They change the night into day: the light is short because of darkness. [13] If I wait, Hell is my house: I have made my bed in the darkness. [14] I have said to corruption, You are **my father**: to the worm, [You are] **my mother, and my sister.** [15] And where is now my hope? as for my hope, who shall see it? [16] They shall go down to the bars of Hell, when [our] rest together is in the dust."

Job Chapter 18

18:1-10 *Bildad Speaks Harshly Against Job*

(53) [1] Then answered Bildad the Shuhite, and said, [2] "How long [will it be ere] ye make an end of words? mark, and afterwards we will speak. [3] Wherefore are we counted as beasts, [and] reputed vile in your sight? [4] He tears himself in his anger: shall the earth be forsaken for you? and shall the rock be removed out of his place?

Q – Why is Bildad very offensive with accusing Job?
A – Because Bildad has no clue what is really happening in the unseen world.

Application: I learn from Job to expect false accusations from friends who do not see understand God and the big picture.

QT hint: Daily time in Scripture and prayer help us know we are only a small part of the big picture. Still we can understand the big picture, trials, and false accusations without becoming proudful.

(54) [5] Yes, the light of the wicked shall be put out, and the spark of his fire shall not shine. [6] The light shall be dark in his tabernacle, and his candle shall be put out with him. [7] The steps of his strength shall be narrowed, and his own counsel shall cast him down. [8] For he is cast into a net by his own feet, and he walks upon a snare. [9] The gin shall take [him] by the heel, [and] the robber shall prevail against him. [10] The snare is laid for him in the ground, and a trap for him in the way.

18:11-21 *Bildad Accuses Job of Being Wicked and not Knowing God*

(55) [11] **Terrors shall make him afraid on every side**, and shall drive him to his feet. [12] His strength shall be hunger-bitten, and destruction [shall be] ready at his side. [13] It shall devour the strength of his skin: [even] the firstborn of death shall devour his strength. [14] His confidence shall be rooted out of his tabernacle, and it shall bring him to the **king of terrors**. [15] It shall dwell in his tabernacle, because [it is] none of his: brimstone shall be scattered upon his habitation. [16] His roots shall be dried up beneath, and above shall his branch be cut off. [17] **His remembrance shall perish from the earth, and he shall have no name in the street.** [18] He shall be driven from light into darkness, and chased out of the world. [19] He shall neither have son nor nephew among his people, nor any remaining in his dwellings. [20] They that come after [him] shall be astonished at his day, as they that went before were **affrighted**. [21] Surely such are the dwellings of the wicked, and this is the **place [of him that] knows not God**."

Q – Why is Bildad offensive with accusing Job?
A – Because he does not understand what God is doing with Job.

Application: I must remain confident about my life as Job was. Then others will see my confidence, although they may not understand it and condemn me.

QT hint: Daily time in Scripture and prayer help us know we are only a small part of the big picture. Still we can understand the big picture, trials, and condemnation without becoming defensive or offensive. We can continue on smartly.

Job Chapter 19 ***Job Replies***

(56) [1] Then Job answered and said, [2] "How long will ye vex my soul, and break me in pieces with words? [3] These ten times have ye reproached me: ye are not ashamed [that] ye make yourselves strange to me. [4] And be it indeed [that] I have erred, my error remains with myself. [5] If indeed ye will magnify [yourselves] against me, and plead against me my reproach: [6] Know now that God has overthrown me, and has compassed me with His net. [7] Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

(57) [8] He has fenced up my way that I cannot pass, and He has set darkness in my paths. [9] He has stripped me of my glory, and taken the crown [from] my head. [10] He has destroyed me on every side, and I am gone: and my hope has He removed like a tree. [11] He has also kindled His wrath against me, and He counts me to Him as [one of] His enemies. [12] His troops come together, and raise up their way against me, and encamp round about my tabernacle. [13] He has put my **brethren** far from me, and my **acquaintance**s are verily estranged from me. [14] My **kinsfolk** have failed, and my **familiar friends** have forgotten me. [15] They that dwell in my house, and my **maids**, count me for a stranger: I am an **alien** in their sight. [16] I called my **servant**, and he gave [me] no answer**; I entreated him with my mouth.** **[17] My breath is strange to my wife, though I entreated for the** children's [sake] of my own body. [18] Yes, **young children** despised me; I arose, and they spoke against me. [19] All my **inward friends** abhorred me: and they whom I loved are turned against me. [20] My bone cleaves to my skin and to my flesh, and I am escaped with the skin of my teeth. [21] Have pity upon me, have pity upon me, O ye **my friends**; for the hand of God has touched me. [22] Why do ye persecute me as God, and are not satisfied with my flesh?

19:23-29 ***Job looks within, ahead and toward others***

(58) **[23]** [a] **Oh that my words were now written! oh that they were printed in a book! [24] That they were graven with an iron pen and lead in the rock forever! [25]** [b] **For I know [that] my redeemer lives, and [that] he shall stand at the latter [day] upon the earth**: [26] And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God: [27] Whom I shall see for myself, and my eyes shall behold, and not another; [though] my reins be consumed within me. [28] [c] But ye should say, Why persecute we him, seeing the root of the matter is found in me? [29] Be ye afraid of the sword: for wrath [brings] the punishments of the sword, that ye may know there is a judgment.

[a] vs 23-24, Job looks within himself in the right way,
[b] vs 25-27, therefore Job can look ahead in the right way, patiently waiting
[c] vs 28-29, Job looks at his three friends, knowing that God is just

Job Chapter 20

Round 3A – Zophar speaks to Job (20:1-29)

Zophar Strongly Accuses Job of Being Wicked, a Hypocrite, and Dead Soon

(59) [1] Then answered Zophar the Naamathite, and said, [2] Therefore do my thoughts cause me to answer, and for [this] I make haste. [3] I have heard the check of my reproach, and the spirit of my understanding causes me to answer. [4] Know you [not] this of old, since man was placed upon earth, [5] That the triumphing of the wicked is short, and the joy of the hypocrite [but] for a moment? [6] Though his excellency mount up to the heavens, and his head reach to the clouds; [7] [Yet] he shall perish forever like his own dung: they which have seen him shall say, Where is he? [8] He shall fly away as a dream, and shall not be found: yes, he shall be chased away as a vision of the night. [9] The eye also [which] saw him shall [see him] no more; neither shall his place anymore behold him.

Q – Why is Zophar offensive with accusing Job?
A – Because he does not understand what God is doing with Job.

Application: I must remain patient and confident about my life as God knows it, when others falsely accuse me.

QT hint: Daily time in Scripture and prayer help us understand the big picture and trials without being defensive or offensive.

Job Chapter 20

(60) [10] His children shall seek to please the poor, and his hands shall restore their goods. [11] **His bones are full [of the sin] of his youth, which shall lie down with him in the dust.** [12] Though wickedness be sweet in his mouth, [though] he hide it under his tongue; [13] [Though] he spare it, and forsake it not; but keep it still within his mouth: [14] [Yet] his meat in his bowels is turned, [it is] the gall of asps within him. [15] He has swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. [16] He shall suck the poison of asps: the viper's tongue shall slay him. [17] He shall not see the rivers, the floods, the brooks of honey and butter. [18] That which he labored for shall he restore, and shall not swallow [it] down: according to [his] substance [shall] the restitution [be], and he shall not rejoice [therein]. [19] Because he has oppressed [and] has forsaken the poor; [because] he has violently taken away a house which he built not; [20] Surely he shall not feel quietness in his belly, he shall not save of that which he desired. [21] There shall none of his meat be left; therefore shall no man look for his goods. [22] In the fullness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

(61) [23] [When] he is about to fill his belly, [God] shall cast the fury of his wrath upon him, and shall rain [it] upon him while he is eating. [24] He shall flee from the iron weapon, [and] the bow of steel shall strike him through. [25] It is drawn, and comes out of the body; yes, the glittering sword comes out of his gall: terrors are upon him. [26] All darkness [shall be] hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. [27] The heaven shall reveal his iniquity; and the earth shall rise up against him. [28] The increase of his house shall depart, [and his goods] shall flow away in the day of his wrath. [29] This is the portion of a wicked man from God, and the heritage appointed to him by God.

Job Chapter 21 *Job Answers*

(62) [1] But Job answered and said, [2] Hear diligently my speech, and let this be your consolations. [3] Allow me that I may speak; and after that I have spoken, mock on. [4] As for me, is my complaint to man? and if [it were so], why should not my spirit be troubled? [5] Mark me, and be astonished, and lay [your] hand upon [your] mouth. [6] Even when I remember I am afraid, and trembling takes hold on my flesh.

(63) [7] Wherefore do the wicked live, become old, yes, are mighty in power? [8] Their seed is established in their sight with them, and their offspring before their eyes. [9] Their houses are safe from fear, neither is the rod of God upon them. [10] Their bull genders, and fails not; their cow calves, and casts not her calf. [11] They send forth their little ones like a flock, and their children dance. [12] They take the timbrel and harp, and rejoice at the sound of the organ. [13] They spend their days in wealth, and in a moment go down to Hell. [14] Therefore they say to God, Depart from us; for we desire not the knowledge of your ways. [15] What is the Almighty, that we should serve him? and what profit should we have, if we pray to him? [16] Look, their good is not in their hand: the counsel of the wicked is far from me.

(64) [17] How oft is the candle of the wicked put out! and [how oft] comes their destruction upon them! [God] distributes sorrows in His anger. [18] They are as stubble before the wind, and as chaff that the storm carries away. [19] God lays up His iniquity for His children: He rewards him, and he shall know [it]. [20] His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. [21] For what pleasure [has] he in his house after him, when the number of his months is cut off in the midst? [22] Shall [any] teach God knowledge? seeing He judges those that are high. [23] One dies in his full strength, being wholly at ease and quiet. [24] His breasts are full of milk, and his bones are moistened with marrow. [25] And another dies in the bitterness of his soul, and never eats with pleasure. [26] They shall lie down alike in the dust, and the worms shall cover them.

(65) [27] Behold, I know your thoughts, and the devices [which] ye wrongfully imagine against me. [28] For ye say, Where is the house of the prince? and where are the dwelling places of the wicked? [29] Have ye not asked them that go by the way? and do ye not know their tokens, [30] That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. [31] Who shall declare his way to his face? and who shall repay him [what] he has done? [32] Yet shall he be brought to the grave, and shall remain in the tomb. [33] The clods of the valley shall be sweet to him, and every man shall draw after him, as [there are] innumerable before him. [34] How then comfort ye me in vain, seeing in your answers there remains falsehood?

Job Chapter 22 *Eliphaz Answers*

(66) [1] Then Eliphaz the Temanite answered and said, [2] Can a man be profitable to God, as he that is wise may be profitable to himself? [3] [Is it] any pleasure to the Almighty, that you are righteous? or [is it] gain [to Him], that you make your ways perfect? [4] Will He reprove you for fear of you? will He enter with you into judgment?

(67) [5] [Is] not your wickedness great? and your iniquities infinite? [6] For you have taken a pledge from your brother for nothing, and stripped the naked of their clothing. [7] You have not given water to the weary to drink, and you have withheld bread from the hungry. [8] But [as for] the mighty man, he had the earth; and the honorable man dwelt in it. [9] You have sent widows away empty, and the arms of the fatherless have been broken. [10] Therefore snares are round about you, and sudden fear troubles you; [11] Or darkness, [that] you cannot see; and abundance of waters cover you. [12] [Is] not God in the height of heaven? and behold the height of the stars, how high they are! [13] And you say, How does God know? can He judge through the dark cloud? [14] Thick clouds are a covering to Him, that He sees not; and He walks in the circuit of heaven.

(68) [15] Have you marked the old way which wicked men have trodden? [16] Which were cut down out of time, whose foundation was overflown with a flood: [17] Which said to God, Depart from us: and what can the Almighty do for them? [18] Yet He filled their houses with good [things]: but the counsel of the wicked is far from me. [19] The righteous see [it], and are glad: and the innocent laugh them to scorn.
[20] Whereas our substance is not cut down, but the remnant of them the fire consumes.

(69) [21] Acquaint now yourself with Him, and be at peace: thereby good shall come to you.
[22] Receive, I pray you, the law from his mouth, and lay up his words in your heart. [23] If you return to the Almighty, you shall be built up, you shall put away iniquity far from your tabernacles. [24] Then shall you lay up gold as dust, and the [gold] of Ophir as the stones of the brooks. [25] Yes, the Almighty shall be your defense, and you shall have plenty of silver. [26] For then shall you have your delight in the Almighty, and shall lift up your face to God. [27] You shall make your prayer to him, and he shall hear you, and you shall pay your vows. [28] You shall also decree a thing, and it shall be established to you: and the light shall shine upon your ways. [29] When [men] are cast down, then you shall say, [There is] lifting up; and He shall save the humble person. [30] He shall deliver the island of the innocent: and it is delivered by the pureness of your hands.

Job Chapter 23

23:1-7 ***Job Desires to Speak to, and Hear from God***
(Job's 3rd and final response to Eliphaz)

(70) [1] Then Job answered and said, [2] Even today is my complaint bitter: my stroke is heavier than my groaning. [3] Oh that I knew where I might find Him! [that] I might come [even] to His seat! [4] I would order [my] cause before Him, and fill my mouth with arguments. [5] I would know the words [which] He would answer me, and understand what He would say to me. [6] Will He plead against me with [his] great power? No; but He would put [strength] in me. [7] There the righteous might dispute with Him; so should I be delivered forever from my judge.

Q – Is Job right in his desire to defend himself before God?
A1 – Yes, because Job is confident in his past life, relationship, and obedience to God. He wants to understand why.
A2 – No, there is no need to defend ourselves with Him who sees and hears everything. Later in chapters 38 to 42 we understand why Job did not need to defend himself and be justified.

Application: I learn to be patient in trials that God permits for my spiritual growth in Christ as I read the whole book of Job.

QT hint: Daily time in Scripture and prayer help us discern the difference between trials and temptations. Trials we have no control over, temptations we do have control over.

Job Chapter 23

23:8-12 *Job is Patient and Strong in His Righteousness and God's Knowledge of all Things*

(71) [8] Behold, I go forward, but He is not [there]; and backward, but I cannot perceive Him: [9] On the left hand, where He does work, but I cannot behold [Him]: He hides Himself on the right hand, that I cannot see [Him]: [10] But He knows the way that I take: [when] He has tried me, I shall come forth as gold. [11] My foot has held His steps, His way I have kept, and not declined. [12] Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary [food].

Q – Why does Job show confidence in his own testimony even though he has lost possessions, family, and health; even his wife and three best friends are accusing Job of sin in his life and to give up hope.
A – Because Job knew his testimony and knew God knew his testimony before his great and tragic losses. Job had a good testimony within himself, in the community and before God.

Application: I know that Jobs righteous life is an example for me today. I know that God knows "the way that I take. When He tries me I shall come forth as gold. My foot has held his steps, his way I have kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary [food]." I never have to be defensive or offensive, but only trust and obey God's commandments.

QT hint: Daily time in Scripture and prayer help us have confidence in our life's daily choices, actions, and words.

23:13-17 *Job Knows God Appoints all Things and Keeps his Heart Soft*

(72) [13] But He is in one [mind], and who can turn Him? and [what] His soul desires, even [that] He does. [14] For He performs [the thing that is] appointed for me: and many such [things are] with Him. [15] Therefore am I troubled at His presence: when I consider, I am afraid of Him. [16] For **God makes my heart soft,** and the Almighty troubles me: [17] Because I was not cut off before the darkness, [neither] has He covered the darkness from my face.

Note: vs 13-14, He, Him, His pronouns refer to God. Vs 15-17,

Q – Why is Job troubled and fears God?
A1 – Because Job knows God is unchangeable, sovereign, and keeps his heart soft through his great trials.
A2 – Because Job does not understand why his great trials yet personally knows God and is still living (5:17).

Application: I know that Jobs righteous life is an example for me today. I know that in my daily life God will keep my heart soft. If my problems are due to my sin and falling into temptation that my heart will not stay soft, but harden.

QT hint: Daily time in Scripture and prayer help us discern between God's trials and our sin because of the condition of our heart. When we keep our heart right it remains soft, no matter how severe the trial. (Deuteronomy 4:9, 5:29, 8:2, Joshua 22:5, Psalm 119:69, Proverbs 4:23, Luke 8:15, 1 Corinthians 7:37)

Job Chapter 24 *Job Questions Why the Almighty Allows the Wicked to Continue*

(73) [1] Why, seeing times are not hidden from the Almighty, do they that know him not see his days? [2] [Some] remove the landmarks; they violently take away flocks, and feed [thereof]. [3] They drive away the donkey of the fatherless, they take the widow's ox for a pledge. [4] They turn the needy out of the way: the poor of the earth hide themselves together. [5] Behold, [as] wild donkeys in the desert, go they forth to their work; rising early for a prey: the wilderness [yields] food for them [and] for [their] children. [6] They reap [everyone] his corn in the field: and they gather the vintage of the wicked. [7] They cause the naked to lodge without clothing, that [they have] no covering in the cold. [8] They are wet with the showers of the mountains, and embrace the rock for want of a shelter. [9] They pluck the fatherless from the breast, and take a pledge of the poor. [10] They cause [him] to go naked without clothing, and they take away the sheaf [from] the hungry; [11] [Which] make oil within their walls, [and] tread [their] winepresses, and allow thirst. [12] men groan from out of the city, and the soul of the wounded cries out: yet God lays not folly [to them].

(74) [13] They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. [14] The murderer rising with the light kills the poor and needy, and in the night is as a thief. [15] The eye also of the adulterer waits for the twilight, saying, No eye shall see me: and disguises [his] face. [16] In the dark they dig through houses, [which] they had marked for themselves in the daytime: they know not the light. [17] For the morning is to them even as the shadow of death: if [one] know [them, they are in] the terrors of the shadow of death.

(75) [18] He is swift as the waters; their portion is cursed in the earth: he beholds not the way of the vineyards. [19] Drought and heat consume the snow waters: [so does] Hell [those which] have sinned. [20] The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree. [21] He evil entreats the barren [that] bears not: and does not good to the widow. [22] He draws also the mighty with his power: he rises up, and no [man] is sure of life. [23] [Though] it be given him [to be] in safety, whereon he rests; yet his eyes are upon their ways. [24] They are exalted for a little while, but are gone and brought low; they are taken out of the way as all [other], and cut off as the tops of the ears of corn. [25] And if [it be] not [so] now, who will make me a liar, and make my speech nothing worth?

Job Chapter 25 *Bildad Attacks Job's Impure Light*

(76) [1] Then answered Bildad the Shuhite, and said, [2] Dominion and fear are with him, he makes peace in his high places. [3] Is there any number of his armies? and upon whom does not his light arise? [4] How then can man be justified with God? or how can he be clean [that is] born of a woman? [5] Behold even to the moon, and it shines not; yes, the stars are not pure in his sight. [6] How much less man, [that is] a worm? and the son of man, [which is] a worm?

Job Chapter 26 *Job's Third and Final Defense of His Integrity (chapters 26-30)*

26:1-4 *Job's Defense When Compared to his Friends*

(77) [1] But Job answered and said, [2] How have you helped [him that is] without power? [how] save you the arm [that has] no strength? [3] How have you counseled [him that has] no wisdom? and [how] have you plentifully declared the thing as it is? [4] To whom have you uttered words? and whose spirit came from you?

26:5-14 *Job's Defense of God's Power*

(78) [5] Dead [things] are formed from under the waters, and the inhabitants thereof. [6] Hell is naked before him, and destruction has no covering. [7] He stretches out the north over the empty place, [and] hangs the earth upon nothing. [8] He binds up the waters in his thick clouds; and the cloud is not tore under them. [9] He holds back the face of his throne, [and] spreads his cloud upon it. [10] He has compassed the waters with bounds, until the day and night come to an end. [11] The pillars of heaven tremble and are astonished at his reproof. [12] He divides the sea with his power, and by his understanding he smites through the proud. [13] By his spirit he has garnished the heavens; his hand has formed the crooked serpent. [14] Look, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

Job Chapter 27

27:1-6 *Job Defends His Integrity*

(79) [1] Moreover Job continued his parable, and said, [2] [As] God lives, [who] has taken away my judgment; and the Almighty, [who] has vexed my soul; [3] All the while my breath is in me, and the spirit of God is in my nostrils; [4] My lips shall not speak wickedness, nor my tongue utter deceit. [5] God forbid that I should justify you: till I die I will not remove my integrity from me. [6] My righteousness I hold fast, and will not let it go: my heart shall not reproach [me] so long as I live.

27:7-10 *Job's Defense from his Enemy*

(80) [7] Let my enemy be as the wicked, and he that rises up against me as the unrighteous. [8] For what is the hope of the hypocrite, though he has gained, when God takes away his soul? [9] Will God hear his cry when trouble comes upon him? [10] Will he delight himself in the Almighty? will he always call upon God?

27:11-23 *Job's Defense from his Vain Friends*

(81) [11] I will teach you by the hand of God: [that] which is with the Almighty will I not conceal. [12] Behold, all ye yourselves have seen [it]; why then are ye thus altogether vain? [13] This is the portion of a wicked man with God, and the heritage of oppressors, [which] they shall receive of the Almighty. [14] If his children be multiplied, [it is] for the sword: and his offspring shall not be satisfied with bread. [15] Those that remain of him shall be buried in death: and his widows shall not weep. [16] Though he heap up silver as the dust, and prepare raiment as the clay; [17] He may prepare [it], but the just shall put [it] on, and the innocent shall divide the silver. [18] He builds his house as a moth, and as a booth [that] the keeper makes. [19] The rich man shall lie down, but he shall not be gathered: he opens his eyes, and he is not. [20] Terrors take hold on him as waters, a tempest steals him away in the night. [21] The east wind carries him away, and he departs: and as a storm hurls him out of his place. [22] For [God] shall cast upon him, and not spare: he would fain flee out of his hand. [23] [men] shall clap their hands at him, and shall hiss him out of his place.

Q1 – Who is altogether vain that Job will and has taught truth? (27:11-12)
A – Job's 3 friends Eliphaz, Bildad, and Zophar, are vain in their accusations of Job's past sin as reason for his losses.
Q2 – Why does job compare his vain friends to the consequences for the wicked people? (27-13-23)
A – Because they are behaving like the wicked in their ignorant accusations of Job and will suffer the same consequences for their sin.

Application: I learn from Job that I can be more right than my friends, yet my friends may accuse me of wrong in their ignorance. I learn from Job that both the offensive and defensive person are not right when compared to the perfect righteousness of God. Therefore I am careful to praise and teach God's ways rather than looking at myself or others.

QT hint: Daily time in Scripture and prayer help us see ourselves and others as God sees us. This will cause humility and continual sensitivity to the wisdom from above that is available to follow Jesus.

Job Chapter 28 ***Job's Parable of Wisdom and Understanding (28-29)***

Earthly Illustration (part 1 of 5)

(82) [1] Surely there is a vein for the silver, and a place for gold [where] they refine [it]. [2] Iron is taken out of the earth, and brass is molten [out of] the stone. [3] He sets an end to darkness, and searches out all perfection: the stones of darkness, and the shadow of death. [4] The flood breaks out from the inhabitant; [even the waters] forgotten of the foot: they are dried up, they are gone away from men. [5] [As for] the earth, out of it comes bread: and under it is turned up as it were fire. [6] The stones of it are the place of sapphires: and it has dust of gold.

[7] [There is] a path which no fowl knows, and which the vulture's eye has not seen: [8] The lion's whelps have not trodden it, nor the fierce lion passed by it. [9] He puts forth his hand upon the rock; he overturns the mountains by the roots.

[10] He cuts out rivers among the rocks; and his eye sees every precious thing. [11] He binds the floods from overflowing; and [the thing that is] hid brings he forth to light.

Q – What is the value of the silver, gold, sapphire and every precious stone?
A – Their value is because of enduring usefulness and beauty.
Application: I learn from Job eternal realities from the 6 days of creation to the end of the earth as we know it using the illustration of precious stones this is consistent in the 66 books of the Bible.
QT hint: Daily time in Scripture and prayer help us connect and inter-relate the earthly creation with the eternal spiritual truths of God as Job does in chapter 28.

28:12-19 ***Job Exalts Wisdom and Understanding – their Place and Value*** *(part 2 of 5)*

(83) [12] But where shall wisdom be found? and where is the place of understanding? [13] Man knows not the price thereof; neither is it found in the land of the living. [12] But where shall wisdom be found? and where is the place of understanding? [13] Man knows not the price thereof; neither is it found in the land of the living. [14] The depth says, It is not in me: and the sea says, [It is] not with me. [15] It cannot be gotten for gold, neither shall silver be weighed [for] the price thereof. [16] It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. [17] The gold and the crystal cannot equal it: and the exchange of it [shall not be for] jewels of fine gold. [18] No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. [19] The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

Q1 – Where is the place of wisdom and understanding?
A – It is not on the earth or the land of the living. (28:12-14)
Q2 – What is the value of wisdom and understanding?
A – Their value is far above gold, silver, precious onyx, sapphire, crystal, perils, rubies, & topaz.
Application: I learn from Job eternal realities of the place with wisdom and understanding is not. It is not with any person on this earth unless they get it from God above.
QT hint: Daily time in Scripture and prayer help us seek the value of wisdom and understanding more than anything of preciousness and beauty that this earth offers.

28:20-28 ***Job Defines Wisdom and Understanding*** *(part 3 of 5)*

(84) [20] Whence then comes wisdom? and where is the place of understanding? [21] Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. [22] Destruction and death say, We have heard the fame thereof with our ears. [23] God understands the way thereof, and he knows the place thereof. [24] For he looks to the ends of the earth, [and] sees under the whole heaven; [25] To make the weight for the winds; and he weighs the waters by measure. [26] When he made a decree for the rain, and a way for the lightning of the thunder: [27] Then did he see it, and declare it; he prepared it, yes, and searched it out. **[28] And to man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.**

Application: I value the wisdom and understanding from God that Job had before, during and after his great trials. I chose to continually fear the LORD and depart from evil as circumstances and people change.

Job Chapter 29

29:1-17 ***Job's Testimony of Wisdom and Understanding before His Great Loss*** *(part 4 of 5)*

(85) [1] Moreover Job continued his parable, and said, [2] Oh that I were as [in] months past, as [in] the days [when] God preserved me; [3] When his candle shined upon my head, [and when] by his light I walked [through] darkness; [4] As I was in the days of my youth, when the secret of God was upon my tabernacle; [5] When the Almighty was yet with me, [when] my children [were] about me; [6] When I washed my steps with butter, and the rock poured me out rivers of oil; (86) [7] When I went out to the gate through the city, [when] I prepared my seat in the street! [8] The young men saw me, and hid themselves: and the aged arose, [and] stood up. [9] The princes refrained talking, and laid [their] hand on their mouth. [10] The nobles held their peace, and their tongue cleaved to the roof of their mouth. [11] When the ear heard [me], then it blessed me; and when the eye saw [me], it gave witness to me: [12] Because I delivered the poor that cried, and the fatherless, and [him that had] none to help him. [13] The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. [14] I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. [15] I was eyes to the blind, and feet was I to the lame. [16] I was a father to the poor: and the cause [which] I knew not I searched out. [17] And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

Q – How long was Job's trials?
A – For a few or several months (29:2). The only time indicator in Job.

29:18-25 ***Job's Honor before Others*** *(part 5 of 5)*

(86) [18] Then I said, I shall die in my nest, and I shall multiply [my] days as the sand. [19] My root was spread out by the waters, and the dew lay all night upon my branch. [20] My glory was fresh in me, and my bow was renewed in my hand. [21] To me [men] gave ear, and waited, and kept silence at my counsel. [22] After my words they spoke not again; and my speech dropped upon them. [23] And they waited for me as for the rain; and they opened their mouth wide [as] for the latter rain. [24] [If] I laughed on them, they believed [it] not; and the light of my countenance they cast not down. [25] I chose out their way, and sat chief, and dwelt as a king in the army, as one [that] comforts the mourners.

Q – How do we distinguish between true and false honor toward a great person like Job?
A – True honor comes from heart to heart and is not purchased by money, position or power. True honor causes others to listen and keep silence afterwards. True honor is earned over time with a good witness.

Application: I desire to give honor to whom honor is due. As I walk close to God I know whom I can honor whether they are a true believer or not. It is easier to honor a spirit filed believer because they follow Christ and a growing into maturity. A carnal believer is only honorable when they repent from their and back-sliding condition. I desire to be an honorable believer like Job. (1 Tim 2:20-21 speaks believers as vessels of honor or dishonor). I can be held in honor with God and dishonor before others as Job's friends. QT hint: Daily time in Scripture and prayer help us to continue to be a vessel of honor and not backslide into a vessel of dishonor. Also if we are vessels of dishonor we can repent and become a vessel of honor (1 John 1:9).

Job Chapter 30 ***Job's mental Affliction from Others***

(87) [1] But now [they that are] younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. [2] Yes, whereto [might] the strength of their hands [profit] me, in whom old age was perished? [3] For want and famine [they were] solitary; fleeing into the wilderness in former time desolate and waste. [4] Who cut up mallows by the bushes, and juniper roots [for] their meat. [5] They were driven forth from among [men], (they cried after them as [after] a thief;) [6] To dwell in the clefts of the valleys, [in] caves of the earth, and [in] the rocks. [7] Among the bushes they brayed; under the nettles they were gathered together. [8] [They were] children of fools, yes, children of base men: they were viler than the earth. [9] And now am I their song, yes, I am their byword. [10] They abhor me, they flee far from me, and spare not to spit in my face. [11] Because he has loosed my cord, and afflicted me, they have also let loose the bridle before me. [12] Upon [my] right [hand] rise the youth; they push away my feet, and they raise up against me the ways of their destruction. [13] They mar my path, they set forward my calamity, they have no helper. [14] They came [upon me] as a wide breaking in [of waters]: in the desolation they rolled themselves [upon me]. [15] Terrors are turned upon me: they pursue my soul as the wind: and my welfare passes away as a cloud.

Job Chapter 30

30:16-31 ***Job's Physical Affliction and Mourning Before God*** *(James 4:6-10)*

(88) 16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.
17 My bones are pierced in me in the night season: and my sinews take no rest. 18 By the great force [of my disease] is my garment changed: it binds me about as the collar of my coat. 19 He has cast me into the mire, and I am become like dust and ashes. 20 I cry to you, and you do not hear me: I stand up, and you regard me [not]. 21 You are become cruel to me: with your strong hand you oppose yourself against me. 22 You lift me up to the wind; you cause me to ride [upon it], and dissolve my substance.
23 For I know [that] you will bring me [to] death, and [to] the house appointed for all living. 24 Howbeit he will not stretch out [his] hand to the grave, though they cry in his destruction. 25 Did not I weep for him that was in trouble? was [not] my soul grieved for the poor? 26 When I looked for good, then evil came [to me]: and when I waited for light, there came darkness. 27 My bowels boiled, and rested not: the days of affliction prevented me. 28 I went mourning without the sun: I stood up, [and] I cried in the assembly.
29 I am a brother to dragons, and a companion to owls. 30 My skin is black upon me, and my bones are burned with heat. 31 My harp also is [turned] to mourning, and my organ into the voice of them that weep.

Job Chapter 31 *Job Defends His Righteousness & God Righteous Judgment in 15 Ways (If I)*

31:1-4 ***Beginning with Promising God No mental Sexual Sin Toward Women***

(89) 1 **I made a covenant with my eyes; why then should I think upon a maid?** 2 For what portion of God [is there] from above? and [what] inheritance of the Almighty from on high? 3 [Is] not destruction to the wicked? and a strange [punishment] to the workers of iniquity? 4 Does not he see my ways, and count all my steps?

Q – Why does Job begin his defense with his thoughts?
A – Because Job knows his thoughts guide his heart, words and actions.
Application: I see that both our mind and heart are sources of sin and selfishness which were real with Job as with all people from the downfall of Adam and Eve in the Garden of Eden. Job and I clearly understand what we sow we reap. I look forward to the rest of chapter 31 as Job finishes his testimony and before Elihu speaks.
QT hint: Daily time in Scripture and prayer help us have confidence in our daily walk with God and obedience to His will, ways, and time as our minds are renewed (Romans 12:1-3).

31:5-6 ***Vanity & Deceit - Weighed in an even Balance***

(90) 5 **If I** have walked with vanity, **or** if my foot has hasted to deceit; 6 Let me be weighed in an even balance, that God may know my integrity.

31:7-8 ***Feet, Eyes & Hands – Sow & Reap***

7 **If my** step has turned out of the way, and my heart walked after my eyes, and if any blot has cleaved to my hands; 8 [Then] let me sow, and let another eat; yes, let my offspring be rooted out.

31:9-12 ***Sexually Deceived by a Woman – Punishment & Destruction***

9 **If my** heart have been deceived by a woman, or [if] I have laid wait at my neighbor's door; 10 [Then] let my wife grind to another, and let others bow down upon her. 11 For this is a heinous crime; yes, it is an iniquity [to be punished by] the judges. 12 For it is a fire [that] consumes to destruction, and would root out all my increase.

Job Chapter 31

31:13-15 *Earthly Master & Slave – Heavenly Master & Slave*

13 **If I** did despise the cause of my manservant or of my maidservant, when they contended with me;
14 What then shall I do when God rises up? and when he visits, what shall I answer him? 15 Did not he
that made me in the womb make him? and did not one fashion us in the womb?

31:16-23 *Helped the Poor, Widow & Fatherless - Destruction*

(91) 16 **If I** have withheld the poor from [their] desire, or have caused the eyes of the widow to fail;
17 **Or** have eaten my morsel myself alone, and the fatherless has not eaten thereof; 18 (For from my youth
he was brought up with me, as [with] a father, and I have guided her from my mother's womb;)
19 **If I** have seen any perish for want of clothing, or any poor without covering; 20 If his loins have not
blessed me, and [if] he were [not] warmed with the fleece of my sheep; 21 **If I** have lifted up my hand
against the fatherless, when I saw my help in the gate: 22 [Then] let my arm fall from my shoulder blade,
and my arm be broken from the bone. 23 For destruction [from] God was a terror to me, and by reason of
his highness I could not endure.

31:24-28 *Gold, Wealth & Pride – Iniquity to Judge*

24 **If I** have made gold my hope, or have said to the fine gold, [You are] my confidence; 25 **If I** rejoiced
because my wealth was great, and because my hand had gotten much; 26 **If I** beheld the sun when it
shined, or the moon walking [in] brightness; 27 And my heart has been secretly enticed, or my mouth has
kissed my hand: 28 This also [were] an iniquity [to be punished by] the judge: for I should have denied
the God [that is] above.

31:29-34 *Hate, Pride, Curse / Covered Sin* -

(92) 29 **If I** rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:
30 Neither have I permitted my mouth to sin by wishing a curse to his soul. 31 **If the men** of my
tabernacle said not, Oh that we had of his flesh! we cannot be satisfied. 32 The stranger did not lodge in
the street: [but] I opened my doors to the traveler. **33 If I covered my transgressions as** [a] **Adam, by
hiding my iniquity in my bosom:** 34 Did I fear a great multitude, or did the contempt of families terrify
me, that I kept silence, [and] went not out of the door?

[a] Genesis 3:8-13, 21-24, Hebrews 4:12-13. We have a much more precious faith in the New Covenant. As Job lived by faith in doing right, may we also.

31:35-37 *God, hear me!*

35 Oh that one would hear me! behold, my desire [is, that] the Almighty would answer me, and [that] my
adversary had written a book. 36 Surely I would take it upon my shoulder, [and] bind it [as] a crown to
me. 37 I would declare unto him the number of my steps; as a prince would I go near unto him.

31:38-40 *Land & Food – Thistle*

38 **If my land** cry against me, or that the furrows likewise thereof complain; 39 **If I** have eaten the fruits
thereof without money, or have caused the owners thereof to lose their life: 40 Let thistles grow instead of
wheat, and cockle instead of barley.

The words of Job are ended.

Title: Part 4 - Elihu Speaks to Job and His 3 Friends (chapters 32-37)

Job Chapter 32 ***Job's Fourth Friend Speaks***

32:1-5 ***Elihu's Anger Against Job and his Three Friends***

(93) [1] So these **three men ceased to answer Job, because he was righteous in his own eyes.**
[2] Then was kindled the wrath of **Elihu** the son of Barachel the Buzite, of the kindred of Ram: **against Job was his wrath kindled, because he justified himself rather than God**. [3] Also **against his three friends was his wrath kindled, because they had found no answer, and [yet] had condemned Job**. [4] Now Elihu had waited till Job had spoken, because they [were] elder than he. [5] When Elihu saw that [there was] no answer in the mouth of [these] three men, then his wrath was kindled.

Q1 – Why is Elihu angry with Job?
A – Because Job justified himself rather than God (32:2).
Q2 – Why is Elihu angry at Job's three friends?
A – Because they had found no answer, and still condemned Job (32:3).
Application: I must be patient and wait for the LORD's timing when others are arguing about things where they should trust God. I see Elihu as the wisest and right of all four others. An interesting fact is that the Catholic Church doctrine interprets Elihu as a demon.
QT hint: Daily time in Scripture and prayer helps us wait upon the LORD for His time. Elihu waited several months during the dialogue between Job and his three friends in chapters 3-31.

(94) [6] And Elihu the son of Barachel the Buzite answered and said, **I [am] young, and ye are very old**; **wherefore I was afraid, and durst not show you my opinion.** [7] I said, Days should speak, and multitude of years should teach wisdom**.** **[8] But there is a spirit in man: and the inspiration of the Almighty gives them understanding.** **[9] Great men are not [always] wise: neither do the aged understand judgment.** [10] Therefore I said, Hearken to me; I also will show my opinion.
[11] Behold, I waited for your words; I gave ear to your reasons, While ye searched out what to say.
[12] Yes, I attended to you, and, behold, [there was] none of you that convinced Job, [or] that answered his words: [13] Lest ye should say, We have found out wisdom: God thrusts him down, not man.
[14] Now he has not directed [his] words against me: neither will I answer him with your speeches.

32:15-22 ***Elihu Speaks and is Refreshed***

(95) **[15] They were amazed, they answered no more: they left off speaking.** [16] When I had waited, (for they spoke not, but stood still, [and] answered no more;) [17] [I said], I will answer also my part, I also will show my opinion. [18] For I am full of matter, the spirit within me constrains me. **[19] Behold, [a] my belly is as wine [which] has no vent; it is ready to burst like new wineskins.** **[20] I will speak, that I may be refreshed: I will open my lips and answer.** [21] Let me not, I pray you, accept any man's person, neither let me give flattering titles to man. [22] For I know not to give flattering titles; [in so doing] my maker would soon take me away.

Q1 – Why is Elihu refreshed?
A – Because he waits until the fullness of time to speak. Therefore, it is wisdom from above that gives life to the speaker, rather than wisdom from below that takes away life from the speaker.
Q2 – What is essential to Elihu's insight into what is really happening?
A – Elihu does not honor any person above another, nor titles, because we are all the same before our maker. Eliju spoke from a meek heart.
Application: I must wait for the LORD's time and ensure my heart is right before I speak the truth of others boldly. If not, God may take my life away soon. I must not betray the position of divine knowledge God has given me.
QT hint: Daily time in Scripture and prayer helps us understand our total dependence on our maker and fear doing wrong with the knowledge He gives us.

[a] Matthew 9:17, Parable of new wineskins.

Job Chapter 33

Eliju Speaks to Job

(96) [1] Wherefore, Job, I pray you, hear my speeches, and hearken to all my words. [2] Behold, now I have opened my mouth, my tongue has spoken in my mouth**. [3] My words [shall be of] the uprightness of my heart: and my lips shall utter knowledge clearly. [4] The Spirit of God has made me, and the breath of the Almighty has given me life.** [5] If you can answer me, set [your words] in order before me, stand up**. [6] Behold, I [am] according to your wish in God's stead: I also am formed out of the clay. [7] Behold, my terror shall not make you afraid, neither shall my hand be heavy upon you.**

(97) [8] Surely you have **spoken** in my hearing, and I have **heard** the voice of [your] words, [saying], [9] I am clean without transgression, I [am] innocent; neither [is there] iniquity in me**. [10] Behold, he finds occasions against me, he counts me for his enemy, [11] He puts my feet in the stocks, he marks all my paths. [12] Behold, [in] this you are not just: I will answer you, that God is greater than man. [13] Why do you strive against him? for he gives not account of any of his matters.**

33:14-18 ***God's Goodness and mercy***

(98) **[14] For God speaks once, yes twice, [yet man] perceives it not.** [15] In a dream, in a vision of the night, when deep sleep falls upon men, in slumberings upon the bed; [16] Then **he opens the ears of men**, and seals their instruction, **[17] That he may withdraw man [from his] purpose, and hide pride from man. [18] He keeps back his soul from the pit, and his life from perishing by the sword.**

(99) [19] He is chastened also with pain upon his bed, and the multitude of his bones with strong [pain]: [20] So that his life abhors bread, and his soul dainty meat. [21] His flesh is consumed away, that it cannot be seen; and his bones [that] were not seen stick out. [22] Yes, his soul draws near to the grave, and his life to the destroyers. **[23] If there be a messenger with him, an interpreter, one among a thousand, to show to man his uprightness: [24] Then he is gracious to him, and says, Deliver him from going down to the pit: I have found a ransom. [25] His flesh shall be fresher than a child's: he shall return to the days of his youth: [26] He shall pray to God, and he will be favorable to him: and he shall see his face with joy: for he will render to man his righteousness. [27] He looks upon men, and [if any] say, I have sinned, and perverted [that which was] right, and it profited me not; [28] He will deliver his soul from going into the pit, and his life shall see the light.**

33:29-33 ***Job Knows when to Listen, and Elihu Knows when to Speak***

(100) [29] Look, all these [things] **works God oftentimes with man, [30] To bring back his soul from the pit, to be enlightened with the light of the living.** [31] Mark well, O Job, hearken to me: hold your peace, and I will speak. [32] If you have anything to say, answer me: speak, for I desire to justify you. [33] If not, hearken to me: hold your peace, **and I shall teach you wisdom**.

Q – Why is Elihu confident to tell Job to listen to him?
A – Because Ejihu waited until God's timing to speak from a full heart and mind.

Application: I must learn from Job about when to speak and when to listen. I must learn from Elihu when to listen and when to speak. This is wisdom from above. Chapters 32 and 33 lead up to these words, and chapters 34 to 37 follow.

QT hint: Daily time in Scripture and prayer helps us know when to listen and when to speak.

Job Chapter 34 *Elihu Explains How God is Big and Greater than Job and His Friends*

34:1-9 *Elihu Speaks to Job and His Three Friends*

(101) [1] Furthermore Elihu answered and said, [2] Hear my words, O ye wise [men]; and give ear to me, ye that have knowledge. [3] For the ear tries words, as the mouth tastes meat. [4] Let us choose to us judgment: let us know among ourselves what is good. [5] For Job has said, I am righteous: and God has taken away my judgment. [6] Should I lie against my right? my wound is incurable without transgression. **[7] What man is like Job, [who] drinks up scorning like water? [8] Which goes in company with the workers of iniquity, and walks with wicked men. [9] For he has said, It profits a man nothing that he should delight himself with God.**

Q – Does Job say, "it profits a man nothing that he should delight himself in God?" (49:9)
A – Yes, in defending himself in conversation with his three friends in chapters 3-31).

Application: I must defend my God rather than myself.

QT hint: Daily time in Scripture and prayer helps us have pure knowledge and accuse others if needed, while defending God as Elihu does.

34:10-15 *Elihu Defends Our God*

(102) [10] Therefore hearken to me, ye men of understanding: **far be it from God, [that he should do] wickedness; and [from] the Almighty, [that he should commit] iniquity.** [11] For the work of a man shall he render to him, and cause every man to find according to [his] ways. **[12] Yes, surely God will not do wickedly, neither will the Almighty pervert judgment.** [13] Who has given him a charge over the earth? or who has disposed the whole world? **[14] If he set his heart upon man, [if] he gather to himself his spirit and his breath; [15] All flesh shall perish together, and man shall turn again to dust.**

Q – Does God ever do evil or wrong?
A – Never, far be it from our words or thoughts. (34:10)

Application: I must defend my God. There seems to be a rise in defending our national heritage. Let us who believe in the LORD Jesus Christ defend our Father in heaven at all times, no matter what the political winds.

QT hint: Daily time in Scripture and prayer helps us defend our God with wisdom from above.

34:16-30 *Elihu's Wisdom: Don't Defend or Offend – In God we Trust*

(103) [16] If now [you have] understanding, hear this: hearken to the voice of my words. [17] Shall even he that hates right govern? and will you condemn him that is most just? **[18] [Is it fit] to say to a king, [You are] wicked? [and] to princes, [Ye are] ungodly? [19] [How much less to him] that accepts not the persons of princes, nor regards the rich more than the poor? for they all are the work of his hands.** [20] In a moment they will die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. [21] For his eyes are upon the ways of man, and he sees all his goings. [22] [There is] no darkness, nor shadow of death, where the workers of iniquity may hide themselves. **[23] For he will not lay upon man more [than right]; that he should enter into judgment with God.** [24] He shall break in pieces mighty men without number, and set others in their stead. [25] Therefore he knows their works, and he overturns them in the night, so that they are destroyed. [26] He strikes them as wicked men in the open sight of others; [27] Because they turned back from him, and would not consider any of his ways: [28] So that they cause the cry of the poor to come to him, and he hears the cry of the afflicted**. [29] When he gives quietness, who then can make trouble? and when he hides [his] face, who then can behold him? whether [it be done] against a nation, or against a man only: [30] That the hypocrite reign not, lest the people be ensnared.**

Q – Do individuals and governments need to be defensive or offensive? (34:18, 29)
A – No, individuals and governments need to do right and obey God through the knowledge of the Holy Scriptures.

Job Chapter 34

Application: I will defend my God. There seems to be a rise in defending our national heritage. Let us who believe in the LORD Jesus Christ defend our Father in heaven at all times, no matter what the political winds.

QT hint: Daily time in Scripture and prayer helps us trust in God.

34:31-37 ***Job is Scolded for His Lack of Knowledge and Wisdom***

(104) **31 Surely it is meet to be said to God, I have borne [chastisement], I will not offend [anymore]: 32 [That which] I see not teach you me: if I have done iniquity, I will do no more**. 33 [Should it be] according to your mind? he will recompense it, whether you refuse, or whether you choose; and not I: therefore speak what you know. 34 Let men of understanding tell me, and let a wise man hearken to me. **35 Job has spoken without knowledge, and his words [were] without wisdom.** 36 My desire [is that] Job may be tried to the end because of [his] answers for wicked men. **37 For he adds rebellion to his sin, he claps [his hands] among us, and multiplies his words against God.**

Q – Why are chapters 34 and 35, or the words of Elihu (32 to 37), not known or taught among the saints today?
A – Because Bible teachers often do not know, understand, or agree with the words of Eliju.

Application: I recognize the value of Elihu's words and learn that nobody can stand before God's righteousness, and we all come short of his knowledge and understanding.

QT hint: Daily time in Scripture and prayer helps us understand the place of Elihu in our knowing the God of the Bible and being able to give Him the glory in all things. (1 Corinthians 10:31).

Job Chapter 35

(105) 1 Elihu spoke moreover, and said, 2 You think this to be right, [that] you said, My righteousness is more than God's? 3 For you said, What advantage will it be to you? [and], What profit shall I have, [if I be cleansed] from my sin? 4 I will answer you, and your companions with you. 5 Look to the heavens, and see; and behold the clouds [which] are higher than you**. 6 If you sin, what do you against him? or [if] your transgressions be multiplied, what do you to him? 7 If you be righteous, what give you him? or what receives he of your hand? 8 Your wickedness [may hurt] a man as you are; and your righteousness [may profit] the son of man.**

(106) 9 By reason of the multitude of oppressions they make [the oppressed] to cry: they cry out by reason of the arm of the mighty. **10 But none says, Where is God my maker, who gives songs in the night; 11 Who teaches us more than the beasts of the earth, and makes us wiser than the fowls of heaven?** 12 There they cry, but none gives answer, because of the pride of evil men. 13 Surely God will not hear vanity, neither will the Almighty regard it. 14 Although you say you shall not see him, [yet] judgment is before him; therefore trust you in him. 15 But now, because [it is] not [so], he has visited in his anger; yet he knows [it] not in great extremity: **16 Therefore does Job open his mouth in vain; he multiplies words without knowledge.**

Job Chapter 36

(107) [1] Elihu also proceeded, and said, [2] Allow me a little, and I will show you that **[I have] yet to speak on God's behalf.** [3] I will fetch my knowledge from afar, and will **ascribe righteousness to my Maker.** [4] For **truly my words [shall] not [be] false: he that is perfect in knowledge is with you.**

(108) [5] Behold, God is mighty, and despises not [any: he is] mighty in strength [and] wisdom. [6] He preserves not the life of the wicked: but gives right to the poor. [7] He withdraws not his eyes from the righteous: but with kings [are they] on the throne; yes, he does establish them forever, and they are exalted. [8] And if [they be] bound in chains, [and] be held in cords of affliction; [9] Then he shows them their work, and their transgressions that they have exceeded. [10] He opens also their ear to discipline, and commands that they return from iniquity. **[11] If they obey and serve [him], they shall spend their days in prosperity, and their years in pleasures. [12] But if they obey not, they shall perish by the sword, and they shall die without knowledge. [13] But the hypocrites in heart heap up wrath: they cry not when he binds them.** [14] They die in youth, and their life is among the unclean.

(109) [15] He delivers the poor in his affliction, and opens their ears in oppression. **[16] Even so would he have removed you out of the straight [into] a broad place, where there is no straightness; and that which should be set on your table [should be] full of fatness**. [17] But you have fulfilled the judgment of the wicked: judgment and justice take hold [on you]. [18] Because there is wrath, [beware] lest he take you away with [his] stroke: then a great ransom cannot deliver you. [19] Will he esteem your riches? [no], not gold, nor all the forces of strength. [20] Desire not the night, when people are cut off in their place. [21] Take heed, regard not iniquity: for this have you chosen rather than affliction.

36:22-33 Elihu Uses Nature to Demonstrate God's Greatness (creation witness)

(110) [22] Behold**, God exalts by his power: who teaches like him?** [23] Who has enjoined him his way? or who can say, You have worked iniquity? **[24] Remember that you magnify his work, which men behold. [25] Every man may see it; man may behold [it] afar off. [26] Behold, God is great,** and we know [him] not, neither can the number of his years be searched out. [27] For **he makes small the drops of water**: they pour down rain according to the vapor thereof: [28] Which the clouds do drop [and] distil upon man abundantly. [29] Also can [any] understand the spreadings of the clouds, [or] the noise of his tabernacle? [30] Behold, he spreads his light upon it, and covers the bottom of the sea. [31] For by them judges he the people; he gives meat in abundance. [32] With clouds he covers the light; and commands it [not to shine] by [the cloud] that comes between. [33] The noise thereof shows concerning it, the cattle also concerning the vapor.

Job Chapter 37

Eliju Continues to Speak to Job

(111) [1] At this also my heart trembles, and is moved out of his place. [2] Hear attentively the noise of His voice, and the sound [that] goes out of His mouth. [3] He directs it under the whole heaven, and His **lightning** to the ends of the earth. [4] After it a voice roars: He **thunders** with the voice of His excellency; and He will not stay them when His voice is heard. [5] God thunders marvelously with His voice; great things does He, which we cannot comprehend.

(112) [6] For He says to the **snow**, Be you [on] the earth; likewise to the small rain, and to the great rain of His strength. **[7] He seals up the hand of every man; that all men may know His work.**
[8] Then the beasts go into dens, and remain in their places. [9] Out of the **south comes the whirlwind: and cold out of the north.** [10] By the breath of God **frost** is given: and the breadth of the waters is narrowed. [11] Also by watering He wearies the thick cloud: He scatters His bright cloud: [12] And it is turned round about by His counsels: that they may do whatsoever He commands them upon the face of the world in the earth. **[13] He causes it to come, whether for correction, or for His land, or for mercy.**

(113) [14] Hearken to this, O Job: **stand still, and consider the wondrous works of God.**
[15] Do you know when God disposed them, and caused the light of His cloud to shine?
[16] Do you know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge?
[17] How your **garments are warm, when He quiets the earth by the south [wind]?**
[18] Have you with Him spread out the sky, [which is] strong, [and] as a molten looking glass**?**
[19] Teach us what we shall say unto Him; [for] we cannot order [our speech] by reason of darkness. [20] Shall it be told Him that I speak? if a man speak, surely He shall be swallowed up.

(114) [21] And now [men] see not the bright light which is in the clouds: but the wind passes, and cleanses them. **[22] Fair weather comes out of the north: with God is terrible majesty**. [23] [Concerning] the Almighty, we cannot find Him out: [He is] excellent in power, and in judgment, and in plenty of justice: He will not afflict. [24] men do therefore fear Him: He respects not any [that are] wise of heart.

Note. Possible chiastic chapter

A My heart trembles (verse 1)
  B Correction or mercy (verse 2-13)
    C _____ (verse 14-20)
  B Weather (verse 21-23)
A men fear him (verse 24)

Job Chapter 38 ***The LORD Scolds Job***

38-39 ***The LORD asks Job 77 questions where the answer is "no"; Can you do? Do you know?***

(115) [1] Then the LORD answered Job out of the whirlwind, and said, [2] Who is this that darkens counsel by words without knowledge? [3] Gird up now your loins like a man; for I will demand of you, and answer you me.

(116) [4] Where was you when I laid the foundations of the earth? declare, if you have understanding.
[5] Who has laid the measures thereof, if you know? or who has stretched the line upon it? [6] Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; [7] When the morning stars sang together, and all the sons of God shouted for joy? [8] Or [who] shut up the sea with doors, when it brake forth, [as if] it had issued out of the womb? [9] When I made the cloud the garment thereof, and thick darkness a swaddling band for it, [10] And brake up for it My decreed [place], and set bars and doors,
[11] And said, Thus far shall you come, but no further: and here shall your proud waves be stayed?

(117) [12] Have you commanded the morning since your days; [and] caused the dayspring to know his place; [13] That it might take hold of the ends of the earth, that the wicked might be shaken out of it?
[14] It is turned as clay [to] the seal; and they stand as a garment. [15] And from the wicked their light is withheld, and the high arm shall be broken. [16] Have you entered into the springs of the sea? or have you walked in the search of the dept. [17] Have the gates of death been opened to you? or have you seen the doors of the shadow of death? **[18] Have you perceived the breadth of the earth? declare if you know it all.** [19] Where is the way [where] light dwells? and [as for] darkness, where is the place thereof,
[20] That you should take it to the bound thereof, and that you should know the paths [to] the house thereof? [21] Know you [it], because you was then born? or [because] the number of your days is great?
[22] Have you entered into the treasures of the snow? or have you seen the treasures of the hail,
[23] Which I have reserved against the time of trouble, against the day of battle and war?

(118) [24] By what way is the light parted, [which] scatters the east wind upon the earth?
[25] Who has divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
[26] To cause it to rain on the earth, [where] no man [is; on] the wilderness, wherein there is no man;
[27] To satisfy the desolate and waste [ground]; and to cause the bud of the tender herb to spring forth?
[28] Has the rain a father? or who has begotten the drops of dew? [29] Out of whose womb came the ice? and the hoary frost of heaven, who has gendered it? [30] The waters are hid as [with] a stone, and the face of the deep is frozen. [31] Can you bind the sweet influences of Pleiades, or loose the bands of Orion?
[32] Can you bring forth Mazzaroth in his season? or can you guide Arcturus with his sons? [33] Know you the ordinances of heaven? can you set the dominion thereof in the earth? [34] Can you lift up your voice to the clouds, that abundance of waters may cover you? [35] Can you send lightnings, that they may go, and say to you, Here we are? [36] Who has put wisdom in the inward parts? or who has given understanding to the heart? [37] Who can number the clouds in wisdom? or who can stay the bottles of heaven, [38] When the dust grows into hardness, and the clods cleave fast together? [39] Will you hunt the prey for the lion? or fill the appetite of the young lions, [40] When they couch in [their] dens, [and] abide in the covert to lie in wait?
[41] Who provides for the raven his food? when his young ones cry to God, they wander for lack of meat.

Job Chapter 39

(119) [1] Know you the time when the wild goats of the rock bring forth? [or] can you mark when the hinds do calve? [2] Can you number the months [that] they fulfill? or know you the time when they bring forth? [3] They bow themselves, they bring forth their young ones, they cast out their sorrows. [4] Their young ones are in good liking, they grow up with corn; they go forth, and return not to them. [5] Who has sent out the wild donkey free? or who has loosed the bands of the wild donkey? [6] Whose house I have made the wilderness, and the barren land his dwellings. [7] He scorns the multitude of the city, neither regards he the crying of the driver. [8] The range of the mountains is his pasture, and he searches after every green thing. [9] Will the rhinoceros be willing to serve you, or abide by your crib? [10] Can you bind the unicorn with his band in the furrow? or will he harrow the valleys after you? [11] Will you trust him, because his strength is great? or will you leave your labor to him? [12] Will you believe him, that he will bring home your seed, and gather [it into] your barn?

(120) [13] [Gave you] the goodly wings to the peacocks? or wings and feathers to the ostrich? [14] Which leaves her eggs in the earth, and warms them in dust, [15] And forgets that the foot may crush them, or that the wild beast may break them. [16] She is hardened against her young ones, as though [they were] not hers: her labor is in vain without fear; [17] Because God has deprived her of wisdom, neither has he imparted to her understanding. [18] What time she lifts up herself on high, she scorns the horse and his rider.

(121) [19] Have you given the horse strength? have you clothed his neck with thunder? [20] Can you make him afraid as a grasshopper? the glory of his nostrils is terrible. [21] He paws in the valley, and rejoices in [his] strength: he goes on to meet the armed men. [22] He mocks at fear, and is not affrighted; neither turns he back from the sword. [23] The quiver rattles against him, the glittering spear and the shield. [24] He swallows the ground with fierceness and rage: neither believes he that [it is] the sound of the trumpet. [25] He says among the trumpets, Ha, ha; and he smells the battle afar off, the thunder of the captains, and the shouting.

(122) [26] Does the hawk fly by your wisdom, [and] stretch her wings toward the south? [27] Does the eagle mount up at your command, and make her nest on high? [28] She dwells and abides on the rock, upon the crag of the rock, and the strong place. [29] From there she seeks the prey, [and] her eyes behold afar off. [30] Her young ones also suck up blood: and where the slain are, there is she.

Job Chapter 40

Job's Response to God (1-5)

(123) [1] Moreover the LORD answered Job, and said, [2] Shall he that contends with the Almighty instruct [him]? he that reproves God, let him answer it **[3] Then Job answered the LORD, and said, [4] Behold, I am vile; what shall I answer you? I will lay my hand upon my mouth. [5] Once I have spoken; but I will not answer: yes, twice; but I will proceed no further.**

(124) [6] Then answered the LORD to Job out of the whirlwind, and said, [7] Gird up your loins now like a man: I will demand of you, and declare you to me. [8] Will you also disannul My judgment? will you condemn me, that you may be righteous? [9] Have you an arm like God? or can you thunder with a voice like Him? [10] Deck yourself now [with] majesty and excellency; and array yourself with glory and beauty. [11] Cast abroad the rage of your wrath: and behold everyone [that is] proud, and abase him. [12] Look on everyone [that is] proud, [and] bring him low; and tread down the wicked in their place. [13] Hide them in the dust together; [and] bind their faces in secret. [14] Then will I also confess to you that your own right hand can save you.

40:15-24 ***The Dinosaur Behemoth is Described***

(125) [15] Behold now behemoth, which I made with you; he eats grass as an ox. [16] Look now, his strength is in his loins, and his force is in the navel of his belly. [17] He moves his tail like a cedar: the sinews of his stones are wrapped together. [18] His bones [are as] strong pieces of brass; his bones are like bars of iron. [19] He is the chief of the ways of God: he that made him can make his sword to approach [to him]. [20] Surely the mountains bring him forth food, where all the beasts of the field play. [21] He lies under the shady trees, in the covert of the reed, and fens. [22] The shady trees cover him [with] their shadow; the willows of the brook compass him about. [23] Behold, he drinks up a river, [and] hastes not: he trusts that he can draw up Jordan into his mouth. [24] He takes it with his eyes: [his] nose pierces through snares.

(126) [1] Can you draw out leviathan with a hook? or his tongue with a cord [which] you lets down? [2] Can you put a hook into his nose? or bore his jaw through with a thorn? [3] Will he make many supplications to you? will he speak soft [words] to you? [4] Will he make a covenant with you? will you take him for a servant forever? [5] Will you play with him as [with] a bird? or will you bind him for your maidens? [6] Shall the companions make a banquet of him? shall they part him among the merchants? [7] Can you fill his skin with barbed irons? or his head with fish spears? [8] Lay your hand upon him, remember the battle, do no more. [9] Behold, the hope of him is in vain: shall not [one] be cast down even at the sight of him? [10] None [is so] fierce that dare stir him up: who then is able to stand before me?

(127) [11] Who has prevented me, that I should repay [him? whatsoever is] under the whole heaven is mine. [12] I will not conceal his parts, nor his power, nor his comely proportion. [13] Who can discover the face of his garment? [or] who can come [to him] with his double bridle? [14] Who can open the doors of his face? his teeth are terrible round about. [15] [His] scales [are his] pride, shut up together [as with] a close seal. [16] One is so near to another, that no air can come between them. [17] They are joined one to another, they stick together, that they cannot be sundered. [18] By his sneezings a light does shine, and his eyes are like the eyelids of the morning. **[19] Out of his mouth go burning lamps, [and] sparks of fire leap out. [20] Out of his nostrils goes smoke,** as [out] of a boiling pot or caldron. [21] His breath kindles coals, and a flame goes out of his mouth. [22] In his neck remains strength, and sorrow is turned into joy before him. [23] The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. [24] His heart is as firm as a stone; yes, as hard as a piece of the nether [millstone]. [25] When he raises up himself, the mighty are afraid: by reason of breakings they purify themselves. [26] The sword of him that lays at him cannot hold: the spear, the dart, nor the habergeon. [27] He esteems iron as straw, [and] brass as rotten wood. [28] The arrow cannot make him flee: sling-stones are turned with him into stubble. [29] Darts are counted as stubble: he laughs at the shaking of a spear. [30] Sharp stones are under him: he spreads sharp pointed things upon the mire. [31] He makes the deep to boil like a pot: he makes the sea like a pot of ointment. [32] He makes a path to shine after him; [one] would think the deep [to be] hoary. [33] Upon earth there is not his like, who is made without fear. [34] He beholds all high [things]: he is a king over all the children of pride.

Job Chapter 42

Job's 2nd Response to God (1-6)

(128) [1] Then Job answered the LORD, and said, [2] I know that you can do every [thing], and [that] no thought can be withheld from you. [3] Who is he that hides counsel without knowledge? therefore I have uttered that I understood not; things too wonderful for me, which I knew not. [4] Hear, I beseech you, and I will speak: I will demand of you, and declare you to me. **[5] I have heard of you by the hearing of the ear: but now my eye sees you. [6] Wherefore I abhor [myself], and repent in dust and ashes.**

(129) [7] And it was [so], that after the LORD had spoken these words to Job**, the LORD said unto Eliphaz the Temanite,** My wrath is kindled against you, and against your two friends: for ye have not spoken of me [the thing that is] right, as My servant Job [has]. [8] Therefore take to you now seven bullocks and seven rams, and go to My servant Job, and **offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you [after your] folly, in that ye have not spoken of me [the thing which is] right, like My servant Job.** [9] So Eliphaz the Temanite and Bildad the Shuhite [and] Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

42:10-17 ***Job Prays for 3 of 4 Friends and is Blessed***

(130) [10] And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. [11] Then came there to him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and everyone an earring of gold. [12] So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she donkeys. [13] He had also seven sons and three daughters. [14] And he

called the name of the **first, Jemima;** and the name of the **second, Kezia;** and the name of the **third, Kerenhappuch.** [15] And in all the land were no women found [so] fair as the daughters of Job: and their father gave them inheritance among their brethren. [16] After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, [even] four generations. [17] So Job died, [being] old and full of days.

Praying Through to Victory with Job (in 7 steps)

Ezekiel 14:14 (KJV) Though these three men, Noah, Daniel, and Job, were in it, **they should deliver** [*but*] **their own souls by their righteousness**, saith the LORD God. **Ezekiel 14:20** Though Noah, Daniel, and Job, [were] in it, [as] I live, saith the LORD God, they shall deliver **neither son nor daughter; they shall [but] deliver their own souls by their righteousness**.

Daniel 6:13 Petitioned God 3 times daily

James 5:11b (KJV) Ye have heard of the **patience of Job**, and have seen the end of the LORD; that **the LORD is very pitiful, and of tender mercy.** 13 Is any among you afflicted? Let him pray. Is any merry? let him sing psalms.

All Job's prayers are supplication or intercession. The

1. Live right (Job 1:1)
2. Intercede right (Job 1:5, for family, divine institution)
3. Trust God right (Job 13:15, even onto death)
4. Grieve right (Job 16:16-20, pray for the LORD's burden) (tears)
5. Repent Right (Job 40:3-5, 42:1-6, toward God)
6. Pray for others (42:7-8, friends)
7. VICTORY (42:10-17, Romans 12:1-2 whole burnt offering)

Ez 14:14, 20. Repeat 2x (importance-Is 28, Verily) 3x (Calling-Samuel & Peter) 4x (Judgment – Amos)

PRAYING THROUGH TO VICTORY WITH JOB

JOB 1:1, 1:5, 13:15, 16:16-20, 40:3-5, 42:7-8, 10-17, ROMANS 12:1-2

Inspired order (Ezekiel 14:14, 20)	Noah (Hebrews 11:7)	Daniel (Mt 24, Mk 13)	Job (James 5:11)
Time order	Noah (2500 BC)	Job (2100 BC)	Daniel (600 BC)
Who	World	Nation	Family
Others	3 sons	3 friends	3 friends + Elihu
Purpose	Prophecy	Prophecy	Patience in Trials
Prayer	Burnt offerings	Daniel 4, 6, 9	Burnt Offerings

Job Gems

Three Witnesses and Three Testimonies of a Loving Man - from the Book of Job

1. The Witness from within Scripture. This is the oldest book in the Bible, written before or around the time of Abraham. James the brother of Jesus mentions the patience of Job **(Ja 5:11)**. Ezekiel the prophet in exile specifies the righteousness of Job along with Noah and Daniel (Ez 14:14, 20). I have been greatly blessed by the testimony of Job in many ways at various times. Try replacing "loving" with any of the 9 steps of climbing the stairway to heaven and they all work (2 Pe 1), try replacing "loving" with any fruit of the Holy Ghost and they all fit (Gal 5:22-23).

2. The Witness of Genuine Friends. Job goes back to the beginning of all things; understanding the universe, science, geography - the nature of man and God. The type of friends who were loving also, who did not understand what was happening, so at first sat with Job for 7 days without saying a word. In their lack of understanding 3 of his 4 wise and loving friends falsely accuse him.

3. The Difference Between Trials and Temptations. To appreciate Job we must know the difference between a temptation and a trial or test. Temptations are allowed of God, and falling in temptation is our own choice. Two examples are the personal falling in temptation by King David and the national falling in temptation by Israel as written in Jeremiah and Lamentations. James explains the pattern temptation as desire leading to sin, which leads to death **(Ja 1:12-16).** We can have victory over temptation (1 Cor 10:1-13). However victory over temptation is limited and depends upon the handling of trials in our life. The key verse is (23:10) "But he knows the way that I take: when he has tried me I shall come forth as gold." (Rev 3:18)

The book of Job teaches us how to recognize and value the trials that God allows in our lives. I believe Job had smaller trials before this large trial, the same as for me and all believers. Job grew into maturity in his faith and walk, the same as we can. His words are comparable to Proverbs and James. Pay attention to Job's positive last defense in chapter 31. **The three testimonies of a loving man are:**

1st Inward Testimony

I made a vow in my youth, not to look upon a maid **(31:1, 1-12 is context), p**urity. He learned from the sin of others. He knew and did what was right from the truth passed on from the time Adam transgressed in his heart, in the Garden of Eden **(31:33).** The Word guided his life style.

2nd Outward Testimony

Family: wife (1-2, 2:9-10)
Friends: Eliphaz, Bildad, Zophar and Elihu (3-37)
Work & Community: His personal recall. Leadership **(31:13),** teaching 27:11, help poor & needy. Judge in the gates, many more.

3rd Upward Testimony

He knows my works. (1:8), slay me (13:15), After God speaks (38-41) I hate myself and repent in dust (42:6) Humility.

Application for today.

He learned and practiced an effective prayer life: Early each morning he offered burnt offerings for his 7 sons, in case they sinned and cursed God in their hearts. (1:5) and at the end of this great trial he prayed for 3 of his friends, then the LORD blessed him and them (42:8-10). Lord, help me be more like Elihu or Job. Which testimony do we need to strengthen? It must be based on the Word and prayer, then begin with our inward, then outward, then upward testimony.

Psalms (150-171, 5 hr) 2026

Book 1 (Genesis) 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41

Book 2 (Exodus) 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60

61 62 63 64 65 66 67 68 69 70 71 72

Book 3 (Leviticus) Asaph: 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89

Book 4 (Numbers) 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106

Book 5 (Deuteronomy) 107 108 109 110 111 112 113 114 115 116 117 118 119

15 Songs of Ascent: 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134

135 136 137 138 139 140 141 142 143 144 Praise: 145 146 147 148 149 150

12 Ways to Glorify God with Psalms

Purpose: To seek, know, trust, and love God

Key passage: Psalm 119

Key verse: Psalm 119:105 Thy word is a lamp unto my feet, and a light unto my path:

I glory in God with		Scripture
1. Wisdom – Psalm 1	Like Proverbs	36, 37, 49, 73
2. Messianic – Psalm 2	Christ's 1st and 2nd coming	2, 22, 23, 24, 34, 35, 69, 110, 118
3. Vindication – Psalm 3	Justice for evil/complaint	4-7, 9, 12, 10, 44, 58, 60, 140
4. Supplication – Psalm 5	Prayer & intercession	12-13, 17, 20, 25-28, 38-41, 88, 142
5. Thanks – Psalm 30	Thank God for His works	30, 32, 34, 67, 124, 107
6. Praise – Psalm 47	Praise God for who He is	95-99, 117, 103, 104, 146, 147, 148
7. Repentance – Psalm 51	Grief for my sins	6, 38, 102, 130, 143
8. History – Psalm 105	History of Israel / our lives	68, 72, 77, 78, 105, 106, 107, 136
9. Judgment – Psalm 107	In judgment, God is merciful	
10. Trust – Psalm 115 (91)	Confidence	16, 62-63, 91, 121, 125, 131, 145, 146
11. Mixed - Psalm 18	Battle victory (repeats 2 Samuel 22)	
12. Illumiation – Psalm 119	Exalts the Scriptures	

Overview of Psalms

Time and Place: Mostly around 1000 BC – Israel's golden age

Writers: David (73), Asaph (12), Sons of Korah (11), Solomon (2), Ethan (1), Moses (1), Unknown (50)

Keywords: praise-153x, righteous/righteousness-133x, soul-132, enemy/enemies-105x, blessed-93x, word-83x, right/upright-78x, trust-70x, judgment(s)-64x, glory-53x, (love-42x, hate-40x), law-38x, (death-27x, life-26x), precepts-23x, thanks-23x, (shame-20x, honour-17x), worship-16x, meditate-15x, supplication-13x, O 373x.

Purpose: Identify with all the human emotions we go through in times of trouble and times of joy. Directions on how to communicate with a holy and loving God.

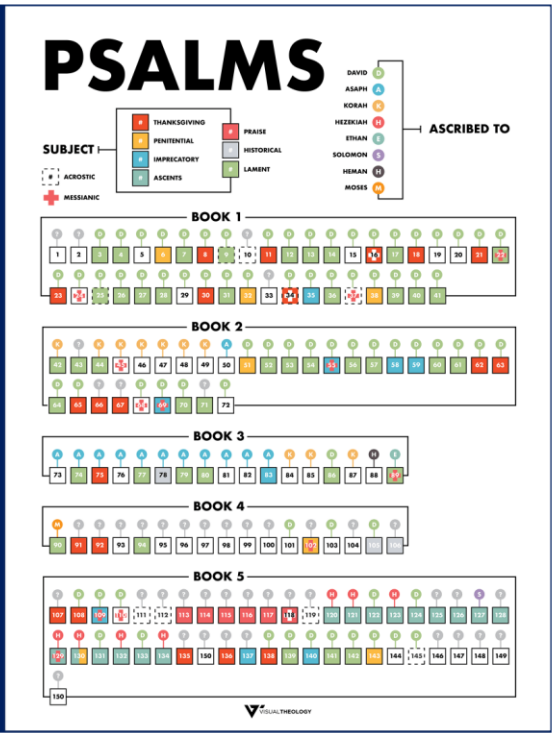
Straight: To give God the glory is the purpose of all creation.

Balanced: Hymn in the gospels (Matthew 26:30). A song in our heart (inward) is clear in the New Testament; within ourselves (Ephesians 5:19) and with one another (Colossians 3:16, teach and admonish) in Psalms, hymns, and spiritual songs in your heart(s) unto the Lord

12 Ways to Glorify God with Psalms

1. Wisdom – Psalm 1	Like Proverbs
2. Messianic – Psalm 2 (22-24)	Christ's 1st and 2nd coming
3. Vindication – Psalm 3	Justice for evil/complaint
4. Supplication – Psalm 5	Prayer & intercession
5. Thanks – Psalm 30	Thank God for His works
6. Praise – Psalm 47	Praise God for who He is
7. Repentance – Psalm 51 (32)	Grief for my sins
8. History – Psalm 105	History of Israel / our lives
9. Judgment – Psalm 107	In judgment, God is merciful
10. Trust – Psalm 115 (91)	Confidence
11. Mixed - Psalm 140 (18)	Most Psalms
12. Revelation – Psalm 119	Exalts the Scriptures

Decision: Which type of Psalm do I need today?



Psalms

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Psalm 3:1-8	Supplication	Shield to Protect		Cried	David / Absalom
Psalm 4:1-8	Supplication	Safety		Righteousness, Trust	David / God
Psalm 5:1-3	Supplication			**Get up early**	David
Psalm 6:1-10	Supplication	Seek God's mercy		Season of Prayer	David
Psalm 25:1-11	Supplication	Guidance			David
Psalm 27:7-14	Supplication	Seek God		Wait on the LORD	David
Psalm 28:1-9	Supplication	Strength		Cry / Lift up Hands	David
Psalm 31:22 (1-24)	Supplication	mercy in Trial		Hate Lying / Trust	David
Psalm 35:1-28	Supplication	Awake to Judge		Humble / Fast	David / Praise
Psalm 51:1-19	Supplication	Repentance	Self-righteous	Sin Revealed	David / Personal Sin
Psalm 55:16-17 (1-23)	Supplication	Burden to Lord		Praise	David/Morning-Noon-Night
Psalm 63:1-11	Supplication	See Power & Glory		**Get up Early** / Thirst	David / Praise
Psalm 64:1-6	Supplication	Enemy		Upright in Heart	David
Psalm 69:1-36	Supplication				David
Psalm 71:1-24	Praise				Unknown
Psalm 78:31-35 ?	Supplication			Seek God early	Unknown
Psalm 80:1	Supplication	Quicken Us		Repentance	Asaph
Psalm 85:1-13	Thanks Supplication	Revive us		Brokenness	For sons of Korah Nehemiah & Ezra
Psalm 88:13 (1-18)	Supplication	Help in Trouble		**Get up Early**	For sons of Korah
Psalm 100:1-5	Praise	Glorify God		Thanksgiving	Unknown OT / NT verses
Psalm 102:1-28	Supplication	In time of great need			Unknown
Psalm 103:1-22	Praise				David
Psalm 105:1-7	Thanks				Unknown
Psalm 106:1-12	Praise				Unknown
Psalm 109:4 (1-31)	Supplication Praise				David. Prophecy of Judas.
Psalm 116:1-17	Thanks				Hezekiah
Psalm 126:5	Supplication	Reap in joy		Sow in tears	Unknown
Psalm 130:1-8	Supplication	Hope Self – Israel	Iniquity	Patience **Morning**	Unknown Writer

Psalm 1 What Not to Do and What to Do (Preface) Wisdom Writer: Ezra 444 BC

1 Blessed is the man that [a] **walks** not in the counsel of the ungodly, nor **stands** in the way of sinners, nor **sits** in the seat of the scornful. 2 But his delight is in the law of the LORD; and in his law does he meditate day and night. 3 And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper. 4 The ungodly are not so: but are like the chaff which the wind drives away. 5 Therefore the ungodly shall not stand in the judgment, nor sinners in the assembly of the righteous. 6 For the LORD knows the way of the righteous: but the way of the ungodly shall perish.

[a] Walk – Stand – Sit are the three life positions. Compare to the Sit – Walk – Stand of the letter to the Ephesians. A picture of the personal, private, individual life. The foundation for the rest of the Psalms.

Psalm 2 messianic 1-2, Acts 13:33 (vs 7), Hebrews 1:13 (8) Writer: David 1

1 Why do the heathen rage, and the people imagine a vain thing? 2 The [a] kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying], 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sits in the heavens shall laugh: the LORD shall have them in derision. 5 Then shall he speak to them in his wrath, and vex them in his sore displeasure. 6 Yet I have set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD has said to me, You are my Son; this day I have begotten you. 8 Ask of me, and I shall give [you] the heathen [for] your inheritance, and the uttermost parts of the earth [for] your possession. 9 You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

[a] A picture of the personal, public, and institutional life of a king, King David, during his rise.

Psalm 3 Supplicate/Vindicate/Praise Writer: David 3

1 A Psalm of David, when he fled from Absalom his son. the LORD, how are they increased that trouble me! many are they that rise up against me. 2 Many say of my soul, [There is] no help for him in God. Selah.

3 But you, O LORD, are a shield for me; my glory, and the lifter up of my head. 4 I cried to the LORD with my voice, and he heard me out of his holy hill. Selah. 5 I laid me down and slept; I awaked; for the LORD sustained me. 6 I will not be afraid of ten thousands of people, that have set [themselves] against me [b] round about. 7 Arise, O LORD; save me, O my God: for you have smitten all my enemies [upon] the cheek bone; you have broken the teeth of the ungodly. 8 Salvation [belongs] to the LORD: your blessing is upon your people. Selah.

[a] A picture of the family, public, institutional life of a king – King David during his restoration (after his fall).
[b] as a circle, on all sides.

Psalm 4 Supplicate, (prayer) Eph 4:26 (vs 4) Writer: David 3

1 To the chief Musician on Neginoth, A Psalm of David. Hear me when I call, O God of my righteousness: you have enlarged me [when I was] in distress; have mercy upon me, and hear my prayer. 2 O ye sons of men, how long [will ye turn] my glory into shame? [how long] will ye love vanity, [and] seek after falsehood? Selah. 3 But know that the LORD has set apart him that is godly for himself: the LORD will hear when I call to him. 4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the LORD. 6 [There be] many that say, Who will show us [any] good? the LORD, lift you up the light of your countenance upon us. 7 You have put gladness in my heart, more than in the time [that] their corn and their wine increased. 8 I will both lay me down in peace, and sleep: for you, the LORD, only make me dwell in safety.

Psalm 5 Supplicate/Vindicate/Praise, (prayer) Ro 3:13a (vs 10) Writer: David

1 To the chief Musician upon Nehiloth, A Psalm of David. [a] Give ear to my words, O LORD, consider my meditation. 2 Hearken to the voice of my cry, my King, and my God: for to you will I pray. 3 My voice shall you hear in the morning, O LORD; in the morning will I direct [my prayer] to you, and will look up. 4 For you are not a God that has pleasure in wickedness: neither shall evil dwell with you. 5 The foolish shall not stand in your sight: you hate all workers of iniquity. 6 You shall destroy them that speak falsehood: the LORD will abhor the bloody and deceitful man. 7 [b] But as for me, I will come [into] your house in the multitude of your mercy: [and] in your fear will I worship toward your holy temple. 8 Lead me, O LORD, in your righteousness because of my enemies; make your way straight before my face. 9 For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue. 10 Destroy you them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against you. 11 [c] But let all those that put their trust in you rejoice: let them ever shout for joy, because you defend them: let them also that love your name be joyful in you. 12 For you, the LORD, will bless the righteous; with favor will you compass him as [with] a shield.

The divine order of prayer:

[a] Personal, private morning prayer is fundamental to all prayer. Vs 1-3.
[b] After personal prayer is corporate or public prayer with other believers. Vs 7.
[c] After public prayer is praise for His protection. Vs 11-12. Trust in Hebrew is chacah, used 37x and consistently translated "trust" in the KJV.

Psalm 6 Supplicate/Vindicate Writer: David 3

1 To the chief Musician on Neginoth upon Sheminith, A Psalm of David. O LORD, rebuke me not in your anger, neither chasten me in your hot displeasure. 2 Have mercy upon me, O LORD; for I [am] weak: O LORD, heal me; for my bones are vexed. 3 My soul is also sore vexed: but you, O LORD, how long? 4 Return, O LORD, deliver my soul: oh save me for your mercies' sake. 5 For in death there is no remembrance of you: in Hell who shall give you thanks? 6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. 7 My eye is consumed because of grief; it waxes old because of all my enemies. 8 Depart from me, all ye workers of iniquity; for the LORD has heard the voice of my weeping. 9 the LORD has heard my supplication; the LORD will receive my prayer. 10 Let all my enemies be ashamed and sore vexed: let them return [and] be ashamed suddenly.

Psalm 7 Supplicate/Vindicate/Praise Writer: David 1

1 Shiggaion of David, which he sang to the LORD, concerning the words of [a] Cush the Benjamite. O LORD my God, in you do I put my trust: save me from all them that persecute me, and deliver me: 2 Lest he tear my soul like a lion, rending [it] in pieces, while there is none to deliver. 3 O LORD my God, if I have done this; if there be iniquity in my hands; 4 If I have rewarded evil to him that was at peace with me; (yes, I have delivered him that without cause is my enemy:) 5 Let the enemy persecute my soul, and take [it]; yes, let him tread down my life upon the earth, and lay my honor in the dust. Selah. 6 Arise, O LORD, in your anger, lift up yourself because of the rage of my enemies: and awake for me [to] the judgment [that] you have commanded. 7 So shall the assembly of the people compass you about: for their sakes therefore return you on high. 8 the LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to my integrity [that is] in me. 9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God tries the hearts and reins. 10 My defense is of God, which saves the upright in heart. 11 God judges the righteous, and God is angry [with the wicked] every day. 12 If he turn not, he will whet his sword; he has bent his bow, and made it ready. 13 He has also prepared for him the instruments of death; he ordains his arrows against the persecutors. 14 Behold, he travails with iniquity, and has conceived mischief, and brought forth falsehood. 15 He made a pit, and digged it, and is fallen into the ditch [which] he made. 16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. 17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

[a] Cush the Benjamite was Saul. Later, it also applies to Saul's descendant Shimei in 2 Samuel 16:5.

Psalm 8 **messianic 2/Praise** (Ps 138:2, Job 7:17-18, Mt 21:6, Lu 10, 1 Cor 1) **Writer: David 3b**

(1) To the chief Musician upon Gittith, A Psalm of David. [1] O LORD our Lord, how excellent is Your name in all the earth! who has set Your glory above the heavens. [2] Out of the mouth of babes and sucklings have You ordained strength because of Your enemies, that You might still the enemy and the avenger. [3] When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained;

Adam before Fall (4a), Jesus(4b) Christ at 2nd Coming (5-8) (Heb 2:7; Eph 1:22-23, 1 Cor 15:27)

[4] What is man, that You are mindful of him? and the Son of Man, that You visit Him? [5] For You have made Him a little lower than the angels, and have crowned Him with glory and honor. [6] You made Him to have dominion over the works of Your hands; You have put all [things] under His feet: [7] All sheep and oxen, yes, and the beasts of the field; [8] The fowl of the air, and the fish of the sea, [and whatsoever] passes through the paths of the seas. [9] O LORD our Lord, how excellent is Your name in all the earth!

Chiasm: a. 1/9, b 2-7/8, c 3/6, d 4-5

Psalm 9 **Praise/Vindicate** **Writer: David**

(1) [1] To the chief Musician upon Muthlabben, A Psalm of David. I will praise [you], O LORD, with my whole heart; I will show forth all your marvelous works. [2] I will be glad and rejoice in you: I will sing praise to your name, O you most High. [3] When my enemies are turned back, they shall fall and perish at your presence. [4] For you have maintained my right and my cause; you sat in the throne judging right. [5] You have rebuked the heathen, you have destroyed the wicked, you have put out their name for ever and ever. [6] O you enemy, destructions are come to a perpetual end: and you have destroyed cities; their memorial is perished with them. [7] But the LORD shall endure forever: he has prepared his throne for judgment. [8] And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. [9] the LORD also will be a refuge for the oppressed, a refuge in times of trouble. [10] And they that know your name will put their trust in you: for you, the LORD, have not forsaken them that seek you. [11] Sing praises to the LORD, which dwells in Zion: declare among the people his doings. [12] When he makes inquisition for blood, he remembers them: he forgets not the cry of the humble. [13] Have mercy upon me, O LORD; consider my trouble [which I allow] of them that hate me, you that lift me up from the gates of death: [14] That I may show forth all your praise in the gates of the daughter of Zion: I will rejoice in your salvation. [15] The heathen are sunk down in the pit [that] they made: in the net which they hid is their own foot taken. [16] the LORD is known [by] the judgment [which] he executes: the wicked is snared in the work of his own hands. Higgaion. Selah. [17] The wicked shall be turned into Hell, [and] all the nations that forget God. [18] For the needy shall not always be forgotten: the expectation of the poor shall [not] perish forever. [19] Arise, O LORD; let not man prevail: let the heathen be judged in your sight. [20] Put them in fear, O LORD: [that] the nations may know themselves [to be but] men. Selah.

Psalm 10 **Vindicate, Ro 3:14 (vs 7)** **Writer: ?**

(1) [1] Why stand you afar off, O LORD? [why] hide you [yourself] in times of trouble? [2] The wicked in [his] pride does persecute the poor: let them be taken in the devices that they have imagined. [3] For the wicked boasts of his heart's desire, and blesses the covetous, [whom] the LORD abhors. [4] The wicked, through the pride of his countenance, will not seek [after God]: God is not in all his thoughts. [5] His ways are always grievous; your judgments are far above out of his sight: [as for] all his enemies, he puffs at them. [6] He has said in his heart, I shall not be moved: for [I shall] never [be] in adversity. [7] His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. [8] He sits in the lurking places of the villages: in the secret places does he murder the innocent: his eyes are privately set against the poor. [9] He lies in wait secretly as a lion in his den: he lies in wait to catch the poor: he does catch the poor, when he draws him into his net. [10] He crouches, [and] humbles himself, that the poor may fall by his strong ones. [11] He has said in his heart, God has forgotten: he hides his face; he will never see [it]. [12] Arise, O LORD; O God, lift up your hand: forget not the humble. [13] Wherefore does the wicked contemn God? he has said in his heart, You will not require [it]. [14] You have seen [it]; for you behold mischief and spite, to requite [it] with your hand: the poor commits himself to you; you are the helper of the fatherless. [15] Break you the arm of the wicked and the evil [man]: seek out his wickedness [till] you find none. [16] the LORD is King for ever and ever: the heathen are perished out of his land. [17] the LORD, you have heard the desire of the humble: you will prepare their heart, you will cause your ear to hear: [18] To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Psalm 11 **Praise (1 Samuel 24 & 26)** **Writer: David 1B+**

[1] To the chief Musician, [A Psalm] of David. In the LORD put I my trust: how say ye to my soul, Flee [as] a bird to your mountain? [2] For, look, the wicked bend [their] bow, they make ready their arrow upon the string, that they may privately shoot at the upright in heart. [3] If the foundations be destroyed, what can the righteous do? [4] the LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men. [5] the LORD tries the righteous: but the wicked and him that loves violence his soul hates. [6] Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: [this shall be] the portion of their cup. [7] For the righteous the LORD loves righteousness; his countenance does behold the upright.

Psalm 12 **Supplicate & Vindicate** **Writer: David 3**

[1] To the chief Musician upon Sheminith, A Psalm of David. Help, the LORD; for the godly man ceases; for the faithful fail from among the children of men. [2] They speak vanity everyone with his neighbor: [with] flattering lips [and] with a double heart do they speak. [3] the LORD shall cut off all flattering lips, [and] the tongue that speaks proud things: [4] Who have said, With our tongue will we prevail; our lips are our own: who is lord over us? [5] For the oppression of the poor, for the sighing of the needy, now will I arise, says the LORD; I will set [him] in safety [from him that] puffs at him. [6] The words of the LORD are pure words: [as] silver tried in a furnace of earth, purified seven times. [7] You shall keep them, O LORD, you shall preserve them from this generation forever. [8] The wicked walk on every side, when the vilest men are exalted.

Psalm 13 **Supplicate/Praise** **Writer: David 3**

[1] To the chief Musician, A Psalm of David. How long will you forget me, O LORD? forever? how long will you hide your face from me? [2] How long shall I take counsel in my soul, [having] sorrow in my heart daily? how long shall my enemy be exalted over me? [3] Consider [and] hear me, O LORD my God: lighten my eyes, lest I sleep the [sleep of] death; [4] Lest my enemy say, I have prevailed against him; [and] those that trouble me rejoice when I am moved. [5] But I have trusted in your mercy; my heart shall rejoice in your salvation. [6] I will sing to the LORD, because he has dealt bountifully with me.

Psalm 14 **Wisdom/Prophetic, Ro 3:11-12 (vs 2-3)** **Writer: David 3**

[1] To the chief Musician, [A Psalm] of David. The fool has said in his heart, [There is] no God. They are corrupt, they have done abominable works, there is none that does good. [2] the LORD looked down from heaven upon the children of men, to see if there were any that did understand, [and] seek God. [3] They are all gone aside, they are [all] together become filthy: there is none that does good, no, not one. [4] Have all the workers of iniquity no knowledge? who eat up my people [as] they eat bread, and call not upon the LORD. [5] There were they in great fear: for God is in the generation of the righteous. [6] Ye have shamed the counsel of the poor, because the LORD is his refuge. [7] Oh that the salvation of Israel [were come] out of Zion! when the LORD brings back the captivity of his people, Jacob shall rejoice, [and] Israel shall be glad.

Psalm 15 **10 Traits to Abide in Christ and Never be Moved** **Wisdom** **Writer: David 3**

[1] A Psalm of David. the LORD, who shall abide in your tabernacle? who shall dwell in your holy hill? [2] He that walks uprightly, and works righteousness, and speaks the truth in his heart. [3] [He that] backbites not with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor. [4] In whose eyes a vile person is contemned; but he honors them that fear the LORD. [He that] swears to [his own] hurt, and changes not. [5] [He that] puts not out his money to usury, nor takes reward against the innocent. He that does these [things] shall never be moved.

Note: verse 1, 2-5a, 5b are a strong essay format of introduction, body, and conclusion, or question (1) and answer (2-5a).Do: traits 1,2,3,7,8. Do not: traits 4,5,6,9,0. The chiastic structure figure, 11 August 2013 msg by Bryan Davenport.

A vs 1 A vs 5b
B vs 2 B vs 5a
C vs 3 C vs 4b
D vs 4a

Psalm 16 **messianic 1, Acts 2:25-34, 13:35-37 (vs 8-11)** **Writer: David 3**

[1] Michtam of David. Preserve me, O God: for in you do I put my trust. [2] [O my soul], you have said to the LORD, You are my Lord: my goodness [extends] not to you; [3] [But] to the saints that are in the land, [a] and [to] the excellent, in whom is all my delight. [4] Their sorrows shall be multiplied [that] hasten [after] another [god]: their drink offerings of blood will I not offer, nor take up their names into my lips. [5] the LORD is the portion of my inheritance and of my cup: you maintain my lot. [6] The lines are fallen to me in pleasant [places]; yes, I have a goodly heritage. [7] I will bless the LORD, who has given me counsel: my reins also instruct me in the night seasons. [8] I have set the LORD always before me: because [he is] at my right hand, I shall not be moved. [9] Therefore my heart is glad, and my glory rejoices: my flesh also shall rest in hope. [10] For you will not leave my soul in Hell; neither will you allow your Holy One to see corruption. [11] You will show me the path of life: in your presence is fullness of joy; at your right hand [there are] pleasures for evermore.

[a] KJV has earth, which should be translated land, referring to the Land of Israel. Keep this in mind for the contextual use of Earth in other locations.

Psalm 17 **Supplicate (1-8) / Vindicate (9-14) / Praise (15)** **Writer: David 1B**

A Personal Prayer for when the Wicked Oppress

[1] A Prayer of David. Hear the right, O LORD, attend to my cry, give ear to my prayer, [that goes] not out of feigned lips. [2] Let my sentence come forth from your presence; let your eyes behold the things that are equal. [3] You have proved my heart; you have visited [me] in the night; you have tried me, [and] shall find nothing; I am purposed [that] my mouth shall not transgress. [4] Concerning the works of men, by the word of your lips I have kept [me from] the paths of the destroyer. [5] Hold up my goings in your paths, [that] my footsteps slip not. [6] I have called upon you, for you will hear me, O God: incline your ear to me, [and hear] my speech. [7] Show your marvelous loving-kindness, O you that save by your right hand them which put their trust [in you] from those that rise up [against them]. [8] Keep me as the apple of the eye, hide me under the shadow of your wings, [9] From the wicked that oppress me, [from] my deadly enemies, [who] compass me about. [10] They are enclosed in their own fat: with their mouth they speak proudly. [11] They have now compassed us in our steps: they have set their eyes bowing down to the earth; [12] Like as a lion [that] is greedy of his prey, and as it were a young lion lurking in secret places. [13] Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, [which is] your sword: [14] From men [which are] your hand, O LORD, from men of the world, [which have] their portion in [this] life, and whose belly you fill with your hid [treasure]: they are full of children, and leave the rest of their [substance] to their babes. [15] As for me, I will behold your face in righteousness: I shall be satisfied, when I awake, with your likeness.

Application: I will behold his face in righteousness. I will be satisfied when I awake at the resurrection with His likeness. (Psalm 17:15 and Matthew 22:30

Psalm 18 **messianic & Praise 2 Sam 22, 1 Chr Ro 15:9 (vs 49)** **Writer: David 1C**

Victory Over Our Enemies

To the chief Musician, [A Psalm] of David, the servant of the LORD, who spoke unto the LORD the words of this song in the day [that] the LORD delivered him from the hand of all his enemies, and from the hand of Saul.

[1] **I will love thee, O LORD, my strength** (omitted in 2 Samuel 22). [2] the LORD is my rock, and my fortress, and my deliverer; my God, my stronghold, in whom I will trust; my shield, and the horn of my salvation, [and] my high tower.

Death: *David's Prayer before the Enemy / Jesus Prayer on the cross before the Enemy*

[3] I will call upon the LORD, [who is worthy] to be praised: so shall I be saved from mine enemies. [4] The sorrows of death compassed me, and the floods of ungodly men made me afraid. [5] The sorrows of Hell compassed me about: the snares of death confronted me. [6] In my distress I called upon the LORD, and cried to my God: He heard my voice out of His temple, and my cry came before Him, [even] into His ears.

Psalm 18

Resurrection: *God's Anger through Creation (7-15) /Jesus' Resurrection from the Enemy (16-18)*

7 **Then** the earth shook and trembled; the foundations also of the hills moved and were shaken, because
He was angry. 8 There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals
were kindled by it. 9 He bowed the heavens also, and came down: and darkness was under His feet.
10 And He rode upon a cherub, and did fly: yes, He did fly upon the wings of the wind. 11 He made
darkness his secret place; his pavilion round about him [were] dark waters [and] thick clouds of the skies.
12 At the brightness [that was] before Him His thick clouds passed, hail [stones] and coals of fire.
13 the LORD also thundered in the heavens, and the Highest gave His voice; hail [stones] and coals of fire.
14 Yes, He sent out His arrows, and scattered them; and He shot out lightnings, and discomfited them.
15 Then the channels of waters were seen, and the foundations of the world were discovered at Your
rebuke, O LORD, at the blast of the breath of Your nostrils. 16 He sent from above, He took me, He drew
me out of many waters. 17 He delivered me from mine strong enemy, and from them which hated me: for
they were too strong for me. 18 They confronted me in the day of my calamity: but the LORD was my
stay.

Exaltation*: God Exalts David / God Exalts Jesus*

19 He brought me forth also into a large place; He delivered me, because He delighted in me.
20 the LORD rewarded me according to my righteousness; according to the cleanness of my hands has He
recompensed me. 21 For I have kept the ways of the LORD, and have not wickedly departed from my
God. 22 For all His judgments [were] before me, and I did not put away His statutes from me.
23 I was also upright before Him, and I kept myself from my iniquity. 24 Therefore has the LORD
recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight.
25 With the merciful You will show Yourself merciful; with an upright man You will show Yourself upright;
26 With the pure You will show Yourself pure; and with the froward You will show Yourself froward.
27 For You will save the afflicted people; but will bring down high looks.

Note: Large place- verses 21-22, David is a man after God's heart – although pride or lust and sin temporarily drew his heart far away from God's heart. When brought to his knowledge, David repents. Not like false converts. Benjamin Franklin wrote in Poor Richard's Almanac, "Many princes sin with David, but few repent with him."

Return: *God Strengthens David for Battle / Jesus Return and his last Battle at Armageddon*

28 For You will light my candle: the LORD my God will enlighten my darkness. 29 For by You I have run
through a troop; and by my God I have leaped over a wall. 30 [As for] God, His way is perfect: the word
of the LORD is tried: He is a shield to all those that trust in Him. 31 For who is God save the LORD? or
who is a rock save our God? 32 [It is] God that girds me with strength, and makes my way perfect.
33 He makes my feet like hinds' [feet], and sets me upon my high places. 34 He teaches my hands to war,
so that a bow of steel is broken by my arms. 35 You have also given me the shield of Your salvation: and
Your right hand has held me up (omitted in 2 Samuel 22), and Your gentleness has made me great.
36 You have enlarged my steps under me, that my feet did not slip. 37 I have pursued my enemies, and
overtaken them: neither did I turn again till they were consumed. 38 I have wounded them that they were
not able to rise: they are fallen under my feet. 39 For You have girded me with strength to the battle: You
have subdued under me those that rose up against me. 40 You have also given me the necks of my
enemies; that I might destroy them that hate me. 41 They cried, but [there was] none to save [them:
even] to the LORD, but He answered them not. 42 Then did I beat them small as the dust before the
wind: I did cast them out as the dirt in the streets.

Note: Romans 16:20 foretells our victory in Christ and with Christ "the necks of my enemies, Ps 18:40".

Reign: *David Reign until 70 / Jesus 1000 year Reign with the Saints from Jerusalem (49 in Romans 15:9)*

43 You have delivered me from the strivings of the people; [and] you have made me the head of the
heathen: a people [whom] I have not known shall serve me. 44 As soon as they hear of me, they shall
obey me: the strangers shall submit themselves to me. 45 The strangers shall fade away, and be afraid
out of their close places. 46 the LORD lives; and blessed [be] my rock; and let the God of my salvation be
exalted. 47 [It is] God that avenges me, and subdues the people under me. 48 He delivers me from my
enemies: yes, You lift me up above those that rise up against me: You have delivered me from the violent
man. 49 Therefore will I give thanks to You, O LORD, among the heathen, and sing praises to Your name.
50 Great deliverance gives He to His king; and shows mercy to His anointed, to David, and to His seed for
evermore.

1-6 ***In the Creation*** *(Genesis 1)*

[1] To the chief Musician, A Psalm of David. The **heavens** /Day 4/ declare the **glory of God** /Elohim, Gen 1:1/; and the **firmament** /Day 2, until the Great Flood/shows His handiwork. [2] Day unto day utters **speech** /Genesis 1:7, firmament, 24-hour days/, and night to night shows **knowledge** /heavens, 24-hour day/. [3] [There is] **no speech nor language, [where] their voice is not heard.** [4] Their **line** /heavens – night and firmament – day, everywhere/ is gone out through all the earth, and their **words** to the end of the world.

(1) In them /heavens and firmament/ has He set a **tabernacle** for the **sun**, /Jesus/
(2) [5] Which is as a **bridegroom** coming out of His chamber, /Jesus, Rev 19 return and Song of Songs 8/
(3) [and] rejoices as a **strong man** to run a race. /Jesus/

[6] His going forth is from the end of the heaven, and his circuit to the ends of it: and there is nothing hid from the **heat** thereof. /2 Peter 3, heat is holy love or right judgment, law of thermodynamics and life/

Notes: God in Hebrew is Elohim, the creator in Genesis 1:1 and plural. Bridegroom (Rev 19) and Strong Man run (Hebrews 12:1-2) refer to Jesus Christ. Sun = Son in Malachi 4:2.

7-11 ***In the Bible*** *(2 Timothy 3:16-17, inspired to fully equip the man of God)*

	Cause	Effect
(1)	[7] The **law** of the LORD is **perfect**,	converting the **soul**:
(2)	the **testimony** of the LORD is **sure**,	making **wise** the simple.
(3)	[8] The **statutes** of the LORD are **right**,	rejoicing the **heart:**
(4)	the **commandment** of the LORD is **pure**,	enlightening the **eyes**.
(5)	[9] The **fear** of the LORD is **clean**,	enduring **forever:** /Ps 119: 63, 74/
(6)	the **judgments** of the LORD are **true** [and] **righteous** altogether.	

[10] More to be **desired** [are they] /1-6 above/ than **gold**, yes, than much fine gold: sweeter also than **honey** and the honeycomb. [11] Moreover by them /1-6 above/ is your servant **warned**: [and] in **keeping** of them /1-6 above/ there is **great reward**. /

Notes: 19:7-8 defined from Psalm 119 and Hebrew.
Law – enacted by absolute authority. Hebrew – Torah, 25x.
Testimony – denotes witness in experience. Hebrew – Edah, 14x.
Statutes – publicly displayed laws between God and man. Hebrew – Choq, 21x.
Commandment – words given by authority. Hebrew – Mitsvah, 22x.
Judgments – denotes legal system requiring discernment of right or wrong. Hebrew – Mispat, 23x.

12-14 ***and In me*** *(2 Peter 1:8-11, fruitful, never fall, abundant entry into the everlasting kingdom)*

[12] **Who** can understand [his] errors?
(1) cleanse You **me** from **secret** [faults].
(2) [13] Keep back **Your servant** also from **presumptuous** [sins]; let them not have dominion over **me:**
(3) then shall **I** be upright, and **I** shall be innocent from the **great transgression**.

[14] Let the words of **my** mouth, and the meditation of **my** heart, be acceptable in **Your** sight, O LORD, **my** strength, and **my** redeemer.

Notes: Who? Nobody. Secret sins – ignorance. Presumptuous – willful sins. Great transgression – rejection of Jesus Christ or blasphemy of the Holy Ghost.

Psalm 20 Supplication Before Battle messianic 2 Writer: David 1C

A. The congregation prays to God for their king
[To the chief Musician, A Psalm of David.] [1] the LORD hear **you** in the day of trouble;
the name of the God of Jacob defend **you,** [2] send **you** help from the sanctuary, and strengthen **you.**
Out of Zion [3] remember all **your** offerings, and accept **your** burnt sacrifice; Selah.

B. The High Priest prays for the king
[4] Grant **you** according to **your** own heart, and fulfill all **your** counsel.

C. The King prays to the LORD
[5] **We** will rejoice in **your** salvation, and in the name of **our** God **we** will set up [our] banners:

B. The High Priest prays for the king
the LORD fulfill all **your** petitions. [6] Now know I that the LORD saves his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

A. The congregation prays to God
[7] **Some** [trust] in chariots, and **some** in horses: but **we** will remember the name of the LORD **our** God. [8] **They** are brought down and fallen: but **we** are risen, and stand upright. [9] Save, the LORD: let the king hear **us** when **we** call.

Notes: This is a Hebrew chiastic prayer by the congregation. Probably battle with Ammonites and Syrians, 2Sa 10:6-8; 1Ch 19:7. Hebrew Masoretic text, not Septuagint or Latin, WYC - Lord, make thou safe the king… Connects with Ps 21. It is also a royal psalm (along with Psalms 2; 18; 20; 21; 45; 72; 89; 101; 110; 132; 144) which means that it portrays the LORD as a sovereign ruler over all the earth.

Psalm 21 Praise & Justice after battle (after Psalm 20) **messianic 2 Writer: David 1C**

[1] [To the chief Musician, A Psalm of David.] **The king shall joy in your strength, O LORD; and in your salvation how greatly shall he rejoice!** [2] You have given him his heart's desire, and has not withheld the request of his lips. Selah. [3] For you go before him with the blessings of goodness: you set a crown of pure gold on his head. [4] He asked life of you, [and] you gave [it] him, [even] length of days for ever and ever. [5] His glory is great in your salvation: honor and majesty have you laid upon him. [6] For you have made him most blessed forever: you have made him exceeding glad with your countenance. [7] For the king trusts in the LORD, and through the mercy of the most High he shall not be moved. **[8] Your hand shall find out all your enemies: your right hand shall find out those that hate you.** [9] You shall make them as a fiery oven in the time of your anger: the LORD shall swallow them up in his wrath, and the fire shall devour them. [10] Their fruit shall you destroy from the earth, and their seed from among the children of men. [11] For they intended evil against you: they imagined a mischievous device, [which] they are not able [to perform]. [12] Therefore shall you make them turn their back, [when] you shall make ready [your arrows] upon your strings against the face of them. **[13] Be thou exalted, the LORD, in thine own strength: [so] we sing and praise your power.**

Psalm 22 messiah 1 & Supplicate/messiah 2 & Praise Writer: David 3A

Jesus Christ - The Suffering Prophet - in the Past

[1] To the chief Musician upon Aijeleth Shahar, A Psalm of David.

Forsaken by God and Man (Mt 27:39-44, 27:46, Mk 15:29, 15:34, Lu 23:35)

My God, my God, why have you forsaken me? [why are you so] far from helping me, [and from] the words of my roaring? [2] O my God, I cry in the daytime, but you hear not; and in the night season, and am not silent. [3] But you are holy, [O you] that inhabit the praises of Israel. [4] Our fathers trusted in you: they trusted, and you did deliver them. [5] They cried to you, and were delivered: they trusted in you, and were not confounded. [6] But I [am] a worm, and no man; a reproach of men, and despised of the people.
[7] All they that see me laugh me to scorn: they shoot out the lip, they shake the head, [saying],
[8] He trusted on the LORD [that] he would deliver him: let him deliver him, seeing he delighted in him.

Psalm 22

God's Protection in His Mother's Belly

9 But you are he that took me out of the womb: you kept me in safety [when I was] upon my mother's
breasts. 10 I was cast upon you from the womb: you are my God from my mother's belly.

Suffering from Others on the Cross

11 Be not far from me; for trouble is near; for there is none to help. 12 Many [a] bulls have compassed me:
strong [bulls] of Bashan have beset me round. 13 They gaped upon me [with] their mouths, [as] a
ravening and a roaring lion. 14 I am poured out like water, and all my bones are out of joint: my heart is
like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and [b] my
tongue cleaves to my jaws; and you have brought me into the dust of death. 16 For [c] dogs have
compassed me: the assembly of the wicked have enclosed me: they [d] pierced my hands and my feet.
17 I may tell all my bones: [e] they look [and] stare upon me. 18 [f] They part my garments among them, and
cast lots upon my vesture.

[a] Bulls and lions represent the people of Israel, Amos 4:1.

[b] Jesus suffering on the cross in verses 14-15, John 19:28.

[c] Gentiles (dogs, wicked) verse 20

[d] John 20:20, 25, 27.

[e] John 19:37, Luke 23:27, 35.

[f] John 19:23-24, Matthew 27:35, Matthew 15:24, Luke 23:34, John 19:24.

Jesus Prayer of Faith to be Saved

19 But be not you far from me, O LORD: O my strength, haste you to help me. 20 [g] Deliver my soul from
the sword; my darling from the power of the dog. 21 Save me from the lion's mouth: for you have heard
me from the horns of the unicorns.

[g] Descriptive of the Gentiles (sword, dog) and the Jews (lion, horns of the unicorn or rhinoceros).

From the Cross (Mount Calvary) to the Crown (Mount Olivet)

22 I will declare your name to my brethren: in the ;[a] midst of the assembly will I praise you. 23 Ye that
fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.
24 For he has not despised nor abhorred the affliction of the afflicted; neither has he hid his face from him;
but when he cried to him, he heard. 25 My praise [shall be] of you in the great assembly: [b] I will pay my
vows before them that fear him.

[a] Hebrews 2:12

[b] Hebrews 5:7

26 [a] The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live
forever. 27 All the ends of the world shall remember and turn to the LORD: and all the kindreds of the
nations shall worship before you. 28 For the kingdom is the LORD's: and he is the governor among the
nations. 29 All [they that be] fat upon earth shall eat and worship: all they that go down to the dust shall
bow before him: and none can keep alive his own soul. 30 A seed shall serve him; it shall be accounted to
the LORD for a generation. 31 They shall come, and shall declare his righteousness to a people that shall
be born, that he has done [this].

[a] The Holy Ghost is speaking in verses 26-31 about the millennial reign of Christ on the earth as described in Ezekiel 40-48, Isaiah 60-66, Matthew 5:1-9, Romans 11:25-36 and Revelation 20:4-6.

Note: Psalms 22, 23, and 24 are another trilogy in the Bible. From this trilogy we understand the past and future in Psalms 22 and 24, and wisdom for the present in Psalm 23.

Psalm 23 **Wisdom** **Writer: David 1C**

Jesus our Great High Priest - Today

SIT (Ephesians 1-3. 1:3, 15-23, 2:6, 18, 3:14-21) A position of sitting: trust and rest.

1 the LORD is my shepherd; I shall not want. 2 He makes me to lie down in green pastures:

WALK (Ephesians 4-6:9. 4:1, 4:17, 5:2, 5:8, 5:15. Luke 9:23) A position of walking: trust, lead, restore, right & discipline.

he leads me beside the still waters. 3 He restores my soul; he leads me in the paths of righteousness for his name's sake. 4 Yes, though I walk through the valley of the shadow of death, I will fear no evil: for you are with me; your rod and your staff they comfort me

STAND (Ephesians 6:10-24. 6:11, 13, 14. Hebrews 12:1-2) A position of standing: trust, provision, and hope.

5 You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup runs over. 6 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever.

Q1: Why do the Shepherd's rod and staff comfort me? (23:4)
A1: The Shepherd's rod is for correction when I fail during temptation and the Shepherd's staff helps me through trials. The Shepherd loves the sheep. The sheep are those who follow the LORD Jesus Christ. (John 10:16, 27)

Q2: What stage of spiritual life does each position represent? (1 John 2:12-14)
A1: Sitting for children, walking for young men, and standing for fathers.
A2: Sit applies to the past and present. Walk applies to the present. Stand applies to the future and present.

Application: I must exercise the spiritual positions of sit, walk, and stand daily. I do this by beginning each day while I sit during personal prayer, then my daily walk while standing. If I do not sit and walk well, my stand will not be firm.

Psalm 24 **messianic 2 & Praise, 1 Cor 10:26 (1)** **Writer: David 1C**

Jesus our King of Kings

1 A Psalm of David. The earth is the LORD's, and the fullness thereof; the world, and they that dwell therein. 2 For he has founded it upon the seas, and established it upon the floods. 3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place? 4 He that has clean hands, and a pure heart; who has not lifted up his soul to vanity, nor sworn deceitfully. 5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation. 6 This is the generation of them that seek him, that seek your face, O Jacob. Selah. 7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. 8 Who is this King of glory? the LORD strong and mighty, the LORD mighty in battle. 9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. 10 Who is this King of glory? the LORD of hosts, he is the King of glory. Selah.

Psalm 25 Praising God While Looking at Your Past and the Future of Others Writer: David 1C

[1] [A Psalm] of David. To you, O LORD, do I lift up my soul. [2] O my God, I trust in you: let me not be ashamed, let not my enemies triumph over me. [3] Yes, let none that wait on you be ashamed: let them be ashamed which transgress without cause. [4] Show me your ways, O LORD; teach me your paths.
[5] Lead me in your truth, and teach me: for you are the God of my salvation; on you do I wait all the day.
[6] Remember, O LORD, your tender mercies and your loving-kindness; for they [have been] ever of old.
[7] Remember not the sins of my youth, nor my transgressions: according to your mercy remember you me for your goodness' sake, O LORD. [8] Good and upright is the LORD: therefore will he teach sinners in the way. [9] The meek will he guide in judgment: and the meek will he teach his way. [10] All the paths of the LORD are mercy and truth to such as keep his covenant and his testimonies. [11] For your name's sake, O LORD, pardon my iniquity; for it is great. [12] What man is he that fears the LORD? him shall he teach in the way [that] he shall choose. [13] His soul shall dwell at ease; and his seed shall inherit the earth.
[14] The secret of the LORD is with them that fear him; and he will show them his covenant. [15] My eyes are ever toward the LORD; for he shall pluck my feet out of the net. [16] Turn you to me, and have mercy upon me; for I [am] desolate and afflicted. [17] The troubles of my heart are enlarged: [O] bring you me out of my distresses. [18] Look upon my affliction and my pain; and forgive all my sins. [19] Consider my enemies; for they are many; and they hate me with cruel hatred. [20] O keep my soul, and deliver me: let me not be ashamed; for I put my trust in you. [21] Let integrity and uprightness preserve me; for I wait on you.
[22] Redeem Israel, O God, out of all his troubles.

Q1 – What are three unique writing styles does Psalm 25 demonstrate?

A1 – The 22 verses are acrostic. The first word in each verse follows the Hebrew alphabet in all but four places. The acrostic form is a memory aid for Bible Scripture learning, memorization, meditation, and teaching. This is one of nine alphabetic or acrostic psalms (Ps. 9, 10, 34, 37, 111, 112, 119, 145; cf. Prov. 31:10-31; Lam.). Psalm 25 does not follow this pattern perfectly:

Verse 2 the first letter of the **second** word starts with *beth* rather than the first letter of the **first** word.
Verse 6 skips the *waw* and goes right to *zayin*.
Verses 18 and 19 both start with *resh* and skip the Hebrew letter *qoph*.
And then finally after all 22 letters are used, verse 22 starts with *pe* to end the psalm.

A2 – Psalm 25 is chiastic. Trust (1-2)
Shame (3)
Enemy (4-7)
Praise (8-14)
Enemy (15-19)
Shame (20a)
Trust (20b-22)

A3 – Psalm 25 is one of eight penitential Psalms: 6, 25, (past repentance, Catholic dogma has 7 penitential Psalms which does not include Psalm 25), 32, 38, 51, 102, 130, 143.

Application: I must be a man after God's own heart until the end. I learn extreme lessons from the rise, fall, and recovery of King David. I chose to deny self and follow Christ as Paul did when he said to "be followers together of me, and mark them which walk so, as you have us for an example" in Philippians 3:17. I hope not to fall away from God like King David did and suffer the consequences of his severe sins during his last 20 years of life on earth.

QT hint: Daily time in Scripture and prayer help us understand how and when to wait on the LORD in trust and personal prayer (Psalm 25: 3 and 21).

Gems on Psalm 25

Psalm 26 **Going to the Place of Worship** **Writer: David 1C**

Preparing to go to the Place of Worship

[1] [A Psalm] of David. Judge me, O LORD; for I have walked in my integrity: I have trusted also in the LORD; [therefore] I shall not slide. [2] Examine me, O LORD, and prove me; try my reins and my heart. [3] For your loving-kindness is before my eyes: and I have walked in your truth.

In the Place of Worship with Others

[4] I have not sat with vain persons, neither will I go in with dissemblers. [5] I have hated the assembly of evil doers; and will not sit with the wicked. [6] I will wash my hands in innocency: so will I compass your altar, O LORD: [7] That I may publish with the voice of thanksgiving, and tell of all your wondrous works. [8] the LORD, I have loved the habitation of your house, and the place where your honor dwells. [9] Gather not my soul with sinners, nor my life with bloody men: [10] In whose hands is mischief, and their right hand is full of bribes. [11] But as for me, I will walk in my integrity: redeem me, and be merciful to me. [12] My foot stands in an even place: in the congregations will I bless the LORD.

Psalm 27 **Supplicate** **Writer: David 1B**

[1] [A Psalm] of David. the LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

Chiastic

[2] When the wicked, [even] my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. [3] Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this [will] I [be] confident. [4] One [thing] I have desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. [5] For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. [6] And now shall my head be lifted up above my enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yes, I will sing praises to the LORD. [7] Hear, O LORD, [when] I cry with my voice: have mercy also upon me, and answer me. [8] [When you said], Seek ye my face; my heart said to you, Your face, the LORD, will I seek. [9] Hide not your face [far] from me; put not your servant away in anger: you have been my help; leave me not, neither forsake me, O God of my salvation.

[10] When my father and my mother forsake me, then the LORD will take me up. [11] Teach me your way, O LORD, and lead me in a plain path, because of my enemies. [12] Deliver me not over to the will of my enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

[13] [I had fainted], unless I had believed to see the goodness of the LORD in the land of the living.
[14] Wait on the LORD: be of good courage, and he shall strengthen your heart: wait, I say, on the LORD.

Psalm 28 Personal Prayer - Supplicate (1-2)/Justice (3-5)/Praise (6-9) Writer: David 1B

[1] [A Psalm] of David. To you will I cry, O LORD my rock; be not silent to me: lest, [if] you be silent to me, I become like them that go down into the pit. [2] Hear the voice of my supplications, when I cry to you, when I lift up my hands toward your holy oracle. [3] Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts. [4] Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them their desert. [5] Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up. [6] Blessed [be] the LORD, because he has heard the voice of my supplications. [7] the LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoices; and with my song will I praise him.
[8] the LORD is their strength, and he is the saving strength of his anointed. [9] Save your people, and bless your inheritance: feed them also, and lift them up forever.

Psalm 29 Strength: Give to the LORD & the LORD Gives to us Praise Writer: David 1C

[1] A Psalm of David. Give to the LORD, O ye mighty, give to the LORD glory and strength. [2] Give to the LORD the glory due to his name; worship the LORD in the beauty of holiness. [3] The voice of the LORD is upon the waters: the God of glory thunders: the LORD is upon many waters. [4] The voice of the LORD is powerful; the voice of the LORD is full of majesty. [5] The voice of the LORD breaks the cedars; yes, the LORD breaks the cedars of Lebanon. [6] He makes them also to skip like a calf; Lebanon and Sirion like a young unicorn. [7] The voice of the LORD divides the flames of fire. [8] The voice of the LORD shakes the wilderness; the LORD shakes the wilderness of Kadesh. [9] The voice of the LORD makes the hinds to calve, and discovers the forests: and in his temple does everyone speak of [his] glory. [10] the LORD sits upon the flood; yes, the LORD sits King forever. [11] the LORD will give strength to his people; the LORD will bless his people with peace.

Note: Unicorn is rhinoceros?.

Psalm 30 Supplicate/Thanks & Praise Writer: David 1

[1] A Psalm [and] Song [at] the dedication of the house of David. I will extol you, O LORD; for you have lifted me up, and has not made my foes to rejoice over me. [2] O LORD my God, I cried to you, and you have healed me. [3] O LORD, you have brought up my soul from Hell: you have kept me alive, that I should not go down to the pit. [4] Sing to the LORD, O ye saints of his, and give thanks at the remembrance of his holiness. [5] For his anger [endures but] a moment; in his favor is life: weeping may endure for a night, but joy [comes] in the morning. [6] And in my prosperity I said, I shall never be moved.
[7] the LORD, by your favor you have made my mountain to stand strong: you did hide your face, [and] I was troubled. [8] I cried to you, O LORD; and to the LORD I made supplication. [9] What profit [is there] in my blood, when I go down to the pit? Shall the dust praise you? shall it declare your truth? [10] Hear, O LORD, and have mercy upon me: the LORD, be you my helper. [11] You have turned for me my mourning into dancing: you have put off my sackcloth, and girded me with gladness; [12] To the end that [my] glory may sing praise to you, and not be silent. O LORD my God, I will give thanks to you forever.

Psalm 31 **Supplicate/Vindicate** **Writer: David 3a**

[1] To the chief Musician, A Psalm of David. In you, O LORD, do I put my trust; let me never be ashamed: deliver me in your righteousness. [2] Bow down your ear to me; deliver me speedily: be you my strong rock, for a house of defense to save me. [3] For you are my rock and my fortress; therefore for your name's sake lead me, and guide me. [4] Pull me out of the net that they have laid privately for me: for you are my strength. [5] Into your hand I commit my spirit: you have redeemed me, O LORD God of truth. [6] I have hated them that regard lying vanities: but I trust in the LORD. [7] I will be glad and rejoice in your mercy: for you have considered my trouble; you have known my soul in adversities; [8] And has not shut me up into the hand of the enemy: you have set my feet in a large room. [9] Have mercy upon me, O LORD, for I am in trouble: my eye is consumed with grief, [yes], my soul and my belly. [10] For my life is spent with grief, and my years with sighing: my strength fails because of my iniquity, and my bones are consumed. [11] I was a reproach among all my enemies, but especially among my neighbors, and a fear to my acquaintance: they that did see me outside fled from me. [12] I am forgotten as a dead man out of mind: I am like a broken vessel. [13] For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. [14] But I trusted in you, O LORD: I said, You are my God. [15] My times are in your hand: deliver me from the hand of my enemies, and from them that persecute me. [16] Make your face to shine upon your servant: save me for your mercies' sake. [17] Let me not be ashamed, O LORD; for I have called upon you: let the wicked be ashamed, [and] let them be silent in Hell. [18] Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. [19] [Oh] how great is your goodness, which you have laid up for them that fear you; [which] you have worked for them that trust in you before the sons of men! [20] You shall hide them in the secret of your presence from the pride of man: you shall keep them secretly in a pavilion from the strife of languages. [21] Blessed [be] the LORD: for he has showed me his marvelous kindness in a strong city. [22] For I said in my haste, I am cut off from before your eyes: nevertheless you heard the voice of my supplications when I cried to you. [23] O love the LORD, all ye his saints: [for] the LORD preserves the faithful, and plentifully rewards the proud doer. [24] Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

Psalm 32 **Blessings of Forgiveness** Supplicate (3-10)/Praise (11), Ro 4:7-8 (1) Writer: David, 2

1-2 ***Blessings of Forgiveness from the LORD*** (All- past & personal, John 1:47 no guile)

[1] [A Psalm] of David, Maschil. Blessed [is he whose] transgression is forgiven, [whose] sin is covered.
[2] Blessed is the man to whom the LORD imputes not iniquity, and in whose spirit there is no guile.

3-5 ***Sin and Guilt*** (3-4) ***Confession & Forgiveness*** (5) (David - past & personal, 1 John 1:9, 5:16)

[3] **When I kept silence, my bones waxed old through my roaring all the day long**. [4] For day and night Your hand was heavy upon me: my moisture is turned into the drought of summer. **Selah.**
[5] I acknowledged my sin onto You, and my iniquity I have not hid. I said, I will confess my transgressions to the LORD; and You forgave the iniquity of my sin. **Selah.**

6-7 ***Cry out for Deliverance*** (future & personal process of repentance, 2 Cor 7:10)

[6] For this shall everyone that is godly pray unto You in a time when You may be found: surely in the floods of great waters they shall not come near to Him. [7] Thou are my hiding place; You shall preserve me from trouble; You shall compass me about with songs of deliverance. **Selah.**

8-9 ***The LORD Speaks*** (Psalm 119:33, Acts 5:1-11, 1 Cor 5) (future & personal process)

[8] I will instruct you and teach you in the way which you shall go: I will guide you with My eye. [9] Be ye not as the horse, [or] as the mule, [which] have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto you.

10-11 ***Contrast*** (10, proverb) ***and Joy*** (11) (All-present/future & personal, mercy and joy)

[10] Many sorrows [shall be] to the wicked: but he that trusts in the LORD, mercy shall compass him about.
[11] Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all [ye that are] upright in heart.

Note: Teaching. Psalm 32 is probably around a year after Psalm 51. Lust-sin-death. Gradual process of years of a cold heart after self. When David truly repents with Godly sorrow, God immediately forgives. Chiasm: 1-2/11, 3-4/10, 5-6/8-9, 7.

Psalm 33 **Praise** **Writer: ?**

1 Rejoice in the LORD, O ye righteous: [for] praise is comely for the upright. 2 Praise the LORD with harp: sing to him with the lute [and] an instrument of ten strings. 3 Sing to him a new song; play skillfully with a loud noise. 4 For the word of the LORD is right; and all his works [are done] in truth. 5 He loves righteousness and judgment: the earth is full of the goodness of the LORD. 6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. 7 He gathers the waters of the sea together as a heap: he lays up the depth in storehouses. 8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. 9 For he spoke, and it was [done]; he commanded, and it stood fast. 10 the LORD brings the counsel of the heathen to nothing: he makes the devices of the people of none effect. 11 The counsel of the LORD stands forever, the thoughts of his heart to all generations. 12 Blessed is the nation whose God is the LORD; [and] the people [whom] he has chosen for his own inheritance. 13 the LORD looks from heaven; he beholds all the sons of men. 14 From the place of his habitation he looks upon all the inhabitants of the earth. 15 He fashions their hearts alike; he considers all their works. 16 There is no king saved by the multitude of a host: a mighty man is not delivered by much strength. 17 A horse is a vain thing for safety: neither shall he deliver [any] by his great strength. 18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; 19 To deliver their soul from death, and to keep them alive in famine. 20 Our soul waits for the LORD: he is our help and our shield. 21 For our heart shall rejoice in him, because we have trusted in his holy name. 22 Let your mercy, O LORD, be upon us, according as we hope in you.

Psalm 34 **Praise / messiah 1** **Writer: David 1b**

1 [A Psalm] of David, when he changed his behavior before Abimelech; who drove him away, and he departed. I will bless the LORD at all times: his praise [shall] continually [be] in my mouth. 2 My soul shall make her boast in the LORD: the humble shall hear [thereof], and be glad. 3 O magnify the LORD with me, and let us exalt his name together. 4 I sought the LORD, and he heard me, and delivered me from all my fears. 5 They looked to him, and were lightened: and their faces were not ashamed.
6 This poor man cried, and the LORD heard [him], and saved him out of all his troubles. 7 The angel of the LORD encamps round about them that fear him, and delivers them. 8 O taste and see that the LORD is good: blessed is the man [that] trusts in him. 9 O fear the LORD, ye his saints: for there is no want to them that fear him. 10 The young lions do lack, and allow hunger: but they that seek the LORD shall not want any good [thing]. 11 Come, ye children, hearken to me: I will teach you the fear of the LORD.
12 What man [is he that] desires life, [and] loves [many] days, that he may see good? 13 Keep your tongue from evil, and your lips from speaking guile. 14 Depart from evil, and do good; seek peace, and pursue it. 15 The eyes of the LORD are upon the righteous, and his ears [are open] to their cry.
16 The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.
17 [The righteous] cry, and the LORD hears, and delivers them out of all their troubles. 18 the LORD is near to them that are of a broken heart; and saves such as be of a contrite spirit. 19 Many are the afflictions of the righteous: but the LORD delivers him out of them all. **20 He keeps all his bones: not one of them is broken.** 21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.
22 the LORD redeems the soul of his servants: and none of them that trust in him shall be desolate.

Note: Related to Psalm 56

Psalm 35 **Vindicate** (1-8, 19-26) **/ messiah 1** (9-18, 27-28) **Writer: David 3a**

[1] [A Psalm] of David. Plead [my cause], O LORD, with them that strive with me: fight against them that fight against me. [2] Take hold of shield and buckler, and stand up for my help. [3] Draw out also the spear, and stop [the way] against them that persecute me: say to my soul, I [am] Your salvation. [4] Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. [5] Let them be as chaff before the wind: and let the angel of the LORD chase them. [6] Let their way be dark and slippery: and let the angel of the LORD persecute them. [7] For without cause have they hid for me their net [in] a pit, [which] without cause they have digged for my soul.
[8] Let destruction come upon him at unawares; and let his net that he has hid catch himself: into that very destruction let him fall.

[9] And my soul shall be joyful in the LORD: it shall rejoice in His salvation. [10] All my bones shall say, the LORD, who is like unto You, which deliver the poor from him that is too strong for him, yes, the poor and the needy from him that spoils him? [11] False witnesses did rise up; they laid to my charge [things] that I knew not. [12] They rewarded me evil for good [to] the spoiling of my soul. [13] But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into my own bosom. [14] I behaved myself as though [he had been] my friend [or] brother: I bowed down heavily, as one that mourns [for his] mother. [15] But in my adversity they rejoiced, and gathered themselves together: [yes], the outcasts gathered themselves together against me, and I knew [it] not; they did tear [me], and ceased not: [16] With hypocritical mockers in feasts, they gnashed upon me with their teeth.
[17] Lord, how long will you look on? rescue my soul from their destructions, my darling from the lions.
[18] I will give you thanks in the great assembly: I will praise you among much people.

[19] Let not them that are my enemies wrongfully rejoice over me: [neither] let them wink with the eye that hate me without a cause. [20] For they speak not peace: but they devise deceitful matters against [them that are] quiet in the land. [21] Yes, they opened their mouth wide against me, [and] said, Aha, aha, our eye has seen [it]. [22] [This] You have seen, O LORD: keep not silence: O Lord, be not far from me.
[23] Stir up Yourself, and awake to my judgment, [even] to my cause, my God and my Lord. [24] Judge me, O LORD my God, according to Your righteousness; and let them not rejoice over me. [25] Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. [26] Let them be ashamed and brought to confusion together that rejoice at my hurt: let them be clothed with shame and dishonor that magnify [themselves] against me.

[27] Let them shout for joy, and be glad, that favor my righteous cause: yes, let them say continually, Let the LORD be magnified, which has pleasure in the prosperity of His servant. [28] And my tongue shall speak of Your righteousness [and] of Your praise all the day long.

Psalm 36 **Praise / Vindicate Ro 3:18 (1)** **Writer: David**

Outside of Self - Others

[1] To the chief Musician, [A Psalm] of David the servant of the LORD. The transgression of the wicked says within my heart, [that there is] no fear of God before his eyes. [2] For he flatters himself in his own eyes, until his iniquity be found to be hateful. [3] The words of his mouth are iniquity and deceit: he has left off to be wise, [and] to do good. [4] He devises mischief upon his bed; he sets himself in a way [that is] not good; he abhors not evil.

Within Self

[5] Your mercy, O LORD, is in the heavens; [and] your faithfulness [reaches] to the clouds. [6] Your righteousness is like the great mountains; your judgments are a great deep: O LORD, you preserve man and beast. [7] How excellent is your loving-kindness, O God! therefore the children of men put their trust under the shadow of your wings. [8] They shall be abundantly satisfied with the fatness of your house; and you shall make them drink of the river of your pleasures. [9] For with you is the fountain of life: in your light shall we see light. [10] O continue your loving-kindness to them that know you; and your righteousness to the upright in heart. [11] Let not the foot of pride come against me, and let not the hand of the wicked remove me. [12] There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Note: To clear oneself of incumbent duties by full performance

Psalm 37 Fret not because of Evil Doers Wisdom Writer: David 3

[1] [A Psalm] of David. Fret not yourself because of evildoers, neither be you envious against the workers of iniquity. [2] For they shall soon be cut down like the grass, and wither as the green herb. [3] **Trust in the LORD**, and do good; [so] shall you dwell in the land, and verily you shall be fed. [4] **Delight yourself also in the LORD**; and he shall give you the desires of your heart. [5] **Commit your way to the LORD**; trust also in him; and he shall bring [it] to pass. [6] And he shall bring forth your righteousness as the light, and your judgment as the noonday. [7] **Rest in the LORD**, and wait patiently for him: fret not yourself because of him who prospers in his way, because of the man who brings wicked devices to pass. [8] Cease from anger, and forsake wrath: fret not yourself in any wise to do evil. [9] For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. [10] For yet a little while, and the wicked [shall] not [be]: yes, you shall diligently consider his place, and it [shall] not [be]. [11] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

[12] The wicked plots against the just, and gnashes upon him with his teeth. [13] the LORD shall laugh at him: for he sees that his day is coming. [14] The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, [and] to slay such as be of upright conversation. [15] Their sword shall enter into their own heart, and their bows shall be broken. [16] A little that a righteous man has is better than the riches of many wicked. [17] For the arms of the wicked shall be broken: but the LORD upholds the righteous. [18] the LORD knows the days of the upright: and their inheritance shall be forever. [19] They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. [20] But the wicked shall perish, and the enemies of the LORD [shall be] as the fat of lambs: they shall consume; into smoke they will consume away. [21] The wicked borrows, and pays not again: but the righteous shows mercy, and gives. [22] For [such as be] blessed of him shall inherit the earth; and [they that be] cursed of him shall be cut off. [23] The steps of a [good] man are ordered by the LORD: and he delights in his way. [24] Though he fall, he shall not be utterly cast down: for the LORD upholds [him with] his hand. [25] I have been young, and [now] am old; yet I have not seen the righteous forsaken, nor his seed begging bread. [26] [He is] ever merciful, and lends; and his seed is blessed. [27] Depart from evil, and do good; and dwell for evermore. [28] For the LORD loves judgment, and forsakes not his saints; they are preserved forever: but the seed of the wicked shall be cut off. [29] The righteous shall inherit the land, and dwell therein forever. [30] The mouth of the righteous speaks wisdom, and his tongue talks of judgment. [31] The law of his God is in his heart; none of his steps shall slide. [32] The wicked watches the righteous, and seeks to slay him. [33] the LORD will not leave him in his hand, nor condemn him when he is judged. [34] Wait on the LORD, and keep his way, and he shall exalt you to inherit the land: when the wicked are cut off, you shall see [it]. [35] I have seen the wicked in great power, and spreading himself like a green bay tree. [36] Yet he passed away, and, look, he was not: yes, I sought him, but he could not be found. [37] Mark the perfect [man], and behold the upright: for the end of [that] man is peace. [38] But the transgressors shall be destroyed together: the end of the wicked shall be cut off. [39] But the salvation of the righteous is of the LORD: [he is] their strength in the time of trouble. [40] And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Notes:

New Testament references to Psalm 37:1-11.

37:2 – James 1:11 (grass)
37:4 – Philippians 4:4 (delight)
37:6 – James 5:11, 1:4 (Patience)
37:8 – Ephesians 5:26 (anger)
37:11 – Matthew 5:5 (meek)

Divine sequence of 37:1-11. Trust, commit, delight, and rest.

37:1-11 illustrates the divine nature of God and man.

Psalm 38 **Supplicate** **Writer: David 3a**

1 A Psalm of David, to bring to remembrance. O LORD, rebuke me not in your wrath: neither chasten me
in your hot displeasure. 2 For your arrows stick fast in me, and your hand presses me sore. 3 [There is]
no soundness in my flesh because of your anger; neither [is there any] rest in my bones because of my
sin. 4 For my iniquities are gone over my head: as a heavy burden they are too heavy for me.
5 My wounds stink [and] are corrupt because of my foolishness. 6 I am troubled; I am bowed down
greatly; I go mourning all the day long. 7 For my loins are filled with a loathsome [disease]: and there is
no soundness in my flesh. 8 I am feeble and sore broken: I have roared by reason of the disquietness of
my heart. 9 Lord, all my desire is before you; and my groaning is not hid from you. 10 My heart pants,
my strength fails me: as for the light of my eyes, it also is gone from me. 11 My lovers and my friends
stand aloof from my sore; and my kinsmen stand afar off. 12 They also that seek after my life lay snares
[for me]: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.
13 But I, as a deaf [man], heard not; and [I was] as a dumb man [that] opens not his mouth. 14 Thus I
was as a man that hears not, and in whose mouth are no reproofs. 15 For in you, O LORD, do I hope: you
will hear, O Lord my God. 16 For I said, [Hear me], lest [otherwise] they should rejoice over me: when my
foot slips, they magnify [themselves] against me. 17 For I [am] ready to halt, and my sorrow is
continually before me. 18 For I will declare my iniquity; I will be sorry for my sin. 19 But my enemies are
lively, [and] they are strong: and they that hate me wrongfully are multiplied. 20 They also that render
evil for good are my adversaries; because I follow [the thing that] good is. 21 Forsake me not, O LORD: O
my God, be not far from me. 22 Make haste to help me, O Lord my salvation.

Psalm 39 **Supplicate** (repent from sin) **Writer: David 3A**

1 To the chief Musician, [even] to Jeduthun, A Psalm of David. I said, I will take heed to my ways, that I
sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. 2 I was dumb
with silence, I held my peace, [even] from good; and my sorrow was stirred. 3 My heart was hot within
me, while I was musing the fire burned: [then] spoke I with my tongue, 4 the LORD, make me to know
my end, and the measure of my days, what it [is; that] I may know how frail I [am]. 5 Behold, you have
made my days [as] a handbreadth; and my age is as nothing before you: verily every man at his best
state is altogether vanity. Selah.

6 Surely every man walks in a vain show: surely they are disquieted in vain: he heaps up [riches], and
knows not who shall gather them. 7 And now, Lord, what wait I for? my hope is in You. 8 Deliver me from
all my transgressions: make me not the reproach of the foolish. 9 I was dumb, I opened not my mouth;
because You did [it]. 10 Remove Your stroke away from me: I am consumed by the blow of your hand.
11 When You with rebukes do correct man for iniquity, you make his beauty to consume away like a moth:
surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear to my cry; hold not Your peace at my tears: for I [am] a
stranger with You, [and] a sojourner, as all my fathers [were]. 13 O spare me, that I may recover
strength, before I go hence, and be no more.

Psalm 40 **Supplicate** (1-2, 17)/**Praise** (3-5, 9-11, 16)/**messiah 1** (6-8)/**Vindicate** (12-15)
Writer: David 3B

[1] To the chief Musician, A Psalm of David. I waited patiently for the LORD; and he inclined to me, and heard my cry. [2] He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, [and] established my goings.

[3] And He has put a new song in my mouth, [even] praise to our God: many shall see [it], and fear, and shall trust in the LORD. [4] Blessed is that man that makes the LORD his trust, and respects not the proud, nor such as turn aside to lies. [5] Many, O LORD my God, are Your wonderful works [which] You have done, and Your thoughts [which are] toward us: they cannot be reckoned up in order unto You: [if] I would declare and speak [of them], they are more than can be numbered.

[6] Sacrifice and offering You did not desire; my ears You have opened //Isaiah 50:5-6//: burnt offering and sin offering You have not required. [7] Then said I, Behold, I come: in the volume of the book [it is] written of me //law, prophets, & Psalms//, [8] I delight to do Your will, O my God: yes, Your law is within my heart. //Hebrews 10:5-8//

[9] I have preached righteousness in the great assembly: behold, I have not refrained my lips, O LORD, You know. [10] I have not hid Your righteousness within my heart; I have declared Your faithfulness and your salvation: I have not concealed Your loving-kindness and Your truth from the great assembly.
[11] Withhold not Your tender mercies from me, O LORD: let Your loving-kindness and Your truth continually preserve me.

[12] For innumerable evils have compassed me about: my iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart fails me. [13] Be pleased, O LORD, to deliver me: O LORD, make haste to help me. [14] Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. [15] Let them be desolate for a reward of their shame that say unto me, Aha, aha.

[16] Let all those that seek You rejoice and be glad in You: let such as love Your salvation say continually, the LORD be magnified.

[17] But I [am] poor and needy; [yet] the LORD thinks upon me: You are my help and my deliverer; make no tarrying, O my God.

Psalm 41 **Thanks** (1-3, 11-13)/**Supplicate** (4-10)/**messiah 1** (9) **Writer: David 3a**

[1] To the chief Musician, A Psalm of David. Blessed is he that considers the poor: the LORD will deliver him in time of trouble. [2] the LORD will preserve him, and keep him alive; [and] he shall be blessed upon the earth: and You will not deliver him to the will of his enemies. [3] the LORD will strengthen him upon the bed of languishing: You will make all his bed in his sickness.

[4] I said, LORD, be merciful unto me: heal my soul; for I have sinned against You. [5] My enemies speak evil of me, When shall he die, and his name perish? [6] And if he come to see [me], he speaks vanity: his heart gathers iniquity to itself; [when] he goes abroad, he tells [it]. [7] All that hate me whisper together against me: against me do they devise my hurt. [8] An evil disease, [say they], cleaves fast unto him: and [now] that he lies he shall rise up no more. [9] **Yes, My own familiar friend, in whom I trusted, which did eat of My bread, has lifted up [his] heel against me.** //John 13:18// [10] But You, O LORD, be merciful unto me, and raise me up, that I may repay them.

[11] By this I know that You favor me, because my enemy does not triumph over me. [12] And as for me, You uphold me in my integrity, and set me before Your face forever. [13] Blessed [be] the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

Note: vs 9, as Judas betrayed the perfect Jesus for no reason except money, so did Ahithopel betray the grossly sinning David (2 Samuel 17:1-23), because he loved Uriah, being the grandfather of Bathsheba. He never forgave David, even though God forgave David.

Book II (the Exodus – Israel as a nation)
Psalms 42-72

Psalm 42 Public Worship in Sanctuary Supplicate / Praise Writer: sons of Korah 3

1 To the chief Musician, Maschil, for the sons of Korah. As the deer pants after the water brooks, so pants
my soul after you, O God. 2 My soul thirsts for God, for the living God: when shall I come and appear
before God? 3 My tears have been my food day and night, while they continually say to me, Where is your
God? 4 When I remember these [things], I pour out my soul in me: for I had gone with the multitude, I
went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.
5 Why are you cast down, O my soul? and [why] are you disquieted in me? hope you in God: for I shall yet
praise him [for] the help of his countenance. 6 O my God, my soul is cast down within me: therefore will
I remember you from the land of Jordan, and of the Hermonites, from the hill Mizar. 7 Deep calls to deep
at the noise of your waterspouts: all your waves and your billows are gone over me. 8 [Yet] the LORD will
command his loving-kindness in the daytime, and in the night his song [shall be] with me, [and] my
prayer to the God of my life. 9 I will say to God my rock, Why have you forgotten me? why go I mourning
because of the oppression of the enemy? 10 [As] with a sword in my bones, my enemies reproach me;
while they say daily to me, Where is your God? 11 Why are you cast down, O my soul? and why are you
disquieted within me? hope you in God: for I shall yet praise him, [who is] the health of my countenance,
and my God.

Psalm 43 Supplicate / Praise Writer: Jonah?

1 Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and
unjust man. 2 For you are the God of my strength: why do you cast me off? why go I mourning because
of the oppression of the enemy? 3 O send out your light and your truth: let them lead me; let them bring
me to your holy hill, and to your tabernacles. 4 Then will I go to the altar of God, to God my exceeding
joy: yes, upon the harp will I praise you, O God my God. 5 Why are you cast down, O my soul? and why
are you disquieted within me? hope in God: for I shall yet praise him, [who is] the health of my
countenance, and my God.

Psalm 44 Supplicate / Praise, Ro 8:36 (22) Writer: sons of Korah

1 To the chief Musician for the sons of Korah, Maschil. We have heard with our ears, O God, our fathers
have told us, [what] work you did in their days, in the times of old. 2 [How] you did drive out the heathen
with your hand, and planted them; [how] you did afflict the people, and cast them out. 3 For they got not
the land in possession by their own sword, neither did their own arm save them: but your right hand, and
your arm, and the light of your countenance, because you had a favor to them. 4 You are my King, O
God: command deliverances for Jacob. 5 Through you will we push down our enemies: through your
name will we tread them under that rise up against us. 6 For I will not trust in my bow, neither shall my
sword save me. 7 But you have saved us from our enemies, and have put them to shame that hated us.
8 In God we boast all the day long, and praise your name forever. Selah. 9 But you have cast off, and put
us to shame; and go not forth with our armies. 10 You make us to turn back from the enemy: and they
which hate us spoil for themselves. 11 You have given us like sheep [appointed] for meat; and have
scattered us among the heathen. 12 You sell your people for nothing, and do not increase [your wealth]
by their price. 13 You make us a reproach to our neighbors, a scorn and a derision to them that are round
about us. 14 You make us a byword among the heathen, a shaking of the head among the people.
15 My confusion is continually before me, and the shame of my face has covered me, 16 For the voice of
him that reproaches and blasphemes; by reason of the enemy and avenger. 17 All this is come upon us;
yet have we not forgotten you, neither have we dealt falsely in your covenant. 18 Our heart is not turned
back, neither have our steps declined from your way; 19 Though you have sore broken us in the place of
dragons, and covered us with the shadow of death. 20 If we have forgotten the name of our God, or
stretched out our hands to a strange god; 21 Shall not God search this out? for he knows the secrets of the
heart. 22 Yes, for your sake are we killed all the day long; we are counted as sheep for the slaughter.
23 Awake, why do you sleep, O Lord? arise, cast [us] not off forever. 24 Wherefore hide you your face,
[and] forget our affliction and our oppression? 25 For our soul is bowed down to the dust: our belly
cleaves to the earth. 26 Arise for our help, and redeem us for your mercies' sake.

Psalm 45 **messiah 1, 2 / Praise (song of loves)** **Writer: sons of Korah**

Related to Song of Songs, and Ruth and Boaz

[1] To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. My heart is indicting a good matter: I speak of the things which I have made concerning the king: my tongue is the pen of a ready writer. [2] You are fairer than the children of men: grace is poured into your lips: therefore God has blessed you forever. [3] Gird your sword upon [your] thigh, O [most] mighty, with your glory and your majesty. [4] And in your majesty ride prosperously because of truth and meekness [and] righteousness; and your right hand shall teach you terrible things. [5] Your arrows are sharp in the heart of the king's enemies; [whereby] the people fall under you. [6] Your throne, O God, is for ever and ever: the scepter of your kingdom is a right scepter. [7] You love righteousness, and hate wickedness: therefore God, your God, has anointed you with the oil of gladness above your fellows. [8] All your garments [smell] of myrrh, and aloes, [and] cassia, out of the ivory palaces, whereby they have made you glad.
[9] Kings' daughters [were] among your honorable women: upon your right hand did stand the queen in gold of Ophir. [10] Hearken, O daughter, and consider, and incline your ear; forget also your own people, and your father's house; [11] So shall the king greatly desire your beauty: for he is your Lord; and you worship him. [12] And the daughter of Tyre [shall be there] with a gift; [even] the rich among the people shall entreat your favor. [13] The king's daughter is all glorious within: her clothing is of worked gold.
[14] She shall be brought to the king in raiment of needlework: the virgins her companions that follow her shall be brought to you. [15] With gladness and rejoicing they will be brought: they shall enter into the king's palace. [16] Instead of your fathers shall be your children, whom you may make princes in all the earth. [17] I will make your name to be remembered in all generations: therefore shall the people praise you for ever and ever.

Psalm 46 **Movable and Immovable Places** **Praise/Prophetic** **Writer: sons of Korah**

[1] To the chief Musician for the sons of Korah, A Song upon Alamoth. God is our refuge and strength, a very present help in trouble. [2] Therefore will we not fear, though the [a] earth be removed, and though the mountains be carried into the midst of the sea; [3] [Though] the waters thereof roar [and] be troubled, [though] the mountains shake with the swelling thereof. Selah.

[a] earthquake, mudslide, tsunami, and volcanic eruption. Psalm 135:6-7, Job 38:1-4, 25-38. The deeps of the sea were designed into creation since the beginning in Genesis 1:2, then revealed its purpose in Genesis 7:11, 8:2 during the great flood, and later applied in Genesis 10:25 during the time of Peleg.

[4] [There is] a river, the streams whereof shall make glad the [a] city of God, the holy [place] of the tabernacles of the most High. [5] God is in the midst of her; she shall not be moved: God shall help her, [and that] right early. [6] The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. [7] the LORD of hosts is with us; the God of Jacob is our refuge. Selah.

[8] Come, behold the works of the LORD, what desolations he has made in the earth. [9] He makes wars to cease to the end of the earth; he breaks the bow, and cuts the spear in sunder; he burns the chariot in the fire. [10] Be still, and know that I [am] God: I will be exalted among the heathen, I will be exalted in the earth. [11] the LORD of hosts is with us; the God of Jacob is our refuge. Selah.

[a] The city of God refers to the hope of the future, the immovable, eternal city. Hebrews 12:18-13:1, Revelation 21-22. The sequence of Psalm 46 is wonderfully patterned in 2 Corinthians 4:16-17, going from the temporary to the eternal.

Psalm 47 **Praise** **Writer: sons of Korah**

[1] To the chief Musician, A Psalm for the sons of Korah. O clap your hands, all ye people; shout to God with the voice of triumph. [2] For the LORD most high is terrible; [he is] a great King over all the earth. [3] He shall subdue the people under us, and the nations under our feet. [4] He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. [5] God is gone up with a shout, the LORD with the sound of a trumpet. [6] Sing praises to God, sing praises: sing praises to our King, sing praises. [7] For God is the King of all the earth: sing ye praises with understanding. [8] God reigns over the heathen: God sits upon the throne of his holiness. [9] The princes of the people are gathered together, [even] the people of the God of Abraham: for the shields of the earth [belong] to God: he is greatly exalted.

Psalm 48 **Praise** **Writer: sons of Korah**

[1] A Song [and] Psalm for the sons of Korah. Great is the LORD, and greatly to be praised in the city of our God, [in] the mountain of his holiness. [2] Beautiful for situation, the joy of the whole earth, is mount Zion, [on] the sides of the north, the city of the great King. [3] God is known in her palaces for a refuge. [4] For, look, the kings were assembled, they passed by together. [5] They saw [it, and] so they marveled; they were troubled, [and] hasted away. [6] Fear took hold upon them there, [and] pain, as of a woman in travail. [7] You break the ships of Tarshish with an east wind. [8] As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it forever. Selah. [9] We have thought of your loving-kindness, O God, in the midst of your temple. [10] According to your name, O God, so is your praise to the ends of the earth: your right hand is full of righteousness. [11] Let mount Zion rejoice, let the daughters of Judah be glad, because of your judgments. [12] Walk about Zion, and go round about her: tell the towers thereof. [13] Mark ye well her bulwarks, consider her palaces; that ye may tell [it] to the generation following. [14] For this God is our God for ever and ever: he will be our guide [even] to death.

Psalm 49 **Wisdom** **Writer: sons of Korah**

(+) 49:1-5

[1] To the chief Musician, A Psalm for the sons of Korah. Hear this, all [ye] people; give ear, all [ye] inhabitants of the world: [2] Both low and high, rich and poor, together. [3] My mouth shall speak of wisdom; and the meditation of my heart [shall be] of understanding. [4] I will incline my ear to a parable: I will open my dark saying upon the harp. [5] Wherefore should I fear in the days of evil, [when] the iniquity of my heels shall compass me about?

(-) 49:6-20

[6] They that trust in their wealth, and boast themselves in the multitude of their riches; [7] None [of them] can by any means redeem his brother, nor give to God a ransom for him: [8] (For the redemption of their soul is precious, and it ceases forever:) [9] That he should still live forever, [and] not see corruption. [10] For he sees [that] wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. [11] Their inward thought [is, that] their houses [shall continue] forever, [and] their dwelling places to all generations; they call [their] lands after their own names. [12] Nevertheless man [being] in honor abides not: he is like the beasts [that] perish. [13] This their way is their folly: yet their posterity approve their sayings. Selah. [14] Like sheep they are laid in Hell; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. [15] But God will redeem my soul from the power of Hell: for he shall receive me. Selah.

[16] Be not afraid when one is made rich, when the glory of his house is increased; [17] For when he dies he shall carry nothing away: his glory shall not descend after him. [18] Though while he lived he blessed his soul: and [men] will praise you, when you do well to yourself. [19] He shall go to the generation of his fathers; they shall never see light. [20] Man [that is] in honor, and understands not, is like the beasts [that] perish.

ASAPH the prophet, the psalmist, and the musician

Old Testament

1. **Asaph is "collector" in Hebrew**
2. **Asaph led music at the ark in Jerusalem** (1 Chronicles 16: 4-7, 16:37)
3. **David appointed Asaph the * seer to prophesy with instruments** (1 Chronicles 25:1-2); **then God appointed Asaph** (1 Chronicles 25:8-9a, 24 shifts)
4. **Asaph wrote 12 psalms: 50, 73 -83** (around 50 years with David and Solomon)

New Testament

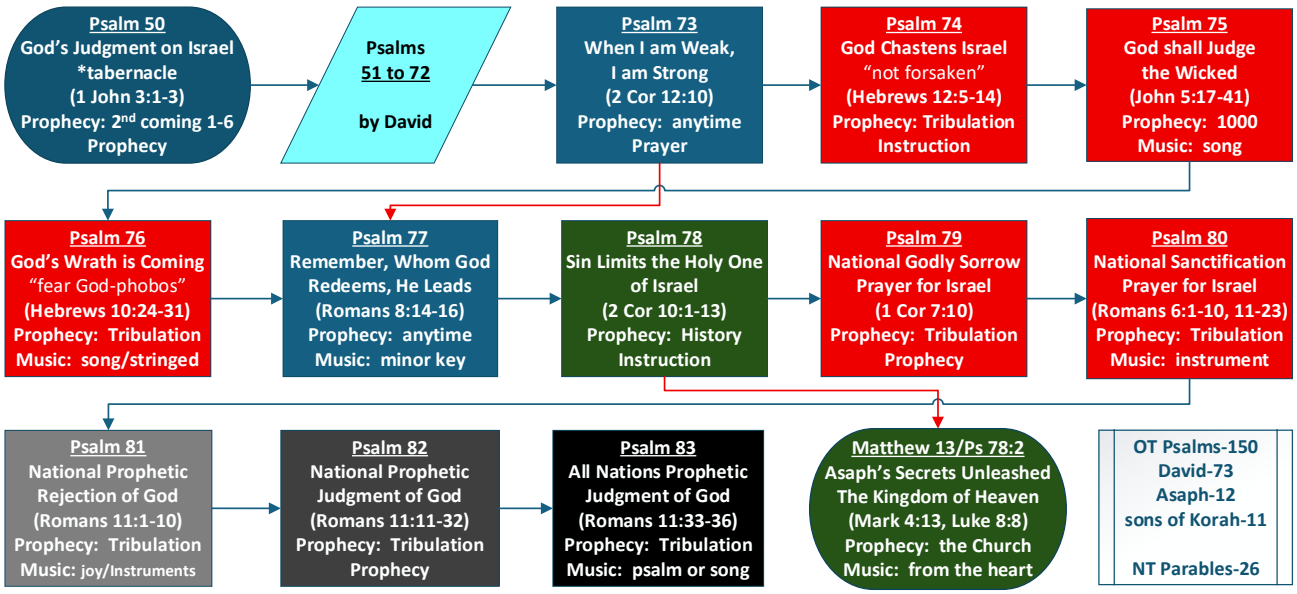
1. **Matthew 13:35 quotes Asaph in Psalm 78:2** (Asaph is the **prophet** quoted after Jesus' 1st four **parables** about the **kingdom of heaven**)

* seer is prophet , 1 Samuel 9:9, 2 Chronicles 29:30

updated 22 Sep 2025 (WH)

Psalms 50, 73-83 Asaph's Prophecy of Israel's Future

The 12 Psalms of Asaph, God's Prophet and Musician at the Ark (Asaph's Parables – Israel/end of the world, Mt 13:35, Ps 78:2)



Asaph is chosen by King David and chosen by God (1 Chronicles 25:1-2, 8-9). Asaph in Hebrew is "collector". Asaph led music at the ark in Jerusalem around 50 years during the reigns of King David and King Solomon. **Psalms 73-89 are called the Levitical psalms with focus on the Ark at the sanctuary.**

Keywords. **Bless (+):** **God-54x**/LORD-13x, 6:1. **Earth**-19x (**Israel-11x**, Enemy-8x. Whole earth, opposed to part of the earth. Earth, opposed to heaven.) People-18x for Isreal (+8, -10). **Heaven-11x**. Strong/strength-13x. Right hand-9x. Most High-8x (14x in Psalms). Remember-12x. Shine-6x. Face-4x. Glory-3x. Zion-4x. God of Jacob-4x. Mercy-3x. Covenant-3x. David-6x, Joseph-4x, Moses-1x. Selah-20x. (12 psalms: musician-6x, no music-6x).

Curse (-): Heart-13x (Israel-5x, Asaph-5x in Ps 73 & 77). Voice-ear-hear-harken-10x. Wicked-8x. Wilderness-6x (Psalm 78-5x, 1 Cor 10:1-13). Walk-5x. Man's sin > God's anger/angry/wroth/wrath-19x and **Judgement-9x (6x-Israel, 3x-enemy).** Fire-8x (curse-6x, bless-1x). Egypt-6x, enemies-12x (nations).

Times. Old Testament - Joseph, Moses, Joshua, Judges, Kings David and Solomon, Babylon. **New Testament** - Tribulation sin, judge, repent, return, reign (Rev 6-20) . **New Testament music:** A hymn by Jesus and the 11 Apostles, Matthew 26:30 and Mark 14:26. Psalms, hymns, and spiritual songs: personal in Ephesians 5:19, local churches in Colossians 3:16 (teaching & admonishing). Revelation 4-5, in heaven we say words in unison 6x and sing 1x in 5:6-10.

Updated: October 18, 2025 W.H.

Psalm 50 **God's Judgment on Israel** **Writer: Asaph**

(1 John 3:1-3)

(+) 50:1-6 ***Prophecy of Jesus' Second Coming to Zion and the Tribulation Saints that Sleep***

1 A Psalm of Asaph. The **mighty God**, [even] the LORD, hath spoken, and called the **earth** from the rising of the sun to the going down thereof. **2 Out of Zion, the perfection of beauty, God hath shined.** 3 Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. 4 He shall call to the heavens from above, and to the **earth**, that He may **judge His people**. 5 Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. 6 And the **heavens shall declare His righteousness: for God is judge** Himself. Selah.

Note: The introduction to Asaph's 12 psalms in 50:1-6 sets the foundation for the prophecies and a parable of Israel and the world at the 2nd coming of Jesus Christ, ending in Psalm 83:18.

Matthew 24-25 describes the nation of Israel and the world during the tribulation after the church is raptured. Renewed sacrifice with the red heffern and other signs happen quickly after the rapture.

(-) 50:7-13 ***God Desires Obedience Rather than Sacrifice***

7 **Hear,** O My people, and I will speak; O Israel, and I will testify against thee: I [am] God, [even] thy God. 8 I will not reprove you for your sacrifices or your burnt offerings, [to have been] continually before Me. 9 I will take no bullock out of your house, [nor] he goats out of your folds. 10 For every beast of the forest is Mine, [and] the cattle upon a thousand hills. 11 I know all the fowls of the mountains: and the wild beasts of the field are Mine. 12 If I were hungry, I would not tell you: for the world is Mine, and the fullness thereof. 13 Will I eat the flesh of bulls, or drink the blood of goats?

Note: 50:7, Hear, testify against. 81:8 Hear, I will testify unto thee.

(+) 50:14-15 ***How to be Blessed*** *(except for vows in the New Testament, Matthew 5:33-38)*

14 Offer unto God thanksgiving; and pay your vows unto the most High: 15 And call upon Me in the day of trouble: I will deliver you, and you shall glorify Me.

(-) 50:16-22 ***God's People are Wicked in Disobeying Commandments 5-10***

16 But unto the wicked God says, What have you to do to declare My statutes, or [that] you should take My covenant in your mouth? 17 Seeing you hate instruction, and cast My words behind you. 18 When you saw a thief, then you consented with him, and have been partaker with adulterers. 19 You give your mouth to evil, and your tongue frames deceit. 20 You sit [and] speak against your brother; you slander your own mother's son. 21 These [things] have you done, and I kept silence; you thought that I was altogether [such an one] as yourself: [but] I will reprove you, and set them in order before your eyes. 22 Now consider this, ye that forget God, lest I tear [you] in pieces, and [there be] none to deliver.

(+) 50:23 ***How to Please God***

23 Whoso offers praise glorifies Me: and to him that orders [his] conversation [aright] will I show the salvation of God.

Endnote: vs 23, salvation: the third perspective is when the tribulation saints of Israel, whose bodies have been raised, return with Jesus Christ. This includes the Gentiles who did not receive the mark of the beast.

Psalm 50 is the earliest of Asaph's 12 psalms. Wrote and placed with David's psalms 51-72 between. It addresses the future of Israel without mentioning the past. Applies anytime.

All 12 of Asaph's psalms begin with God and not LORD because the bigger plan and purpose of the Alpha and Omega for the 2nd coming of Jesus Christ are foretold.

Psalm 50

	Psalm 50, God Judges His People Israel, to Bless or Curse the Nation
(+) 1-6 Bless	Prophetic for Israel. From Zion, Almighty God shines on the earth (50:1 -2, Habakkuk 2:20). The future wrath of God on the earth (50:3) then He gathers the tribulation saints at Jesus' return (50:4-6). God sees all things in the present and eternal at the same time.
(-) 7-13 Curse	Present and anytime, for Israel in the Old Testament and during the future day of the LORD. God desires Israel's obedience rather than animal sacrifices (50:12). Upward sins toward God, Commandments 1 -4.
(+) 14-15 Bless	God desires thanksgiving, performing vows, prayer, and glory. Still the same in the New Testament, except for vows (Matthew 5:33 -37). Church musicians today are spiritual "sons of Asaph".
(-) 16-22 Curse	God's people, Israel, are wicked in their ways. They hate instruction, consent to the thief, friends with adulterers, say evil and deceitful words (50:16-20). God seems silent with a dead silence, but judgment is coming (50:21-22). Horizontal sins within Israel toward others, Commandments 5-10.
(+) 23 Bless	God desires Israel's praise to glorify Him, and to order their manner of life rightly for His salvation. (Hebrews 13:15-16 or 13:10-16)
Decision	Today, in the dispensation of the church, the saints are positionally a living sacrifice (Romans 12:1-2). Have you presented your body as a living sacrifice unto God? Share with somebody when and how this week!
Keywords	(1) God is used in three titles 47x. (2) "the law and the prophets" 10x in Mt-Mk-Lu-Jn-Acts-Romans. "in the law of Moses, and in the prophets,**and in the psalms** concerning Me." 1x (Luke 24:44). Prayer for judgment (Philippians 1:9-11).
Next Sunday	Psalm 73, Asaph the Seer's Psalms (2nd of 12)

Psalms 51-72 are by David

Psalm 51 Sin Blinds and Binds **Supplicate,** Romans 3:4b (4) **Writer: David, 2**

[1] To the chief Musician, A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. Have mercy upon me, O **God,** according to Your loving-kindness: according to the multitude of Your tender mercies blot out my transgressions. [2] Wash me thoroughly from my iniquity, and cleanse me from my sin. [3] For I acknowledge my transgressions: and my sin is ever before me. [4] Against You, You only, have I sinned, and done [this] evil in Your sight: that You might be justified when You speak, [and] be clear when You judge. [5] Behold, I was shapen in iniquity; and in sin did my mother conceive me. [6] Behold, You desire truth in the inward parts: and in the hidden [part] You shall make me to know wisdom. [7] Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. [8] Make me to hear joy and gladness; [that] the bones [which] You have broken may rejoice. [9] Hide Your face from my sins, and blot out all my iniquities. [10] Create in me a clean heart, O God; and renew a right spirit within me. [11] Cast me not away from Your presence; and take not Thy holy Spirit from me.

[12] Restore unto me the joy of Thy salvation; and uphold me [with thy] free spirit. [13] [Then] will I teach transgressors Your ways; and sinners shall be converted unto Thee. [14] Deliver me from blood-guiltiness, O God, God of my salvation: [and] my tongue shall sing aloud of Thy righteousness. [15] O Lord, open my lips; and my mouth shall show forth Thy praise. [16] For you desire not sacrifice; else would I give [it]: you delight not in burnt offering. [17] The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, You will not despise.

[18] Do good in Your good pleasure to Zion: build the walls of Jerusalem. [19] Then shall You be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then they will offer bullocks upon Your altar.

Note on Personal Joy:

Joy Departs
1. Dirties the soul
2. Contaminates the mind
3. Disgraces the LORD (2 Samuel 12:14)
4. Destroys our testimony

Joy Returns
5. Confident God loves me
6. Confession of sin
7. Teach transgressors His way

Psalm 52 Doeg the Edomite - History (1-3), Prophecy (4-7), Praise (8-9) Writer: David 1

To the chief Musician, Maschil, [A Psalm] of David, when [a] Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

[1] Why boast you yourself in mischief, O mighty man? the goodness of **God** [endures] continually. [2] Your tongue devises mischiefs; like a sharp razor, working deceitfully. [3] You love evil more than good; [and] lying rather than to speak righteousness. Selah.

[4] You love all devouring words, O deceitful tongue. [5] God shall likewise destroy you forever, He shall take you away, and pluck you out of [your] dwelling place, and root you out of the land of the living. Selah. [6] The righteous also shall see, and fear, and shall laugh at him: [7] Look, [this is] the man [that] made not God his strength; but trusted in the abundance of his riches, [and] strengthened himself in his wickedness.

[8] But I [am] like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. [9] I will praise you forever, because you have done [it]: and I will wait on your name; for [it is] good before your saints.

[a] Doeg – 1 Samuel 21:7, 22:9-22. Hebrew – anxious or fearful. An Edomite, the chief overseer of Saul's flocks. At the command of Saul, he slew the high priest Ahimelech of Nob, together with all 85 priests. Then, going to the city of Nob, killing all their wives, children, and beasts. Nob, a city of priests where the tabernacle dwelt within sight of Jerusalem. Isaiah 10:32 (future). Doeg is a descendant of Esau, brother of Jacob – Genesis 25:19-34. See Obadiah. Doeg is anti-god, a type of antichrist.

Psalm 53 **Writer: David 1**

53:1-4 ***The Enemy of the God of Israel***

1 To the chief Musician upon Mahalath, Maschil, [A Psalm] of David. The fool has said in his heart, [There is] no God. Corrupt are they, and have done abominable iniquity: there is none that does good.
2 God looked down from heaven upon the children of men, to see if there were [any] that did understand, that did seek God. 3 Every one of them is gone back: they are altogether become filthy; there is none that does good, no, not one. 4 Have the workers of iniquity no knowledge? who eat up my people [as] they eat bread: they have not called upon God.

53:5-6 ***God's Final Vengance at the end of the Tribulation***

5 There were they in great fear, [where] no fear was: for God has scattered the bones of him that encamps [against] you: you have put them to shame, because God has despised them. 6 Oh that the **salvation of Israel [were come] out of Zion**! When God brings back the captivity of His people, Jacob shall rejoice, [and] Israel shall be glad.

Psalm 54 **Prayer among enemies (1-3) God's Help (4-6)** **Writer: David 1**

1 To the chief Musician on Neginoth, Maschil, [A Psalm] of David, when the Ziphims came and said to Saul, Does not David hide himself with us? Save me, O **God**, by your name, and judge me by your strength.
2 Hear my prayer, O God; give ear to the words of my mouth. 3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God is mine helper: the LORD is with them that uphold my soul. 5 He shall reward evil unto mine enemies: cut them off in Thy truth. 6 I will freely sacrifice unto Thee: I will praise Thy name, O LORD; for [it is] good. 7 For He has delivered me out of all trouble: and mine eye has seen [His desire] upon mine enemies.

Psalm 55 — Supplicate / Vindicate — Writer: David 1

[1] To the chief Musician on Neginoth, Maschil, [A Psalm] of David. Give ear to my prayer, **O God;** and hide not Thyself from my supplication. [2] Attend unto me, and hear me: I mourn in my complaint, and make a noise; [3] Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me. [4] My heart is sore pained within me: and the terrors of death are fallen upon me. [5] Fearfulness and trembling are come upon me, and horror has overwhelmed me. [6] And I said, Oh that I had wings like a dove! [for then] would I fly away, and be at rest.
[7] Look, [then] would I wander far off, [and] remain in the wilderness. Selah.

[8] I would hasten my escape from the windy storm [and] tempest. [9] Destroy, O **Lord, [and] divide their languages:** for I have seen violence and strife in the city. [10] Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. [11] Wickedness is in the midst thereof: deceit and guile depart not from her streets. [12] For [it was] not an enemy [that] reproached me; then I could have borne [it]: neither [was it] he that hated me [that] did magnify [himself] against me; then I would have hid myself from him: [13] But [it was] you, a man my equal, my guide, and my acquaintance.
[14] We took sweet counsel together, [and] walked to the house of God in company. [15] Let death seize upon them, [and] let them go down quick into Hell: for wickedness is in their dwellings, [and] among them.
[16] As for me, I will call upon God; and the LORD shall save me. [17] Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice. [18] He has delivered my soul in peace from the battle [that was] against me: for there were many with me. [1 9] God shall hear, and afflict them, even He that abides of old. Selah.

Because they have no changes, therefore they fear not God. [20] He has put forth his hands against such as be at peace with him: He has broken his covenant. [21] [The words] of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet [were] they drawn swords.
[22] Cast your burden upon the LORD, and He shall sustain you: He shall never allow the righteous to be moved. [23] But you, O God, shall bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in Thee.

Psalm 56 — Supplicate (1-6) / Vindicate (7-9) / Praise (10-13) — Writer: David 1A

To the chief Musician upon Jonath-elem-rechokim, Michtam of David, [a] when the Philistines took him in Gath.

[1] Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresses me.
[2] My enemies would daily swallow [me] up: for [they be] many that fight against me, O Most High.
[3] **What time I am afraid, I will trust in You.** [4] **In God I will praise His word, in God I have put my trust; I will not fear what flesh can do unto me.** [5] Every day they distort my words: all their thoughts are against me for evil. [6] They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. [7] Shall they escape by iniquity? in [Your] anger cast down the people, O God. **[8] You tell my wanderings: put my tears into Your bottle: [are they] not in Your book?**
[9] **When I cry [to You], then shall my enemies turn back: this I know; for God is for me.**
[10] **In God will I praise [His] word: in the LORD will I praise [His] word**. **[11] In God I have put my trust: I will not be afraid what man can do unto me.** [12] Your vows are upon me, O God: I will render praises to You. [13] For You have delivered my soul from death: [will] not [You deliver] my feet from falling, that I may walk before God in the light of the living?

[a] 1 Samuel 21:10-15, David flees from Saul to Achish the king of Gath. His heart is weary. Psalm 34.

Note: I, me, my = 34x. God, the LORD, Most High, You = 22x. They, them, their, people, man, flesh, enemies = 13x. Fear man – trust God or Fear God – trust God, Matthew 10:28, 2 Timothy 1:7.

Psalm 57 Supplication in Trials (1-6, 1 Samuel 24:1-15) **and Praise** (7-11) **Writer: David 1A**

To the chief Musician, Altaschith, Michtam of David, when he fled from Saul in the cave. /1Samuel 24/

[1] Be merciful unto me, O God, be merciful unto me: for **my soul trusts in Thee**: yes, in the shadow of Thy wings I will make my refuge, until [these] calamities be over past. [2] I will cry unto God most high; unto God that performs [all things] for me. [3] He shall send from heaven, and save me [from] the reproach of him that would swallow me up. Selah. God shall send forth His mercy and His truth. [4] **My soul** is among lions: [and] I lie [even among] them that are set on fire, [even] the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. [5] Be Thou exalted, O God, above the heavens; [let] Thy glory [be] above all the earth. [6] They have prepared a net for my steps; **my soul** is bowed down: they have digged a pit before me, into the midst whereof they are fallen [themselves]. Selah.

[7] **My heart** is fixed, O God, **my heart** is fixed: **I will** sing and give praise. [8] Awake up, my glory; awake, lute and harp: **I** [myself] **will** awake early. [9] **I will** praise Thee, O Lord, among the people: **I will** sing unto Thee among the nations. [10] For Thy mercy is great unto the heavens, and Thy truth unto the clouds. [11] Be Thou exalted, O God, above the heavens: [let] Thy glory [be] above all the earth.

Note: 57:8. Awake psaltery and harp. Comments in The Treasury of David by Charles H. Spurgeon.

"As to these instruments in the worship of God, they were doubtless allowed to David, and to the church in his time. They were agreeable to the state of that church and people who were led very much in their senses and whose infant and less discerning condition made it needful for the natural man to fasten upon and be entertained with in the worship of God; and to sweeten and take off the labor and burden of that service. But as the gospel worship and appointments are a more spiritual, pleasant, and reasonable service, and need them less. So in the gospel institution, we find no footsteps of theirs, and we know who first brought them into the Church, as who first brought them into the world. It is not my business here to dispute this matter, and he must at anytime do it, but indifferently whose inclination is against him all the while, and whose genius tempts him to wish himself solidly confuted in _____ advance.?

But since I find these instruments in my text, and since the sound of such text as these is made much use of to turn the public worship so frequently to public concerts of music, I shall leave them with this remark. That to let them alone, especially in public worship. The one thought them tolerable, has a much better grace within them to declare sorely displeasing to God, and that they filthily defile his holy house and place of prayer."

WH Notes:
57.8. lute and harp. Instruments and singing in the New Testament – Matthew 26:30 and Mark 14:26 specify singing a Hymn. Ephesians 5:19 specifies singing psalms, hymns, and spiritual songs from your own heart; as Colossians 3:16 says the same except from your hearts for the word of Christ to dwell in you richly in all wisdom, teaching, and admonishing one another. In Revelation 4-5, praise to God is spoken words six times and singing words one time, with only harps, in Revelation 5:9-10.

Heading. Altaschith = do not destroy, 4x in Psalms 57-58-59, 75 (a psalm or song by Asaph).
Michtam = engraved, 16x in Psalms 16, 56-57-58-59-60; also in Job, Proverbs, and Micah 7:3.

God-17x, LORD-1x = 18x. I/me/my-19x. they/them/their-5x, lions/sons of men/him (Saul)-3x = 8x.

57:1. Calamities or trials have 4 perspectives: (1) David's life then, (2) Israel in the Old Testament (Matthew 19:3-12, Acts 17:30), (3) individuals or area churches in the New Testament, such as 1-2 Thessalonians, (4) the nation Israel in the future tribulation. David goes through 10 years of trials with Saul before becoming a public king, as the Apostle Paul goes through 10 years of trials before his first missionary trip in Acts 13:34, telling of the "sure mercies of David" to the Jews in his first message.

57:1, 10. mercy and truth – 20x for blessing from God. Truth and mercy – 2x for curse from God in Hosea 4:1 and Micah 7:20. Only together in the Old Testament and changes to Jesus' grace and peace through Jesus Christ (Psalm 85:10). Mercy and truth are met together; righteousness and peace have kissed [*each other*].

57:3, 5. Early in the morning, after the night trial of the soul. Romans 8:28, Matthew 28:20.
57:7-10. Future praise for Israel and all saints of the Old Testament, the Church, and the Tribulation.

Psalm 58 — Vindicate — Writer: David

To the chief Musician, Altaschith, Michtam of David.

1 Do ye indeed speak righteousness, O assembly? do ye judge uprightly, O ye sons of men? 2 Yes, in heart
ye work wickedness; ye weigh the violence of your hands in the earth. 3 The wicked are estranged from
the womb: they go astray as soon as they be born, speaking lies. 4 Their poison is like the poison of a
serpent: [they are] like the deaf adder [that] stops her ear; 5 Which will not hearken to the voice of
charmers, charming never so wisely. 6 Break their teeth, O **God**, in their mouth: break out the great
teeth of the young lions, O LORD. 7 Let them melt away as waters [which] run continually: [when] he
bends [his bow to shoot] his arrows, let them be as cut in pieces. 8 As a snail [which] melts, let [every
one of them] pass away: [like] the untimely birth of a woman, [that] they may not see the sun.

9 Before your pots can feel the thorns, He shall take them away as with a whirlwind, both living, and in
[his] wrath. 10 The righteous shall rejoice when he sees the vengeance: he shall wash his feet in the
blood of the wicked. 11 So that a man shall say, Verily there is a reward for the righteous: verily He is a
God that judges in the earth.

Psalm 59 — Supplicate / Vindicate / Praise — Writer: David 1

To the chief Musician, Altaschith, Michtam of David; when Saul sent, and they watched the house to kill
him.

1 Deliver me from my enemies, O my **God**: defend me from them that rise up against me.
2 Deliver me from the workers of iniquity, and save me from bloody men. 3 For, look, they lie in wait for
my soul: the mighty are gathered against me; not [for] my transgression, nor [for] my sin, O LORD.
4 They run and prepare themselves without [my] fault: awake to help me, and behold. 5 You therefore, O
LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked
transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city. 7 Behold, they belch
out with their mouth: swords are in their lips: for who, [say they], does hear? 8 But you, O LORD, shall
laugh at them; you shall have all the heathen in derision. 9 [Because of] his strength will I wait upon you:
for God is my defense. 10 The God of my mercy shall prevent me: God shall let me see [my desire] upon
my enemies. 11 Slay them not, lest my people forget: scatter them by your power; and bring them down,
O Lord our shield. 12 [For] the sin of their mouth [and] the words of their lips let them even be taken in
their pride: and for cursing and lying [which] they speak. 13 Consume them in wrath, consume them, that
they [may] not [be]: and let them know that God rules in Jacob to the ends of the earth. Selah. 14 And at
evening let them return; [and] let them make a noise like a dog, and go round about the city. 15 Let them
wander up and down for meat, and grudge if they be not satisfied. 16 But I will sing of your power; yes, I
will sing aloud of your mercy in the morning: for you have been my defense and refuge in the day of my
trouble. 17 To you, O my strength, will I sing: for God is my defense, [and] the God of my mercy.

Psalm 60 **Vindicate / History** **Writer: David 1**

To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

1 O **God**, you have cast us off, you have scattered us, you have been displeased; O turn yourself to us again. 2 You have made the earth to tremble; you have broken it: heal the breaches thereof; for it shakes. 3 You have showed your people hard things: you have made us to drink the wine of astonishment. 4 You have given a banner to them that fear you, that it may be displayed because of the truth. Selah. 5 That your beloved may be delivered; save [with] your right hand, and hear me. 6 God has spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. 7 Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver; 8 Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, triumph you because of me. 9 Who will bring me [into] the strong city? who will lead me into Edom? 10 [Will] not you, O God, [which] had cast us off? and [you], O God, [which] did not go out with our armies? 11 Give us help from trouble: for vain is the help of man. 12 Through God we shall do valiantly: for he [it is that] shall tread down our enemies.

Psalm 61 **Supplicate / Praise** **Writer: David 3**

1 To the chief Musician upon Neginah, [A Psalm] of David. Hear my cry, O **God**; attend to my prayer. 2 From the end of the earth will I cry to you, when my heart is overwhelmed: lead me to the rock [that] is higher than I. 3 For you have been a shelter for me; a strong tower from the enemy. 4 I will abide in your tabernacle forever: I will trust in the covert of your wings. Selah. 5 For you, O God, have heard my vows: you have given [me] the heritage of those that fear your name. 6 You will prolong the king's life: [and] his years as many generations. 7 He shall abide before God forever: O prepare mercy and truth, [which] may preserve him. 8 So will I sing praise to your name forever, that I may daily perform my vows.

Psalm 62 **Supplicate** **Writer: David 3**

1 To the chief Musician, to Jeduthun, A Psalm of David. Truly my soul waits upon **God**: from him [comes] my salvation. 2 He only is my rock and my salvation; [he is] my defense; I shall not be greatly moved. 3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall [shall ye be, and as] a tottering fence. 4 They only consult to cast [him] down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. 5 My soul, wait you only upon God; for my expectation is from him. 6 He only is my rock and my salvation: [he is] my defense; I shall not be moved. 7 In God is my salvation and my glory: the rock of my strength, [and] my refuge, is in God. 8 Trust in him at all times; [ye] people, pour out your heart before him: God is a refuge for us. Selah. 9 Surely men of low degree are vanity, [and] men of high degree are a lie: to be laid in the balance, they are altogether [lighter] than vanity. 10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart [upon them]. 11 God has spoken once; twice I have heard this; that power [belongs] to God. 12 Also to you, O Lord, [belongs] mercy: for you render to every man according to his work.

Psalm 63 **Supplicate /Vindicate** **Writer: David 1**

1 A Psalm of David, when he was in the wilderness of Judah. O **God**, you are my God; early will I seek you: my soul thirsts for you, my flesh longs for you in a dry and thirsty land, where no water is; 2 To see your power and your glory, so [as] I have seen you in the sanctuary. 3 Because your loving-kindness is better than life, my lips shall praise you. 4 Thus will I bless you while I live: I will lift up my hands in your name. 5 My soul shall be satisfied as [with] marrow and fatness; and my mouth shall praise [you] with joyful lips 6 When I remember you upon my bed, [and] meditate on you in the [night] watches. 7Because you have been my help, therefore in the shadow of your wings will I rejoice. 8 My soul follows hard after you: your right hand upholds me. 9 But those [that] seek my soul, to destroy [it], shall go into the lower parts of the earth. 10 They shall fall by the sword: they shall be a portion for foxes. 11 But the king shall rejoice in God; everyone that swears by him shall glory: but the mouth of them that speak lies shall be stopped.

Psalm 64 **Supplicate / Vindicate / Praise** **Writer: David 1**

[1] To the chief Musician, A Psalm of David. Hear my voice, O **God**, in my prayer: preserve my life from fear of the enemy. [2] Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: [3] Who whet their tongue like a sword, [and] bend [their bows to shoot] their arrows, [even] bitter words: [4] That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. [5] They encourage themselves [in] an evil matter: they commune of laying snares privately; they say, Who shall see them? [6] They search out iniquities; they accomplish a diligent search: both the inward [thought] of everyone [of them], and the heart, is deep. [7] But God shall shoot at them [with] an arrow; suddenly they will be wounded. [8] So they shall make their own tongue to fall upon themselves: all that see them shall flee away. [9] And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. [10] The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

Psalm 65 **Praise** **Writer: David**

[1] To the chief Musician, A Psalm [and] Song of David. Praise waits for you, O **God**, in **Sion**: and to you shall the vow be performed. [2] O you that hear prayer, to you shall all flesh come. [3] Iniquities prevail against me: [as for] our transgressions, you shall purge them away. [4] Blessed [is the man whom] you choose, and causes to approach [to you, that] he may dwell in your courts: we shall be satisfied with the goodness of your house, [even] of your holy temple. [5] [By] terrible things in righteousness will you answer us, O God of our salvation; [who are] the confidence of all the ends of the earth, and of them that are afar off [upon] the sea: [6] Which by his strength sets fast the mountains; [being] girded with power: [7] Which stills the noise of the seas, the noise of their waves, and the tumult of the people. [8] They also that dwell in the uttermost parts are afraid at your tokens: you make the outgoings of the morning and evening to rejoice. [9] You visit the earth, and water it: you greatly enrich it with the river of God, [which] is full of water: you prepare them corn, when you have so provided for it. [10] You water the ridges thereof abundantly: you settle the furrows thereof: you make it soft with showers: you bless the springing thereof. [11] You crown the year with your goodness; and your paths drop fatness. [12] They drop [upon] the pastures of the wilderness: and the little hills rejoice on every side. [13] The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Psalm 66 **Praise** **Writer: ?**

[1] To the chief Musician, A Song [or] Psalm. Make a joyful noise to **God**, all ye lands: [2] Sing forth the honor of his name: make his praise glorious. [3] Say to God, How terrible [are you in] your works! through the greatness of your power shall your enemies submit themselves to you. [4] All the earth shall worship you, and shall sing to you; they shall sing [to] your name. Selah. [5] Come and see the works of God: [he is] terrible [in his] doing toward the children of men. [6] He turned the sea into dry [land]: they went through the flood on foot: there did we rejoice in him. [7] He rules by his power forever; his eyes behold the nations: let not the rebellious exalt themselves. Selah. [8] O bless our God, ye people, and make the voice of his praise to be heard: [9] Which holds our soul in life, and suffers not our feet to be moved. [10] For you, O God, have proved us: you have tried us, as silver is tried. [11] You brought us into the net; you laid affliction upon our loins. [12] You have caused men to ride over our heads; we went through fire and through water: but you brought us out into a wealthy [place]. [13] I will go into your house with burnt offerings: I will pay you my vows, [14] Which my lips have uttered, and my mouth has spoken, when I was in trouble. [15] I will offer to you burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah. [16] Come [and] hear, all ye that fear God, and I will declare what he has done for my soul. [17] I cried to him with my mouth, and he was extolled with my tongue. [18] If I regard iniquity in my heart, the LORD will not hear [me]: [19] [But] verily God has heard [me]; he has attended to the voice of my prayer. [20] Blessed [be] God, which has not turned away my prayer, nor his mercy from me.

Psalm 67 **Prophetic / messianic / Praise** **Writer: ?**

[1] To the chief Musician on Neginoth, A Psalm [or] Song. **God** be merciful to us, and bless us; [and] cause his face to shine upon us; Selah. [2] That your way may be known upon earth, your saving health among all nations. [3] Let the people praise you, O God; let all the people praise you. [4] O let the nations be glad and sing for joy: for you shall judge the people righteously, and govern the nations upon earth. Selah. [5] Let the people praise you, O God; let all the people praise you. [6] [Then] shall the earth yield her increase; [and] God, [even] our own God, shall bless us. [7] God shall bless us; and all the ends of the earth shall fear him.

Note: verse 1 – Israel, verses 2 to 6a – Nations, verses 6b-7

Psalm 68 Praise Processional Hymn, 2 Sam 6:12-19 messiah 1, Eph 4:8 (18) **Writer: David 1C**

1-6 ***God's Presence - with the Ark (parade begins - same as Moses in Numbers 10:35)***

[1] To the chief Musician, A Psalm [or] Song of David. **Let God arise, let His enemies be scattered: let them also that hate Him flee before Him.** [2] As smoke is driven away, [so] drive them away: as wax melts before the fire, [so] let the wicked perish at the presence of God. [3] But let the righteous be glad; let them rejoice before God: yes, let them exceedingly rejoice. [4] Sing unto God, sing praises to His name: extol Him that rides upon the heavens by His name JAH, and rejoice before Him. [5] A father of the fatherless, and a judge of the widows, is God in His holy habitation. [6] God sets the solitary in families: He brings out those which are bound with chains: but the rebellious dwell in a dry [land].

Note: God is present with His people, even the rebellious. God's enemies flee before Him. This is the beginning of a 5-mile procession from Obed-edom, a Levite of the Korahites, who is in charge of carrying the Ark with the poles, never to touch the ark, or they instantly die. When the ark rises, God rises. There are 30,000 soldiers following the Ark (2 Samuel 6:1, same number in 1 Samuel 4:10, 11:8, 1 Kings 5:3).

vs 1 – God is Elohim 26x, H430, 1st in Genesis 1:1.
vs 4 – JAH is Jehovah 2x, 68:18, H3050, 1st in Genesis 15:2 with Abraham.
vs 5 – same in James 1:27 for fatherless and widows, unspotted from the world. Added are the lonely put in families and bringing out the prisoners captive by enemies of Israel.

God-6x, JAH-1x, He/Him/His-9x. Total-16x. Total for Psalm 68–74x.

7-14 ***God Protects His People in the Past***

[7] O God, when You went forth before Your people, when You did march through the wilderness; Selah: [8] The earth shook, the heavens also dropped at the presence of God: [even] Sinai itself [was moved] at the presence of God, the God of Israel. [9] You, O God, did send a plentiful rain, whereby You did confirm Your inheritance, when it was weary. [10] Your assembly has dwelt therein: You, O God, have prepared of Your goodness for the poor. [11] the Lord gave the word: great was the company of those that published [it]. [12] Kings of armies did flee apace: and she that tarried at home divided the spoil. [13] Though ye have lien among the pots, [yet shall ye be as] the wings of a dove covered with silver, and her feathers with yellow gold. [14] When the Almighty scattered kings in it, it was [white] as snow in Salmon.

vs 9 – God's great victory by Barak in Judges 4-5 is clear from Hebrews 11:32. It is in the times of Judges when God raised Judges to deliver His people from the enemy, when every man did what was right in his own eyes, which made them weary. Gideon, Barak, Samson, and Jephthah are examples for the church to learn from (Romans 15:4). Women celebrated after battle: Moses – Miriam, David – women with timbrels, Barak – Deborah. Enjoying the spoils of victory as in 68:13.
vs 10 - poor may be translated needy, which can include the 4 groups of people in 68:5-6.
vs 11 – Lord is Adonay, H136, 1st in Genesis 15:2 with Abraham.
vs 14 – Almighty is Shaddai, Almighty, 1x.
vs 14 – a snow-covered mountain

God-6x, Lord-1x, Almighty-1x, You/Your-9x. Total-17x.

15-19 ***God Chooses (15-17) David sees Mount Zion, 1st Coming of Jesus (18, Ephesians 4:8)***

[15] The hill of God [is as] the hill of Bashan; a high hill [as] the hill of Bashan. [16] Why leap ye, ye high hills? [this is] the hill [which] God desires to dwell in; yes, the LORD will dwell [in it] forever.
[17] The chariots of God are twenty thousand, [even] thousands of angels: the LORD is among them, [as in] Sinai, in the holy [place]. **[18] You have ascended on high, You have led captivity captive: You have received gifts for men;** yes, [for] the rebellious also, that the LORD God might dwell [among them].
[19] Blessed [be] the LORD, [who] daily loads us [with benefits, even] the God of our salvation. Selah.
D for
Note: The gifts from victory in warfare in the Old Testament are physical and external for the nation of Israel "received" and was provided for all God's people's physical and external riches, even the rebellious.

Psalm 68

The gifts from victory in warfare in the New Testament are spiritual and internal for individuals of any nation through the riches in Jesus Christ. See Romans 1:11 (gift-established), 12:3-8 (gifts), 16:25-27 (establish, my gospel – 2 Peter 3:15-18, Hebrews 2:1-4). Eph 4:8 – gifts "given".
Ephesians is a book of spiritual warfare, with gifts for the purposes and processes that are clear there.

Vs 15-16 – God chooses, not man (Luke 10:21-24, John 15:16, 1 Corinthians 1:26-31)
vs 16 – LORD is Jehovah, H3068 "the existing one" 2x, 68:28, 1st Genesis 2:4.
vs 17 – chariots of God - are His heavenly host of angels on horses and chariots revealed to Elisha's servant (2 Kings 6:13-23). Elijah rode a chariot of fire and a horse of fire in a whirlwind into heaven (2 Kings 2:11). God forbade Israel from acquiring many horses and chariots (Deut 17:16; Isaiah 31:1, 36:9, 66:15) in favor of trusting in God. However, when God fulfills his promises to Israel in the last days, there shall be horses and chariots in battle when Jesus returns (Jeremiah 17:25, 22:4, Ezekiel 39:20, Hab 3:8)

God—5x, LORD-4x, You-3x. Total: 12x.

20-28 *Entering Jerusalem - Procession Celebrates*

20 [He that is] our God is the God of salvation; and to GOD the LORD [belong] the issues from death.
21 But God shall wound the head of His enemies, [and] the hairy scalp of such an one as goes on still in his trespasses. 22 the LORD said, I will bring again from Bashan, I will bring [My people] again from the depths of the sea: 23 That your foot may be dipped in the blood of [your] enemies, [and] the tongue of your dogs in the same. 24 They have seen Your goings, O God; [even] the goings of my God, my King, in the sanctuary. 25 The singers went before, the players on instruments [followed] after; among [them were] the damsels playing with timbrels. 26 Bless ye God in the congregations, [even] the LORD, from the fountain of Israel. 27 There is little Benjamin [with] their ruler, the princes of Judah [and] their council, the princes of Zebulun, [and] the princes of Naphtali. 28 Your God has commanded your strength: strengthen, O God, that which You have worked for us.

vs 19 – God is el or ale, most high God, H410, power-strength, 5x (68:19, 20, 20, 24, 35).
vs 21 – wound the head of His enemies (Genesis 3:15)
vs 24 – God is "my king"
vs 27 – Zebulun and Naphtali are the northern Israel tribes that fought for Barak in Judges 5:18

God–8x, GOD–1x, LORD–3x, King-1x, His/Your/I-4x. Total: 17x.

29-32 *God's Success (2nd Coming of Christ)*

29 Because of Your temple at Jerusalem shall kings bring presents unto You. 30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, [till everyone] submit himself with pieces of silver: scatter You the people [that] delight in war. 31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. 32 Sing to God, ye kingdoms of the earth; O sing praises to the LORD; Selah:

vs 29 – The temple at Jerusalem is where the Tabernacles of David, spoken of by the prophet Amos, are told of in Amos 9:11 and later by James the Apostle at the first church council in Acts 15:16.
Note: The future temple of Ezekiel 40-48 during the 1000-year reign of Jesus Christ in Revelation 20.

God-2x, LORD-1x, You/Your-3x. Total 6x.

33-35 *God's Strength – for and in Israel*

33 To Him that rides upon the heavens of heavens, [which were] of old; look, He does send out His voice, [and that] a mighty voice. 34 Ascribe ye strength to God: His excellency is over Israel, and His strength is in the clouds. 35 O God, [You are] terrible out of Your holy places: the God of Israel is He that gives strength and power unto [His] people. Blessed [be] God.

Psalm 68

vs 35 – God of Israel is the most high God, power-strength, H410. Blessed be God/Elohim.
vs 35 – terrible is a strong and clear word that always comes from fear of God, beginning with Adam in the Garden in Genesis 3:10 after he sinned and knew he was naked when he heard God's voice, H3372, 314x in the Old Testament (Proverbs 1:7 knowledge, 9:10 wisdom and understanding). In the New Testament 81x (Matthew 10:28, Acts 5:5, 11; Ephesians 5:21, Colossians 1:9).

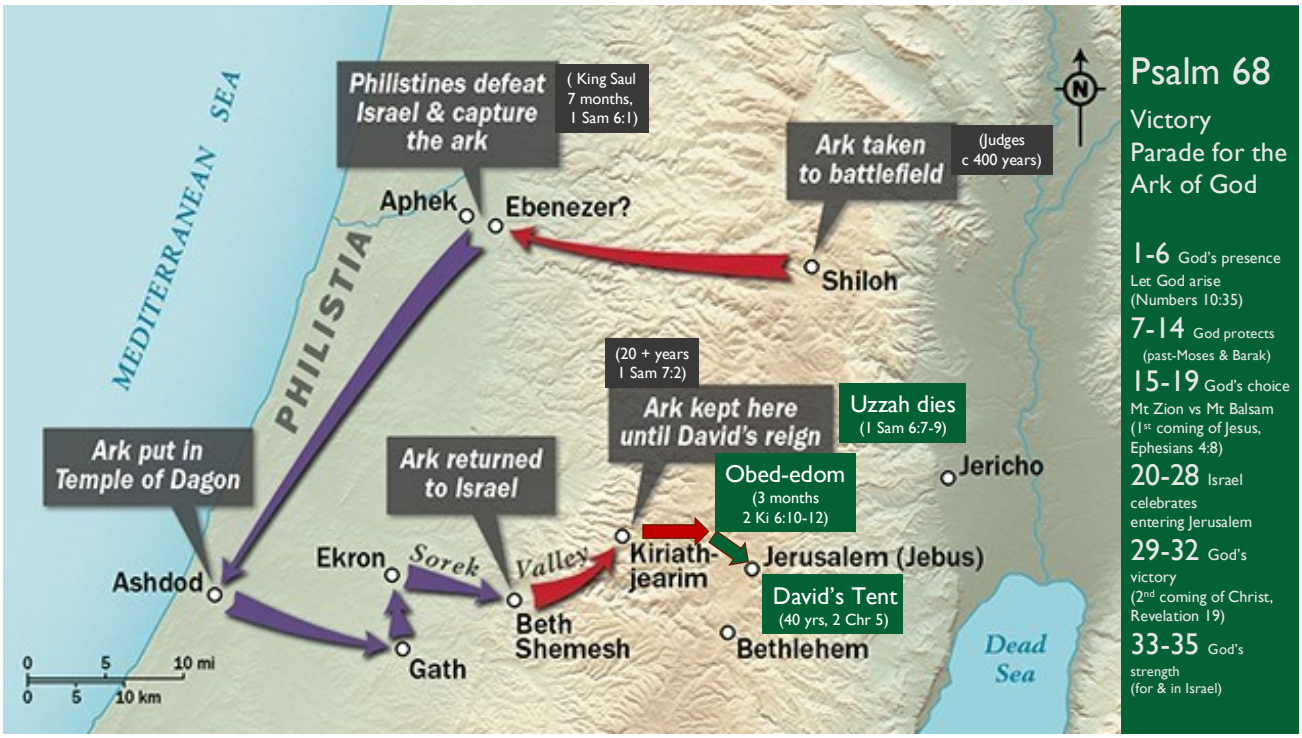
Q: What time period is Psalm 68 speaking of?
A: David's time, the past of Israel, the future church, and the millennial reign of Christ from Jerusalem. The manifold wisdom of God.

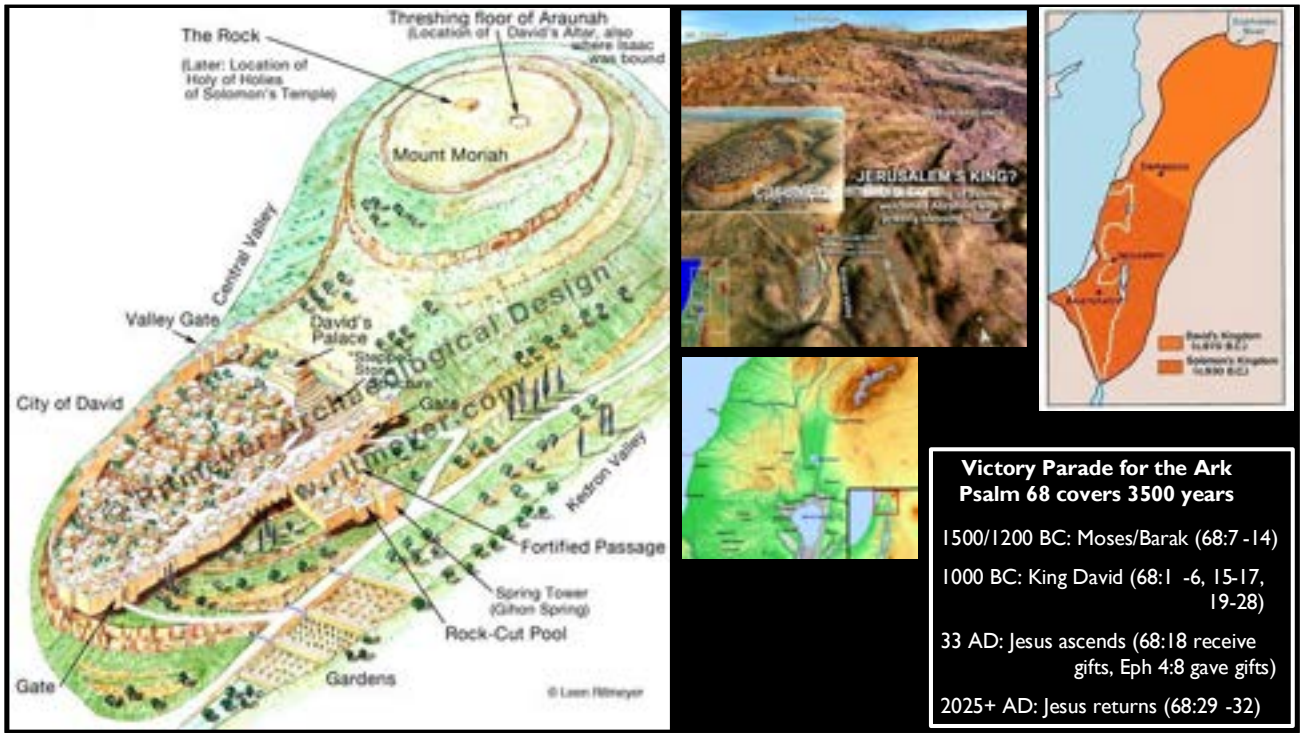
In the New Testament, the presence of God is not in the ark, which is lost, but in the Christian as a helper or comforter (John 16), and sin quenches and grieves the Holy Spirit within me and you (1 Corinthians 6-7, Galatians 6:19-23, I choose to walk in the flesh or the Spirit).

The ark was in a tent within view of King David's palace, while Moses's tabernacle was at Gibeon for the priests and sacrifices (1 Chronicles 16:39, 21:29, 2 Chronicles 1:3, 1:13).

Hymn: Onward Christian Soldiers, marching as to war. Ephesians is the New Testament way to march today. Ephesians 1-3 Sit, 2:20 Apostles (12) and prophets (OT). 4-6:9 walk, 6:10-20 stand.

God-3x, He/Him/His-6x, Your-1x. Total-10x.





Psalm 68 (only Israel - physical warfare)

Victory Parade for the Ark of God

1-6 **God's presence** (Eph 1:1-3:21- sit)
Let God arise (Numbers 10:35)

7-14 **God protects** (Eph 1:1-3:21- sit)
(past-Moses & Barak)

15-19 **God's choice** (Eph 1:1-3:21- sit)
(1st coming of Jesus, Eph 4:8)

20-28 **Israel celebrates** (Eph 4:1-6:9 - walk)
Ark enters Jerusalem

29-32 **God's victory** (Eph 6:10-24 – stand)
(2nd coming of Christ, Rev 19)

33-35 **God's strength** (Eph 6:10-24 – stand)
(for & in Israel)

Christ crucified
Gal 2:20, Gal 6:14

Christ risen
on the 3rd day

Saints with Christ
Rev 4-5

Ephesians (all people - spiritual warfare)

Victory Parade for the glory of God (John 1:14)

1:1-3:21 SIT

- God has chosen us in Christ (1:4)
- God raised us up together and made us **SIT** together in heavenly [places] in Christ. (2:6)
- **Prayers** to God in 1:15-23 and 3:14-21

4:1-6:9 WALK

WALK worthy of the vocation wherewith ye are called (4:1) "speak – 4:15, 4:31"
WALK not as other Gentiles **WALK** (4:17)
WALK in love, as Christ also loved us (5:2)
WALK as children of light (5:8)

6:10-24 STAND

STAND against the wiles of the devil (6:11)
WithSTAND in the evil day (6:13a) "with=resist"
Having done all, to **STAND** (6:13b)
STAND therefore (6:14)

Psalm 69 messiah 1 / Supplicate / Vindicate / Praise, Ro 11:9-10 (22-23), 15:3 (9) David 3

[1] To the chief Musician upon Shoshannim, [A Psalm] of David. Save me, O **God**; for the waters are come in to [my] soul. [2] I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. [3] I am weary of my crying: my throat is dried: my eyes fail while I wait for my God. [4] They that hate me without a cause are more than the hairs of my head: they that would destroy me, [being] my enemies wrongfully, are mighty: then I restored [that] which I took not away. [5] O God, you know my foolishness; and my sins are not hid from you. [6] Let not them that wait on you, O Lord GOD of hosts, be ashamed for my sake: let not those that seek you be confounded for my sake, O God of Israel. [7] Because for Your sake I have borne reproach; shame has covered my face. [8] I am become a stranger to my brethren, and an alien to my mother's children. [9] For [a] the zeal of Your house has eaten me up; and the reproaches of them that reproached you are fallen upon me. [10] When I wept, [and chastened] my soul with fasting, that was to my reproach. [11] I made sackcloth also my garment; and I became a proverb to them. [12] They that sit in the gate speak against me; and I was the song of the drunkards. [13] But as for me, my prayer is to you, O LORD, [in] an acceptable time: O God, in the multitude of Your mercy hear me, in the truth of Your salvation. [14] Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. [15] Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. [16] Hear me, O LORD; for Your loving-kindness is good: turn to me according to the multitude of Your tender mercies. [17] And hide not Your face from your servant; for I am in trouble: hear me speedily. [18] Draw near to my soul, [and] redeem it: deliver me because of my enemies. [19] You have known my reproach, and my shame, and my dishonor: my adversaries are all before you. [20] Reproach has broken my heart; and I am full of heaviness: and I looked [for some] to take pity, but [there was] none; and for comforters, but I found none. [21] They gave me also gall for my food; and in my thirst they gave me vinegar to drink.
[22] Let their table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap. [23] Let their eyes be darkened, that they see not; and make their loins continually to shake. [24] Pour out Your indignation upon them, and let Your wrathful anger take hold of them.
[25] Let their habitation be desolate; [and] let none dwell in their tents. [26] For they persecute [him] whom you have smitten; and they talk to the grief of those whom you have wounded. [27] Add iniquity to their iniquity: and let them not come into Your righteousness. [28] Let them be blotted out of the book of the living, and not be written with the righteous. [29] But I [am] poor and sorrowful: let Your salvation, O God, set me up on high. [30] I will praise the name of God with a song, and will magnify him with thanksgiving.
[31] [This] also shall please the LORD better than an ox [or] bullock that has horns and hoofs.
[32] The humble shall see [this, and] be glad: and your heart shall live that seek God. [33] For the LORD hears the poor, and despises not his prisoners. [34] Let the heaven and earth praise him, the seas, and everything that moves therein. [35] For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. [36] The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

[a] John 2:17, Romans 15:3

Psalm 70 **Supplicate & Vindicate** (1-3) **/ Praise** (4-5) **Writer: David 3**

[1] To the chief Musician, [A Psalm] of David, to bring to remembrance. [Make haste], O **God**, to deliver me; make haste to help me, O LORD. [2] Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. [3] Let them be turned back for a reward of their shame that say, Aha, aha.

[4] Let all those that seek You rejoice and be glad in You: and let such as love Your salvation say continually, Let God be magnified. [5] But I [am] poor and needy: make haste to me, O God: You are my help and my deliverer; O LORD, make no tarrying.

Psalm 71 **Supplicate & Vindicate** (1-13) **/ Praise** (14-24) **David: 3B**

1 In You, **O LORD,** I put my **trust:** let me never be put to confusion. 2 Deliver me in **Your righteousness**, and cause me to escape: incline Your ear to me, and save me. 3 Be You my strong habitation, whereunto I may continually resort: You have given commandment to save me; for You are my rock and my fortress. 4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. 5 For You are my hope, O Lord GOD: [You are] my trust from my youth.
6 By You I have been held up **from the womb:** You are He that took me out of my mother's bowels: my praise [shall be] continually of You. 7 I am as a wonder to many; but You are my strong refuge. 8 Let my mouth be filled [with] Your praise [and with] Your honor all the day. 9 Cast me not off in the time of **old age**; forsake me not when my strength fails. 10 For my enemies speak against me; and they that lay wait for my soul take counsel together, 11 Saying, God has forsaken him: persecute and take him; for there is none to deliver [him]. 12 O God, be not far from me: O my God, make haste for my help. 13 Let them be confounded [and] consumed that are adversaries to my soul; let them be covered [with] reproach and dishonor that seek my hurt.

14 But I will hope continually, and will yet praise You more and more. 15 My mouth shall show forth Your righteousness [and] Your salvation all the day; for I know not the numbers [thereof]. 16 I will go in the strength of the LORD God: I will make mention of **Your righteousness, [even] of Yours only.**
17 O God, You have taught me from my youth: and thus far I have declared Your wondrous works.
18 Now also when I am **old and gray-headed,** O God, forsake me not; until I have showed Your strength to [this] generation, [and] Your power to everyone [that] is to come. 19 Your righteousness also, O God, is very high, who has done great things: O God, who is like to You! 20 [You], which has showed me great and sore troubles, shall quicken me again, and shall bring me up again from the depths of the earth.
21 You shall increase my greatness, and comfort me on every side. 22 I will also praise You with the lute, [even] Your truth, O my God: to You will I sing with the harp, O You Holy One of Israel. 23 My lips shall greatly rejoice when I sing to You; and my soul, which You have redeemed. 24 My tongue also shall talk of **Your righteousness** all the day long: for they are confounded, for they are brought to shame, that seek my hurt.

Psalm 72 **History & messianic 2** (1-16) **and Praise** (17-20) **Writer: David 3B**

Godly Prayer of a Father for his Son (King David for King Solomon - kingship)

1 [A Psalm] **for Solomon**. Give the **king Your judgments**, O **God**, and Your righteousness to the king's son. 2 He shall **judge Your people with righteousness, and Your poor with judgment.**
3 The **mountains** shall bring peace to the people, and the **little hills**, by righteousness. 4 He shall **judge** the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
5 They shall fear You as long as the sun and moon endure, throughout all generations. 6 He shall come down like rain upon the mown grass: as showers [that] water the earth. 7 In his days shall the righteous flourish; and abundance of peace so long as the moon endures. 8 He shall have dominion also from sea to sea, and from the river to the ends of the earth. 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.
11 Yes, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he cries; the poor also, and [him] that has no helper.
13 He shall spare the poor and needy, and shall save the souls of the needy. 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. 15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; [and] daily shall he be praised. 16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and [they] of the city shall flourish like grass of the earth.

17 His name shall endure forever: his name shall be continued as long as the sun: and [men] shall be blessed in him: all nations shall call him blessed. 18 Blessed [be] the LORD God, the God of Israel, who only does wondrous things. 19 And blessed [be] his glorious name forever: and let the whole earth be filled [with] his glory; Amen, and Amen. **20 The prayers of David the son of Jesse are ended.**

Book III (The Leviticus book concerning the sanctuary)
Psalms 73-89 Psalm 50, 73-83 by Asaph.

Psalm 73 ***When I am Weak, I am Strong (2 Cor 12:10)*** *look up and not around, heart 5x*

(+) 73:1 ***God Blesses Israel and a Clean Heart***

1 A Psalm of **Asaph. Truly God is good** to Israel, [even] to such as are of a clean heart.

Note: A pure heart in Matthew 5:10, 1 Timothy 1:5, 2 Timothy 2:22, Hebrews 10:22, 1 Peter 1:22.

(-) 73:2-3 ***Asaph is Weakened*** *(Romans 7:7, coveting)*

2 But as for **me**, **my** feet were almost gone; **my** steps had well near slipped. 3 For **I** was envious at the foolish, [when] **I** saw the prosperity of the wicked.

(-) 73:4-12 ***Israel – the Wicked Prosper***

4 For [there are] no bands in **their** death: but **their** strength is firm. 5 **They** are not in trouble [as other] men; neither are **they** plagued like [other] men. 6 Therefore pride compasses **them** about as a chain; violence covers **them** [as] a garment. 7 **Their** eyes stand out with fatness: **they** have more than heart could wish. 8 **They** are corrupt, and speak wickedly [concerning] oppression: **they** speak loftily.
9 **They** set **their** mouth against the heavens, and **their** tongue walks through the earth. 10 Therefore his people return hither: and waters of a full [cup] are wrung out to them. 11 And **they** say, How does God know? and is there knowledge in the Most High? 12 Behold, **these** are the ungodly, who prosper in the world; **they** increase [in] riches.

(-/+) 73:13-17 ***Asaph is Chastened until he goes to the Sanctuary of God*** *(James 1:2-8)*

13 Verily **I** have cleansed **my** heart [in] vain, and washed **my** hands in innocency. 14 For all the day long **I** have been plagued, and chastened every morning. 15 If **I** say, **I** will speak thus; behold, **I** should offend [against] the generation of Your children. 16 When **I** thought to know this, it was too painful for **me**;
17 Until **I** went into the sanctuary of God; [then] understood **I** their end.

(-) 73:18-20 ***Israel's Ungodly Have Judgment Coming*** *(Revelation 20:7-15)*

18 Surely You did set **them** in slippery places: You cast **them** down into destruction. 19 How are **they** [brought] into desolation, as in a moment! **they** are utterly consumed with terrors. 20 As a dream when [one] awakes; [so], O Lord, when You awake, You shall despise **their** image.

(+) 73:21-26 ***Asaph is Convicted of His Sin and God Strengthens his Heart***

21 Thus **my** heart was grieved, and **I** was pricked in **my** reins. 22 So foolish was **I**, and ignorant: **I** was [as] a beast before You. 23 Nevertheless **I** [am] continually with You: You have held [me] by **my** right hand. 24 You shall guide **me** with Your counsel, and afterward receive **me** [to] glory. 25 Whom have **I** in heaven [but you]? and there is none upon earth [that] **I** desire beside You. 26 **My** flesh and **my** heart fails: [but] God is the strength of **my** heart, and **my** portion forever.

(-) 73:27 ***Israel is Far from God*** *(Hebrews 2:1-4, 3:7-4:11, 5:11-6:12, 10:26-39, 12:12-29)*

27 For, look, **they** that are far from You shall perish: You have destroyed all **them** that go a whoring from You.

(+) 28 Asaph Draws Near to God (James 4:7-10)

28 But [it is] good for **me** to draw near to God: I have put **my** trust in the LORD God, that **I** may declare all Your works.

Endnote: Asaph's personal prayer for himself. Applicable for any believer, anytime.

Psalm 73

	Psalm 73, When I am Weak, I am Strong (look up, not around) 2 Cor 12:10
(+) 1 Bless	Truly God [is] good to Israel, [even] to such as are of a clean heart. (heart 5x) NT: "pure heart" Matthew 5:10, 1 Timothy 1:5, 2 Timothy 2:22, Hebrews 10:22, 1 Peter 1:22
(+, -) 2-3 Bless, Curse	**Asaph > I, me, my – 5x.** Asaph looks at others and dirties his heart. **What weakens Asaph?** NT: Envy – Romans 7:7 "I had not known sin, but by the law" lust, "the law had said, Thou shalt not covet"
(-) 4-12 Curse	**Israel > They, them, their, these– 16x.** Pride, violence, etc. How does God know? **Why?** 73:10 NT: 2 Peter 2, "as there were false prophets (in the Old Testament) there shall be false teachers among you (NT)"
(+, -) 13-17 Bless, Curse	**Asaph > I, me, my – 11x.** Chastened until he went to the sanctuary. (WISDOM and Understanding.) NT: James 1:2-8 "count it all joy when ye fall into diverse temptations" "trying of your faith works patience"
(-) 18-20 Curse	**Israel > They, them, their– 6x.** Asaph understands their coming destruction. NT: Revelation 20:7 -15 "the Lake of Fire"
(+) 21-26 Bless	**Asaph > I, me, my– 15x.** Asaph is convicted of his sin and God's strength. Reins = mind or inner self. Neh 8:10. NT: 2 Corinthians 12:10 in the context of chapter 12. "When I am weak, I am strong"
(-) 27 Curse	**Israel > They, them, their– 2x.** Israel is far from God by whoring away from Him. NT: Hebrews 2:1-4, 3:7-4:11, 5:11-6:12, 10:26-39, 12:12-29 Today deconstructionist or ex -vangelicals.
(+) 28 Bless	**Asaph > I, me, my– 4x.** It is good for me to draw near to God: I have put my trust in the Lord GOD, NT: Romans 8:17b-18 or James 4:7-10.
Decision	Know that you are weak and bring it to God in prayer, so He can make you strong.
Challenges	Compare and contrast with Asaph's previous Psalms. Do Asaph's Psalms build upon one another?
Next	Psalm 74, Asaph the Seer's Psalms (3rd of 12) God's Judgment for Sin Causes Trouble

Psalm 74 *God Chastens Israel (Hebrews 12:5-14)* Writer: Asaph

(-) 74:1-11 ***Israel Angers God*** *(remember Your people)*

1 Maschil of Asaph. O God, **why** hast Thou cast **[us]** off **forever**? **[why]** doth Thiner **anger** smoke against the **sheep** of Thy **pasture?** 2 **Remember** Thy congregation, [which] Thou hast **purchased of old**; the rod of Thine inheritance, [which] Thou hast redeemed; this **mount Zion,** wherein Thou hast. 3 Lift up Thy feet unto the **perpetual** desolations; [even] all [that] the enemy hath done wickedly in the sanctuary. 4 Thine enemies roar in the midst of Thy congregations; **they set up their ensigns [for] signs**. [A man] was famous according as he had lifted up axes upon the thick trees. 6 But now they break down the carved work thereof at once with axes and hammers. 7 They have cast fire into Thy sanctuary, they have defiled [by casting down] the dwelling place of Thy name to the ground. 8 They said in their hearts, Let us destroy them together: they have burned up all the **synagogues** /gathering places/ **of God in the land**. 9 **We see not our signs:** there is **no** more any prophet: **neither** [is there] among us any that knows how long. 10 O God, how long shall the **adversary reproach**? shall the enemy blaspheme Thy name forever? 11 Why withdraw Thou Thy hand, even Thy right hand? pluck [it] out of Thy bosom.

The foreign enemy has entered into the sanctuary due to God's judgment of sin in His people by Babylon in 586 BC, by Greece in 168 BC, by Rome in 70 AD, and by the Antichrist in the future tribulation (Matthew 24:15). Asaph was a seer, who saw the future of Israel and Jerusalem as in Micah 2:12-13, 4:9-10.

vs 9-10. 3 judgments upon the sanctuary at Mount Zion and the land of Israel, the 4 questions.

(+) 74:12-17 ***Remember God's Work*** *(Israel's salvation from 400 years of slavery in Egypt)*

12 For God [is] my King of old, **working salvation in the midst of the earth**. 13 Thou didst divide the sea by Thy strength: Thou broke the heads of the dragons in the waters. 14 Thou broke the heads of leviathan in pieces, [and] gave him [to be] meat to the people inhabiting the wilderness. 15 Thou didst cleave the fountain and the flood: Thou dried up mighty rivers. 16 The day is Thine, the night also is Thine: Thou hast prepared the light and the sun. 17 Thou hast set all the borders of the earth: Thou hast made summer and winter.

Psalm 74

vs 14. Leviathan is the spirit of the Devil as the serpent in Genesis 3 and later Pharaoh at the Red Sea crossing, which was the spiritual food for faith in God for their time in the wilderness. Leviathan in the past (Job 41), present (Psalm 104), and future "in that day" (Isaiah 27).

vs 15. Water when Moses hit the rock and crossed the Jordan River.

(+) 74:18-23 ***Request God's Mercy*** *(remember/forget not Your enemy)*

18 Remember this, [that] the enemy has reproached, O LORD, and [that] the **foolish** people have **blasphemed Thy name**. 19 O **deliver not** the soul of Thy turtledove to the multitude [of the wicked]: **forget not** the assembly of Thy poor forever. 20 Have respect unto the **covenant**: for the dark places of the earth are full of the habitations of **cruelty**. 21 O **let not** the oppressed return ashamed: let the poor and needy praise Thy name **22 Arise, O God**, plead Thine own cause: remember how the **foolish** man reproaches Thee daily. **23 Forget not** the voice of *Thine* **enemies**: the tumult of those that **rise up against Thee increases continually**.

God is repeated 44x as God 4x, King 1x, LORD 1x, and You/Your 38x (Thy/Thine in the KJV).
New Testament lesson: Despise not the chastening of the Almighty (Job 5:17, Pr 3:11, Is 26:16, Heb 12)

Decision: God, as a loving Father, chastises His children. Remember your past salvation from the slavery to sin and the New Testament (covenant) of Jesus Christ's blood at the cross (Hebrews 9).

Endnote: Prophetic for the nation of Israel during the tribulation, Mt 24-25.

Asaph David's chief musician seer	**Psalm 74, God Chastises Israel (Hebrews 12)**
(-) 1 -11	Israel angers God
(+) 12-17	Remember God's work
(+) 18-23	Request God's mercy
Key words	God/LORD/King/Thy/Thee/Thou/Thine–44x, enemy/adversary-6x, remember/forget not -5x, name-4x, sanctuary–2x, ensign–2x, of old-2x, covenant–1x, Mount Zion–1x, Leviathan-1x.
Decision	God as a loving Father chastises His children. Remember your past salvation from the slavery to sin and the New Testament (covenant) of Jesus Christ's blood at the cross (Hebrews 9).
Challenges	Character study of Asaph. Compare and contrast with Asaph's previous Psalms. Sons of Asaph. Do Asaph's Psalms build upon one another? Compare to New Testament prophecy and music.
Next	Psalm 75, Asaph the Seer's Psalms (4rd of 12) Future Q & A session

Psalm 75 ***God Shall Judge the Wicked and Righteous (John 5:17-41)*** **Writer: Asaph**

(+) 75:1 ***Asaph thanks God for His Wonderful Works*** *(decision: Acts 2:11)*

[1] To the chief Musician, Al-taschith, A Psalm [or] Song of Asaph. Unto Thee, **O God,** do **we** give thanks, [unto Thee] do **we** give thanks: for [that] **Thy name is near** Thy wondrous works declare.

Note: Al-taschith is "destroy not". A rhythm and tune used by David 3x, 57, 58, 59, and Asaph 1x, all 5 have dire circumstances—a song with talented singers. Destroy not: Who, when, what, where, why?

"We" Asaph includes himself with the nation of Israel. "Thy name" answers Psalm 74: 3x despise, 1x love. Acts 2:11 hear the wondrous works of God. Psalms 74-75-76 related? It refers to the endgame.

(-) 75:2-5 ***God replies to Asaph***

[2] **When I shall receive the congregation** I will judge uprightly. [3] **The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah**. [4] I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: [5] Lift not up your horn on high: speak [not with] a stiff neck.

Note: vs 2, the congregation is the nation of Israel in the Old Testament and future tribulation (Revelation 6-19). Both include Gentiles. Wickedness of the earth's inhabitants is judged, Rev 20:11-15.

vs 3, the earth: (H776), 19x in Asaph's psalms (50:1, 4. 73:9, 25. 74:12, 17, 20. 75:3, 8. 76:8, 9, 12. 77:18. 78:69. 79:2. 82:5, 8. 83:10, 18.)
Dissolved: 3x (H585) Psalm 50:7, 81:10 as in 2 Peter 3:10-12 (G3089, loosed, destroyed, broke apart) at the end of the millennial reign (Rev 20:1-10).

vs 5, stiff-necked: rebellious and stubborn toward God. Deut 31:27, Jer 17:23.

(-) 75:6-8 ***Asaph Declares God's cup of Wrath*** *(Rev 14:8, 14:10, 16:19, 18:3)*

[6] For promotion [comes] neither from the east, nor from the west, nor from the south. [7] But **God is the judge:** He puts down one, and sets up another. [8] **For in the hand of the LORD there is a cup**, and the wine is red; it is full of mixture; and He pours out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, [and] drink them.

Notes: vs 6, north. Job 26:7, 37:22, Psalm 48:2, Isaiah 14:13. The north is in heaven where God resides.

vs 8, cup. Cup of the wrath of God because of Israel's national sin. The vials of wrath in Revelation 16 are poured out upon the earth. The wrath of the wine is more condensed in the vials than in the cup.

vs 8, mixture. With scum, drugs, or waste of grape – Jesus drank for the sin of the world on the cross when He said His 5th saying on the cross, "I thirst" (John 19:28, Psalm 69). Red = troubled.
Sex, drugs, and rock N' roll replace wine, woman, and song.

(+) 75:9-10 ***Asaph declares the Wonderful Works of God*** *(decision: Acts 2:11)*

[9] But I will declare forever; I will sing praises to the **God of Jacob.** [10] All the horns of the wicked also will I cut off; [but] the horns of the righteous shall be exalted.

Notes: verse 10 translated by WH. Because the horns of the wicked shall be cut off; and the horns of the righteous shall be exalted. This same law is clear in James 4:7-10.

Righteousness in the New Testament: Christ is our righteousness (1 Cor 1:30-31, wisdom, righteousness, sanctification, and redemption) and Romans 6:19, 22, and six laws in 7:1-8:16.

God-14x: God, LORD, I, He, Thee/Thy. Asaph-4x: we, 75:1 and I 75:9. Wicked-6x: wicked, fools (lift not up your horn, stiff neck, put down, cut off). Righteous-2x: righteous (promotion, set up, exalted).

Psalm 75

Psalm 75	**God Shall Judge the Wicked** (John 5:18-24)
(+) 1	Asaph's song of thanks unto God
(-) 2 -5	God's reply to Asaph (2 Peter 3, Rev 21:1)
(-) 6 -8	Asaph confirms God as judge (mixture of wine: Rev14:8, 14:10, 16:19, 18:3)
(+) 9-10	Asaph declares the wonderful works of God
Key words	God/LORD/I/Your/He - 13x. Asaph is "we" 2x in 75:1 and "I" 2x in 75:9. Name – 1x. Declare – 2x. Judge – 2x, Earth – 2x. Dissolve – 1x. Horn(s) – 4x. Jacob – 1x.
Decision	**Let us declare the wonderful works of God (Acts 2:11)**
Next	Psalm 76, Asaph the Prophet's Psalms (5th of 12). Future Q & A session.

Psalm 76 ***God's Wrath is Coming (Hebrews 10:24-31)*** **Writer: Asaph**

(+) 76:1-3 ***God's Military Victory***

1 To the chief Musician on Neginoth, A Psalm [or] Song of Asaph. In **Judah** is **God** known: His name is great in Israel. 2 In Salem also is His tabernacle, and His dwelling place in Zion. 3 There brake He the arrows of the bow, the shield, and the sword, and the battle. **Selah**.

Keywords: God-21x: God/LORD/He-Him-His/You-Your/Thou-Thee-Thy. Heaven – 1x. Earth – 3x. (-) Enemy-17x: Feared – 3x. **Prey** - **stouthearted** – spoiled – sleep – rebuke - dead sleep - angry – judgment 2x - wrath 2x, cut off – princes, terrible. Enemy within is Hebrews 10:26-31, unbelieving. (+) Israel-8x: Judah – **name** – great - Israel - Salem (Gen 14, Heb 7). **tabernacle** (c. 35 yrs) Zion – glorious – excellent – Jacob – **meek** (Matthew 5:5). **Praise** (Philippians 4:8). **Presents** (Matthew 2:11).

vs 1, Neginoth. Stringed instrument on six psalms. His name. Psalms 74, 75, and 76 tell a story.
vs 2, Salem. The earlier name of Jerusalem means peace. Melchezedik was king of Salem, Genesis 14, and Hebrews 7. Battle of Armageddon: Future peace after the 2nd coming of Christ. Beat swords into plowshares; Micah 4:3, Isaiah 2:4. God's battles with Joshua, David, Hezekiah, Nehemiah, and more point toward the last battle of Jesus in Revelation 19.
The ark and the nearby tabernacle were in Jerusalem for around 35 years before the temple was built. Jerusalem has been taken or destroyed 27 times.

(-) 76:4-9 ***God's Anger is to be Feared by the Earth***

4 Thou art more glorious [and] excellent than the mountains of prey. 5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. 6 At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. 7 Thou, [even] Thou, art to be feared: and who may stand in Thy sight when once Thou art angry? 8 Thou did cause judgment to be heard from **heaven**; the **earth** feared, and was still, 9 When God arose to judgment, to save all the meek of the **earth**. **Selah**.

Psalm 76

Notes: Mountains of prey. The higher mountains around Jerusalem are lions tearing their prey.
vs 5-6. Isaiah 37:35-36, where the Assyrian army lost 185,000 in one night. 2 Kings 19:15, Sennacherib's army, 2 Chronicles 32:1, Hezekiah. Days of Joshua at Jericho.
Vs 7, angry. God is slow to be angry (Jonah 4:2, Micah 7:16-20, Proverbs 16:32) as we are to be Godly (James 1:19). To obey God in our present life, and fulfill the Holy Prophets in God's time, we follow Jesus' example when he lived as the Lamb of God. He returns king in the wrath of the Lamb (Rev 6:16, 14:10).
vs 8, meek. Blessed are the meek. Moses is meek, strength under His control.

(+) 76:10-12 ***The Millennial Reign of Christ***

10 Surely the wrath of man shall praise Thee: the remainder of wrath shall Thou restrain. 11 Vow, and pay unto the LORD Your God: let all that be round about Him bring presents unto Him that ought to be feared.
12 He shall cut off the spirit of princes: [he is] terrible to the kings of the **earth**.

vs 10, restrainer. The Holy Spirit, 2 Thes 2:7, the Holy Spirit in believers and with believers. God the HS. salt and light. He will never take His Spirit from us until we die or rapture.
vs 11, presents. The eastern magi brought three gifts for the baby Jesus: gold, incense, and myrrh. So will the princes and kings during the millennium (Isaiah 9:7, Ezekiel 40-48, Zechariah 14:16-19).
Warning - wicked drink wrath when God no longer waits for repentance. The Church/called out ones, will be raptured before the wrath of the Lamb/God comes upon the earth (1 Thes 1:10, Revelation 3:10).

FEAR in 3 different Greek words: Let us fear God as Jesus feared God in Hebrews 5:7-8, eulabeia/circumspection. Not as the unbelieving Jews should fear in Hebrews 10:26-31, but as in Ephesians 5:21, phobos. The fear in 2 Timothy 1:7 is timid for a church leader.

Decision: Let us fear God, as the New Testament teaches us three types of fear.

Psalm 76	**God's Wrath is Coming** (Hebrews 10:26-31, unbelieving)
(+) 1-4	God's military victory (i.e., past at Jericho, present, and future with Hezekiah and Jesus in Rev 19)
(-) 5 -9	God's anger is to be feared (Jonah 4:2, Micah 7:16-20, Proverbs 16:32, James 1:19)
(+, -)10-12	Millennial Reign of Christ (Isa 9:7, Ezekiel 40-48, Zech 14:16-19, Matthew 2:11, Rev 19:1-10)
Key words	God/LORD/He-Him-His/You-Your/Thou-Thee-Thy - 21x. Heaven – 1x. Earth – 3x. (+) Judah – **name** – great - Israel - Salem (Gen 14, Heb 7) **tabernacle** (c. 35 yrs) Zion – glorious – excellent – Jacob – **meek** (Matthew 5:5) **praise** (Philippians 4:8) **presents** (Matthew 2:11). (-) Feared – 3x. **Prey** - **stouthearted** – spoiled – sleep – rebuke - dead sleep - angry – judgment 2x - wrath 2x, cut off – princes, terrible – kings.
Decision	**Let us fear God as Jesus feared God** (Hebrews 5:7-8, eulabeia/circumspection. Ephesians 5:21, phobos. 2 Tim 1:7, timid.)
Next	Psalm 77 Asaph the Prophet's Psalms (6th of 12). Future Q & A session.

Psalm 77 *Remember, Whom God Redeems, He Leads (Romans 8:14-16)* Writer: Asaph

(-) 77:1-3 ***Asaph Prays in His Troubles***

1 To the chief Musician, to Jeduthun, A Psalm of Asaph. I cried unto God with my voice, [even] unto God
with my voice; and He gave ear unto me. 2 In the day of my trouble I sought the LORD: my sore ran in
the night, and ceased not: my soul refused to be comforted. 3 I remembered God, and was troubled:
I complained, and my spirit was overwhelmed. **Selah**.

vs 1, voice. Asaph knows God hears his voice, which is sufficient (James 4:7-10). Asaph uses voice in 3 perspectives. The voice of enemies, 74:23. Asaph's voice cried unto God, 77:1. God's voice that Israel would not listen, 81:11. Asaph has a weight, as we can have today, Hebrews 12:1 (1-13). Unto-3x.

(+) 77:4-6 ***Asaph's Right Mind, Heart, and Spirit*** *(Philippians 2:5-8, Romans 12:1-2)*

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak. 5 I have considered the **days of old**, the **years of ancient times**. 6 I call to remembrance my song in the night: I commune with mine own **heart**: and my spirit made diligent search.

Note: Asaph uses his memory, heart, and spirit to remember his past and Israel's past.

(-) 77:7-9 ***Has God Forgot?*** *(Asaph and Israel)*

7 Will the LORD cast off forever? and will He be favorable no more? 8 Is His mercy clean gone forever?
does [His] promise fail for evermore? 9 Has God forgotten to be gracious? has He in anger shut up His
tender mercies? **Selah**.

Note: He is asking why in a trial (not temptation) like Job and Habakkuk, in 6 ways. It is good that the Psalm does not end here, as Asaph is a prophet and knows God as all the holy prophets, i.e., Jonah 4:2, Micah 7:18-20, and Habakkuk 3:20. Asaph's problem (1-9) and solution (10-20).

(+) 77:10-15 ***Asaph's Weak – God's Strong*** *(personally in the sanctuary, 2 Cor 12:10)*

10 And I said, This is my infirmity: [but I will remember] the years of the right hand of the most High.
11 I will remember the works of the LORD: surely I will remember Thy **wonders of old**. 12 I will meditate
also of all Thy work, and talk of Thy doings. **13 Thy way, O God, is in the sanctuary:** who [is so] great
a God as [our] God? 14 Thou art the God that doest wonders: Thou hast declared Thy strength among
the people. 15 Thou hast with [Thine] arm redeemed Thy people, the sons of Jacob and Joseph. **Selah**.

Note: Asaph remembers God's past works and will meditate and speak of them (Acts 1:11). Jacob is the heel-catcher of Esau. 1st of 4x "of Josephritten, 78:67, 80:1, and 81:5. Infirmity (Ro 15:1, 2 Cor 12:10)

(+) 77:16-20 ***God Leads His People*** *(through the Red Sea like a flock)*

16 The waters saw Thee, O God, the waters saw Thee; they were afraid: the depths also were troubled.
17 The clouds poured out water: the skies sent out a sound: Thine arrows also went abroad.
18 The voice of Thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and
shook. 19 Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known.
20 Thou leddest Thy people like a flock by the hand of Moses and Aaron.

vs 20, flock. God led Israel like a flock by Moses and Aaron, like sheep from Egypt and like a flock in the wilderness, 78:52. The Shepherd of Israel led Joseph like a flock, 80:1. When we know the character of God, we trust his protection and lead (1 John 2:12-14, the 5 laws of Romans 7:1-8:16, and Ro 8:14-16).

Keywords: voice-3x. trouble-4x. infirmity-1x. remember-4x. of old-2x. waters-4x (depths, sea).
God – 38x: God-9x, LORD-3x, Most High-1x. Thy, Thou, Thine-19x. He, Him, His–6x.
Asaph – 26x: I, me, my/mine. Decision: Let God be your strength during troubled times.

Endnote: Asaph's personal prayer for himself. Applicable for any believer, anytime.

Psalm 77

Psalm 77	**Remember, whom God redeems, He leads** (2 Cor 12:10)
(-) 1-4	Asaph prays in his trouble (weight or trial-not sin, Hebrews 12:1)
(+) 5 -6	Asaph's right mind, heart, and spirit(Philippians 2:5-8, Ro 12:1-2)
(-) 7 -9	Has God forgot? (Jonah 4:2, Micah 7:18-20, Hab 3:20)
(+) 10-15	Asaph 's weak - God's strong (2 Cor 12:10, personally & for Israel)
(+) 16-20	God leads His people (Romans 8:14-16, 5 laws of Romans 7:1-8:16)
Key words	Asaph – 26x: I, me, my/mine. God – 38x: God -9x, LORD-3x, Most High-1x, Thy, Thou, Thine-9x, He, Him, His-6x. Keywords: voice-3x. trouble -4x. infirmity -1x. remember -4x. of old -2x. waters -4x (depths, sea).
Decision	**Let God be your strength during troubled times (pray at the sanctuary)**
Next	Psalm 78 Asaph the Prophet's longest Psalm (7th of 12). Future Q & A session.

Psalm 78 ***Instruction or Maschil*** **Writer: Asaph**

Event: The Ark is transferred from Shiloh to Jerusalem *(history from Moses to David)*

Sin Limits the Holy One of Israel (2 Corinthians 10:1-13)

(+) 78:1-8 ***Asaph Prophesies and Teaches*** (78:2 quoted in Matthew 13:35, Rev 3:22)

1 Maschil of Asaph. Give **ear**, O my people, [to] my law: incline your **ears** to the words of my mouth.
2 I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us. 4 We will not hide them from their children, showing to the generation to come the **praises of the LORD, and His strength,** and **His wonderful works that He has done.** 5 For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: 6 That the generation to come might know [them, even] the children [which] should be born; [who] should arise and declare them to their children: 7 That they might set their hope in God, and **not forget the works of God,** but **keep his commandments:** 8 And might not be as their fathers, a stubborn and rebellious generation; a generation [that] **set not their heart aright**, and whose spirit was not steadfast with God.

Key words: hear-speak (Romans 10:17), wonder works of God-5x, heart-3x, anger/angry/wroth-8x.

vs 1 - ear and ears. Ear is a (verb 77:1, 80:1) and ears is a (noun). The reverse order of Rev 2-3 is "he that has an ear (noun), let him hear (verb) what the Spirit says to the churches."

vs 2 - parable, dark sayings of old revealed by Jesus Christ and the Holy Ghost.

vs 4 – His praise, strength, and wonderful works (works of God 78:7, forgot His works 78:11, believed not His wonderous works 78:32). Works Ecc 11:5, John 5:36 (the works which the Father has given me to finish "It is finished," also looking forward to Jesus' 2nd coming, the same works that I do, bear witness of me, that the Father has sent me. John 9:4 (9:3-7), work for the night is coming. The night is the tribulation or wrath of God and the Lamb. Acts 2:11 proclaims the wonderful works of God.

Psalm 78

Asaph – 6x, vs 1-2: I, me, my. God 10x: God-3, LORD-1, He/Him/His-6. Jacob-Israel 15x (4 generations of teaching): we, us, our-4; they, them, their-11.

(-) 78:9-11 ***Ephraim forgets God's wonderful works during the times of the Judges***
(Judges 17:6, 21:25, Proverbs 12:15, 21:2)

9 The **children of Ephraim**, [being] armed, [and] carrying bows, turned back in the day of battle.
10 They kept not the covenant of God, and refused to walk in His law; 11 And **forgot His works,** and **His wonders that He had showed them**.

vs 10, God's covenant with Abraham and Moses at Mount Sinai; moral, civil, and ceremonial.

God 5x: God, He/Him/His. Children of Ephraim 3x: they, them, their; 78:67. Shiloh is in Ephraim, where the tabernacle was during the time of Judges and for over 300 years. Later in the divided kingdom, Samaria is in the land of Ephraim.

(+) 78:12-16 ***The Wonderful Works of God in Egypt and the Wilderness***

12 Marvelous things did He in the sight of their fathers, in the land of Egypt, [in] the field of Zoan.
13 He divided the sea, and caused them to pass through; and He made the waters to stand as a heap.
14 In the daytime also He led them with a cloud, and all the night with a light of fire. 15 He clave the rocks in the wilderness, and gave them drink as [out of] the great depths. 16 He brought streams also out of the rock, and caused waters to run down like rivers.

God 6x: He. Israel 4x: they, them, their. Ps 78:12-16 declares eight wonderful works

(-) 78:17-37 ***Israel's Sin in the Wilderness*** *(1 Corinthians 10:1-13, admonish)*

17 And they sinned yet more against Him by provoking the most High in the wilderness.
18 And they **tempted God in their heart** by asking meat for their lust. 19 Yes, they spoke against God; they said, **Can God** furnish a table in the wilderness? 20 Behold, He smote the rock, that the waters gushed out, and the streams overflowed; **can He** give bread also? **can He** provide flesh for **His people**?
21 Therefore the LORD heard [this], a**nd was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; 22 Because they believed not in God, and trusted not in His salvation:** 23 Though He had commanded the clouds from above, and opened the doors of heaven,
24 And had rained down manna upon them to eat, and had given them of the corn of heaven. 25 Man did eat angels' food: He sent them meat to the full. 26 He caused an east wind to blow in the heavens, and by His power, He brought in the south wind. 27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: 28 And He let [it] fall in the midst of their camp, round about their habitations.
29 So they did eat, and were well filled: for He gave them their own desire; 30 They were not estranged from their lust. But while their meat was yet in their mouths, 31 The wrath of God came upon them, and **slew the fattest of them**, and smote down the chosen [men] of Israel. **32 For all this they sinned still, and believed not for His wondrous works.** 33 Therefore their days did He consume in vanity, and their years in trouble. **34 When He slew them, then they sought Him: and they returned and enquired early after God.** 35 And they remembered that God was their rock, and the high God their redeemer. 36 Nevertheless they did **flatter Him with their mouth, and they lied unto Him with their languages**. 37 For **their heart was not right with Him**, neither were they steadfast in **His covenant**.

vs 21, wroth/anger 9x – Jacob/Israel: wroth - 78:59, 78:62 (H5674, grace-mercy-kindness passes, to discipline)/anger – 78:31, 78:38, 78:49, 78:50, 78:58 (H599/H639, personal emotional anger displayed in countenance). Wrath 2x - 78:38 (H2534, heated wrath), 78:49 (H5678, outburst of wrath)
vs 37, his covenant today is the Blood of the New Testament, John 14:1-3, Matthew 28:20.

God 33x: Most High God-2x, God-5x, LORD-1x, He/Him/His-25x. Jacob-Israel 36x: they, them, their.

Psalm 78

(+) 78:38-42 ***God's Anger Turns into Compassion*** *(Jonah 4:2, James 1:19)*

38 But He, [being] full of compassion, forgave [their] iniquity, and destroyed them not: yes, many a time
turned He His anger away, and did not stir up all His wrath. 39 For He remembered that they [were but]
flesh; a wind that passes away, and comes not again. 40 How oft did they provoke Him in the wilderness,
[and] grieve Him in the desert! 41 Yes, they turned back and tempted God, and limited the Holy One of
Israel. 42 They remembered not His hand, [nor] the day when He delivered them from the enemy.

vs 38 all His wrath. Reserved for the end times as written in Daniel and Matthew 24-25.

God 11x: God-1, Holy One of Israel-1x, He/Him/His. Israel 7x: they, them, their.

(-) 78:43-51 ***God's Vengeance on Israel's Enemy, Egypt*** *(Exodus 12, 1 Peter 4:17-19)*

43 How He had worked His signs in Egypt, and His wonders in the field of Zoan: 44 And had turned their
rivers into blood; and their floods, that they could not drink. 45 He sent diverse sorts of flies among them,
which devoured them; and frogs, which destroyed them. 46 He gave also their increase unto the
caterpillar, and their labor to the locust. 47 He destroyed their vines with hail, and their sycamore trees
with frost. 48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts. 49 He cast upon
them the fierceness of His anger, wrath, and indignation, and trouble, by sending evil angels [among
them]. 50 He made a way to His anger; He spared not their soul from death, but gave their life over to
the pestilence; 51 And smote all the firstborn in Egypt; the chief of [their] strength in the tabernacles of
Ham:

God 10x. Enemy Egypt 16x: they, them, their. The 10 plagues.

(+) 78:52-55 ***Crossing the Red Sea and entering Canaan with Joshua***

52 But made His own people to go forth **like sheep**, and **guided them in the wilderness like a flock.**
53 And He led them on safely, so that they feared not: but the sea overwhelmed their enemies.
54 And He brought them to the border of His sanctuary, [even to] this mountain, [which] His right hand
had purchased. 55 He cast out the heathen also before them, and divided them an inheritance by line, and
made the tribes of Israel to dwell in their tents.

vs 54, Sanctuary mountain is Mount Horeb, where they enter the promised land of Canaan.

References: Deuteronomy 32:48-52, Jude 1:9 about Moses' body, and the book of Joshua.

God – 6x: He/Him/His. Tribes of Israel – 8x: they, them, their; own people.

(-) 78:56-66 ***Israel's Unfaithfulness lost the Tabernacle at Shiloh*** (time of judges Eli and Samuel)

56 Yet they tempted and provoked the most high God, and kept not His testimonies: 57 But **turned back,
and dealt unfaithfully** like their fathers: they were turned aside like a deceitful bow. 58 For they
provoked Him to **anger** with their high places, and moved Him to jealousy with their graven images.
59 When **God heard** [this], He was **angry**, and **greatly abhorred Israel**: 60 So that **He forsook the
tabernacle of Shiloh, the tent [which] He placed among men;** 61 And delivered His strength into
captivity, and His glory into the enemy's hand. 62 He gave His people over also unto the sword; and was
angry with His inheritance. 63 The **fire** consumed their young men; and their maidens were not given
to marriage. 64 Their priests fell by the sword; and their widows made no lamentation. 65 Then the LORD
awaked as one out of sleep, [and] like a mighty man that shouts by reason of wine. 66 And He smote His
enemies in the hinder parts: He put them to a perpetual reproach.

vs 60, the tabernacle of Shiloh was delivered unto the Philistines for 7 months.

vs 65-66, "smote His enemies in the hinder parts" seems like when the Philistines had the ark and were cursed with hemroids. Vengeance is mine, says the Lord, Romans 12:19.

God 18x: Most High God 1, God 1, LORD 1, He/Him/His 15. Israel 11x: they, them, their.

Psalm 78

(+) 78:67-72 ***The Times of King David*** *(feed My sheep)*

67 Moreover He refused the tabernacle of Joseph, and chose not the tribe of Ephraim: 68 But chose the tribe of Judah, the mount Zion which He loved. 69 And He built his sanctuary like high [palaces], like the earth which He has established forever. **70 He chose David also His servant, and took him from the sheepfolds:** 71 From following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance. 72 So **he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.**

vs 67-69 Tabernacle of Joseph, tribe of Ephraim. God chose Judah and Jerusalem to build His temporary and millennial sanctuary, where the ark dwells and the land upon which it dwells.

Vs 70-72. Prophecy of past, present, and future (1st and 2nd coming of Jesus Christ)

God 9x: He/Him/His. David 6x. David is a type of Christ in his rise as a victorious leader. Other types of Jesus are Isaac (Jesus), Rebekkah (the Church), and Joseph (sufferings before the redeemer).

Psalm 78 is the 2nd-longest.

God-40x. wonderful works-5x. heart-5x. angry/wrath-11x. tabernacle-3x.

Decision: Let me/us not limit the Holy One (Psalm 78:41)

Psalm 78	**Sin Limits the Holy One (1 Corinthians 10:1-13)**
(+) 1 -8	Asaph's parable (Matthew 13:35, Revelation 3:22)
(-) 9 -11	Ephraim forgets God's wonderful works (Judges 17:6, 21:25, Proverbs 12:15, 21:2)
(+) 12-16	Wonderful works of God (8 each, Acts 2:11)
(-) 17 -37	Sins in the wilderness (1 Corinthians 10:1-13, admonish - warning)
(+) 38-42	Anger and compassion (Jonah 4:2, James 1:19)
(-) 43 -51	God's vengeance on His enemy (Exodus 12, 1 Peter 4:17-19)
(+) 52-55	Moses & Joshua (Deut 32-48-52, Jude 1:9, Joshua 1 and Jericho)
(-) 56 -66	Unfaithfulness lost the Tabernacle at Shiloh (Hebrews 11:32)
(+) 67-72	Feed My sheep (Psalm 18)
Key words	Asaph-6x: I, me, my, 12. God – 40x: God-9x, LORD-3x, Most High-3x, Thy, Thou, Thine-9x, He, Him, His-6x. Keywords: wonderful works -5x, heart-5x, angry/wrath-11x, tabernacle-3x. Hearing and speaking (Ro 10:17).
Decision	**Let us not limit the Holy One** (Psalm 78:41)
Next	Psalm 79 by Asaph the Prophet (8th of 12). Future Q & A session.

Psalm 79 National Prophetic Prayer of Godly Sorrow (1-12) & Praise (13) Writer: Asaph

(1 Corinthians 7:10)

(-) [1] A Psalm of Asaph. **O God,** the heathen are come into Thine inheritance; Thy holy temple have they defiled; they have laid Jerusalem on heaps. [2] The dead bodies of Thy servants have they given [to be] meat to the fowls of the heaven, the flesh of Thy saints to the beasts of the earth. [3] Their blood have they shed like water round about Jerusalem; and [there was] none to bury them. [4] We are become a reproach to our neighbors, a scorn and derision to them that are round about us. [5] How long, LORD? will Thou be angry forever? shall Thy jealousy burn like fire? [6] Pour out Thy wrath upon the heathen that have not known Thee, and upon the kingdoms that have not called upon Thy name. [7] For they have devoured Jacob, and laid waste His dwelling place. [8] O remember not against us former iniquities: let Thy tender mercies speedily prevent us: for we are brought very low. [9] Help us, O God of our salvation, for the glory of Thy name: and deliver us, and purge away our sins, for Thy name's sake. [10] Wherefore should the heathen say, Where is their God? let Him be known among the heathen in our sight [by] the revenging of the blood of Thy servants [which is] shed. [11] Let the sighing of the prisoner come before Thee; according to the greatness of Thy power preserve Thou those that are appointed to die; [12] And render to our neighbors sevenfold into their bosom their reproach, wherewith they have reproached Thee, O Lord.

(+) [13] So we Thy people and sheep of Thy pasture will give Thee thanks forever: we will show forth Thy praise to all generations.

ASAPH-0x. ye, you, your-0x. Outline: Heathen-nations 1, 6-7, 12. Israel-Jerusalem 2-5, 8-11, 13.

Psalm 74 mentions the temple's destruction in the future; in Psalm 79, the temple is destroyed.

79:1. God is elohim. Heathen or Gentiles.
79:8. Prevent or come before. Last time "remember" is used by Asaph.
79:8-9. Israel's sin and iniquity are mentioned only here and in 78:17, 78:32, 78:38.
79:11. Power, preserve, or arm-strength to save.
79:12. Render or return. Lord or Adonay. Sevenfold 4x in the Bible.

79:13. Thanks and praise. In the Old Testament, if the nation of Israel obeyed the law of Moses, God blessed them (Deut 12:26-28). In the New Testament, God has already blessed us in heavenly places in Christ (Eph 1:3). Under grace, we respond to God out of gratitude, not fear (Deut 4).

God 27x: God-2x, LORD-1x, Lord-1x, Thy name-2x. Him, His-2x. Thy, Thou, Thee, Thine – 21x.
God's character: tender mercies-1x, salvation-1x, greatness of Thy power-1x.

Enemy 15x: heathen-4x (78-1x, 80-1x. Heathen is an Old Testament term used 139 times. New Testament
7x, uses Gentile(s) 93x or nation(s) 65x), neighbors-2x (Obadiah), kingdoms-1x heathen-4x (78-1x, 80-1x. heathen is an Old Testament word used 139x, in the New Testament 7x. The New Testament uses Gentile(s) 93x or nation(s) 65x), neighbors-2x (Obadiah), kingdoms-1x, they, them, their-8x.

Enemies character: defiles-1x, reproach(es)-3x, scorn-1x, derision-1x, devour-1x. god-1x.
God: pour out Thy wrath-1x, not called upon Thy name-1x, sevenfold reproach-1x.

Jacob-19x: Thine inheritance-1x, Jacob-1x, servants-1x, saints-1x, we, us, our-13x, their, them-2x.
Place: holy temple-1x, Jerusalem-2x (only times Asaph says Jerusalem).
78:8-9: People: very low-1x, help us-1x, deliver-1x, purge away our sins-1x, former iniquities-1x, angry forever-1x, jealousy burn like fire-1x, sighing prisoner-1x, blood-2x, bury-1x, laid waste-1x,
78:13: Thy people-1x, sheep of Thy pasture-1x, give Thee thanks forever-1x, show Thy praise-1x.

Prophecy: Tribulation of Babylon (temple in Jerusalem). Greece (desecrated the temple), Rome (temple in Jerusalem), the future great tribulation temple, and the antichrist (Revelation 6-18).

Romans 11 clarifies the plan of God for Israel "until the fullness of the Gentiles be come in" which is the rapture of the dispensation of the church given to the Apostle Paul (Romans 11:25-27, 1 Corinthians 9:17, Ephesians 1:10, 3:2, Colossians 1:25). The rapture of the body of Christ is 7 years before, "until the times of the Gentiles" is fulfiled in Luke 21:24 and 2 Peter 3 at the 2nd coming of Christ to earth.

Endnote: Godly sorrow prayer: 2 Corinthians 7:1, 7:10 in the context of 7:8-16.

Psalm 79

Psalm 79	**National Prophetic Prayer of Godly Sorrow (2 Cor 7:10)**
(-) 1-12	**Prayer: heathen 1, Jerusalem 2-5, heathen 6-7, Jerusalem 8-11, heathen 12**
(+) 13	**Praise: Jerusalem 13**
Key words	God 27x: God -2x, LORD-1x, Lord-1x, Thy name2x. Him, His-2x. Thy, Thou, Thee, Thine 21x. God's character: tender mercies-1x, salvation-1x, greatness of Thy power-1x. Enemy 15x: heathen -4x (78-1x, 80-1x.) neighbors-2x, kingdoms-1x, they, them, their-8x. Heathen is an Old Testament word used 139x. The New Testament says heathen only 7x, however, it uses Gentile(s) 93x or nation(s) 65x. Enemies character: defiles-1x, reproach(es)-3x, scorn-1x, derision-1x, devour-1x. god -1x. God: pour out Thy wrath-1x, not called upon Thy name-1x, sevenfold reproach-1x. Jacob-19x: Thine inheritance-1x, Jacob-1x, servants-1x, saints-1x, we, us, our-13x, their, them-2x. Place: holy temple -1x, Jerusalem-2x (only times Asaph says Jerusalem). 79:8-9: People: very low -1x, help us-1x, deliver-1x, purge away our sins-1x, former iniquities-1x, angry forever-1x, jealousy burn like fire-1x, sighing prisoner-1x, blood-2x, bury-1x, laid waste-1x, 79:13: Thy people-1x, sheep of Thy pasture-1x, give Thee thanks forever-1x, show Thy praise-1x. Sheep connects with 74:1 (sheep-pasture) and 78:52 (sheep-flock). Prophecy: Tribulation of Babylon (temple in Jerusalem). Greece (desecrated the temple), Rome (temple in Jerusalem), the future great tribulation temple, and the antichrist (Romans 11:12-15, 25-27 and Revelation 6-18).
Decision	**Let us have Godly sorrow** (2 Corinthians 7:10, in the context of 7:8-16, to build up one another in love, as Paul and Titus, and the Corinthian church are an example.)
Next	Psalm 80 by Asaph (9th of 12). Future Q & A session after Psalm 82.

Psalm 80 ***National Prophetic Prayer of Sanctification*** **Writer: Asaph**

(Romans 6:1-10, 11-23)

(+) 80:1-3 ***Give ear, Shepherd of Israel*** *(Isaiah 59:1)*

1 To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, O **Shepherd of Israel**, Thou
that **leadest Joseph like a flock;** Thou that dwellest [between] the cherubims, shine forth.
2 Before Ephraim and Benjamin and Manasseh **stir up Thy strength, and come [and] save us.**
3 **Turn us again,** O **God,** and cause Thy **face to shine;** and we shall be saved.

(-) 80:4-6 ***God is Angry*** *(Isaiah 59:2, James 4:3-10)*

4 O LORD God of hosts, how long wilt Thou be **angry against the prayer of Thy people?** 5 Thou
feedest them with the bread of tears; and givest them tears to drink in great measure. 6 Thou makest us
a strife unto our neighbors: and our enemies laugh among themselves.

(+) 80:7-11 ***Turn us Again*** *(Isaiah 53:2)*

7 Turn us again, O God of hosts, and cause Thy face to shine; and we shall be saved. 8 Thou hast brought
a vine out of Egypt: Thou hast cast out the heathen, and planted it. 9 Thou preparest [room] before it,
and did cause it to take deep root, and it filled the land. 10 The hills were covered with the shadow of it,
and the boughs thereof [were like] the goodly cedars. 11 She sent out her boughs unto the sea, and her
branches unto the river.

(-) 80:12-16 ***Return, we beseech Thee*** *(Isaiah 53:5, 10, 12b)*

12 Why hast Thou [then] broken down her hedges, so that all they which pass by the way do pluck her?
13 The boar out of the wood does waste it, and the wild beast of the field does devour it.
14 Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine;
15 And the vineyard which Thy right hand hath planted, and the branch [that] Thou madest strong for
Thyself. 16 [It is] burned with fire, [it is] cut down: they perish at the rebuke of Thy countenance.

Psalm 80

(+) 80:17-19 ***We will not go back from Thee*** *(Isaiah 53:12a)*

17 Let Thy hand be upon the man of Thy right hand, upon the son of man [whom] Thou made strong for Thyself. 18 So will not we go back from Thee: quicken us, and we will call upon Thy name. 19 Turn us again, O LORD God of hosts, cause Thy face to shine; and we shall be saved.

Notes: The backslider in heart cannot progress in sanctification until they return to the Lord. Eternal promises apply to Israel, as with each true Christian. God keeps his promises.

God-29x: Shepherd of Israel-1x, God-1x, LORD God of hosts-2, God of hosts-1x, Son of man-1x, Thou, Thee, Thine-23x. God in Psalm 79 is 27x.
God's character: 4x-shine forth, Thy face to shine-3x. 5x-Thy strength-1x, strong,-2x, Thy right hand-2x. 3x-Save us, saved, saved.

Enemy 7x: neighbors (3x, 79-80), enemies, heathen-3x. boar, wild beast-2x (80:6, 12-13). they, them, their-2x. Enemy in Psalm 79 is 15x.
Enemies' character: strife, laugh, pluck, waste, devour.

Israel-36x: Joseph, Ephraim, Benjamin, Manasseh-4x. Vine-2x/vineyard-1x (3 of 6x in psalms). Flock-1x. Thy people-1x. it-7x. she, her-4x. we, us, our-14x. they, them, their-2x. Jacob in Psalm 79 is 19x.

5x-turn us again-3x, return we beseech Thee-1x, we will not go back from Thee-1x. Israel is not forsaken, neither is the NT believer (Mt 28:20b).

Decision: Should I consecrate all of my life or some area to God now?

Psalm 80	**National Prophetic Prayer of Sanctification** (Romans 6 -8)
(+) 1 -3	**Give ear, Shepherd of Israel** (Isaiah 59:1) God hears Asaph, turn us again, stir up Thy strength, shine
(-) 4 -6	**God is angry** (Isaiah 59:2, James 4) God is against their prayer, tears, strife, our enemies laugh among themselves
(+) 7 -11	**Turn us again** (Isaiah 53:2) vine-Egypt, planted, deep root, filled the land-Canaan, Mediterranean sea to Euphrates River
(-) 12-16	**Return, we beseech Thee** (Isaiah 53:5, 10, 12b) broken hedges, God look down, visit this vine
(+)17-19	**we will not go back from Thee** (Isaiah 53:12a) Thy right hand, Son of Man, strong for Thyself
Key words	God-29x: Shepherd of Israel-1x, God-1x, LORD God of hosts-2, God of hosts-1x, Son of man-1x, Thou, Thee, Thine-23x. God in Psalm 79 is 27x. God's character: 4x-shine forth, Thy face to shine-3x. 5x-Thy strength-1x, strong,-2x, Thy right hand-2x. 3x-Save us, saved, saved. Enemy 7x: neighbors (3x, 79-80), enemies, heathen-3x. boar, wild beast-2x (80:6, 12-13). they, them, their-2x. Enemy in Psalm 79 is 15x. Enemies' character: strife, laugh, pluck, waste, devour. 3x: Babylon 586 BC, Rome 70 AD, world govt, future. Israel-36x: Joseph, Ephraim, Benjamin, Manasseh-4x. Vine-2x/vineyard-1x (3 of 6x in psalms). Flock-1x. Thy people-1x. it-7x. she, her-4x. we, us, our-14x. they, them, their-2x. Jacob in Psalm 79 is 19x. 5x-turn us again-3x, return we beseech Thee-1x, we will not go back from Thee-1x. Israel is not forsaken, neither is the NT b eliever (Mt 28:20b) 80:14-16: Look down from heaven, visit this vine You planted, burned with fire & cut down-they perish at the rebuke of Thy countenance.
Decision	**Should I consecrate all my life or some area to God now?** (Romans 6:1, 7:1, 12:1-2)
Next	Sept 7, Justin - Ephesians 4:1-3. Sept 14, Psalm 81 by Asaph (10th of 12). Sept 21, Psalm 82 and Q & A session.

Psalm 81 ***National Prophetic Rejection of God*** **Writer: Asaph**

(Romans 11:1-10)

(+) 81:1-7 ***We Celebrate our Past Deliverance from Slavery***

1 To the chief Musician upon Gittith, [A Psalm] of Asaph. Sing aloud unto **God our strength:** make a joyful noise unto the **God of Jacob**. 2 Take a psalm, and bring hither the timbrel, the pleasant harp with the lute. 3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.
4 For this was a statute for Israel, [and] a law of the God of Jacob. 5 This he ordained in **Joseph** [for] a testimony, when he went out through the land of Egypt: [where] I heard a language [that] I understood not. 6 I removed his shoulder from the burden: his hands were delivered from the pots. 7 you called in trouble, and I delivered you; I answered you in the secret place of thunder: I proved you at the waters of meribah. Selah.

Note:
vs 3-4, trumpet. The feast of trumpets represents the 2nd coming of Jesus Christ, which prepares for the day of atonement and the feast of tabernacles at the end of the tribulation for Israel.
vs7, waters of Meribah. This is where Moses hit the rock for water. Later, Moses got angry and disobeyed the LORD's command to speak to the rock and hit the rock twice.

Q1: When does God deliver us from slavery in the New Testament? (Psalm 81:1-7)
A1: God delivers us from the slavery of sin in Adam when we repent from our sins and believe in the LORD Jesus Christ.

(-) 81:8-13 ***God is Speaking! Is Israel Listening?***

8 Hear, O My people, and I will testify unto you: O Israel, if you will hearken unto Me; 9 There shall no strange god be among you; neither shall you worship any strange god. 10 I [am] the LORD Thy God, which brought you out of the land of Egypt: open your mouth wide, and I will fill it. 11 But My people would not hearken unto My voice; and Israel would none of me. 12 So I gave them up unto their own hearts' lust: [and] they walked in their own counsels. 13 Oh that My people had hearkened unto Me, [and] Israel had walked in My ways!

Q2: When does God speak to his people after he delivers them from slavery? (Psalm 81:8-13)
A1: Continually, if his people listen to him, he fills our mouths with his testimony.
A2: God fills our mouths with food as we listen to him.
A3: God stops speaking to us when strange gods enter our lives, and we stop listening to him. Then God gives us up to our hearts' lust and our counsel.

(-) 81:14-16 ***Blessings are denied when Israel does not listen to God***

14 I should soon have subdued their enemies, and turned My hand against their adversaries.
15 The haters of the LORD should have submitted themselves unto Him: but their time should have endured forever. 16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied you.

Q3: What blessings do we miss when we do not listen to God? (Psalm 81:14-16)
A1: Our enemies are not conquered; the haters of God continue hating God.
A2: We are not fed the best food and are satisfied with honey.

Application: I know God has saved me from the slavery of sin in Adam. I know God speaks to his people through the Bible, the Holy Ghost, circumstances, and others. I know the blessings of God as I seek and listen to him at the beginning of each day, and throughout the day. I must listen to those whom God inspired to write the Bible as the Holy Spirit illuminates my mind.

QT hint: Daily time in prayer and Scripture helps us have an ear that hears God so we can be overcomers. (Jesus' letters to the seven churches in Revelation 2-3)

Psalm 81

Psalm 81	**National Prophetic Rejection of God (Romans 11:1-11)**
(+) 1 -7	**Praise God with song and instruments, 1-5a, God saved, 5b-7**
(-) 8 -13	**Israel does not hear/listen to the LORD**
(-) 14-16	**Israel misses the LORD's blessing.**
Key words	Asaph-0x in Psalm 79-80-81. God in Psalm 79 -27x, 80-29x, 81-29x. Enemy in Psalm 79-15x, 80-7x, 81-2x. Israel in Psalm 79-19x, 80-36x, 81-40x. God-29x: God -3x, LORD -2x, I/Me/My, and He/Him/His. God's character: Israel's strength, gave statute and law to Israel, ordains, removes burden, delivers, tests His people, answers His people, Jesus said unto them, "These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me. " (Luke 24:44, in the context of Luke 24) Enemy 2x: Israel's enemies and adversaries in 81:14. Enemy's character: Israel's God, the LORD should have subdued and turned His hand against Israel's enemies' gods. Israel-40x: Israel -4x. God of Jacob -2x. Joseph -1x. Haters -1x. My people -3x. they/them/their, and thou/thee/thy, and our. The LORD gave them up unto their own hearts ' lust and they walked in their own counsels in 81:12. Wilderness-6x (1 Cor 10:1-13).
Decision	**I bring into captivity every thought to the obedience of Christ** (2 Corinthians 10:5b in the context of 2 Corinthians 10. 1 Cor 3:1, 2 Cor 11:13, 13:5, 1st epistle of Clement of Rome in 95AD to the church in Corinth)
Next	Sept 21, Psalm 82 (11th of 12) and Q & A session

Psalm 82 ***National Prophetic Judgment of God*** **Writer: Asaph**

(Romans 11:11-32)

(+/-) 82:1 *God Judges the gods*

1 A Psalm of Asaph. God standeth in the congregation of the mighty; He judges among the gods.

Note: God stands in Israel as Jesus stands when Stephen is martyred in Acts 7.
"Mighty" is El translated as God at other times, the same as "gods" and Elohim, pending the context.
Mighty and god are the kings who sat in the city's gates with judgment and justice: 2 Samuel 8:15, 19:1-8, 1 Kings 10:9,1 Chronicles 18:14, 2 Chronicles 9:8, Proverbs 21:3.
Judgment begins in the household of God (1 Peter 4:17).

(-) 82:2 *The gods Judge Unjustly*

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

(+) 82:3-4 *Defend, Do Justice, and Deliver*

3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid them out of the hand of the wicked.

(-) 82:5 *The gods Walk in Darkness*

5 They know not, neither will they understand; they walk on in darkness: all the **foundations of the earth** are out of course.

Note: The earth's foundations are movable and shakable as the whole creation groans (Romans 8:22), the foundations of God are immovable (2 Timothy 2:19, Hebrews 6:1, 1 Peter 1:20, Luke 6:48-49).

(+) 82:6 *Israel is the Children of the Most High*

6 I have said, **Ye are gods;** and all of you are children of the Most High.

Psalm 82

(-) 82:7 *Israel Shall Die and Fall*

7 But ye shall die like men, and fall like one of the princes.

(-/+) 82:8 *God Judges and Inherits All (Revelation 19)*

8 Arise, O God, judge the earth: for You shall **inherit all nations.**

Note: 82:8 leads into Psalm 83, which concerns the enemy of God and Israel.

Asaph-0x in Psalms 81-82-83. Communication with God is essential to understand.
1st God speaks to man directly, as with Moses, the Old Testament holy prophets, Jesus Christ in the four gospels, and the Apostles in the New Testament.
2nd Man's communication with God by obedience to "it is written".

God, Psalm 81-29x, 82-5x, 83-18x. Enemy, Ps 81-2x, 82-0x, 83-40x. Israel, Ps 81-40x, 82-18x, 83-6x.

God-5x: God-2x, He-1x, I-1x, Thou-1x.
God's character: stands, judge(s)-2x, the earth (when Jesus returns), inherit the nations (by Jesus).

Enemy 0x:

Israel-18x: congregation-1x, gods-2x (Israel's kings and priests), ye-4x, children of the Most High-1x, poor-2x, fatherless-1x, afflicted-1x, needy-2x, they-2x, you-1x.
Israel's character: judge unjustly, accept the persons of the wicked, wicked, know not, understand not, walk in darkness, die, fall

Endnote: **I judge sin in myself, so neither others nor God need to judge me**
(1 Cor 2:15, 3:11-15, 4:3-5, 5:3, 12-13, 6:1-5, 10:15, 11:13, 31-32, 14:24, 29. 2 Cor 5:10, 14-15)

Psalm 82	**National Prophetic Judgment of God** (Romans 11:11-32)
(+/-) 1	**God stands & judges the gods** (Acts 7, 2 Samuel 19:1-8)
(-) 2	**gods judge unjustly**
(+) 3-4	**Defend, Do justice, Deliver**
(-) 5	**gods walk in darkness-foundations** (Romans 8:22, 2 Timothy 2:19, Luke 6:48-49)
(+) 6	**Ye are gods, Ye are children of theMost High** (John 10:34, Genesis 3:5)
(-) 7	**Ye shall die and fall** (Romans 11:11, 20, 25)
(-/+) 8	**God shall judge the earth** (1 Peter 4:17, leads into Psalm 83), inherit nations
Key words	Asaph-0x, Psalm 81-82-83. God, Psalm **81-29x, 82-5x, 83-18x**. Enemy, Psalm **81-2x, 82-0x, 83-40x**. Israel, Psalm **81-40x, 82-18x, 83- 6x**. **God**-5x: God -2x, He -1x, I-1x, Thou-1x. God's character: stands, judge(s)-2x, the earth (when Jesus Christ returns), inherit the nations (by Jesus Christ wh en He returns) **Enemy** 0x: **Israel**-18x: congregation, gods -2x (gods = Israel's kings), ye -4x, children of the Most High-1x, poor-2x, fatherless, afflicted, needy-2x, they-2x, Israel's character: judge unjustly, accept the persons of the wicked, wicked, know not, understand not, walk in darkness, die, fall
Decision	**I judge sin in myself, so neither God nor saints need to judge me** (1 Corinthians 2:15, 3:11-15, 4:3-5, 5:3, 12-13, 6:1-5, 10:15, 11:13, 31-32, 14:24, 29. 2 Cor 5:10, 14-15)

(Romans 11:33-36)

(-) 83:1-8 ***Enemies of God (1-2, 5-8) and Enemies of Israel (3-4)***

[1] A Song [or] Psalm of Asaph. Keep not silence, O **God**: hold not Your peace, and be not still, O God.
[2] For, look, Your enemies make a tumult: and they that hate You have lifted up the head.

[3] They have taken crafty counsel against Your people, and consulted against Your hidden ones.
[4] They have said, Come, and let us cut them off from [being] a nation; that the name of Israel may be no more in remembrance.

[5] For they have consulted together with one consent: they are confederate against You: [6] The tabernacles of Edom, and the Ishmaelites /Esau/; of Moab, and the Hagarenes /Egypt/; [7] Gebal, and Ammon, and Amalek; the Philistines /Gaza/ with the inhabitants of Tyre /Lebanon-Hezballoh/; [8] Assur /Assyria-Syria/ also is joined with them: they have helped the children of Lot. Selah.

vs 3, Your people are the nation Israel, God's people, Israel is God's hidden ones. OT saints: Noah's Ark and Psalm 91:1. NT saints: Matthew 13:44 Find hid treasure, sell all, buy the field, Colossians 3:3 dead, hid with Christ in God. Tribulation saints: **Isaiah 26:20** Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. 26:21 the judgment of the enemy

vs 4, the enemies want to cut off Israel from being a nation, the enemies want the name of Israel not to be remembered.

vs 5, the enemies are consulting with one consent to confederate against God and Israel. The same is true of Herod and Pilate, who became friends to capture Jesus.

vs 6-8 lists the 10 enemies surrounding Israel from the north, east, west, and south on the next page, along with a list and map of current nations. The children of Lot are Moab and Ammon, repeated from 83:6-7. Why? Are the 10 enemies like the 10 toes of Daniel 2 or the 10 kings in Revelation 17? The 6-day war of 1967 presents the same battlefield where Israel won. On October 7, 2023, a war began with Hamas.

(-) 83:9-12 ***Israel's Past Enemies Defeated***
(83:9-10, Judges 4-5, Barak) and (83:11-12, Judges 6-8, Gideon)

[9] Do unto them as [unto] the Midianites; as [to] Sisera, as [to] Jabin, at the brook of Kison:
[10] [Which] perished at Endor: they became [as] dung for the earth.

[11] Make their nobles like Oreb, and like Zeeb: yes, all their princes as Zebah, and as Zalmunna:
[12] Who said, Let us take to ourselves the houses of God in possession.

Midianites: merchants who lifted Joseph from the pit in Genesis 37:28
vs 9-10. Sisera and Jabin: Judges 4-5. Endor: Judges 5:19. Dung is fertilizer from human and horse remains after battle, when the flash flood drowned soldiers and chariots with horses.
vs 11-12. Oreb and Zeeb, warriors in Judges 7:25. Zebah and Zalmunna, kings in Judges 8:5-6, 12, 18.

(-) 83:13-17 ***Prayer for Vengeance on God's and Israel's Enemies***

[13] O my God, make them like a wheel; as the stubble before the wind. [14] As the fire burns a wood, and as the flame sets the mountains on fire; [15] So persecute them with Your tempest, and make them afraid with Your storm. [16] Fill their faces with shame; that they may seek Your name, O LORD. [17] Let them be confounded and troubled forever; yes, let them be put to shame, and perish:

Confounded, troubled, and shamed forever. Daniel 12:1-4. Matthew 24-25, Romans 11, Rev 19.

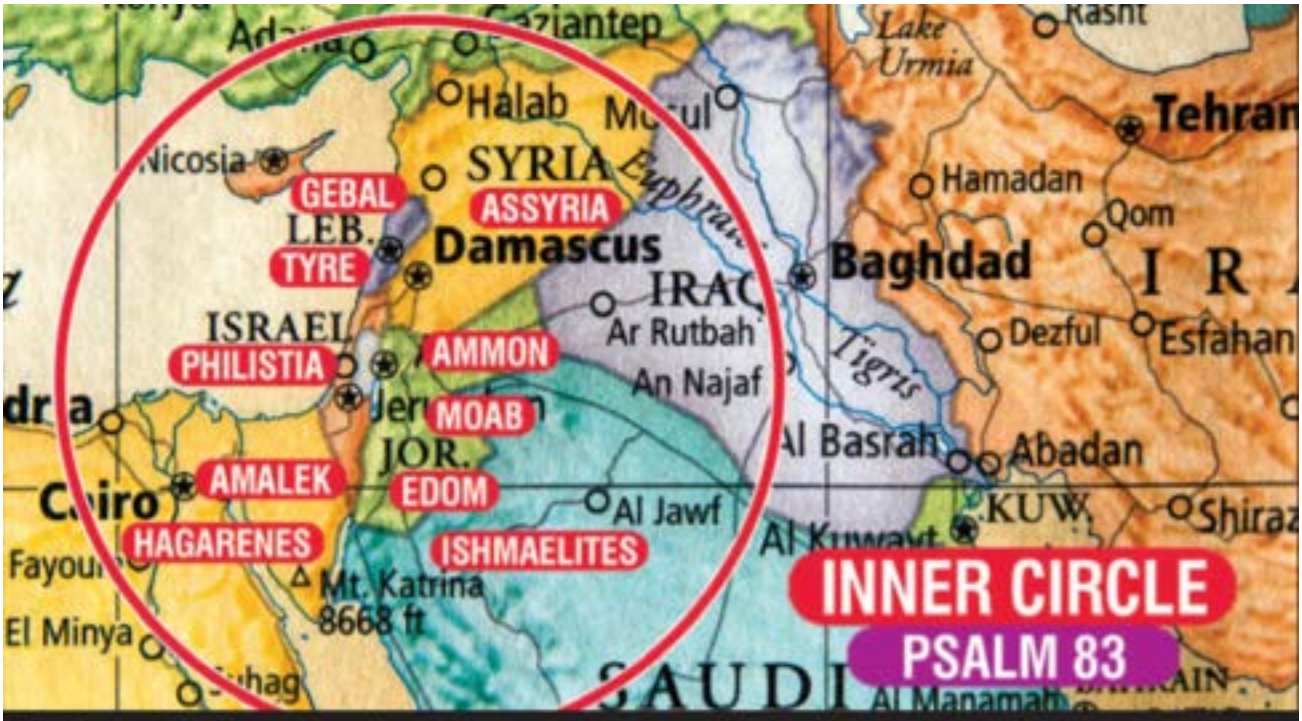
(+) 83:18 ***Heaven on Earth with Christ reigning*** (Ezekiel 40-48, Revelation 20:1-6)

[18] That [men] may know that You, whose name alone is JEHOVAH, are the Most High over all the earth.

The 1000-year reign of Christ on the earth

The Psalm 83 Confederates

Tents of **Edom**	Palestinians & So. Jordanians
Ishmaelites	Saudis (Ishmael father of Arabs)
Moab	Palestinians & Central Jordanians
Hagrites	Hagarenes – Egyptians
Gebal	Hezbollah & No. Lebanese
Ammon	Palestinians & No. Jordanians
Amalek	Arabs of the Sinai Area
Philistia	Hamas of the Gaza Strip
Tyre	Hezbollah & So. Lebanese
Assyria	Syrians and Northern Iraqi's



The **Inner Circle** map overlays the ancient names of the Psalm 83:6-8 confederation over their modern-day counterparts.

Psalm 83

Psalm 83	**All Nations Prophetic Judgment by God** (Romans 11:33-36)
(-) 1 -8	***Enemies of God*** (1-2, 5-8) ***and Israel*** (3-4, Noah's Ark, Col 3:3, Is 26:20)
(-) 9 -12	***Israel's Past Victories over their Enemies*** (Judges 4-5, 6-8)
(-) 13-17	***Prayer for Vengeance on God's and Israel's Enemies***(Revelation 17-18)
(+) 18	***Heaven on Earth with Christ Reigning*** (Revelation 19-20)
Key words	Asaph,-0x: Psalm 81 -82-83. God, Psalm **81-29x, 82-5x, 83-18x**. Enemy,Psalm **81-2x, 82-0x, 83-40x**. Israel, Psalm **81-40x, 82-18x, 83- 5x**. Asaph's singing prayer. **God**- 18x: God -4x. LORD -1x. Jehovah -1x. Most High -1x. Thee, Thou, Thy/Thine. God's character: silent -peace-still **Enemy**-40x: Enemies -1x. they, them, their. us, ourselves. 83:2-8: Edom. Ishmaelites. Moab. Hagarenes. Gebal. Ammon. Amalek. Philistines. Tyre Assur. Children of Lot. 83:9-12: Midianites. Sisera. Jabin (brook of Kison/Endor). Oreb. Zeeb. Zebah. Zalmunna. Enemy's character: make a tumult, lift up head, hate, crafty counsel, consult against, one consent, confederate, take. Confounded, troubled forever, shame-2x in God's time. **Israel**-5x in 83:3-4: people -1x. hidden ones -1x. them -1x. nation -1x. Israel -1x. Israel's character:
Decision	**I become a living sacrifice and not high-minded. Trust in God's vengeance.** (Romans 12:1-3) (judgment and justice, Romans 12:19)

Asaph's Secret Unleashed

1)Matthew links the Old Testament with the New Testament

2) Matthew 13 parables are key to the Gospel of Matthew

3) Matthew 13:35 is key to knowing what is concealed in the Old Testament is revealed in the New Testament

Israel during the time of Jacob's trouble:

- **Sin** of mankind since the first Adam
- **Judgment** by a just and holy God
- **Repentance** of sin with Godly sorrow
- **Return** to Christ for life
- **Reign** of Christ yesterday, today, and forever

Differ	Israel	Church
Origin	Abraham	Jesus
Purpose	Covenants	New Testament
Destiny	1000	New Jerusalem
Acts 1:8 2-28	Nation Israel	Nations Earth
Acts 17:30	temporary	eternal
Romans 15:4	Hebrews	Romans
1 Cor 10:1-13	Jew	Gentiles
Eph & Col	Physical	Spiritual
1-2 Thes	Return	Rapture
Revelation	6-18, 19-20	1-5, 21-22

Psalm 84 **Supplicate / Praise** **Writer: sons of Korah**

(+) 84:1-4

[1] To the chief Musician upon Gittith, A Psalm by the sons of Korah. How amiable are Your tabernacles, O **LORD of hosts**! [2] My soul longs, yes, even faints for the courts of the **LORD**: my heart and my flesh cries out for the living God. [3] Yes, the sparrow has found a house, and the swallow a nest for herself, where she may lay her young, [even] Your altars, O LORD of hosts, my King, and my God. [4] Blessed are they that dwell in Your house: they always praise You. Selah.

(+) 84:5-8

[5] Blessed are those whose strength is in You; in whose heart are the high ways. [6] [Who] passing through the valley of Baca make it a well; the rain fills it with blessing. [7] They go from strength to strength, [every one of them] in Zion appears before God. [8] O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

(+) 84:9-12

[9] Behold, O God our shield, and look upon the face of Your anointed. [10] For a day in Your courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. [11] For the LORD God is a sun and shield: the LORD will give grace and glory: no good [thing] will he withhold from them that walk uprightly. [12] O LORD of hosts, blessed is the man that trusts in You.

Note:

Endnote:

Psalm 85 Supplicate/messiah 1/Praise (revival after return from captivity) Writer: sons of Korah

[1] To the chief Musician, A Psalm for the sons of Korah. **LORD,** you have been favorable to Your land: you have brought back the [a] captivity of Jacob. [2] You have forgiven the iniquity of Your people, you have covered all their sin. Selah.

[3] You have taken away all Your wrath: you have turned [yourself] from the fierceness of Your anger.
[4] Turn us, O God of our salvation, and cause Your anger toward us to cease.
[5] Will you be angry with us forever? will you draw out Your anger to all generations? [6] Will you not revive us again: that Your people may rejoice in you? [7] Show us Your mercy, O LORD, and grant us Your salvation. [8] I will hear what God the LORD will speak: [b] for he will speak peace to his people, and to his saints: but let them not turn again to folly. [9] Surely his salvation is near them that fear him; that glory may dwell in our land. [10] mercy and truth are met together; righteousness and peace have kissed [each other]. [11] Truth shall spring out of the earth; and righteousness shall look down from heaven. [12] Yes, the LORD shall give [that which is] good; and our land shall yield her increase. [13] Righteousness shall go before him; and shall set [us] in the way of his steps.

[a] In the time of Ezra and Nehemiah, revival is sought.

[b] This prayer of hope is an immediate desire, yet it looks to the future of the birth and life of Jesus (vs 10-11) and His coming to reign on earth (verse 12).

Psalm 86 Supplicate (1-7, 16-17)/**Praise** (8-15) A Personal Prayer Among Haters Writer: David 3

[1] A Prayer of David. Bow down Your ear, O **LORD**, hear me: for I [am] poor and needy. [2] Preserve my soul; for I [am] holy: O Thou my God, save Thy servant that trusts in Thee. [3] Be merciful unto me, O Lord: for I cry unto Thee daily. [4] Rejoice the soul of Thy servant: for unto Thee, O Lord, I lift up my soul. [5] For Thou, Lord, are good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee. [6] Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. [7] In the day of my trouble I will call upon Thee: for Thou will answer me.

86:8-9 ***Prophetic to the return of Jesus Christ***

[8] Among the gods there is none like unto Thee, O Lord; neither [are there any works] like unto Thy works.
[9] All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name. [10] For Thou are great, and do wondrous things: Thou art God alone.

[11] Teach me Thy way, O LORD; I will walk in Thy truth: unite my heart to fear Thy name. [12] I will praise Thee, O Lord my God, with all my heart: and I will glorify Thy name for evermore. [13] For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest Hell. [14] O God, the proud are risen against me, and the assembliess of violent [men] have sought after my soul; and have not set Thee before them. [15] But Thou, O Lord, are a God full of compassion, and gracious, longsuffering, and [a] plenteous in mercy and truth. [16] O turn unto me, and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thine handmaid. [17] Show me a token for good; that they which hate me may see, and be ashamed: because Thou, the LORD, have helped me, and comforted me.

[a] 85:10 mercy and truth

Psalm 87 Praise A Song for Jerusalem Writer: sons of Korah

[1] A Psalm [or] Song for the sons of Korah. His foundation is in the holy hills. [2] the **LORD** loves the gates of Zion more than all the dwellings of Jacob. [3] Glorious things are spoken of you, O city of God. Selah.
[4] I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this [man] was born there. [5] And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. [6] the LORD shall count, when he writes up the people, [that] this [man] was born there. Selah.

[7] As well the singers as the players on instruments [shall be there]: all my springs are in you.

Psalm 88 Supplication / personal loneliness under wrath Writer: Heman the Ezrahite

[1] A Song [or] Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of **Heman the Ezrahite.** O **LORD** God of my salvation, I have cried day [and] night before You: [2] Let my prayer come before Thee: incline Thy ear to my cry; [3] For my soul is full of troubles: and my life draws near to Hell. [4] I am counted with them that go down into the pit: I am as a man [that has] no strength: [5] Free among the dead, like the slain that lie in the grave, whom You remember no more: and they are cut off from Your hand. [6] You have laid me in the lowest pit, in darkness, in the deeps. [7] Your wrath lies hard upon me, and You have afflicted [me] with all Your waves. Selah.

[8] You have put away my acquaintance far from me; You have made me an abomination to them: [I am] shut up, and I cannot come forth. [9] My eye mourns by reason of affliction: the LORD, I have called daily upon You, I have stretched out my hands unto You. [10] Will You show wonders to the dead? shall the dead arise [and] praise You? **Selah.**

[11] Shall Your loving-kindness be declared in the grave? [or] Your faithfulness in destruction? [12] Shall Your wonders be known in the dark? and Your righteousness in the land of forgetfulness? [13] But to You I have cried, O LORD; and in the morning shall my prayer precede you. [14] the LORD, why cast off my soul? [why] hide Your face from me? [15] I [am] afflicted and ready to die from [my] youth up: [while] I allow Your terrors I am distracted. [16] Your fierce wrath goes over me; your terrors have cut me off. [17] They came round about me daily like water; they compassed me about together. [18] Lover and friend have You put far from me, [and] my acquaintance into darkness.

Notes:

This altogether mournful Psalm or song is without a glitter of hope and therefore unique among all the Psalms. It shows the faithfulness of a saint and God in such circumstances. Still prayers of our faith with trust in God are made. This could have been written by somebody during the time of Jeremiah.

Psalm 88 is a prophecy of Jesus Christ while in the dungeon of the High Priest Caiaphas before being turned over to Pontus Pilate in Matthew 26, Mark 14, Luke 22, and John 18. Also this is where Peter denied Jesus three times before the rooster crowed three times. The House of Caiaphas the High Priest is on a slope of the Tyropoean Valley southwest of the temple. The Saint Peter in Galicautu (rooster crows) church is at this site today. Stone stairs lead up to the 6,500 square foot building foundation that governed Israel in religious matters, similar to the White House.

The New Testament parallel is the testimony of the Apostle Paul who suffered many things personally (2 Corinthians 4:7-12), yet he learned to be content in all things (Philippians 4:11). Could these times of transitory emotional, mental and physical despair be part of identifying with the sorrows of our savior. This is definitely the night before the morning sun. You may title this Psalm, "A Job 3 Moment of David or Paul".

While there is no relief or comfort, this Psalm teaches us to pray with confidence, earnestness and perseverance in verse 1.

Who is Heman the Ezrahite? He is the son of Zerah noted for wisdom; 1 Chr 2:6, 15:16-22, 2 Chr 29: 14, 30; 1 Ki 4:31 Heman is the brother of Ethan in Psalm 89. Psalm 88 and 89 are linked. Psalm 88 being personal and 89 national. Both are at the same period of time.

Psalm 89 will shed more light on the time. **Blessed be the Lord for evermore. Amen, and Amen** - Doxology closing the third book of psalms.

Psalm 89 **Praise / messiah 2 / Supplication** **Acts 13:22 (20)** **Writer: Ethan the Ezrahite** (national)

King David's Seed and Throne Blessed Forever Through Jesus Christ (19-20, 1 Sam 16:1)

1 Maschil of Ethan the Ezrahite. I will sing of the mercies of the **LORD** forever: with my mouth will I make known Your faithfulness to all generations. 2 For I have said, mercy shall be built up forever: Your faithfulness shall You establish in the very heavens. 3 I have made a covenant with My chosen, I have sworn to David My servant, 4 Your **seed** will I establish forever, and build up Your **throne** to all generations. **Selah.**

5 And the heavens shall praise Your wonders, O LORD: Your faithfulness also in the assembly of the saints. 6 For who in the heaven can be compared to the LORD? [who] among the sons of the mighty can be likened to the LORD? 7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all [them that are] about Him. 8 O LORD God of hosts, who is a strong LORD like to You? or to Your faithfulness round about you? 9 You rule the raging of the sea: when the waves thereof arise, You still them. 10 You have broken Rahab in pieces, as one that is slain; You have scattered Your enemies with Your strong arm. 11 The heavens are Yours, the earth also is Yours: [as for] the world and the fullness thereof, You have founded them. 12 The north and the south You have created them: Tabor and Hermon shall rejoice in Your name. 13 You have a mighty arm: strong is Your hand, [and] high is Your right hand. **14 Justice and judgment are the habitation of Your throne:** mercy and truth shall go before Your face. 15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of Your countenance. 16 In Your name they will rejoice all the day: and in Your righteousness they will be exalted. 17 For You are the glory of their strength: and in Your favor our horn shall be exalted. 18 For the LORD is our defense; and the Holy One of Israel is our king. **19 Then you spoke in vision to your holy one, and said, I have laid help upon [one that is] mighty; I have exalted [one] chosen out of the people. 20 I have found David My servant; with My holy oil I have anointed him:** 21 With whom My hand shall be established: My arm also shall strengthen him. 22 The enemy shall not exact upon him; nor the son of wickedness afflict him. 23 And I will beat down his foes before his face, and plague them that hate him. 24 But **My faithfulness and My mercy** [shall be] with him: and in My name shall his horn be exalted. 25 I will set his hand also in the sea, and his right hand in the rivers. 26 He shall cry to me, You are my father, my God, and the rock of my salvation. 27 Also I will make him [My] firstborn, higher than the kings of the earth. 28 My mercy will I keep for him for evermore, and My covenant shall stand fast with him. 29 His **seed** also will I make [to endure] forever, and his **throne** as the days of heaven. 30 If his children forsake My law, and walk not in My judgments; 31 If they break My statutes, and keep not My commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes. 33 Nevertheless **My loving-kindness** will I not utterly take from him, nor allow My **faithfulness to fail.** 34 My covenant will I not break, nor alter the thing that is gone out of My lips. 35 Once I have sworn by My holiness that I will not lie to David. 36 His **seed** shall endure forever, and his **throne** as the sun before me. 37 It shall be established forever as the moon, and [as] a faithful witness in heaven. **Selah.**

After King David and King Solomon (Rehoboam and Zedekiah) (back to Psalm 88)

38 But You have cast off and abhorred, You have been angry with Your anointed. 39 You have made void the covenant of Your servant: **You have profaned his crown** [by casting it] to the ground. 40 You have broken down all his hedges; You have brought his strong holds to ruin. 41 All that pass by the way spoil him: he is a reproach to his neighbors. 42 You have set up the right hand of his adversaries; You have made all his enemies to rejoice. 43 You have also turned the edge of his sword, and have not made him to stand in the battle. 44 You have made his glory to cease, and **cast his throne down to the ground**. 45 The days of his youth have you shortened: you have covered him with shame. **Selah**. 46 How long, the LORD? will You hide Yourself forever? shall Your wrath burn like fire? 47 Remember how short my time is: wherefore have You made all men in vain? 48 What man [is he that] lives, and shall not see death? shall he deliver his soul from the hand of Hell? **Selah**. 49 Lord, where are your former loving-kindness, [which] you swore to David in your truth? 50 Remember, Lord, the reproach of Your servants; [how] I do bear in my bosom [the reproach of] all the mighty people; 51 Wherewith Your enemies have reproached, O LORD; wherewith they have reproached the footsteps of Your anointed.

52 Blessed [be] the LORD for evermore. Amen, and Amen.

Book IV (the Numbers book concerning Israel and the nation)
Psalms 90-106

Psalm 90 — Teach us to number our days / Supplicate, Isaiah 23 — Writer: Moses

1 A Prayer of Moses the man of God. Lord, you have been our dwelling place in all generations.
2 Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God. 3 You turn man to destruction; and say, Return, ye children of men. 4 For a thousand years in your sight [are but] as yesterday when it is past, and [as] a watch in the night. 5 You carry them away as with a flood; they are [as] a sleep: in the morning [they are] like grass [which] grows up. 6 In the morning it flourishes, and grows up; in the evening it is cut down, and withers.
7 For we are consumed by your anger, and by your wrath are we troubled. 8 You have set our iniquities before you, our secret [sins] in the light of your countenance. 9 For all our days are passed away in your wrath: we spend our years as a tale [that is told]. 10 The days of our years are threescore years and ten; and if by reason of strength [they be] fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. 11 Who knows the power of your anger? even according to your fear, [so is] your wrath. 12 So [a] teach [us] to number our days, that we may apply [our] hearts to wisdom. 13 Return, O LORD, how long? and let it repent you concerning your servants. 14 O satisfy us early with your mercy; that we may rejoice and be glad all our days. 15 Make us glad according to the days [wherein] you have afflicted us, [and] the years [wherein] we have seen evil. 16 Let your work appear to your servants, and your glory to their children. 17 And let the beauty of the LORD our God be upon us: and establish the work of our hands upon us; yes, the work of our hands establish.

[a] This Psalm of time compares eternity to daily living to give us wisdom from above, 1 Corinthians 1:30.

Psalm 91 — Our Safety in Christ — Praise / messiah 1 — Writer: King David ?

1 He that dwells in the secret place of the most High shall abide under the shadow of the Almighty.
2 I will say of the LORD, [He is] my refuge and my fortress: my God; in him will I trust. 3 Surely he shall deliver you from the snare of the fowler, [and] from the noisome pestilence. 4 He shall cover you with his feathers, and under his wings shall you trust: his truth [shall be your] shield and buckler. 5 You shall not be afraid for the terror by night; [nor] for the arrow [that] flies by day; 6 [Nor] for the pestilence [that] walks in darkness; [nor] for the destruction [that] wastes at noonday. 7 A thousand shall fall at your side, and ten thousand at your right hand; [but] it shall not come near you. 8 Only with your eyes shall you behold and see the reward of the wicked. 9 Because you have made the LORD, [which is] my refuge, [even] the most High, your habitation; 10 There shall no evil befall you, neither shall any plague come near your dwelling. 11 For he shall give his angels charge over you, to keep you in all your ways.
12 They shall bear you up in [their] hands, lest you dash your foot against a stone. 13 You shall tread upon the lion and adder: the young lion and the dragon shall you trample under feet. 14 Because he has set his love upon me, therefore will I deliver him: I will set him on high, because he has known my name.
15 He shall call upon me, and I will answer him: I [will be] with him in trouble; I will deliver him, and honor him. 16 With long life will I satisfy him, and show him My salvation.

Psalm 92 — The Day of Rest — Praise / Vindicate — Writer: King David 1 ?

1 A Psalm [or] Song for the sabbath day. [It is a] good [thing] to give thanks to the LORD, and to sing praises to your name, O most High: 2 To show forth your loving-kindness in the morning, and your faithfulness every night, 3 Upon an instrument of ten strings, and upon the lute; upon the harp with a solemn sound. 4 For you, the LORD, has made me glad through your work: I will triumph in the works of your hands. 5 O LORD, how great are your works! [and] your thoughts are very deep. 6 A brutish man knows not; neither does a fool understand this. 7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; [it is] that they shall be destroyed forever: 8 But you, the LORD, [are most] high for evermore. 9 For, look, your enemies, O LORD, for, look, your enemies shall perish; all the workers of iniquity shall be scattered. 10 But my horn shall you exalt like [the horn of] an unicorn: I shall be anointed with fresh oil. 11 My eye also shall see my enemies, my ears shall hear the wicked that rise up against me. 12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. 13 Those that be planted in the house of the LORD shall flourish in the courts of our God. 14 They shall still bring forth fruit in old age; they shall be fat and flourishing; 15 To show that the LORD is upright: my rock, and there is no unrighteousness in him.

Note: Unicorn is a rhinoceros.

Psalm 93 Holiness from the Beginning and Forever Praise Writer: ?

1 the LORD reigns, he is clothed with majesty; the LORD is clothed with strength, [wherewith] he has girded himself: the world also is established, that it cannot be moved. 2 Your throne is established of old: you are from everlasting. 3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. 4 the LORD on high is mightier than the noise of many waters, [yes, than] the mighty waves of the sea. 5 Your testimonies are very sure: holiness becomes your house, O LORD, forever.

Psalm 94 the LORD Will Avenge His People Vindicate / Praise, 1 Cor 3:20 (11) Writer: ?

The Wicked Seem to Triumph

1 O LORD God, to whom vengeance belongs; O God, to whom vengeance belongs, show yourself. 2 Lift up yourself, you judge of the earth: render a reward to the proud. 3 the LORD, how long shall the wicked, how long shall the wicked triumph? 4 [How long] shall they utter [and] speak hard things? [and] all the workers of iniquity boast themselves? 5 They break in pieces your people, O LORD, and afflict your heritage. 6 They slay the widow and the stranger, and murder the fatherless. 7 Yet they say, the LORD shall not see, neither shall the God of Jacob regard [it].

the LORD Knows all About the Wicked

8 Understand, ye brutish among the people: and [ye] fools, when will ye be wise? 9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see? 10 He that chastises the heathen, shall not he correct? he that teaches man knowledge, [shall not he know]? 11 the LORD knows the thoughts of man, that they are vanity.

the LORD Rescues and Blesses the Righteous, In His Time

12 Blessed is the man whom you chasten, O LORD, and teach him out of your law; 13 That you may give him rest from the days of adversity, until the pit be digged for the wicked. 14 For the LORD will not cast off his people, neither will he forsake his inheritance. 15 But judgment shall return to righteousness: and all the upright in heart shall follow it. 16 Who will rise up for me against the evildoers? [or] who will stand up for me against the workers of iniquity? **17 Unless the LORD [had been] my help, my soul had almost dwelt in silence. 18 When I said, My foot slips; your mercy, O LORD, held me up. 19 In the multitude of my thoughts within me your comforts delight my soul.**

The Wicked Gather Against the Righteous

20 Shall the throne of iniquity have fellowship with you, which frames mischief by a law? 21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

the LORD Our God Shall cut off the Wicked

22 But the LORD is my defense; and my God is the rock of my refuge. 23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; [yes], the LORD our God shall cut them off.

Psalms 95 to 100. EXPLANATORY NOTES AND QUAINT SAYINGS.

Whole Psalm. -- These six psalms, 95 to 100, form, if I mistake not, one entire prophetic poem, cited by St. Paul in the Epistle to the Hebrews, under the title of the Introduction of the First Born into the world. Each Psalm has its proper subject, which is some particular branch of the general argument, the establishment of the messiah's Kingdom. The 95th Psalm asserts Jehovah's Godhead, and his power over all nature, and exhorts his people to serve him. In Psalm 96th all nations are exhorted to join in his service, because he cometh to judge all mankind, Jew and Gentile. In the 97th Psalm, Jehovah reigns over all the world, the idols are deserted, and the Just One is glorified. In the 98th Psalm, Jehovah hath done wonders, and wrought deliverance for himself: he hath remembered his mercy towards the house of Israel; he comes to judge the whole world. In the 99th, Jehovah, seated between the cherubim in Zion, the visible Church, reigns over all the world, to be praised for the justice of his government. In the 100th Psalm, all the world is called upon to praise Jehovah the Creator, whose mercy and truth are everlasting. --Samuel Horsley.

Psalm 95 ***Is the Law of Moses Sweet or Bitter – the Choice*** **Writer: David**

If the Law of Moses is Sweet *(Romans 7:7-20 & moreso 7:21-25)*

1 O come, let us sing to the LORD: let us make a joyful noise to the rock of our salvation. 2 Let us come
before his presence with thanksgiving, and make a joyful noise to him with psalms. 3 For the LORD is a
great God, and a great King above all gods. 4 In his hand are the deep places of the earth: the strength
of the hills is his also. 5 The sea is his, and he made it: and his hands formed the dry [land]. 6 O come,
let us worship and bow down: let us kneel before the LORD our maker.

If the Law of Moses is Bitter *(Romans 7:1-6, unbeliever or baby in Christ)*

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear
his voice, 8 Harden not your heart, as in the provocation, [and] as [in] the day of temptation in the
wilderness: 9 When your fathers tempted me, proved me, and saw my work. 10 Forty years long I was
grieved with [this] generation, and said, It is a people that do err in their heart, and they have not known
my ways: 11 To whom I swore in my wrath that they should not enter into my rest.

Notes: It is a choice as we understand the Law of Moses for today. Read Romans 7:1-8:17a, the 4 laws: law of Moses, law of sin and death, law of God, and law of my mind. See Matthew 5-7, and moreso 1 Corinthians 10:1-16, which is internal evidence that Paul wrote Hebrews, probably in Hebrew and translated by Luke into Greek.

Psalm 96 **Praise & Worship** **Rev 5** **Writer: ?**

1 O sing to the LORD a new song: sing to the LORD, all the earth. 2 Sing to the LORD, bless his name;
show forth his salvation from day to day. 3 Declare his glory among the heathen, his wonders among all
people. 4 For the LORD is great, and greatly to be praised: he is to be feared above all gods. 5 For all the
gods of the nations are idols: but the LORD made the heavens. 6 Honor and majesty are before him:
strength and beauty are in his sanctuary. 7 Give to the LORD, O ye kindreds of the people, give to the
LORD glory and strength. 8 Give to the LORD the glory [due to] his name: bring an offering, and come
into his courts. 9 O worship the LORD in the beauty of holiness: fear before him, all the earth. 10 Say
among the heathen [that] the LORD reigns: the world also shall be established that it shall not be moved:
he shall judge the people righteously. 11 Let the heavens rejoice, and let the earth be glad; let the sea
roar, and the fullness thereof. 12 Let the field be joyful, and all that is therein: then shall all the trees of
the wood rejoice.
13 Before the LORD: for he comes, for he comes to judge the earth: he shall judge the world with
righteousness, and the people with his truth.

Psalm 97 **Praise & Gladness** **Writer: ?**

1 the LORD reigns; let the earth rejoice; let the multitude of isles be glad. 2 Clouds and darkness are
round about him: righteousness and judgment are the habitation of his throne. 3 A fire goes before him,
and burns up his enemies round about. 4 His lightnings enlightened the world: the earth saw, and
trembled. 5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the
whole earth. 6 The heavens declare his righteousness, and all the people see his glory. 7 Confounded be
all they that serve graven images, that boast themselves of idols: worship him, all [ye] gods. 8 Zion
heard, and was glad; and the daughters of Judah rejoiced because of your judgments, O LORD. 9 For you,
the LORD, are high above all the earth: you are exalted far above all gods. 10 Ye that love the LORD, hate
evil: he preserves the souls of his saints; he delivers them out of the hand of the wicked. 11 Light is sown
for the righteous, and gladness for the upright in heart. 12 Rejoice in the LORD, ye righteous; and give
thanks at the remembrance of his holiness.

Psalm 98 **Praise & Song** **Writer: ?**

1 A Psalm. O sing to the LORD a new song; for he has done marvelous things: his right hand, and his holy
arm, has gotten him the victory. 2 the LORD has made known his salvation: his righteousness has he
openly showed in the sight of the heathen. 3 He has remembered his mercy and his truth toward the
house of Israel: all the ends of the earth have seen the salvation of our God. 4 Make a joyful noise to the
LORD, all the earth: make a loud noise, and rejoice, and sing praise. 5 Sing to the LORD with the harp;
with the harp, and the voice of a psalm. 6 With trumpets and sound of cornet make a joyful noise before
the LORD, the King. 7 Let the sea roar, and the fullness thereof; the world, and they that dwell therein.
8 Let the floods clap [their] hands: let the hills be joyful together. 9 Before the LORD; for he comes to
judge the earth: with righteousness shall he judge the world, and the people with equity.

Psalm 99 **Praise & Worship** **Writer: ?**

1 the LORD reigns; let the people tremble: he sits [between] the cherubims; let the earth be moved.
2 the LORD is great in Zion; and he is high above all the people. 3 Let them praise your great and terrible
name; [for] it is holy. 4 The king's strength also loves judgment; you do establish equity, you execute
judgment and righteousness in Jacob. 5 Exalt ye the LORD our God, and worship at his footstool; [for] he
is holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon
the LORD, and he answered them. 7 He spoke to them in the cloudy pillar: they kept his testimonies, and
the ordinance [that] he gave them. 8 You answered them, O LORD our God: you was a God that forgave
them, though you took vengeance of their inventions. 9 Exalt the LORD our God, and worship at his holy
hill; for the LORD our God is holy.

Psalm 100 **Praise & Thanks** **Writer: ?**

Reader 1

1 A Psalm of praise. Make a joyful noise to the LORD, all ye lands. 2 Serve the LORD with gladness: come
before his presence with singing.

All

3 Know ye that the LORD he is God: he [that] has made us, and not we ourselves; [we are] his people,
and the sheep of his pasture.

Reader 2

4 Enter into [a] his gates with thanksgiving, [and] into his courts with praise: be thankful to him, [and] bless
his name. 5 For the LORD is good; his mercy is everlasting; and his truth [endures] to all generations.

[a] Gates of the tabernacle or temple. Sheep went into the gates of the tabernacle or temple only once unto death. Death proceeds life. Burial proceeds resurrection. Suffering before joy. Hebrews 12:1-3.

Psalm 101 **Wisdom / messianic 2** (2 Samuel 5:11, David's palace) **Writer: David 1C**

1 I will sing of mercy and judgment: unto You, O LORD, will I sing. 2 I will behave myself wisely in a
perfect way. O when will You come unto me? I will walk within my house with a perfect heart. 3 I will set
no wicked thing before my eyes: I hate the work of them that turn aside; [it] shall not cleave to me.
4 A froward heart shall depart from me: I will not know a wicked [person]. 5 Whoso privily slanders his
neighbor, him will I cut off: him that has a high look and a proud heart will not I allow. 6 My eyes [shall
be] upon the faithful of the land, that they may dwell with me: he that walks in a perfect way, he shall
serve me. 7 He that works deceit shall not dwell within my house: he that tells lies shall not tarry in my
sight. 8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of
the LORD.

Jesus 1st Coming in Suffering and Sorrow

[1] A Prayer of the afflicted, when he is overwhelmed, and pours out his complaint before the LORD. Hear my prayer, O LORD, and let my cry come to you. [2] Hide not your face from me in the day [when] I am in trouble; incline your ear to me: in the day [when] I call answer me speedily. [3] For my days are consumed like smoke, and my bones are burned as a hearth. [4] My heart is smitten, and withered like grass; so that I forget to eat my bread. [5] By reason of the voice of my groaning my bones cleave to my skin. [6] I am like a pelican of the wilderness: I am like an owl of the desert. [7] I watch, and am as a sparrow alone upon the house top. [8] My enemies reproach me all the day; [and] they that are mad against me are sworn against me. [9] For I have eaten ashes like bread, and mingled my drink with weeping, [10] Because of your indignation and your wrath: for you have lifted me up, and cast me down. [11] My days are like a shadow that declines; and I am withered like grass.

Jesus 2nd Coming as King with Hope

[12] But you, O LORD, shall endure forever; and your remembrance to all generations. [13] You shall arise, [and] have mercy upon Zion: for the time to favor her, yes, the set time, is come. [14] For your servants take pleasure in her stones, and favor the dust thereof. [15] So the heathen shall fear the name of the LORD, and all the kings of the earth your glory. [16] When the LORD shall build up Zion, he shall appear in his glory. [17] He will regard the prayer of the destitute, and not despise their prayer. [18] This shall be written for the generation to come: and the people which shall be created shall praise the LORD. [19] For he has looked down from the height of his sanctuary; from heaven did the LORD behold the earth; [20] To hear the groaning of the prisoner; to loose those that are appointed to death; [21] To declare the name of the LORD in Zion, and his praise in Jerusalem; [22] When the people are gathered together, and the kingdoms, to serve the LORD. [23] He weakened my strength in the way; he shortened my days. [24] I said, O my God, take me not away in the midst of my days: your years are throughout all generations. [25] Of old have you laid the foundation of the earth: and the heavens are the work of your hands. [26] They shall perish, but you shall endure: yes, all of them shall grow old like a garment; as a vesture shall you change them, and they shall be changed: [27] But you are the same, and your years shall have no end. [28] The children of your servants shall continue, and their seed shall be established before you.

Psalm 103 The Mercies and Fear of the LORD Praise Writer: David 3

1 [A Psalm] of David. Bless the LORD, O my soul: and all that is within me, [bless] his holy name.
2 Bless the LORD, O my soul, and forget not all his benefits: 3 Who forgives all your iniquities; who heals all your diseases; 4 Who redeems your life from destruction; who crowns you with loving-kindness and tender mercies; 5 Who satisfies your mouth with good [things; so that] your youth is renewed like the eagle's. 6 the LORD executes righteousness and judgment for all that are oppressed. 7 He made known his ways to Moses, his acts to the children of Israel. 8 the LORD is merciful and gracious, slow to anger, and plenteous in mercy. 9 He will not always chide: neither will he keep [his anger] forever. 10 He has not dealt with us after our sins; nor rewarded us according to our iniquities. 11 For as the heaven is high above the earth, [so] great is his mercy toward them that fear him. 12 As far as the east is from the west, [so] far has he removed our transgressions from us. 13 Like as a father pities [his] children, [so] the LORD pities them that fear him. 14 For he knows our frame; he remembers that we are dust.
15 [As for] man, his days are as grass: as a flower of the field, so he flourishes. 16 For the wind passes over it, and it is gone; and the place thereof shall know it no more. 17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness to children's children;
18 To such as keep his covenant, and to those that remember his commandments to do them.
19 the LORD has prepared his throne in the heavens; and his kingdom rules over all. 20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word.
21 Bless ye the LORD, all [ye] his hosts; [ye] ministers of his, that do his pleasure. 22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

Psalm 104 the LORD our Creator, Sustainer, and Finisher Praise / Vindicate Writer: ?

1 Bless the LORD, O my soul. O LORD my God, you are very great; you are clothed with honor and majesty. 2 Who cover [thyself] with light as [with] a garment: who stretch out the heavens like a curtain:
3 Who lays the beams of his chambers in the waters: who makes the clouds his chariot: who walks upon the wings of the wind**: 4 Who makes His angels spirits; His ministers a flaming fire:** 5 [Who] laid the foundations of the earth, [that] it should not be removed forever. 6 You covered it with the deep as [with] a garment: the waters stood above the mountains. 7 At your rebuke they fled; at the voice of your thunder they hasted away. 8 They go up by the mountains; they go down by the valleys to the place which you have founded for them. 9 You have set a bound that they may not pass over; that they turn not again to cover the earth. 10 He sends the springs into the valleys, [which] run among the hills.
11 They give drink to every beast of the field: the wild donkeys quench their thirst. 12 By them shall the fowls of the heaven have their habitation, [which] sing among the branches. 13 He waters the hills from his chambers: the earth is satisfied with the fruit of your works. 14 He causes the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; 15 And wine [that] makes glad the heart of man, [and] oil to make [his] face to shine, and bread [which] strengthens man's heart. 16 The trees of the LORD are full [of sap]; the cedars of Lebanon, which he has planted; 17 Where the birds make their nests: [as for] the stork, the fir trees are her house. 18 The high hills are a refuge for the wild goats; [and] the rocks for the conies. 19 He appointed the moon for seasons: the sun knows his going down. 20 You make darkness, and it is night: wherein all the beasts of the forest do creep [forth].
21 The young lions roar after their prey, and seek their meat from God. 22 The sun arises, they gather themselves together, and lay them down in their dens. 23 Man goes forth to his work and to his labor until the evening. 24 O LORD, how manifold are your works! in wisdom have you made them all: the earth is full of your riches. 25 [So is] this great and wide sea, wherein are things creeping innumerable, both small and great beasts. 26 There go the ships: there is that leviathan, [whom] you have made to play therein.
27 These wait all upon you; that you may give them their meat in due season. 28 [That] you give them they gather: you open your hand, they are filled with good. 29 You hide your face, they are troubled: you take away their breath, they die, and return to their dust. 30 You send forth your spirit, they are created: and you renew the face of the earth. 31 The glory of the LORD shall endure forever: the LORD shall rejoice in his works. 32 He looks on the earth, and it trembles: he touches the hills, and they smoke. 33 I will sing to the LORD as long as I live: I will sing praise to my God while I have my being. 34 My meditation of him shall be sweet: I will be glad in the LORD. 35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless the LORD, O my soul. Praise ye the LORD.

Note: Angels spirits, not "winds" in some Bibles. *Heb 1:7, 14, Gen 3:22-24, Ex 3:2, Jud 6:21, 2 Ki 6:16-23 (2 Sam 5:24-25, 1 Chr 14:1:14, 14-15), Acts 7:30, 23:8-9, Rev 2:18, 3:1, 8:5, 8:7-8, 10:1, 14:8, 14:10, 14:18, 16:8*

Psalm 105 **Praise & History** **Writer: David 3**

1 O give thanks to the LORD; call upon his name: make known his deeds among the people. 2 Sing to him,
sing psalms to him: talk ye of all his wondrous works. 3 Glory ye in his holy name: let the heart of them
rejoice that seek the LORD. 4 Seek the LORD, and his strength: seek his face evermore. 5 Remember his
marvelous works that he has done; his wonders, and the judgments of his mouth; 6 O ye seed of Abraham
his servant, ye children of Jacob his chosen. 7 He is the LORD our God: his judgments are in all the earth.
8 He has remembered his covenant forever, the word [which] he commanded to a thousand generations.
9 Which [covenant] he made with Abraham, and his oath to Isaac; 10 And confirmed the same to Jacob for
a law, [and] to Israel [for] an everlasting covenant: 11 Saying, To you will I give the land of Canaan, the
lot of your inheritance: 12 When they were [but] a few men in number; yes, very few, and strangers in it.
13 When they went from one nation to another, from [one] kingdom to another people; 14 He permitted
no man to do them wrong: yes, he reproved kings for their sakes; 15 [Saying], Touch not my anointed,
and do my prophets no harm.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread. 17 He sent a man
before them, [even] Joseph, [who] was sold for a servant: 18 Whose feet they hurt with chains: he was
laid in iron: 19 Until the time that his word came: the word of the LORD tried him. 20 The king sent and
loosed him; [even] the ruler of the people, and let him go free. 21 He made him lord of his house, and
ruler of all his substance: 22 To bind his princes at his pleasure; and teach his senators wisdom.
23 Israel also came into Egypt; and Jacob sojourned in the land of Ham. 24 And he increased his people
greatly; and made them stronger than their enemies.

25 He turned their heart to hate his people, to deal subtlely with his servants. 26 He sent Moses his
servant; [and] Aaron whom he had chosen. 27 They showed his signs among them, and wonders in the
land of Ham. 28 He sent darkness, and made it dark; and they rebelled not against his word. 29 He turned
their waters into blood, and slew their fish. 30 Their land brought forth frogs in abundance, in the
chambers of their kings. 31 He spoke, and there came diverse sorts of flies, [and] lice in all their coasts.
32 He gave them hail for rain, [and] flaming fire in their land. 33 He smote their vines also and their fig
trees; and brake the trees of their coasts. 34 He spoke, and the locusts came, and caterpillars, and that
without number, 35 And did eat up all the herbs in their land, and devoured the fruit of their ground.
36 He smote also all the firstborn in their land, the chief of all their strength.

37 He brought them forth also with silver and gold: and [there was] not one feeble [person] among their
tribes. 38 Egypt was glad when they departed: for the fear of them fell upon them. 39 He spread a cloud
for a covering; and fire to give light in the night. 40 [The people] asked, and he brought quails, and
satisfied them with the bread of heaven. 41 He opened the rock, and the waters gushed out; they ran in
the dry places [like] a river. 42 For he remembered his holy promise, [and] Abraham his servant.
43 And he brought forth his people with joy, [and] his chosen with gladness: 44 And gave them the lands
of the heathen: and they inherited the labor of the people; 45 That they might observe his statutes, and
keep his laws. Praise ye the LORD.

1 Praise ye the LORD. O give thanks to the LORD; for [he is] good: for his mercy [endures] forever.
2 Who can utter the mighty acts of the LORD? [who] can show forth all his praise? 3 Blessed are they that keep judgment, [and] he that does righteousness at all times. 4 Remember me, O LORD, with the favor [that you bear to] your people: O visit me with your salvation; 5 That I may see the good of your chosen, that I may rejoice in the gladness of your nation, that I may glory with your inheritance.

History in the Times of Moses

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly. 7 Our fathers understood not your wonders in Egypt; they remembered not the multitude of your mercies; but provoked [him] at the sea, [even] at the Red sea. 8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. 9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. 10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. 11 And the waters covered their enemies: there was not one of them left. 12 Then believed they his words; they sang his praise. 13 They soon forgot his works; they waited not for his counsel: 14 But lusted exceedingly in the wilderness, and tempted God in the desert. 15 And he gave them their request; but sent leanness into their soul. 16 They envied Moses also in the camp, [and] Aaron the saint of the LORD. 17 The earth opened and swallowed up Dathan, and covered the company of Abiram. 18 And a fire was kindled in their company; the flame burned up the wicked. 19 They made a calf in Horeb, and worshipped the molten image. 20 Thus they changed their glory into the similitude of an ox that eats grass. 21 They forgot God their savior, which had done great things in Egypt; 22 Wondrous works in the land of Ham, [and] terrible things by the Red sea. 23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. 24 Yes, they despised the pleasant land, they believed not his word: 25 But murmured in their tents, [and] listened not to the voice of the LORD. 26 Therefore he lifted up his hand against them, to overthrow them in the wilderness: 27 To overthrow their seed also among the nations, and to scatter them in the lands. 28 They joined themselves also to Baalpeor, and ate the sacrifices of the dead. 29 Thus they provoked [him] to anger with their inventions: and the plague brake in upon them. 30 Then stood up Phinehas, and executed judgment: and [so] the plague was stayed. 31 And that was counted to him for righteousness to all generations for evermore. 32 They angered [him] also at the waters of strife, so that it went ill with Moses for their sakes: 33 Because they provoked his spirit, so that he spoke unadvisedly with his lips.

History in the Times of Judges

34 They did not destroy the nations, concerning whom the LORD commanded them: 35 But were mingled among the heathen, and learned their works. 36 And they served their idols: which were a snare to them. 37 Yes, they sacrificed their sons and their daughters to devils, 38 And shed innocent blood, [even] the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan: and the land was polluted with blood. 39 Thus were they defiled with their own works, and went a whoring with their own inventions. 40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance. 41 And he gave them into the hand of the heathen; and they that hated them ruled over them. 42 Their enemies also oppressed them, and they were brought into subjection under their hand. 43 Many times did he deliver them; but they provoked [him] with their counsel, and were brought low for their iniquity. 44 Nevertheless he regarded their affliction, when he heard their cry: 45 And he remembered for them his covenant, and repented according to the multitude of his mercies. 46 He made them also to be pitied of all those that carried them captives.

Intercession and Praise

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks to your holy name, [and] to triumph in your praise. 48 Blessed [be] the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

Book V (The Deuteronomy book concerning God and His word)

Psalms 107-150

Psalm 107 **The Cycle of Sin, Trouble, Distress, Prayer, Salvation, Praise** **Writer: ?**

1 O give thanks to the LORD, for [he is] good: for his mercy [endures] forever. 2 Let the redeemed of the
LORD say [so], whom he has redeemed from the hand of the enemy; 3 And gathered them out of the
lands, from the east, and from the west, from the north, and from the south. 4 They wandered in the
wilderness in a solitary way; they found no city to dwell in. 5 Hungry and thirsty, their soul fainted in
them. 6 Then they cried to the LORD in their trouble, [and] he delivered them out of their distresses.
7 And he led them forth by the right way, that they might go to a city of habitation. 8 Oh that [men]
would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men!
9 For he satisfies the longing soul, and fills the hungry soul with goodness. 10 Such as sit in darkness and
in the shadow of death, [being] bound in affliction and iron; 11 Because they rebelled against the words of
God, and contemned the counsel of the most High: 12 Therefore he brought down their heart with labor;
they fell down, and [there was] none to help. 13 Then they cried to the LORD in their trouble, [and] he
saved them out of their distresses. 14 He brought them out of darkness and the shadow of death, and
brake their bands in sunder. 15 Oh that [men] would praise the LORD [for] his goodness, and [for] his
wonderful works to the children of men! 16 For he has broken the gates of brass, and cut the bars of iron
in sunder. 17 Fools because of their transgression, and because of their iniquities, are afflicted.
18 Their soul abhors all manner of meat; and they draw near to the gates of death. 19 Then they cry to the
LORD in their trouble, [and] he saves them out of their distresses. 20 He sent his word, and healed them,
and delivered them from their destructions. 21 Oh that [men] would praise the LORD [for] his goodness,
and [for] his wonderful works to the children of men! 22 And let them sacrifice the sacrifices of
thanksgiving, and declare his works with rejoicing. 23 They that go down to the sea in ships, that do
business in great waters; 24 These see the works of the LORD, and his wonders in the deep.
25 For he commands, and raises the stormy wind, which lifts up the waves thereof. 26 They mount up to
the heaven, they go down again to the depths: their soul is melted because of trouble. 27 They reel to and
fro, and stagger like a drunken man, and are at their wits' end. 28 Then they cry to the LORD in their
trouble, and he brings them out of their distresses. 29 He makes the storm a calm, so that the waves
thereof are still. 30 Then are they glad because they be quiet; so he brings them to their desired haven.
31 Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children
of men! 32 Let them exalt him also in the assembly of the people, and praise him in the assembly of the
elders. 33 He turns rivers into a wilderness, and the water-springs into dry ground; 34 A fruitful land into
barrenness, for the wickedness of them that dwell therein. 35 He turns the wilderness into a standing
water, and dry ground into water-springs. 36 And there he makes the hungry to dwell, that they may
prepare a city for habitation; 37 And sow the fields, and plant vineyards, which may yield fruits of increase.
38 He blesses them also, so that they are multiplied greatly; and suffers not their cattle to decrease.
39 Again, they are minished and brought low through oppression, affliction, and sorrow.
40 He pours contempt upon princes, and causes them to wander in the wilderness, [where there is] no
way. 41 Yet sets he the poor on high from affliction, and makes [him] families like a flock.
42 The righteous shall see [it], and rejoice: and all iniquity shall stop her mouth. 43 Whoso is wise, and will
observe these [things], even they shall understand the loving-kindness of the LORD.

Psalm 108 **Praise / History** **Writer: David 1**

1 A Song [or] f of David. O God, my heart is fixed; I will sing and give praise, even with my glory.
2 Awake, lute and harp: I will awake early. 3 I will praise you, O LORD, among the people: and I will sing
praises to you among the nations. 4 For your mercy is great above the heavens: and your truth [reaches]
to the clouds. 5 Be exalted, O God, above the heavens: and your glory above all the earth; 6 That your
beloved may be delivered: save [with] your right hand, and answer me. 7 God has spoken in his holiness;
I will rejoice, I will divide Shechem, and mete out the valley of Succoth. 8 Gilead is mine; Manasseh is
mine; Ephraim also is the strength of my head; Judah is my lawgiver; 9 Moab is my wash-pot; over Edom
will I cast out my shoe; over Philistia will I triumph. 10 Who will bring me into the strong city? who will
lead me into Edom? 11 [Will] not [you], O God, [who] has cast us off? and will not you, O God, go forth
with our hosts? 12 Give us help from trouble: for vain is the help of man. 13 Through God we shall do
valiantly: for he shall tread down our enemies.

Psalm 109 **Supplicate (1-5), Vindicate (6-29), Praise (30-31)** **Writer: David**

[1] To the chief Musician, A Psalm of David. Hold not your peace, O God of my praise; [2] For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. [3] They compassed me about also with words of hatred; and fought against me without a cause. [4] For my love they are my adversaries: but I [give myself to] prayer. [5] And they have rewarded me evil for good, and hatred for my love. [6] Set you a wicked man over him: and let Satan stand at his right hand. [7] When he shall be judged, let him be condemned: and let his prayer become sin. [8] Let his days be few; [and] let another take his office. [9] Let his children be fatherless, and his wife a widow. [10] Let his children be continually vagabonds, and beg: let them seek [their bread] also out of their desolate places. [11] Let the extortioner catch all that he has; and let the strangers spoil his labor. [12] Let there be none to extend mercy to him: neither let there be any to favor his fatherless children. [13] Let his posterity be cut off; [and] in the generation following let their name be blotted out. [14] Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out. [15] Let them be before the LORD continually, that he may cut off the memory of them from the earth. [16] Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. [17] As he loved cursing, so let it come to him: as he delighted not in blessing, so let it be far from him. [18] As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. [19] Let it be to him as the garment [which] covers him, and for a girdle wherewith he is girded continually. [20] [Let] this [be] the reward of my adversaries from the LORD, and of them that speak evil against my soul. [21] But do you for me, O GOD the LORD, for your name's sake: because your mercy is good, deliver me. [22] For I [am] poor and needy, and my heart is wounded within me. [23] I am gone like the shadow when it declines: I am tossed up and down as the locust. [24] My knees are weak through fasting; and my flesh fails of fatness. [25] I became also a reproach to them: [when] they looked upon me they shaked their heads. [26] Help me, O LORD my God: O save me according to your mercy: [27] That they may know that this is your hand; [that] you, the LORD, have done it. [28] Let them curse, but bless you: when they arise, let them be ashamed; but let your servant rejoice. [29] Let my adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. [30] I will greatly praise the LORD with my mouth; yes, I will praise him among the multitude. [31] For he shall stand at the right hand of the poor, to save [him] from those that condemn his soul.

Psalm 110 **messiah 2 – 1** **Writer: David**

[1] A Psalm of David. the LORD said to my Lord, Sit you at my right hand, until I make your enemies your footstool. [2] the LORD shall send the rod of your strength out of Zion: rule you in the midst of your enemies. [3] Your people [shall be] willing in the day of your power, in the beauties of holiness from the womb of the morning: you have the dew of your youth. [4] the LORD has sworn, and will not repent, You are a priest forever after the order of melchizedek. [5] the LORD at your right hand shall strike through kings in the day of his wrath. [6] He shall judge among the heathen, he shall fill [the places] with the dead bodies; he shall wound the heads over many countries. [7] He shall drink of the brook in the way: therefore shall he lift up the head.

Psalm 111 **Praise / Wisdom** **Writer: time of return**

[1] Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and [in] the congregation. [2] The works of the LORD are great, sought out of all them that have pleasure therein. [3] His work is honorable and glorious: and his righteousness endures forever. [4] He has made his wonderful works to be remembered: the LORD is gracious and full of compassion. [5] He has given food to them that fear him: he will ever be mindful of his covenant. [6] He has showed his people the power of his works, that he may give them the heritage of the heathen. [7] The works of his hands are verity and judgment; all his commandments are sure. [8] They stand fast for ever and ever, [and are] done in truth and uprightness. [9] He sent redemption to his people: he has commanded his covenant forever: holy and reverend is his name. [10] [a] The fear of the LORD is the beginning of wisdom: a good understanding have all they that do [his commandments]: his praise endures forever.

[a] Proverbs 1:7, 9:10. Time is upon or after the return from Babylonian captivity.

Psalm 112 **Wisdom / Vindicate, 2 Cor 9:9 (9)** **Writer: ?**

1 Praise ye the LORD. Blessed is the man [that] fears the LORD, [that] delights greatly in his commandments. 2 His seed shall be mighty upon earth: the generation of the upright shall be blessed. 3 Wealth and riches [shall be] in his house: and his righteousness endures forever. 4 To the upright there arises light in the darkness: [he is] gracious, and full of compassion, and righteous. 5 A good man shows favor, and lends: he will guide his affairs with discretion. 6 Surely he shall not be moved forever: the righteous shall be in everlasting remembrance. 7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. 8 His heart is established, he shall not be afraid, until he see [his desire] upon his enemies. 9 He has dispersed, he has given to the poor; his righteousness endures forever; his horn shall be exalted with honor. 10 The wicked shall see [it], and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Psalm 113 ***Praise*** **Writer: ?**

1 Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. 2 Blessed be the name of the LORD from this time forth and for evermore. 3 From the rising of the sun to the going down of the same the LORD's name is to be praised. 4 the LORD is high above all nations, [and] his glory above the heavens. 5 Who is like to the LORD our God, who dwells on high, 6 Who humbles [himself] to behold [the things that are] in heaven, and in the earth! 7 He raises up the poor out of the dust, [and] lifts the needy out of the dunghill; 8 That he may set [him] with princes, [even] with the princes of his people. 9 He makes the barren woman to keep house, [and to be] a joyful mother of children. Praise ye the LORD.

Psalm 114 ***God acts in the Sea, River, mountain/hill (MT Sinai) and Rock*** **Writer: ?**

1 When Israel went out of Egypt, the house of Jacob from a people of strange language; 2 Judah was his sanctuary, [and] Israel his dominion. 3 The sea saw [it], and fled: Jordan was driven back.
4 The mountains skipped like rams, [and] the little hills like lambs. 5 What [ailed] you, O you sea, that you fled? you Jordan, [that] was driven back? 6 Ye mountains, [that] ye skipped like rams; [and] ye little hills, like lambs? 7 Tremble, you earth, at the presence of the LORD, at the presence of the God of Jacob;
8 [a] Which turned the rock [into] a standing water, the flint into a fountain of waters.

[a] Rock in sea/river is protection, a wall. Rock into water is provision. Exodus 14:22 God protects, purposes, prepares and provides. The rock is used as needed for His calling or plan. Exodus 17:6. Christ is our rock, 1 Corinthians 10:4.

Psalm 115 ***Trust in the Living Lord and He Blesses You*** **Writer: ?**

1 Not unto us, O LORD, not unto us, but unto Your name give glory, for Your mercy, [and] for Your truth's sake. 2 Wherefore should the heathen say, Where is now their God? 3 But our God is in the heavens: He has done whatsoever He has pleased.

4 Their idols are silver and gold, the work of men's hands. 5 They have mouths, but they speak not: eyes have they, but they see not: 6 They have ears, but they hear not: noses have they, but they smell not:
7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. 8 They that make them are like to them; [so is] everyone that trusts in them.

9 O Israel, trust in the LORD: He is their help and their shield. 10 O house of Aaron, trust in the LORD: He is their help and their shield. 11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.
12 the LORD has been mindful of us: He will bless [us]; He will bless the house of Israel; He will bless the house of Aaron. 13 He will bless them that fear the LORD, [both] small and great. 14 the LORD shall increase you more and more, you and your children. 15 Ye are blessed of the LORD which made heaven and earth. 16 The heaven, [even] the heavens, are the LORD's: but the earth has He given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence. 18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

Note: vs 1, mercy always procedes truth in Psalms (12x), Psalm 85 foretells Jesus Christ. Proverbs (4x).

Psalm 116 **Thanks (vs 10 - 2 Cor 4:13)** **Writer: Hezekiah**

Background: THEN - During the times of the prophet Isaiah, the Assyrian army already defeated the northern 10 tribes of Israel, and destroyed 46 cities of the southern 2 tribes of Judah ending with a great victory at Lachish in 701 BC. Next was Jerusalem, where an angel of the LORD gave a great victory over 185,00 soldiers of the enemy, in one night. This extreme struggle with death and victory inspired the king of Judah, Hezekiah, to write Psalm 116.

PROPHETIC (M1/M2)- Lent, good Friday, and resurrection Sunday are in this season. Some congregations participate in the 40 days of Lent. Jews celebrate the Passover on April 9th, and most Christians remember Good Friday on April 10th. This is a significant time for Psalm 116, why? Because Jesus and His 11 disciples sang a hymn after celebrating the Passover, just before they went down to the Mount of Olives. They sang Psalm 116 (Mt 26:30) This can be our song today. Why was not this Psalm noted by the Apostles? God did not inspire it to be written. The same as the body of Moses body, the Ark, and the shroud of Turin.

It is a personal psalm between a king and the LORD. I/me/my – 36x (looking within), the LORD, he/his/your/you – 32x (looking up), We can learn much about the school of prayer and our union and communion with our Father in heaven. The Septuagint divides Psalm into 2 psalms (vs 1-9, 10-18). Psalm 116 can be our personal prayer and song today.

1st I Love – I buy from Jesus gold tried in the fire and white raiment (Rev 3:18a)

1 I love the LORD, because he has heard my voice [and] my supplications. 2 Because he has inclined his ear to me, therefore will I call upon [him] as long as I live. 3 The sorrows of death compassed me, and the pains of Hell got hold on me: I found trouble and sorrow. 4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. 5 Gracious [is] the LORD, and righteous; yea, our God [is] merciful. 6 the LORD preserves the simple: I was brought low, and he helped me. 7 Return to your rest, O my soul; for the LORD has dealt bountifully with you. 8 For you have delivered my soul from death, my eyes from tears, [and] my feet from falling.

2nd I Will - anoint my eyes with eyesalve (Rev 3:18b)

9 I will walk before the LORD in the land of the living. 10 I believed, therefore I have spoken: I was greatly afflicted: 11 I said in my haste, All men are liars.

//Question// 12 What shall I render to the LORD [for] all his benefits toward me?

//Answer// 13 I will take the cup of salvation, 14 I will pay my vows to the LORD now in the presence of all his people. 15 Precious in the sight of the LORD is the death of his saints. 16 O LORD, truly I [am] your servant; I [am] your servant, [and] the son of your handmaid: you have loosed my bonds. 17 I will offer to you the sacrifice of thanksgiving, and will call upon the name of the LORD. 18 I will pay my vows to the LORD now in the presence of all his people, 19 In the courts of the LORD's house, in the midst of you, O Jerusalem. Praise ye the LORD.

Notes: This section contains six "I will" that follow "I will walk" in verse 9. 2 Corinthians 4:13 quotes 10a. //M1/cup 1-the New Testament in my blood. and call upon the name of the LORD. //Lu 14 hates not his - cannot be my disciple//

The Septuagint divides this into 2 Psalms, vs 1-9, 10-18. A point to favor the Masoretic Text of the Old Testament for the inspired original manuscripts.

Psalm 117 **Praise (vs 1- Ro 15:11)** **Writer: ?**

1 O praise the LORD, all ye nations: praise him, all ye people. 2 For his merciful kindness is great toward us: and the truth of the LORD [endures] forever. Praise ye the LORD.

Psalm 118 **Thanks / messianic (1 Peter 2:6)** **Writer: David 1**

A Trifold Thanks to the LORD

Thanks for the LORD is Good and merciful

1 O give thanks to the LORD; for [he is] good: because his mercy [endures] forever. 2 Let Israel now say, that his mercy [endures] forever. 3 Let the house of Aaron now say, that his mercy [endures] forever. 4 Let them now that fear the LORD say, that his mercy [endures] forever. 5 I called upon the LORD in distress: the LORD answered me, [and set me] in a large place. 6 the LORD is on my side; I will not fear: what can man do to me? 7 the LORD takes my part with them that help me: therefore shall I see [my desire] upon them that hate me. 8 [It is] better to trust in the LORD than to put confidence in man. 9 [It is] better to trust in the LORD than to put confidence in princes.

Thanks for the God given Authority of a Righteous King

10 All nations compassed me about: but in the name of the LORD will I destroy them. 11 They compassed me about; yes, they compassed me about: but in the name of the LORD I will destroy them. 12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them. 13 You have thrust sore at me that I might fall: but the LORD helped me. 14 the LORD is my strength and song, and is become my salvation. 15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD does valiantly. 16 The right hand of the LORD is exalted: the right hand of the LORD does valiantly. 17 I shall not die, but live, and declare the works of the LORD. 18 the LORD has chastened me sore: but he has not given me over to death. 19 Open to me the gates of righteousness: I will go into them, [and] I will praise the LORD: 20 This gate of the LORD, into which the righteous shall enter. 21 I will praise you: for you have heard me, and are become my salvation.

Thanks for the Spiritual Prosperity, Light, and Power of Jesus Christ (1st coming)

22 The stone [which] the builders refused is become the head [stone] of the corner. 23 This is the LORD's doing; it is marvelous in our eyes. 24 This is the day [which] the LORD has made; we will rejoice and be glad in it. 25 Save now, I beseech you, O LORD: O LORD, I beseech you, send now prosperity. 26 Blessed [be] he that comes in the name of the LORD: we have blessed you out of the house of the LORD. 27 God is the LORD, which has showed us light: bind the sacrifice with cords, [even] to the horns of the altar. 28 You are my God, and I will praise you: [you are] my God, I will exalt you. 29 O give thanks to the LORD; for [he is] good: for his mercy [endures] forever.

QT notes

Q – Are verses 1-21 for today the same as in the Old Testament?
A – Yes, for earthly kings and governments that God has raised and are righteous.

Application: I must thank God in three ways: (1) for His goodness and mercy (1-9), (2) for the king of the land I live in (10-21), and (3) for Jesus Christ being the cornerstone of the building of God I am part of, and for His sacrifice on the cross (22-29).

QT hint: Be thankful today for the goodness and mercy of God that is manifest through our leaders and the LORD Jesus Christ. Pray that President Trump is this type of righteous king.

Psalm 119 **revelation-meditation (exalting the Scriptures)** **Writer: Unknown**

Glorify God with Psalm 119

Time and Writer: Unknown (possibly around 450 BC by Ezra or 1000 BC by David) read in 30 minutes

Keywords: word - 42 of 83x, quicken me - 9 of 11x, meditate - 7 of 15x, whole heart - 6 of 9x, keep – 22 of 51x, Thy servant - 13 of 27x, not ashamed - 5 of 12x.
Teach me - 9 of 15x, taught - 2 of 3x, learn - 3 of 4x, understanding - 10 of 24x.

Purpose: (1) To learn the foundational role of the Holy Scriptures. Hebrew has 22 letters – Psalm 119 has 22 stanzas. Each stanza has 8 verses, with the first word beginning with the same Hebrew letter, which is acrostic. This facilitates memorization and remembering.
(2) All but 3 verses exalt the Holy Scriptures: Psalm 119:90, 122, 132

Straight: Psalm 119 is the longest chapter in the Bible. Psalm 117 is the shortest. This reflects the importance of the 66 books of the Bible over all other things to mankind. Let's glorify God.

Balanced: We are taught by the: Bible (2 Timothy 3:16, 2 Peter 1:19-21), LORD (Psalm 119), Holy Spirit (John 14:26, 1 John 2:27), Jesus (John 8:28, 17, 4 gospels - 29x), pastors and teachers (2 Timothy 2:2, Eph 4:11), and parents (Ephesians 6:1 and Colossians 3:20)

Eight (8) words of God's revelation to man in the 66 books of the Bible

1. Thy/the **Word(s):** the declaration and communication of God's mind (42x. Hebrew H1696 - Dabar, divine revelation by a prophet. 23x) (Hebrew H465 – Imrah, words God spoke & written. 19x)

2. Thy/the **Law:** enacted by absolute authority (25x. Hebrew H8451– Torah)

3. Thy/Thou/good **Judgment(s):** a legal system requiring discernment (22x. Hebrew H4941– Mispat)
* 119:91 ordinances – God appointed in time, 119:132 thou usest – according to Thy judgment

4. Thy **Commandment(s):** words given by authority (22x. Hebrew H4687– Mitsvah)

5. Thy **Precepts:** moral spiritual laws, a prescription from a physician (21x. Hebrew H6490-Piqqudim)

6. Thy **Statutes:** publicly displayed laws between God and His people. (19x. Hebrew – H6490 Choq)

7. Thy/His **Testimonies:** witness in experience (14x. Hebrew H5713 – Edah)

8. Thy/the/His/my **Way(s):** direction and manner (13x. Hebrew H1870 – Derek, a good traveled road)
* Way(s) H734 - used 4x, 119:9, 101, 104, 128 are false and evil ways; 1x 119:5 the writer's ways

Notes: (1) Each of the 22 stanzas' eight verses begins with the same Hebrew letter. This facilitates family education for the children. (2) All but 3 verses, Psalm 119:90, 122, 132, magnify the communications of the mind and ways of God to man.

119:1-8. 7 of 8 words of God's revelation to man in the Scriptures are in the first stanza.

ALEPH – 1st Letter of Hebrew Alphabet Theme Word - BLESSED

1 **Blessed** [are] the **undefiled** in the way, who **walk** in the law of the LORD.
2 **Blessed** [are] they that keep His testimonies, [and that] seek Him with the whole heart.
3 **They** also do no iniquity: they **walk** in His ways.
4 **Thou** hast commanded [us] to keep Thy precepts diligently.
5 **O** that my ways were directed to keep Thy statutes!
6 **Then** shall I not be ashamed, when I have respect unto all Thy commandments.
7 **I will** praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments.
8 **I will** keep Thy statutes: O forsake me not utterly.

119:8b Forsake me not utterly is a similar pattern as 119:80 and 119:176. Why?

Psalm 119

BETH – 2nd Letter of Hebrew Alphabet — Theme Word - SEEK

9 **Wherewithal shall a young man cleanse his way? by taking heed [thereto] according to Thy word.** 10 With my whole heart I have sought Thee: O let me not wander from Thy commandments. **11 Thy word I have hid in mine heart, that I might not sin against Thee.** 12 Blessed are Thou, O LORD: teach me Thy statutes. 13 With my lips I have declared all the judgments of Thy mouth. 14 I have rejoiced in the way of Thy testimonies, as [much as] in all riches. **15 I will meditate in Thy precepts, and have respect unto Thy ways. 16 I will delight myself in Thy statutes: I will not forget Thy word.**

GIMEL – 3rd Letter of Hebrew Alphabet — Theme Word - DELIGHT

17 Deal bountifully with Thy servant, [that] I may live, and keep Thy word. 18 **Open my eyes, that I may behold wondrous things out of Thy law.** 19 I [am] a stranger in the earth: hide not Thy commandments from me. 20 My soul breaks for the longing of Thy judgments at all times. 21 Thou has rebuked the proud [that are] cursed, which do err from Thy commandments. 22 Remove from me reproach and contempt; for I have kept Thy testimonies. 23 Princes also did sit [and] speak against me: [but] Thy servant meditates in Thy statutes. 24 Thy testimonies also are my delight [and] my counselors.

DALETH – 4th Letter of Hebrew Alphabet — Theme Word - STRENGTH

25 My soul cleaves unto the dust: **quicken Thou me according to Thy word.** 26 I have declared my ways, and Thou heard me: teach me Thy statutes. 27 Make me to understand the way of Thy precepts: so shall I talk of Thy wondrous works. 28 My soul melts for heaviness: strengthen Thou me according to Thy word. 29 Remove from me the way of lying: and grant me Thy law graciously. 30 I have chosen the way of truth: Thy judgments have I laid [before me]. 31 I have stuck unto Thyr testimonies: O LORD, put me not to shame. 32 **I will run the way of Thy commandments, when Thou shall enlarge my heart.**

HE - 5th Letter of Hebrew Alphabet — Theme Word - TEACHER

33 Teach me, O LORD, the way of Thy statutes; and I shall keep it to the end. 34 Give me understanding, and I shall keep Thy law; yes, I shall observe it with my whole heart. 35 Make me to go in the path of Thy commandments; for therein I delight. 36 Incline my heart to Thy testimonies, and not to covetousness. 37 Turn away my eyes from beholding vanity; and quicken me in Thy way. 38 **Establish Thy word unto Thy servant, who [is devoted] to Thy fear.** 39 Turn away my reproach which I fear: for Thy judgments are good. 40 Behold, I have longed after Thy precepts: quicken me in Thy righteousness.

VAU - 6th Letter of Hebrew Alphabet — Theme Word - MERCY

41 Let Thy mercies come also unto me, O LORD, [even] Thy salvation, according to Thy word. 42 So shall I have wherewith to answer him that reproaches me: for I trust in Thy word. 43 And take not the word of truth utterly out of my mouth; for I have hoped in Thy judgments. 44 So shall I keep Thy law continually for ever and ever. 45 And I will walk at liberty: for I seek Thy precepts. 46 I will speak of Thy testimonies also before kings, and will not be ashamed. 47 And I will delight myself in Thy commandments, which I have loved. **48 My hands also will I lift up to Thy commandments, which I have loved; and I will meditate in Thy statutes.**

ZAIN - 7th Letter of Hebrew Alphabet — Theme Word - HOPE

49 Remember the word unto Thy servant, upon which Thou has caused me to hope. **50 This is my comfort in my affliction: for Thy word has quickened me.** 51 The proud have had me greatly in derision: [yet] I have not declined from Thy law. 52 I remembered Thy judgments of old, O LORD; and have comforted myself. 53 Horror has taken hold upon me because of the wicked that forsake Thy law. 54 Thy statutes have been my songs in the house of my pilgrimage. 55 I have remembered Thy name, O LORD, in the night, and have kept Thy law. 56 This I had, because I kept Thy precepts.

Psalm 119

CHETH – 8th Letter of Hebrew Alphabet — Theme Word - FAVOR

57 [Thou art] my portion, O LORD: I have said that I would keep Thy words. 58 I entreated Thy favor with [my] whole heart: be merciful unto me according to Thy word. 59 I thought on my ways, and turned my feet unto Thy testimonies. 60 I made haste, and delayed not to keep Thy commandments. 61 The bands of the wicked have robbed me: [but] I have not forgotten Thy law. **62 At midnight I will rise to give thanks unto Thee because of Thy righteous judgments. 63 I [am] a companion of all them that fear Thee, and of them that keep Thy precepts.** 64 The earth, O LORD, is full of Thy mercy: teach me Thy statutes.

TETH – 9th Letter of Hebrew Alphabet — Theme Word - AFFLICTION

65 Thou hast dealt well with Thy servant, O LORD, according unto Thy word. 66 Teach me good judgment and knowledge: for I have believed Thy commandments. 67Before I was afflicted I went astray: but now I have kept Thy word. 68 Thou art good, and do good; teach me Thy statutes. 69 The proud have forged a lie against me: [but] I will keep Thy precepts with [my] whole heart. 70 Their heart is as fat as grease; [but] I delight in Thy law. **71 [It is] good for me that I have been afflicted; that I might learn Thy statutes. 72 The law of Thy mouth is better unto me than thousands of gold and silver.**

JOD – 10th Letter of Hebrew Alphabet — Theme Word - COMPANIONS

73 Thy hands have made me and fashioned me: give me understanding, that I may learn Thy commandments. **74 They that fear Thee will be glad when they see me; because I have hoped in Thy word.** 75 I know, O LORD, that Thy judgments are right, and [that] Thou in faithfulness hast afflicted me. 76 Let, I pray Thy, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant. 77 Let Thy tender mercies come unto me, that I may live: for Thy law is my delight. 78 Let the proud be ashamed; for they dealt perversely with me without a cause: [but] I will meditate in Thy precepts. **79 Let those that fear Thee turn unto me, and those that have known Thy testimonies.** 80 Let my heart be sound in Thy statutes; that I be not ashamed.

CAPH – 11th Letter of Hebrew Alphabet — Theme Word - ENEMY

81 My soul faints for Thy salvation: [but] I hope in Thy word. 82 Mine eyes fail for Thy word, saying, When will Thou comfort me? 83 For I am become like a wineskin in the smoke; [yet] I do not forget Thy statutes. 84 How many are the days of Thy servant? when will Thou execute judgment on them that persecute me? 85 The proud have digged pits for me, which are not after Thy law. 86 All Thy commandments are faithful: they persecute me wrongfully; help me. 87 They had almost consumed me upon earth; but I forsook not Thy precepts. 88 Quicken me after Thy loving-kindness; so I will keep the testimony of Thy mouth.

LAMED – 12th Letter of Hebrew Alphabet — Theme Word - SALVATION

89 Forever, O LORD, Thy word is settled in heaven. 90 [a] Thy faithfulness is unto all generations: Thou hast established the earth, and it abides. 91 They continue this day according to Thine [b] ordinances: for all are Thy servants. 92 Unless Thy law [had been] my delights, I should then have perished in mine affliction. 93 I will never forget Thy precepts: for with them Thou hast quickened me. 94 I am yours, save me; for I have sought Thy precepts. 95 The wicked have waited for me to destroy me: but I will consider Thy testimonies. 96 I have seen an end of all perfection: but Thy commandment is exceeding broad.

[a] First of 3 verses that the Word is not referred to, 3 of 176. Also verses 122 and 132.

[b] Ordinance is same Hebrew word as judgment. Only time used in Psalm 119 due to context of creation.

Psalm 119

MEM – 13th Letter of Hebrew Alphabet — Theme Word - MEDITATION

97 O how I love Thy law! it is my meditation all the day. 98 Thou through Thy commandments hast made we wiser than my enemies: for they are ever with me. **99 I have more understanding than all my teachers: for Thy testimonies are my meditation.** 100 I understand more than the ancients, because I keep Thy precepts. 101 I have refrained my feet from every evil way, that I might keep Thy word. 102 I have not departed from Thy judgments: for Thou hast taught me. 103 How sweet are Thy words to my taste! [yes, sweeter] than honey to my mouth! 104 Through Thy precepts I get understanding: therefore I hate every false way.

NUN – 14th Letter of Hebrew Alphabet — Theme Word - PATH

105 Thy word is a lamp unto my feet, and a light unto my path. 106 I have sworn, and I will perform [it], that I will keep Thy righteous judgments. 107 I am afflicted very much: quicken me, O LORD, according unto Thy word. 108 Accept, I beseech Thee, the freewill offerings of my mouth, O LORD, and teach me Thy judgments. 109 My soul is continually in my hand: yet I do not forget Thy law.
110 The wicked have laid a snare for me: yet I erred not from Thy precepts. 111 Thy testimonies have I have taken as a heritage forever: for they are the rejoicing of my heart. 112 I have inclined my heart to perform Thy statutes always, [even unto] the end.

SAMECH – 15th Letter of Hebrew Alphabet — Theme Word - JUDGMENT

113 I hate [vain] thoughts: but Thy law do I love. 114 Thou art my hiding place and my shield: I hope in Thy word. 115 Depart from me, ye evildoers: for I will keep the commandments of my God.
116 Uphold me according to Thy word, that I may live: and let me not be ashamed of my hope.
117 Hold Thou me up, and I shall be safe: and I will have respect unto Thy statutes continually.
118 Thou hast trodden down all them that err from Thy statutes: for their deceit is falsehood.
119 Thou puttest away all the wicked of the earth [like] dross: therefore I love Thy testimonies.
120 My flesh trembles for fear of Thee; and I am afraid of Thy judgments.

AIN – 16th Letter of Hebrew Alphabet — Theme Word - SERVANT

121 I have done judgment and justice: leave me not to mine oppressors. 122 Be surety for Thy servant for good: let not the proud oppress me. 123 Mine eyes fail for Thy salvation, and for the word of Thy righteousness. 124 Deal with Thy servant according unto Thy mercy, and teach me Thy statutes.
125 I [am] Thy servant; give me understanding, that I may know Thy testimonies.
126 [It is] time for [Thee], LORD, to work: [for] they have made void Thy law. **127 Therefore I love Thy commandments above gold; yes, above fine gold.** 128 Therefore I esteem all Thy precepts [concerning] all [things to be] right; [and] **I hate every false way.**

PE – 17th Letter of Hebrew Alphabet — Theme Word - SADNESS

129 Thy testimonies are wonderful: therefore doth my soul keep them. **130 The entrance of Thy words gives light; it gives understanding unto the simple.** 131 I opened my mouth, and panted: for I longed for Thy commandments. 132 Look Thou upon me, and be merciful unto me, as Thou use to do unto those that love Thy name. 133 Order my steps in Thy word: and let not any iniquity have dominion over me.
134 Deliver me from the oppression of man: so I will keep Thy precepts. 135 Make Thy face to shine upon Thy servant; and teach me Thy statutes. **136 Rivers of waters run down mine eyes, because they keep not Thy law.**

Psalm 119

TZADDI – 18th Letter of Hebrew Alphabet — Theme Word - RIGHT

137 Righteous are Thou, O LORD, and upright are Thy judgments. 138 Thy testimonies [that] Thou hast commanded are righteous and very faithful. 139 My zeal hath consumed me, because mine enemies have forgotten Thy words. **140 Thy word is very pure: therefore Thy servant lovest it.** 141 I [am] [a] small and despised: [yet] do not I forget Thy precepts. 142 Thy righteousness is an everlasting righteousness, and Thy law is the truth. 143 Trouble and anguish have taken hold on me: [yet] Thy commandments are my delights. **144 The righteousness of Thy testimonies is everlasting: give me understanding, and I shall live.**

[a] small in relation to Saul – Goliath – God (David's courage and faith)
8 exchanges of the Psalmist

Praise toward God		Supplication toward man
137-138	>	139
140a	>	140b
	|	141
142	>	143
144a	>	144b

KOPH – 19th Letter of Hebrew Alphabet — Theme Word - PRAYER

145 I cried with [my] whole heart; hear me, O LORD: I will keep Thy statutes. 146 I cried unto Thee; save me, and I shall keep Thy testimonies. **147 I prevented the dawning of the morning, and cried: I hoped in Thy word. 148 My eyes prevent the [night] watches, that I might meditate in Thy word.** 149 Hear my voice according unto Thy loving-kindness: O LORD, quicken me according to Thy judgment. 150 They draw near that follow after mischief: they are far from Thy law. 151 Thou art near, O LORD; and all Thy commandments are truth. 152 Concerning Thy testimonies, I have known of old that Thou hast founded them forever.

Prayer: 145a – how, 146a – why, 147-148a – when, 149-150 – what
Promise: 145b, 146b, 148b
Praise: 151-152

RESH – 20th Letter of Hebrew Alphabet — Theme Word - DELIVERANCE

153 Consider mine affliction, and deliver me: for I do not forget Thy law. 154 Plead my cause, and deliver me: quicken me according to Thy word. 155 Salvation is far from the wicked: for they seek not Thy statutes. 156 Great are Thy tender mercies, O LORD: quicken me according to Thy judgments.
157 Many are my persecutors and mine enemies; [yet] I do not decline from Thy testimonies.
158 I beheld the transgressors, and was grieved; because they kept not Thy word. **159 Consider how I love Thy precepts: quicken me, O LORD, according to Thy loving-kindness.** 160 Thy word is true [from] the beginning: and every one of Thy righteous judgments [endureth] forever.

SCHIN – 21st Letter of Hebrew Alphabet — Theme Word - LOVE

161 Princes have persecuted me without a cause: but my heart stands in awe of Thy word. 162 I rejoice at Thy word, as one that findeth great [a] spoil. **163 I hate and abhor lying: [but] Thy law I love.**
164 [b] Seven times a day do I praise Thee because of Thy righteous judgments. **165 Great peace have they which love Thy law: and nothing shall offend them.** 166 LORD, I have hoped for Thy salvation, and done Thy commandments. 167 My soul has kept Thy testimonies; and **I love them exceedingly**.
168 I have kept Thy precepts and Thy testimonies: for all my ways are before Thee.

[a] Spoil is part of the victory in battle, also one could say treasure.
[b] Seven times a day: 6-9-12 am, 3-6-9-12 pm.

Psalm 119

TAU – 22nd Letter of Hebrew Alphabet Theme Word - PRAISE

169 Let my cry come near before Thee, O LORD: give me understanding according to Thy word. 170 Let my supplication come before Thee: deliver me according to Thy word. 171 My lips shall utter praise, when Thou hast taught me Thy statutes. 172 My tongue shall speak of Thy word: for all Thy commandments are righteousness. 173 Let Thine hand help me; for I have chosen Thy precepts. 174 I have longed for Thy salvation, O LORD; and Thy law is my delight. 175 Let my soul live, and it shall praise Thee; and let Thy judgments help me. **176 I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments.**

Notes: Aleph 119:8, Jod 119:80 and Tau 119:176 which are at the end of the 1st, central and last passage end in the same fashion, and complete the circle of experience of the Old Testament God-man relationship.

There are several ways to read, teach, memorize, and meditate Psalm 119, as individuals or in groups.

Conclusion: As we find ourselves in Psalm 119 the things of earth and with self will grow strangely dim, replaced by the glory of God.

A Shadow of a Trip to Heavenly Jerusalem

Preparation: 1 to 4. Trip: 5 to 11 Jerusalem: 12-15

Psalm 120 A Song for ascents / Prayer for Protection (1 of 15) Writer: David 1

1 In my **distress** I cried to the LORD, and he heard me. 2 Deliver my soul, O LORD, from lying lips, [and] from a deceitful tongue. 3 What shall be given to you? or what shall be done to you, you false tongue? 4 Sharp arrows of the mighty, with coals of [a] juniper. 5 Woe is me, that I sojourn in [b] mesech, [that] I dwell in the tents of [c] Kedar! 6 My soul has long dwelt with him that hates peace. 7 I [am for] peace: but when I speak, they are [d] for war.

Psalms 120-134. **A Song of degrees;** or, **A Song for ascents,** the title of this and the fourteen following psalms: probably so called because they were arranged to be sung on the occasion of the ascent of the Israelites to Jerusalem to keep the yearly festivals. **De** 16:15-17. Feast of Passover, Pentecost and Tabernacles.

[a] Juniper – a tree used to make charcoal. Fiery darts of the wicked one – Ephesians 6:16.
[b] mesech – A place away from the place of worship to the true God. David is resident in this land outside of Israel, fleeing from Saul. 1 time in Bible.
[c] Kedar – A nomadic people. Bedouin tribal leaders from North-West Arabia, descendants of Ishmael (his second son, dark skinned) Genesis 16:12. Isaiah 21:17, Jeremiah 49:28-29, Ezekiel 27:21 (past). Isaiah 42:11, 60:7 (future).
[d] Contentious

Psalm 121 A Song for ascents / Promise of Protection (2 of 15) Writer: David 1

1 [a] I will lift up my eyes to the hills, from where comes **my help**. 2 My help [comes] from the LORD, who made heaven and earth.

3 He will not allow your foot to be moved: he that keeps you will **not slumber**. 4 Behold, he who keeps Israel shall neither slumber nor sleep.

5 the LORD is your keeper: the LORD is your shade upon your right hand. 6 The sun shall not smite you by day, nor the moon by night.

7 the LORD shall **preserve** you from all evil: he shall preserve your soul. 8 the LORD shall preserve [b] your going out and your coming in from this time forth, and even for evermore.

[a] Psalm of encouragement. Probably sung at end of the day at sunset.
[b] the term going out and coming in is repeated where the LORD Jesus Christ describes his "I am" attributes in the gospel of John as the door or gate of the sheep, and the good shepherd. Going out and coming in may represent our nourishment in daily word and prayer, then daily livng in this world.

Psalm 122 A Song for ascents / Praise for Protection (3 of 15) Writer: David 1

1 I was glad when they said to me, Let us go into the [a] house of the LORD. 2 Our feet shall stand within your gates, [b] O Jerusalem. 3 Jerusalem is built as a city that is compact together: 4 Where the tribes go up, the tribes of the LORD, to the testimony of Israel, to give thanks to the name of the LORD.
5 For there are set thrones of judgment, the thrones of the house of David. 6 Pray for the peace of Jerusalem: they shall prosper that love you. 7 Peace be within your walls, [and] prosperity within your palaces. 8 For my brethren and companions' sakes, I will now say, Peace [be] within you. 9 Because of the house of the LORD our God I will seek your good.

[a] Place of Jehovah. The prayer, promise and praise pattern is evident in Psalm 119:145-152.
[b] David moved capital from Hebron to Jerusalem after the capture of Jerusalem from the Jebusites. David began his reign over Judah (30 years old) and Judah-Israel (37 years old). David reigned as king for 40 years.

Psalm 123 A Song for ascents / Prayer for Patience (4 of 15) Writer: David 1

1 To you lift I up my eyes, O you that dwell in the heavens. 2 Behold, as the eyes of servants [look] to the hand of their masters, [and] as the eyes of a maiden to the hand of her mistress; so our eyes [wait] upon the LORD our God, until that he have mercy upon us. 3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt. 4 Our soul is exceedingly filled with the scorning of those that are at ease, [and] with the contempt of the proud.

Psalm 124 A Song for ascents (Thanks) (5 of 15) Writer: David 2

1 If [it had not been] the LORD who was on our side, now may Israel say; 2 If [it had not been] the LORD who was on our side, when men rose up against us: 3 Then they had swallowed us up quick, when their wrath was kindled against us: 4 Then the waters had overwhelmed us, the stream had gone over our soul: 5 Then the proud waters had gone over our soul. 6 Blessed [be] the LORD, who has not given us [as] a prey to their teeth. 7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. **8 Our help is in the name of the LORD, who made heaven and earth.**

Psalm 125 A Song for ascents (Thanks & Supplication) (6 of 15) Writer: ?

1 They that trust in the LORD [shall be] as mount Zion, [which] cannot be removed, [but] abides forever. 2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even forever. 3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands to iniquity. 4 Do good, O LORD, to [those that be] good, and [to them that are] upright in their hearts. 5 As for such as turn aside to their crooked ways, the LORD shall lead them forth with the workers of iniquity: [but] peace [shall be] upon Israel.

Psalm 126 A Song for ascents (Thanks & Supplication) (7 of 15) Writer: ?

1 When the LORD turned again the captivity of Zion, we were like them that dream. 2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the LORD has done great things for them. 3 the LORD has done great things for us; [whereof] we are glad. 4 Turn again our captivity, O LORD, as the streams in the south. 5 They that sow in tears shall reap in joy. 6 He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves [with him].

Psalm 127 A Song for ascents for Solomon (Wisdom - family) (8 of 15) Writer: Solomon

1 Except the LORD build the house, they labor in vain that build it: except the LORD keep the city, the watchman wakes [but] in vain. 2 [It is] vain for you to rise up early, to sit up late, to eat the bread of sorrows: [for] so he gives his beloved sleep. 3 Look, children are a heritage of the LORD: [and] the fruit of the womb [is his] reward. 4 As arrows are in the hand of a mighty man; so are children of the youth. 5 Happy is the man that has his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Psalm 128 A Song for ascents (Wisdom – family) (9 of 15) Writer: ?

1 **Blessed is everyone that fears the LORD; that walks in his ways.** 2 For you shall eat the labor of your hands: happy [shall] you [be], and [it shall be] well with you. 3 Your wife [shall be] as a fruitful vine by the sides of your house: your children like olive plants round about your table. 4 Behold, that thus shall the man be blessed that fears the LORD. 5 the LORD shall bless you out of Zion: and you shall see the good of Jerusalem all the days of your life. 6 Yes, you shall see your children's children, [and] peace upon Israel.

Psalm 129 A Song for ascents (Thanks & Supplication) (10 of 15) Writer: ?

1 Many a time have they afflicted me from my youth, may Israel now say: 2 Many a time have they afflicted me from my youth: yet they have not prevailed against me. 3 The plowers plowed upon my back: they made long their furrows. 4 the LORD is righteous: he has cut asunder the cords of the wicked. 5 Let them all be confounded and turned back that hate Zion. 6 Let them be as the grass [upon] the housetops, which withers before it grows up: 7 Wherewith the mower fills not his hand; nor he that binds sheaves his bosom. 8 Neither do they which go by say, The blessing of the LORD [be] upon you: we bless you in the name of the LORD.

Psalm 130 A Song for ascents (Supplication) (11 of 15) Writer: ?

Hope's Prayer

1 Out of the **depths** I have cried to you, O LORD. 2 Lord, hear **my** voice: let your ears be attentive to the voice of **my supplications.** 3 If you, the LORD, should mark **iniquities,** O Lord, who shall stand? 4 But there is **forgiveness** with you, that you may be **feared.**

Hope's Patience

5 **I wait** for the LORD, my soul does wait, and in his **word I hope**. 6 **My** soul [waits] for the LORD more than they that **watch for the morning**: [I say, more than] they that watch for the morning.

Hope's People

7 Let **Israel hope** in the LORD: for with the LORD there is **mercy**, and with him is **plenteous redemption.**
8 And he shall redeem Israel from all his iniquities.

Psalm 131 A Song for ascents (Supplication – Brokenness) (12 of 15) Writer: David 1A

1 the LORD, [a] my heart is not haughty, nor my eyes lofty: neither do I exercise myself in great matters, or in things too high for me. 2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. 3 Let Israel hope in the LORD from henceforth and forever.

[a] This is a spiritual life walking with God in a way that is sustainable in the New Testament. A shadow of better things to come in Christ. David's experience before being anointed as king and all that following, good and evil. Galatians 6:1.

Psalm 132 A Song for ascents (Thanks & Supplication) (13 of 15) Writer: David 1C

David's Desire to Find a Place for the Ark

1 the LORD, remember David, [and] all his afflictions: 2 How he swore to the LORD, [and] vowed to the mighty [God] of Jacob; 3 Surely I will not come into the tabernacle of my house, nor go up into my bed; 4 I will not give sleep to my eyes, [or] slumber to my eyelids, 5 Until I find out a place for the LORD, a habitation for the mighty [God] of Jacob. 6 Look, we heard of it at [a] Bethlehem: [b] we found it in the fields of the wood. 7 We will go into his tabernacles: we will worship at his footstool. 8 Arise, O LORD, into your rest; you, and the ark of your strength. 9 Let your priests be clothed with righteousness; and let your saints shout for joy.

[a] Ephratah [KJV] [b] After the ark was returned by the Philistines it rested at the house of Abinadab in Kiriath Jearim until David tried to take it to Jerusalem the first time. 2 Samuel 6:1

Prophecy of the Seed of David Reigning from Jerusalem (Jesus at 2nd Coming)

10 For your servant David's sake turn not away the face of your anointed. 11 the LORD has sworn [in] truth to David; he will not turn from it; Of the fruit of your body will I set upon your throne. 12 If your children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon your throne for evermore. 13 For the LORD has chosen Zion; he has desired [it] for his habitation.
14 This is my rest forever: here will I dwell; for I have desired it. 15 I will abundantly bless her provision: I will satisfy her poor with bread. 16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy. 17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.
18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

Psalm 133 A Song for ascents (Thanks) (14 of 15) Writer: David 1

1 Behold, how good and how pleasant *it is* for brethren to dwell together in unity! 2 *It is* like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; 3 As the dew of Hermon, and as the dew that descended **upon the mountains of Zion**: for there the LORD commanded the blessing, [even] life for evermore.

Psalm 134 A Song for ascents (Praise) (15 of 15) Writer: ?

1 [a] Behold, bless ye the LORD, all servants of the LORD, which by night stand in the house of the LORD. 2 Lift up your hands **in [b] the sanctuary**, and bless the LORD. 3 [c] the LORD that made heaven and earth bless you out of Zion.

[a] Verses 1-2 is the travelers worship upon arrival the temple. Vs 3 is the priest's response. This is a beautiful type of the heavenly Jerusalem worship for New Testament believers, revelation 20-21.

[b] holiness. 1 Timothy 2:8.

[c] The high priests blessing to God's people. Numbers 6:23.

Psalm 135 (Praise, History) After arrival to Jerusalem Writer: ?

1 Praise ye the LORD. Praise ye the name of the LORD; praise [him], O ye servants of the LORD. 2 Ye that stand in the house of the LORD, in the courts of the house of our God, 3 Praise the LORD; for the LORD is good: sing praises to his name; for [it is] pleasant. **4 For the LORD has chosen Jacob to himself, [and] Israel for his peculiar treasure.** 5 For I know that the LORD is great, and [that] our Lord is above all gods. 6 Whatsoever the LORD pleased, [that] did he in heaven, and in earth, in the seas, and all deep places. 7 He causes the vapors to ascend from the ends of the earth; he makes lightnings for the rain; he brings the wind out of his treasuries. 8 Who smote the firstborn of Egypt, both of man and beast. 9 [Who] sent tokens and wonders into the midst of you, O Egypt, upon Pharaoh, and upon all his servants. 10 Who smote great nations, and slew mighty kings; 11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: 12 And gave their land [for] a heritage, a heritage to Israel his people. 13 Your name, O LORD, [endures] forever; [and] your memorial, O LORD, throughout all generations. 14 For the LORD will judge his people, and he will repent himself concerning his servants. 15 The idols of the heathen are silver and gold, the work of men's hands. 16 They have mouths, but they speak not; eyes have they, but they see not; 17 They have ears, but they hear not; neither is there [any] breath in their mouths. 18 They that make them are like to them: [so is] everyone that trusts in them. 19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron: 20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD. 21 Blessed be the LORD out of Zion, which dwells at Jerusalem. Praise ye the LORD.

Psalm 136 Psalm of Thanks "for His mercy Endures Forever" Writer: ?

136:1-3 *Give Thanks Unto the LORD, God of gods, and Lord of lords*

1 O give thanks unto the LORD; **for [he is] good**: for His mercy [endures] forever. 2 O give thanks unto the **God of gods**: for His mercy [endures] forever. 3 O give thanks unto the LORD **of lords**: for His mercy [endures] forever.

136:4-25 *The Wonderful Works of God in Creation and History (Acts 2)*

136:4-9 *The Creator (in the beginning, Genesis 1, days 1-4)*

4 To him who alone does great wonders: for His mercy [endures] forever. 5 To him that by wisdom made the heavens: for His mercy [endures] forever. 6 To him that stretched out the earth above the waters: for His mercy [endures] forever. 7 To him that made great lights: for His mercy [endures] forever:
8 The sun to rule by day: for His mercy [endures] forever: 9 The moon and stars to rule by night: for His mercy [endures] forever.

136:10-16 *The Deliverer (from the bondage of slavery to Egypt)*

10 To him that smote Egypt in their firstborn: for His mercy [endures] forever: 11 And brought out Israel from among them: for His mercy [endures] forever: 12 With a strong hand, and with a stretched out arm: for His mercy [endures] forever. 13 To him which divided the Red sea into parts: for His mercy [endures] forever: 14 And made Israel to pass through the midst of it: for His mercy [endures] forever:
15 But overthrew Pharaoh and his host in the Red sea: for His mercy [endures] forever. 16 To him which led his people through the wilderness: for His mercy [endures] forever.

136:17-25 *The Conqueror (in the wilderness east of the Jordan River)*

17 To him which smote great kings: for His mercy [endures] forever: 18 And slew famous kings: for His mercy [endures] forever: 19 [a] Sihon king of the Amorites: for his mercy [endures] forever: 20 And [b] Og the king of Bashan: for His mercy [endures] forever: 21 And gave their land for a heritage: for His mercy [endures] forever. 22 [Even] a heritage to Israel his servant: for His mercy [endures] forever.
23 Who remembered us in our low estate: for his mercy [endures] forever: 24 And has redeemed us from our enemies: for His mercy [endures] forever. 25 Who gives food to all flesh: for His mercy [endures] forever.

136:26 *Give Thanks Unto the God of heaven*

26 O give thanks unto the God of heaven: for His [c] mercy [endures] forever.

[a] Before entry into Canaan. Sihon defeated the Moabites, yet could not defeat the God of Israel. Numbers 21:27-29, repeated and well known, in Jeremiah 48:45-46.

[b] There is continued victory. The second hindrance disappears after the first. *"Og, king of Bashan",* last of the giants (Deuteronomy 3:11), fared no better for all his strength than *Sihon.* It was not some peculiar weakness of Sihon that overthrew him. All enemies of God, however different in resource they may appear when they measure themselves among themselves, are alike to those who march in the strength of God. Numbers 21:34. When Og king of Bashan took the field -- a giant, a new and more terrific foe -- he, too, fell.

[c] mercy in Hebrew is, checed, kheh'-sed. This Hebrew word is mostly translated "mercy" and a few times "loving-kindness," but never "love" in the 241 verses. Some reliable translations such as the Darby and World English translate it "loving-kindness". The translators choosing mercy is best, loving-kindness is acceptable, however love is not in context of the revealing of the holy God in the Old Covenant. Some newer versions translate this same word in Psalm 136 "love".

Psalm 137 Psalm of Supplication "Singing in Babylon" Writer: ?

Remembering the Land of Zion

1 By the rivers of Babylon, there we sat down, yes, we wept, when we remembered **Zion**. 2 We hanged our harps upon the willows in the midst thereof. 3 For there they that carried us away captive required of us a song; and they that wasted us [required of us] mirth, [saying], Sing us [one] of the **songs of Zion**.

Thinking of the City of Jerusalem

4 How shall we sing the LORD's song in a strange land? 5 [a] If I forget you, O Jerusalem, let my right hand forget [her cunning]. 6 If I do not remember you, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

[a] Hand and tongue refer to deeds and truth, 1 John 3:18. We lose effectiveness of the power of the Holy Ghost if we lose sight of God's plan for us.

Future Judgment of Babylon and Restoration of Jerusalem

7 Remember, O LORD, the children of [b] Edom in the day of Jerusalem; who said, Erase [it], Erase [it, even] to the foundation thereof. 8O daughter of Babylon, who are to be destroyed; happy [shall he be], that rewards you as you have served us. 9 Happy [shall he be], that takes and dashes your little ones against the stones.

[b] The Edomites are sons of Esau and participated with the Babylonians. Persian King Cyrus caused Israel's return. Ezra 1, Ezekiel 25:13, Jeremiah 49:7, Obadiah 1:11-14, Isaiah 13:3,16, 34:1-20, 44:28-45:1, 2 Chronicles 36:22. The fall of the New-Testament Babylon will be the triumph of all the saints, Rev 19:1.

Psalm 138 Psalm of Praise "Singing by Kings" Writer: David 1C - 1 Sam 7

1 [A Psalm] of David. I will praise you with my whole heart: before the gods will I sing praise to you. 2 I will worship toward your holy temple, and praise your name for your loving-kindness and for your truth: for **you have magnified your word above all your name.** 3 In the day when I cried you answered me, [and] strengthened me [with] strength in my soul. **4 All the kings of the earth shall praise you, O LORD, when they hear the words of your mouth. 5 Yes, they shall sing in the ways of the LORD: for great is the glory of the LORD.** 6 Though the LORD [be] high, yet has he respect to the lowly: but the proud he knows afar off. 7 Though I walk in the midst of trouble, you will revive me: you shall stretch forth your hand against the wrath of my enemies, and your right hand shall save me. 8 the LORD will perfect [that which] concerns me: your mercy, O LORD, [endures] forever: forsake not the works of your own hands.

Psalm 139 Praise "A Personal Relationship with God"(2 Sam 5:12) **Writer: David 1C**

139:1-6 *the LORD Knows Everything About me*

1 To the chief Musician, A Psalm of David. O LORD, **you have searched me, and known [me].** 2 You know my down-sitting and my uprising, you understand my thought afar off. 3 You compass my path and my lying down, and are acquainted [with] all my ways. 4 For there is not a word in my tongue, [but], look, O LORD, you know it altogether. 5 You have beset me behind and before, and laid your hand upon me. 6 [Such] knowledge is too wonderful for me; it is high, I cannot [attain] to it.

139:7-12 *the LORD is Present Everywhere I Go*

7 Whither shall I go from your spirit? or where shall I flee from your presence? 8 If I ascend up into heaven, you are there: if I make my bed in Hell, behold, you [are there]. 9 [If] I take the wings of the morning, [and] dwell in the uttermost parts of the sea; 10 Even there shall your hand lead me, and your right hand shall hold me. 11 If I say, Surely the darkness shall cover me; even the night shall be light about me. 12 Yes, the darkness hides not from you; but the night shines as the day: the darkness and the light are both alike [to you].

Psalm 139

139:13-18 *the LORD Knows me from My Mother's Womb to Today*

13 For you have possessed my reins: you have covered me in my mother's womb. 14 I will praise you; for
I am fearfully [and] wonderfully made: marvelous are your works; and [that] my soul knows right well.
15 My substance was not hid from you, when I was made in private, [and] fabricated beneath on the
earth. 16 Your eyes did see my substance, yet being imperfect; and in your book all [my members] were
written, [which] in continuance were fashioned, when [as yet there was] none of them. 17 How precious
also are your thoughts to me, O God! how great is the sum of them! 18 [If] I should count them, they are
more in number than the sand: when I awake, I am still with you.

139:19-24 *My Everlasting Commitment to God*

19 Surely you will slay the wicked, O God: depart from me therefore, ye bloody men. 20 For they speak
against you wickedly, [and] your enemies take [your name] in vain. 21 Do not I hate them, O LORD, that
hate you? and am not I grieved with those that rise up against you? 22 I [a] hate them with perfect hatred:
I count them my enemies. 23 Search me, O God, and know my heart: try me, and know my thoughts: 24
And see if [there be any] wicked way in me, and lead me in the way everlasting.

[a] Hate is to have no communion with, have opposite ways. With no approval whatever of their conduct; with no sympathy for the evil they do; with no words of apology for their sinful acts; with entire disapprobation. He does not leave it a matter of question. He does not occupy a neutral position. His hatred to bad, vicious, blasphemous men is intense and complete. He is as whole hearted in his hate of wickedness as in his love of goodness. Psalm 101:3-4.

Psalm 140 Supplication "Protect me from the Violent and Evil men" Writer: David 1B

1 To the chief Musician, A Psalm of David. Deliver me, O LORD, from the evil man: preserve me from the
violent man; 2 Which imagine mischiefs in their heart; continually are they gathered together for war.
3 They have sharpened their languages like a serpent; adders' poison is under their lips. [a] Selah.
4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have
purposed to overthrow my goings. 5 The proud have hid a snare for me, and cords; they have spread a
net by the wayside; they have set gins for me. Selah. 6 I said to the LORD, You are my God: hear the
voice of my supplications, O LORD. 7 O GOD the LORD, the strength of my salvation, you have covered
my head in the day of battle. 8 Grant not, O LORD, the desires of the wicked: further not his wicked
device; [lest] they exalt themselves. Selah. 9 As for the head of those that compass me about, let the
mischief of their own lips cover them. 10 Let burning coals fall upon them: let them be cast into the fire;
into deep pits, that they rise not up again. 11 Let not an evil speaker be established in the earth: evil shall
hunt the violent man to overthrow him.

The Psalm Ends in Thanks

12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.
13 Surely the righteous shall give thanks to your name: the upright shall dwell in your presence.

[a] Evil of the tongue attacks the soul and violence attacks the body, while the spirit is preserved and gives thanks to God. Same principle of 1 Thessalonians 5:23. Ro 3:13b (4).

Psalm 141 Supplication "Protect me from the Violent and Evil men" Writer: David 1B

1 A Psalm of David. the LORD, I to you: make haste to me; give ear to my voice, when I cry to you.
2 Let my prayer be set forth before you as incense; and the lifting up of my hands [as] the evening
sacrifice. 3 Set a watch, O LORD, before my mouth; keep the door of my lips. 4 Incline not my heart to
[any] evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties.
5 Let the righteous smite me; [it shall be] a kindness: and let him reprove me; [it shall be] an excellent
oil, [which] shall not break my head: for yet my prayer also [shall be] in their calamities. 6 When their
judges are overthrown in stony places, they shall hear my words; for they are sweet. 7 Our bones are
scattered at Hell's mouth, as when one cuts and cleaves [wood] upon the earth. 8 But my eyes are to
you, O GOD the LORD: in you is my trust; leave not my soul destitute. 9 Keep me from the snares
[which] they have laid for me, and the gins of the workers of iniquity. 10 Let the wicked fall into their own
nets, While that I withal escape.

Psalm 142 Supplication "When No Man Helps" Writer: David 1B

1 Maschil of David; A Prayer when he was in the cave. I cried to the LORD with my voice; with my voice to
the LORD did I make my supplication. 2 I poured out my complaint before him; I showed before him my
trouble. 3 When my spirit was overwhelmed within me, then you knew my path. In the way wherein I
walked have they privately laid a snare for me. 4 I looked on [my] right hand, and beheld, but [there
was] no man that would know me: refuge failed me; no man cared for my soul. 5 I cried to you, O LORD:
I said, You are my refuge [and] my portion in the land of the living. 6 Attend to my cry; for I am brought
very low: deliver me from my persecutors; for they are stronger than I. 7 Bring my soul out of prison,
that I may praise your name: the righteous shall compass me about; for you shall deal bountifully with
me.

Psalm 143 Psalm of Supplication "God's Faithfulness to Answer Prayer" Writer: David 1B

1 A Psalm of David. Hear my prayer, O LORD, give ear to my supplications: in your faithfulness answer
me, [and] in your righteousness. **2 And enter not into judgment with your servant: for in your
sight shall no man living be justified.** 3 For the enemy has persecuted my soul; he has smitten my life
down to the ground; he has made me to dwell in darkness, as those that have been long dead.
4 Therefore is my spirit overwhelmed within me; my heart within me is desolate. 5 I remember the days
of old; I meditate on all your works; I muse on the work of your hands. **6 I stretch forth my hands to
you: my soul [thirsts] after you, as a thirsty land. Selah.**

The 7 Cries of King David

7 Hear me speedily, O LORD: my spirit fails: hide not your face from me, lest I be like to them that go
down into the pit. 8 Cause me to hear your loving-kindness in the morning; for in you I trust: cause me to
know the way wherein I should walk; for I lift up my soul to you. 9 Deliver me, O LORD, from my
enemies: I flee to you to hide me. 10 Teach me to do your will; for you are my God: your spirit is good;
lead me into the land of uprightness. 11 Quicken me, O LORD, for your name's sake: for your
righteousness' sake bring my soul out of trouble. 12 And of your mercy cut off my enemies, and destroy
all them that afflict my soul: **for I [am] your servant.**

Note: Ro 3:20, Gal 2:16 (2)

Psalm 144 Psalm of Praise "God our Mighty Deliverer" Writer: David 1B

1 [A Psalm] of David. Blessed [be] the LORD my strength, which teaches my hands to war, [and] my
fingers to fight: 2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and [he] in
whom I trust; who subdues my people under me. 3 the LORD, what is man, that you take knowledge of
him! [or] the son of man, that you make account of him! 4 Man is like to vanity: his days are as a shadow
that passes away. 5 Bow your heavens, O LORD, and come down: touch the mountains, and they shall
smoke. 6 Cast forth lightning, and scatter them: shoot out your arrows, and destroy them. 7 Send your
hand from above; rid me, and deliver me out of great waters, from the hand of strange children; 8 Whose
mouth speaks vanity, and their right hand is a right hand of falsehood. 9 I will sing a new song to you, O
God: upon a lute [and] an instrument of ten strings will I sing praises to you. 10 [It is he] that gives
salvation to kings: who delivers David his servant from the hurtful sword. 11 Rid me, and deliver me from
the hand of strange children, whose mouth speaks vanity, and their right hand is a right hand of
falsehood:
12 That our sons [may be] as plants grown up in their youth; [that] our daughters [may be] as corner
stones, polished [after] the similitude of a palace: 13 [That] our garners [may be] full, affording all
manner of store: [that] our sheep may bring forth thousands and ten thousands in our streets:
14 [That] our oxen [may be] strong to labor; [that there be] no breaking in, nor going out; that [there be]
no complaining in our streets. 15 Happy [is that] people, that is in such a case: [yes], happy [is that]
people, whose God is the LORD.

Psalm 145 **Praise** **Writer: David 3**

1 David's [Psalm] of praise. I will extol you, my God, O king; and I will bless your name for ever and ever.
2 Every day will I bless you; and I will praise your name for ever and ever. 3 Great is the LORD, and greatly to be praised; and his greatness is unsearchable. 4 One generation shall praise your works to another, and shall declare your mighty acts. 5 I will speak of the glorious honor of your majesty, and of your wondrous works. 6 And [men] shall speak of the might of your terrible acts: and I will declare your greatness. 7 They shall abundantly utter the memory of your great goodness, and shall sing of your righteousness. 8 the LORD is gracious, and full of compassion; slow to anger, and of great mercy.
9 the LORD is good to all: and his tender mercies are over all his works. 10 All your works shall praise you, O LORD; and your saints shall bless you. 11 They shall speak of the glory of your kingdom, and talk of your power; 12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. 13 Your kingdom is an everlasting kingdom, and your dominion [endures] throughout all generations. 14 the LORD upholds all that fall, and raises up all [those that be] bowed down.
15 The eyes of all wait upon you; and you give them their meat in due season. 16 You open your hand, and satisfy the desire of every living thing. 17 the LORD is righteous in all his ways, and holy in all his works. 18 the LORD is near to all them that call upon him, to all that call upon him in truth.
19 He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.
20 the LORD preserves all them that love him: but all the wicked will he destroy. 21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

Psalms of Praise, 146-150

Psalm 146 **Praise (5x) / Vindicate** **Writer: ?**

1 Praise ye the LORD. Praise the LORD, O my soul. 2 While I live will I praise the LORD: I will sing praises to my God while I have any being. 3 Put not your trust in princes, [nor] in the son of man, in whom there is no help. 4 His breath goes forth, he returns to his earth; in that very day his thoughts perish.
5 Happy [is he] that [has] the God of Jacob for his help, whose hope is in the LORD his God:
6 Which made heaven, and earth, the sea, and all that therein is: which keeps truth forever:
7 Which executes judgment for the oppressed: which gives food to the hungry. the LORD looses the prisoners: 8 the LORD opens [the eyes of] the blind: the LORD raises them that are bowed down: the LORD loves the righteous: 9 the LORD preserves the strangers; he relieves the fatherless and widow: but the way of the wicked he turns upside down. 10 the LORD shall reign forever, [even] your God, O Zion, to all generations. Praise ye the LORD.

Psalm 147 **Praise (5x)** **Writer: ?**

1 Praise ye the LORD: for [it is] good to sing praises to our God; for [it is] pleasant; [and] praise is comely. 2 the LORD does build up Jerusalem: he gathers together the outcasts of Israel. 3 He heals the broken in heart, and binds up their wounds. 4 He tells the number of the stars; he calls them all by [their] names. 5 Great is our Lord, and of great power: his understanding is infinite. 6 the LORD lifts up the meek: he casts the wicked down to the ground. 7 Sing to the LORD with thanksgiving; sing praise upon the harp to our God: 8 Who covers the heaven with clouds, who prepares rain for the earth, who makes grass to grow upon the mountains. 9 He gives to the beast his food, [and] to the young ravens which cry.
10 He delights not in the strength of the horse: he takes not pleasure in the legs of a man.
11 the LORD takes pleasure in them that fear him, in those that hope in his mercy. 12 Praise the LORD, O Jerusalem; praise your God, O Zion. 13 For he has strengthened the bars of your gates; he has blessed your children within you. 14 He makes peace [in] your borders, [and] fills you with the finest of the wheat.
15 He sends forth his commandment [upon] earth: his word runs very swiftly. 16 He gives snow like wool: he scatters the hoarfrost like ashes. 17 He casts forth his ice like morsels: who can stand before his cold?
18 He sends out his word, and melts them: he causes his wind to blow, [and] the waters flow.
19 He shows his word to Jacob, his statutes and his judgments to Israel. 20 He has not dealt so with any nation: and [as for his] judgments, they have not known them. Praise ye the LORD.

Psalm 148 **Praise (13x)** **Writer: ?**

[1] Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. [2] Praise ye him, all his angels: praise ye him, all his hosts. [3] Praise ye him, sun and moon: praise him, all ye stars of light. [4] Praise him, ye heavens of heavens, and ye waters that [be] above the heavens. [5] Let them praise the name of the LORD: for he commanded, and they were created. [6] He has also established them for ever and ever: he has made a decree which shall not pass. [7] Praise the LORD from the earth, ye dragons, and all deeps: [8] Fire, and hail; snow, and vapor; stormy wind fulfilling his word: [9] Mountains, and all hills; fruitful trees, and all cedars: [10] Beasts, and all cattle; creeping things, and flying fowl: [11] Kings of the earth, and all people; princes, and all judges of the earth: [12] Both young men, and maidens; old men, and children: [13] Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven. [14] He also exalts the horn of his people, the praise of all his saints; [even] of the children of Israel, a people near to him. Praise ye the LORD.

Psalm 149 **Praise (5x) / Vindicate (the millenium)** **Writer: ?**

[1] Praise ye the LORD. Sing to the LORD a new song, [and] his praise in the assembly of saints.
[2] Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. [3] Let them praise his name in the dance: let them sing praises to him with the timbrel and harp. [4] For the LORD takes pleasure in his people: he will beautify the meek with salvation. [5] Let the saints be joyful in glory: let them sing aloud upon their beds. [6] [Let] the high [praises] of God [be] in their mouth, and a two-edged sword in their hand; [7] To execute vengeance upon the heathen, [and] punishments upon the people;
[8] To bind their kings with chains, and their nobles with chains of iron; [9] To execute upon them the judgment written: this honor have all his saints. Praise ye the LORD.

Psalm 150 **Praise (13x)** **Writer: ?**

[1] Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. [2] Praise him for his mighty acts: praise him according to his excellent greatness. [3] Praise him with the sound of the trumpet: praise him with the lute and harp. [4] Praise him with the timbrel and dance: praise him with stringed instruments and organs. [5] Praise him upon the loud cymbals: praise him upon the high sounding cymbals. [6] Let everything that has breath praise the LORD. Praise ye the LORD.

Psalms **QUESTIONS** **Bible TOC**

1. How many psalms were written by King David?
The Greek text of Psalms ascribes only 87 of the poems to David, and the **Hebrew only 73.**

2. What Psalm is most quoted in the New Testament?
Psalm 110

3. What is the longest Psalm?
Psalm 119, 176 verses, 22 sections of 8 verses each.

4. What is the shortest Psalm?
Psalm 117, 3 verses.

Ps	Wisdom	History	M1	M2	Supplicate	Vindicate	Thanks	Praise	Writer	Comment
1	W 1-6								?Ezra	
2			M1 1-7	M2 8-12					David 3	NT Acts 13:33 (7), messianic
3					S 1-6	V 7		P 8	David 3	
4					S 1-6			P 7-8	David	NT Eph 4:26 (4), prayer
5					S 1-10	V 6, 10		P 11-12	David	NT Ro 3:13a (10), prayer
6					S 1-9	V 10			David	6:9 hear
7					S 1-10	V 11-16		P 17	David 1B+	
8			M1 4-5a	M2 5b-8				P 1-8	David	NT 1 Cor 15:27, (6), Eph 1:22 (6),
9						V 15-20		P 1-14	David	
10						V 1-18			?	NT Ro 3:14 (7)
11							T 2-6	P 1/7	David	
12					S 1-8	V 3-7			David	
13					S 1-4			P 5-6	David	
14	W 1-6							P 7	David	NT Ro 3:11-12 (2-3)
15	W 1-5								David	
16			M1 1-16						David	NT Acts 13:35 (10), M1 personal view
17					S 1-6	V 8-14		P 15	David	Prayer
18				M2		V 40-42		P 1-50	David 3	NT Ro 15:9 (49), 1 Chr
19								P 1-14	David	NT Ro 10:18 (4)
20				M2 1-9	S 1-9				David	
21				M2 1-13				P 1-13	David	
22			M1 1-21	M2 22-31				P 22-30	David	
23	W 1-6								David 3	
24				M2 1-10				P 1-10	David	NT 1 Cor 10:26 (1), V/23
25					S 1-22				David	
26					S 1-12				David	
27					S 1-14				David	
28					S 1-9	V 3-5			David	
29								P 1-11	David	
30					S 1-11		T 12b	P 12a	David 1	
31					S 1-24	V 17			David	
32					S 1-10			P 11	David	NT Ro 4:7-8 (1),
33								P 1-22	?	
34			M1 18, 20					P 1-22	David 1	
35			M1 11-17		S 1-24	V 1-8		P 27-28	David	V/25-26
36						V 1-4		P 5-10	David	NT Ro 3:18 (1), 11-12
37	W 1-40								David	
38					S 1-22				David 3	
39					S 1-13				David 3	
40			M1 7		S 1-17	V 14			David 3	
41			M1 9		S 1-13				David 3	**end of book 1**

Ps	Wisdom	History	M1	M2	Supplicate	Vindicate	Thanks	Praise	Writer	Comment
42					S 1-10			P 11	sons of Korah	
43					S 1-4			P 5	?	
44					S 1-26				sons of Korah	NT Ro 8:36 (22),
45			M1	M2 11				P 17	sons of Korah	a song of loves
46								P 1-11	sons of Korah	
47								P 1-9	sons of Korah	
48								P 1-14	sons of Korah	
49	W 1-20								sons of Korah	
50								P 1-50	Asaph	
51					S 1-19				David 2	NT Ro 3:4b(4)
52						V 1-7		P 8-9	David 1	
53						V 1-5		P 6	David	
54					S 1-4	V 5		P 6-7	David 1	
55					S 1-18	V 9, 15			David	V/19-23
56					S 1-6	V 7-9		P 10-13	David 1	
57					S 1-4			P 5-11	David 1	
58						V 1-11			David	
59					S 1-4	V 5-15		P 16-17	David 1	
60		H 6-9				V 1-12			David 1	
61					S 1-7			P 8	David	
62					S 1-12				David	
63					S 1-8	V 9-11b		P 11a	David 1	
64					S 1-6	V 7-8		P 9-10	David 1	
65								P 1-13	David	
66								P 1-20	?	
67								P 1-7	?	
68		H 6-31	M1 18-19			V 2		P 1-35	David	NT Eph 4:8 (18)
69			M1 1-21		S 1-21	V 22-28		P 29-36	David	NT Ro 11:9-10 (22-23), Ro 15:3 (9),
70					S 1	V 2-3		P 4-5	David	
71					S 1-12	V 13		P 14-24	?	
72		H 10-16		M2 17				P 1-20	Solomon	**end of book 2**

Ps	Wisdom	History	M1	M2	Supplicate	Vindicate	Thanks	Praise	Writer	Comment
73	W 1-28								Asaph	
74					S 1-23				Asaph	why?
75						V 7-10	T 1-6		Asaph	
76						V 1-12			Asaph	
77		H 10-20			S 1-9				Asaph	
78		H 1-72							Asaph	
79					S 1-11	V 12		P 13	Asaph	
80					S 1-19				Asaph	revival-turn us 3x
81								P 1-16	Asaph	
82					S 1-8				Asaph	
83		H 4-12			S 1-8	V 9-17		P 18	Asaph	
84					S 1-8			P 9-12	sons of Korah	
85			M1 10		S 1-7			P 8-13	sons of Korah	mercy & truth

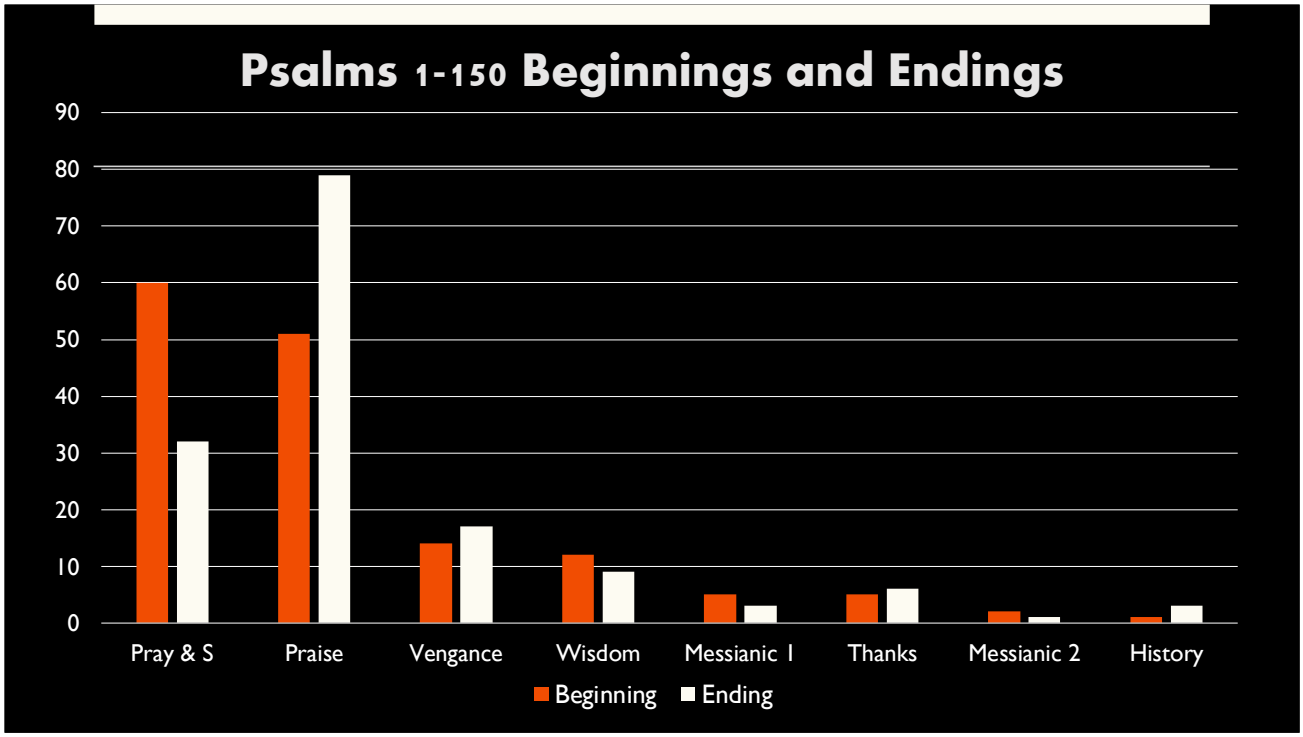
86					S 1-7			P 8-17	David	
87								P 1-7	sons of Korah	
88					S 1-18				Heman	
89				M2 1000	S 38-51			P 1-37, 52	Ethan	NT Acts 13:22 (89:20)

Book 3 of 5 (Psalms B73-89)

Bible TOC

Ps	Wisdom	History	M1	M2	Supplicate	Vindicate	Thanks	Praise	Writer	Comment
90					S 1-17				Moses	70-80 years, Isaiah 23
91			M1					P 1-16	?	
92						V 6-11		P 1-5	?	P/12-15
93								P 1-5	?	
94						V 1-11		P 12-22	?	NT 1 Cor 3:20 (11), 23
95	W 7b-10	H 7b-11						P 1-7a	?	NT Heb 3, 1 Cor 10
96								P 1-13	?	
97							T 12b	P 1-12a	?	vs 10
98								P 1-9	?	
99								P 1-9	?	
100								P 1-9	?	
101	W 1-6			M2 7		V 7-8			David	
102					S 1-18				?	
103								P 1-22	David	
104						V 35a		P 1-35	?	
105		H 6-45a						P 1-45b	?	
106		H 5-46						P 1-6, 47-48	David 1	**end of book 4**

Ps	Wisdom	History	M1	M2	Supplicate	Vindicate	Thanks	Praise	Writer	Comment
107		H 4-4a3						P 1-43b	?	
108		H 7-10						P 1-13	David 1	
109			M1 8,25			V 1-29		P 30-31	David	NT Judas Iscariot
110			M1 7	M2 1-6					David	NT 1 Cor 15:25 (1)
111	W 10a							P 1-10	?	111/112
112	W 1-9					V 10			?	NT 2 Cor 9:9 (9), 111/112
113								P 1-9	?	
114								P 1-8	?	
115								P 1-31	?	
116							T 1-19		?	NT 2 Cor 4:13 (10)
117								P 1-2	?	NT Ro 15:11 (1)
118			M1 22-27				T 1-21, 29	P 28	David 1	NT 1 Peter 2:6
119	W 1-176								David 3	Law exalted
120					S 1-7				?	Song of Degrees
121					S 1-8				?	Song of Degrees
122					S 1-9				David	Song of Degrees
123					S 1-4				?	Song of Degrees
124					S 1-8				David	Song of Degrees
125						V 1-5			?	Song of Degrees
126					S 1-6				?	Song of Degrees
127	W 1-5								Solomon	Song of Degrees
128	W 1-6								?	Song of Degrees
129						V 1-8			?	Song of Degrees
130					S 1-8				?	Song of Degrees
131					S 1-3				David	Song of Degrees
132				M2	S 1-18				?	Song of Degrees
133								P 1-3	David	Song of Degrees
134								P 1-3	?	Song of Degrees
135		X						P 1-21	?	
136		X					T 1-26		?	
137						V 1-9			?	
138								P 1-8	David	
139					S 23-24	V 19-22	T 1-18		David	
140					S 1-8	V 9-11	T 12-13		David	NT Ro 3:13b (4),
141					S 1-9	V 10			David	
142					S 1-7				David	
143					S 1-12				David	NT Ro 3:20 (2), NT Gal 2:16 (2),
144				M2		V 1-15			David	
145								P 1-21	David	
146						V 1-15		P 1-10	?	
147								P 1-20		
148								P 1-14		
149						V 7-9		P 1-6	?	
150								P 1-6	?	
Total	**28**	**14**	**16**	**14**	**71**	**48**	**15**	**93**	**75**	**26**
	B12	B4	B10		B63	B13	B5	B46		



Psalm 25 ***How to Overcome Personal Sins and Personal Enemies***

Prayer (1-7, 11, 16-22) and Meditation (8-10, 12-15) of the Aged King David

(A) 1-3 PRAYER-PERSONAL [1] [A Psalm] of David. Unto Thee, O LORD, do I lift up my soul. [2] O my God, I trust in Thee: let me not be ashamed, let not mine enemies triumph over me. /David often begins his psalms to move himself – not God/

PRAYER-GOOD/EVIL [3] Yea, let none that wait on Thee be ashamed: let them be ashamed which transgress without cause.

(B) 4-7 PRAYER PERSONAL [4] **Shew** me Thy ways, O LORD; **teach me Thy paths**. [5] Lead me in Thy truth, and **teach me:** /no psychology or philosophy/ for Thou [art] the God of my salvation; on Thee do I wait all the day. [6] **Remember**, O LORD, Thy tender mercies and Thy lovingkindnesses; for they [have been] ever of old. [7] **Remember not** the sins of my youth, nor my transgressions: according to Thy mercy **remember** Thou me for Thy goodness' sake, O LORD.

8-10 MEDITATION-OTHERS/GOOD [8] Good and upright [is] the LORD: therefore will He **teach** sinners in the way**.** [9] The meek will He guide in **judgment**: and the meek will He **teach** His way. [10] All the paths of the LORD [are] mercy and truth /Ps 25:10, 85:10 (10x)/ unto such as keep His covenant and His testimonies. /covenant>Israel-OT, testament>Church-NT/

11 PRAYER-PERSONAL [11] For Thy **name's** sake, O LORD, pardon mine iniquity; for it [is] great. /David's great sins. Ro 3:10, 5:8, 10:9-10. such were some of you, 1 Cor 6:9-11. Apostle Paul was the chif of sinners, 1 Timothy 1:12-17./

(C) 12-15 MEDITATION-OTHERS/GOOD 12 What man [is] he that feareth the LORD? him shall **He teach in the way** [that] he shall choose. 13 His soul shall dwell at ease; and his seed shall inherit the earth. /my yoke is easy and burden light Mt 11:28-30, 1000/ 14 **The secret of the LORD [is] with them that** fear Him; and He will **shew** them His covenant. 15 Mine eyes [are] ever toward the LORD; for He shall pluck my feet out of the net.

(B) 16-18 PRAYER-PERSONAL 16 Turn Thee unto me, and have mercy upon me; for I [am] desolate and afflicted. 17 The troubles of my heart are enlarged: [O] bring Thou me out of my distresses. 18 Look upon mine affliction and my pain; and forgive all my sins. /John 15, abide in Christ to overcome sins origin, process, and destination/

(A) 19-21 Consider mine enemies; for **they** are many; and **they hate me with cruel hatred**. /John 15:18-25/ 20 O keep my soul, /Jude 21/ and deliver me: let me not be ashamed; for I put my trust in Thee. 21 Let **integrity and uprightness** preserve me; /Ps 18:16-37/ for I wait on Thee. /Isaiah 40:31 (27-31), trust in His way and timing (wait on LORD 9x)/

22 PRAYER-OTHERS/GOOD 22 Redeem Israel, O God, out of all his troubles. /as king, prophetic, tribulation-1000/

God: LORD, God, He, Him, His, Thy, Thee, Thine, Thou – 42x. David: I, me, my/mine – 36x.
God's character: teach-5x, mercy-4x, truth-2x, goodness-2x, fear the LORD-2x, covenant-2x, lead-1x, upright-1x.
David's character: show me-teach me-lead me. troubles-distresses-affliction-pain. integrity-uprightness.

Psalm 25 ***How to Overcome Personal Sins and Personal Enemies***

Psalm 25 is 1 of 8 penitential Psalms: 6, 25, 32, 38, 51, 102, 130, 143. It is acrostic except 2 verses. and chaistic (A) 1-3 soul, trust, ashamed, enemies, wait. (B) 4-11 mercies, sin, transgressions, sinners, meek-paths. (C) 12-15 fear-teach-choice-covenant. (B) 16-18 mercy, sins. (A) 19-21 enemies, soul, ashamed, trust, wait.

Q1 – When was Psalm 25 written?
A – The end of King David's life as he turned over the kingdom to his oldest of 4 sons of Bathsheba, Solomon (2 Sam 12:24). David had no more wives or concubines. He represents Christ as a victorious king, of judgment & justice.

Q2 – How does The Treasury of David by Charles H. Spurgeon illuminate and help us understand Ps 25?
A - HINTS TO THE VILLAGE PREACHER. Verse 4. Practical divinity the best study; God the best teacher; Prayer the mode of entrance into the school. Verses 4-5. Show. Teach. Lead. Three classes in the school of grace.
Verse 5 (*last clause*). How to spend the day with God. *Matthew Henry.*
Verse 11. Great sin and great guilt is no obstacle to the pardon of the returning sinner. *Jonathan Edwards.*

Application: I will be a man after God's own heart until the end. I learn extreme lessons from the rise, fall, and recovery of King David. I chose to deny self and follow Christ as Paul did when he said "be followers together of me, and mark them which walk so, as you have us for an example" in Philippians 3:17.

Proverbs (31-31, 1.75 hr) 2023

Bible TOC **Next / Previous Book** **Gems**

Wisdom for Sons: 1 2 3 4 5 6 7 Wisdom's beginning: 8 9

Wisdom for All: 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

Wisdom for Kings & Leaders: 25 26 27 28 29 Wisdom's capstone: 30 31

12 Basics to the Wisdom of God

Purpose: The fear of the LORD is the beginning of knowledge (1:7). God gave Solomom wisdom and understanding exceeding, and largeness of heart (1 Kings 4:29-32). Proverbs are principles of living right, not promises.

Wisdom is mine as I:	Scripture
1) **Trust** in the LORD with my heart; and lean not to our my understanding	3:5
2) Keep my heart with all **diligence**; for out of it are the issues of life	4:23
3) Say to wisdom, You are my **sister**; and call understanding [my] kinswoman	7:4
4) **Love** wisdom; and seek wisdom early	8:17
5) Am wise in heart to **receive** commandments	10:8a
6) Have a righteous heart that **studies** to answer	15:28a
7) From the heart **teach my mouth, and add learning to my lips**	16:23
8) Love **pureness** of heart, for the grace of my lips the king shall be my friend	22:11
9) Let not my heart envy sinners: but **fear the LORD** all the day long	23:17
10) Let others give me their heart, and let their eyes **observe my ways**	23:26
11) **Delicately** bring up my servant from a child, who will become a son at length	29:21
12) Have a heart that safely **trusts in my wife**, so have no need of spoil	31:11

Six Lists of Four Things for our Wisdom to Grow (Proverbs 30)					
1	30:11-14	(4)	Wicked	A Generation	Curse father and not bless mother (3:17), pure in own eyes but filthy, lofty in their own eyes, violent and harm poor
2	30:15-16	3+1	Wicked	Never Satisfied	Grave, barren womb, earth's dryness filled with water, fire
3	30:18-19	3+1	Wise	A Way	Eagle in air, serpent on rock, ship in sea, man with maid
4	30:21-23	3+1	Wicked	Disturbing	Servant reigning, fool filled with food, hateful woman married, maid heir to mistress
5	30:24-28	4	Wise	Animals	Ants not strong, conies are feeble & live in rocks, locusts have no king, spider in king's palaces
6	30:29-31	3+1	Wise	Power	Lion turns not away, greyhound speed, Goat mastering rocks, king with no rising up

Prayers of the Bible

(Proverbs concerns the individual person's prayer, not corporate or public)

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Proverbs 1:28-29	Supplication		Hated knowledge, Didn't choose wisdom	Morning Prayer not heard	Not heard by the LORD (1st use of the LORD in Proverbs)
Proverbs 8:17	Supplication	Love wisdom		Seek early	The LORD hears
Proverbs 15:8	Supplication, Prayer	Seek wisdom from above		Being upright	the LORD's delight
Proverbs 15:29	Supplication, Prayer	Seek wisdom from above		Being righteous	The LORD hears
Proverbs 28:9	Supplication, prayer		Turn your ear away from hearing the law		Prayer is an Abomination
Proverbs 30:7-9	Supplication, prayer	To please God, Guidance		Wisdom	Present & future needs

Application today: I can be wise as I "let" the mind of Christ direct my daily choices (Phil 2:5-11). Use Proverbs for principles of daily living in the wisdom of our Lord Jesus Christ.

Outline I of Proverbs "Comparison" Masal in Hebrew

Background. Solomon is inspired in his youth to write about wisdom in Proverbs, love in Song of Songs, and in his old age about his foolishness in Ecclesiastes. The book of Proverbs contains 900+ of the 3000 proverbs (1 Kings 4:32). Proverbs centers on the nuclear family: father, mother, children, sons, and daughters. We learn the way of life and the way of death.

Written and ordered by Solomon during his 40 years as king from 971 to 931 for chapters 1-24. Almost 300 years later, Hezekiah added chapters 25-31, which date to 715-686 BC.

Part 1) Wisdom for a Young Man	**1-9**	Proverbs
Purpose		1:1-7
Prevent evil		1:8-19
Prosperity & protection		2-4
Physical & spiritual pollution		5-7
Pre-eminence and Perseverance		8:1-9:18

Part 2) Wisdom for all People **10-24**
Set in order by Solomon (Ecclesiastes 12:9-10, 411 short wise sayings)

Sayings of 1 verse	10:1-22:16
Sayings of 1 to 6 verses	22:17-24:34

Part 3) Wisdom for Kings and Leaders **25-31**
Written by Solomon & compiled by Hezekiah's servants from 715 to 686 BC

Sayings of 1 to 5 verses	25-29
Final wisdom in "dark sayings" from Solomon to his son (6 sets of 4)	30
Wisdom from Solomon's mother (women, wine, talk and wife - Ephesians 5:21-33)	31

Wisdom References		
Proverbs	**New Testament**	
3:11-12	Hebrews 12:5b-6	Our Father in Heaven is good and disciplines us
3:34	James 4:6, 1 Pet 5:5	God resists the proud and gives grace to the humble
4:18	2 Peter 1:19	shines more and more toward the perfect day
10:12	James 5:20, 1 Pe 4:8	Hatred stirs up strife, but love covers all transgressions.
11:31	1 Peter 4:18	If the righteous are barely saved, where shall the ungodly & sinner appear?
22:18	2 Cor 9:7	He who sows iniquity will reap vanity, and the rod of his fury will perish.
24:12	Romans 2:6, Mt 16:27	God renders to every person according to their works
25:21-22	Romans 12:20	When your enemy is hungry, feed him
26:11	2 Peter 2:22	As a dog returns to his own vomit, so does a fool his folly
26:20	James 3:6	Our tongue is like a fire and needs controls
Ecclesiastes		
7:20	Romans 3:10	
Solomon's Life	1 Chronicles 28:9	David's last counsel to his son Solomon
	1 Kings 3: 3-13	Solomon asks for wisdom and is blessed by God
	1 Kings 11	Solomon's tragic end
	Ecclesiastes 12:13	Solomon's final conclusion of the whole matter
Wisdom for today	1Corinthians 1:30	Christ is our wisdom
	James 1:5-8	Ask for wisdom by faith, and God will give it liberally.
	James 3:13-18	The difference between wisdom from above and below for believers

Proverbs Chapter 1

1:1-9 ***Introduction - The Fear of the LORD begins with Knowledge*** *(within the family)*

(1) [1] The proverbs of Solomon the son of David, king of Israel;
+/+ [2] To know wisdom and instruction; to perceive the words of understanding;
+/+ [3] To receive the instruction of wisdom, justice, and judgment, and equity;
+/+ [4] To give subtlety to the simple, to the young man knowledge and discretion.
+/+ [5] A wise [man] will hear, and will increase learning; and a man of understanding shall attain to wise counsels:
+/+ [6] To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
+/- [7] The fear of the LORD is the [a] beginning of knowledge: [but] fools despise wisdom and instruction.

+/+ [8] My son, hear the instruction of your father, and forsake not the law of your mother:
+/+ [9] For they [shall be] an ornament of grace to your head, and chains about your neck.

(-) 1:10-19 ***Resist Temptation from Outside / Others***

(2) -/- **[10] My son, if sinners entice you, consent not.**
-/- [11] If they say, Come with us, let us lay wait for blood, let us lurk privately for the innocent without cause:
-/- [12] Let us swallow them up alive as Hell; and whole, as those that go down into the pit:
-/- [13] We shall find all precious substance, we shall fill our houses with spoil:
-/- [14] Cast in your lot among us; let us all have one purse:
-/- [15] My son, walk not in the way with them; refrain your foot from their path:
-/- [16] For their feet run to evil, and make haste to shed blood.
-/-[17] Surely in vain the net is spread in the sight of any bird.
-/-[18] And they lay wait for their [own] blood; they lurk privately for their [own] lives.
-/- [19] So are the ways of everyone that is greedy of gain; [which] takes away the life of the owners thereof.

1:20-33 ***Welcome Wisdom from Outside / Others***

+/+ [20] Wisdom cries without; she utters her voice in the streets:
+/+ [21] She cries in the chief place of concourse, in the openings of the gates: in the city she utters her words, [saying],
-/- [22] How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?
+/+ [23] Turn you at my reproof: behold, I will pour out my spirit to you, I will make known my words to you.

-/- [24] Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
-/- [25] But ye have set at nothing all my counsel, and would none of my reproof:
-/- [26] I also will laugh at your calamity; I will mock when your fear comes; [27] When your fear comes as desolation, and your destruction comes as a whirlwind; when distress and anguish comes upon you.
-/- [28] Then they will call upon me, but I will not answer; they shall seek me early, but they shall not find me:
-/- **[29] For that they hated knowledge, and did not choose the fear of the LORD:**
-/- [30] They would none of my counsel: they despised all my reproof.
-/- [31] Therefore they will eat of the fruit of their own way, and be filled with their own devices.
-/- [32] For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

+/+ **[33] But whoso hearkens to me shall dwell safely, and shall be quiet from fear of evil.**

Proverbs Chapter 2

(+) 2:1-11 ***IF YOU RECEIVE MY WORDS THEN YOU SHALL UNDERSTAND***

(3) **[1] My son**, if you will receive my words, and hide my commandments with you; [2] So that you incline your ear to wisdom, [and] apply your heart to understanding; [3] Yes, if you cry after knowledge, [and] lift up your voice for understanding; [4] If you seek her as silver, and search for her as [for] hid treasures;

[5] Then you shall understand the fear of the LORD, and find the knowledge of God. [6] For the LORD gives wisdom: out of His mouth [comes] knowledge and understanding. [7] He lays up sound wisdom for the righteous: [he is] a buckler to them that walk uprightly. [8] He keeps the paths of judgment, and preserves the way of His saints. [9] Then you shall understand righteousness, and judgment, and equity; [yes], every good path. [10] When wisdom enters into your heart, and knowledge is pleasant to your soul;
[11] Discretion shall preserve you, understanding shall keep you:

(-) 2:12-20 ***TO DELIVER YOU FROM THE WAY OF EVIL***

[12] To deliver you from the way of evil, from the man that speaks perverse things; [13] Who leave the paths of uprightness, to walk in the ways of darkness; [14] Who rejoice to do evil, [and] delight in the perverseness of the wicked; [15] Whose ways are crooked, and [they] perverse in their paths: [16] To deliver you from the strange woman, from the stranger [which] flatters with her words; [17] Which forsakes the guide of her youth, and forgets the covenant of her God. [18] For her house inclines to death, and her paths to the dead. [19] None that go to her return again, neither take they hold of the paths of life.

2:21-22 ***WITH FUTURE CONSEQUENCES***

+/+ [20] That you may walk in the way of the good, and keep the paths of the righteous.
+/+ [21] For the upright shall dwell in the land, and the perfect shall remain in it.

-/- [22] But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Notes:

Q1 – IF I (verses 1-4)
A1 – Receive God's words.
A2 - Hide His commandments.
A3 - Incline my ear to wisdom.
A4 - Apply my heart to understanding.
A5 - Cry after knowledge.
A6 - Lift up my voice for understanding.
A7 - Seek wisdom as silver.
A8 - Search for wisdom as hid treasures.

Q2 - THEN I (vs 5-10)
A1 - Understand the fear of the LORD.
A2 - Find the knowledge of God.
A3 - Get wisdom, knowledge, and understanding from the LORD.
A4 - Have sound wisdom for the righteous from the LORD.
A5 - Have a shield to protect me as I walk uprightly.
A6 - Keep the path of judgment and preserve the way of His saints.
A7 - Understand righteousness, judgment, equity, and every good path.
A8 - Have wisdom enter my heart, and knowledge is pleasant to my soul.

Proverbs Chapter 3

(+) 3:1-10

(4) **1 My son**, forget not my law; but let your heart keep my commandments:
2 For length of days, and long life, and peace, they will add to you.
3 Let not mercy and truth forsake you: bind them about your neck; write them upon the table of your heart:
4 So shall you find favor and good understanding in the sight of God and man.
5 Trust in the LORD with all your heart; and lean not to your own understanding.
6 In all your ways acknowledge him, and he shall direct your paths.
7 Be not wise in your own eyes: fear the LORD, and depart from evil.
8 It shall be health to your navel, and marrow to your bones.
9 Honor the LORD with your substance, and with the first fruits of all your increase:
10 So shall your barns be filled with plenty, and your presses shall burst out with new wine.

(+) 3:11-20 ***Safety is in the Way of Wisdom and Understanding***

11 My son, despise not the chastening of the LORD; neither be weary of his correction: 12 For whom the LORD loves he corrects; even as a father the son [in whom] he delights. 13 **Happy is the man [that] finds wisdom, and the man [that] gets understanding**. 14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15 She is more precious than rubies: and all the things you can desire are not to be compared to her. 16 Length of days is in her right hand; [and] in her left hand riches and honor. 17 Her ways are ways of pleasantness, and all her paths are peace.
18 She is a tree of life to them that lay hold upon her: and **happy [is everyone] that retains her**.
19 the LORD by **wisdom** has founded the earth; by **understanding** has he established the heavens.
20 By his **knowledge** the depths are broken up, and the clouds drop down the dew.

(+) 3:21-35

21 My son, let not them depart from your eyes: keep sound wisdom and discretion:
22 So they will be life to your soul, and grace to your neck.
23 Then shall you walk in your way safely, and your foot shall not stumble.
24 When you lie down, you shall not be afraid: yes, you shall lie down, and your sleep shall be sweet.
25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it comes.
26 For the LORD shall be your confidence, and shall keep your foot from being taken.

(+) 27 Withhold not good from them to whom it is due, when it is in the power of your hand to do [it]
28 Say not to your neighbor, Go, and come again, and tomorrow I will give; when you have it by you.
29 Devise not evil against your neighbor, seeing he dwells securely by you.
30 Strive not with a man without cause, if he has done you no harm. 31 Envy not the oppressor, and choose none of his ways.

-/+ 32 For the froward is abomination to the LORD: but his secret is with the righteous.
-/+ 33 The curse of the LORD is in the house of the wicked: but he blesses the habitation of the just.
-/+ 34 Surely he scorns the scorners: but he gives grace to the lowly.
+/- 35 The wise shall inherit glory: but shame shall be the promotion of fools.

Proverbs Chapter 4

(+) 4:1-9

(5) [1] **Hear, ye children,** the instruction of a father, and attend to know understanding.
[2] For I give you good doctrine, forsake ye not my law.
[3] For I was my father's son, tender and only [beloved] in the sight of my mother.
[4] He taught me also, and said to me, Let your heart retain my words: keep my commandments, and live.
[5] Get wisdom, get understanding: forget [it] not; neither decline from the words of my mouth.
[6] **Forsake her not**, and she shall preserve you: **love her**, and she shall keep you.
[7] Wisdom is the principal thing; [therefore] get wisdom: and with all your getting get understanding.
[8] Exalt her, and she shall promote you: she shall bring you to honor, when you do embrace her.
[9] She shall give to your head an ornament of grace: a crown of glory shall she deliver to you.

4:10-19 ***The Choice of the Path of the Right or the Path of the Wicked*** (2 Peter 1:19)

(+) **[10] Hear, O my son,** and receive my sayings; and the years of your life shall be many.
[11] I have taught you in the way of wisdom; I have led you in right paths.
[12] When you go, your steps shall not be straightened; and when you run, you shall not stumble.
[13] Take fast hold of instruction; let [her] not go: keep her; for she is your life.

(-) [14] Enter not into the path of the wicked, and go not in the way of evil [men].
[15] Avoid it, pass not by it, turn from it, and pass away.
[16] For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause [some] to fall.
[17] For they eat the bread of wickedness, and drink the wine of violence.

(+) [18] But the path of the just is as the shining light, that shines more and more to the perfect day.
(-) [19] The way of the wicked is as darkness: they know not at what they stumble.

Notes:

vs 12, thou shalt have a broad and plain path in which thou canst go safely. **Ps** 18:36.

Q – How do I enter into the path of the wicked?
A1 – By spending time and relationships in their ways, such as friendship that is not spirit-led, by watching TV, videos, games, and YouTube, and hearing ungodly conversation.
A2 – Beer and wine are entry gates to relationships that are not spirit-led. The focus is to be "filled with the Holy Ghost" rather than and in contrast, "not drunk with wine." (Ephesians 5:18) You either are or aren't filled with the Holy Ghost as you are or aren't drunk with wine. Total abstinence is required for elders, and others may drink a little wine or beer, i.e., one regular glass per day.

(+) 4:20-27 ***Keep Your Heart with all Diligence***

(11) **[20] My son,** attend to my words; incline your ear to my sayings.
[21] Let them not depart from your eyes; keep them in the midst of your heart.
[22] For they are life to those that find them, and health to all their flesh.
[23] Keep your heart with all diligence; for out of it are the issues of life.
[24] Put away from you a froward mouth, and perverse lips put far from you.
[25] Let your eyes look right on, and let your eyelids look straight before you.
[26] Ponder the path of your feet, and let all your ways be established.
[27] Turn not to the right hand nor to the left: remove your foot from evil.

Proverbs Chapter 5

5:1-14 ***The Lips and Dangers of a Strange Woman (chapters 5-7)***

(6) (+) 1 **My son**, attend to my wisdom, [and] bow your ear to my understanding:
2 That you may regard discretion, and [that] your lips may keep knowledge.

(-) 3 For the lips of a strange woman drop [as] a honeycomb, and her mouth is smoother than oil:
4 But her end is bitter as wormwood, sharp as a two-edged sword.
5 Her feet go down to death; her steps take hold on hell.
6 Lest you should ponder the path of life, her ways are moveable, [that] you cannot know them.
7 Hear me now therefore, O ye children, and depart not from the words of my mouth.
8 Remove your way far from her, and come not near the door of her house:
9 Lest you give your honor to others, and your years to the cruel:
10 Lest strangers be filled with your wealth; and your labors [be] in the house of a stranger;
11 And you mourn at the last, when your flesh and your body are consumed,
12 And say, How I have hated instruction, and my heart despised reproof;
13 And have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me!
14 I was almost in all evil in the midst of the congregation and assembly.

Notes:

Q – Why are the ways of the strange woman movable?
A – Because they change and lead to destruction. This is the opposite of God whose character and ways are immutable.

Application: I must keep myself and others from the ways of the strange woman and destruction.

5:15-23

(+) 15 Drink waters out of your own cistern, and running waters out of your own well.
16 Let your fountains be dispersed abroad, [and] rivers of waters in the streets.
17 Let them be only your own, and not strangers' with you.
18 Let your fountain be blessed: and rejoice with the wife of your youth.
19 [Let her be as] the loving hind and pleasant roe; let her breasts satisfy you at all times; and be ravished always with her love.

(-) 20 And why will you, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
21 For the ways of man are before the eyes of the LORD, and he ponders all his goings.
22 His own iniquities shall take the wicked himself, and he shall be held with the cords of his sins.
23 He shall die without instruction; and in the greatness of his folly he shall go astray.

Proverbs Chapter 6

(+) 6:1-5

(7) (+) **1 My son**, if you be surety for your friend, [if] you have stricken your hand with a stranger,
2 You are snared with the words of your mouth, you are taken with the words of your mouth.
3 Do this now, my son, and deliver yourself, when you are come into the hand of your friend; go, humble yourself, and make sure your friend.
4 Give not sleep to your eyes, nor slumber to your eyelids.
5 Deliver yourself as a roe from the hand [of the hunter], and as a bird from the hand of the fowler.

6:6-11 ***My Choice: Laziness or Diligence***

(+) 6 Go to the ant, you sluggard; consider her ways, and be wise: 7 Which having no guide, overseer, or ruler, 8 Provides her meat in the summer, [and] gathers her food in the harvest.

(-) 9 How long will you sleep, O sluggard? when will you arise out of your sleep? 10 [Yet] a little sleep, a little slumber, a little folding of the hands to sleep: 11 So shall your poverty come as one that travels and your want as an armed man.

(-) 12 A naughty person, a wicked man, walks with a froward **mouth**.
13 He winks with his eyes, he speaks with his feet, he teaches with his fingers;
14 Frowardness is in his **heart**, he devises mischief continually; he **sows discord**.
15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 These six [things] does the LORD hate: yes, seven are an abomination to him:
17 A proud look, a lying tongue, and hands that shed innocent blood,
18 A heart that devises wicked imaginations, feet that be swift in running to mischief,
19A false witness [that] speaks lies, and he that sows discord among brethren.

6:20-35 ***Warnings Against Fornication and Adultery***

(+) 20 My son, keep your father's commandment, and forsake not the law of your mother: 21 Bind them continually upon your heart, [and] tie them about your neck. 22 When you go, it shall lead you; when you sleep, it shall keep you; and [when] you awake, it shall talk with you. **23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:**

(-) 24 To keep you from the evil woman, from the flattery of the tongue of a strange woman. 25 Lust not after her beauty in your heart; neither let her take you with her eyelids. 26 For by means of a whorish woman [a man is brought] to a piece of bread: and the adulteress will hunt for the precious life. 27 Can a man take fire in his bosom, and his clothes not be burned? 28 Can one go upon hot coals, and his feet not be burned? 29 So he that goes in to his neighbor's wife; whoever touches her shall not be innocent.
30 [men] do not despise a thief, if he steal to satisfy his soul when he is hungry; 31 But [if] he be found, he shall restore sevenfold; he shall give all the substance of his house. 32 [But] whoso commits adultery with a woman lacks understanding: he [that] does it destroys his own soul. **33 A wound and dishonor shall he get; and his reproach shall not be wiped away.** 34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. 35 He will not regard any ransom; neither will he rest content, though you give many gifts.

vs 33, Solomon knew this from his father David's experience. Now in the New Testament with more revelation we have more accountability, see Matthew 6:27-32.

Proverbs Chapter 7

Lessons on the Ways of the Vulgar Person

(8) (+) 1 My son, **keep** my words, and lay up my commandments with you.
2 **Keep** my commandments, and **live**; and my law as the apple of your eye.
3 **Bind** them upon your fingers, **write** them upon the table of your heart.
4 **Say to wisdom, You are my sister; and call understanding [your] kinswoman:**
5 That they may keep you from the strange woman, from the stranger [which] flatters with her words.

(-) 6 For at the window of my house I looked through my casement,
7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,
8 Passing through the street near her corner; and he went the way to her house,
9 In the twilight, in the evening, in the black and dark night:
10 And, behold, there met him a woman [with] the attire of a harlot, and **subtle of heart.**
11 (She is loud and stubborn; her feet abide not in her house:
12 Now [is she] outside, now in the streets, and lies in wait at every corner.)

13 So she caught him, and kissed him, [and] with an impudent face said unto him,
14 [I have] peace offerings with me; this day I have paid my vows.
15 Therefore came I forth to meet you, diligently to seek your face, and I have found you.
16 I have decked my bed with coverings of tapestry, with carved [works], with fine linen of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.
19 For the goodman is not at home, he is gone a long journey:
20 He has taken a bag of money with him, [and] will come home at the day appointed.
21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.
22 He goes after her straightway, as an ox goes to the slaughter, or as a fool to the correction of the stocks;
23 Till a dart strike through his liver; as a bird hastes to the snare, and knows not that it is for his life.
24 Hearken to me now therefore, O ye children, and attend to the words of my mouth.
25 Let not your heart decline to her ways, go not astray in her paths.
26 For she has cast down many wounded: yes, many strong [men] have been slain by her.
27 Her house is the way to Hell, going down to the chambers of death.

Q1 – Did King Solomon fall into relations with a married woman or a harlot?
A – No, this is a very fitting way to end this portion of Proverbs 1-7. Solomon himself is never recorded as having relations with a married woman or a harlot. He had more than one wife, in fact 300 wives and 700 concubines. This was permitted in a sense under the Old Covenant, however not to excess and to marry women who followed other gods. Both these trespasses caused Solomon to fall and Israel's division into 2 kingdoms. Later in life Solomon woke up from the desires of the flesh and this world, and wrote Ecclesiastes. Song of Songs was written around the same time as Proverbs, earlier in Solomon's life.

Q2 – What book of the New Testament is similar to the book of Proverbs?
A – The spiritual understanding of physical fornication in the New Testament is embodied in the text of James 4:4 where "love of this world is as committing physical fornication to the LORD. The context of James 3:1 to 4:10 clearly parallels the themes of Proverbs teaching about the tongue (3:1-12), wisdom from above in contrast to wisdom from below (3:13-18), spiritual fornication (4:1-4) and concluding with humility (4:7-10).

Application: I must not justify or let the sins of pride and selfishness come into my life as King Solomon did. The New Testament believers has abundant grace and excelling sufficiency of the Scriptures, the Holy Ghost living in me, and wisdom from above to overcome these sins of the heart.

Proverbs Chapter 8

8:1-12 *Instruction, Knowledge, Wisdom and Prudence are More Precious Silver, Gold*

(9) (+) 1 Does not **wisdom cry**? and **understanding put forth her voice**? 2 She stands in the top of high
places, by the way in the places of the paths. 3 She cries at the gates, at the entry of the city, at the
coming in at the doors. 4 To you, O men, I call; and my voice is to the sons of man. 5 O ye simple,
understand wisdom: and, ye fools, be ye of an understanding heart. 6 Hear; for I will speak of excellent
things; and the opening of my lips [shall be] right things. 7 For my mouth shall speak truth; and
wickedness is an abomination to my lips. 8 All the words of my mouth are in righteousness; there is
nothing froward or perverse in them. 9 They are all plain to him that understands, and right to them that
find knowledge. **10 Receive my instruction, and not silver; and knowledge rather than choice
gold. 11 For wisdom is better than rubies; and all the things that may be desired are not to be
compared to it.** 12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

Q – What can be wisdom crying out today?
A – Street preaching comes to my mind, as this passage spoke to my heart many times during times of street witnessing. This passage has to do with the public speaking of Scripture rather than the wonders of creation (James 1:5-8).

8:13-21 *Love God, Seek Him Early and His Wisdom is More Precious than Gold*

(+) 13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth,
I hate. 14 Counsel is mine, and sound wisdom: I [am] understanding; I have strength. 15 By me kings
reign, and princes decree justice. 16 By me princes rule, and nobles, [even] all the judges of the earth.
17 I love them that love me; and those that seek me early shall find me. 18 Riches and honor are
with me; [yes], durable riches and righteousness. **19 My fruit is better than gold, yes, than fine gold;
and my revenue than choice silver.** 20 I lead in the way of righteousness, in the midst of the paths of
judgment: 21 That I may cause those that love me to inherit substance; and I will fill their treasures.

Q – Does the fear of God cause us to hate things today also? (8:13)
A – Yes, first from our own selves, then from other believers in our assembly of called-out ones, then our immediate family as they live in our home, and lastly from the world.

(+) 22 the LORD possessed me in the beginning of his way, before his works of old. 23 I was set up from
everlasting, [a] from the beginning, or ever the earth was. 24 When [there were] no depths, I was brought
forth; when [there were] no fountains abounding with water. 25 Before the mountains were settled,
before the hills I was brought forth: 26 While as yet he had not made the earth, nor the fields, nor the
highest part of the dust of the world. 27 When he prepared the heavens, I was there: when he set a
compass upon the face of the depth: 28 When he established the clouds above: when he strengthened the
fountains of the deep: 29 When he gave to the sea his decree, that the waters should not pass his
commandment: when he appointed the foundations of the earth: 30 Then I was by him, [as] one brought
up [with him]: and I was daily [his] delight, rejoicing always before him; 31 Rejoicing in the habitable part
of his earth; and my delights [were] with the sons of men.

[a] Romans 1:21-22, Job 38-39, John 1:1-14.

Wisdom's Blessings

32 (+) Now therefore hearken to me, O ye children: for blessed [are they that] keep my ways.
33 Hear instruction, and be wise, and refuse it not. **34 Blessed is the man that hears me, watching
daily at my gates, waiting at the posts of my doors.** 35 For whoso finds me finds life, and shall obtain
favor of the LORD.
(-) 36 But he that sins against me wrongs his own soul: all they that hate me love death.

Proverbs Chapter 9

Wisdom's Invitation to Eat Her Bread and Drink Her Wine

(10) (+) 1 Wisdom has built her house, she has hewn out her **seven pillars:**
2 She has killed her beasts; she has mingled her wine; she has also furnished her table.
3 She has sent forth her maidens: she cries upon the highest places of the city,
4 Whoso is simple, let him turn in hither: [as for] him that wants understanding, she says to him,
5 **Come**, eat of my bread, and drink of the wine [which] I have mingled.
6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproves a scorner gets to himself shame: and he that rebukes a wicked [man gets] himself a blot.
8 Reprove not a scorner, lest he hate you: rebuke a wise man, and he will love you.
9 Give [instruction] to a wise [man], and he will be yet wiser: teach a just [man], and he will increase in learning.
10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.
11 For by me your days shall be multiplied, and the years of your life shall be increased.
12 If you be wise, you shall be wise for yourself: but [if] you scorn, you alone shall bear [it].

Notes:
Q1 – Why is wisdom illustrated as a woman and not a man?
A – Wisdom is precious when the woman has and gives it. God in heaven is all wise. Wisdom on earth with humanity illustrates what is naturally available to all and especially available to Israel the wife of God in the Old Testament and the church that is the bride of Christ in the New Testament.

Q2 – Why is wisdom for yourself?
A – Wisdom from above is meek and personal and needs nor desires recognition by others.

Application: I must rebuke others using the instruction of 9:7-9. I chose to fear the LORD for wisdom and know the Holy One for understanding.

QT hint: Daily time in the Holy Scriptures and prayer helps me discern who, when and how to rebuke or instruct the foolish and the wise. The consequences are fruit of following this instruction.

More on the Foolish Woman (continued from chapters 5-7)

The Guests of a Foolish Woman are in the Depths of Hell

(-) 13 A foolish woman is clamorous: [she is] simple, and knows nothing.
14 For she sits at the door of her house, on a seat in the high places of the city,
15 To call passengers who go right on their ways:
16 Whoso is simple, let him turn in hither: and [as for] him that wants understanding, she says to him,
17 Stolen waters are sweet, and bread [eaten] in secret is pleasant.
18 But he knows not that the dead are there; [and that] her guests are in the depths of hell.

Notes:
Q – Where are the depths of hell?
A – Depths are downward, not upward. The gates of hell are through the deepest point of the ocean in the center of the earth. Hell in Hebrew.

Application: I know that stealing and secrecy are never right as the saints must always be honest and have an open life. God will give me wisdom from above to not get into situations where I need to steal or keep secrets.

QT hint: Daily time in the Holy Scriptures and prayer give me wisdom and leading of the Spirit to understand the traps of the foolish woman for men and strengthen those who will listen.

Proverbs Chapter 10

32 Distinctions between the Wise and Foolish

(11) [1] The proverbs of Solomon.

+/- A wise son makes a glad father: but a foolish son is the heaviness of his mother.

-/+ [2] Treasures of wickedness profit nothing: but righteousness delivers from death.

+/- [3] the LORD will not allow the soul of the righteous to famish: but He casts away the substance of the wicked.

-/+ [4] He becomes poor that deals [with] a slack hand: but the hand of the diligent makes rich.

+/- [5] He that gathers in summer is a wise son: [but] he that sleeps in harvest is a son that causes shame.

+/- [6] Blessings are upon the head of the just: but violence covers the mouth of the wicked.

+/- [7] The memory of the just is blessed: but the name of the wicked shall rot.

+/- [8] The wise in heart will receive commandments: but a prating fool shall fall.

+/- [9] He that walks uprightly walks surely: but he that perverts his ways shall be known.

-/- [10] He that winks with the eye causes sorrow: and a babbling fool shall fall.

+/- [11] The mouth of a righteous [man is] a well of life: but violence covers the mouth of the wicked.

-/+ **[12] Hatred stirs up strifes: but love covers all sins.**

+/- [13] In the lips of him that has understanding wisdom is found: but a rod is for the back of him that is void of understanding.

+/- [14] Wise [men] lay up knowledge: but the mouth of the foolish is near destruction.

-/- [15] The rich man's wealth is his strong city: the destruction of the poor is their poverty.

+/- [16] The labor of the righteous [tends] to life: the fruit of the wicked to sin.

+/- [17] He [is in] the way of life that keeps instruction: but he that refuses reproof errs.

-/- [18] He that hides hatred [with] lying lips, and he that utters a slander, is a fool.

-/+ [19] In the multitude of words there wants not sin: but he that refrains his lips is wise.

+/- [20] The tongue of the just [is as] choice silver: the heart of the wicked is little worth.

+/- [21] The lips of the righteous feed many: but fools die for want of wisdom.

+/+ [22] The blessing of the LORD, it makes rich, and he adds no sorrow with it.

-/+ [23] [It is] as sport to a fool to do mischief: but a man of understanding has wisdom.

-/+ [24] The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

-/+ [25] As the whirlwind passes, so is the wicked no [more]: but the righteous is an everlasting foundation.

-/- [26] As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

+/- [27] The fear of the LORD prolongs days: but the years of the wicked shall be shortened.

+/- [28] The hope of the righteous [shall be] gladness: but the expectation of the wicked shall perish.

+/- [29] The way of the LORD is strength to the upright: but destruction [shall be] to the workers of iniquity.

+/- [30] The righteous shall never be removed: but the wicked shall not inhabit the earth.

+/- [31] The mouth of the just brings forth wisdom: but the froward tongue shall be cut out.

+/- [32] The lips of the righteous know what is acceptable: but the mouth of the wicked [speaks] frowardness.

Q – There are so many points of contrast between the wise and foolish, which point should I focus on?
A1 – Let the Holy Ghost speak to your heart and mind. Proverbs 11:3 spoke to me in past time.
A2 - Ask for wisdom from above. This compliments and far surpasses the wisdom of Solomon (James 1:5-8, James 3:13-18, and more of James, and 1 Corinthians 1:25-31, our wisdom, righteousness, sanctification, and redemption).

Proverbs Chapter 11

31 Contrasts Between the Ways of the Good Person and the Evil Person

(12) -/+ 1 **A false balance is abomination to the LORD: but a just weight is his delight**.
-/+ 2 [When] pride comes, then comes shame: but with the lowly is wisdom.
+/- 3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
-/+ 4 Riches profit not in the day of wrath: but righteousness delivers from death.
+/- 5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.
+/- 6 The righteousness of the upright shall deliver them: but transgressors shall be taken in [their own] naughtiness.
-/- 7 When a wicked man dies, [his] expectation shall perish: and the hope of unjust [men] perishes.
+/- 8 The righteous is delivered out of trouble, and the wicked comes in his place.
-/+ 9 A hypocrite with [his] mouth destroys his neighbor: but through knowledge shall the just be delivered.
+/- 10 When it goes well with the righteous, the city rejoices: and when the wicked perish, there is shouting.
+/- 11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.
-/+ 12 He that is void of wisdom despises his neighbor: but a man of understanding holds his peace.
-/+ 13 A talebearer reveals secrets: but he that is of a faithful spirit conceals the matter.
-/+ 14 Where no counsel is, the people fall: but in the multitude of counselors there is safety.
-/+ 15 He that is surety for a stranger shall smart [for it]: and he that hates suretiship is sure.
+/+ 16 A gracious woman retains honor: and strong [men] retain riches.
+/- 17 The merciful man does good to his own soul: but [he that is] cruel troubles his own flesh.
-/+ 18 The wicked works a deceitful work: but to him that sows righteousness [shall be] a sure reward.
+/- 19 As righteousness [tends] to life: so he that pursues evil [pursues it] to his own death.
-/+ 20 They that are of a froward heart are abomination to the LORD: but [such as are] upright in [their] way are his delight.
-/+ 21 [Though] hand [join] in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.
-/- 22 [As] a jewel of gold in a swine's snout, [so is] a fair woman which is without discretion.
+/- 23 The desire of the righteous is only good: [but] the expectation of the wicked is wrath.
+/- 24 There is that scatters, and yet increases; and there is that withholds more than is meet, but [it tends] to poverty.
+/+ 25 The liberal soul shall be made fat: and he that waters shall be watered also himself.
-/+ 26 He that withholds corn, the people shall curse him: but blessing [shall be] upon the head of him that sells [it].
+/- 27 He that diligently seeks good procures favor: but he that seeks mischief, it shall come to him.
-/+ 28 He that trusts in his riches shall fall: but the righteous shall flourish as a branch.
-/- 29 He that troubles his own house shall inherit the wind: and the fool [shall be] servant to the wise of heart.
+/+ 30 The fruit of the righteous is a tree of life; and he that wins souls is wise.
+/- 31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

vs 6, A good example is in the book of Esther with Mordecai and Hamon.

Q – Why are there so many contrasts in Proverbs?
A – To instruct us in what is good and evil so we can make choices with understanding.

Application: I must continue to do what is good each day. I choose verse 2 for strength and direction in my life today. 2 [When] pride comes, then comes shame: but with the lowly is wisdom.

QT hint: Daily time in the Holy Scriptures and prayer helps us discern and follow the good ways of life over the evil ways of life

Proverbs Chapter 12

28 Contrasts of Right and Wrong (no shades of gray in-between)

(13) +/- [1] Whoso loves instruction loves knowledge: but he that hates reproof is brutish.
+/- [2] A good [man] obtains favor of the LORD: but a man of wicked devices will he condemn.
-/+ [3] A man shall not be established by wickedness: but the root of the righteous shall not be moved.
+/- [4] A virtuous woman is a crown to her husband: but she that makes ashamed is as rottenness in his bones.
+/- [5] The thoughts of the righteous are right: [but] the counsels of the wicked are deceit.
-/+ [6] The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.
-/+ [7] The wicked are overthrown, and are not: but the house of the righteous shall stand.
+/- [8] A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.
-/- [9] [He that is] despised, and has a servant, is better than he that honors himself, and lacks bread.
+/- [10] A righteous [man] regards the life of his beast: but the tender mercies of the wicked are cruel.
+/- [11] He that tills his land shall be satisfied with bread: but he that follows vain [persons is] void of understanding.
-/+ [12] The wicked desires the net of evil [men]: but the root of the righteous yields [fruit].
-/+ [13] The wicked is snared by the transgression of [his] lips: but the just shall come out of trouble.
+/+ **[14] A man shall be satisfied with good by the fruit of [his] mouth: and the recompense of a man's** hands shall be rendered to him.
-/+ [15] The way of a fool is right in his own eyes: but he that hearkens to counsel is wise.
-/+ [16] A fool's wrath is presently known: but a prudent [man] covers shame.
+/- [17] [He that] speaks truth shows forth righteousness: but a false witness deceit.
-/+ [18] There is that speaks like the piercings of a sword: but the tongue of the wise is health.
+/- [19] The lip of truth shall be established forever: but a lying tongue is but for a moment.
-/+ [20] Deceit is in the heart of them that imagine evil: but to the counselors of peace is joy.
+/- [21] There shall no evil happen to the just: but the wicked shall be filled with mischief.
-/+ [22] Lying lips are abomination to the LORD: but they that deal truly are his delight.
+/- [23] A prudent man conceals knowledge: but the heart of fools proclaims foolishness.
+/- [24] The hand of the diligent shall bear rule: but the slothful shall be under tax.
-/+ [25] Heaviness in the heart of man makes it stoop: but a good word makes it glad.
+/- [26] The righteous is more excellent than his neighbor: but the way of the wicked seduces them.
-/+ [27] The slothful [man] roasts not that which he took in hunting: but the substance of a diligent man is precious.
+/+ [28] In the way of righteousness is life; and [in] the pathway [thereof there is] no death.

Q1 – What is part of being a virtuous woman? (12:4)
A1 – She is a crown to her husband. My wife is a crown to me.

Q2 – When is the wise person to be diligent? (12:24)
A – At home, at work, at church, in the community – at all times, 24/7. This is a necessary part of doing things with excellence and to the glory of God. Also it is a reliable indicator of the spiritual condition of one's soul and relationship with God.

Q3 – Is there a way of life and way of death for the born again believer? (12:28)
A – Yes, most definitely. James 1:15 tells the saint that lust uncontrolled leads to sin, and sin that continues leads to death.

Application: I must discern the righteousness from wicked. I must beware of the shades of gray between right and wrong which are really wrong in various degrees. I must discipline myself daily for a consistent knowledge and choice to do right. Then I can trust God with the rest.

Proverbs Chapter 13

25 Contrasts of the Ways of God and the Ways of Mankind

(14) +/- 1 A wise son [hears] his father's instruction: but a scorner hears not rebuke.
+/- 2 A man shall eat good by the fruit of [his] mouth: but the soul of the transgressors [shall eat] violence.
+/- 3 He that keeps his mouth keeps his life: [but] he that opens wide his lips shall have destruction.
-/+ 4 The soul of the sluggard desires, and [has] nothing: but the soul of the diligent shall be made fat.
+/- 5 A righteous [man] hates lying: but a wicked [man] is loathsome, and comes to shame.
+/- 6 Righteousness keeps [him that is] upright in the way: but wickedness overthrows the sinner.
-/+ 7 There is that makes himself rich, yet [has] nothing: there is that makes himself poor, yet [has] great riches.
+/- 8 The ransom of a man's life are his riches: but the poor hears not rebuke.
+/- 9 The light of the righteous rejoices: but the lamp of the wicked shall be put out.
-/+ 10 Only by pride comes contention: but with the well advised is wisdom.
-/+ 11 Wealth [gotten] by vanity shall be diminished: but he that gathers by labor shall increase.
+/+ 12 Hope deferred makes the heart sick: but [when] the desire comes, [it is] a tree of life.
-/+ 13 Whoso despises the word shall be destroyed: but he that fears the commandment shall be rewarded.
+/+ 14 The law of the wise is a fountain of life, to depart from the snares of death.
+/- 15 Good understanding gives favor: but the way of transgressors is hard.
+/- 16 Every prudent [man] deals with knowledge: but a fool lays open [his] folly.
-/+ 17 A wicked messenger falls into mischief: but a faithful ambassador is health.
-/+ 18 Poverty and shame [shall be to] him that refuses instruction: but he that regards reproof shall be honored.
+/- 19 The desire accomplished is sweet to the soul: but [it is] abomination to fools to depart from evil.
+/- 20 He that walks with wise [men] shall be wise: but a companion of fools shall be destroyed.
-/+ 21 Evil pursues sinners: but to the righteous good shall be repayed.
+/+ 22 A good [man] leaves an inheritance to his children's children: and the wealth of the sinner is laid up for the just.
+/- 23 Much food [is in] the tillage of the poor: but there is [that is] destroyed for want of judgment.
-/+ 24 He that spares his rod hates his son: but he that loves him chastens him early.
+/- 25 The righteous eats to the satisfying of his soul: but the belly of the wicked shall want.

Notes:

Q – Why do some unbelievers appear to follow Gods ways more than believers?

A1 – Some believers are make-believers and are not really born-again.

A2 – Some believers are not spiritually growing in Christ onto maturity, and stays as babies, children or young men (1 John 2:12-14).

A3 – Some unbelievers follow their God given conscience that enables them to be very good people.

A4 – Some cultures and religions follow their God given conscience that enables them to be very good.

Application: I must guard my mouth to give life: or I can open my mouth wide with lips of destruction. This type of wisdom regarding our mouth is often mentioned in Proverbs. This wisdom with our mouth is written clearly and concisely in James 1:19, 3:1-18, 4:11-17, 5:12.

QT hint: Daily time in the Holy Scriptures and prayer helps us be quick to hear, and slow to speak and slow to anger.

Proverbs Chapter 14

35 Contrasts Between People Who Fear the LORD and People Who Despise the LORD

(15) +/- 1 Every wise woman builds her house: but the foolish plucks it down with her hands.
+/- 2 He that walks in his uprightness fears the LORD: but [he that is] perverse in his ways despises him.
-/+ 3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.
-/+ 4 Where no oxen are, the crib is clean: but much increase is by the strength of the ox.
+/- 5 A faithful witness will not lie: but a false witness will utter lies.
-/+ 6 A scorner seeks wisdom, and [finds it] not: but knowledge is easy to him that understands.
+/+ 7 Go from the presence of a foolish man, when you perceive not [in him] the lips of knowledge.
+/- 8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.
-/+ 9 Fools make a mock at sin: but among the righteous there is favor.
+/+ 10 The heart knows his own bitterness; and a stranger does not intermeddle with his joy.
-/+ 11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
-/- 12 There is a way which seems right to a man, but the end thereof are the ways of death.
-/- 13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.
-/+ 14 The backslider in heart shall be filled with his own ways: and a good man [shall be satisfied] from himself.
-/+ 15 The simple believes every word: but the prudent [man] looks well to his going.
+/- 16 A wise [man] fears, and departs from evil: but the fool rages, and is confident.
-/- 17 [He that is] soon angry deals foolishly: and a man of wicked devices is hated.
-/+ 18 The simple inherit folly: but the prudent are crowned with knowledge.
+/+ 19 The evil bow before the good; and the wicked at the gates of the righteous.
-/- 20 The poor is hated even of his own neighbor: but the rich [has] many friends.
-/+ 21 He that despises his neighbor sins: but he that has mercy on the poor, happy is he.
-/+ 22 Do they not err that devise evil? but mercy and truth [shall be] to them that devise good.
+/- 23 In all labor there is profit: but the talk of the lips [tends] only to poverty (penury?).
+/- 24 The crown of the wise is their riches: [but] the foolishness of fools is folly.
+/- 25 A true witness delivers souls: but a deceitful [witness] speaks lies.
+/+ 26 In the fear of the LORD is strong confidence: and his children shall have a place of refuge.
+/+ 27 The fear of the LORD is a fountain of life, to depart from the snares of death.
+/- 28 In the multitude of people is the king's honor: but in the want of people is the destruction of the prince.
+/- 29 [He that is] slow to wrath is of great understanding: but [he that is] hasty of spirit exalts folly.
+/- 30 A sound heart is the life of the flesh: but envy the rottenness of the bones.
-/+ 31 He that oppresses the poor reproaches his Maker: but he that honors Him has mercy on the poor.
-/+ 32 The wicked is driven away in his wickedness: but the righteous has hope in his death.
+/- 33 Wisdom rests in the heart of him that has understanding: but [that which is] in the midst of fools is made known.
+/- 34 Righteousness exalts a nation: but sin is a reproach to any people.
+/- 35 The king's favor is toward a wise servant: but his wrath is [against] him that causes shame.

Q1 – How can you tell the difference between those who fear or those who despise the LORD? (14:2)
A – Their actions and conversation. Those who fear the LORD act toward and speak of Him often. Those who despise the LORD act toward and speak of Him never. OFTEN VS NEVER.

Q2 – Does a confident person make them right? (14:16)
A – No, a wise person fears, and departs from evil: but the fool rages, and is confident. This is an easy way to discern between the people who fear the LORD and despise the LORD. Some people profess to be believers, but their actions and words reveal their contempt for the LORD.

Application: I fear the LORD and rejoice when I meet other believers who fear the LORD. This is a healthy fear.

QT hint: Daily time in the Holy Scriptures and prayer helps us discern in ourselves and others a clear difference between those who fear the LORD and those who despise the LORD.

Proverbs Chapter 15

33 Proverbs *(many relate to words and the heart, 23 contrast, 5 continue, 5 contribute)*

(16) +/- 1 A soft answer turns away wrath: but grievous words stir up anger.
+/- 2 The tongue of the wise uses **knowledge** aright: but the mouth of fools pours out foolishness.
+/+ 3 The **eyes** of the LORD are in every place, beholding the evil and the good. *(constant)*
+/- 4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.
-/+ 5 A fool despises his father's instruction: but he that regards reproof is prudent.
+/- 6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.
+/- 7 The lips of the wise disperse **knowledge**: but the heart of the foolish [does] not so. *(14, 28)*
-/+ 8 The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is His delight. *(29)*
-/+ 9 The way of the wicked is an abomination to the LORD: but He loves him that follows after righteousness.
-/- 10 Correction is grievous to him that forsakes the way: [and] he that hates reproof shall die. *(contribute)*
+/+ 11 Hell and destruction are before the LORD: how much more then the hearts of the children of men? *(contribute)*
-/+ 12 A scorner loves not one that reproves him: neither will he go to the **wise**.
+/- 13 A merry **heart** makes a cheerful countenance: but by sorrow of the heart the spirit is broken.
+/- 14 The **heart** of him that has **understanding** seeks **knowledge**: but the mouth of fools feeds on foolishness.
-/+ 15 All the days of the afflicted are evil: but he that is of a merry **heart** [has] a continual feast.
+/+ 16 Better is little with the **fear of the LORD** than great treasure and trouble therewith. *(contribute, 33)*
+/+ 17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. *(contribute)*
-/+ 18 A wrathful man stirs up strife: but [he that is] slow to anger appeases strife. (James 1
-/+ 19 The way of the slothful [man is] as a hedge of thorns: but the way of the righteous is made plain.
+/- 20 A **wise** son makes a glad father: but a foolish man despises his mother.
-/+ 21 Folly is joy to [him that is] destitute of wisdom: but a man of **understanding** walks uprightly.
-/+ 22 Without counsel purposes are disappointed: but in the multitude of counselors they are established.
+/+ 23 A man has joy by the answer of his mouth: and a word [spoken] in due season, how good [it is]! *(continue)*
+/+ 24 The **way of life is above** to the **wise,** that he may depart from **hell beneath.** *(continue)*
-/+ 25 The LORD will destroy the house of the proud: but He will establish the border of the widow.
-/+ 26 The thoughts of the wicked are an abomination to the LORD: but [the words] of the pure are pleasant words.
-/+ 27 He that is greedy of gain troubles his own house; **but he that hates gifts shall live.**
+/- 28 The **heart** of the righteous studies to answer: but the mouth of the wicked pours out evil things.
-/+ 29 The LORD is far from the wicked**:** but **He hears the prayer of the righteous.**
+/+ 30 The light of the **eyes** rejoices the heart: [and] a good report makes the bones fat. *(continue)*
+/+ 31 The **ear** that hears the reproof of life abides among the **wise**. *(continue)*
-/+ 32 He that refuses instruction despises his own soul: but he that hears reproof gets **understanding**.
+/+ 33 The **fear of the LORD** is the **instruction** of **wisdom**; and before honor is humility. *(contribute)*

Notes
Q1 – How does prayer relate to the upright? (15:8b, 29b)
A – We know if we are do what is right in God's eyes (15:3) he hears our prayers.

Q2 – Why should the righteous study to answer? (15:27a)
A – So we are sure of what we say is truth and with wisdom from above. Otherwise be silent and listen.

Q3 – Why should we hate gifts? (15:27b)
A – Because this is the contrast of being greedy. We are to work with excellence and diligence.

Application: I must follow after fear of the LORD, prayer, righteousness, and humility so honor comes.
When does honor come? It may come in this life, but surely will be at the Judgment Seat of Christ.

Proverbs Chapter 16

The Three Levels of Wisdom are Declared and Exalted

16:1-9 Level 1 - ***The Wisdom of the LORD is Exalted***

(17) +/+ 1 The preparations of the heart in man, and the answer of the tongue, is from the LORD.
-/- 2 All the ways of a man are clean in his own eyes; but the LORD weighs the spirits.
+/+ 3 **Commit your works to the LORD, and your thoughts shall be established.**
+/+ 4 the LORD has made all [things] for himself: yes, even the wicked for the day of evil.
-/- 5 Every one [that is] proud in heart is an abomination to the LORD: [though] hand [join] in hand, he shall not be unpunished.
+/+ 6 By mercy and truth iniquity is purged: and by the fear of the LORD [men] depart from evil.
+/+ 7 When a man's ways please the LORD, he makes even his enemies to be at peace with him.
+/- 8 Better is a little with righteousness than great revenues without right.
+/+ 9 A man's heart devises his way: but the LORD directs his steps.

16:10-15 Level 2 - ***The Wisdom of a King is Exalted*** (1 Timothy 2:1-3)

+/+ 10 A divine sentence is in the lips of the king: his mouth transgresses not in judgment.
+/+ 11 **A just weight and balance are the LORD's: all the weights of the bag are his work.**
-/+ 12 [It is] an abomination to kings to commit wickedness: for the throne is established by righteousness.
+/+ 13 Righteous lips are the delight of kings; and they love him that speaks right.
-/+ 14 The wrath of a king [is as] messengers of death: but a wise man will pacify it.
+/+ 15 In the light of the king's countenance is life; and his favor is as a cloud of the latter rain.

16:16-33 Level 3 - ***The Wisdom of a Person is Exalted***

+/+ 16 How much better [it is] to get **wisdom** than **gold!** and to get **understanding** rather to be chosen than **silver!**
+/+ 17 The highway of the upright is to depart from evil: he that keeps his way preserves his soul.
-/- 18 Pride [goes] before destruction, and a haughty spirit before a fall. (1 Cor 16:18, Gal 6:1-5)
+/- 19 Better [it is to be] of a humble spirit with the lowly, than to divide the spoil with the proud.
+/+ 20 He that handles a matter wisely shall find good: and whoso trusts in the LORD, happy is he.
+/+ 21 The wise in heart shall be called prudent: and the sweetness of the lips increases learning.
+/- 22 Understanding is a wellspring of life to him that has it: but the instruction of fools is folly.
+/+ 23 The heart of the wise teaches his mouth, and adds learning to his lips.
+/+ 24 Pleasant words [are as] a honeycomb, sweet to the soul, and health to the bones.
-/- 25 There is a way that seems right to a man, but the end thereof are the ways of death.
-/- 26 He that labors, labors for himself; for his mouth craves it of him.
-/- 27 An ungodly man digs up evil: and in his lips there is as a burning fire.
-/- 28 A froward man sows strife: and a whisperer separates chief friends.
-/- 29 A violent man entices his neighbor, and leads him into the way [that is] not good.
-/- 30 He shuts his eyes to devise froward things: moving his lips he brings evil to pass.
+/+ 31 The hoary head is a crown of glory, [if] it be found in the way of righteousness.
+/+ 32 [He that is] slow to anger is better than the mighty; and he that **rules his spirit** than he that takes a city. (self-control)
+/+ 33 The lot is cast into the lap; but the whole disposing thereof is of the LORD. (Romans 8, 9-11)

Q – What is the priority of kings in our lives?
A – The priority of kings in our life is 1) Jesus Christ, 2) Our elder, 3) Our father or husband, 4) Our supervisor, 5) The emperor, king, monarch, or dictator . Of course Jesus Christ is the only perfect king and can help us with other masters in our lives.

Application: I rejoice in Proverbs 16 when I understand the change in pattern from the previous Proverbs (10-15) which are singular verse expressions. Many of the verses are seen in the New Testament for followers of Christ.

QT hint: Daily time in the Holy Scriptures and prayer will help us have wisdom from above. Truly his burden is light.

Proverbs Chapter 17

50 Ways to Discern Between Good and Evil

Disciples Challenge: Count the number of good and evil Ways in each verse.
Put a plus (+ = good) or minus (- = evil) beside each verse.

(18) +/- 1 Better is a dry morsel, and quietness therewith, than a house full of sacrifices [with] strife.
+/+ 2 A wise servant shall have rule over a son that causes shame, and shall have part of the inheritance among the brethren.
+/+ 3 The fining pot is for silver, and the furnace for gold: but the LORD tries the hearts.
-/- 4 A wicked doer gives heed to false lips; [and] a liar gives ear to a naughty tongue.
-/- 5 Whoso mocks the poor reproaches his Maker: [and] he that is glad at calamities shall not be unpunished.
+/+ 6 Children's children are the crown of old men; and the glory of children are their fathers.
-/- 7 Excellent speech becomes not a fool: much less do lying lips a prince.
+/+ 8 A gift [is as] a precious stone in the eyes of him that has it: whithersoever it turns, it prospers.
+/- 9 He that covers a transgression seeks love; but he that repeats a matter separates [very] friends.
+/- 10 A reproof enters more into a wise man than a hundred stripes into a fool.
-/- 11 An evil [man] seeks only rebellion: therefore a cruel messenger shall be sent against him.
-/- 12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.
-/- 13 Whoso rewards evil for good, evil shall not depart from his house.
+/+ 14 The beginning of strife [is as] when one lets out water: therefore leave off contention, before it be meddled with.
-/- 15 He that justifies the wicked, and he that condemns the just, even they both are abomination to the LORD.
-/- 16 Wherefore [is there] a price in the hand of a fool to get wisdom, seeing [he has] no heart [to it]?
+/- 17 A friend loves at all times, and a brother is born for adversity.
-/- 18 A man void of understanding strikes hands, [and] becomes surety in the presence of his friend.
-/- 19 He loves transgression that loves strife: [and] he that exalts his gate seeks destruction.
-/- 20 He that has a froward heart finds no good: and he that has a perverse tongue falls into mischief.
-/- 21 He that begets a fool [does it] to his sorrow: and the father of a fool has no joy.
+/- 22 A merry heart does good [like] a medicine: but a broken spirit dries the bones.
-/- 23 A wicked [man] takes a gift out of the bosom to pervert the ways of judgment.
+/- 24 Wisdom is before him that has understanding; but the eyes of a fool are in the ends of the earth.
-/- 25 A foolish son is a grief to his father, and bitterness to her that bare him.
-/- 26 Also to punish the just is not good, [nor] to strike princes for equity.
+/+ 27 He that has knowledge spares his words: [and] a man of understanding is of an excellent spirit.
+/+ 28 Even a fool, when he holds his peace, is counted wise: [and] he that shuts his lips [is esteemed] a man of understanding.

Notes:

Q – How many good and evil ways are presented in Proverb 17?
A – 21 good and 29 evil.

Application: I must discern between good and evil within myself first, then discern good and evil in others. (Hebrews 5:13-14) When I cover a transgression I seek love (17:9) which is good. I know that the opposite of covering a transgression is to love transgression (17:19a). which is evil.

QT hint: Daily time in the Holy Scriptures and prayer helps us discern between good and evil with clarity, within ourselves and others.

Proverbs Chapter 18

24 Ways to Follow God (+) or Follow Self (-)

(19) +/+1 Through desire a man, having separated himself, seeks [and] intermeddles with all wisdom.

-/- 2 A fool has no delight in understanding, but that his heart may discover itself.

-/- 3 When the wicked comes, [then] comes also contempt, and with ignominy reproach.

+/+ 4 The words of a man's mouth [are as] deep waters, [and] the wellspring of wisdom [as] a flowing brook.

-/- 5 [It is] not good to accept the person of the wicked, to overthrow the righteous in judgment.

-/- 6 A fool's lips enter into contention, and his mouth calls for strokes.

-/- 7 A fool's mouth is his destruction, and his lips are the snare of his soul.

-/- 8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

-/- 9 He also that is slothful in his work is brother to him that is a great waster.

+/+ 10 The name of the LORD is a strong tower: the righteous runs into it, and is safe.

-/- 11 The rich man's wealth is his strong city, and as a high wall in his own conceit.

-/+ 12 Before destruction the heart of man is haughty, and before honor is humility.

-/- 13 He that answers a matter before he hears [it], it is folly and shame to him.

+/- 14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

+/+ 15 The heart of the prudent gets knowledge; and the ear of the wise seeks knowledge.

+/+ 16 A man's gift makes room for him, and brings him before great men.

-/- 17 [He that is] first in his own cause [seems] just; but his neighbor comes and searches him.

+/+ 18 The lot causes contentions to cease, and parts between the mighty.

+/+ 19 A brother offended [is harder to be won] than a strong city: and [their] contentions are like the bars of a castle.

+/+ 20 A man's belly shall be satisfied with the fruit of his mouth; [and] with the increase of his lips shall he be filled.

+/+ 21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

+/+ 22 [Whoso] finds a wife finds a good [thing], and obtains favor of the LORD.

+/- 23 The poor uses entreaties; but the rich answers roughly.

+/+ 24 A man [that has] friends must show himself friendly: and there is a friend [that] sticks closer than a brother.

Notes:

Q – How do I decide on which Proverb to focus on?

A1 – Choose one Proverb that fits the needs of your own life, meditate on it, and apply it.

A2 – Do not chose a Proverb you are victorious in because this is already a part of your fabric and soul.

Application: I know that some people may not have the desire or heart to understand God and His ways because they do not know the God of the Bible and Father above as their Savior. I expect this from the unbeliever and make-believer. Therefore, I must not argue, but rather pray and be an example to them, then wait for the Holy Ghost to move.

QT hint: Daily time in the Holy Scriptures and prayer help me to continually apply the Word of God to my life and remember.

Proverbs Chapter 19

29 Ways of Wisdom, Understanding, and Knowledge or Foolishness, Laziness, and Wickedness

(20) +/- 1 Better is the poor that walks in his integrity, than [he that is] perverse in his lips, and is a fool.
-/- 2 Also, [that] the soul [be] without knowledge, [it is] not good; and he that hastes with [his] feet sins.
-/- 3 The foolishness of man perverts his way: and his heart frets against the LORD.
-/- 4 Wealth makes many friends; but the poor is separated from his neighbor.
-/- 5 A false witness shall not be unpunished, and [he that] speaks lies shall not escape.
-/- 6 Many will entreat the favor of the prince: and every man is a friend to him that gives gifts.
-/- 7 All the brethren of the poor do hate him: how much more do his friends go far from him; he pursues [them with] words, [yet] they are wanting [to him].
+/+ 8 He that gets wisdom loves his own soul: he that keeps understanding shall find good.
-/- 9 A false witness shall not be unpunished, and [he that] speaks lies shall perish.
-/- 10 Delight is not seemly for a fool; much less for a servant to have rule over princes.
+/+ 11 The discretion of a man defers his anger; and [it is] his glory to pass over a transgression.
+/+ 12 The king's wrath is as the roaring of a lion; but his favor is as dew upon the grass.
-/- 13 A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.
+/+ 14 House and riches are the inheritance of fathers: and a prudent wife is from the LORD.
-/- 15 Slothfulness casts into a deep sleep; and an idle soul shall allow hunger.
+/- 16 He that keeps the commandment keeps his own soul; [but] he that despises his ways shall die.
+/+ 17 He that has pity upon the poor lends to the LORD; and that which he has given will He pay him again.
+/+ 18 Chasten your son while there is hope, and let not your soul spare for his crying.
+/+ 19 A man of great wrath shall allow punishment: for if you deliver [him], yet you must do it again.
+/+ 20 Hear counsel, and receive instruction, that you may be wise in your latter end.
+/+ 21 [There are] many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.
+/+ 22 The desire of a man is his kindness: and a poor man is better than a liar.
+/+ 23 The fear of the LORD [tends] to life: and [he that has it] shall abide satisfied; he shall not be visited with evil.
-/- 24 A slothful [man] hides his hand in [his] bosom, and will not so much as bring it to his mouth again.
+/+ 25 Smite a scorner, and the simple will beware: and reprove one that has understanding, [and] he will understand knowledge.
-/- 26 He that wastes [his] father, [and] chases away [his] mother, is a son that causes shame, and brings reproach.
-/+ 27 Cease, my son, to hear the instruction [that causes] to err from the words of knowledge.
-/- 28 An ungodly witness scorns judgment: and the mouth of the wicked devours iniquity.
-/- 29 Judgments are prepared for scorners, and stripes for the back of fools.

Q1 – What is the relationship of wisdom, understanding, and knowledge?
A1 – Each are good and important. There is a divine order, relatedness, and yet distinction. This is another triune truth of God.
A2 – Wisdom is first throughout the Holy Scriptures in both the Old and New Testament. Wisdom is from God who sees and knows everything.
A3 – Understanding compliments wisdom by making it fuller and more useful. Wisdom with understanding gives us patience and perseverance. Understanding helps us trust God in all things. Understanding comes from personal experience.
A4 – Knowledge is the mental exercise of hearing, reading, and speaking. Remembering and refreshing the memory are a needful part of the whole in our pursuit of, and following in the steps of our Lord Jesus Christ. Knowledge is to be clear in our thoughts of what is good and evil.

Q2 – What is your favorite verse in Proverb 18?
A – My favorite verse is Proverb 18:20 because it describes the process of discipleship in a clear, concise manner. The Holy Ghost can speak to each person with different verses at different times. This is the majesty of the Holy Scriptures and goodness of our Father in heaven.
Application: I must have wisdom, gain understanding, and pursue knowledge to consistently obey God by faith. I know they are more precious than gold and silver.

Proverbs Chapter 20

30 Ways of Evil (-) and Good (+) - Beginning with the Deceptions of Wine and Strong Drink

(21) /+ 1 Wine is a mocker, strong drink is raging: and whoever is deceived thereby is not wise.
+/- 2 The fear of a king is as the roaring of a lion: [whoso] provokes him to anger sins [against] his own soul.
+/- 3 [It is] a honor for a man to cease from strife: but every fool will be meddling.
-/- 4 The sluggard will not plow by reason of the cold; [therefore] shall he beg in harvest, and [have] nothing.
+/+ 5 Counsel in the heart of man [is like] deep water; but a man of understanding will draw it out.
-/+ 6 Most men will proclaim everyone his own goodness: but a faithful man who can find?
+/+ 7 The just [man] walks in his integrity: his children are blessed after him.
+/+ 8 A king that sits in the throne of judgment scatters away all evil with his eyes.
-/- 9 Who can say, I have made my heart clean, I am pure from my sin?
-/- 10 Diverse weights, [and] diverse measures, both of them are alike abomination to the LORD.
+/+ 11 Even a child is known by his doings, whether his work [be] pure, and whether [it be] right.
+/+ 12 The hearing ear, and the seeing eye, the LORD has made even both of them.
-/+ 13 Love not sleep, lest you come to poverty; open your eyes, [and] you shall be satisfied with bread.
-/- 14 [It is] naught, [it is] naught, says the buyer: but when he is gone his way, then he boasts.
-/+ 15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.
-/- 16 Take his garment that is surety [for] a stranger: and take a pledge of him for a strange woman.
-/- 17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.
+/+ 18 [Every] purpose is established by counsel: and with good advice make war.
-/+ 19 He that goes about [as] a talebearer reveals secrets: therefore meddle not with him that flatters with his lips.
-/- 20 Whoso curses his father or his mother, his lamp shall be put out in obscure darkness.
- - 21 An inheritance [may be] gotten hastily at the beginning; but the end thereof shall not be blessed.
+/+ 22 Say not, I will recompense evil; [but] wait on the LORD, and he shall save you.
-/- 23 Diverse weights are an abomination to the LORD; and a false balance is not good.
+/+ 24 Man's goings are of the LORD; how can a man then understand his own way?
-/- 25 [It is] a snare to the man [who] devours [that which is] holy, and after vows to make enquiry.
+/+ 26 A wise king scatters the wicked, and brings the wheel over them.
+/+ 27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.
+/+ 28 mercy and truth preserve the king: and his throne is upheld by mercy.
+/+ 29 The glory of young men is their strength: and the beauty of old men is the gray head.
+/+ 30 The blueness of a wound cleanses away evil: so [do] stripes the inward parts of the belly.

Notes:

Q – Why does Proverb 20 begin with "wine is a mocker, strong drink is raging"? (20:1a)
A – Nothing good comes from wine and strong drink; only self deception and foolishness.

Application: I believe a believer's understanding of the effects of wine and strong drink and their understanding of the effects of being filled with the Holy Ghost are directly related (Ephesians 5:18).

QT hint: Daily time in the Holy Scriptures and prayer help us keep away from diverse weights and a false balance because we maintain a clear mind. Another Biblical word for clear mind is sober mind.

Proverbs Chapter 21

31 Ways of Wisdom, Understanding, and Safety (+) or Foolishness, Wickedness, and Pride (-)

(22) +/+ 1 The king's heart is in the hand of the LORD, [as] the rivers of water: he turns it whithersoever he will.
-/+ 2 Every way of a man is right in his own eyes: but the LORD ponders the hearts.
+ - 3 To do justice and judgment is more acceptable to the LORD than sacrifice.
- - 4 A high look, and a proud heart, [and] the plowing of the wicked, is sin.
+ - 5 The thoughts of the diligent [tend] only to plenteousness; but of everyone [that is] hasty only to want.
-/- 6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.
-/- 7 The robbery of the wicked shall destroy them; because they refuse to do judgment.
-/+ 8 The way of man is froward and strange: but [as for] the pure, his work is right.
+/- 9 [It is] better to dwell in a corner of the housetop, than with a brawling woman in a wide house.
-/- 10 The soul of the wicked desires evil: his neighbor finds no favor in his eyes.
+/+ 11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receives knowledge.
+/- 12 The righteous [man] wisely considers the house of the wicked: [but God] overthrows the wicked for [their] wickedness.
-/- 13 Whoso stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard.
+/+ 14 A gift in secret pacifies anger: and a reward in the bosom strong wrath.
+/- 15 [It is] joy to the just to do judgment: but destruction [shall be] to the workers of iniquity.
-/- 16 The man that wanders out of the way of understanding shall remain in the assembly of the dead.
-/- 17 He that loves pleasure [shall be] a poor man: he that loves wine and oil shall not be rich.
+/+ 18 The wicked [shall be] a ransom for the righteous, and the transgressor for the upright.
+/+ 19 [It is] better to dwell in the wilderness, than with a contentious and an angry woman.
+/- 20 [There is] treasure to be desired and oil in the dwelling of the wise; but a foolish man spends it up.
+/- 21 He that follows after righteousness and mercy finds life, righteousness, and honor.
+/+ 22 A wise [man] scales the city of the mighty, and casts down the strength of the confidence thereof.
+/+ 23 Whoso keeps his mouth and his tongue keeps his soul from troubles.
-/- 24 Proud [and] haughty scorner is his name, who deals in proud wrath.
-/- 25 The desire of the slothful kills him; for his hands refuse to labor.
-/+ 26 He covets greedily all the day long: but the righteous gives and spares not.
-/- 27 The sacrifice of the wicked is abomination: how much more, [when] he brings it with a wicked mind?
-/+ 28 A false witness shall perish: but the man that hears speaks constantly.
-/+ 29 A wicked man hardens his face: but [as for] the upright, he directs his way.
+/+ 30 [There is] no wisdom nor understanding nor counsel against the LORD.
-/+ 31 The horse is prepared against the day of battle: but safety is of the LORD.

Notes:

Q1 – Can the LORD turn the king's heart toward good or evil? (Proverbs 21:1)
A – Yes, such as when God hardened Pharaoh's heart. This truth is hard or even impossible for religious people, good people, and new world order people to understand. We who know and trust a holy and loving God understand the king's heart can be turned to good or evil.

Q2 – Why is only the woman mentioned in relation to the home environment? (Proverbs 21:9, 19)
A – By design women have a natural weakness in their home. Glory to God that Christ is sufficient to turn our weaknesses into strengths, and overcomers.

Application: I must guard my mouth and tongue to avoid troubles (Proverbs 21:23).

QT hint: Daily time in the Holy Scriptures and prayer helps me guard my mouth and tongue as I trust in God for safety.

Proverbs Chapter 22

22:1-16 ***Proverbs of the Rich & Poor, and More***

(23) +/+ 1 A [good] name is rather to be chosen than great riches, [and] loving favor rather than silver and gold.
+/+ 2 The rich and poor meet together: the LORD is the maker of them all.
+/- 3 A prudent [man] foresees the evil, and hides himself: but the simple pass on, and are punished.
+/+ 4 By humility [and] the fear of the LORD are riches, and honor, and life.
-/+ 5 Thorns [and] snares are in the way of the froward: he that does keep his soul shall be far from them.
+/+ 6 Train up a child in the way he should go: and when he is old, he will not depart from it.
-/- 7 The rich rules over the poor, and the borrower is servant to the lender.
-/+ 8 He that sows iniquity shall reap vanity: and the rod of his anger shall fail.
+/+ 9 He that has a bountiful eye shall be blessed; for he gives of his bread to the poor.
+/+ 10 Cast out the scorner, and contention shall go out; yes, strife and reproach shall cease.
+/+ 11 He that loves pureness of heart, [for] the grace of his lips the king [shall be] his friend.
+/+ 12 The eyes of the LORD preserve knowledge, and He overthrows the words of the transgressor.
-/- 13 The slothful [man] says, [There is] a lion outside, I shall be slain in the streets.
-/- 14 The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.
-/+ 15 Foolishness is bound in the heart of a child; [but] the rod of correction shall drive it far from him.
-/- 16 He that oppresses the poor to increase his [riches, and] he that gives to the rich, [shall] surely [come] to want.

(+) 22:17-21 ***Wisdom is Heard***

17 Bow down your ear, and hear the words of the wise, and apply your heart to my knowledge.
18 For [it is] a pleasant thing if you keep them within you; they shall withal be fitted in your lips.
19 That your trust may be in the LORD, I have made known to you this day, even to you.
20 Have not I written to you excellent things in counsels and knowledge,
21 That I might make you know the certainty of the words of truth; that you might answer the words of truth to them that send to you?

(+) 22:22-29 ***Wisdom is Lived***

22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:
23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.
24 Make no friendship with an angry man; and with a furious man you shall not go:
25 Lest you learn his ways, and get a snare to your soul.
26 Be not [one] of them that strike hands, [or] of them that are sureties for debts.
27 If you have nothing to pay, why should he take away your bed from under you?
28 Remove not the ancient landmark, which your fathers have set.
29 See you a man diligent in his business? he shall stand before kings; he shall not stand before mean [men].

Notes:

Q – Are the Proverbs Promises or Principles and Guidelines to Live By?
A – The Proverbs are not promises, but principles and guidelines to live by. The Proverbs will not apply out of context or contrary to the will of God. We cannot always apply the Proverbs to our personal situation.

Application: I must discern when a Proverb is appropriate and when the wisdom of Jesus Christ is needed (1 Corinthians 1:30). In particular, I think of Proverbs 22:6 about raising a child properly. This is not a promise. However, to raise a child properly is a principle and guideline to go by which brings no harm and is a good witness. Each person must make their own choice and also it must be God's timing, to His glory.

Proverbs Chapter 23

The Ways of Wisdom and Deception

(+) 23:1-8 ***Don't Let the Riches of Others Deceive Your Heart***

(24) [1] When you sit to eat with a ruler, consider diligently what is before you: [2] And put a knife to your throat, if you [be] a man given to appetite. [3] Be not desirous of his dainties: for they are deceitful meat. [4] Labor not to be rich: cease from your own wisdom. [5] Will you set your eyes upon that which is not? for [riches] certainly make themselves wings; they fly away as an eagle toward heaven. [6] Eat not the bread of [him that has] an evil eye, neither desire his dainty meats: [7] For as he thinks in his heart, so is he: Eat and drink, says he to you; but his heart is not with you. [8] The morsel [which] you have eaten shall you vomit up, and lose your sweet words.

(+) 23:9-19 ***Let Words of Wisdom Guide Your Heart***

[9] Speak not in the ears of a fool: for he will despise the wisdom of your words. [10] Remove not the old landmark; and enter not into the fields of the fatherless: [11] For their redeemer is mighty; he shall plead their cause with you. [12] Apply your heart to instruction, and your ears to the words of knowledge. [13] Withhold not correction from the child: for [if] you beat him with the rod, he shall not die. [14] You shall beat him with the rod, and shall deliver his soul from Hell. [15] My son, if your heart be wise, my heart shall rejoice, even mine. [16] Yes, my reins shall rejoice, when your lips speak right things. [17] Let not your heart envy sinners: but [be] in the fear of the LORD all the day long. [18] For surely there is an end; and your expectation shall not be cut off. [19] Hear, my son, and be wise, and guide your heart in the way.

(-) 23:20-35 ***Don't Let Wine and Women Deceive Your Heart***

[20] Be not among winebibbers; among riotous eaters of flesh: [21] For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe [a man] with rags. [22] Hearken to your father that begat you, and despise not your mother when she is old. [23] Buy the truth, and sell [it] not; [also] wisdom, and instruction, and understanding. [24] The father of the righteous shall greatly rejoice: and he that begets a wise [child] shall have joy of him. [25] Your father and your mother shall be glad, and she that bare you shall rejoice. [26] My son, give me your heart, and let your eyes observe my ways. [27] For a whore is a deep ditch; and a strange woman is a narrow pit. [28] She also lies in wait as [for] a prey, and increases the transgressors among men. [29] Who has woe? who has sorrow? who has contentions? who has babbling? who has wounds without cause? who has redness of eyes? [30] They that tarry long at the wine; they that go to seek mixed wine. [31] Look not upon the wine when it is red, when it gives his color in the cup, [when] it moves itself aright. [32] At the last it bites like a serpent, and stings like an adder. [33] Your eyes shall behold strange women, and your heart shall utter perverse things. [34] Yes, you shall be as he that lies down in the midst of the sea, or as he that lies upon the top of a mast. [35] They have stricken me, [shall you say, and] I was not sick; they have beaten me, [and] I felt [it] not: when shall I awake? I will seek it yet again.

QT Notes:

Q – Who is the father that we give our heart to and let our eyes observe his way (Proverbs 23:26)?
A1 – It is faithful God our Father in Heaven, in this context. It can also be our earthly father in the flesh, or our earthly father in the Spirit.
A2 – If our earthly father, this is known as discipleship when believers give themselves to each other in heart and time to each other. This is the relationship of Jesus Christ with his 12 disciples.

Application: I must beware of the deceptions of food, wine, and women. These are 3 primary causes for lack of wisdom from above for the follower of Christ.

QT hint: Daily time in the Holy Scriptures and prayer helps us beware of the deceptions of food, wine, and women so we will not fall or be hindered in our pursuit of holiness, denial of self, and taking up our cross to follow Jesus Christ (Luke 9:23).

Proverbs Chapter 24

(+) 24:1-9 *The Understanding of Wisdom*

(25) [1] Be not envious against evil men, neither desire to be with them. [2] For their heart studies destruction, and their lips talk of mischief. [3] Through wisdom is a house built; and by understanding it is established: [4] And by knowledge shall the chambers be filled with all precious and pleasant riches. [5] A wise man is strong; yes, a man of knowledge increases strength. [6] For by wise counsel you shall make your war: and in multitude of counselors there is safety. [7] Wisdom is too high for a fool: he opens not his mouth in the gate. [8] He that devises to do evil shall be called a mischievous person. [9] The thought of foolishness is sin: and the scorner is an abomination to men.

(+) 24:10-20 *The Knowledge of Wisdom*

[10] [If] you faint in the day of adversity, your strength is small. [11] If you forbear to deliver [them that are] drawn to death, and [those that are] ready to be slain; [12] If you say, Behold, we knew it not; does not he that ponders the heart consider [it]? and he that keeps your soul, does [not] he know [it]? and shall [not] he render to [every] man according to his works? [13] My son, eat honey, because [it is] good; and the honeycomb, [which is] sweet to your taste: [14] So [shall] the knowledge of wisdom [be] to your soul: when you have found [it], then there shall be a reward, and your expectation shall not be cut off. [15] Lay not wait, O wicked [man], against the dwelling of the righteous; spoil not his resting place: [16] For a just [man] falls seven times, and rises up again: but the wicked shall fall into mischief. [17] Rejoice not when your enemy falls, and let not your heart be glad when he stumbles: [18] Lest the LORD see [it], and it displease Him, and He turn away his wrath from him. [19] Fret not yourself because of evil [men], neither be envious at the wicked; [20] For there shall be no reward to the evil [man]; the candle of the wicked shall be put out.

(+) 24:21-29 *The Great Helper of Wisdom*

[21] My son, fear the LORD and the king: [and] meddle not with them that are given to change: [22] For their calamity shall rise suddenly; and who knows the ruin of them both? [23] These [things] also [belong] to the wise. [It is] not good to have respect of persons in judgment. [24] He that says to the wicked, You are righteous; him shall the people curse, nations shall abhor him: [25] But to them that rebuke [him] shall be delight, and a good blessing shall come upon them. [26] [Every man] shall kiss [his] lips that gives a right answer. [27] Prepare your work outside, and make it fit for yourself in the field; and afterwards build your house. [28] Be not a witness against your neighbor without cause; and deceive [not] with your lips. [29] Say not, I will do so to him as he has done to me: I will render to the man according to his work.

(-) 24:30-34 *The Great Hinderance of Wisdom is Slothfulness*

[30] I went by the field of the slothful, and by the vineyard of the man void of understanding; [31] And, look, it was all grown over with thorns, [and] nettles had covered the face thereof, and the stone wall thereof was broken down. [32] Then I saw, [and] considered [it] well: I looked upon [it, and] received instruction. [33] [Yet] a little sleep, a little slumber, a little folding of the hands to sleep: [34] So shall your poverty come [as] one that travels; and your want as an armed man.

Q – Why is the pivotal verse in Proverbs 24:21 "My son, fear the LORD and the king?"
A – Because we are ending personal wisdom, and the rest of the book of Proverbs mainly focuses on the unique place of kings (25:1-31:31).

Application: I must fear the LORD and fear the king, and not have friendship with those given to change (24:21). I must help and not hinder God giving me wisdom with knowledge, of which laziness is the greatest hindrance.

QT hint: Daily time in the Holy Scriptures and prayer helps us know the content, context, and connectivity of the Holy Scriptures in each book by itself, each writer, and the source and preserver of the 66 books of our Bible. Each word is inspired and preserved.

Proverbs Chapter 25

Wise Behaviors with Kings, Neighbors, and Anyone

(26) [1] These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

25:2-7 *Wise Behavior with Kings* (Pro 16:10-15, 21:1, 25:3, 29:14, 31:1-4)

[+/+ 2] [It is] the glory of God to conceal a thing: but the honor of kings is to search out a matter.
[+/+ 3] The heaven for height, and the earth for depth, and the heart of kings is unsearchable.
[+/+ 4] Take away the dross from the silver, and there shall come forth a vessel for the finer.
[+/+ 5] Take away the wicked [from] before the king, and his throne shall be established in righteousness.

[-/+ 6] Put not forth yourself in the presence of the king, and stand not in the place of great [men]:
[+/- 7] For better [it is] that it be said to you, Come up hither; than that you should be put lower in the presence of the prince whom your eyes have seen. //Romans 12:20//

25:8-18 *Wise Behavior with Neighbors*

[-/- 8] Go not forth hastily to strive, lest [you know not] what to do in the end thereof, when your neighbor has put you to shame.
[+/+ 9] Debate your cause with your neighbor [himself]; and discover not a secret to another:
[-/- 10] Lest he that hears [it] put you to shame, and your infamy turn not away.
[+/+ 11] A word fitly spoken [is like] apples of gold in pictures of silver.
[+/+ 12] [As] an earring of gold, and an ornament of fine gold, [so is] a wise reprover upon an obedient ear.
[+/+ 13] As the cold of snow in the time of harvest, [so is] a faithful messenger to them that send him: for he refreshes the soul of his masters.
[-/- 14] Whoso boasts himself of a false gift [is like] clouds and wind without rain.
[+/+ 15] By long forbearing is a prince persuaded, and a soft tongue breaks the bone.
[+/- 16] Have you found honey? eat so much as is sufficient for you, lest you be filled therewith, and vomit it.
[-/- 17] Withdraw your foot from your neighbor's house; lest he be weary of you, and [so] hate you.
[-/- 18] A man that bears false witness against his neighbor is a maul, and a sword, and a sharp arrow.

25:19-28 *Wise and Foolish Behavior before Anyone*

[-/- 19] Confidence in an unfaithful man in time of trouble [is like] a broken tooth, and a foot out of joint.
[-/- 20] [As] he that takes away a garment in cold weather, [and as] vinegar upon soda, so is he that sings songs to a heavy heart.
[+/+ 21] If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: [22] For you shall heap coals of fire upon his head, and the LORD shall reward you. //Romans 12:20//
[+/+ 23] The north wind drives away rain: so [does] an angry countenance a backbiting tongue.
[+/+ 24] [It is] better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.
[+/+ 25] [As] cold waters to a thirsty soul, so is good news from a far country.
[-/- 26] A righteous man falling down before the wicked [is as] a troubled fountain, and a corrupt spring.
[-/- 27] [It is] not good to eat much honey: so [for men] to search their own glory [is not] glory.
[-/- 28] He that [has] no rule over his own spirit [is like] a city [that is] broken down, [and] without walls.

Vs 16, Honey or honeycomb 6x. 1-5:3. 2/3-16:24, 24:13. 4/5/6-25:16, 25:27, 27:7. One truth strand. Example of temperance, moderation, self-control, and balance.

Q – Why is the heart of kings unsearchable? (Proverbs 25:3)
A – Because God has a special role for kings in his plan. God raises and lowers kings for his glory. If you are not a king, this will not be understood, except from what the Scriptures reveal. Rest in knowing the king of kings, who is the LORD Jesus Christ, at his birth, death, and return.

Application: I must have wisdom to know how to behave differently with a king, a neighbor, and anyone.

Proverbs Chapter 26

(-) ***The Destructive Ways of Fools, Sloth, Strife, and Hate***

26:1-12 ***FOOL***

(27) -/- 1 As snow in summer, and as rain in harvest, so honor is not seemly for a fool.
-/- 2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.
-/- 3 A whip for the horse, a bridle for the donkey, and a rod for the fool's back.
+/+ 4 Answer not a fool according to his folly, lest you also be like to him.
+/+ 5 Answer a fool correcting his folly, lest he be wise in his own conceit.
-/- 6 He that sends a message by the hand of a fool cuts off the feet, [and] drinks damage.
-/- 7 The legs of the lame are not equal: so is a parable in the mouth of fools.
-/- 8 As he that binds a stone in a sling, so is he that gives honor to a fool.
-/- 9 [As] a thorn goes up into the hand of a drunkard, so is a parable in the mouth of fools.
+/+ 10 The great [God] that formed all [things] both rewards the fool, and rewards transgressors.
-/- 11 As a dog returns to his vomit, [so] a fool returns to his folly.
-/- 12 See a man wise in his own conceit? there is more hope of a fool than of him.

(-/-) 26:13-16 ***SLOTH***

-/- 13 The slothful [man] says, [There is] a lion in the way; a lion is in the streets.
-/- 14 [As] the door turns upon his hinges, so [does] the slothful upon his bed.
-/- 15 The slothful hides his hand in [his] bosom; it grieves him to bring it again to his mouth.
-/- 16 The sluggard is wiser in his own conceit than seven men that can render a reason.

(-/-) 26:17-22 ***STRIFE***

-/- 17 He that passes by, [and] meddles with strife [belonging] not to him, [is like] one that takes a dog by the ears.
-/- 18 As a mad [man] who casts firebrands, arrows, and death,
-/- 19 So is the man [that] deceives his neighbor, and says, am not I in sport?
-/- 20 Where no wood is, [there] the fire goes out: so where there is no talebearer, the strife ceases.
-/- 21 [As] coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.
-/- 22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

(-/-) 26:23-28 ***HATE***

-/- 23 Burning lips and a wicked heart [are like] a potsherd covered with silver dross.
-/- 24 He that hates dissembles with his lips, and lays up deceit within him;
-/- 25 When he speaks fair, believe him not: for [there are] seven abominations in his heart.
-/- 26 [Whose] hatred is covered by deceit, his wickedness shall be showed before the [whole] assembly.
-/- 27 Whoso digs a pit shall fall therein: and he that rolls a stone, it will return upon him.
-/- 28 A lying tongue hates [those that are] afflicted by it; and a flattering mouth works ruin.

Q – What is to be learned from the divine order of Proverb 26?
A – They are in sequence of destructiveness to self and others. Being a fool or being lazy mainly affects the person, while strife and hate bring others to destruction. James 4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Application: I must watch out for the destructive ways of foolishness, slothfulness, strife, and hate in my own life. Not even a hint of these in my heart, mind, or actions. They can become spots and blemishes in the white robes of righteousness that the LORD clothes me with.

QT hint: Daily time in the Holy Scriptures and prayer help us prevent and mitigate the destructive ways of fools, daily – freshly each morning to begin each day, and through each hour, person, and circumstance. 1 As snow in summer, and as rain in harvest, so honor is not seemly for a fool.

Proverbs Chapter 27

(+) *The Constructive Ways of Friendship, Prudence, Vigilance, and Diligence*

(28) +/+ 1 Boast not yourself of tomorrow; for you know not what a day may bring forth.
+/+ 2 Let another man praise you, and not your own mouth; a stranger, and not your own lips.
-/- 3 A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.
-/- 4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

27:5-10 *FRIENDSHIP*

+/- 5 Open rebuke is better than secret love.
+/- 6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.
+/1 7 The full soul loathes a honeycomb; but to the hungry soul every bitter thing is sweet.
-/- 8 As a bird that wanders from her nest, so is a man that wanders from his place.
+/+ 9 Ointment and perfume rejoice the heart: so [does] the sweetness of a man's friend by hearty counsel.
+/- 10 Your own friend, and your father's friend, forsake not; neither go into your brother's house in the day of your calamity: [for] better is a neighbor [that is] near than a brother far off.

27:11-14 *PRUDENCE*

+/+ 11 My son, be wise, and make my heart glad, that I may answer him that reproaches me.
+/- 12 A prudent [man] foresees the evil, [and] hides himself; [but] the simple pass on, [and] are punished.
+/+ 13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.
-/- 14 He that blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

27:15-22 *VIGILANCE*

-/- 15 A continual dropping in a very rainy day and a contentious woman are alike.
-/- 16 Whoever hides her hides the wind, and the ointment of his right hand, [which] betrays [itself].
+/+ 17 Iron sharpens iron; so a man sharpens the countenance of his friend.
+/+ 18 Whoso keeps the fig tree shall eat the fruit thereof: so he that waits on his master shall be honored.
+/+ 19 As in water face [answers] to face, so the heart of man to man.
-/- 20 Hell and destruction are never full; so the eyes of man are never satisfied. //Job 26:6, Pr 15:11//
-/- 21 [As] the fining pot for silver, and the furnace for gold; so is a man to his praise.
-/- 22 Though you should bray a fool in a mortar among wheat with a pestle, [yet] will not his foolishness depart from him.

(+/+) 27:23-27 *DILIGENCE - The Diligent Shepherd's Reward*

+/+ 23 Be diligent to know the state of your flocks, [and] look well to your herds.
+/+ 24 For riches are not forever: and does the crown [endure] to every generation?
+/+ 25 The hay appears, and the tender grass shows itself, and herbs of the mountains are gathered.
+/+ 26 The lambs are for your clothing, and the goats are the price of the field.
+/+ 27 And [you shall have] goats' milk enough for your food, for the food of your household, and [for] the maintenance for your maidens.

Q – How does the prudent man foresee evil and hide himself? (Proverbs 27:12)
A – By being watchful to his own weakness, the deceptions and traps of satan, and ways of others. Not to become entangled with the world, the pride of self, or the ways of wickedness.

Application: I see the contrast between Proverb 26 and 27. To compare and contrast destructive and constructive ways helps me prevent the destructive and do the constructive ways within myself first.

QT hint: 1 Boast not yourself of tomorrow; for you know not what a day may bring forth.

Proverbs Chapter 28

28 Contrasts of Ways and Actions of the Wicked (-) and Righteous (+)

(29) - +/1 The wicked flee when no man pursues: but the righteous are bold as a lion.
-/+ 2 For the transgression of a land many are the princes thereof: but by a man of understanding [and] knowledge the state [thereof] shall be prolonged.
-/- 3 A poor man that oppresses the poor [is like] a sweeping rain which leaves no food.
-/+ 4 They that forsake the law praise the wicked: but such as keep the law contend with them.
-/+ 5 Evil men understand not judgment: but they that seek the LORD understand all [things].
+/- 6 Better is the poor that walks in his uprightness, than [he that is] perverse [in his] ways, though he [be] rich.
+/- 7 Whoso keeps the law is a wise son: but he that is a companion of riotous [men] shames his father.
-/+ 8 He that by usury and unjust gain increases his substance, he shall gather it for him that will pity the poor.
-/- 9 He that turns away his ear from hearing the law, even his prayer [shall be] abomination.
-/+ 10 Whoso causes the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good [things] in possession.
-/+ 11 The rich man is wise in his own conceit; but the poor that has understanding searches him out.
+/- 12 When righteous [men] do rejoice, there is great glory: but when the wicked rise, a man is hidden.
-/+ 13 He that covers his sins shall not prosper: but whoso confesses and forsakes them shall have mercy.
+/- 14 Happy is the man that fears always: but he that hardens his heart shall fall into mischief.
-/- 15 [As] a roaring lion, and a ranging bear; [so is] a wicked ruler over the poor people.
-/+ 16 The prince that wants understanding is also a great oppressor: [but] he that hates covetousness shall prolong [his] days.
-/- 17 A man that does violence to the blood of [any] person shall flee to the pit; let no man stay him.
+/- 18 Whoso walks uprightly shall be saved: but [he that is] perverse [in his] ways shall fall at once.
+/- 19 He that tills his land shall have plenty of bread: but he that follows after vain [persons] shall have poverty enough.
+/- 20 A faithful man shall abound with blessings: but he that makes haste to be rich shall not be innocent.
-/- 21 To have respect of persons is not good: for, for a piece of bread [that] man will transgress.
-/- 22 He that hastes to be rich [has] an evil eye, and considers not that poverty shall come upon him.
+/- 23 He that rebukes a man afterwards shall find more favor than he that flatters with the tongue.
-/- 24 Whoso robs his father or his mother, and says, [It is] no transgression; the same is the companion of a destroyer.
-/+ 25 He that is of a proud heart stirs up strife: but he that puts his trust in the LORD shall be made fat.
-/+ 26 He that trusts in his own heart is a fool: but whoso walks wisely, he shall be delivered.
+/- 27 He that gives to the poor shall not lack: but he that hides his eyes shall have many a curse.
-/+ 28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.
Notes:

Q – Out of 28 line-by-line proverbs, how do I select which proverb to focus on?
A – With the spirit of prayer, ask and let God lead in what is needed for the present circumstances in your life, others, or understanding the bigger picture.

Application: I choose always to fear the LORD: then my heart will not be hardened and fall into mischief (Proverbs 28:14)

QT hint: Daily time in the Holy Scriptures and prayer helps us be sensitive to which Scriptures we can apply in our daily changing lives.

Proverbs Chapter 29

27 Ways of the Fool (-) and the Wise (+)

(30) -/- 1 He, that being often reproved hardens [his] neck, shall suddenly be destroyed, and that without remedy.

+/- 2 When the righteous are in authority, the people rejoice: but when the wicked bears rule, the people mourn.

+/- 3 Whoso loves wisdom rejoices his father: but he that keeps company with harlots spends [his] substance.

+/- 4 The king by judgment establishes the land: but he that receives gifts overthrows it.

-/- 5 A man that flatters his neighbor spreads a net for his feet.

-/+ 6 In the transgression of an evil man there is a snare: but the righteous does sing and rejoice.

+/- 7 The righteous considers the cause of the poor: [but] the wicked regards not to know [it].

-/+ 8 Scornful men bring a city into a snare: but wise [men] turn away wrath.

-/- 9 [If] a wise man contends with a foolish man, whether he rage or laugh, there is no rest. //26:4-5//

-/+ 10 The bloodthirsty hate the upright: but the just seek his soul.

-/+ 11 A fool utters all his mind: but a wise [man] keeps it in till afterwards.

-/- 12 If a ruler hearken to lies, all his servants are wicked.

-/+ 13 The poor and the deceitful man meet together: the LORD lightens both their eyes.

+/+ 14 The king that faithfully judges the poor, his throne shall be established forever.

+/- 15 The rod and reproof give wisdom: but a child left [to himself] brings his mother to shame.

-/+ 16 When the wicked are multiplied, transgression increases: but the righteous shall see their fall.

+/+ 17 Correct your son, and he shall give you rest; yes, he shall give delight to your soul.

-/+ 18 Where there is no vision, the people perish: but he that keeps the law, happy is he.

-/- 19 A servant will not be corrected by words: for though he understand he will not answer.

-/- 20 See a man [that is] hasty in his words? there is more hope of a fool than of him.

+/+ 21 He that delicately brings up his servant from a child shall have him become [his] son at the length.

-/- 22 An angry man stirs up strife, and a furious man abounds in transgression.

-/+ 23 A man's pride shall bring him low: but honor shall uphold the humble in spirit. //Pr 15:33//

-/- 24 Whoso is partner with a thief hates his own soul: he hears cursing, and betrays [it] not.

-/+ 25 The fear of man brings a snare: but whoso puts his trust in the LORD shall be safe.

-/+ 26 Many seek the ruler's favor; but [every] man's judgment [comes] from the LORD.

-/+ 27 An unjust man is an abomination to the just: and [he that is] upright in the way is abomination to the wicked.

Q – How does a servant become a son? (Proverbs 29:21)
A – The master-servant relationship has righteous and wicked ways. When we obey the Bible by faith and trust God, the master-servant relationship is blessed and the same as family. Both the master and servant mutually agree.

Application: I must beware of pride and be humble in spirit so the LORD can honor me in His time and way. It may not be until after I die and go to be with him. Either now or later, I am content in the LORD's will in all things. (Pr 19:23)

QT hint: Daily time in the Holy Scriptures and prayer helps us have clear discernment between the ways of the wise and the fool. First, within ourselves. Second, with other believers. Third with the lost. [1] He, that being often reproved hardens [his] neck, shall suddenly be destroyed, and that without remedy.

Proverbs Chapter 30

(+) 30:1-6 ***Introduction***

(31) [1] The words of [a] Agur the son of [b] Jakeh, [even] the prophecy: the man spoke to Ithiel, even to [c] Ithiel and [d] Ucal,
[2] Surely I [am] more [e] brutish than [any] man, and [f] have not the understanding of a man.
[3] I [g] neither learned wisdom, nor have the knowledge of the holy.
[4] Who has ascended up into heaven, or descended? who has gathered the wind in his fists? who has bound the waters in a garment? who has established all the ends of the earth? what is His name, and what is His son's name, if you can tell? //Job
+/+ [5] Every Word of God is pure: He is a shield to them that put their Trust in Him.
+/+ [6] Add not to his words, lest he reprove you, and you be found a liar.

[a] Agur is "the Collector" in Hebrew. Another name of Solomon as he was a collector of dark sayings. Proverbs 1:6. Solomon had several names; when born Nathan the prophet named him Jedidiah or "beloved of the LORD". 2 Samuel 12:25. In Proverb 31 Bathsheba fondly calls her son King Lemuel. Solomon was King David's last born son.
[b] Jakeh is "Obedient or Pious" in Hebrew. This fits David, a man after the heart of God.
[c] Ithiel is "God comes or arrives" in Hebrew. A revelation of Emmanuel - God with us, or Christ's birth.
[d] Ucal is "to be consumed", a verb in Hebrew. A revelation of Christ's death on the cross.
[e] brutish is foolish or stupid, in comparison to God's wisdom. A position of humility.
[f] not limited to the understanding of Adam (man).
[g] wisdom was a gift to Solomon from God.

+/+ [7] Two [things] I have required of you; deny me them not before I die:
+/+ [8] Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:
+/+ [9] Lest I be full, and deny [you], and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God [in vain].
-/- [10] Accuse not a servant to his master, lest he curse you, and you be found guilty.

6 Groups of 4 Things Inspired Directly from the Wisdom of God

(-) 30:11-14 ***4 Things of a Wicked Generation*** (2 Timothy 3:1-10)

[11] [There is] a generation [that] curses their father, and does not bless their mother.

[12] [There is] a generation [that are] pure in their own eyes, and [yet] is not washed from their filthiness.

[13] [There is] a generation, O how lofty are their eyes! and their eyelids are lifted up.

[14] [There is] a generation, whose teeth [are as] swords, and their jaw teeth [as] knives, to devour the poor from off the earth, and the needy from [among] men.

(-) 30:15-17 ***4 Things that are Never Satisfied***

[15] The horse-leach has two daughters, [crying], Give, give. //Ezekiel's 2 harlot sisters, Israel and Judah//
There are three [things that] are never satisfied, [yes], four [things] say not, [It is] enough:

[16] Hell; and
the barren womb;
the earth [that] is not filled with water; and
the fire [that] says not, [It is] enough.

[17] The eye [that] mocks at [his] father, and despises to obey [his] mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Proverbs Chapter 30

(+) 30:18-20 ***4 Things that are too Wonderful***

18 There be three [things which] are too wonderful for me, yes, four which I know not:

19 The way of an eagle in the air;

the way of a serpent upon a rock;

the way of a ship in the midst of the sea; and

the way of a man with a maid.

(-) 30:21-23 ***4 Things the Earth Cannot Bear***

20 Such is the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done no wickedness.

21 For three [things] the earth is disquieted, and for four [which] it cannot bear:

22 For a servant when he reigns; and

a fool when he is filled with meat;

23 For an odious [woman] when she is married; and a handmaid that is heir to her mistress.

(+) 30:24-28 ***4 Little Things that are Exceedingly Wise***

24 There be four [things which are] little upon the earth, but they are exceeding wise:

25 The ants are a people not strong, yet they prepare their meat in the summer;

26 The conies [are but] a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider takes hold with her hands, and is in kings' palaces.

Note: Rock badgers are conies, which is their name today in Israel.

(+) 30:29-31 ***4 Things that Go Well***

29 There be three [things] which go well, yes, four are comely in going:

30 A lion [which is] strongest among beasts, and turns not away for any;

31 A greyhound;

an he goat also; and a king, against whom there is no rising up.

30:32-33 ***Conclusion***

+/+ 32 If you have done foolishly in lifting up yourself, or if you have thought evil, [lay] your hand upon your mouth.
-/- 33 Surely the churning of milk brings forth butter, and the wringing of the nose brings forth blood: so the forcing of wrath brings forth strife.

Note: QT hint: Daily time in the Holy Scriptures and prayer help us have wisdom from above, which is superior to the wisdom and life of King Solomon. Proverbs 30 is an example of this greater wisdom which is with humility before God (30:2-4), exalting the Word of God (30:5-6), and personal prayer (30:7-10).

Proverbs Chapter 31

(+) 31:1-9 ***Warning of Women and Wine***

(32) +/+ 1 The words of king Lemuel, the prophecy that his mother taught him.
+/+ 2 What, my son? and what, the son of my womb? and what, the son of my vows?

+/+ 3 Give not your strength to **women**, nor your ways to that which destroys kings.

+/+ 4 [It is] not for kings, O Lemuel, [it is] not for kings to drink **wine**; nor for princes strong drink:
+/+ 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
+/+ 6 Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts.
+/+ 7 Let him drink, and forget his poverty, and remember his misery no more.

+/+ 8 Open your **mouth** for the dumb in the cause of all such as are appointed to destruction.
+/+ 9 Open your mouth, judge righteously, and plead the cause of the poor and needy.

(+) 31:10-22 ***Ways of the Godly Woman***

+/+ 10 Who can find a virtuous woman? for her price is far above rubies.

+/+ 11 The heart of her husband does safely trust in her, so that he shall have no need of spoil.
+/+ 12 She will do him good and not evil all the days of her life.

+/+ 13 She seeks wool, and flax, and works willingly with her hands.
+/+ 14 She is like the merchants' ships; she brings her food from afar.
+/+ 15 She rises also while it is yet night, and gives meat to her household, and a portion to her maidens.
+/+ 16 She considers a field, and buys it: with the fruit of her hands she plants a vineyard.
+/+ 17 She girds her loins with strength, and strengthens her arms.
+/+ 18 She perceives that her merchandise is good: her candle goes not out by night.
+/+ 19 She lays her hands to the spindle, and her hands hold the distaff.
+/+ 20 She stretches out her hand to the poor; yes, she reaches forth her hands to the needy.
+/+ 21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.
+/+ 22 She makes herself coverings of tapestry; her clothing is silk and purple.

+/+ 23 Her husband is known in the gates, when he sits among the elders of the land.

+/+ 24 She makes fine linen, and sells [it]; and delivers girdles to the merchant.
+/+ 25 Strength and honor are her clothing; and she shall rejoice in time to come.
+/+ 26 She opens her mouth with wisdom; and in her tongue is the law of kindness.
+/+ 27 She looks well to the ways of her household, and eats not the bread of idleness.

+/+ 28 Her children arise up, and call her blessed; her husband [also], and he praises her.
+/+ 29 Many daughters have done virtuously, but you excel them all.
+/+ 30 Favor is deceitful, and beauty is vain: but a woman that fears the LORD, she shall be praised.
+/+ 31 Give her of the fruit of her hands; and let her own works praise her in the gates.

Q – What can we learn from this final Proverb?
A1 – How to behave as children of the king of kings (31:1-9)
A2 - The qualities of a Godly woman. There are 22 qualities listed where each one is in order of the Hebrew alphabet, known as the acrostic style.

Application: I must teach men of the perils of women (31:3) and wine (31:4-7), and to judge others rightly (31:8-9). I am thankful for a wife that fits the role of a Godly woman (31:10-31).

QT hint: Daily time in the Holy Scriptures and prayer helps us relate the book of Proverbs to the new life in the New Testament.

Q & A 1 in Proverbs

Bible TOC

1. Who wrote the book of Proverbs?

2. How many chapters does Proverbs have?

3. What is the key verse for Proverbs?

4. Proverbs may be divided into 3 parts. What chapters and who is it directed toward?

5. When was the book of Proverbs written?

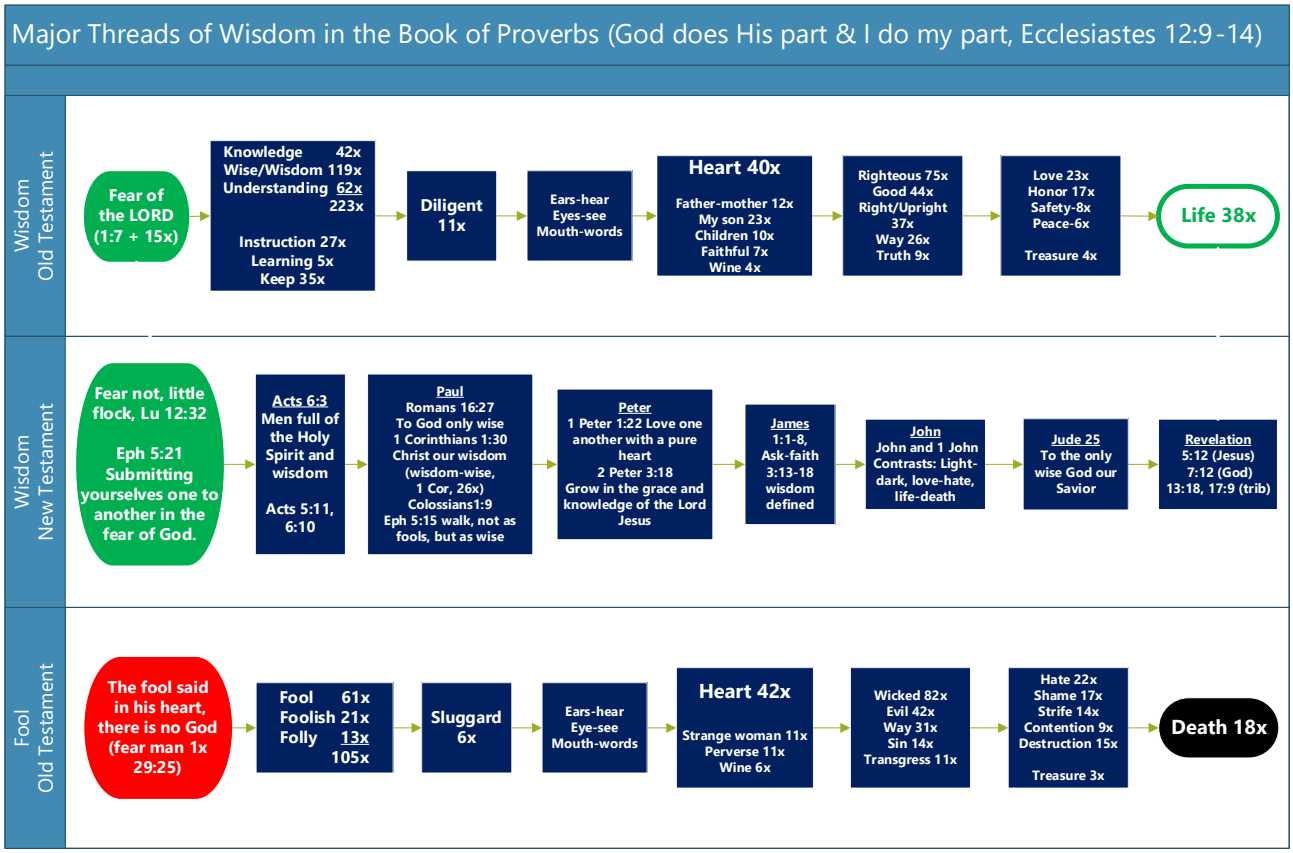
6. What other books did King Solomon write and when did he write then in his lifetime (beginning, middle or end)?

7. What is a Proverb?

8. How many Proverbs did Solomon write altogether? How many are in the book of Proverbs?

10. When did wisdom begin?

Bonus: In what do you need wisdom today? Who is your wisdom today?



Chapter	Proverbs	Wise Sayings: Individual (I) verse or Group (G) of verses	Total
1	33	Groups of verses by topic	**256** For young men
2	22	Groups of verses by topic	
3	35	Groups of verses by topic	
4	27	Groups of verses by topic	
5	23	Groups of verses by topic	
6	35	Groups of verses by topic	
7	27	Groups of verses by topic	
8	36	Groups of verses by topic	
9	18	Groups of verses by topic	
10	32	2 part verse, contrast or constant	**458** For all people (Ecclesiastes 12:9)
11	31	2 part verse, contrast or constant	
12	28	2 part verse, contrast or constant	
13	25	2 part verse, contrast or constant	
14	35	2 part verse, contrast or constant	
15	33	2 part verse, contrast or constant	
16	33	2 part verse, contrast or constant	
17	28	2 part verse, contrast or constant	
18	24	2 part verse, contrast or constant	
19	29	2 part verse, contrast or constant	
20	30	2 part verse, contrast or constant	
21	31	2 part verse, contrast or constant	
22	16/12	1-16, 2 part verse, contrast or constant. 17-28, Groups	
23	35	Groups of verses by topic	
24	34	Groups of verses by topic	
25	28	Groups of verses by topic	**163** For kings & leaders
26	28	Groups of verses by topic	
27	27	Groups of verses by topic	
28	28	2 part verse, contrast or constant	
29	27	2 part verse, contrast or constant	
30	31	Groups of verses by topic	
31	31	Groups of verses by topic	
TOTAL	**877**		**877**

The 914 wise sayings are short phrases with long experience. They are condensed parables. Interseting that there are over 900 proverbs of 3000 written by Solomon.

The 3 types of wise sayings:

1) Contrast: Part 1 and 2 contrast (1:7)
2) Constant: Part 1 and 2 are constant or synonymous (1:6)
3) Contributive: Part 2 contributes or builds upon part 1 (1:8-9)

The last and cumulative Proverb counsels the king on women, wine and helping the needy; then on the qualities of a wise wife for a wise king. The virtuous woman also represents the bride of Christ whom the Father is preparing with abundant grace and mercy for the marriage of His Son when he returns to earth.

The 27 lessons are in part 1 and 3 of Proverbs, while part 2 is totally wise sayings. Part 1 focuses on the supreme nature of wisdom itself, the foolish woman and areas where choices draw us away from being wise: Friendship, laziness, pride and discord among brethren. Part 3 continues on with wisdom for leaders higher up the stairway into heaven (2 Peter 1) with lessons on shepherds, "dark sayings", a prayer and six lists to discern the ways of the wicked and the wise.

Ecclesiastes (12-40, 30 min) 2023

Bible TOC **Next / Previous Book**

1 2 3 4 5 6 7 8 9 10 11 12

Purpose: Vanity of vanities (37x, 1:2, 12:28), under the sun (29x), upon the earth (7x)

12 Understandings of Wisdom with Ecclesiastes

1. 1:2 Why was all vanity of vanities to Solomon? He was blinded by the darkness!

2. 1:9 There is no new thing under the sun (until Jesus was born)

3. 1:17 Solomon gave his heart to know wisdom, and to know madness and folly: (7:25, 4x)

4. 3:1 To everything a season, and a time for every purpose under heaven

5. 7:16 Be not righteous overmuch; neither overwise –unless you destroy yourself

6. 12:1 Remember our creator in the days of our youth

7. 12:13 Conclusion: Fear God and keep His commandments

8. 12:14 God shall bring every work into judgment, good or evil

9. Proverbs and Ecclesiastes cover the basics of God's wisdom

10. The wisdom of Jesus Christ is better & builds upon Solomon's

11. Christ is our wisdom (1 Cor 1:30) as we let Christ grow in us

12. I **pray and desire** that ye might be filled with the **knowledge** of His will in all **wisdom** and spiritual **understanding** (Colossians 1:9) and (James 1:5-8 and 3:13-18)

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Ecclesiastes 5:1-3	Supplication	Most Holy Labor	Quick w/words	Quietness / Hear	In the House of God

Application today: We have better promises in the New Testament than the saints in the Old Testament, and we may continue faithful unto the end. This is God's will for every believer today; however, we still have the choice concerning what we do with our salvation.

Outline I of Ecclesiastes (Hebrew title: "koheleth", caller or congregator) **Bible TOC**

Background. Solomon is inspired in his youth to write about wisdom in Proverbs, love in Song of Songs, and in his old age about his foolishness in Ecclesiastes. Solomon does not use the name of God, Jehovah, but Elohim (40x). Ecclesiastes is never quoted in the New Testament, as well as Song of Songs, Ezra, Nehemiah, and Esther. Written around 930 BC

Solomon's wisdom left him later in life. His life is similar to Samson, who lost his strength later in life. Women were part of the downfall of each; however, Samson is in the hall of faith in Hebrews 11.

		Ecclesiastes
Part 1) All is Vanity	**1-11:7**	
In my heart (13x)		1-3
A time for everything (14 contrasts)		3:1-8

4 Themes

Certainty of death

Part 2) Final Teaching	**11:8-12:14**	
Young & old man		11:8-12:8
Continue on		12:9-14

Solomon's Life in Scripture		
Solomon's Life	1 Kings 3: 3-13	Solomon asks for wisdom and is blessed by God
	1 Kings 10:14	The weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold..."
	1 Kings 11	Solomon's tragic end
	Ecclesiastes 12:13	Solomon's final conclusion of the whole matter
		Solomon's son Rehoboam causes Israel to divide
Jesus Christ mentions	Matthew 12:42 Luke 11:31	… she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.
	Matthew 6:29 Luke 12:27	And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
Wisdom for today	1Corinthians 1:30	Christ is our wisdom
	James 1:5-8	Ask for wisdom by faith and God will give it liberally
	James 3:13-18	The difference between wisdom from above or below for believers

Other beliefs about King Solomon that are extra-biblical and therefore in error

Masonic order	Gives prominence to Solomon	
merovingian linage	Heritage traces back thru Jesus to Solomon	The DaVince Code
Jewish Kabbalists	Trace Solomon as the Christ and kingdom	

Ecclesiastes Chapter 1

1:1-8 *Vanity of Vanities*

(1) [1] The words of the Preacher, the son of David, king in Jerusalem. [2] Vanity of vanities, says the Preacher, vanity of vanities; all is vanity. [3 s] What profit has a man of all his labor which he takes under the sun? [4] [One] generation passes away, and [another] generation comes: but the earth abides forever. [5] The sun also arises, and the sun goes down, and hastes to his place where he arose. [6] The wind goes toward the south, and turns about to the north; it whirls about continually, and the wind returns again according to his circuits. [7] All the rivers run into the sea; yet the sea is not full; to the place from whence the rivers come, thither they return again. [8] All things are full of labor; man cannot utter [it]: the eye is not satisfied with seeing, nor the ear filled with hearing.

1:9-18 *There is Nothing New Under the Sun*

(2) [9] The thing that has been, it [is that] which shall be; and that which is done is that which shall be done: and there is no new [thing] under the sun. [10] Is there [any] thing whereof it may be said, See, this is new? it has been already of old time, which was before us. [11] [There is] no remembrance of former [things]; neither shall there be [any] remembrance of [things] that are to come with [those] that shall come after.

(3) [12] I the Preacher was king over Israel in Jerusalem. [13] And I gave my heart to seek and search out by wisdom concerning all [things] that are done under heaven: this sore travail has God given to the sons of man to be exercised therewith. [14] I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. [15] [That which is] crooked cannot be made straight: and that which is wanting cannot be numbered. [16] I communed with my own heart, saying, Look, I am come to great estate, and have gotten more wisdom than all [they] that have been before me in Jerusalem: yes, my heart had great experience of wisdom and knowledge. [17] And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. **[18] For in much wisdom is much grief: and he that increases knowledge increases sorrow.**

Ecclesiastes Chapter 2

Vanities of a Carnal Life

(4) [1] I said in my heart, Go to now, I will prove you with mirth, therefore enjoy pleasure: and, behold, this also is vanity. [2] I said of laughter, [It is] mad: and of mirth, What does it? [3] I sought in my heart to give myself to wine, yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. [4] I made me great works; I built me houses; I planted me vineyards: [5] I made me gardens and orchards, and I planted trees in them of all [kind of] fruits: [6] I made me pools of water, to water therewith the wood that brings forth trees: [7] I got [me] servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: [8] I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, [as] musical instruments, and that of all sorts. [9] So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. [10] And whatsoever my eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. [11] Then I looked on all the works that my hands had worked, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and [there was] no profit under the sun.

(5) [12] And I turned myself to behold wisdom, and madness, and folly: for what [can] the man [do] that comes after the king? [even] that which has been already done. **[13] Then I saw that wisdom excels folly, as far as light excels darkness.** [14] The wise man's eyes are in his head; but the fool walks in darkness: and I myself perceived also that one event happens to them all. [15] Then said I in my heart, As it happens to the fool, so it happens even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. [16] For there is no remembrance of the wise more than of the fool forever; seeing that which now is in the days to come shall all be forgotten. And how dies the wise [man]? as the fool.

(6) 17 Therefore I hated life; because the work that is worked under the sun is grievous to me: for all is
vanity and vexation of spirit. 18 Yes, I hated all my labor which I had taken under the sun: because I
should leave it to the man that shall be after me. 19 And who knows whether he shall be a wise [man] or
a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself
wise under the sun. This is also vanity. 20 Therefore I went about to cause my heart to despair of all the
labor which I took under the sun. 21 For there is a man whose labor is in wisdom, and in knowledge, and
in equity; yet to a man that has not labored therein shall he leave it [for] his portion. This also is vanity
and a great evil. 22 For what has man of all his labor, and of the vexation of his heart, wherein he has
labored under the sun? 23 For all his days are sorrows, and his travail grief; yes, his heart takes not rest in
the night. This is also vanity. 24 [There is] nothing better for a man, [than] that he should eat and drink,
and [that] he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of
God. 25 For who can eat, or who else can hasten [hereunto], more than I? **26 For [God] gives to a man
that is good in his sight wisdom, and knowledge, and joy:** but to the sinner he gives travail, to
gather and to heap up, that he may give to [him that is] good before God. This also is vanity and vexation
of spirit.

Ecclesiastes Chapter 3

A Season and Time for Everything

(7) 1 To every [thing there is] a season, and a time to every purpose under the heaven:
2 A time to be born, and a time to die;
a time to plant, a time to pluck up [that which is] planted;
3 A time to kill, and a time to heal;
a time to break down, and a time to build up;
4 A time to weep, and a time to laugh;
a time to mourn, and a time to dance;
5 A time to cast away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
6 A time to get, and a time to lose;
a time to keep, and a time to cast away;
7 A time to rend, and a time to sew;
a time to keep silence, and a time to speak;
8 A time to love, and a time to hate;
a time of war, and a time of peace.

(8) 9 What profit has he that works in that wherein he labors? 10 I have seen the travail, which God has
given to the sons of men to be exercised in it. 11 He has made every [thing] beautiful in his time: also he
has set the world in their heart, so that no man can find out the work that God makes from the beginning
to the end. 12 I know that there is no good in them, but for [a man] to rejoice, and to do good in his life.
13 And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God.
14 I know that, whatsoever God does, it shall be forever: nothing can be put to it, nor anything taken from
it: and God does [it], that [men] should fear before him. 15 That which has been is now; and that which is
to be has already been; and God requires that which is past.

(9) 16 And moreover I saw under the sun the place of judgment, [that] wickedness was there; and the
place of righteousness, [that] iniquity was there. 17 I said in my heart, God shall judge the righteous and
the wicked: for there is a time there for every purpose and for every work. 18 I said in my heart
concerning the estate of the sons of men, that God might manifest them, and that they might see that
they themselves are beasts. 19 For that which befalls the sons of men befalls beasts; even one thing
befalls them: as the one dies, so dies the other; yes, they have all one breath; so that a man has no
preeminence above a beast: for all is vanity. 20 All go to one place; all are of the dust, and all turn to dust
again. 21 Who knows the spirit of man that goes upward, and the spirit of the beast that goes downward
to the earth? 22 Wherefore I perceive that there is nothing better, than that a man should rejoice in his
own works; for that is his portion: for who shall bring him to see what shall be after him?

[a] God-self-family (spouse, children, parents) – work – community – church - Acts 1:8

Ecclesiastes Chapter 4

4:1-3 *Oppression: Life verses Death*

(10) [1] So I returned, and considered all the oppressions that are done under the sun: and behold the tears of [such as were] oppressed, and they had no comforter; and on the side of their oppressors [there was] power; but they had no comforter. [2] Wherefore I praised the dead which are already dead more than the living which are yet alive. [3] Yes, better [is he] than both they, which has not yet been, who has not seen the evil work that is done under the sun.

4:4-6 *Vexation of Spirit verses Quietness*

(11) [4] Again, I considered all travail, and every right work, that for this a man is envied of his neighbor. This is also vanity and vexation of spirit. [5] The fool folds his hands together, and eats his own flesh. [6] Better is a handful [with] quietness, than both the hands full [with] travail and vexation of spirit.

4:7-12 *One verses Two or Three*

(12) [7] Then I returned, and I saw vanity under the sun. [8] There is one [alone], and there is not a second; yes, he has neither child nor brother: yet [is there] no end of all his labor; neither is his eye satisfied with riches; neither [says he], For whom do I labor, and bereave my soul of good? This is also vanity, yes, it is a sore travail. [9] Two are better than one; because they have a good reward for their labor. [10] For if they fall, the one will lift up his fellow: but woe to him [that is] alone when he falls; for [he has] not another to help him up. [11] Again, if two lie together, then they have heat: but how can one be warm [alone]? [12] And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

4:13-16 *A Poor Wise Child verses a Rich Foolish King*

(13) [13] Better is a poor and a wise child than an old and foolish king, who will no more be admonished. [14] For out of prison he comes to reign; whereas also [he that is] born in his kingdom becomes poor. [15] I considered all the living which walk under the sun, with the second child that shall stand up in his stead. [16] [There is] no end of all the people, [even] of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Note:

Solomon is self-centered with pride in position, power, and personality.

5:1-3 ***Think Before You Speak***

(14) [1] Keep your foot when you go to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. [2] Be not rash with your mouth, and let not your heart be hasty to utter [any] thing before God: for God is in heaven, and you upon earth: therefore let your words be few. [3] For a dream comes through the multitude of business; and a fool's voice [is known] by multitude of words.

5:4-8 ***God Hears and Sees – Fear God (N.T. – Love Him)***

(15) [4] When you vow a vow to God, defer not to pay it; for [he has] no pleasure in fools: pay that which you have vowed. [5] Better [it is] that you should not vow, than that you should vow and not pay. [6] Allow not your mouth to cause your flesh to sin; neither say before the angel, that it was an error: wherefore should God be angry at your voice, and destroy the work of your hands? **[7] For in the multitude of dreams and many words [there are] also [diverse] vanities: but fear God.** [8] If you see the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for [he that is] higher than the highest regards; and [there be] higher than they.

5:9-17 ***Sorrow***

(16) [9] Moreover the profit of the earth is for all: the king [himself] is served by the field. [10] He that loves silver shall not be satisfied with silver; nor he that loves abundance with increase: this is also vanity.
[11] When goods increase, they are increased that eat them: and what good [is there] to the owners thereof, saving the beholding [of them] with their eyes? [12] The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not allow him to sleep. [13] There is a sore evil [which] I have seen under the sun, [namely], riches kept for the owners thereof to their hurt.
[14] But those riches perish by evil travail: and he begets a son, and there is nothing in his hand.
[15] As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. [16] And this also is a sore evil, [that] in all points as he came, so shall he go: and what profit has he that has labored for the wind? [17] All his days also he eats in darkness, and [he has] much sorrow and wrath with his sickness.

5:18-20 ***Joy***

(17) [18] Behold [that] which I have seen: [it is] good and comely [for one] to eat and to drink, and to enjoy the good of all his labor that he takes under the sun all the days of his life, which God gives him: for it is his portion. [19] Every man also to whom God has given riches and wealth, and has given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God. [20] For he shall not much remember the days of his life; because God answers [him] in the joy of his heart.

Ecclesiastes Chapter 6

6:1-12 *The Day of Accounting Comes to All*

(18) [1] There is an evil which I have seen under the sun, and it is common among men: [2] A man to whom God has given riches, wealth, and honor, so that he wants nothing for his soul of all that he desires, yet God gives him not power to eat thereof, but a stranger eats it: this is vanity, and it is an evil disease. [3] If a man beget a hundred [children], and live many years, so that the days of his years be many, and his soul be not filled with good, and also [that] he have no burial; I say, [that] an untimely birth is better than he. [4] For he comes in with vanity, and departs in darkness, and his name shall be covered with darkness. [5] Moreover he has not seen the sun, nor known [anything]: this has more rest than the other. [6] Yes, though he live a thousand years twice [told], yet has he seen no good: do not all go to one place?

(19) [7] All the labor of man is for his mouth, and yet the appetite is not filled. [8] For what has the wise more than the fool? what has the poor, that knows to walk before the living? [9] Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit. [10] That which has been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. [11] Seeing there be many things that increase vanity, what is man the better? [12] For who knows what is good for man in [this] life, all the days of his vain life which he spends as a shadow? for who can tell a man what shall be after him under the sun?

Ecclesiastes Chapter 7

7:1-10 *Death and the House of Mourning are Better than Birth and Feasting*

(20) **[1] A good name is better than precious ointment; and the day of death than the day of one's birth.** [2] It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. [3] Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. [4] The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

(21) **[5] [It is] better to hear the rebuke of the wise, than for a man to hear the song of fools.** [6] For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity. [7] Surely oppression makes a wise man mad; and a gift destroys the heart. [8] Better is the end of a thing than the beginning thereof: [and] the patient in spirit is better than the proud in spirit. [9] Be not hasty in your spirit to be angry: for anger rests in the bosom of fools. [10] Say not, What is [the cause] that the former days were better than these? for you do not enquire wisely concerning this.

6:11-22 *Traits of Wisdom from Above*

(22) [11] Wisdom is good with an inheritance: and [by it there is] profit to them that see the sun. [12] For wisdom is a defense, [and] money is a defense: but the excellency of knowledge [is, that] wisdom gives life to them that have it. [13] Consider the work of God: for who can make [that] straight, which he has made crooked? [14] In the day of prosperity be joyful, but in the day of adversity consider: God also has set the one over against the other, to the end that man should find nothing after him. [15] All [things] I have seen in the days of my vanity: there is a just [man] that perishes in his righteousness, and there is a wicked [man] that prolongs [his life] in his wickedness. **[16] Be not righteous over much; neither make yourself over wise: why should you destroy yourself?** [17] Be not over much wicked, neither be foolish: why should you die before your time? [18] [It is] good that you should take hold of this; yes, also from this withdraw not your hand: for he that fears God shall come forth of them all. [19] Wisdom strengthens the wise more than ten mighty [men] which are in the city. [20] For there is not a just man upon earth, that does good, and sins not. [21] Also take no heed to all words that are spoken; lest you hear your servant curse you: [22] For oftentimes also your own heart knows that you yourself likewise has cursed others.

Ecclesiastes Chapter 7

7:1-29 *Wisdom from Above Differentiates Between Men and Women*

(23) [23] All this I have proved by wisdom: I said, I will be wise; but it was far from me. [24] That which is far off, and exceeding deep, who can find it out? [25] I applied my heart to know, and to search, and to seek out wisdom, and the reason [of things], and to know the wickedness of folly, even of foolishness [and] madness: [26] And I find more bitter than death the woman, whose heart is snares and nets, [and] her hands [as] bands: whoso pleases God shall escape from her; but the sinner shall be taken by her. [27] Behold, this I have found, says the preacher, [counting] one by one, to find out the account: [28] Which yet my soul seeks, but I find not: one man among a thousand I have found; but a woman among all those I have not found. [29] Look, this only I have found, that God has made man upright; but they have sought out many inventions.

Notes:

Q1 – Can anyone have wisdom from God on their own? (7:23-24)
A – No, wisdom comes by faith and hearing the Bible. (Romans 10:17 and James 1)

Q2 – Why is wisdom found in very few men and no women? (7:26-29)
A1 – Because in the Old Testament and in Solomon's time and experience this was reality. In fact the woman was the primary obstacle to man finding wisdom, followed by man's own inventions.
A2 – Women and man's own inventions are the reason man lacks wisdom today.
A3 – Jesus Christ changes wisdom for those called to be saints today. (1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption)

Application: I will find wisdom with my heart; to know, to search, and to seek out wisdom, and contrast wisdom with foolishness. (7:25) I know wisdom is available to every follower of Christ and wisdom grows as we mature in the faith. I know my wife's wisdom depends on my denial of self and taking up my cross daily to follow Christ. I know my single daughter's wisdom depends on her direct relationship with the LORD Jesus Christ. The same goes for all married and single women today. The liberty wisdom gives us is equally available to all believers. I must be an example of God's wisdom in my life and encourage others to seek wisdom.

QT hint: Daily time in Scripture and prayer help us make wise decisions and choices in our lives today.

Ecclesiastes Chapter 8

(24) [1] Who is as the wise [man]? and who knows the interpretation of a thing? a man's wisdom makes his face to shine, and the boldness of his face shall be changed. [2] I [counsel you] to keep the king's commandment, and [that] in regard of the oath of God. [3] Be not hasty to go out of his sight: stand not in an evil thing; for he does whatsoever pleases him. [4] Where the word of a king [is, there is] power: and who may say to him, What do you? [5] Whoso keeps the commandment shall feel no evil thing: and a wise man's heart discerns both time and judgment.

To End All Wars (movie)

(25) [6] Because to every purpose there is time and judgment, therefore the misery of man is great upon him. [7] For he knows not that which shall be: for who can tell him when it shall be? [8] [There is] no man that has power over the spirit to retain the spirit; neither [has he] power in the day of death: and there is no discharge in [that] war; neither shall wickedness deliver those that are given to it.

Ecclesiastes Chapter 8

8:9-13 *Those who Didn't Fear God*

(26) [9] All this I have seen, and applied my heart to every work that is done under the sun: there is a time wherein one man rules over another to his own hurt. [10] And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity. [11] Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. [12] Though a sinner do evil a hundred times, and his [days] be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: [13] But it shall not be well with the wicked, neither shall he prolong [his] days, [which are] as a shadow; because he fears not before God.

8:14-17 *Allowed Paradoxes*

(27) [14] There is a vanity which is done upon the earth; that there be just [men], to whom it happens according to the work of the wicked; again, there be wicked [men], to whom it happens according to the work of the righteous: I said that this also is vanity. [15] Then I commended mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labor the days of his life, which God gives him under the sun. [16] When I applied my heart to know wisdom, and to see the business that is done upon the earth: (for also [there is that] neither day nor night sees sleep with his eyes:) [17] Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labor to seek [it] out, yet he shall not find [it]; yes further; though a wise [man] think to know [it], yet shall he not be able to find [it].

Ecclesiastes Chapter 9

9:1-12 *Death Comes to All*

(28) [1] For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knows either love or hatred [by] all [that is] before them. [2] All [things come] alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrifices, and to him that sacrifices not: as is the good, so is the sinner; [and] he that swears, as [he] that fears an oath. [3] This is an evil among all [things] that are done under the sun, that there is one event to all: yes, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that [they go] to the dead.

9:4-10 *Hope After Death*

(29) [4] For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. [5] For the living know that they shall die: but the dead know not anything, neither have they anymore a reward; for the memory of them is forgotten. [6] Also their love, and their hatred, and their envy, is now perished; neither have they anymore a portion forever in any [thing] that is done under the sun. [7] Go your way, eat your bread with joy, and drink your wine with a merry heart; for God now accepts your works. [8] Let your garments be always white; and let your head lack no ointment. [9] Live joyfully with the wife whom you love all the days of the life of your vanity, which he has given you under the sun, all the days of your vanity: for that is your portion in [this] life, and in your labor which you take under the sun. [10] Whatsoever your hand finds to do, do [it] with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Hell, where you go.

9:11-12 *Time and Chance*

(30) [11] I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happens to them all. [12] For man also knows not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falls suddenly upon them.

Ecclesiastes Chapter 9

9:13-18 *Wisdom is Better than Strength*

(31) 13 This wisdom I have seen also under the sun, and it [seemed] great to me: 14 [There was] a little
city, and few men within it; and there came a great king against it, and besieged it, and built great
bulwarks against it: 15 Now there was found in it a poor wise man, and he by his wisdom delivered the
city; yet no man remembered that same poor man. 16 Then said I, Wisdom is better than strength:
nevertheless the poor man's wisdom is despised, and his words are not heard. 17 The words of wise [men
are] heard in quiet more than the cry of him that rules among fools. 18 Wisdom is better than weapons of
war: but one sinner destroys much good.

Ecclesiastes Chapter 10

10:1-3 *Dead Flies in the Ointment*

(32) 1 Dead flies cause the ointment of the apothecary to send forth a stinking fragrance: [so does] a little
folly him that is in reputation for wisdom [and] honor. 2 A wise man's heart is at his right hand; but a
fool's heart at his left. 3 Yes also, when he that is a fool walks by the way, his wisdom fails [him], and he
says to everyone [that] he is a fool.

10:4-11 *Rulers and Warnings Regarding Unauthorized Changes*

(33) 4 If the spirit of the ruler rise up against you, leave not your place; for yielding pacifies great
offences. 5 There is an evil [which] I have seen under the sun, as an error [which] proceeds from the
ruler: 6 Folly is set in great dignity, and the rich sit in low place. 7 I have seen servants upon horses, and
princes walking as servants upon the earth. 8 He that digs a pit shall fall into it; and whoso breaks a
hedge, a serpent shall bite him. 9 Whoso removes stones shall be hurt therewith; [and] he that cleaves
wood shall be endangered thereby. 10 If the iron be blunt, and he do not whet the edge, then must he put
to more strength: but wisdom is profitable to direct. 11 Surely the serpent will bite without enchantment;
and a babbler is no better.

10:12-15 *Words of the Wise and of the Foolish*

(34) 12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.
13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.
14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell
him? 15 The labor of the foolish wearies every one of them, because he knows not how to go to the city.

10:16-20 *How to Behave Toward Leaders and Rich*

(35) 16 Woe to you, O land, when your king is a child, and your princes eat in the morning! 17 Blessed are
you, O land, when your king is the son of nobles, and your princes eat in due season, for strength, and
not for drunkenness! 18 By much slothfulness the building decays; and through idleness of the hands the
house drops through. 19 A feast is made for laughter, and wine makes merry: but money answers all
[things]. 20 Curse not the king, no not in your thought; and curse not the rich in your bedchamber: for a
bird of the air shall carry the voice, and that which has wings shall tell the matter.

Ecclesiastes Chapter 11

11:1-8 *How to Act*

(36) 1 Cast your bread upon the waters: for you shall find it after many days. 2 Give a portion to seven,
and also to eight; for you know not what evil shall be upon the earth. 3 If the clouds be full of rain, they
empty [themselves] upon the earth: and if the tree fall toward the south, or toward the north, in the place
where the tree falls, there it shall be. 4 He that observes the wind shall not sow; and he that regards the
clouds shall not reap. 5 As you know not what is the way of the spirit, [nor] how the bones [do grow] in
the womb of her that is with child: even so you know not the works of God who makes all. 6 In the

morning sow your seed, and in the evening withhold not your hand: for you know not whether shall prosper, either this or that, or whether they both [shall be] alike good.

(37) [7] Truly the light is sweet, and a pleasant [thing it is] for the eyes to behold the sun: [8] But if a man live many years, [and] rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that comes is vanity.

11:9-10:1a ***Young Man***

[9] Rejoice, O young man, in your youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know that for all these [things] God will bring you into judgment. [10] Therefore remove sorrow from your heart, and put away evil from your flesh: for childhood and youth are vanity.

Ecclesiastes Chapter 12

[1] Remember now your Creator in the days of your youth,

12:1b-8 ***Old Man***

(38) while the evil days come not, nor the years draw near, when you shall say, I have no pleasure in them; [2] While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: [3] In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, [4] And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; [5] Also [when] they shall be afraid of [that which is] high, and fears [shall be] in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goes to his long home, and the mourners go about the streets: [6] Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. [7] Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it. [8] Vanity of vanities, says the preacher; all is vanity.

12:9-13 ***Continue on***

(39) [9] And moreover, because the preacher was wise, he still taught the people knowledge; yes, he gave good heed, and sought out, [and] set in order many proverbs. [10] The preacher sought to find out acceptable words: and [that which was] written was upright, [even] words of truth. [11] The words of the wise are as goads, and as nails fastened [by] the masters of asemblies, [which] are given from one shepherd. [12] And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

(40) [13] Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole [duty] of man. [14] For God shall bring every work into judgment, with every secret thing, whether [it be] good, or whether [it be] evil.

Song of Songs (8-20, 20 min) 2021

Bible TOC **Next / Previous Book** **Q&A 1 2 3** **Gems**

1 2 3 4 5 6 7 8

12 Evidences of a Growing Love Between Jesus & me

Purpose: My beloved (24x), My love (14x), His banner over me is love

Our love is growing as we:	Scripture
1) understand that our love is better than wine	1:4
2) begin the relationship in meekness	1:6
3) spend time in the secret places of prayer	2:14
4) deal with the little foxes (sins)	2:15
5) seek Christ when our relationship is broken due to our selves	3:1-4
6) seek Christ when our relationship is broken due to our laziness	5:1-6
7) fully realize that He is altogether lovely	5:16
8) continue our relationship learning to focus both eyes on Christ	6:5
9) our beautiful feet with shoes are ready to labor with our beloved	7:1
10) get up early to the vineyards	7:10-13
11) know love is strong as death and many waters cannot quench it	8:6-7
12) look forward to His return	8:14

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Song of Songs 2:14-17	Conversation	Union	Personal Comfort	Love	Communion
Song of Songs 4:4-6	Conversation	Union		Love	Communion
Song of Songs 5:2-6	Conversation	Union		Love	Communion
Song of Songs 7:10-13	Conversation	Union		Love	Communion
Song of Songs 8:11-14	Conversation	Union		Love	Communion

Application today: As the relationship between the King and the woman began and grew, our initial relation with the King Jesus begins at the moment we come to him in meekness acknowledging Him as ours. As we grow in our relationship with the King, the King does not change, but we change in our openness and liberty with the king. This is the book where the God of love and a holy God meet in a growing relationship with man.

New Testament books related to the lessons in Song of Songs: John and Ephesians.

What age is Solomon when he writes Song of Songs. David marries Bathsheba at 50. Bathsheba loses first child and has 4 more sons, of which Solomon is the youngest (1 Chronicles 3:5). David dies at 70. Solomon is king for 40 years. 70 – 50 = 20. 20 – 6 = 14. Solomon is around 14 years old when he is appointed as king by David.

Song of Songs

Background. Solomon wrote 1005 songs (1 Kings 4:32). This is the song of songs or the best one. This was the wife of his youth (Ecc 9:9) before he was led astray by foreign women (Ecc 7:26) due to giving himself over to extreme wisdom and foolishness (Ecc 7:25). God is not mentioned. No miracles occur. The total writing is one of a relationship between a bride & the bridegroom in courtship, marriage and growth stages of life together as one.

This love story is a shadow in the Old Testament revealing the substance of the New Testament; a growing relationship that Jesus Christ desires with each believer in His body today; illustrated in the following roles:

King (Solomon) - The King of Kings (our Lord Jesus Christ) Bridegroom
Farmer (Shulamite woman) - The individual believer (maturing saint) Bride

Virgins, daughters of Jerusalem – other believers
Watchmen
Father, mother, sisters & brothers – our family (know our past before meeting the King)

Parallels to the beloved disciple John

Song 1:7-8	> John 10:7	- I am the Good Shepherd
Song 2:3	> John 6:35	- I am the Bread of Life
Song 2:10-13	> John 11:25	- I am the Resurrection
Song 5:9	> John 14:6	- I am the Way, Truth & the Life
Song 6:10	> John 8:12	- I am Light of the World

		Song of Songs
Introduction: 1:1		
Part 1) Bethrodal (Leave)		**1:1-3:5**
Love begins	1:2-11	
Love accepts	1:12-3:5	
Part 2) Marriage (Cleave)		**3:6-5:1**
The procession	3:6-11	
The ceremony	4:1-5:1	
Part 3) Family (Weave)		**5:2-8:14**
Love lost	5:2-6:3	
Love secured	6:4-7:9	
Love labors	7:10-8:4	
Love empowers	8:5-14	

Genesis 2:24 Therefore shall a man **leave** his father and his mother, and shall **cleave** unto his wife: and they shall be one flesh. Then the relationship causes them to **weave** together.

Song of Songs	Romans	
1-2	3-5	New convert
3-4	6	Young man
5-7	7:1-8:16	Growing believer
8	8:17-39, 9-11	Mature believer

The story of Solomon in the Holy Scriptures

Old Testament

1) Proverbs 5-7, the lips and dangers of a strange woman. 31:1-9, warnings of women and wine. 31:10-31, twenty two ways of the Godly woman.
2) Ecclesiastes summarizes Solomon's life as vanity of vanities in 12:23.
3) 1 Kings 1-10/11. 1 Chr 28 to 2 Chr 9. Israel is divided under Solomon's son Rehoboam. Neh 15:26.

New Testament

4) Jesus Christ mentions Solomon without honor in Matthew 6:29, 12:42
5) Hebrews 11 does not mention Solomon in the hall of fame.

Conclusion: Do not follow Solomon's example. He is saved, yet without reward and honor, but shame - Ecc 12:14. A true Christian has more wisdom than Solomon: Eph 5:3-4, James 1:5-8 and 3:13-18.

The Growing Relationship between the King and the Woman

King (groom)	Woman (bride)	Others – Who Spoke or were referred to	Comment
1:1			Introduction
	Part 1 Courtship – Leave (1:2-3:5)		
	Love Begins - fiancee		
	1:2-7	1:3 Virgins 1:5 Daughters of Jerusalem	**1:2** Your love is better than wine, **1:4** Draw me and we will run after thee.
1:8-11			
	Love Grows - fiancee		
	1:12-14		
1:15			
	1:16-2:9	2:7 Dau of Jerusalem	
2:10-15		2:11 Daughters of Zion	**2:15** Take us the foxes, the little foxes **2:14, 16**
	2:16-3:5	3:3 Watchmen	**3:1-5 Lost 1st time** – watchmen **3:5**
	Part 2 Marriage – Cleave (3:6-5:1)		
	Procession - bride		
	3:6-11	3:7-8 Kings Guard	Compare 3:1-11 to 5:2- 6:1
	Ceremony - bride		
4:1-12			4:6 4:9 4:12
	4:13-16		
5:1			O friends; drink, yea, drink abundantly, O beloved
	Part 3 Family – Weave (5:2-8:14)		
	Love Lost - wife		
	5:2a		
5:2b-6		5:7 Watchmen	**5:2-6:1 Lost 2nd time -**watchmen found, testimony
	5:8	**5:9** Dau of Jerusalem	**5:8** I am sick of love
	5:10-16	5:16 Dau Jerusalem	**5:16** He is altogether lovely
		6:1 Watchmen	
	6:2-3		**6:3** I am my beloved's, and my beloved is mine:
6:4-7:9			**6:4** Thou art beautiful, O my love 6:5, 6:13
	Love Secured - wife		
		6:8 60 queens, 80 concubines, virgins	**7:1** How Beautiful are your Feet with Shoes
	Love Labors - wife		
	7:10-8:4	8:1-2 brother, mother	**7:10** I am my beloved's & His desire is toward me **7:11** Let us get up early to the vineyards 7:12
	Love Empowers - wife		
		8:5 wife's father	
8:6			**8:6** Love is Strong as Death
	8:7		**8:7** Many waters cannot quench love
		8:8-10 wife's brothers	Ask for wife's sister
	8:11-14		**8:14** Make Haste My Beloved 8:13

Solomon's Life in Scripture		
Solomon's Life	1 Kings 3: 3-13	Solomon asks for wisdom and is blessed by God
	1 Kings 10:14	The weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold..."
	1 Kings 11	Solomon's tragic end
	Ecclesiastes 12:13	Solomon's final conclusion of the whole matter
	1 Kings 12	Solomon's son Rehoboam causes Israel to divide
Jesus Christ mentions 2x	Matthew 12:42 Luke 11:31	… she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.
	Matthew 6:29 Luke 12:27	And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
Wisdom for today is superior	1Corinthians 1:30	Christ is our wisdom
	James 1:5-8	Ask for wisdom by faith and God will give it liberally
	James 3:13-18	The difference between wisdom from above or below for believers

Song of Songs **Chapter 1**

1:2-11 Love Begins (Leave) (or love at first sight)

The Fiancee Speaks about the King (or unbeliever first meets Christ the King)

(1) [1] The song of songs, which is [a] Solomon's. [2] Let Him [b] kiss me with the kisses of His mouth: for Thy love is better than wine. [3] Because of the savor of Thy good ointments [c] Thy name is as ointment poured forth, therefore do the virgins love Thee. [4] [d] Draw me, we will run after Thee: the King has brought me into His chambers: we will be glad and rejoice in Thee, [e] we will remember Thy love more than wine: the upright love Thee.

[a] Best of Solomon's 1005 songs (1 Kings 4:32) filled with significance, beauty, and splendor. The love relationship is fulfilled in Christ and the individual believer, 1 Peter 1:10-12. It was short enough to be one of 5 Hebrew scrolls read publicly on important anniversaries, especially the Passover.

[b] Greet one another with a holy kiss, 3x in NT is attraction as a sheep for their shepherd. Wine typifies celebration, joy – best this world has to offer in the Old Testament. The effects of Jesus love and indwelling Holy Ghost in the New Testament is better than the effects of wine in the Old Testament. This supports a strong case for abstinence for the believer in the New Testament where the wine of the regenerative Holy Ghost is superior to earthly wine. Ephesians 5:18. See notes in Hebrews 6.

[c] His Old Testament name is Jehovah and New Testament is Jesus. Virgins are separated, God's chosen people. The husband-wife roles are revealed in Ephesians 5:22-27.

[d] Sequence of 6 principles: (1) Draw me. (2) We will run. (3) After you. (4) King has brought me. (5) Into his chambers (inner room – like den for privacy – one on one discussion, daily quiet time). (6) We will be glad & rejoice. (7) We will remember the kings love and love him back.

[e] Other exemplary husband-wife relationships are Adam and Eve (first), Abraham and Sarah (faith), Isaac and Rebekah (love), Ruth and Boaz (providence), Aquila and Priscilla, or Priscilla and Aquilla (servants or co-heirs).

[5] I [am] black, but comely, O ye [a] daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. [6] [b] Look not upon me, because I am black, because the sun has looked upon me: my [c] mother's children were angry with me; they made me the keeper of the vineyards; [but] mine own vineyard I have not kept. [7] Tell me, O Thou whom my soul loves, [d] where Thou feedest, where Thou makest Thy flock to rest at noon: for why should I be as one that turns aside by the flocks of Thy companions?

[a] The daughters of Jerusalem are observers or spectators.

[b] The growing relationship is clear in the eyes of the servant (bride) beholding the king (bridegroom). She is black from laboring for her earthly family in the sun. The look of the eyes is one of several strings of truth and a growing relationship. This story takes place in Solomon's youth and in the time of betrothal, or engagement in other cultures. This is love at first sight. vs 5-6 cross reference to 8:1-14.

[c] My mother's children indicate she was from another father with the same mother as the other children.

[d] Relates to Psalm 23 and the Good Shepherd in John 10:7.

1:8-11 ***The King's Speaks***

(2) [8] If you know not, O you fairest among women, go your way fourth by [b] the footsteps of the flock, and feed your goats beside the shepherds' tents. [9] I have compared you, O My love, to a [c] company of horses in Pharaoh's chariots. [10] Your cheeks are comely with rows [of jewels], your neck with chains [of gold]. [11] [d] We will make you borders of gold with studs of silver.

[a] You know not similar to don't ye know or know ye not in Romans, 1 Corinthians and 1 John.

[b] Footsteps are the old paths, well worn. Feed your kids (young goats), 1 Peter 2:2. The farmer woman includes being a shepherdess, We are all goats and become sheep when we hear the shepherd's voice.

[c] Pharaoh's horses are most excellent in beauty and desire, with strength, discipline, and order.

[d] We signifies the king and all in his control. Precious metals of gold and silver are for royalty, 1 Cor 3:11-15, 2 Tim 2:19-21. This is spiritual blessing on earth and eternal rewards.

Song of Songs **Chapter 1**

1:12-3:5 ***Love Accepts***

1:12-14 ***The Fiancee Speaks***

(3) 12 While the King [sits] at [a] His table, my spikenard sends forth the smell thereof. 13 A bundle of myrrh is my well-beloved to me; He [b] shall lie all night between my breasts. 14 My beloved is to me [as] a cluster of camphire in the vineyards of Engedi.

[a] A round table where all are equal (at least on earth – in heaven the last shall be first), table of communion. Sin prevents the fragrance of spikenard; same ointment that Mary washed Jesus feet with.

[b] Breasts are where the heart is, thinking of the Apostle of love John, whose head was on the chest of Jesus during the last supper. Romans 13:14

1:15 ***The King Speaks***

15 Behold, thou art fair, My love; behold, you are fair; [a] you have doves' eyes.

[a] Beholding eyes from a side face view. She is not looking at him yet. Woman knows of, but not comfortable in relationship.

1:16-2:9 ***The Fiancee Speaks***

16 Behold, You are fair, my beloved, yes, pleasant: also [a] our bed is green. 17 The [b] beams of our house are cedar, [and] our rafters of fir.

[a] Green is the color of fresh, new, unused; representing virginity.

[b] Was this outside in nature or inside the king's house, or both?

Note: Solomon was an anti-type of Christ in his life as he grew away from God. Ephesians 5:22-33 reveals how marriage to a one woman is correct. The great mystery is how we all can be married spiritually to one man – Jesus Christ.

Song of Songs **Chapter 2**

(4) 1 I [am] a rose of Sharon, [and] a lily of the valleys. 2 As the lily among [a] thorns, so is my love among the daughters. 3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down [b] under His shadow with great delight, and His fruit was sweet to my taste. 4 He brought me to the banqueting house, and His [c] banner over me was love. 5 Stay me with flagons, comfort me with apples: for [d] I [am] sick of love. 6 His left hand is under my head, and His right hand does embrace me.
7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that [e] ye stir not up, nor awake love, till it please. 8 The voice of my beloved! behold, [f] He comes leaping upon the mountains, skipping upon the hills. 9 My beloved is like a roe or a young hart: behold, He stands behind our wall, He looks forth at the windows, showing Himself through the lattice.

[a] Thorns are from the curse on Adam, thorns represent disobedience to God. As we put on Christ it applies to Christians. The lily stands out among the thorns. Compare to the parable of the wheat and tare. 1 John 5:19 – we are of God and all the world lies in wickedness.

[b] The shadow of the apple tree from proceeding verse, in context.
[c] A banner or flag draws attention, is representation.
[d] 1st love – which the Laodicean congregation lost, Rev 3.
[e] 1st of 3 times in Songs, 3:5-8:4. He has entered into his rest, Hebrews 4:10-12. Let us appreciate, respect and guard it as most precious. The betrothed bride needs to tend to vineyard and Work for the Night is coming – then we will fully enter into His rest. At 2nd Coming of Christ of verses 8 and 9.

[f] 2nd coming?, Psalm 22:16

Song of Songs Chapter 2

2:10-15 ***The King Speaks***

(5) [10] My beloved spoke, and said to me, [a] Rise up, My love, My fair one, and come away. [11] For, look, the winter is past, the rain is over [and] gone; [12] The flowers appear on the earth; the time of the singing [of birds] is come, and the voice of the turtledove is heard in our land; [13] The [b] fig tree puts forth her green figs, and the vines [with] the tender grape give a [good] smell. Arise, My love, My fair one, and come away. [14] O My dove, [that are] [c] in the clefts of the rock, in the secret [places] of the stairs, let me see your countenance, let me hear your voice; for sweet is your voice, and your countenance is comely. [15] [d] Take us the foxes, the little foxes, that spoil the vines: for our vines [have] tender grapes.

[a] John 14:1-3, Thes 4:16, old life or 1st resurrection, John 11:25 – I am the resurrection and the life, a Spring sermon

[b] Romans 6, passed from death to life, dead in trespasses – now alive onto God

[c] Sequence of 4 principals, Clefts – sit in heavenly place in Christ, communion and union, Key verse with 2:15. vs 15 takes place after sequence or a result of vs 14

[d] Little foxes as fly in ointment, Foxes equals sins – Romans 12:1-2, foxes also false teachings - Ezekiel 13:4, 5-7 and 2 Peter 2, purpose – bear fruit – Jn 15, James 4:17 sins of omission, Romans 14:23 what is not of faith is sin, James 2:9 partiality is sin

2:16-3:5 ***The Fiancee Speaks***

(6) [16] My beloved is mine, and I [am] His: He feeds among the lilies. [17] Until the day break, and the shadows flee away, turn, my beloved, and be like a roe or a young hart upon the mountains of Bether.

Song of Songs Chapter 3

[1] [a] By night on my bed I sought Him whom my soul loves: I sought Him, but I found Him not.
[2] [b] I will rise now, and go about the city in the streets, and in the broad ways I will seek Him whom my soul loves: I sought Him, but I found Him not. [3] [c] The watchmen that go about the city found me: [to whom I said], Saw ye Him whom my soul loves? [4] [It was] but a little that I passed from them, but I found Him whom my soul loves: I held Him, and would not let Him go, until I had brought Him into my mother's house, and into the chamber of her that conceived me. [5] I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake love, till it please.

[a] by night(s) – several nights, where – on my bed, 1st of 2 times – song 5:2 compare to see growth in understanding of His love. Is this a younger Christian?

[b] decision - rise now, with vs 3-4 found quickly. Repeat 2x – emphasis. Lost communion – needs restored, compare to parable of prodigal son and Romans 6.

[c] 1st time with watchmen – Israel. Watchmen are to protect by warning and interacting from outside and inside the walls. Ezekiel 33 and the Apostle Paul both refer to the duties of watchmen and to warn others and consequences of disobedience.

3:6-5:1 ***The Marriage (Cleave)***

3:6-11 ***The Procession - The Bride Speaks in 2nd Person***

(7) [6] [a] Who is this that comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? [7] Behold His coach, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. [8] They all hold swords, [being] expert in war: every man [has] his sword upon his thigh because of fear [b] in the night. [9] King Solomon made Himself a carriage of the wood of Lebanon. [10] He made the pillars thereof [of] silver, the bottom thereof [of] gold, the covering of it [of] purple, the midst thereof being [c] lined [with] love, for the daughters of Jerusalem. [11] Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith His mother crowned Him in the day of His espousals, and in the day of the gladness of His heart.

Song of Songs Chapter 3

[a] Majesty, a glorious King. This section is a type of the return or 2nd coming of the King of Kings.
[b] Normally when the enemy attacks and evil is strongest, or most active.
[c] Jews 1st rejected his love, Jesus wept, The Christians ride this glorious, royal carriage at Christ's return.

Myrrh – 1 of 3 gifts the kings brought showing suffering and death. Frankincense – 1 of 3 gifts the kings brought showing priesthood. Gold – 1 of 3 gifts the kings brought showing kingship.

The carriage is for travelling in comfort and royalty.
Materials of the tabernacle: wood-humanity, silver-redemption, gold-eternity with God, purple-royalty.
60 soldiers protect in the night. The time between the 1st and 2nd coming of Jesus to this earth.

Song of Songs Chapter 4

4:1-5:1 ***The Procession***

4:1-12 ***The Ceremony - The King Speaks***

(8) 1 Behold, you are fair, My love; behold, you are fair; you [have] doves' eyes within your locks: your hair is as a flock of goats, that appear from mount Gilead. 2 Your teeth are like a flock [of sheep that are even] shorn, which came up from the washing; whereof everyone bear twins, and none is barren among them. 3 Your lips are like a thread of scarlet, and your speech is comely: your temples are like a piece of a pomegranate within your locks. 4 Your neck is like the tower of David built for an armory, whereon there hang a thousand bucklers, all shields of mighty men. 5 Your two breasts are like two young roes that are twins, which feed among the lilies. 6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. 7 You are all fair, My love; there is [a] no spot in you.

[a] Ephesians 5:26-27, 1 Thessalonians 5:23

(9) 8 Come with me from Lebanon, [My] spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, [a] from the lions' dens, from the mountains of the leopards. 9 You have ravished My heart, My sister, [My] spouse; you have ravished My heart with one of your eyes, with one chain of your neck. 10 How fair is your love, [b] My sister, [My] spouse! how much [c] better is your love than wine! and the smell of your ointments than all spices! 11 Your lips, O [My] spouse, drop [as] the honeycomb: honey and milk are under your tongue; and the smell of your garments is like the smell of Lebanon.

[a] from danger to safety

[b] my sister – term of delicate significance – complete purity in the midst of a warm love, but holy, like a platonic love at this stage, no touch

[c] Song 1:2, ointment-fragrance of the saint's prayers of faith, communion.

12 A [a] garden enclosed is My sister, [My] spouse; a spring shut up, a fountain sealed.

[a] How Christ sees his bride as a fragrant garden enclosed, shut up, and sealed, and how we see ourselves.

4:13-16 ***The Bride Speaks***

13 Your plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,
14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: 15 A fountain of gardens, a [a] well of living waters, and streams from Lebanon.

[a] I am the water of life – John 4:10-7:38, Solomon's Garden was one of 7 wonders in ancient world.

16 [a] Awake, O north wind; and come, you south; blow upon my garden, [that] the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits.

[a] North wind is cold and south wind is warm. Need a balance to spread to others.

Song of Songs Chapter 5

5:1 *The King Speaks*

(10) [1] I am come into My garden, My sister, [My] spouse: I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk: eat, O [a] friends; drink, yes, drink abundantly, O beloved.

[a] Friends, John 13-15. A festival. Song 4:12 to 5:1 build up to 5:1. Ps 55:14, 133:1.

5:2-8:14 *The Family (Weave)*

5:2-6:3 *Love Lost*

5:2a *The Wife Speaks*

(11) [2] I sleep, but my heart wakes: it is the voice of my beloved that knocks, saying,

5:2b *The King Speaks*

"[a] Open to me, My sister, My love, My dove, My undefiled: for My head is filled with dew, and My locks with the drops of the night."

[a] Shulamite stage of relationship. As one that does not sleep. Isaiah 62:7 Give Him no rest, … a type of the resurrected & glorified Jesus.

5:3-6 *The Wife Speaks*

[3] [a] "I have put off my coat; how shall I put it on? I have washed my feet; how shall I dirty them?" [4] [b] My beloved put in His hand by the hole [of the door], and my heart was moved for Him. [5] I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. [6] I opened to my beloved; [c] but my beloved had withdrawn Himself, and was gone: my soul failed when He spoke: I sought Him, but I could not find Him; I called Him, but He gave me no answer.

[a] The little foxes of excuses, laziness, relaxing, and comfort zone. 1 Thes 5:9, "Please don't Disturb" sign, get out of the pew. They do this in Song 7:10-13.

[b] Christ outside the door (Rev 3:20). He desires communion, not forcefully, but peaceful as a dove.

[c] Broken fellowship and communion between the believer and Jesus.

5:7 *The Watchmen*

[7] [a] The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

[a] Treated badly at night. Possibly trials. This is worse than in Song 3:1, she is able to handle it now. 1 Corinthians 10:13. Stronger love for him, those who should help and protect – did not. In path of spiritual growth.

5:8 *The Wife Speaks to the Daughters of Jerusalem*

[8] I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell Him, that [a] I am love sick.

[a] 2nd time sick in love. Overwhelmed, cannot think of anything else.

5:9 *The Daughters of Jerusalem Reply to the Wife*

[9] What is your beloved more than another beloved, O you fairest among women? what is your beloved more than another beloved, that you do so charge us?

Song of Songs Chapter 5

5:10-16 *The Wife Replies to the Daughters of Jerusalem*

(12) 10 My beloved is [a] white and ruddy, the [b] chief among ten thousand. 11 His head [is as] the most fine gold, His locks are bushy, [and] black as a raven. 12 His eyes are as [the eyes] of doves by the rivers of waters, washed with milk, [and] fitly set. 13 His cheeks are as a bed of spices, [as] sweet flowers: His lips [like] lilies, dropping sweet smelling myrrh. 14 His hands [are as] gold rings set with the beryl: His belly [is as] bright ivory overlaid [with] sapphires. 15 His legs [are as] pillars of marble, set upon sockets of fine gold: His countenance is as Lebanon, excellent as the cedars. 16 His mouth is most sweet: yes, [c] He is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

[a] Clear and healthy. Clear like the light of the sun. A type of the resurrected and glorified Jesus Christ.

[b] Conspicuous (like a banner) above a myriad! Young's Literal Translation.

[c] She knows and witnesses about him with love, zeal and excitement. His mouth is sweet because of the words that he speaks, Psalm 2:12. My friend, John 13-17. Mary beholds and listens to Jesus and Martha toils. He is all together lovely in his person, offices and relations.

Song of Songs Chapter 6

6:1 *The Daughters of Jerusalem Speak to the Wife*

(13) 1 Where is your beloved gone, O you fairest among women? where is your beloved turned aside? [a] that we may seek Him with you.

[a] They are persuaded to help woman find her beloved. To join with her. What a great witness and effect. This is the influence we can have in winning others to follow us as we follow Christ.

6:2-3 *The Bride Replies to the Daughters of Jerusalem*

2 My beloved is gone down into His garden, to the beds of spices, to feed in the gardens, and to gather lilies. 3 I [am] my beloved's, and my beloved is mine: He feeds among the lilies.

6:4-7:9 *Love Secured – The King Speaks to His Wife*

(14) 4 You are beautiful, O my love, as Tirzah, comely as Jerusalem, [a] terrible as [an army] with banners. 5 Turn away your eyes from me, for they have overcome me: your hair is as a flock of goats that appear from Gilead. 6 Your teeth are as a flock of sheep which go up from the washing, whereof everyone bears twins, and there is not one barren among them. 7 As a piece of a pomegranate are your temples within your locks. 8 There are threescore queens, and fourscore concubines, and virgins without number. 9 My dove, my undefiled is [but] one; she is the [only] one of her mother, she is the choice [one] of her that bare her. The daughters saw her, and blessed her; [yes], the queens and the concubines, and they praised her. 10 [b] Who is she [that] looks forth as the morning, fair as the moon, clear as the sun, [and] terrible as [an army] with banners?

[a] the beauty, protection and comfort of Jerusalem was well known. When we are this way and look with BOTH EYES intently upon Jesus, His reaction is beyond our most wonderful comprehension. Hebrews 12:1-3.

[b] four similes of the church, Ephesians 5:22, 1 Thes 5:22, ye are light of the world. An army with banners represents identity, order, discipline, teamship, warfare ready due to being prepared in mind and training.

11 I went [a] down into the garden of nuts to see the fruits of the valley, [and] to see whether the vine flourished, [and] the pomegranates budded. 12 Or ever I was aware, My soul made me [like] the chariots of Amminadib. 13 [b] Return, return, O Shulamite; return, return, that we may look upon you. What will ye see in the Shulamite? As it were the company of two armies.

[a] The wife goes to work in the garden. John 15. She left the garden in chapter 1.???

[b] After the rapture and the tribulation the believers are looking for the saints to return with Christ.

Song of Songs **Chapter 7**

(15) [1] How beautiful are your feet with shoes, O prince's daughter! the joints of your thighs are like jewels, the work of the hands of a cunning workman. [2] Your navel [is like] a round goblet, [which] wants not liquor: your belly [is like] a heap of wheat set about with lilies. [3] Your two breasts are like two young roes [that are] twins. [4] Your neck is as a tower of ivory; your eyes [like] the fish-pools in Heshbon, by the gate of Bathrabbim: your nose is as the tower of Lebanon which looks toward Damascus. [5] Your head upon you is like Carmel, and the hair of your head like purple; the king is held in the galleries. [6] How fair and how pleasant are you, O love, for delights! [7] This your stature is like to a palm tree, and your breasts to clusters [of grapes]. [8] I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also your breasts shall be as clusters of the vine, and the fragrance of your breath like apples.
[9] Your mouth is like the best wine, My beloved, that goes sweetly, causing the lips of those that are asleep to speak.

Note: related to 6:11-13, Actual history – poor woman without shoes when Solomon met. Feet and shoes refer to our daily walk, labor and testimony.

7:10-8:4 ***Love Labors - The Wife Speaks***

(Mature Personal Relationship causes Holy Desire & Personal Revival)

(16) [10] I [am] my beloved's, and His [a] desire is toward me. [11] Come, my beloved, [b] let us go forth into the field; let us continue in the fields. [12] [c] Let us get up early to the vineyards; let us see if the vine flourish, [whether] the tender grape appear, [and] the pomegranates bud forth: there I will give, beloved.
[13] The mandrakes are fragrant, and at our gates are all manner of pleasant [things], [d] new and old, [which] I have laid up for You, my beloved.

[a] 3rd time Song 2:16 – 6:3, change – his desire toward me – extreme

[b] fields white to harvest, laborers, highest evidence of communion and mutual love, True maturity.

[c] Acts 1:8 discipleship, Evangelism, growth, fruit, new Christians

[d] En la vina del Senor – trabajar y orar – testimony of song and communion after obedience by faith Sequence of Song 3:2, 5:2, and 7:12 – growth in love with Christ. This passage climaxes the purpose of their relationship. The old and new of Matthew 13:52 accurately represents the old and new of Song of Songs 7:13.

Beloved - Used 63 times in the OT. 32 times in Song of Songs. Mostly translated in context as uncle in rest of the OT.

Song of Songs **Chapter 8**

(17) [1] **O that you [were] [a] as my brother**, that sucked the breasts of my mother! [when] I should find You without, I would [b] kiss You; yes, I should not be despised. [2] I would lead You, [and] bring You into **my mother's house,** [who] would instruct me: I would cause You to drink of spiced wine of the juice of my pomegranate. [3] [c] His left hand [should be] under my head, and His right hand should embrace me.
[4] [d] I charge you, O daughters of Jerusalem, that ye stir not up, nor awake love, until it please.

[a] See Song 1:5-8. Those who raised her physically. The theme in chapter 8 changes from their inward personal relationship which is complete as to its intention and now focuses outward toward others. In the New Testament spiritual mother & brothers. Paul cherished younger believers as a nurse does her children. The bride has reached the mature father stage of spiritual growth as in 1 John 2:12-14.

[b] Warmly welcome or greet.

[c] Song 2:6 2nd time – study – meditate – obey.

[d] 3rd time Song 2:7 and 3:5. By diligent seeking and faithful obedience Jesus rests with us.

8:5-14 ***Love Empowers – 8:5 The Wife's Father Speaks***

(18) [5] Who is this that comes up from the wilderness, [a] leaning upon her beloved? I raised you up under the apple tree: there [b] your mother brought you forth: there she brought you forth [that] bare you.

[a] abiding in Christ – John 15, When I am weak, he is strong. Resting in Christ as in Hebrews 4. Jesus promises to give us rest, as His yoke is easy and burden light. Matthew 10:28. Beloved brethren who witness the growth in Christ, as John said, "I have no greater joy, then to hear that you continue strong in the faith."

[b] Others do not comprehend why she is so different or privileged. Her reply is in the next 2 verses. Because of her love for her spouse, as my love for Christ should grow strong and confident. John 15:5

8:6 ***The King Speaks to His Wife***

[6] Set me as a seal upon your heart, as a [a] seal upon your arm: for love is strong as [b] death; jealousy is hard as Hell: the coals thereof are coals of fire, [which has a] most vehement flame.

[a] Seal is signet in other verses. A seal on heart and arm are spiritual and physical. Deut 6:5 and Mt 22:37 say to love the LORD with our heart and soul (spiritual), and strength (physical). The New Testament adds the mind in Mark 12:30 and Luke 10:27 where we can renew our minds and have victory.

[b] Death in Hebrew is hades. C.H. Spurgeon and Bill Heath are confident that this can only be a type of Christ. Jealousy in the sense of God being jealous of his people. Furthermore, in the context Bill Heath believes context of jealousy is also my jealousy for God's will. Recall when Moses and Paul were jealous for their own people and would have given their own soul for their salvation.

8:7 ***The Wife Replies to the King***

[7] Many waters cannot quench love, neither can the floods drown it: if [a] man would [a] give all the substance of his house for love, it would utterly be [b] contemned.

[a] Matthew 6:29-33 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knows that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

[b] Contemned is materially of little or no value.

The interpretation is sexual virginity (wall) verses not waiting until true love arrives. Today it may means physical (1 Corinthians 6:9-7:40).

David and Bathsheba (1st son died) – Solomon and Naamah – Rehoboam and 2 daughters. Sin and DNA: Parental extreme sin until 4th generation Curse on nation's extreme sin until 10th generation. Each generation accountable for their own sin, Ezekiel 18. Today in the New Testament, John 3:16.

8:8-10 ***The Wife's Brothers Speak***

(19) [8] We have a little sister, and she has [a] no breasts: what shall we do for our sister in the day when she shall be spoken for? [9] If she [be] a wall, we will build upon her a palace of silver: and if she [be] a door, we will enclose her with boards of cedar. [10] I [am] a wall, and my breasts like towers: then I was in his eyes as one that found favor.

[a] She, also part of the bride of Christ, needs help to mature, that Christ be formed in her. Here we see the work of discipleship. The silver is costly and cedar the best wood, both works of diligence and with excellence. This illustrates our love toward the brethren. Paul groaned as in travail for the formation of Christ in the assembly of saints at Galatia.

8:11-14 ***The Wife Speaks about the King***

(20) [11] Solomon had a vineyard at [a] Baal-hamon; he let out the vineyard to keepers; everyone for the fruit thereof was to bring a 1000 [pieces] of silver. [12] [b] My vineyard, which is mine, is before me: you, O Solomon, [must have] a thousand, and those that keep the fruit thereof 200.

[a] Owner of a multitude.

[b] Compare to parable of vineyard – Matthew 21:33 – 46. The bride is fully mature and now sees her vineyard as one of many. This is a picture of the many believers in Christ in the body of Christ, waiting for our redemption from this world of sin, taking care of our vineyard.

[13] You that dwell in the gardens, the companions hearken to Your voice: [a] cause me to hear [it].

[14] [b] Make haste, my beloved, and [c] be like to a roe or to a young hart upon the mountains of spices.

[a] As we dwell in the fragrant, peaceful gardens Christ knows that others hear us and he desires our prayers and mind also. Abiding in him and he in me, John 15. Revelation 2-3.

[b] Rev 22:20, come my beloved. We longingly look toward the day of being with our Jesus, even as the Apostles John, Peter and Paul expressed so clearly. This is our destination which brings joy and cause me to purify myself. Such a wonderful fragrance.

[c] In Song 2:17 earlier in their relationship her beloved was known as a roe in the mountains of Bether, a craggy, barren mountain. Now she knows and enjoys the mountains of continual communion which are a splendid fragrance.

Endnote: The Synod of Jamnia (90-100 AD) and then Rabbi Akiba accepted the Song of Songs into the Canon. Rabbi Akiba was a peer of the pharisee Gamaliel (Acts 5:34, 22:3) who disciple Paul before his conversion to believe in Jesus Christ. Akiba thought all the Scripture were holy, however the Song of Songs the most holy, and the whole world is not of such importance as the day it was given.

The title of the Syriac version of the Bible is "Wisdom of Wisdoms, which is Solomon's: the book which is called in Hebrew Song of Songs. The theme of the reciprocal love between Jahweh and Israel, and the story of that love in the history of the chosen people. The Catholic church interpreted this as for the Catholic Church. I believe it is for the individual saint and their spiritual growth in Christ their king.

Q&A (1-COntent)

1. Who is the King?
2. Who is the Shulamite woman?
3. Who does the King represent in the New Testament?
4. Who does the Shulamite Woman represent in the New Testament?
5. How many songs did Solomon write in his life?
6. What other books did Solomon write in the Old Testament?
7. When in Solomon's life was this relationship and song written?
8. How many chapters does Song of Songs have?
9. Which book is before and after the Song of Songs?
10. Write one verse from the Song of Songs.

Q&A (2-COntext)

1. Why is his love better than wine?
2. Why if one is drawn to him, will many run after?
3. How is one sick with love?
4. What are the little foxes they take?
5. How is he altogether lovely?
6. Whose feet are beautiful and why - with shoes on?
7. I am my beloved's and his desire is toward me. Who is who in the O.T and N.T.
8. Why do we get up early to the vineyards?
9. What is strong as death?
10. When do we ask our beloved to make haste?

Q&A (3-COncise)

Q&A (4-COncept)

1. How does the look of the eyes change as a relationship develops and deepens?
2. What are the 5 senses and why are they important in this relationship?

Q&A (5-COnduit)

1. Where are you now in your relationship with Jesus Christ your King?
2. Where do you desire to be in your relationship with Jesus Christ?

Hebrews 13:8 Christ remains the same, as the King he is. After being born again, we must grow more like Him until we die or are raised to be with Him. This is our normal, natural, and reasonable response to His great salvation. 2 Peter 3:18.

Relationships of Love Between Husband and Wife

Actual past (2) – Solomon and Farmwoman
God and Israel. Isaiah 54:5-6, Jeremiah 31:32, Ezekiel 16, Joel 1:8

Actual present – Christ and individual Believer. Complete, total, splendid fulfillment.
To learn and grow in John 3:16, Ephesians 1:17 – 21, 3:14 - 19

Actual future – Christ and Church. Complete, total, splendid fulfillment.
During the Day of the LORD, (1st resurrection, Judgment, marriage supper, reign).

Solomon's Life and Writings, Chronological Order

1st **Proverbs**	In prime Life. Wisdom from God. How to live with man. The Nature of man.
2nd **Song of Songs**	Early in Life. With True or First Love. How to live with Jesus Christ. The Nature of Christ.
3rd **Ecclesiastes**	Toward end of Life, after fall. Knowledge and experience in life. How to live with God. The Nature of God.

Notes:
1. Wisdom, wealth – palace, garden, kingdom, Women – 1000 – OT hearts hardened.
God is not mentioned. No miracles occur. The total writing is one of a relation.

2. Perfection of Scripture: 1 Peter 1:10-12, 2 Peter 1:19-21
Mystical church: Ephesians 1:21-22, 5:29-32, Colossians 1:8, Revelation 1:6, 19:7-9

3. When bridegroom with disciples there was no need to fast. Now bridegroom is gone until the marriage feast. Not gone in a sense- I am with you always. Now fast.

4. Myrrh given to Jesus birth and death. Frankincense at birth.

Key Phrases:

Part 1) The Courtship (Leaving) 1:2-3:5

1:2 Your Love is Better Than Wine
1:4 Draw me and we will run after you

2:5 I am sick of love
2:15 Take Us the Foxes, the Little Foxes, that spoil the vines, for our vines have tender grapes
3:4 I found him whom my soul loves: I held him and would not let him go

Part 2) The Marriage (Cleaving) 3:6-5:1

4:9 You have ravished my heart, my sister, my spouse; you have ravished my heart with one of your eyes

Part 3) The Family (Weaving) 5:2-8:14

5:16 He is Altogether Lovely
6:5 Turn away your eyes from me, for they have overcome me

7:1 How Beautiful are your Feet with Shoes
7:10 I am My Beloved's and His Desire is Toward me
7:12 Let Us Get Up Early to the Vineyards
8:6-7 Love is Strong as Death . . . Many waters cannot quench love
8:14 Make Haste, My Beloved

SEE	HEAR	SMELL	TASTE	TOUCH
FLOWERS-TREES (look 7x)	VOICE * see below	FRAGRANCES (smell 9x)	FOOD	VIRGINS FAMILY (true religion/relations)
Lily 2x Lilies 6x Rose 2:1 Mandrakes 7:13 Palm Tree 2x Cedar 2x Fir (Cypress) 1:17	Fountain 3x Stream 4:15 Living Waters 4:15	Myrrh 8x Spikenard 3x Ointment 2x Camphire 2x Aloes 4:14 Calamus 4:14	Feeds 6x Eat 2x Drink 3x 5:1, 8:2 Honey 2x Honeycomb	1:3 Mother 7x 6:8 Father 8:5 2:2 Brothers 8:1,8-9 6:9 Sister 8:8 7:1 Undefiled 5:2, 6:9, 1Cor 7
FOOD (drink-eat)	ANIMALS (See,/hear)	SPICES (taste)	**HUMAN BODY**	**LOVE**
Apples 4x Fruit(s) 7x Grapes 2x Pomegranates 3x Wheat 7:2 Milk 3x Nuts 6:11	Young Hart 3 Roe 3x Dove(s) 6x Sheep/Goats Fish pools Little Foxes	Frankincense 3x (w/myrrh 3:6, 4:6, 4:14 – Ex 30:38, Lev 1-7) Cinnamon 4:14 Saffron 4:14 Mountains of spices 8:14	Head 6x Hair 3x Eyes 7x Nose 2x Mouth 3x Lips 4x Cheeks 2x Neck 4x Hand(s) 7x Breasts 8x Belly 2x Navel 7:2 Legs 1x Thigh(s) 2x Feet 5:3 7:1	My Beloved 24x – to King My Love 10x – to wife 6x Love (other) 17x My Soul Loves 5x Heart 5x My beloved is mine 2:16 I am my beloved's 6:3 I am my beloved's, and his desire is toward me 7:10 Army with banners 3x 2:4, 6:4, 6:11 My Sister 5x 4:9-10,12, 5:1-2 My Spouse 6x 4:8-5:1 My dove 3x 2:14, 5:2, 6:9 Beautiful 2x 6:4, 7:1 Fair 11x Fairest among women 3x Pleasant 5x Friends 5:1 My Friend 5:16 Shulamite 2x 6:13
COLORS	NATURE (See,/hear)	**LOCATIONS** (up 12x, down 4x)		
Black 3x Green 2x Purple 2x White 5:10 Clear 6:10	Wind 4:16 (north-south) Sun 2x 1:6,6:10 Moon 6:10	Jerusalem 8x Lebanon 7x Mountain(s) 5x Hill(s) 2:8, 4:6 Valley(s) 2:1, 6:11 Kedar 1:5		
METALS	**EMOTIONS**	**En-gedi 1:14** Sharon 2:1 Bether 2:17 Amana-Shenir-Hermon 4:8 Tirzah 6:4 (capital of N) Ammi-nadib 6:12 Damascus 7:4 Heshbon 7:4 Bath-rabimm 7:4 Baal-hamon 8:4		
Gold 6x Silver 4x	Rejoice 1:4 Angry 1:6 Glad 2x 1:4, 3:11 Fear 3:8 Delight 2x Jealousy 8:6		**ACTION VERBS**	
STONES				
Beryl 5:14 Sapphire 5:14 Marble 5:15 Ivory 2x 5:14, 7:4			Run 1:4 Wounded- Smote 5:7 Haste 8:14 Rev 22:20	

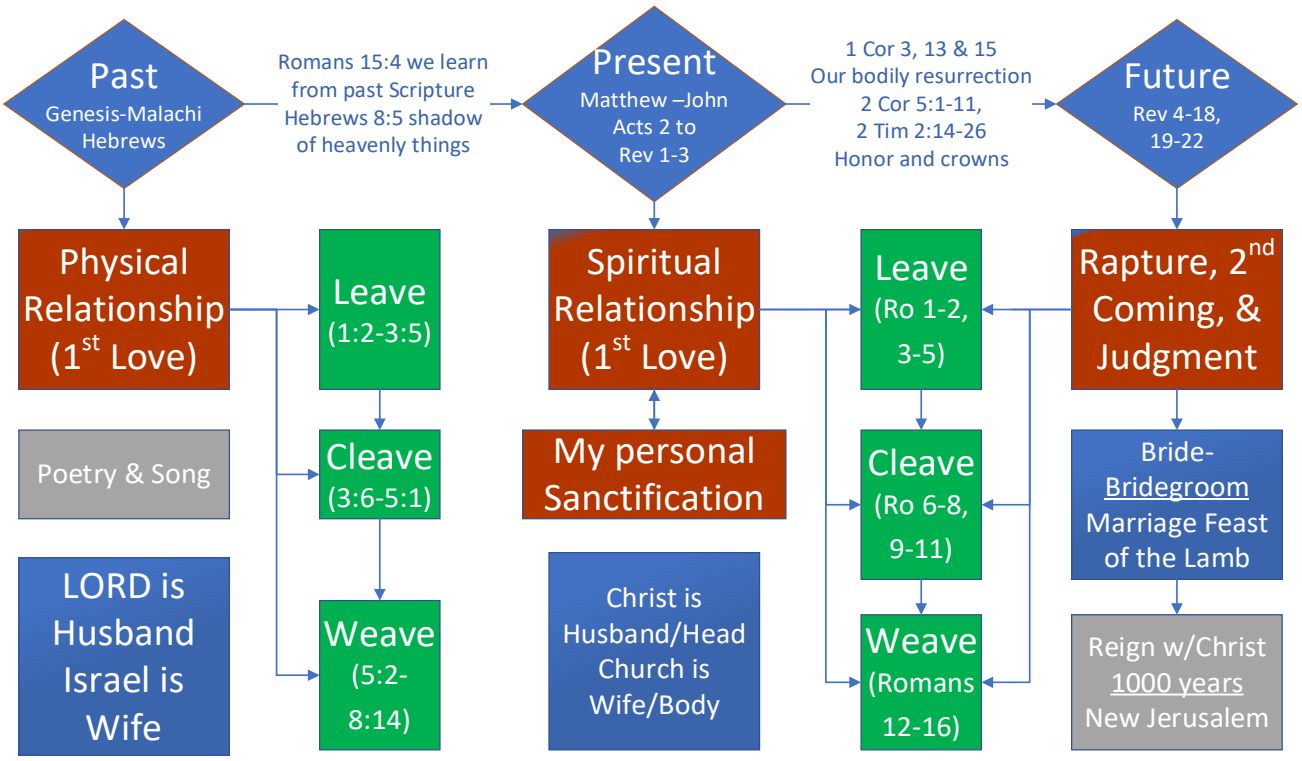
Progressive Growing Relationship

Eyes–whose (John 3:29, Rev 21)	Wine	Garden	Seeking	Service
SALVATION **King** 5x 1:6 – bride 1:4, 1:12 3:9, 3:11 GROWTH 7:5 1:15 – bride (no eye contact) 4:1 – bride 4:9 – bride (1 eye) 5:12 – Bridegroom 6:5 – bride (both eyes) 7:4 – bride (whole person) 8:10 – bridegroom	1:2 1:4 4:10 5:1 7:9 8:2 COME 8x 2:10, 12-13. 4:8, 16, 5:1, 7:11	9x Cleave 4:12 4:15-16 3x 5:1 Weave 6:2 2x 6:11 8:13	Lost Communion while spiritually sleepy - not awake WATCHMEN-CITY 1st time 3:1-5 He found her Young Man 2nd time 5:2-16 She found him (1 John 2:12-14)	2:7, 3:5, 8:4 (I charge you: omit "my" before "love" and substitute "he" with "it") **Until** the day breaks and the shadows flee away (in His time) 4:6-7 no spot
Song of Songs	Vineyards Mt 28:18-20		* His Voice-Hear	Daughters of Jerusalem 7x
Leave 1:2-3:5 (engaged) Love Begins 1:2-11 Love Grows 1:12-3:5 Cleave 3:6-5:1 (marriage) The Procession 3:6-11 The Ceremony 4:1-5:1 Weave 5:2-8:14 (wife - family) Love Lost 5:2-6:3 Love Assured 6:4-7:9 Love Labors 7:10-8:4 Love Empowers 8:5-14	1:6 2x mother's children 1:14 king 2:15 woman-king 7:12 woman 8:11 2x king 8:12 woman Vine 6x 2:13, 2: 15; 6:11; 7:8, 7:12		2:8 2:12 (N/A) 2:14 2x 5:2 8:13 4:3 comely her speech Unique word 48x Difficult words Bed 4x	1:5 2:7 I charge you-1st 3:5 I charge you-2nd 3:10 5:8 I charge you 5:16 8:4 I charge you-3rd Daughters 2:2, 6:9 Daughter of Zion 3:1

Major doctrinal Threads: 8 Minor doctrinal threads: 8

Song of Songs – 3 Views of the Wise King and the Humble Woman

(Solomon's mother is Bathsheba - 2 Sam 12:24, his 1st love is Naamah - 2 Chr 12:13, Pro 31, Ecc 9:9; and only son is Rehoboam – 1 Kings 4:11, 15; Pro 4:3-7)



My/Our Growing Relationship with the King of Kings Jesus Christ (leave, cleave, & weave)

Isaiah (66-138, 3.75 hr, Judah) 2024

Bible TOC **Next / Previous Book** **Gems**

1 2 3 4 5 6 7 8 9 10 11 12 nations 13 14 15 16 17 18 19 20 21 22 23

World 24 25 26 27 Egypt 28 29 30 31 32 33 34 35 Hezekiah 36 37 38 39

40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66

12 Realizations that Prepare us to meet the Messiah

Purpose: Prophesies of reproval (1-39) and hope (40-66) for Judah & Jerusalem

Key Passage: Isaiah 6:1-8

God's Names: The Holy One of Israel, 26x (Psalms 2x, Jeremiah 2x)
The Holy One, 1x(Referring to Jesus Christ in the New Testament)

How God Prepares me to meet the messiah: Scripture

1) Come now, and let us reason together, says the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 1:18

2) Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. 7:14

3) For to us a child is born, to us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, Prince of Peace. 9:6

4) Thou will keep [him] in perfect peace, [whose] mind is stayed [on thee]: because he trusts in thee. 26:3

5) Precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little: 28:10

6) And a highway shall be there, and a way, and it shall be called The Way of Holiness 35:8

7) But they that wait upon the LORD shall renew [their] strength; they shall mount up with wings as eagles; they shall run, and not be weary; [and] they shall walk, and not faint. 40:31

8) Fear not; for I am with you: be not dismayed; for I am your God: I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of my righteousness. 41:10

9) All we like sheep have gone astray; we have turned everyone to his own way; and the LORD has laid on him the iniquity of us all. 53:6

10) So shall my word be that goes forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it. 55:11

11) Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear. 59:1-2

12) But we are all as an unclean [thing], and all our righteousness is as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. 64:6

The Calling of Isaiah. Introduction of 6:1a, "In the year that King Uzziah died." After 52 years of reigning, leprosy caused the death of Uzziah in 739 B.C. (2 Chronicles 26:16-23). Isaiah 6, after 1 to 5 authenticates what he has already written by describing how he was called.

Location of Isaiah's calling. Isaiah was inspired by the Holy Ghost to write (2 Peter 1:20-21) in this peculiar method. Not in chronological order, but presenting that Isaiah was called to deliver both messages, which align with the book of Isaiah's great division of chapter 1-39 about holiness, sin, and judgment, chapter 40-66 about glory, comfort, and hope.

Isaiah

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
Isaiah 1:15-17	Supplication		Hands full of blood		Judah & Jerusalem Prayers not heard
Isaiah 26:9	Supplication	Proverbs 6		**Our Soul Our Spirit**	**Desires God at night Seek God early**
Isaiah 37:15-20	Supplication	Protection from Assyrians		After reading a letter	Hezekiah
Isaiah 38:1-22	Supplication	Add 15 yrs. life	Sickness onto death		Hezekiah healed on the 3rd day
Isaiah 44:17	Supplication	Fall down & pray to idols	God shut their eyes & hearts		Prayer not heard Jacob's Trouble
Isaiah 56:4-7	Supplication	Worship God		Eunuch Stranger	House of Prayer
Isaiah 58:1-14	Supplication	Repair Breach	Wrong Fast	Right Fast	Fasting
Isaiah 62:6-7	Supplication	Give Him no Rest		Daily-Continual	Watchman

Biblical Mathematics Chart

The divine balance of God's holiness and love deserves the believers understanding. We must practice the divine balance for spiritual health and growth, preparing for Christ's Judgment Seat. Jesus knew the glory set before Him. This strengthened him to endure the shame and suffering of the Cross (Hebrews 12:1-3). Paul knew of the same glory and desired to be absent from the body and present with the LORD. However he realized that it was needful that he stay for others.

	Bible		Isaiah	
1	66 books – 2 divisions		66 chapters – 2 divisions	
2	Old Testament–39 books	New Testament–27 books	God – 39 chapters	Jesus Christ – 27 chapters
3	Christ Concealed	Christ Revealed	Few Prophecies of Christ	Many Prophecies of Christ
4	Sacrifices–Ceremonies	Suffering Servant-Lamb	Sacrifices – Ceremonies	Suffering Servant – Lamb
5	Earthly Kings	Glorious King – Throne	Earthly Kings	Glorious King – Throne
6	Law – Sin – Judgment	Grace–Comfort–Hope	Law - Sin – Judgment	Grace - Comfort – Hope
7	God is Holy	God is Love	God is Holy (darkness)	God is Love (light)
8	Israel present	Israel absent	Historical details present	Historical details absent
9			Isaiah's life prominent	Isaiah's life absent
			Focus on Assyria	Focus on Babylon

Notes: Assyria is the world empire. Babylon not known yet. King Cyrus of the Persian empire after Babylon is named in Isaiah 44:28, 45:1..

Common words in Isaiah: "in that day" is used 42x in Isaiah chapters 2-31, then 1x in Isaiah 52.

Outline I of Isaiah "the LORD is Salvation"

Background. Isaiah's writing style is the highest level of Hebrew in vocabulary and literary devices in the Old Testament. He is the connector between Moses (1500 BC) and Jesus Christ for the nation Israel, who wrote more than any other prophet about the 1st and 2nd coming of the messiah. His contacts include access to the king and high priest. He had 2 sons and was sawn in half by King Manasseh. The Dead Sea Scrolls (1947) contain the complete scroll of Isaiah and validates the total accuracy of the Hebrew Masoretic Text that the KJV Bible uses.

Southern Kingdom (Judah - Jerusalem)		Northern Kingdom (Israel - Samaria)	
792-740 52 yrs	**King Uzziah** (chapters 1-6) Prosperous – strong – temple - leprosy		
		760-750	Prophet Amos
		753-715	**Prophet Hosea**
742-687	Prophet Micah to Judah & Israel		
740-689	**Prophet Isaiah (c. 51 years)**		
740-735	**King Jotham** (chapters 1-6)		
735-715	**King Ahaz** (chapters 7-14)		
722	Northern kingdom of Israel falls to Assyria		
715-697	**King Hezekiah** (chapters 15-39)		
697-642	**King Manasseh** (chapters 40-66)		

Isaiah's 2 sons: Shear-jashub "a remnant will return" 7:3, Maher-shalal-hash-baz "hastening to the spoil" Isaiah 8:3

New Testament Connection: John 12:38 (Isaiah 53:1), 39, 40 (Isaiah 6:10)

Quoted directly 65x, by name 20x. In Isaiah: 1st coming 50 verses, 2nd coming 300 verses.

		Isaiah
Part 1)	**Holiness** (disobedience & destruction or obedience & blessing)	**1-39**
1-5	Introduction (Background of the times of Isaiah's calling)	
6	Isaiah's Call	
7-12	Choice between trusting God or Assyria	
13-23	Prophecies against foreign nations	
24-27	Victory over the nations for those who trust in God	
28-35	Warning against trusting Egypt	
36-39	Historical interlude with Sennacherib and Hezekiah (2 Kings 18-20, 2 Chr 29-32)	
Part 2)	**Love** (comfort, hope & abundant grace)	**40-66**
40-48	Redemption Promised	
49-57	Redemption Provided	
58-66	Redemption Realized	

Isaiah Chapter 1

The Wickedness of Judah (chapters 1-5)

1:1-9 ***Rebellion and Revolt***

Introduction (1, 2 Chr 26:22, 32:32), Inward (2-6), and Outward (7-9) Consequences

(1) [1] The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. [2] Hear, O heavens, and give ear, O earth: for the LORD has spoken, I have nourished and brought up sons /children/, and they have rebelled against Me. [3] The ox **knows** his owner /who/, and the donkey his master's crib /where/: [but] Israel does not **know**, My people do not consider. [4] Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the **Holy One of Israel to anger**, they are gone **away backward**. [5] Why should ye be stricken anymore? ye will **revolt more and more:** the whole **head** is sick, and the whole **heart** faint. [6] From the **sole of the foot** even unto the **head** there is no soundness in it; [but] wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. [7] Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and [it is] desolate, as overthrown by strangers. [8] And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. [9] Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, [and] we should have been like unto Gomorrah. /Jerusalem compared to Sodom and Egypt in Rev 11:18/

Notes: vs 3 know – knowledge, wisdom, understanding (Col 1:9). Faith comes by hearing (Ro 10:17).

1:10-18 ***Hateful Worship*** *(10-15)* ***or Loving Obedience*** *(16-17)*

(2) [10] Hear the word of the LORD, ye rulers of Sodom; give ear to the law of our God, ye people of Gomorrah. [11] To what purpose is the multitude of your sacrifices to Me? says the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. [12] When ye come to appear before Me, who has required this at your hand, to tread My courts? [13] Bring no more vain oblations; incense is an abomination to Me; the new moons and sabbaths, the calling of assemblies, I cannot away with /endure/; [it is] iniquity, even the solemn meeting. [14] **Your new moons and your appointed feasts My soul hates: they are a trouble unto Me; I am weary to bear them.** [15] And when ye spread forth your hands, **I will hide My eyes from you**: yes, when ye make many prayers, **I will not hear**: your hands are full of blood. [16] **Wash** you, make you clean; **put away** the evil of your doings from before My eyes; **cease** to do evil; [17] **Learn** to do well; **seek** judgment, **relieve** the oppressed, **judge** the fatherless, **plead** for the widow. /16-17 Col 3:1-7, 8-9 – 10-11, 12-17/

1:18-23 ***Appeal to Repentance***

(3) [18] **Come** now, and let us reason together, says the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. [19] If ye be willing and obedient, ye shall eat the good of the land: [20] But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD has spoken [it]. [21] How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. [22] Your silver /redeem/ is become dross, your wine /blood/ mixed with water: [23] Your princes are rebellious, and companions of thieves: everyone loves gifts, and follows after rewards: they judge not the fatherless, neither does the cause of the widow come to them. /vs 21 harlot like Sodom in vs 9-10, Gen 19, Ez 16, Lu 10:12, 17:29. vs 23 gifts, Rev 11:10/

1:24-31 ***Blessing*** *(24-27)* ***and Judgment*** *(28-31)* ***Coming***

[24] Therefore says the LORD, the LORD of hosts, the mighty One of Israel, Ah, **I will** ease Me of My adversaries, and avenge Me of My enemies: [25] And **I will** turn My hand upon you, and purely purge away your dross, and take away all your tin: [26] And **I will** restore your judges as at the first, and your counselors as at the beginning: afterward you shall be called, The city of righteousness, the faithful city. [27] Zion shall be redeemed with judgment, and her converts with righteousness. [28] And the destruction of the transgressors and of the sinners [shall be] together, and they that forsake the LORD shall be consumed. [29] For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. [30] For ye shall be as an oak whose leaf fades, and as a garden that has no water. [31] And the strong shall be as tinder, and the maker of it as a spark, and they shall both burn together, and none shall quench them. /idol worship - oaks in high palces and gardens, lake of fire/

2:1-5 ***The Future Rule of Jesus from Jerusalem*** *(2:1-4, 2nd coming)*

(4) 1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, [that] the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And He shall judge among the nations, and shall rebuke many people: and **they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war anymore.**

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

Notes:vs 4, All judgement is committed from the Father (God) unto the Son (Jesus); in the context of John 5:22, the unbeliever at the Great White Throne Judgment in Revelation 20:11-15, which includes the apostates in Jude 1:15.
Vs 4, they are the tribulation saints who are alive at the return of Jesus Christ.
Vs 4, swords into plowshares is also in Joel 3:10 and Micah 4:3; all referring to the future millenial reign of Christ on earth.
Vs 5, house of Jacob (1st of 9x in Isaiah of 22x,in NT1x in Luke 1:33).

2:6-9 ***The People's Sins***

(5) 6 Therefore You have forsaken Your people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. 7 Their land also is full of silver and gold, neither [is there any] end of their treasures; their land is also full of horses, neither [is there any] end of their chariots: 8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: 9 And the mean man bows down, and the great man humbles himself: therefore forgive them not.

2:10-22 ***Fear of the LORD and Glory of His Majesty***

hide in rocks (Rev 6:15-16) fear the LORD (Rev 18:10, 15) and great earthquake (Rev 16:18)

10 Enter into the rock, and hide you in the dust, for fear of the LORD, and for the glory of His majesty. 11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the **LORD alone shall be exalted in that day**. 12 For the day of the LORD of hosts [shall be] upon every [one that is] proud and lofty, and upon every [one that is] lifted up; and he shall be brought low: 13 And upon all the cedars of Lebanon, [that are] high and lifted up, and upon all the oaks of Bashan, 14 And upon all the high mountains, and upon all the hills [that are] lifted up, 15 And upon every high tower, and upon every fenced wall, 16 And upon all the ships of Tarshish, and upon all pleasant pictures. 17 And the loftiness of man shall be bowed down, and the **haughtiness** of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the **idols** He shall utterly abolish. 19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He arises to shake terribly the earth.

20 In that day a man shall cast his **idols** of silver, and his idols of gold, which they made [each one] for himself to worship, to the moles and to the bats; 21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of His majesty, when He arises to shake terribly the earth. 22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

Note: the lofty, haughtiness, proud, lifted up, high,shall bow down, be brought low and humbled. Lofty looks and haughtiness of men addressed first and and later in women 3:16-4:1. Haughty is having a high opinion of one's self, with some content for others. The LORD alone is exalted when Christ returns.

Isaiah Chapter 3 — *Judgment*

3:1-15 *Wicked Rulers of the People and the Poor*

(6) 1 For, behold, the LORD, the LORD of hosts, does take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, 3 The captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. 4 And I will give children [to be] their princes, and babes shall rule over them. 5 And the people shall be oppressed, everyone by another, and everyone by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable. 6 When a man shall take hold of his brother of the house of his father, [saying], You have clothing, be you our ruler, and [let] this ruin [be] under your hand:
7 In that day shall he swear, saying, I will not be a healer; for in my house is neither bread nor clothing: make me not a ruler of the people. 8 For Jerusalem is ruined, and Judah is fallen: **because their tongue and their doings are against the LORD, to provoke the eyes of His glory.**

9 The show of their countenance does witness against them; and they **declare their sin as Sodom, they hide [it] not**. **Woe unto their soul!** for they have rewarded evil unto themselves. 10 Say ye to the righteous, that [it shall be] well [with him]: for they shall eat the fruit of their doings. **11 Woe unto the wicked!** [it shall be] ill [with him]: for the reward of his hands shall be given him. 12 **[As for] my people, children are their oppressors, and women rule over them. O my people, they which lead you cause [you] to err, and destroy the way of your paths.** 13 the LORD stands up to plead, and stands to judge the people. 14 the LORD will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. 15 What mean ye [that] ye beat my people to pieces, and grind the faces of the poor? says the LORD God of hosts.

3:16-4:1 *Judgments for the Women's Pride*

(7) 16 Moreover the LORD says, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing [as] they go, and making a tinkling with their feet:
17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. 18 In that day the LORD will take away the bravery of [their] tinkling ornaments [about their feet], and [their] cauls, and [their] round tires like the moon, 19 The chains, and the bracelets, and the mufflers, 20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, 21 **The rings, and nose jewels**, 22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, 23 The glasses, and the fine linen, and the hoods, and the vails. 24 And it shall come to pass, [that] instead of sweet smell there shall be stink; and instead of a girdle a tore; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; [and] burning instead of beauty. 25 Your men shall fall by the sword, and your mighty in the war.
26 And her gates shall lament and mourn; and she [being] desolate shall sit upon the ground.
4 1 And in **that day** seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by your name, to take away our reproach.

Note: vs 16, adj. wanton - sexual/monetray greed, unchasity, libertine, wandering, reckless; ogle eyes.

Isaiah Chapter 4

4:2-6 *The Beautiful Branch of the LORD (4:2-6, 2nd coming/1000)*

(8) 2 In **that day** shall the branch of the LORD be beautiful and glorious, and the fruit of the earth [shall be] excellent and comely for them that are escaped of Israel. 3 And it shall come to pass, [that he that is] **left in Zion, and [he that] remains in Jerusalem, shall be called holy, [even] everyone that is written among the living in Jerusalem:** 4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. 5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory [shall be] a defense. 6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Note: vs 3, those left or remains behind enter into the Kingdom of Heaven with physical bodies.

5:1-7 *The Vineyard Changes from Natural into Wild Grapes*

(9) [1] Now will I sing to my well-beloved a song of my beloved concerning His vineyard. My Well-beloved has a vineyard in a very fruitful hill: [2] And He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. [3] And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between Me and My vineyard. [4] What could have been done more to My vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? [5] And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; [and] break down the wall thereof, and it shall be trodden down: [6] And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. [7] For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

5:8-23 *Six Woes on the Sins of Judah & Jerusalem*

(10) [8] **Woe** unto them that join house to house, [that] lay field to field, till [there be] no place, that they may be placed alone in the midst of the earth! [9] In My ears [said] the LORD of hosts, of a truth many houses shall be desolate, [even] great and fair, without inhabitant. [10] Yes, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah. [11] **Woe** unto them that rise up early in the morning, [that] they may follow strong drink; that continue until night, [till] wine inflame them!
[12] And the harp, and the viol, the tamborine, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands. [13] Therefore My people are gone into captivity, because [they have] no knowledge: and their honorable men are famished, and their multitude dried up with thirst. [14] Therefore Hell, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoices, shall descend into it. [15] And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:
[16] But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. [17] Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. [18] **Woe** unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: [19] That say, Let him make speed, [and] hasten his work, that we may see [it]: and let the counsel of the Holy One of Israel draw near and come, that we may know [it]! [20] **Woe** unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! [21] **Woe** unto [them that are] wise in their own eyes, and prudent in their own sight!
[22] **Woe** unto [them that are] mighty to drink wine, and men of strength to mingle strong drink:
[23] Which justify the wicked for reward, and take away the righteousness of the righteous from him!

5:24-30 *Israel's Enemies are Coming for Judgment* (Assyria 722 BC, later Babylon 586 BC)

(11) [24] Therefore as the fire devours the stubble, and the flame consumes the chaff, [so] their root shall be as rottenness, and their blossom shall go up as dust: **because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.** [25] Therefore is the anger of the LORD kindled against His people, and He has stretched forth His hand against them, and has smitten them: and the hills did tremble, and their carcasses [were] torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still. [26] And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: [27] None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: [28] Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:
[29] Their roaring [shall be] like a lion, they shall roar like young lions: yes, they shall roar, and lay hold of the prey, and shall carry [it] away safe, and none shall deliver [it]. [30] And in that day they shall roar against them like the roaring of the sea: and if [one] look to the land, behold darkness [and] sorrow, and the light is darkened in the heavens thereof.

Isaiah Chapter 6 ***Isaiah's Call***

6:1-7 ***Isaiah's Vision*** (God's holiness and personal sin)

(12) [1] In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and His train filled the temple. [2] Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. [3] And one cried to another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of His glory. [4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. [5] Then said I, Woe is me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, the LORD of hosts. [6] Then flew one of the seraphims to me, having a live coal in his hand, [which] he had taken with the tongs from off the altar: [7] And he laid [it] upon my mouth, and said, Look, this has touched your lips; and your iniquity is taken away, and your sin purged.

VISION (purifying fire		COMMISSION	
6:1-4	6:5-7	6:8-10	6:11-13
Glorification	Confession	Lord's Question	Isaiah's Question
WHOLE EARTH	LIVE COAL	HERE AM I	HOW LONG?
LORD high and lifted up – Seraphim	Isaiah: Woe is me, I am undone (destroyed) A man of /people of unclean lips LORD: your iniquity is taken away	LORD: Who will go for us? Isaiah: -Here am I, send me LORD: Go and tell	Isaiah: how long? LORD:
Only time Seraphim in Bible. Like angel cherubim: Ezekiel 1, 8-11, 43. Genesis 3:25. Hebrews 9:5. Revelation 4.			

6:8-13 ***Isaiah's Commission*** (message will be rejected until return from Babylon)

(13) [8] Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me. [9] And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. [10] Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. [11] Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, [12] And the LORD have removed men far away, and [there be] a great forsaking in the midst of the land. [13] But yet in it [shall be] a tenth, and [it] shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast [their leaves: so] the holy seed [shall be] the substance thereof.

Isaiah Chapter 7 ***Chapters 7-12: Choice between trusting God or Assyria***

(14) [1] And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, [that] Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. [2] And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. [3] Then said the LORD unto Isaiah, Go forth now to meet Ahaz, you, and Shearjashub your son, at the end of the conduit of the upper pool in the highway of the fuller's field; [4] And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. [5] Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against you, saying, [6] Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, [even] the son of Tabeal: [7] Thus says the LORD God, It shall not stand, neither shall it come to pass. [8] For the head of Syria is Damascus, and the head of Damascus is Rezin; and within 65 years shall Ephraim be broken, that it be not a people. [9] And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. /7:3, Shearjashub=remnant shall return/

7:10-16 ***The Virgin Birth of the Son Immanuel*** *(God with us, 7:14, 1st coming, Mt 1:23)*

(15) [10] Moreover the LORD spoke again unto Ahaz, saying, [11] Ask you a sign of the LORD your God; ask it either in the depth, or in the height above. [12] But Ahaz said, I will not ask, neither will I tempt the LORD. [13] And he said, Hear ye now, O house of David; [Is it] a small thing for you to weary men, but will ye weary my God also? [14] **Therefore the LORD Himself shall give you a sign; Behold, a [a] virgin shall conceive, and bear a son; call his name Immanuel.** [15] Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. [16] For before the child shall know to refuse the evil, and choose the good, the land that you abhor shall be forsaken of both her kings.

Isaiah 7

7:17-25 ***Trials Coming to Judah***

(16) 17 the LORD shall bring upon you, and upon your people, and upon your father's house, days that have not come, from the day that Ephraim departed from Judah; [even] the king of Assyria. 18 And it shall come to pass in that day, [that] the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. 19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. 20 In the same day shall the LORD shave with a razor that is hired, [namely], by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. 21 And it shall come to pass in that day, [that] a man shall nourish a young cow, and two sheep; 22 And it shall come to pass, for the abundance of milk [that] they shall give he shall eat butter: for butter and honey shall everyone eat that is left in the land. 23 And it shall come to pass in that day, [that] every place shall be, where there were a thousand vines at a thousand silverlings, it shall [even] be for briers and thorns. 24 With arrows and with bows shall [men] come thither; because all the land shall become briers and thorns. 25 And [on] all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

Isaiah Chapter 8

8:1-8 ***Damascus and Samaria Fall***

(17) 1 Moreover the LORD said unto me, Take you a great roll, and write in it with a man's pen concerning Mahershalalhashbaz. 2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. 3 And I went to the prophetess; and she conceived, and bare a son. Then said the LORD unto me, Call his name Mahershalalhashbaz. 4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. 5 the LORD spoke also unto me again, saying, 6 Forasmuch as this people refuses the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; 7 Now therefore, behold, the LORD brings up upon them the waters of the river, strong and many, [even] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: 8 And he shall pass through Judah; he shall overflow and go over, he shall reach [even] to the neck; and the stretching out of his wings shall fill the breadth of your land, O Immanuel. /8:1, 3, Mahershalalhashbaz, haste to the spoil/

8:9-22 ***A Believing Remnant*** (Assyria will not conquer Judah)

(18) 9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. 10 Take counsel together, and it shall come to nothing; speak the word, and it shall not stand: for God is with us. 11 For the LORD spoke thus unto me with a strong hand, and instructed me that I should not walk in the way of this people, saying, 12 Say ye not, A confederacy, to all [them to] whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. 13 Sanctify the LORD of hosts Himself; and [let] Him [be] your fear, and [let] Him [be] your dread. 14 And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken. 16 Bind up the testimony, seal the law among My disciples. 17 And I will wait upon the LORD, that hides His face from the house of Jacob, and I will look for Him. 18 Behold, I and the children whom the LORD has given me are for signs and for wonders in Israel from the LORD of hosts, which dwells in mount Zion. 19 And when they shall say unto you, Seek unto them that have familiar spirits, and to wizards that peep, and that mutter:

should not a people seek to their God? for the living to the dead? 20 To the law and to the testimony: if they speak not according to this word, [it is] because there is no light in them. 21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. 22 And they shall look to the earth; and behold trouble and darkness, dimness of anguish; and [they shall be] driven to darkness.

Isaiah Chapter 9

9:1-7 *The 1st Coming (1-2, 6a) and 2nd Coming (3-5, 6b-7) of Jesus*

(19) [1] Nevertheless the dimness [shall] not [be] such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict [her by] the way of the sea, beyond Jordan, in Galilee of the nations. [2] The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them has the light shined.

[3] You have multiplied the nation, [and] not increased the joy: they joy before you according to the joy in harvest, [and] as [men] rejoice when they divide the spoil. [4] For you have broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. [5] For every battle of the warrior is with confused noise, and garments rolled in blood; but [this] shall be with burning [and] fuel of fire.

[6] For to us a child is born, to us a son is given:

and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. [7] Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.

9:1-2. Christ's 1st coming out of Nazareth and Galilee.
9:3-5 looks ahead to the great tribulation before the 2nd comong of Christ. Midian – Gideon.
9:6a. For unto us a child is born, unto us a son is given: /child born-humanity in Jesus, son is given-divinity in Christ/ /unto us –Israel, rejected, gentiles/

9:3-5, 6b-7. aligns with Revelation 19:11-20:6 the tribulation, return, and reign of Christ on earth

9:8-10:4 *Judgments on Wicked Israel by the Syrians and Philistines (Is 9:12, 17, 21; 10:4)*

(20) [8] the LORD sent a word into Jacob, and it has lighted upon Israel. [9] And all the people shall know, [even] Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,
[10] The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change [them into] cedars. [11] Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; [12] The Syrians /east/ before, and the Philistines /west/ behind; and they shall devour Israel with open mouth. For all this His anger is not turned away, but His hand is stretched out still. /hand of judgment, not mercy – 1st of four times/

[13] For the people turns not unto Him that smites them, neither do they seek the LORD of hosts.
[14] Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.
[15] The ancient and honorable, he is the head; and the prophet that teaches lies, he is the tail.
[16] For the leaders of this people cause them to err; and [they that are] led of them are destroyed.
[17] Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for everyone is a hypocrite and an evildoer, and every mouth speaks folly. For all this His anger is not turned away, but His hand is stretched out still.

[18] For wickedness burns as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up [like] the lifting up of smoke. [19] Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.
[20] And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: [21] Manasseh, Ephraim; and Ephraim, Manasseh: [and] they together [shall be] against Judah. For all this His anger is not turned away, but His hand is stretched out still.

Note: 9:8-10:4, This is a time of judgment upon the land, not mercy. Note how the order leads up to the woe from the written laws of the leaders in 10:1-4.

Isaiah Chapter 10

Woe upon Israel's Wicked Governors who Write the Laws of the Land

(21) [1] Woe unto them that decree unrighteous decrees, and that write grievousness [which] they have prescribed; [2] To turn aside the needy from judgment, and to take away the right from the poor of My people, that widows may be their prey, and [that] they may rob the fatherless! [3] And what will ye do in the day of visitation, and in the desolation [which] shall come from far? to whom will ye flee for help? and where will ye leave your glory? [4] Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this His anger is not turned away, but His hand is stretched out still.

10:5-19 ***Assyria Shall Be Broken***

(22) [5] O Assyrian, the rod of Mine anger, and the staff in their hand is mine indignation. [6] I will send him against a hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. [7] Howbeit he means not so, neither does his heart think so; but [it is] in his heart to destroy and cut off nations not a few. [8] For he says, [Are] not my princes altogether kings? [9] [Is] not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? **[10] As my hand has found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;** [11] Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols? [12] Wherefore it shall come to pass, [that] when the LORD has performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. [13] For he says, By the strength of my hand I have done [it], and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant [man]: [14] And my hand has found as a nest the riches of the people: and as one gathers eggs [that are] left, I have gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. [15] Shall the axe boast itself against him that hews therewith? [or] shall the saw magnify itself against him that shakes it? as if the rod should shake [itself] against them that lift it up, [or] as if the staff should lift up [itself, as if it were] no wood. [16] Therefore shall the LORD, the LORD of hosts, send among His fat ones leanness; and under His glory He shall kindle a burning like the burning of a fire. [17] And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; [18] And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer faints. [19] And the rest of the trees of his forest shall be few, that a child may write them.

10:20-34 ***A Remnant Shall Be Saved*** *(20-23),* ***Route of the Assyrians*** *(24-34)*

(23) [20] And it shall come to pass in that day, [that] the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. [21] The remnant shall return, [even] the remnant of Jacob, to the mighty God. [22] For though Your people Israel be as the sand of the sea, [yet] a remnant of them shall return: the consumption decreed shall overflow with righteousness. [23] For the LORD God of hosts shall make a consumption, even determined, in the midst of all the land. [24] Therefore thus says the LORD God of hosts, O My people that dwell in Zion, be not afraid of the Assyrian: he shall smite you with a rod, and shall lift up his staff against you, after the manner of Egypt. [25] For yet a very little while, and the indignation shall cease, and Mine anger in their destruction. [26] And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and [as] His rod was upon the sea, so shall He lift it up after the manner of Egypt. [27] And **it shall come to pass in that day,** [that] His burden shall be taken away from off your shoulder, and His yoke from off your neck, and the yoke shall be destroyed because of the anointing.

(24) [28] He is come to Aiath, he is passed to Migron; at Michmash he has laid up his carriages: [29] They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. [30] Lift up your voice, O daughter of Gallim: cause it to be heard to Laish, O poor Anathoth. [31] Madmenah is removed; the inhabitants of Gebim gather themselves to flee. [32] As yet shall he remain at Nob that day: he shall shake his hand [against] the mount of the daughter of Zion, the hill of Jerusalem. [33] Behold, the LORD, the LORD of hosts, shall lop the bough with terror: and the high ones of stature [shall be] hewn down, and the haughty shall be humbled. [34] And He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Isaiah Chapter 11 *Looking Backward, Inward, and Forward to the LORD Jesus Christ*

11:1-4a *The Branch Out of the Root of Jesse (Christ's 1st Coming)*

(25) [1] And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: [2] And the [a] spirit of the LORD shall rest upon Him, the **spirit of wisdom and understanding**, the spirit of counsel and might, the spirit of **knowledge** and of the fear of the LORD; [3] And shall make Him of quick **understanding** in the fear of the LORD: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: [4] But with righteousness shall He judge the poor, and reprove with **equity** for the meek of the earth:

[a] The Spirit of the LORD Jesus is six-fold and are given by the baptism of the Holy Ghost to the children of God in a growing manner when they are born-again.

11:4b-16 *The Future Wrath of God and 1000 Year Reign of Christ on Earth*

(26) and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. [5] And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

[6] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. [7] And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. [8] And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. [9] They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. [10] And in **that day** there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious. [11] And it shall come to pass in **that day**, [that] the LORD shall set His hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. [12] And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. [13] The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. [14] But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. [15] And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make [men] go over dryshod. [16] And there shall be a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

QT Notes: Inductive reasoning is essential to interpret prophecy so we may see that the Church or grace has no replaced the covenants the LORD made with Israel and Jerusalem for the future. However, using our preconceived understanding leads to deductive reasoning, reading into the Scripture.

Q1: Who is the rod come out of Jesse and a branch grown out of his roots? (vs 1)
A: Jesus Christ with a rod of chastisement for Israel (Matthew 4:17) and branch grown out of the roots of the tree cut down is the church (Romans 11:16-24).

Q2: What is the link between the Spirit, fear of the LORD, and judgment? (vs 2-5)
A: The divine precedence tells us that the character of the Holy Ghost that caused Jesus to fear the LORD, the spirit of wisdom and understanding to execute judgment with righteousness. As the saints are filled with the Holy Ghost and deny self following the example of the Lamb of God, we are led in the same way.

Q3: Why does the wolf lie down with the lamb? (vs 6-8)
A1: This dispensation is similar to the Garden of Eden before Eve and Adam sinned.
A2: This will be better than before the flood of Noah when animals were not violent and man did not eat meat. (Gen 9:3)
A3: The Apostle Paul says the whole earth groans waiting for this time of total peace when Christ reigns. (Romans 8:19-22)

Q4: 11:8, what is an adder?
A: Part of the snake family. Adder, cockatrice, viper, and asp are different dangerous snakes.

Isaiah Chapter 12

12:1-6 ***The Inhabitants of Zion Praise, Sing, and Shout unto the LORD***

(27) [1] And in that day you shall say, O LORD, I will praise You: though You was angry with me, Your anger is turned away, and You comforted me. [2] Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and [my] song; He also is become my salvation. [3] Therefore with joy shall ye draw water out of the wells of salvation. [4] And in that day shall ye say, Praise the LORD, call upon His name, declare His doings among the people, make mention that His name is exalted.
[5] Sing unto the LORD; for He has done excellent things: this is known in all the earth. [6] Cry out and shout, you inhabitant of Zion: for great is the Holy One of Israel in the midst of you.

Isaiah Chapter 13 ***Prophecies and Judgments Against the Nations*** *(chapters 13-24)*

Babylon, Asyria, Philistia, Moab, Damascus, Egypt, Dumah, Arabia, Jerusalem, Tyre, and all Nations

Babylon Will be Punished (Isaiah 13-14, Jeremiah 50-51, Revelation 17-18)

(28) [1] **The burden of Babylon,** which Isaiah the son of Amoz did see. [2] Lift ye up a banner upon the high mountain, exalt the voice to them, shake the hand, that they may go into the gates of the nobles.
[3] I have commanded my sanctified ones, I have also called my mighty ones for my anger, [even] them that rejoice in my highness. [4] The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts musters the host of the battle. [5] They come from a far country, from the end of heaven, [even] the LORD, and the weapons of his indignation, to destroy the whole land.

(29) [6] Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
[7] Therefore shall all hands be faint, and every man's heart shall melt: [8] And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travails: they shall be amazed one at another; their faces [shall be as] flames. [9] Behold, the day of the LORD comes, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
[10] For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. [11] And I will punish the world for [their] evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. [12] I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. [13] Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. [14] And it shall be as the chased roe, and as a sheep that no man takes up: they shall every man turn to his own people, and flee everyone into his own land. [15] Every one that is found shall be thrust through; and everyone that is joined [to them] shall fall by the sword. [16] Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

The Desolation of Babylon

(30) [17] Behold, I will stir up the medes against them, which shall not regard silver; and [as for] gold, they shall not delight in it. [18] [Their] bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. [19] And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. [20] It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. [21] But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. [22] And the wild beasts of the islands shall cry in their desolate houses, and dragons in [their] pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Isaiah Chapter 14

God Will Rescue His People from Babylon

(in the near future, and far future 1000 yr. reign of Christ)

(31) [1] For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.
[2] And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. [3] And it shall come to pass in the day that the LORD shall give you rest from your sorrow, and from your fear, and from the hard bondage wherein you was made to serve, [4] That you shall take up this proverb against the king of Babylon, and say, How has the oppressor ceased! the golden city ceased! [5] the LORD has broken the staff of the wicked, [and] the scepter of the rulers. [6] He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, [and] none hinders. [7] The whole earth is at rest, [and] is quiet: they break forth into singing. [8] Yes, the fir trees rejoice at you, [and] the cedars of Lebanon, [saying], Since you are laid down, no feller is come up against us. [9] Hell from beneath is moved for you to meet [you] at your coming: it stirs up the dead for you, [even] all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. [10] All they shall speak and say to you, Are you also become weak as we? are you become like to us? [11] Your pomp is brought down to Hell, [and] the noise of your viols: the worm is spread under you, and the worms cover you.

The Fall of Babylonian King Belteshazzar Compared to the Final Fall of the Devil (Lucifer)

(32) [12] How are you fallen from heaven, O Lucifer, son of the morning! [how] are you cut down to the ground, which did weaken the nations! [13] For you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the assembly, in the sides of the north: [14] I will ascend above the heights of the clouds; I will be like the most High. [15] Yet you shall be brought down to Hell, to the sides of the pit. [16] They that see you shall narrowly look upon you, [and] consider you, [saying, Is] this the man that made the earth to tremble, that did shake kingdoms;
[17] [That] made the world as a wilderness, and destroyed the cities thereof; [that] opened not the house of his prisoners?

Q1: When are the 4 falls of Lucifer (The devil)?
A1: Past – The anointed cherub who is wiser than Daniel is cast down from God's heaven before Genesis 1:1 (Ezekiel 28:3 and 28:14).
A2: Future – The devil is cast down to earth during the Tribulation (Revelation 12:9 and Daniel 9:27).
A3: Future – The devil is cast down to the Bottomless Pit at the end of Tribulation (Revelation 20:1-3a).
A4: Future – The devil is cast into the lake of fire and brimstone forever (Revelation 20:10, Isaiah 14:12-17), before the Great White Throne judgment and the New Earth, New Heaven, and New Jerusalem appear (Revelation 20:11-22:5).

Q2: Where are the sides of the north? (Isaiah 14:13)
A1: The sides of the north are where God lives in the third heaven (2 Corinthians 12:2). Job 26:7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

Q3: Which translation is correct? KJV/NKJV 14:12 "O Lucifer, son of the morning" NIV 14:12 "morning star, son of the dawn". Compare to Revelation 22:16 the bright and morning star.

Application: I know that political-religious Tower of Babel in Genesis 10 is the beginning of governmental controlled religion. The history of the United States of America is a witness of the blessings of God, where spiritual warfare is getting more obvious to the obedient Bible student. The good news is that political-religious Babylon will be destroyed in the future (Revelation 17-18), and the LORD Jesus Christ will return to reign on the earth.

QT hint: Daily time in prayer and Scripture protect and strengthen us against the devil who controlled us in the past. Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

(33) [18] All the kings of the nations, [even] all of them, lie in glory, everyone in his own house.
[19] But you are cast out of your grave like an abominable branch, [and as] the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.
[20] You shall not be joined with them in burial, because you have destroyed your land, [and] slain your people: the seed of evildoers shall never be renowned. [21] Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. [22] For I will rise up against them, says the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, says the LORD. [23] I will also make it a possession for the bittern, and pools of water: and I will sweep it with the broom of destruction, says the LORD of hosts.

Assyria Will Be Punished

(34) [24] the LORD of hosts has sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, [so] shall it stand: [25] That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. [26] This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. [27] For the LORD of hosts has purposed, and who shall disannul [it]? and his hand is stretched out, and who shall turn it back?

The Philistines Will be Punished

[28] In the year that king Ahaz died was this burden. [29] Rejoice not, whole Palestina, because the rod of him that smote you is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit [shall be] a fiery flying serpent. [30] And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill your root with famine, and he shall slay your remnant. [31] Howl, O gate; cry, O city; you, whole Palestina, are dissolved: for there shall come from the north a smoke, and none [shall be] alone in his appointed times. [32] What shall [one] then answer the messengers of the nation? That the LORD has founded Zion, and the poor of his people shall trust in it.

Isaiah Chapter 15

Moab Will Be Punished

(35) [1] **The burden of Moab.** Because in the night Ar of Moab is laid waste, [and] brought to silence; because in the night Kir of Moab is laid waste, [and] brought to silence; [2] He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over medeba: on all their heads [shall be] baldness, [and] every beard cut off. [3] In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, everyone shall howl, weeping abundantly. [4] And Heshbon shall cry, and Elealeh: their voice shall be heard [even] to Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous to him. [5] My heart shall cry out for Moab; his fugitives [shall flee] to Zoar, a heifer of three years old: for by the mounting up of Luhith with weeping they will go up it; for in the way of Horonaim they shall raise up a cry of destruction. [6] For the waters of Nimrim shall be desolate: for the hay is withered away, the grass fails, there is no green thing. [7] Therefore the abundance they have gotten, and that which they have laid up, they will carry away to the brook of the willows.
[8] For the cry is gone round about the borders of Moab; the howling thereof to Eglaim, and the howling thereof to Beerelim. [9] For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapes of Moab, and upon the remnant of the land.

Isaiah Chapter 16

Judgment Upon Moab

(36) [1] Send ye the lamb to the ruler of the land from Sela to the wilderness, to the mount of the daughter of Zion. [2] For it shall be, [that], as a wandering bird cast out of the nest, [so] the daughters of Moab shall be at the fords of Arnon. [3] Take counsel, execute judgment; make your shadow as the night in the midst of the noonday; hide the outcasts; betray not him that wanders. [4] Let my outcasts dwell with you, Moab; be you a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceases, the oppressors are consumed out of the land. [5] And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness. [6] We have heard of the pride of Moab; [he is] very proud: [even] of his haughtiness, and his pride, and his wrath: [but] his lies [shall] not [be] so. [7] Therefore shall Moab howl for Moab, everyone shall howl: for the foundations of Kirhareseth shall ye mourn; surely [they are] stricken. [8] For the fields of Heshbon languish, [and] the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come [even] to Jazer, they wandered [through] the wilderness: her branches are stretched out, they are gone over the sea. [9] Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water you with my tears, O Heshbon, and Elealeh: for the shouting for your summer fruits and for your harvest is fallen. [10] And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in [their] presses; I have made [their vintage] shouting to cease. [11] Wherefore my bowels shall sound like a harp for Moab, and my inward parts for Kirharesh. [12] And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.
[13] This is the word that the LORD has spoken concerning Moab since that time. [14] But now the LORD has spoken, saying, Within three years, as the years of a hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant [shall be] very small [and] feeble.

Notes:

2 Peter 2:6-9 And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;) the LORD knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. Lot not mentioned in Hebrews 11.

Genesis 19:30-38 Come, let us make our father (Lot) drink wine, and we will lie with him,

Chemosh was the national deity of the Moabites, most likely meant "destroyer," "subdue," or "fish god," Judges 11:24. See the Moabite Stone (mesha Stele). Chemosh mentioned 12 times. mesha is the son of Chemosh. Human sacrifice, 2 Kings 3:27, were part of the rites of Chemosh, as well as other Canaanite religious cults: Baal, Moloch, Thammuz, Baalzebub were all personifications of the sun or the sun's rays.

Balak – king of Moab (Numbers 22-24)
Duet 2:9 don't take Moab
Eglon – Moabite king (Judges 3:12-17)
Ruth – Moabite
David – ¼ Moabite, parents safe with Moabites

Isaiah Chapter 17

Syria and Israel Will Be Punished

(37) [1] **The burden of Damascus.** Behold, Damascus is taken away from [being] a city, and it shall be a ruinous heap. [2] The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid. [3] The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, says the LORD of hosts. [4] And in that day it shall come to pass, [that] the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean. [5] And it shall be as when the harvestman gathers the corn, and reaps the ears with his arm; and it shall be as he that gathers ears in the valley of Rephaim. [6] Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two [or] three berries in the top of the uppermost bough, four [or] five in the outmost fruitful branches thereof, says the LORD God of Israel. [7] At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. [8] And he shall not look to the altars, the work of his hands, neither shall respect [that] which his fingers have made, either the groves, or the images. [9] In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation. [10] Because you have forgotten the God of your salvation, and has not been mindful of the rock of your strength, therefore shall you plant pleasant plants, and shall set it with strange slips: [11] In the day shall you make your plant to grow, and in the morning shall you make your seed to flourish: [but] the harvest [shall be] a heap in the day of grief and of desperate sorrow. [12] Woe to the multitude of many people, [which] make a noise like the noise of the seas; and to the rushing of nations, [that] make a rushing like the rushing of mighty waters! [13] The nations shall rush like the rushing of many waters: but [God] shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. [14] And behold at evening-tide trouble; [and] before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

Isaiah Chapter 18

Ethiopia Will Be Punished

(38) [1] Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: [2] That sends ambassadors by the sea, even in vessels of bulrushes upon the waters, [saying], Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning thus far; a nation meted out and trodden down, whose land the rivers have spoiled! [3] All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifts up an ensign on the mountains; and when he blows a trumpet, hear ye. [4] For so the LORD said to me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, [and] like a cloud of dew in the heat of harvest. [5] For before the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away [and] cut down the branches. [6] They shall be left together to the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. [7] In that time shall the present be brought to the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning thus far; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

Isaiah Chapter 19

Egypt Will Be Punished

(39) [1] **The burden of Egypt.** Behold, the LORD rides upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.
[2] And I will set the Egyptians against the Egyptians: and they shall fight everyone against his brother, and everyone against his neighbor; city against city, [and] kingdom against kingdom. [3] And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. [4] And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, says the LORD, the LORD of hosts. [5] And the waters shall fail from the sea, and the river shall be was and dried up. [6] And they shall turn the rivers far away; [and] the brooks of defense shall be emptied and dried up: the reeds and flags shall wither. [7] The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no [more]. [8] The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.
[9] Moreover they that work in fine flax, and they that weave networks, shall be confounded. [10] And they shall be broken in the purposes thereof, all that make sluices [and] ponds for fish. [11] Surely the princes of Zoan are fools, the counsel of the wise counselors of Pharaoh is become brutish: how say ye to Pharaoh, I [am] the son of the wise, the son of ancient kings? [12] Where are they? where are your wise [men]? and let them tell you now, and let them know what the LORD of hosts has purposed upon Egypt.
[13] The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, [even they that are] the stay of the tribes thereof. [14] the LORD has mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken [man] staggers in his vomit. [15] Neither shall there be [any] work for Egypt, which the head or tail, branch or rush, may do.
[16] In that day shall Egypt be like to women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shakes over it. [17] And the land of Judah shall be a terror to Egypt, everyone that makes mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he has determined against it.

(40) [18] In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction. **[19] In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.**
[20] And it shall be for a sign and for a witness to the LORD of hosts in the land of Egypt: for they shall cry to the LORD because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them. [21] And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yes, they shall vow a vow to the LORD, and perform [it]. [22] And the LORD shall smite Egypt: he shall smite and heal [it]: and they shall return [even] to the LORD, and he shall be entreated of them, and shall heal them. [23] In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. [24] In that day shall Israel be the third with Egypt and with Assyria, [even] a blessing in the midst of the land: [25] Whom the LORD of hosts shall bless, saying, Blessed [be] Egypt my people, and Assyria the work of my hands, and Israel my inheritance.

Isaiah Chapter 20

The Shame of Those Allied with Egypt

(41) [1] In the year that Tartan came to Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; [2] At the same time spoke the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off your loins, and put off your shoe from your foot. And he did so, walking naked and barefoot. [3] And the LORD said, Like as my servant Isaiah has walked naked and barefoot three years [for] a sign and wonder upon Egypt and upon Ethiopia; [4] So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with [their] buttocks uncovered, to the shame of Egypt. [5] And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. [6] And the inhabitant of this isle shall say in that day, Behold, such is our expectation, where we flee for help to be delivered from the king of Assyria: and how shall we escape?

Isaiah Chapter 21

The Fall of Babylon

(42) [1] **The burden of the desert of the sea.** As whirlwinds in the south pass through; [so] it comes from the desert, from a terrible land. [2] A grievous vision is declared to me; the treacherous dealer deals treacherously, and the spoiler spoils. Go up, O Elam: besiege, O media; all the sighing thereof I have made to cease. [3] Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travails: I was bowed down at the hearing [of it]; I was dismayed at the seeing [of it]. [4] My heart panted, fearfulness affrighted me: the night of my pleasure has he turned into fear to me. [5] Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, [and] anoint the shield. [6] For thus has the LORD said to me, Go, set a watchman, let him declare what he sees. [7] And he saw a chariot [with] a couple of horsemen, a chariot of donkeys, [and] a chariot of camels; and he listened diligently with much heed: [8] And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: [9] And, behold, here comes a chariot of men, [with] a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he has broken to the ground. [10] O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, I have declared to you.

Someone Calling from Seir

(43) [11] **The burden of Dumah.** He calls to me out of Seir, Watchman, what of the night? Watchman, what of the night? [12] The watchman said, The morning comes, and also the night: if ye will enquire, enquire ye: return, come.

Arabia Will Be Punished

[13] The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye traveling companies of Dedanim. [14] The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. [15] For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. [16] For thus has the LORD said to me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail: [17] And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel has spoken [it].

Isaiah Chapter 22

22:1-14 *Judah Will Be Punished*

(44) [1] **The burden of the valley of vision.** What ails you now, that you are wholly gone up to the housetops? [2] You that are full of stirs, a tumultuous city, a joyous city: your slain [men are] not slain with the sword, nor dead in battle. [3] All your rulers are fled together, they are bound by the archers: all that are found in you are bound together, [which] have fled from far. [4] Therefore said I, Look away from me; I will weep bitterly, labor not to comfort me, because of the spoiling of the daughter of my people. [5] For [it is] a day of trouble, and of treading down, and of perplexity by the LORD God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains. [6] And Elam bore the quiver with chariots of men [and] horsemen, and Kir uncovered the shield. [7] And it shall come to pass, [that] your choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. [8] And he discovered the covering of Judah, and you did look in that day to the armor of the house of the forest. [9] Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. [10] And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. [11] Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked to the maker thereof, neither had respect to him that fashioned it long ago. [12] And in that day did the LORD God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: [13] And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die. [14] And it was revealed in my ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, says the LORD God of hosts.

Vs 6 Elam is

Isaiah Chapter 22

22:15-19 ***Shebna's Dismissal from His Position*** (sin is judged, type of Satan)

(45) 15 Thus says the LORD God of hosts, Go, get you to this treasurer, [even] to Shebna, which is over the house, [and say], 16 What have you here? and whom have you here, that you have hewed you out a sepulcher here, [as] he that hews him out a sepulcher on high, [and] that graveth an habitation for himself in a rock? 17 Behold, the LORD will carry you away with a mighty captivity, and will surely cover you. 18 He will surely violently turn and toss you [like] a ball into a large country: there shall you die, and there the chariots of your glory [shall be] the shame of your lord's house. 19 And I will drive you from your station, and from your state shall he pull you down.

22:20-24 ***Eliakim, the Man of Steel, Replaces Shebna*** *(Hezekiah's Treasurer, type of Christ)*

20 And **it shall come to pass in that day**, that I will call **my servant Eliakim** the son of Hilkiah:
21 And **I will** clothe him with your robe, and **strengthen him** with your girdle, and **I will** commit your government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. 22 And the **key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.** 23 And **I will** fasten him [as] a nail in a sure place; and he shall be for a glorious throne to his father's house. 24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

Note: vs 20-24 Eliakim is an assistant to King Hezekiah (2 Kings 18:18, Isaiah 36:3). A prophecy of Jesus and His return with blessing and judgment in Revelation 1:18-19, church of Philadelphia in 3:7-13, and all authority in Matthew 16:19, 28:18.

22:25 ***Removal of the Shebna removed (Rev 12:7-9) and all his followers***

25 In that day, says the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD has spoken [it].

Isaiah Chapter 23

Tyre Will Be Punished

(46) **1 The burden of Tyre.** Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. 2 Be still, ye inhabitants of the isle; you whom the merchants of Zidon, that pass over the sea, have replenished. 3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. 4 Be ashamed, O Zidon: for the sea has spoken, [even] the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, [nor] bring up virgins. 5 As at the report concerning Egypt, [so] they will be sorely pained at the report of Tyre. 6 Pass ye over to Tarshish; howl, ye inhabitants of the isle. 7 [Is] this your joyous [city], whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.
8 Who has taken this counsel against Tyre, the crowning [city], whose merchants are princes, whose traffickers are the honorable of the earth? 9 the LORD of hosts has purposed it, to stain the pride of all glory, [and] to bring into contempt all the honorable of the earth. 10 Pass through your land as a river, O daughter of Tarshish: there is no more strength. 11 He stretched out his hand over the sea, he shook the kingdoms: the LORD has given a commandment against the merchant [city], to destroy the strong holds thereof. 12 And he said, You shall no more rejoice, O you oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shall you have no rest. 13 Behold the land of the Chaldeans; this people was not, [till] the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; [and] he brought it to ruin. 14 Howl, ye ships of Tarshish: for your strength is laid waste. 15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as a harlot.
16 Take a harp, go about the city, you harlot that has been forgotten; make sweet melody, sing many songs, that you may be remembered. 17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. 18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

Isaiah Chapter 24

Victory Over the Nations (chapters 24-27)

24:1-12 *God's Judgments Upon the Land*

(47) 1 Behold, the LORD makes the earth empty, and makes it waste, and turns it upside down, and
scatters abroad the inhabitants thereof. 2 And it shall be, as with the people, so with the priest; as with
the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the
seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to
him. 3 The land shall be utterly emptied, and utterly spoiled: for the LORD has spoken this word.
4 The earth mourns [and] fades away, the world languishes [and] fades away, the haughty people of the
earth do languish. 5 The earth also is defiled under the inhabitants thereof; because they have
transgressed the laws, changed the ordinance, broken the everlasting covenant. 6 Therefore has the
curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth
are burned, and few men left. 7 The new wine mourns, the vine languishes, all the merry-hearted do sigh.
8 The mirth of tamborines ceases, the noise of them that rejoice ends, the joy of the harp ceases.
9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it. 10 The city of
confusion is broken down: every house is shut up, that no man may come in. 11 [There is] a crying for
wine in the streets; all joy is darkened, the mirth of the land is gone. 12 In the city is left desolation, and
the gate is smitten with destruction.

24:13-23 *A Remnant Shall Praise God and His Kingdom*

(48) 13 When thus it shall be in the midst of the land among the people, [there shall be] as the shaking of
an olive tree, [and] as the gleaning grapes when the vintage is done. 14 They shall lift up their voice, they
shall sing for the majesty of the LORD, they shall cry aloud from the sea. 15 Wherefore glorify ye the
LORD in the fires, [even] the name of the LORD God of Israel in the isles of the sea. 16 From the
uttermost part of the earth have we heard songs, [even] glory to the righteous. But I said, My leanness,
my leanness, woe to me! the treacherous dealers have dealt treacherously; yes, the treacherous dealers
have dealt very treacherously. 17 Fear, and the pit, and the snare, are upon you, O inhabitant of the
earth. 18 And it shall come to pass, [that] he who flees from the noise of the fear shall fall into the pit;
and he that comes up out of the midst of the pit shall be taken in the snare: for the windows from on high
are open, and the foundations of the earth do shake. 19 The earth is utterly broken down, the earth is
clean dissolved, the earth is moved exceedingly. 20 The earth shall reel to and fro like a drunkard, and
shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and
not rise again. 21 And it shall come to pass in that day, [that] the LORD shall punish the host of the high
ones [that are] on high, and the kings of the earth upon the earth. 22 And they shall be gathered
together, [as] prisoners are gathered in the pit, and shall be shut up in the prison, and after many days
they will be visited. 23 Then the moon shall be confounded, and the sun ashamed, when the LORD of
hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isaiah Chapter 25:1-11

Isaiah Praises God for His Judgments

(49) [1] O LORD, you are my God; I will exalt you, I will praise your name; for you have done wonderful [things; your] counsels of old are faithfulness [and] truth. [2] For you have made of a city a heap; [of] a defensed city a ruin: a palace of strangers to be no city; it shall never be built. [3] Therefore shall the strong people glorify you, the city of the terrible nations shall fear you. [4] For you have been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm [against] the wall. [5] You shall bring down the noise of strangers, as the heat in a dry place; [even] the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. [6] And in this mountain shall the LORD of hosts make to all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. [7] And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. [8] He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD has spoken [it]. [9] And it shall be said in that day, Look, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. [10] For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. [11] And he shall spread forth his hands in the midst of them, as he that swims spreads forth [his hands] to swim: and he shall bring down their pride together with the spoils of their hands. [12] And the fortress of the high fort of your walls shall he bring down, lay low, [and] bring to the ground, [even] to the dust.

Isaiah Chapter 26

26:1-4 Bless: ***Isaiah's Song to Bless and Strengthen the City of Jerusalem*** (during the 1000)

(50) [1] In that day shall this song be sung in the land of Judah; We have a strong city; salvation will [God] appoint [for] walls and bulwarks /ramparts/. [2] Open ye the gates, that the righteous nation which keeps the truth may enter in. [3] Thou will **keep** [him] in **perfect peace** /shalom-shalom/, [whose] **mind** is **stayed** /Phil 4:3-9/ [on Thee]: because he trusts in Thee. [4] Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength: /St Augustine. The City of God, 426 AD. Rome – fall, or Jerusalem/

26:5-6 Curse: ***The City of Babylon: Revelation 17-18*** (tale of 2 cities: Babylon and Jerusalem)

[5] For He brings down them that dwell on high; **the lofty city**, He lays it low; He lays it low, [even] to the ground; He brings it [even] to the dust. [6] The foot shall tread it down, [even] the feet of the **poor**, [and] the steps of the **needy**. /Matthew 5:1-9, 9 blessings/

26:7-9 Bless: ***The Way of the Just & the LORD's Judgments*** (John 14:6, Ps 42:8 and Ps 5:1-3)

[7] The way of the just is uprightness: You, most upright, do weigh the path of the just /straight and balanced/. [8] Yes, in the way of Your judgments, O LORD, have **we waited** for You; the **desire** of [our] soul is to Your name, and to the **remembrance** of You. **[9] With my** /Isaiah/ **soul I have desired You in the night; yes, with my spirit within me will I seek You early** /1st thing in the morning, testimony of Jason/: for when Your judgments are in the earth, the inhabitants of the world will learn righteousness.

26:10-11 Curse: ***The Wicked Shall be Devoured*** (Revelation 17-18, Isaiah 13-23, Habakkuk)

[10] Let favor be shown to the wicked, [yet] will he **not** learn righteousness: in the land of uprightness will he deal unjustly, and will **not** behold the majesty of the LORD. [11] LORD, [when] Your hand is lifted up, they will **not** see: [but] they shall see, and be ashamed for [their] envy at the people; yes, the fire of Your enemies shall devour them.

Isaiah Chapter 26

26:12-13 Bless: ***The LORD Works in Israel*** (Romans 9-11, John 15:5, Ephesians 1)

(51) 12 LORD, You will ordain peace for us: for **You also have worked all our works in us**.
13 O LORD our God, [other] lords beside you have had dominion over us: [but] by You only will we make mention of Your name.

26:14 Curse: ***The People of Babylon*** (at all times, final in Revelation 17-18)

14 [They are] dead, they shall not live; [they are] deceased, they shall not rise: therefore have You visited and destroyed them, and made all their memory to perish.

24:15: Bless: ***The Nation of Israel over the Earth*** *(Romans 11, during the 1000 years)*

15 You have increased the nation, O LORD, You have increased the nation: You are glorified: You had removed [it] far [to] all the ends of the earth.

24:16-18 Curse: ***The Late Prayer of Israel*** (during the great tribulation)

16 LORD, in trouble have they visited You, they poured out a prayer [when] Your **chastening** was upon them. 17 Like as a woman with child, [that] draws near the time of her delivery, is in pain, [and] cries out in her pangs; so have we been in Your sight, O LORD. 18 We have been with child, we have been in pain, we have as it were **brought forth wind** /judgment of God/; we have **not worked any deliverance** in the earth; **neither** have the inhabitants of the world fallen. /chastening Heb 12/

Note: Prayer is said only one time in the Old Testament in this sense – "lachash" whisper, in a private prayer. Why?

26:19-20 Bless: ***Resurrection of the Old Testament Saints*** (Lu 16:19-31, Mt 27:52:53, Eph 4:8)

19 Your dead [men] shall live, [together with] my /Isaiah/ dead body they will arise. **Awake and sing,** ye that dwell in dust: for your dew [is as] the dew of herbs, and the earth shall cast out the dead.
20 Come, my people /Judah-Israel during the great tribulation, Matthew 24, Rev 14/, enter you into your chambers, and shut your doors about you: hide yourself as it were for a little moment, until the indignation be overpast.

26:21 Curse: ***Jesus Returns at the End of the Tribulation "in that day"*** (Revelation 19-20)

21 For, behold, the LORD comes out of His place /heaven, from His thone at the right hand of God to the earth/ to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. /covered since Cain and Abel in Genesis 4/

Isaiah Chapter 27

God's Care for His People

(52) 1 In that day the LORD with his sore and great and strong sword shall punish **leviathan** the piercing serpent, even **leviathan** that **crooked serpent**; and he shall slay the **dragon that is in the sea**.
2 In that day sing ye to her, A vineyard of red wine. 3 I the LORD do keep it; I will water it every moment: lest [any] hurt it, I will keep it night and day. 4 Fury is not in me: who would set the briers [and] thorns against me in battle? I would go through them, I would burn them together. 5 Or let him take hold of my strength, [that] he may make peace with me; [and] he shall make peace with me. 6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.
7 Has he smitten him, as he smote those that smote him? [or] is he slain according to the slaughter of them that are slain by him? 8 In measure, when it shoots forth, you will debate with it: he stays his rough wind in the day of the east wind. 9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he makes all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. 10 Yet the defensed city [shall be] desolate, [and] the

habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. 11 When the boughs thereof are withered, they shall be broken off: the women come, [and] set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favor. 12 And it shall come to pass in that day, [that] the LORD shall beat off from the channel of the river to the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. 13 And it shall come to pass in that day, [that] the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Notes: Leviathan the dinosaur in Psalm 74:14, 104:26, and Job 41.
Ps 74:13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.
Ps 74:14 Thou brakest the heads of leviathan in pieces, [and] gavest him [to be] meat to the people inhabiting the wilderness.
Psalm 104:26 (KJV) There go the ships: [there is] that leviathan, [whom] thou hast {Heb. [formed].}made to play therein.

Job 41:1 (KJV) ¶ Canst thou draw out leviathan with an hook? or his tongue with a cord [which] thou lettest down?
Job 41:33 Upon earth there is not his like, who is made without fear.
Job 41:34 He beholdeth all high [things]: he [is] a king over all the children of pride.

Warning Against Trusting Egypt (chapters 28-35)

Isaiah Chapter 28

28:1-10 ***God is Mocked*** *(point 1)*

28:1-4 ***Woe to Ephraim***

(53) [1] Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! [2] Behold, the LORD has a mighty and strong one, [which] as a tempest of hail [and] a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. [3] The crown of pride, the drunkards of Ephraim, shall be trodden under feet: [4] And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, [and] as the hasty fruit before the summer; which [when] he that looks upon it sees, while it is yet in his hand he eats it up. //Instant gratification of the drunkard, impatience, Hebrews 12:1-2//

Note: Ephraim Will Fall to Assyria in 3 years, 722 BC, 2 Kings 17:5. Assyrian King Shalmaneser

28:5-6 ***Prophecy of Jesus Christ's Second Coming***

[5] In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, to the residue of his people, [6] And for a spirit of judgment to him that sits in judgment, and for strength to them that turn the battle to the gate.

Note: vs 6, the king sits in the gate with judgment and justice to comfort the people. 2 Samuel 8:15, 2 Samuel 19:6-8, Isaiah 9:7. Judgment and justice 20x in the Old Testament. A great type of Christ.

28:7-10 ***The Priest and Prophet Mock Isaiah***

[7] But they also //Jerusalem// have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble [in] judgment. [8] For all tables are full of vomit [and] filthiness, [so that there is] no place [clean]. [9] Whom shall he //Isaiah// teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts. [10] For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

22:11-22 ***Jesus Wins*** *(point 2)*

28:11-13 ***Isaiah Rebukes the Priest and Prophet***

[11] For with stammering lips and another tongue will He speak to this people. [12] To whom He said, This is the rest [wherewith] ye may cause the weary to rest; and this is the refreshing: yet they would not hear. [13] But the word of the LORD was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Note: vs 11, Sign of judgment from God: Gen 10 Babel, 1 Cor 14:20-22, Acts 2, 8, 10, 19.
vs 12, weary to rest, Matthew 11:28-30. Refreshing, Acts 3:17-26. Not hear, Rev 2-3.

28:14-15 ***Leaders Covenant and Agreement Under Falsehood***

(54) [14] Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. [15] Because ye have said, We have made a covenant with death, and with Hell are we at agreement; when the overflowing scourge shall pass through, it shall not come to us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Isaiah Chapter 28

28:16-17 *Prophecy of the First and Second Coming of Jesus Christ*

16 Therefore thus says the LORD God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believes shall not make haste. 17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Note: vs 16, Ephesians 2:20, 1 Peter 2:4-8. vs 17, lies and hiding place, Rev 12:13-16.

28:18-20 *Revelation of Leaders Temporary Covenant and Agreement*

18 And your covenant with death shall be disannulled, and your agreement with Hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. 19 From the time that it goes forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only [to] understand the report. 20 For the bed is shorter than that [a man] can stretch himself [on it]: and the covering narrower than that he can wrap himself [in it].

Note: vs 19, Romans 11:33-36 and tribulation in Revelation 6-18.

28:21 *Near and Far Victory of Jesus Christ*

21 For the LORD shall rise up as [in] mount Perazim, He shall be angry as [in] the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.

Note: Mount Perazim, 2 Samuel 5:20. Valley of Gibeon, Joshua 2:11.

28:22 *Near and Far Judgment on the Mockers*

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

28:23-29 *God's Counsel (point 3)*

28:23-29 *Parable of the Farmer's Toil, Timing and Tools (plow, plant and harvest)*

23 Give ye ear, and hear my voice; hearken, and hear my speech.

24 Does the plowman plow all day to sow? //yes// Does he open and break the clods of his ground? //yes// 25 When he has made plain the face thereof,

does he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? //yes//

Note: hear my voice, John 10, my sheep hear my voice. break clods, Hosea 10:12.

26 For his God does instruct him to discretion, [and] does teach him. Hebrews 5:10-12
27 For the fitches //spice// are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin //spice//; but the fitches //dill// are beaten out with a staff, and the cummin with a rod. 28 Bread [corn] is bruised //crushed//; because he will not ever be threshing it, nor break [it with] the wheel of his cart, nor bruise it [with] his horsemen.

29 This also comes forth from the LORD of hosts, [which] is wonderful

Note: Isaiah 9:6

Isaiah Chapter 29

God's Heavy Judgment Upon Jerusalem

(55) [1] Woe to Ariel, to Ariel, the city [where] David dwelt! add ye year to year; let them kill sacrifices.
[2] Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be to me as Ariel.
[3] And I will camp against you round about, and will lay siege against you with a mount, and I will raise forts against you. [4] And you shall be brought down, [and] shall speak out of the ground, and your speech shall be low out of the dust, and your voice shall be, as of one that has a familiar spirit, out of the ground, and your speech shall whisper out of the dust. [5] Moreover the multitude of your strangers shall be like small dust, and the multitude of the terrible ones [shall be] as chaff that passes away: yes, it shall be at an instant suddenly. [6] You shall be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. [7] And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. [8] It shall even be as when a hungry [man] dreams, and, behold, he eats; but he awakes, and his soul is empty: or as when a thirsty man dreams, and, behold, he drinks; but he awakes, and, behold, [he is] faint, and his soul has appetite: so shall the multitude of all the nations be, that fight against mount Zion.

(56) [9] Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. [10] For the LORD has poured out upon you the spirit of deep sleep, and has closed your eyes: the prophets and your rulers, the seers has he covered. [11] And the vision of all is become to you as the words of a book that is sealed, which [men] deliver to one that is learned, saying, Read this, I pray you: and he says, I cannot; for it is sealed: [12] And the book is delivered to him that is not learned, saying, Read this, I pray you: and he says, I am not learned. [13] Wherefore the LORD said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:
[14] Therefore, behold, I will proceed to do a marvelous work among this people, [even] a marvelous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent [men] shall be hid. [15] Woe to them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who sees us? and who knows us? [16] Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

(57) [17] [Is] it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? [18] And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. [19] The meek also shall increase [their] joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. [20] For the terrible one is brought to nothing, and the scorner is consumed, and all that watch for iniquity are cut off: [21] That make a man an offender for a word, and lay a snare for him that reproves in the gate, and turn aside the just for a thing of nothing. [22] Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now grow pale. [23] But when he sees his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. [24] They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Trust the LORD, Not Egypt

(58) [1] Woe to the rebellious children, says the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: [2] That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! [3] Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt [your] confusion. [4] For his princes were at Zoan, and his ambassadors came to Hanes. [5] They were all ashamed of a people [that] could not profit them, nor be a help nor profit, but a shame, and also a reproach. [6] The burden of the beasts of the south: into the land of trouble and anguish, from whence [come] the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young donkeys, and their treasures upon the bunches of camels, to a people [that] shall not profit them. [7] For the Egyptians shall help in vain, and to no purpose: therefore I have cried concerning this, Their strength is to sit still. [8] Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: [9] That this is a rebellious people, lying children, children [that] will not hear the law of the LORD: [10] Which say to the seers, See not; and to the prophets, Prophesy not to us right things, speak to us smooth things, prophesy deceits: [11] Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. [12] Wherefore thus says the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: [13] Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly at an instant. [14] And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water [withal] out of the pit. [15] For thus says the LORD God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. [16] But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. [17] One thousand [shall flee] at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill.

the LORD Will Heal His People

(59) [18] And therefore will the LORD wait, that he may be gracious to you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him. [19] For the people shall dwell in Zion at Jerusalem: you shall weep no more: he will be very gracious to you at the voice of your cry; when he shall hear it, he will answer you. [20] And [though] the LORD give you the bread of adversity, and the water of affliction, yet shall not your teachers be removed into a corner anymore, but your eyes shall see your teachers: [21] And your ears shall hear a word behind you, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. [22] Ye shall defile also the covering of your graven images of silver, and the ornament of your molten images of gold: you shall cast them away as a menstruous cloth; you shall say to it, Get you hence. [23] Then shall he give the rain of your seed, that you shall sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall your cattle feed in large pastures. [24] The oxen likewise and the young donkeys that ear the ground shall eat clean provender, which has been winnowed with the shovel and with the fan. [25] And there shall be upon every high mountain, and upon every high hill, rivers [and] streams of waters in the day of the great slaughter, when the towers fall. [26] Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD binds up the breach of his people, and heals the stroke of their wound.

Joy Over the Destruction of Assyria

(60) [27] Behold, the name of the LORD comes from far, burning [with] his anger, and the burden [thereof is] heavy: his lips are full of indignation, and his tongue as a devouring fire: [28] And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and [there shall be] a bridle in the jaws of the people, causing them to err. [29] Ye shall have a song, as in the night [when] a holy solemnity is kept; and gladness of heart, as when one goes with a pipe to come into the mountain of the LORD, to the mighty One of Israel. [30] And the LORD shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of [his] anger, and [with] the flame of a devouring fire, [with] scattering, and tempest, and hailstones. [31] For through the voice of the LORD shall the Assyrian be beaten down, [which] smote with a rod. [32] And [in] every place where the grounded staff shall pass, which the LORD shall lay upon him, [it] shall be with tamborines and harps: and in battles of shaking will he fight with it. [33] For Tophet is ordained of old; yes, for the king it is prepared; he has made [it] deep [and] large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, does kindle it.

Isaiah Chapter 31

the LORD Will Protect His People

(61) [1] Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because [they are] many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel, neither seek the LORD! [2] Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. [3] Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helps shall fall, and he that is helped shall fall down, and they all shall fail together. [4] For thus has the LORD spoken to me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, [he] will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof. [5] As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver [it; and] passing over he will preserve it. [6] Turn ye to [him from] whom the children of Israel have deeply revolted. [7] For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made to you [for] a sin. [8] Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. [9] And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, says the LORD, whose fire is in Zion, and his furnace in Jerusalem.

Isaiah Chapter 32

the LORD Will Pour Our His Spirit

(62) [1] Behold, a king shall reign in righteousness, and princes shall rule in judgment. [2] And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. [3] And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. [4] The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. [5] The vile person shall be no more called liberal, nor the churl said [to be] bountiful. [6] For the vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. [7] The instruments also of the churl are evil: he devises wicked devices to destroy the poor with lying words, even when the needy speaks right. [8] But the liberal devises liberal things; and by liberal things shall he stand.

Desolation is Foretold

(63) [9] Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear to my speech. [10] Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. [11] Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird [sackcloth] upon [your] loins. [12] They shall lament for the teats, for the pleasant fields, for the fruitful vine. [13] Upon the land of my people shall come up thorns [and] briers; yes, upon all the houses of joy [in] the joyous city: [14] Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild donkeys, a pasture of flocks; [15] Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. [16] Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. [17] And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. [18] And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; [19] When it shall hail, coming down on the forest; and the city shall be low in a low place. [20] Blessed are ye that sow beside all waters, that send forth [thither] the feet of the ox and the donkey.

Isaiah Chapter 33

the LORD Will Rescue Jerusalem from Assyria

(64) [1] Woe to you that spoil, and you was not spoiled; and deal treacherously, and they dealt not treacherously with you! when you shall cease to spoil, you shall be spoiled; [and] when you shall make an end to deal treacherously, they shall deal treacherously with you. [2] O LORD, be gracious to us; we have waited for you: be you their arm every morning, our salvation also in the time of trouble. [3] At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. [4] And your spoil shall be gathered [like] the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them. [5] the LORD is exalted; for he dwells on high: he has filled Zion with judgment and righteousness. [6] And wisdom and knowledge shall be the stability of your times, [and] strength of salvation: the fear of the LORD is his treasure. [7] Behold, their valiant ones shall cry outside: the ambassadors of peace shall weep bitterly. [8] The highways lie waste, the wayfaring man ceases: he has broken the covenant, he has despised the cities, he regards no man. [9] The earth mourns [and] languishes: Lebanon is ashamed [and] hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off [their fruits]. [10] Now will I rise, says the LORD; now will I be exalted; now will I lift up myself. [11] Ye shall conceive chaff, ye shall bring forth stubble: your breath, [as] fire, shall devour you. [12] And the people shall be [as] the burnings of lime: [as] thorns cut up they will be burned in the fire. [13] Hear, ye [that are] far off, what I have done; and, ye [that are] near, acknowledge my might.

The Privileges of the Godly

(65) [14] The sinners in Zion are afraid; fearfulness has surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? [15] He that walks righteously, and speaks uprightly; he that despises the gain of oppressions, that shakes his hands from holding of bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing evil; [16] He shall dwell on high: his place of defense [shall be] the munitions of rocks: bread shall be given him; his waters [shall be] sure. [17] Your eyes shall see the king in his beauty: they shall behold the land that is very far off.
[18] Your heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? [19] You shall not see a fierce people, a people of a deeper speech than you can perceive; of a stammering tongue, [that you can] not understand. [20] Look upon Zion, the city of our solemnities: your eyes shall see Jerusalem a quiet habitation, a tabernacle [that] shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. [21] But there the glorious the LORD [will be] to us a place of broad rivers [and] streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. [22] For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us. [23] Your tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.
[24] And the inhabitant shall not say, I am sick: the people that dwell therein [shall be] forgiven [their] iniquity.

Isaiah Chapter 34

Edom Will Fall

(66) [1] Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. [2] For the indignation of the LORD is upon all nations, and [his] fury upon all their armies: he has utterly destroyed them, he has delivered them to the slaughter. [3] Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. [4] And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falls off from the vine, and as a falling [fig] from the fig tree. [5] For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. [6] The sword of the LORD is filled with blood, it is made fat with fatness, [and] with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Idumea. [7] And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. **[8] For [it is] the day of the LORD's vengeance,** [and] the year of recompenses for the controversy of Zion.

(67) [9] And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. [10] It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. [11] But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. [12] They shall call the nobles thereof to the kingdom, but none [shall be] there, and all her princes shall be nothing. [13] And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, [and] a court for owls. [14] The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. [15] There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, everyone with her mate. [16] Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it has commanded, and his spirit it has gathered them. [17] And he has cast the lot for them, and his hand has divided it to them by line: they shall possess it forever, from generation to generation they will dwell therein.

Isaiah Chapter 35 The Highway of Holiness (after the wrath of God on the nations in Is 34)

(68) [1] The **wilderness and the solitary place** shall be glad for them; and the **desert shall rejoice, and blossom as the rose. [2] It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon,** they shall **see the glory of the LORD, [and] the excellency of our God.** /them is Israel, Romans 8:19-22/

[3] Strengthen ye the weak hands, and confirm the feeble knees. /Hebrews 12:12 quote/ [4] Say to them [that are] of a fearful heart, Be strong, fear not: behold, your God will come [with] vengeance, [even] God [with] a recompense; He will come and save you. **[5] Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.** [6] Then shall the lame [man] leap as a hart, and the tongue of the dumb sing:
/35:1-2, parable of creation – temporary external and Abrahamic and Davidic covenants for Israel and 1000 year reign of Jesus Christ on earth, Rev 19-20/ for in the wilderness shall waters break out, and **streams in the desert.** [7] And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, [shall be] grass with reeds and rushes. /Jesus' 1st coming – some, 2nd coming – all, return similar to the Garden of Eden before the sin of the 1st Adam/

(69) **[8] And a high way shall be there, and a way, and it shall be called The way of holiness;** the unclean shall not pass over it; but it [shall be] for those: the wayfaring men, though fools, shall not err [therein]. /Romans 14:17/ **[9] No lion shall be there, nor [any] ravenous beast shall go up there on, it shall not be found there;** /safe place, to sides devil as a roaring lion, 1 Peter 5:8/ but the redeemed shall walk [there]: [10] And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. /are you on that highway? Making progress? Enjoying? Inviting others?/

Sennacherib of Assyria Invades Judah *(Fall of Israel 722 B.C., Lachish, 701 B.C., now at Jerusalem)*

(70) [1] Now it came to pass in the fourteenth year of king Hezekiah, [that] Sennacherib king of Assyria came up against all the defensed cities of Judah, and took them. [2] And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. [3] Then came forth to him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

Assyrian Prince Rabshakeh's message to Hezekiah

[4] And Rabshakeh said to them, Say ye now to Hezekiah, Thus says the great king, the king of Assyria, What confidence is this wherein you trust? [5] I say, [say you], (but [they are but] vain words) [I have] counsel and strength for war: now on whom do you trust, that you rebel against me? [6] Look, you trust in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. [7] But if you say to me, We trust in the LORD our God: [is it] not he, whose high places and whose altars Hezekiah has taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? [8] Now therefore give pledges, I pray you, to my master the king of Assyria, and I will give you two thousand horses, if you be able on your part to set riders upon them. [9] How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? [10] And am I now come up without the LORD against this land to destroy it? the LORD said to me, Go up against this land, and destroy it.

Eliakim, Shebna, and Joah ask Rabshakeh to Speak in Assyrian

(71) [11] Then said Eliakim and Shebna and Joah to Rabshakeh, Speak, I pray you, to your servants in the Syrian language; for we understand [it]: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

Rabshakeh Yells Demands in Hebrew to Scare the men at the Wall

[12] But Rabshakeh said, Has my master sent me to your master and to you to speak these words? [has he] not [sent me] to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? [13] Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. [14] Thus says the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. [15] Neither let Hezekiah make you trust in the LORD, saying, the LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. [16] Hearken not to Hezekiah: for thus says the king of Assyria, Make [an agreement] with me [by] a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye everyone the waters of his own cistern; [17] Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. [18] [Beware] lest Hezekiah persuade you, saying, the LORD will deliver us. Has any of the gods of the nations delivered his land out of the hand of the king of Assyria? [19] Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? [20] Who [are they] among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

Eliakim, Shebna, and Joah Hold their Peace before Rabshakeh

[21] But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. [22] Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with [their] clothes tore, and told him the words of Rabshakeh.

Q1 – How does the enemy Rabshakeh reveal his ignorance of the one and only true God?
A – He thought Hezekiah removed the high places and altars of the true God (36:7), and the LORD spoke to him (36:10).

Q2 – Why does Rabshakeh scream to the people to not follow Hezekiah in the Hebrew language? (36:12-20)
A – The enemy is using fear tactics so the people will not follow Hezekiah.

Q3 – Why did Eliakim, Shebna, and Joah hold their peace toward Rabshakeh? (36:21a)
A – Because Hezekiah, in his wisdom, told them to hold their peace before the meeting (36:21b), probably so they would not provoke premature or more severe action that may interfere or deter God's plan.

Isaiah Chapter 37

Hezekiah Asks Isaiah to Pray

(72) [1] And it came to pass, when king Hezekiah heard [it], that he tore his clothes, and covered himself with sackcloth, and went into the house of the LORD. [2] And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, to Isaiah the prophet the son of Amoz. [3] And they said unto him, Thus says Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. [4] It may be the LORD your God will hear the words of Rabshakeh, whom the king of Assyria his master has sent to reproach the living God, and will reprove the words which the LORD your God has heard: wherefore lift up [your] prayer for the remnant that is left. [5] So the servants of king Hezekiah came to Isaiah.
[6] And Isaiah said to them, Thus shall ye say to your master, Thus says the LORD, Be not afraid of the words that you have heard, wherewith the servants of the king of Assyria have blasphemed me.
[7] Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

Sennacherib Sends a Blasphemous Letter to Hezekiah

(73) [8] So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. [9] And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with you. And when he heard [it], he sent messengers to Hezekiah, saying,
[10] Thus shall ye speak to Hezekiah king of Judah, saying, Let not your God, in whom you trust, deceive you, saying, Jerusalem shall not be given into the hand of the king of Assyria. [11] Behold, you have heard what the kings of Assyria have done to all lands by destroying them utterly; and shall you be delivered?
[12] Have the gods of the nations delivered them which my fathers have destroyed, [as] Gozan, and Haran, and Rezeph, and the children of Eden which [were] in Telassar? [13] Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

Hezekiah's Prayer for Safety from King Sennacherib

(74) [14] And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up to the house of the LORD, and spread it before the LORD. [15] And Hezekiah prayed to the LORD, saying, [16] O LORD of hosts, God of Israel, that dwell [between] the cherubims, you are the God, [even] you alone, of all the kingdoms of the earth: you have made heaven and earth. [17] Incline your ear, O LORD, and hear; open your eyes, O LORD, and see: and hear all the words of Sennacherib, which has sent to reproach the living God. [18] Of a truth, the LORD, the kings of Assyria have laid waste all the nations, and their countries, [19] And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. [20] Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that you are the LORD, [even] you only.

Isaiah's Prophecy against Sennacherib

(75) [21] Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus says the LORD God of Israel, Whereas you have prayed to me against Sennacherib king of Assyria: [22] This is the word which the LORD has spoken concerning him; The virgin, the daughter of Zion, has despised you, [and] laughed you to scorn; the daughter of Jerusalem has shaken her head at you. [23] Whom have you reproached and blasphemed? and against whom have you exalted [your] voice, and lifted up your eyes on high? [even] against the Holy One of Israel. [24] By your servants have you reproached the LORD, and has said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, [and] the choice fir trees thereof: and I will enter into the height of his border, [and] the forest of his Carmel. [25] I have digged, and drunk water; and with the sole of my feet I have dried up all the rivers of the besieged places. [26] Have you not heard long ago, [how] I have done it; [and] of ancient times, that I have formed it? now I have brought it to pass, that you should be to lay waste defensed cities [into] ruinous heaps. [27] Therefore their inhabitants [were] of small power, they were dismayed and confounded: they were [as] the grass of the field, and [as] the green herb, [as] the grass on the

housetops, and [as corn] blasted before it be grown up. [28] But I know your abode, and your going out, and your coming in, and your rage against me.
[29] Because your rage against me, and your tumult, is come up into my ears, therefore will I put my hook in your nose, and my bridle in your lips, and I will turn you back by the way by which you came.
[30] And this [shall be] a sign to you, Ye shall eat [this] year such as grows of itself; and the second year that which springs of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

The Future Blessing of Jerusalem

[31] And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: [32] For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

the LORD will defend the City of Jerusalem

[33] Therefore thus says the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. [34] By the way that he came, by the same shall he return, and shall not come into this city, says the LORD. [35] For I will defend this city to save it for my own sake, and for my servant David's sake.

The Angel of the LORD smites 186,000 Assyrian Soldiers outside Jerusalem

(76) [36] Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses. [37] So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.
[38] And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

Isaiah Chapter 38

Hezekiah's Illness and Prayer Answered

(77) [1] In those days was Hezekiah sick to death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus says the LORD, Set your house in order: for you shall die, and not live.
[2] Then Hezekiah turned his face toward the wall, and prayed to the LORD, [3] And said, Remember now, O LORD, I beseech you, how I have walked before you in truth and with a perfect heart, and have done [that which is] good in your sight. And Hezekiah wept sore. [4] Then came the word of the LORD to Isaiah, saying, [5] Go, and say to Hezekiah, Thus says the LORD, the God of David your father, I have heard your prayer, I have seen your tears: behold, I will add to your days fifteen years. [6] And I will deliver you and this city out of the hand of the king of Assyria: and I will defend this city. [7] And this [shall be] a sign to you from the LORD, that the LORD will do this thing that he has spoken; [8] Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

Hezekiah Remembers his Sorrow during his Illness

(78) [9] The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:
[10] I said in the **cutting off of my days,** I shall go to the gates of Hell: **I am deprived of the residue of my years.** [11] I said, I shall not see the LORD, [even] the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world. [12] My age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day [even] tonight will you make an end of me. [13] I reckoned till morning, [that], as a lion, so will he break all my bones: from day [even] tonight will you make an end of me. [14] Like a crane [or] a swallow, so did I

chatter: I did mourn as a dove: my eyes fail [with looking] upward: O LORD, I am oppressed; undertake for me. **15 What shall I say? he has both spoken to me, and himself has done [it]: I shall go softly all my years in the bitterness of my soul.**

Hezekiah's Sins Forgiven (38:17b) and Songs to the LORD (38:19-20)

16 O Lord, by these [things men] live, and in all these [things is] the life of my spirit: so will you **recover me, and make me to live.** 17 Behold, for peace I had great bitterness: but you have in love to my soul [delivered it] from the pit of corruption: for **you have cast all my sins behind your back.**
18 For Hell cannot praise you, death can [not] celebrate you: they that go down into the pit cannot hope for your truth. 19 The living, the living, he shall praise you, as I [do] this day: the father to the children shall make known your truth. 20 the LORD [was ready] to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD. 21 For Isaiah had said, Let them take a lump of figs, and lay [it] for a plaster upon the boil, and he shall recover.
22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

Isaiah Chapter 39

Hezekiah Shows the Babylonians His Treasures

(79) 1 At that time merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. 2 And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. 3 Then came Isaiah the prophet to king Hezekiah, and said unto him, What said these men? and from whence came they to you? And Hezekiah said, They are come from a far country to me, [even] from Babylon. 4 Then said he, What have they seen in your house? And Hezekiah answered, All that is in my house have they seen: there is nothing among my treasures that I have not showed them. 5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: 6 Behold, the days come, that all that is in your house, and [that] which your fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, says the LORD. 7 And of your sons that shall issue from you, which you shall beget, they will take away; and they shall be eunuchs in the palace of the king of Babylon. 8 Then said Hezekiah to Isaiah, Good is the word of the LORD which you have spoken. He said moreover, For there shall be peace and truth in my days.

Comfort My People

(80) [1] [a] **Comfort ye, comfort ye my people,** says your God. [2] Speak ye tenderly to Jerusalem, and cry to her, that her warfare is accomplished, that her iniquity is pardoned: for she has received of the LORD's hand [b] double for all her sins.

[a] God the Father comforts, as well as Jesus Christ the Son in Isaiah 61:1-2 and the Holy Ghost in John 14:16-20. The character or nature of God is the same in all 3 persons of the Godhead.

[b] Double may mean as the first born of God which brings double blessing or curse, depending on obedience to God's word. The heathen or unbelievers are not held to this standard. Some interpret the Hebrew to translate "paid in full".

John the Baptist's message Obeyed by all Israel

[3] The [a] voice of him that cries in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. [4] Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: [5] And the glory of the LORD shall be revealed, and all flesh shall see [it] together: for the mouth of the LORD has spoken [it].
[6] The voice said, Cry. And he said, What shall I cry? [b] All flesh is grass, and all the goodliness thereof is as the flower of the field: [7] The grass withers, the flower fades: because the spirit of the LORD blows upon it: surely the people is grass. [8] The grass withers, the flower fades: but the word of our God shall stand forever.

[a] Matthew 3:1-3 and Malachi 4:5-6

[b] The Apostle Peter applies the same passage to the New Testament believers, 1 Peter 1:24-25

God's Loving Return to Jerusalem as Jesus Christ the Good Shepherd

(81) [9] O Zion, that brings good tidings, get you up into the high mountain; O Jerusalem, that brings good tidings, lift up your voice with strength; lift [it] up, be not afraid; say to the cities of Judah, Behold your God! [10] Behold, the LORD God will come with strong [hand], and his arm shall rule for him: behold, his reward is with him, and [a] his work before him. [11] He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, [and] shall gently lead those that are with young.

[a] Day of the LORD or the Time of Jacob's Trouble.

Our Powerful and Personal God

God's Superiority to Nations, Idols, Rulers & Other Gods

(82) [12] [a] Who has measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? [13] Who has directed the Spirit of the LORD, or [being] his counselor has taught him?
[14] With whom took he counsel, and [who] instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? [15] Behold, the nations are as a drop in a bucket, and are counted as the small dust of the balance: behold, he takes up the isles as a very little thing. [16] And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.
[17] All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

[a] God's superiority in quantative exactness in creation proves science and disproves the randomness of evolution (12-14). The nations and all their power and might (15-17) are a very little thing in comparison.

Isaiah Chapter 40

Comparing Man-made Idols to God

18 To whom then will ye liken God? or what likeness will ye compare to him? 19 The workman melts a graven image, and the goldsmith spreads it over with gold, and casts silver chains. 20 He that is so impoverished that he has no oblation chooses a tree [that] will not rot; he seeks to him a cunning workman to prepare a graven image, [that] shall not be moved. 21 Have ye not known? have ye not heard? has it not been told you from the beginning? have ye not understood from the foundations of the earth?

God over all Creation, and Individual by Name

22 [a] [It is] he that sits upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretches out the heavens as a curtain, and spreads them out as a tent to dwell in: 23 That brings the princes to nothing; he makes the judges of the earth as vanity. 24 Yes, they shall not be planted; yes, they shall not be sown: yes, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. 25 [a] To whom then will ye liken me, or shall I be equal? says the Holy One. 26 Lift up your eyes on high, and behold who has created these [things], that **brings out their host by number: he calls them all by names** by the greatness of his might, for that [he is] strong in power; **not one fails.**

[a] Good verse to prove that God created the earth as round when man thought it to be flat, more so to show God as the center of creation, not earth. This was around 800 BC; Galileo discovered the earth circled the sun in 1609 AD following Polish astronomer Copernicus who wrote in 1543 that the earth circles the sun. Others did not rejoice, notably the advisors of the Pope. For centuries, the Roman Church had accepted and taught Ptolemy's 1500-years-old theory that positioned a stationary earth at the center of the universe. In this system, the planets and the sun revolved around the earth - and Rome. What a glorious place to be! So, when Galileo endorsed Copernicus's sun-centered theory, the papal court cried, "Heresy." First mention in the Bible is Job 26:7, 10. Historians generally [wrongly] credit the Greeks with being the first to suggest a spherical earth. In the sixth century B.C., Pythagoras suggested a spherical earth. Later Christopher Columbus had courage the earth was not flat in the 16th century.

[b] God's superiority to other gods clearly shown in the order and maintenance of the universe.

Promise: God does not Forget, but Strengthens those who Wait on Him

(83) 27 Why say you, O Jacob, and speak, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? 28 Have you not known? have you not heard, [that] the everlasting God, the LORD, the Creator of the ends of the earth, faints not, neither is weary? there is no searching of his understanding. 29 He gives power to the faint; and to [them that have] no might he increases strength. 30 Even the youths shall faint and be weary, and the young men shall utterly fall: **31 But they that wait upon the LORD shall renew [their] strength; they shall mount up with wings as eagles; they shall run, and not be weary; [and] they shall walk, and not faint.**

Isaiah Chapter 41

God Reasons with His People

(84) [1] Keep silence before me, O islands; and let the people renew [their] strength: let them come near; then let them speak: let us come near together to judgment. [2] Who raised up the righteous [man] from the east, called him to his foot, gave the nations before him, and made [him] rule over kings? he gave them as the dust to his sword, [and] as driven stubble to his bow. [3] He pursued them, [and] passed safely; [even] by the way [that] he had not gone with his feet. [4] Who has worked and done [it], calling the generations from the beginning? I the LORD, the first, and with the last; I [am] he. [5] The isles saw [it], and feared; the ends of the earth were afraid, drew near, and came. [6] They helped everyone his neighbor; and [everyone] said to his brother, Be of good courage. [7] So the carpenter encouraged the goldsmith, [and] he that smooths [with] the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, [that] it should not be moved. [8] But you, Israel, are my servant, Jacob whom I have chosen, the seed of Abraham my friend. [9] [You] whom I have taken from the ends of the earth, and called you from the chief men thereof, and said to you, You are my servant; I have chosen you, and not cast you away.

God is with His People

[10] **Fear you not; for I [am] with you: be not dismayed; for I [am] your God: I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of my righteousness.**
[11] Behold, all they that were incensed against you shall be ashamed and confounded: they shall be as nothing; and they that strive with you shall perish. [12] You shall seek them, and shall not find them, [even] them that contended with you: they that war against you shall be as nothing, and as a thing of nothing. [13] For I the LORD your God will hold your right hand, saying to you, Fear not; I will help you.
[14] Fear not, you worm Jacob, [and] ye men of Israel; I will help you, says the LORD, and your redeemer, the Holy One of Israel. [15] Behold, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff. [16] You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and you shall rejoice in the LORD, [and] shall glory in the Holy One of Israel. [17] [When] the poor and needy seek water, and there is none, [and] their tongue fails for thirst, I the LORD will hear them, I the God of Israel will not forsake them. [18] I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. [19] I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, [and] the pine, and the box tree together: [20] That they may see, and know, and consider, and understand together, that the hand of the LORD has done this, and the Holy One of Israel has created it.

The Worthlessness of Idols

(85) [21] Produce your cause, says the LORD; bring forth your strong [reasons], says the King of Jacob.
[22] Let them bring them forth, and show us what shall happen: let them show the former things, what they [be], that we may consider them, and know the latter end of them; or declare us things for to come.
[23] Show the things that are to come hereafter, that we may know that ye are gods: yes, do good, or do evil, that we may be dismayed, and behold [it] together. [24] Behold, ye are of nothing, and your work of nothing: an abomination [is he that] chooses you. [25] I have raised up [one] from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as [upon] mortar, and as the potter treads clay. [26] Who has declared from the beginning, that we may know? and before time, that we may say, [He is] righteous? yes, there is none that shows, yes, there is none that declares, yes, there is none that hears your words. [27] The first [shall say] to Zion, Behold, behold them: and I will give to Jerusalem one that brings good tidings. [28] For I beheld, and [there was] no man; even among them, and [there was] no counselor, that, when I asked of them, could answer a word.
[29] Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

Isaiah Chapter 42

The Work of Christ, the Servant

(86) [1] Behold my servant, whom I uphold; my elect, [in whom] my soul delights; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. [2] He shall not cry, nor lift up, nor cause his voice to be heard in the street. [3] A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment to truth. [4] He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

God's Promise to Christ

[5] Thus says God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which comes out of it; he that gives breath to the people upon it, and spirit to them that walk therein: [6] I the LORD have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light of the Gentiles; [7] To open the blind eyes, to bring out the prisoners from the prison, [and] them that sit in darkness out of the prison house. [8] I [am] the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. [9] Behold, the former things are come to pass, and new things I declare: before they spring forth I tell you of them.

A Song about the LORD

[10] Sing to the LORD a new song, [and] his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. [11] Let the wilderness and the cities thereof lift up [their voice], the villages [that] Kedar does inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. [12] Let them give glory to the LORD, and declare his praise in the islands. [13] the LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yes, roar; he shall prevail against his enemies. [14] I have long time held my peace; I have been still, [and] refrained myself: [now] will I cry like a travailing woman; I will destroy and devour at once. [15] I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. [16] And I will bring the blind by a way [that] they knew not; I will lead them in paths [that] they have not known: I will make darkness light before them, and crooked things straight. These things will I do to them, and not forsake them. [17] They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

the LORD Will Bring His People Home

(87) [18] Hear, ye deaf; and look, ye blind, that ye may see. [19] Who is blind, but my servant? or deaf, as my messenger [that] I sent? who is blind as [he that is] perfect, and blind as the LORD's servant? [20] Seeing many things, but you observe not; opening the ears, but he hears not. [21] the LORD is well pleased for his righteousness' sake; he will magnify the law, and make [it] honorable. [22] But this is a people robbed and spoiled; [they are] all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivers; for a spoil, and none says, Restore. [23] Who among you will give ear to this? [who] will hearken and hear for the time to come? [24] Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient to his law. [25] Therefore he has poured upon him the fury of his anger, and the strength of battle: and it has set him on fire round about, yet he knew not; and it burned him, yet he laid [it] not to heart.

Isaiah Chapter 43

the LORD Comforts with His Promises

(88) [1] But now thus says the LORD that created you, O Jacob, and he that formed you, O Israel, Fear not: for I have redeemed you, I have called [you] by your name; you are mine. [2] When you pass through the waters, I [will be] with you; and through the rivers, they shall not overflow you: when you walk through the fire, you shall not be burned; neither shall the flame kindle upon you. [3] For I [am] the LORD your God, the Holy One of Israel, your Savior: I gave Egypt [for] your ransom, Ethiopia and Seba for you. [4] Since you was precious in my sight, you have been honorable, and I have loved you: therefore will I give men for you, and people for your life. [5] Fear not: for I [am] with you: I will bring your seed from the east, and gather you from the west; [6] I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; [7] [Even] everyone that is called by my name: for I have created him for my glory, I have formed him; yes, I have made him.

(89) [8] Bring forth the blind people that have eyes, and the deaf that have ears. [9] Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, [It is] truth. [10] Ye are my witnesses, says the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me. [11] I, [even] I, [am] the LORD; and beside me there is no savior. [12] I have declared, and have saved, and I have showed, when [there was] no strange [god] among you: therefore ye are my witnesses, says the LORD, that I [am] God. [13] Yes, before the day was I [am] he; and there is none that can deliver out of my hand: I will work, and who shall let it?

The Destruction of Babylon

(90) [14] Thus says the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. [15] I [am] the LORD, your Holy One, the creator of Israel, your King. [16] Thus says the LORD, which makes a way in the sea, and a path in the mighty waters; [17] Which brings forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

the LORD Will Forgive

[18] Remember ye not the former things, neither consider the things of old. [19] Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, [and] rivers in the desert. [20] The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, [and] rivers in the desert, to give drink to my people, my chosen. [21] This people I have formed for myself; they shall show forth my praise.

the LORD Reproves His People

[22] But you have not called upon me, O Jacob; but you have been weary of me, O Israel. [23] You have not brought me the small cattle of your burnt offerings; neither have you honored me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense. [24] You have bought me no sweet cane with money, neither have you filled me with the fat of your sacrifices: but you have made me to serve with your sins, you have wearied me with your iniquities. [25] I, [even] I, [am] he that blots out your transgressions for my own sake, and will not remember your sins. [26] Put me in remembrance: let us plead together: declare you, that you may be justified. [27] Your first father has sinned, and your teachers have transgressed against me. [28] Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Isaiah Chapter 44

the LORD Will Help His People

(91) [1] Yet now hear, O Jacob my servant; and Israel, whom I have chosen: [2] Thus says the LORD that made you, and formed you from the womb, [which] will help you; Fear not, O Jacob, my servant; and you, Jesurun, whom I have chosen. [3] For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon your seed, and my blessing upon your offspring: [4] And they shall spring up [as] among the grass, as willows by the water courses. [5] One shall say, I [am] the LORD's; and another shall call [himself] by the name of Jacob; and another shall subscribe [with] his hand to the LORD, and surname [himself] by the name of Israel. [6] Thus says the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me there is no God. [7] And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show to them. [8] Fear ye not, neither be afraid: have not I told you from that time, and have declared [it]? ye are even my witnesses. Is there a God beside me? yes, there is no God; I know not [any].

(92) [9] They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. [10] Who has formed a god, or molten a graven image [that] is profitable for nothing? [11] Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; [yet] they shall fear, [and] they shall be ashamed together. [12] The smith with the tongs both works in the coals, and fashions it with hammers, and works it with the strength of his arms: yes, he is hungry, and his strength fails: he drinks no water, and is faint. [13] The carpenter stretches out [his] rule; he marks it out with a line; he fits it with planes, and he marks it out with the compass, and makes it after the figure of a man, according to the beauty of a man; that it may remain in the house. [14] He hews him down cedars, and takes the cypress and the oak, which he strengthens for himself among the trees of the forest: he plants an ash, and the rain does nourish [it]. [15] Then shall it be for a man to burn: for he will take thereof, and warm himself; yes, he kindles [it], and bakes bread; yes, he makes a god, and worships [it]; he makes it a graven image, and falls down thereto. [16] He burns part thereof in the fire; with part thereof he eats flesh; he roasts roast, and is satisfied: yes, he warms [himself], and says, Aha, I am warm, I have seen the fire: [17] And the residue thereof he makes a god, [even] his graven image: he falls down to it, and worships [it], and prays to it, and says, Deliver me; for you are my god. [18] They have not known nor understood: for he has shut their eyes, that they cannot see; [and] their hearts, that they cannot understand. [19] And none considers in his heart, neither [is there] knowledge nor understanding to say, I have burned part of it in the fire; yes, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten [it]: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? [20] He feeds on ashes: a deceived heart has turned him aside, that he cannot deliver his soul, nor say, [Is there] not a lie in my right hand?

A Prophecy about Cyrus

(93) [21] Remember these, O Jacob and Israel; for you are my servant: I have formed you; you are my servant: O Israel, you shall not be forgotten of me. [22] I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: return to me; for I have redeemed you. [23] Sing, O ye heavens; for the LORD has done [it]: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD has redeemed Jacob, and glorified himself in Israel. [24] Thus says the LORD, your redeemer, and he that formed you from the womb, I [am] the LORD that makes all [things]; that stretches forth the heavens alone; that spreads abroad the earth by myself; [25] That frustrates the tokens of the liars, and makes diviners mad; that turns wise [men] backward, and makes their knowledge foolish; [26] That confirms the word of his servant, and performs the counsel of his messengers; that says to Jerusalem, You shall be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: [27] That says to the deep, Be dry, and I will dry up your rivers:

(2nd) 705 B.C. Isaiah's Prophecy specifying Cyrus "the sun" a type of messiah *(150 yrs. later)*

44:28 - 45:4 [28] That says of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, You shall be built; and to the temple, Your foundation shall be laid.

Isaiah Chapter 45

God Calls Cyrus

(94) **1 Thus says the LORD to his anointed, to** [a] **Cyrus,** whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2 I will go before you, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 3 And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I, the LORD, which call [you] by your name, [am] the God of Israel. 4 For Jacob my servant's sake, and Israel my elect, I have even called you by your name: I have surnamed you, though you have not known me.

[a] The next prophecy in Jeremiah's 70 years is Jeremiah 25:8-14

the LORD Alone is God

5 I [am] the LORD, and there is none else, there is no God beside me: I girded you, though you have not known me: 6 That they may know from the rising of the sun, and from the west, that there is none beside me. I [am] the LORD, and there is none else. 7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these [things]. 8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. 9 Woe to him that strives with his Maker! [Let] the potsherd [strive] with the potsherds of the earth. Shall the clay say to him that fashions it, What make you? or your work, He has no hands? 10 Woe to him that says to [his] father, What beget you? or to the woman, What have you brought forth?

(95) 11 Thus says the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. 12 I have made the earth, and created man upon it: I, [even] my hands, have stretched out the heavens, and all their host I have commanded. 13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, says the LORD of hosts. 14 Thus says the LORD, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over to you, and they shall be your: they shall come after you; in chains they shall come over, and they shall fall down to you, they shall make supplication to you, [saying], Surely God is in you; and there is none else, there is no God. 15 Verily you are a God that hide thyself, O God of Israel, the Savior. 16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together [that are] makers of idols.
17 [But] Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. 18 For thus says the LORD that created the heavens; God himself that formed the earth and made it; he has established it, he created it not in vain, he formed it to be inhabited: I [am] the LORD; and there is none else. 19 I have not spoken in secret, in a dark place of the earth: I said not to the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

God Shows the Worthlessness of Idols

(96) 20 Assemble yourselves and come; draw near together, ye [that are] escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray to a god [that] cannot save.
21 Tell ye, and bring them near; yes, let them take counsel together: who has declared this from ancient time? [who] has told it from that time? [have] not I the LORD? and there is no God else beside me; a just God and a Savior; there is none beside me. 22 Look to me, and be ye saved, all the ends of the earth: for I [am] God, and there is none else. 23 I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That to me every knee shall bow, every tongue shall swear.
24 Surely, shall [one] say, in the LORD I have righteousness and strength: [even] to him shall [men] come; and all that are incensed against him shall be ashamed. 25 In the LORD shall all the seed of Israel be justified, and shall glory.

Isaiah Chapter 46

Babylon's Idols Cannot Save Themselves

(97) [1] Bel bows down, Nebo stoops, their idols were upon the beasts, and upon the cattle: your carriages [were] heavy loaden; [they are] a burden to the weary [beast]. [2] They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. [3] Hearken to me, O house of Jacob, and all the remnant of the house of Israel, which are borne [by me] from the belly, which are carried from the womb: [4] And [even] to [your] old age I [am] he; and [even] to hoar hairs will I carry [you]: I have made, and I will bear; even I will carry, and will deliver [you]. [5] To whom will ye liken me, and make [me] equal, and compare me, that we may be like? [6] They lavish gold out of the bag, and weigh silver in the balance, [and] hire a goldsmith; and he makes it a god: they fall down, yes, they worship. [7] They bear him upon the shoulder, they carry him, and set him in his place, and he stands; from his place shall he not remove: yes, [one] shall cry to him, yet can he not answer, nor save him out of his trouble. [8] Remember this, and show yourselves men: bring [it] again to mind, O ye transgressors. [9] Remember the former things of old: for I [am] God, and there is none else; [I am] God, and there is none like me, [10] Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure: [11] Calling a ravenous bird from the east, the man that executes my counsel from a far country: yes, I have spoken [it], I will also bring it to pass; I have purposed [it], I will also do it. [12] Hearken to me, ye stouthearted, that are far from righteousness: [13] I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Isaiah Chapter 47

God's Judgment on Babylon

(98) [1] Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for you shall no more be called tender and delicate. [2] Take the millstones, and grind meal: uncover your locks, make bare the leg, uncover the thigh, pass over the rivers. [3] Your nakedness shall be uncovered, yes, your shame shall be seen: I will take vengeance, and I will not meet [you as] a man. [4] [As for] our redeemer, the LORD of hosts is his name, the Holy One of Israel. [5] Sit you silent, and get you into darkness, O daughter of the Chaldeans: for you shall no more be called, The lady of kingdoms. [6] I was angry with my people, I have polluted my inheritance, and given them into your hand: you did show them no mercy; upon the ancient have you very heavily laid your yoke.

(99) [7] And you said, I shall be a lady forever: [so] that you did not lay these [things] to your heart, neither did remember the latter end of it. [8] Therefore hear now this, [you that are] given to pleasures, that dwell carelessly, that say in your heart, I [am], and none else beside me; I shall not sit [as] a widow, neither shall I know the loss of children: [9] But these two [things] shall come to you in a moment in one day, the loss of children, and widowhood: they shall come upon you in their perfection for the multitude of your sorceries, [and] for the great abundance of your enchantments. [10] For you have trusted in your wickedness: you have said, None sees me. Your wisdom and your knowledge, it has perverted you; and you have said in your heart, I [am], and none else beside me. [11] Therefore shall evil come upon you; you shall not know from whence it rises: and mischief shall fall upon you; you shall not be able to put it off: and desolation shall come upon you suddenly, [which] you shall not know. [12] Stand now with your enchantments, and with the multitude of your sorceries, wherein you have labored from your youth; if so be you shall be able to profit, if so be you may prevail. [13] You are wearied in the multitude of your counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save you from [these things] that shall come upon you. [14] Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: [there shall] not [be] a coal to warm at, [nor] fire to sit before it. [15] Thus they will be to you with whom you have labored, [even] your merchants, from your youth: they shall wander everyone to his quarter; none shall save you.

Isaiah Chapter 48

the LORD Will Refine and Rescue

(100) [1] Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, [but] not in truth, nor in righteousness. [2] For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts is his name. [3] I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass.
[4] Because I knew that you are obstinate, and your neck is an iron sinew, and your brow brass;
[5] I have even from the beginning declared [it] to you; before it came to pass I showed [it] you: lest you should say, My idol has done them, and my graven image, and my molten image, has commanded them.
[6] You have heard, see all this; and will not ye declare [it]? I have showed you new things from this time, even hidden things, and you did not know them. [7] They are created now, and not from the beginning; even before the day when you heard them not; lest you should say, Behold, I knew them.
[8] Yes, you heard not; yes, you knew not; yes, from that time [that] your ear was not opened: for I knew that you would deal very treacherously, and was called a transgressor from the womb.

God Will Save His People for His Name's Sake

(101) [9] For my name's sake will I defer my anger, and for my praise will I refrain for you, that I cut you not off. [10] Behold, I have refined you, but not with silver; I have chosen you in the furnace of affliction.
[11] For my own sake, [even] for my own sake, will I do [it]: for how should [my name] be polluted? and I will not give my glory to another. [12] Hearken to me, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last. [13] My hand also has laid the foundation of the earth, and my right hand has spanned the heavens: [when] I call to them, they stand up together. [14] All ye, assemble yourselves, and hear; which among them has declared these [things]? the LORD has loved him: he will do his pleasure on Babylon, and his arm [shall be on] the Chaldeans. [15] I, [even] I, have spoken; yes, I have called him: I have brought him, and he shall make his way prosperous.

God Calls His People to Listen

[16] Come ye near to me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there [am] I: and now the LORD God, and his Spirit, has sent me. [17] Thus says the LORD, your Redeemer, the Holy One of Israel; I [am] the LORD your God which teaches you to profit, which leads you by the way [that] you should go. [18] O that you had listened to my commandments! then had your peace been as a river, and your righteousness as the waves of the sea: [19] Your seed also had been as the sand, and the offspring of your bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. [20] Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it [even] to the end of the earth; say ye, the LORD has redeemed his servant Jacob. [21] And they thirsted not [when] he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. [22] [There is] no peace, says the LORD, to the wicked.

Isaiah Chapter 49

The Servant, the Light to the Gentiles *(2 Cor 6:2 – Is 49:8)*

(102) [1] Listen, O isles, to me; and hearken, ye people, from far; the LORD has called me from the womb; from the bowels of my mother has he made mention of my name. [2] And he has made my mouth like a sharp sword; in the shadow of his hand has he hid me, and made me a polished shaft; in his quiver has he hid me; [3] And said to me, You are my servant, O Israel, in whom I will be glorified. [4] Then I said, I have labored in vain, I have spent my strength for nothing, and in vain: [yet] surely my judgment is with the LORD, and my work with my God. [5] And now, says the LORD that formed me from the womb [to be] his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. [6] And he said, It is a light thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give you for a light to the Gentiles, that you may be my salvation to the end of the earth. [7] Thus says the LORD, the Redeemer of Israel, [and] his Holy One, to him whom man despises, to him whom the nation abhors, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, [and] the Holy One of Israel, and he shall choose you. [8] Thus says the LORD, In an acceptable time I have heard you, and in a day of salvation I have helped you: and I will preserve you, and give you for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;
[9] That you may say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures [shall be] in all high places. [10] They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that has mercy on them shall lead them, even by the springs of water shall he guide them. [11] And I will make all my mountains a way, and my highways shall be exalted. [12] Behold, these shall come from far: and, look, these from the north and from the west; and these from the land of Sinim.

the LORD Has Not Forgotten His People

(103) [13] Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD has comforted his people, and will have mercy upon his afflicted. [14] But Zion said, the LORD has forsaken me, and my Lord has forgotten me. [15] Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yes, they may forget, yet will I not forget you. [16] Behold, I have graven you upon the palms of [my] hands; your walls are continually before me. [17] Your children shall make haste; your destroyers and they that made you waste shall go forth of you.

The Restoration of the Church

[18] Lift up your eyes round about, and behold: all these gather themselves together, [and] come to you. [As] I live, says the LORD, you shall surely clothe you with them all, as with an ornament, and bind them [on you], as a bride [does]. [19] For your waste and your desolate places, and the land of your destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed you up shall be far away. [20] The children which you shall have, after you have lost the other, shall say again in your ears, The place is too straight for me: give place to me that I may dwell. [21] Then shall you say in your heart, Who has begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who has brought up these? Behold, I was left alone; these, where had they [been]?
[22] Thus says the LORD God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring your sons in [their] arms, and your daughters shall be carried upon [their] shoulders. [23] And kings shall be your nursing fathers, and their queens your nursing mothers: they shall bow down to you with [their] face toward the earth, and lick up the dust of your feet; and you shall know that I [am] the LORD: for they shall not be ashamed that wait for me. [24] Shall the prey be taken from the mighty, or the lawful captive delivered? [25] But thus says the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contends with you, and I will save your children. [26] And I will feed them that oppress you with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD [am] your Savior and your Redeemer, the mighty One of Jacob.

Isaiah Chapter 50

Punishment Because of Sin

(104) [1] Thus says the LORD, Where is the bill of your mother's divorcement, whom have I put away? or which of my creditors [is it] to whom have I sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. [2] Wherefore, when I came, [was there] no man? when I called, [was there] none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinks, because there is no water, and dies for thirst. [3] I clothe the heavens with blackness, and I make sackcloth their covering.

the LORD's Servant Trust in the LORD's Help

[4] the LORD God has given me the tongue of the learned, that I should know how to speak a word in season to [him that is] weary: he wakens morning by morning, he wakens my ear to hear as the learned. [5] the LORD God has opened my ear, and I was not rebellious, neither turned away back. [6] I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. [7] For the LORD God will help me; therefore shall I not be confounded: therefore I have set my face like a flint, and I know that I shall not be ashamed. [8] [He is] near that justifies me; who will contend with me? let us stand together: who is my adversary? let him come near to me. [9] Behold, the LORD God will help me; who is he [that] shall condemn me? look, they all shall grow old as a garment; the moth shall eat them up. [10] Who is among you that fears the LORD, that obeys the voice of his servant, that walks [in] darkness, and has no light? let him trust in the name of the LORD, and stay upon his God. [11] Behold, all ye that kindle a fire, that compass [yourselves] about with sparks: walk in the light of your fire, and in the sparks [that] ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow.

Isaiah Chapter 51

the LORD Will Save His People

(105) [1] Hearken to me, ye that follow after righteousness, ye that seek the LORD: look to the rock [whence] ye are hewn, and to the hole of the pit [whence] ye are digged. [2] Look to Abraham your father, and to Sarah [that] bare you: for I called him alone, and blessed him, and increased him. [3] For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Listen to the Word of the LORD

[4] Hearken to me, my people; and give ear to me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. [5] My righteousness is near; my salvation is gone forth, and my arms shall judge the people; the isles shall wait upon me, and on my arm they will trust. [6] Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall grow old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. [7] Hearken to me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. [8] For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation.

(106) [9] Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. [Are] you not it that has cut Rahab, [and] wounded the dragon? [10] [Are] you not it which has dried the sea, the waters of the great deep; that has made the depths of the sea a way for the ransomed to pass over? [11] Therefore the redeemed of the LORD shall return, and come with singing to Zion; and everlasting joy [shall be] upon their head: they shall obtain gladness and joy; [and] sorrow and mourning shall flee away. [12] I, [even] I, [am] he that comforts you: who are you, that you should be afraid of a man [that] shall die, and of the son of man [which] shall be made [as] grass; [13] And forget the LORD your maker, that has stretched forth the heavens, and laid the foundations of the earth; and has feared continually every day because of the fury of the oppressor, as if he were ready to

destroy? and where is the fury of the oppressor? 14 The captive exile hastens that he may be loosed, and that he should not die in the pit, nor that his bread should fail. 15 But I [am] the LORD your God, that divided the sea, whose waves roared: the LORD of hosts is his name. 16 And I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, You are my people.

Awake, Jerusalem!

(107) 17 Awake, awake, stand up, O Jerusalem, which has drunk at the hand of the LORD the cup of his fury; you have drunken the dregs of the cup of trembling, [and] wrung them out. 18 [There is] none to guide her among all the sons [whom] she has brought forth; neither [is there any] that takes her by the hand of all the sons [that] she has brought up. 19 These two [things] are come to you; who shall be sorry for you? desolation, and destruction, and the famine, and the sword: by whom shall I comfort you? 20 Your sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of your God. 21 Therefore hear now this, you afflicted, and drunken, but not with wine: 22 Thus says your Lord the LORD, and your God [that] pleads the cause of his people, Behold, I have taken out of your hand the cup of trembling, [even] the dregs of the cup of my fury; you shall no more drink it again: 23 But I will put it into the hand of them that afflict you; which have said to your soul, Bow down, that we may go over: and you have laid your body as the ground, and as the street, to them that went over.

Isaiah Chapter 52

the LORD Will Comfort His People

(108) 1 Awake, awake; put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into you the uncircumcised and the unclean. 2 Shake yourself from the dust; arise, [and] sit down, O Jerusalem: loose yourself from the bands of your neck, O captive daughter of Zion. 3 For thus says the LORD, Ye have sold yourselves for nothing; and ye shall be redeemed without money. 4 For thus says the LORD God, My people went down before into Egypt to sojourn there; and the Assyrian oppressed them without cause. 5 Now therefore, what have I here, says the LORD, that my people is taken away for nothing? they that rule over them make them to howl, says the LORD; and my name continually every day is blasphemed. 6 Therefore my people shall know my name: therefore [they shall know] in that day that I [am] he that does speak: behold, [it is] I.
7 How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace; that brings good tidings of good, that publishes salvation; that says to Zion, Your God reigns! 8 Your watchmen shall lift up the voice; with the voice together they will sing: for they shall see eye to eye, when the LORD shall bring again Zion. 9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD has comforted his people, he has redeemed Jerusalem. 10 the LORD has made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 11 Depart ye, depart ye, go ye out from there, touch no unclean [thing]; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. 12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel [will be] your rear guard.

EXALTED	52:13-15 Exalted	
SMITTEN	53:1-3 Life (despised)	The despised Man
	53:4-6 Suffering (wounded)	The vicarious Sufferer
	53:7-9 Death (cut off)	The atoning Lamb
REWARDED	53:10-12 (divide a portion)	

Christ's Kingdom Shall Be Exalted

(109) 13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 14 As many were astonished at you; his visage was so marred more than any man, and his form more than the sons of men: 15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for [that] which had not been told them they will see; and [that] which they had not heard they will consider.

Note: Isaiah 52:13-53:12. Similar to Psalm 22, written by King David three centuries earlier.

Isaiah Chapter 53

The Suffering Servant

1 Who has believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up
before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when
we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a
man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised,
and we esteemed him not.

Christ's Passion Foretold

(110) 4 Surely he has borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten
of God, and afflicted. 5 But he was wounded for our transgressions, [he was] bruised for our iniquities:
the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have
gone astray; we have turned everyone to his own way; and the LORD has laid on him the iniquity of us
all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to
the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth. 8 He was taken
from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of
the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked,
and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.

The Sacrifice of the Righteous Servant

(111) 10 Yet it pleased the LORD to bruise him; he has put [him] to grief: when you shall make his soul an
offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall
prosper in his hand. 11 He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge
shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him
[a portion] with the great, and he shall divide the spoil with the strong; because he has poured out his
soul to death: and he was numbered with the transgressors; and he bore the sin of many, and made
intercession for the transgressors.

Isaiah Chapter 54

the LORD's Compassion for the Children

(112) 1 Sing, O barren, you [that] did not bear; break forth into singing, and cry aloud, you [that] did not
travail with child: for more are the children of the desolate than the children of the married wife, says the
LORD. 2 Enlarge the place of your tent, and let them stretch forth the curtains of your habitations: spare
not, lengthen your cords, and strengthen your stakes; 3 For you shall break forth on the right hand and on
the left; and your seed shall inherit the Gentiles, and make the desolate cities to be inhabited.
4 Fear not; for you shall not be ashamed: neither be you confounded; for you shall not be put to shame:
for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood
anymore. 5 For your Maker is your husband; the LORD of hosts is his name; and your Redeemer the Holy
One of Israel; The God of the whole earth shall he be called.

Certain Deliverance from Affliction

6 For the LORD has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you
was refused, says your God. 7 For a small moment I have forsaken you; but with great mercies will I
gather you. 8 In a little wrath I hid my face from you for a moment; but with everlasting kindness will I
have mercy on you, says the LORD your Redeemer. 9 For this [is as] the waters of Noah to me: for [as] I
have sworn that the waters of Noah should no more go over the earth; so I have sworn that I would not
be angry with you, nor rebuke you. 10 For the mountains shall depart, and the hills be removed; but my
kindness shall not depart from you, neither shall the covenant of my peace be removed, says the LORD
that has mercy on you.

Isaiah Chapter 54

God Will Restore

(113) 11 O you afflicted, tossed with tempest, [and] not comforted, behold, I will lay your stones with fair
colors, and lay your foundations with sapphires. 12 And I will make your windows of agates, and your
gates of carbuncles, and all your borders of pleasant stones. 13 And all your children [shall be] taught of
the LORD; and great [shall be] the peace of your children. 14 In righteousness shall you be established:
you shall be far from oppression; for you shall not fear: and from terror; for it shall not come near you.
15 Behold, they shall surely gather together, [but] not by me: whoever shall gather together against you
shall fall for your sake. 16 Behold, I have created the smith that blows the coals in the fire, and that
brings forth an instrument for his work; and I have created the waster to destroy. 17 No weapon that is
formed against you shall prosper; and every tongue [that] shall rise against you in judgment you shall
condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, says the
LORD.

Isaiah Chapter 55

Come to the Waters and Drink

(114) 1 Ho, everyone that thirsts, come ye to the waters, and he that has no money; come ye, buy, and
eat; yes, come, buy wine and milk without money and without price. 2 Wherefore do ye spend money for
[that which is] not bread? and your labor for [that which] satisfies not? hearken diligently to me, and eat
ye [that which is] good, and let your soul delight itself in fatness. 3 Incline your ear, and come to me:
hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the sure mercies
of David. 4 Behold, I have given him [for] a witness to the people, a leader and commander to the people.
5 Behold, you shall call a nation [that] you know not, and nations [that] knew not you shall run to you
because of the LORD your God, and for the Holy One of Israel; for he has glorified you.

Seek the LORD

(115) 6 Seek ye the LORD while he may be found, call ye upon him while he is near: 7 Let the wicked
forsake his way, and the unrighteous man his thoughts: and let him return to the LORD, and he will have
mercy upon him; and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts,
neither are your ways my ways, says the LORD. 9 For [as] the heavens are higher than the earth, so are
my ways higher than your ways, and my thoughts than your thoughts. 10 For as the rain comes down,
and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth and
bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goes forth
out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall
prosper [in the thing] whereto I sent it. 12 For ye shall go out with joy, and be led forth with peace: the
mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap
[their] hands. 13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the
myrtle tree: and it shall be to the LORD for a name, for an everlasting sign [that] shall not be cut off.

Isaiah Chapter 56

Salvation for All People

(116) 1 Thus says the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my
righteousness to be revealed. 2 Blessed is the man [that] does this, and the son of man [that] lays hold
on it; that keeps the sabbath from polluting it, and keeps his hand from doing any evil. 3 Neither let the
son of the stranger, that has joined himself to the LORD, speak, saying, the LORD has utterly separated
me from his people: neither let the eunuch say, Behold, I [am] a dry tree. 4 For thus says the LORD to
the eunuchs that keep my sabbaths, and choose [the things] that please me, and take hold of my
covenant; 5 Even to them will I give in my house and within my walls a place and a name better than of
sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of
the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his

servants, everyone that keeps the sabbath from polluting it, and takes hold of my covenant; [7] Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon my altar; for my house shall be called a house of prayer for all people. [8] the LORD God which gathers the outcasts of Israel says, Yet will I gather [others] to him, beside those that are gathered to him.

God Denounces Blind Watchmen

[9] All ye beasts of the field, come to devour, [yes], all ye beasts in the forest. [10] His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. [11] Yes, [they are] greedy dogs [which] can never have enough, and they are shepherds [that] cannot understand: they all look to their own way, everyone for his gain, from his quarter. [12] Come ye, [say they], I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, [and] much more abundant.

Isaiah Chapter 57

The Blessed Death of the Righteous

(117) [1] The righteous perishes, and no man lays [it] to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil [to come]. [2] He shall enter into peace: they shall rest in their beds, [each one] walking [in] his uprightness.

God Reproves the People's Idolatry

[3] But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. [4] Against whom do ye sport yourselves? against whom make ye a wide mouth, [and] draw out the tongue? are ye not children of transgression, a seed of falsehood, [5] Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks? [6] Among the smooth [stones] of the stream is your portion; they, they are your lot: even to them have you poured a drink offering, you have offered a grain offering. Should I receive comfort in these? [7] Upon a lofty and high mountain have you set your bed: even thither went you up to offer sacrifice. [8] Behind the doors also and the posts have you set up your remembrance: for you have discovered [yourself to another] than me, and are gone up; you have enlarged your bed, and made you [a covenant] with them; you loved their bed where you saw [it].
[9] And you went to the king with ointment, and did increase your perfumes, and did send your messengers far off, and did debase [yourself even] to Hell. [10] You are wearied in the greatness of your way; [yet] said you not, There is no hope: you have found the life of your hand; therefore you was not grieved.
[11] And of whom have you been afraid or feared, that you have lied, and has not remembered me, nor laid [it] to your heart? have not I held my peace even of old, and you fear me not? [12] I will declare your righteousness, and your works; for they shall not profit you.

God Promises Forgiveness to the Penitent

(118) [13] When you cry, let your companies deliver you; but the wind shall carry them all away; vanity shall take them: but he that puts his trust in me shall possess the land, and shall inherit my holy mountain; [14] And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people. [15] For thus says the high and lofty One that inhabits eternity, whose name is Holy; I dwell in the high and holy [place], with him also [that is] of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. [16] For I will not contend forever, neither will I be always angry: for the spirit should fail before me, and the souls [which] I have made. [17] For the iniquity of his covetousness I was angry, and smote him: I hid me, and was angry, and he went on frowardly in the way of his heart. [18] I have seen his ways, and will heal him: I will lead him also, and restore comforts to him and to his mourners. [19] I create the fruit of the lips; Peace, peace to [him that is] far off, and to [him that is] near, says the LORD; and I will heal him. [20] But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. [21] [There is] no peace, says my God, to the wicked.

Isaiah Chapter 58 *God's Chosen Fast for the Soul*

58:1-2 *God Reproves the Hypocrisy of Jacob*

(119)
1 Cry aloud, spare not,
lift up your voice like a trumpet, and
show My people their transgression, and
the **house of Jacob their sins**.

/OT/ 2 Yet **they**
seek Me **daily**, and
delight to know My ways, as a nation that did righteousness, and /Revelation 2:4-5/
forsook not the ordinance of their **God**: they ask of Me the ordinances of justice;
they take delight in **approaching to God**.

Note: They/them/their – 6x, vs 1-2. Jacob in vs 1 & 14, not Israel. Seemingly good works in their own mind, heart, and ways as a religious people of their father Abraham. God is Elohim, used 2x in vs 2, then the LORD 7x in vs 5-14.

58:3-5 ***The Wrong Fast*** *(like the pharisees in Matthew 6:16-18 and Luke 18:9-14)*

3 **Wherefore** have **we fasted**, [say they], and You see not?
[wherefore] have **we afflicted our soul**, and You take no knowledge?

Behold, in the **day** of your **fast**
ye find pleasure, and /1 Corinthians 7:5/
exact all your labors. 4 Behold,
ye **fast** for strife and debate, and
to smite with the fist of wickedness:
ye shall **not fast** as [ye do this] **day**, to make your voice to be heard on high.

/OT/ 5 Is it such a **fast** that I have chosen?
a **day for a man to afflict his soul**? [is it]
to bow down his head as a bulrush, and
to spread sackcloth and ashes [under him]?
will you call this a **fast**, and an **acceptable day to the LORD**? /not unto the LORD since nothing transfers, 3a/

Note: Fasted and fast is used 7x in Isaiah 58, and nowhere else in the book of Isaiah.
Soul 5x, vs 3, 5, 10, 10, 11; not heart, notthe same as soul-spirit in the New Testament in Hebrews 4:12.

58:6-7 ***The Reason for the Right Fast***

6 [Is] not this the **fast** that I have chosen?
to loose the bands of wickedness,
to undo the heavy burdens, and
to let the oppressed go free, and that
ye break **every yoke?** 7 [Is it] not /Matthew 11:28-30. Esther, Nineveh, Abraham Lincoln/
to deal your bread to the hungry, and that
you bring the poor that are cast out to your house?
when you see the naked, that you cover him; and that
you hide not yourself from your own flesh? /I John 3:16-18, Gal 6:10, 1 Tim 5:8/

Note: The first list of 4 verbs is most important to be first and ends with every yoke (Mt 11:28-30 exchange yokes). Vs 7 is consequental and complimentary to Isaiah 58:6. Putting this verse 1st is the social gospel. Jesus fasts at a major turning point of his life and the first temptaion by the tempeter in Matthew 4:1-3. Jesus teaches His disciples to fast after his ascension in Matthew 9:14-15, Mark 2:18-20, and Luke 5:33-35. Jesus teaches spiritual victory over demons by prayer and fasting in Matthew 17:21 and Mark 9:29. In Acts, Cornelius fasted (10:30), the church leaders fast to ordain leaders (Acts 13:2-3, 14:23), and sailors (27:33). The Apostle Paul fasted in 2 Corinthians 6:5 (list of 29 Godly traits in vs 3-10). Fasting often in 2 Cor 11:27.

58:8-12 ***The Rewards for the Right Fast*** *(for individuals and leaders)*

(120) [8] **Then** shall
your light break forth as the morning, and /2 Peter 1:19-21/
your health shall spring forth speedily: and
your righteousness shall go before you;
the **glory of the LORD** shall be your rear guard. /rereward KJV, 6x/

[9] **Then** shall
you **call,** and **the LORD** shall answer; /James 4:7-10/
you shall **cry**, and He shall say, Here I [am]. /1 Samuel 3:1-9/

Note: Ye, you, your is used exclusively 30x in Isaiah 58:8-14. Moses, Esther, Nineveh, John and Anna fast.

If you
take away from the midst of you the yoke,
the putting forth of the finger, and speaking vanity; [10] And [if]
you draw out your **soul** to the hungry, and
satisfy the afflicted **soul**;

then shall
your light rise in obscurity, and your darkness [be] as the noonday: [11] And /2 Peter 1:19-21/
the LORD shall guide you continually, and
satisfy your soul in drought, and
make fat your bones: and

you shall be like a watered garden, and
like a spring of water, whose waters fail not. /John 4:10-14, 7:37-39/

[12] **And** [they that shall be] of you shall
build the old waste places: you shall
raise up the foundations of many generations; and you shall be called,
The **repairer** of the breach,
The **restorer** of paths to dwell in.

Note: They of you can be your family, church, area of influence, i.e. George Whitfield in the 13 colonies.

Keep the Sabbath

[13] **If** you
turn away your foot from the sabbath, [from]
doing your pleasure on My holy **day**; and
call the sabbath a delight, the **holy of the LORD**,
honorable; and shall honor Him,

not doing your own ways,
nor finding your own pleasure,
nor speaking [your own] words:

Note: Jesus is our rest and sabbath every day (Hebrews 4, Galatians 4:10, Colossians 3:16-18, Matthew 12:8). Old Testament purposes of the Sabbath are (1) Creation rest on the 7th day in Genesis 2:1-3. (2) Rest from work when gathering manna in Exodus 16, (3) the 4th commandment in Exodus 20 in the law of Moses. Also consider the 7th month, the 7th year and the year of Jubilee. The ceremonial shadow is fulfilled in Jesus for believers today.

[14] **Then** shall
you delight yourself **in the LORD**; and

I will cause you to ride upon the high places of the earth, and /Habakkuk 3:19/
feed you with the heritage of **Jacob your father:**

for the mouth **of the LORD** has spoken [it].

Isaiah Chapter 59

Sin Separates from God

(121) **1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2 But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear.** 3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness. 4 None calls for justice, nor [any] pleads for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. 5 They hatch cockatrice' eggs, and weave the spider's web: he that eats of their eggs dies, and that which is crushed breaks out into a viper. 6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. 7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whoever goes therein shall not know peace. 9 Therefore is judgment far from us, neither does justice overtake us: we wait for light, but behold obscurity; for brightness, [but] we walk in darkness. 10 We grope for the wall like the blind, and we grope as if [we had] no eyes: we stumble at noonday as in the night; [we are] in desolate places as dead [men]. 11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, [but] it is far off from us. 12 For our transgressions are multiplied before you, and our sins testify against us: for our transgressions are with us; and [as for] our iniquities, we know them; 13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. 14 And judgment is turned away backward, and justice stands afar off: for truth is fallen in the street, and equity cannot enter. 15 Yes, truth fails; and he [that] departs from evil makes himself a prey: and the LORD saw [it], and it displeased him that [there was] no judgment.

(122) 16 And he saw that [there was] no man, and wondered that [there was] no intercessor: therefore his arm brought salvation to him; and his righteousness, it sustained him. 17 For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance [for] clothing, and was clad with zeal as a cloke. 18 According to [their] deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. 19 So they will fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. 20 And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, says the LORD. 21 As for me, this is my covenant with them, says the LORD; My spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed, says the LORD, from henceforth and forever.

Isaiah Chapter 60

the LORD Will Be Jerusalem's Glory

(123) 1 Arise, shine; for your light is come, and the glory of the LORD is risen upon you. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon you, and his glory shall be seen upon you. 3 And the Gentiles shall come to your light, and kings to the brightness of your rising. 4 Lift up your eyes round about, and see: all they gather themselves together, they come to you: your sons shall come from far, and your daughters shall be nursed at [your] side. 5 Then you shall see, and flow together, and your heart shall fear, and be enlarged; because the abundance of the sea shall be converted to you, the forces of the Gentiles shall come to you. 6 The multitude of camels shall cover you, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD. 7 All the flocks of Kedar shall be gathered together to you, the rams of Nebaioth shall minister to you: they shall come up with acceptance on my altar, and I will glorify the house of my glory. 8 Who are these [that] fly as a cloud, and as the doves to their windows?

Isaiah Chapter 60

(124) [9] Surely the isles shall wait for me, and the ships of Tarshish first, to bring your sons from far, their silver and their gold with them, to the name of the LORD your God, and to the Holy One of Israel, because he has glorified you. [10] And the sons of strangers shall build up your walls, and their kings shall minister to you: for in my wrath I smote you, but in my favor I have had mercy on you. [11] Therefore your gates shall be open continually; they shall not be shut day nor night; that [men] may bring to you the forces of the Gentiles, and [that] their kings [may be] brought. [12] For the nation and kingdom that will not serve you shall perish; yes, [those] nations shall be utterly wasted. [13] The glory of Lebanon shall come to you, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. [14] The sons also of them that afflicted you shall come bending to you; and all they that despised you shall bow themselves down at the soles of your feet; and they shall call you, The city of the LORD, The Zion of the Holy One of Israel. [15] Whereas you have been forsaken and hated, so that no man went through [you], I will make you an eternal excellency, a joy of many generations.
[16] You shall also suck the milk of the Gentiles, and shall suck the breast of kings: and you shall know that I the LORD [am] your Savior and your Redeemer, the mighty One of Jacob. [17] For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make your officers peace, and your exactors righteousness. [18] Violence shall no more be heard in your land, wasting nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise.
[19] The sun shall be no more your light by day; neither for brightness shall the moon give light to you: but the LORD shall be to you an everlasting light, and your God your glory. [20] Your sun shall no more go forever, the branch of my planting, the work of my hands, that I may be glorified. [22] A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.
down; neither shall your moon withdraw itself: for the LORD shall be your everlasting light, and the days of your mourning shall be ended. [21] Your people also [shall be] all righteous: they shall inherit the land

Isaiah Chapter 61

The Work of Christ

(125) [1] The Spirit of the LORD God is upon me; because the LORD has anointed me to preach good tidings to the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; [2] To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; [3] To appoint to them that mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

(126) [4] And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. [5] And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers. [6] But ye shall be named the Priests of the LORD: [men] shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. [7] For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be to them. [8] For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. [9] And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed [which] the LORD has blessed. [10] I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks [himself] with ornaments, and as a bride adorns [herself] with her jewels. [11] For as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so the LORD God will cause righteousness and praise to spring forth before all the nations.

Isaiah Chapter 62

Jerusalem's Salvation Is Coming

(127) [1] For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burns.
[2] And the Gentiles shall see your righteousness, and all kings your glory: and you shall be called by a new name, which the mouth of the LORD shall name. [3] You shall also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of your God. [4] You shall no more be termed Forsaken; neither shall your land anymore be termed Desolate: but you shall be called Hephzibah, and your land Beulah: for the LORD delights in you, and your land shall be married. [5] For [as] a young man marries a virgin, [so] shall your sons marry you: and [as] the bridegroom rejoices over the bride, [so] shall your God rejoice over you. [6] I have set watchmen upon your walls, O Jerusalem, [which] shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, [7] And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. [8] the LORD has sworn by his right hand, and by the arm of his strength, Surely I will no more give your corn [to be] meat for your enemies; and the sons of the stranger shall not drink your wine, for the which you have labored: [9] But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

The Savior is Coming

(128) [10] Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. [11] Behold, the LORD has proclaimed to the end of the world, Say ye to the daughter of Zion, Behold, your salvation comes; behold, his reward is with him, and his work before him. [12] And they shall call them, The holy people, The redeemed of the LORD: and you shall be called, Sought out, A city not forsaken.

Isaiah Chapter 63

the LORD Will Be Victorious

(129) [1] Who is this that comes from Edom, with dyed garments from Bozrah? this [that is] glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.
[2] Wherefore [are you] red in your apparel, and your garments like him that treads in the winefat?
[3] I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. [4] For the day of vengeance is in my heart, and the year of my redeemed is come.
[5] And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore my own arm brought salvation to me; and my fury, it upheld me. [6] And I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the earth.

the LORD's People Pray

(130) [7] I will mention the loving-kindness of the LORD, [and] the praises of the LORD, according to all that the LORD has bestowed on us, and the great goodness toward the house of Israel, which he has bestowed on them according to his mercies, and according to the multitude of his loving-kindness. [8] For he said, Surely they are my people, children [that] will not lie: so he was their Savior. [9] In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bore them, and carried them all the days of old. [10] But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them. [11] Then he remembered the days of old, Moses, [and] his people, [saying], Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? [12] That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?
[13] That led them through the deep, as a horse in the wilderness, [that] they should not stumble?

Isaiah Chapter 63

14 As a beast goes down into the valley, the Spirit of the LORD caused him to rest: so did you lead your
people, to make thyself a glorious name. 15 Look down from heaven, and behold from the habitation of
your holiness and of your glory: where is your zeal and your strength, the sounding of your bowels and of
your mercies toward me? are they restrained? 16 Doubtless you are our father, though Abraham be
ignorant of us, and Israel acknowledge us not: you, O LORD, are our father, our redeemer; your name is
from everlasting. 17 O LORD, why have you made us to err from your ways, [and] hardened our heart
from your fear? Return for your servants' sake, the tribes of your inheritance. 18 The people of your
holiness have possessed [it] but a little while: our adversaries have trodden down your sanctuary.
19 We are [yours]: you never bare rule over them; they were not called by your name.

Isaiah Chapter 64

Prayer for a Sign of God's Prayer

(131) 1 Oh that you would rend the heavens, that you would come down, that the mountains might flow
down at your presence, 2 As [when] the melting fire burns, the fire causes the waters to boil, to make your
name known to your adversaries, [that] the nations may tremble at your presence! 3 When you did
terrible things [which] we looked not for, you came down, the mountains flowed down at your presence.
4 For since the beginning of the world [men] have not heard, nor perceived by the ear, neither has the eye
seen, O God, beside you, [what] he has prepared for him that waits for him. 5 You meet him that rejoices
and works righteousness, [those that] remember you in your ways: behold, you are angry; for we have
sinned: in those is continuance, and we shall be saved. 6 But we are all as an unclean [thing], and all our
righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have
taken us away. 7 And there is none that calls upon your name, that stirs up himself to take hold of you:
for you have hid your face from us, and has consumed us, because of our iniquities. 8 But now, O LORD,
you are our father; we are the clay, and you our potter; and we all are the work of your hand.
9 Be not angry very sore, O LORD, neither remember iniquity forever: behold, see, we beseech you, we
are all your people. 10 Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.
11 Our holy and our beautiful house, where our fathers praised you, is burned up with fire: and all our
pleasant things are laid waste. 12 Will you refrain thyself for these [things], O LORD? will you hold your
peace, and afflict us very sore?

Isaiah Chapter 65

The Calling of the Gentiles

(132) 1 I am sought of [them that] asked not [for me]; I am found of [them that] sought me not: I said,
Behold me, behold me, to a nation [that] was not called by my name. 2 I have spread out my hands all
the day to a rebellious people, which walks in a way [that was] not good, after their own thoughts;
3 A people that provokes me to anger continually to my face; that sacrifices in gardens, and burns incense
upon altars of brick; 4 Which remain among the graves, and lodge in the monuments, which eat swine's
flesh, and broth of abominable [things is in] their vessels; 5 Which say, Stand by yourself, come not near
to me; for I am holier than you. These are a smoke in my nose, a fire that burns all the day. 6 Behold, [it
is] written before me: I will not keep silence, but will recompense, even recompense into their bosom,
7 Your iniquities, and the iniquities of your fathers together, says the LORD, which have burned incense
upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into
their bosom.

A Remnant Shall be Saved

(133) 8 Thus says the LORD, As the new wine is found in the cluster, and [one] says, Destroy it not; for a
blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. 9 And I will bring
forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and my elect shall inherit it, and
my servants shall dwell there. 10 And Sharon shall be a fold of flocks, and the valley of Achor a place for
the herds to lie down in, for my people that have sought me.

Isaiah Chapter 65

Judgments of the Wicked, and Blessings on the Godly

11 But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that
troop, and that furnish the drink offering to that number. 12 Therefore will I number you to the sword,
and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spoke, ye
did not hear; but did evil before my eyes, and did choose [that] wherein I delighted not.
13 Therefore thus says the LORD God, Behold, my servants shall eat, but ye shall be hungry: behold, my
servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:
14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for
vexation of spirit. 15 And ye shall leave your name for a curse to my chosen: for the LORD God shall slay
you, and call his servants by another name: 16 That he who blesses himself in the earth shall bless
himself in the God of truth; and he that swears in the earth shall swear by the God of truth; because the
former troubles are forgotten, and because they are hid from my eyes.

Looking Ahead to our Future

The Eternal Heaven (Revelation 21-22)

(134) 17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor
come into mind.

Blessings during the 1000 Year Reign of Christ from Jerusalem (Revelation 19-20)

(Blessed joy verses 18-19, long age vs 20, home and labor vs 21-23, immediate answers vs 24, and peace vs 25)

18 But be ye glad and rejoice forever [in that] which I create: for, behold, I create Jerusalem a rejoicing,
and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping
shall be no more heard in her, nor the voice of crying. 20 There shall be no more there an infant of days,
nor an old man that has not filled his days: for the child shall die a hundred years old; but the sinner
[being] a hundred years old shall be accursed. 21 And they shall build houses, and inhabit them; and they
shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not
plant, and another eat: for as the days of a tree are the days of my people, and my elect shall long enjoy
the work of their hands. 23 They shall not labor in vain, nor bring forth for trouble; for they are the seed
of the blessed of the LORD, and their offspring with them. 24 And it shall come to pass, that before they
call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed
together, and the lion shall eat straw like the bullock: and dust [shall be] the serpent's meat. They shall
not hurt nor destroy in all my holy mountain, says the LORD.

Isaiah Chapter 66

God Will Be Served Served in Humble Sincerity

(135) [1] Thus says the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build to me? and where is the place of my rest? [2] For all those [things] has my hand made, and all those [things] have been, says the LORD: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembles at my word. [3] He that kills an ox [is as if] he slew a man; he that sacrifices a lamb, [as if] he cut off a dog's neck; he that offers an oblation, [as if he offered] swine's blood; he that burns incense, [as if] he blessed an idol. Yes, they have chosen their own ways, and their soul delights in their abominations. [4] I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spoke, they did not hear: but they did evil before my eyes, and chose [that] in which I delighted not.

God Comforts the Humble with Marvels

[5] Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. [6] A voice of noise from the city, a voice from the temple, a voice of the LORD that renders recompense to his enemies. [7] Before she travailed, she brought forth; before her pain came, she was delivered of a man child. [8] Who has heard such a thing? who has seen such things? Shall the earth be made to bring forth in one day? [or] shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. [9] Shall I bring to the birth, and not cause to bring forth? says the LORD: shall I cause to bring forth, and shut [the womb]? says your God.

(136) [10] Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: [11] That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. [12] For thus says the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon [her] sides, and be dandled upon [her] knees. [13] As one whom his mother comforts, so will I comfort you; and ye shall be comforted in Jerusalem. [14] And when ye see [this], your heart shall rejoice, and your bones shall flourish like a herb: and the hand of the LORD shall be known toward his servants, and [his] indignation toward his enemies.

The New Creation

(137) [15] For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. [16] For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. [17] They that sanctify themselves, and purify themselves in the gardens behind one [tree] in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, says the LORD. [18] For I [know] their works and their thoughts: it shall come, that I will gather all nations and languages; and they shall come, and see my glory. [19] And I will set a sign among them, and I will send those that escape of them to the nations, [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. [20] And they shall bring all your brethren [for] an offering to the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, says the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

(138) [21] And I will also take of them for priests [and] for Levites, says the LORD. [22] For as the new heavens and the new earth, which I will make, shall remain before me, says the LORD, so shall your seed and your name remain. [23] And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says the LORD. [24] And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

PROPHECIES OF JUDAH (Isaiah Chapters 1-12)						
Chapter Title (Chart 1)	Key Word/Verse	Isaiah's Time (sin)	Near Judgment/ Restoration	Christ's 1st Coming	Christ's 2nd Coming	Comments /Doctrines Issues
Section 1 Judah Prophecies	Prophecies concerning Judah and Jerusalem					King Uzziah, Jotham, Ahaz
1 Wickedness of Judah	1:18 Come let us reason together, …	Yes	Yes (Judah)			Accusation 2-9, Warning 10-15, Exhortation 16-20, Purification 21-31
	2:4 They shall beat their swords into plowshares	Yes			2:1-4	2:2 All nations shall flow into it
3 Judgment	3:13 the LORD stands up to plead, and stands to judge		Yes (Judah and Jerusalem)			3:12 women rule over you 3:21 nose jewels (4:1 also)
4 Zion is Holy	4:2 In that day the Branch of the LORD shall be …				4:2-6	4:4 Purged … by the spirit of judgment and burning
5 Judgment	5:25 His anger .. His hand is stretched out still. 9:21, 10:4	Yes	Yes (Judah)			Song of the Vineyard. 5:8-30 Seven woes. 5:2, 4 Good & wild grapes.
6 Isaiah's Calling	6:3 Holy, holy, holy	Yes				6:5 Woe is me, for I am undone. 6:8 Send me…
7 Emmanuel - A Sign	7:14 the virgin shall conceive and bear a son	Yes	7:8 Israel-Judah 65 yrs – 722 BC	7:14		King Ahaz 7:3 Isaiah's son, Shear-jashua (a remnant shall return)
8 Assyrian Invasion	8:3-4 Call his name Maher-Shalal-Hash-Baz	Yes	Yes (Judah)	8:14,15 , 17, 18		8:3 Isaiah's son (he hastened to the prey)
9 Government of God's Son	9:6 For unto us a Child is born, a Son is given	Yes	9:8-21 (Samaria & Ephraim)	9:1-2, 6	9:3-5, 7	9:2 "great light" John - Rev "bright and morning star"
10 A Remnant Return	9:20 And it shall come to pass … remnant of Israel		10:5-19 (Assyria) 10:20-34		Yes	Romans 9:27, 11:5 Micah 2:12-13
11 Reign of Christ	11:4 He shall rule the earth, rod of His mouth			11:1-2	11:3-16	11:6 The wolf shall lie down with the lamb…
12 Hymn of Praise	12:3 Therefore with joy you will draw water from the wells of salvation.			12:3 (John 4:10,14 , 7:37)	Yes, Ultimate ly	Song of the Redeemed (Rev 7:16 -17,21:6 22:17)
Section 2. Foreign Prophecies Against Oracles of Judgment and Salvation.						
13 Babylon	13:9 Day of the LORD comes, Cruel, with wrath and fierce anger		Yes		Rev 17:1-19:10 Babylon	13:10 The sun will be darkened…moon will not cause light. Joel 2, Mt 24, Lu 21
14 Babylon, Assyria, and Philistia	14:10 The whole earth is at rest and quiet. They break forth into singing.		Yes		Is 4:22-23. Rev 18:2, 21	14:12-21 Compared to Lucifer's fall from heaven. Isaiah 40-46
15 Moab 16 Moab	15:1 The burden against Moab. 15x Lam 2:14, Hab 1:1, Mal 1:1		Yes			16:11 Therefore my heart shall resound like a harp for Moab, and my inner being…
17 Syria and Israel	17:1 Syria = Damascus 17:3 Israel = Ephraim		Yes			7:1-2 Both went up against Judah
18 Ethiopian	18:4 I will take my rest, and I will look		Yes		18:7	18:4 dwelling place. Like clear heat in sunshine.

19 Egypt	19:17 And the land of Judah will be a terror to Egypt.		Yes		19:17-24 In that day	19:25 Blessed is Egypt My people & Assyria the work of My hands, and Israel
20 Egypt and Ethiopian	The coming destruction by the Assyrians		Yes			20:2-4 Isaiah walked barefoot & naked 3 yrs.

Chapter Title	Key Word/Verse	Isaiah's Time (sin)	Near Judgment/ Restoration	Christ's 1st Coming	Christ's 2nd Coming	Comments /Doctrines Issues
21 Babylon, Edom, Arabia	21:2 Elam and media defeated Babylon in 539		Yes		21:9 Babylon is fallen,	Edom And Arabia will be conquered.
22 Jerusalem and Shebna	22:12-13 sackcloth…joy, eat-drink-die		Yes			22:15 Shebna – evil steward. 22:22 Eliakim – David's seed
23 Tyre	23:1 The burden against Tyre.		Yes			23:1 Wail, you ships of Tarshish!
24-27 Redemption of Israel through world judgment. God is faithful and true. Wait on Him-Trust Him.						
24 Judgment on the Earth	24:1 Behold, the LORD makes the earth empty….				24:22-23 Then the moon	24:15 Therefore glorify the LORD in the dawning light,
25 Praise to God	25:1 … I will exalt you, I will praise your name, …				25:8 He will swallow up death	25:10-11 … And He will spread out His hands
26 A Song of Salvation	26:3 You will keep him in perfect peace, whose mind				26:1-27:1	26:17 As a woman with child is in pain and cries out
27 The redemption of Israel	27:6 …Israel shall blossom and bud…				27:2-13	27:13 So shall it be in that day: The great trumpet will…
Section 3 – Wanderings and Promises. Warning Against Alliance with Egypt						
28 Woe to Ephraim and Jerusalem	28:9-15 precept must be upon precept, line, ..here.. That they fall backward…		Yes	28:11 , 16		28:23-29 physical compared to spiritual – farming and understanding …
29 Woe to Jerusalem	29:9 …They are drunk, but not with wine…		Yes		29:17-24, 35:5	29:18 In that day the deaf shall hear the words of the ..
30 Woe for Jerusalem to look toward Egypt	30:10 Speak to us smooth things, prophesy deceits.		Judgment of Assyria (27-33)			30:18 the LORD will wait, that He may be gracious to you
31 Woe for Jerusalem to Trust in Egypt	31:3 Now the Egyptians are men, and not God.		Assyria shall fall by a sword not of man. 8-9		31:9 Whose fire is Zion	31:5 Like birds flying about, so will the LORD of Hosts defend Jerusalem. …
32 A Reign of Right-eousness	32:1 Behold a king will reign in righteousness	32:9-14 Prayer			Yes	32:15 Until the Spirit is poured upon us from on high
33 Woe to Assyria and Prayer	33:2 O Lord, be gracious unto us; we have waited…	33:7-9			Yes	33:22 For the LORD is our judge, the LORD is our law…
34 Judgment of the Nations	34:4 And all the host of heaven shall be dissolved,				Yes	34:16 Seek ye out of the book of the LORD, and read
35 The Highway of Holiness	35:8 A highway shall be there, and a way,…				Yes	Song of the Blooming Desert

Section 4 – Historical Section. Historical Interlude. King Hezekiah – Good						
36 Sennacherib's Attempt to Capture Jerusalem	36:1 Now it came to pass in the fourteenth year of…	Yes				36:21 But they held their peace, … Answer him not.
37 Godly men Pray against Sennacherib	37:4 wherefore lift up your prayer for the remnant…	Yes				37:15 And Hezekiah prayed unto the LORD, saying…
38 Hezekiah's Life Extended 15 years	38:1 Set your house in order: for you shall die…	Yes				38:7-8 a sign… move the shadow 10 degrees backward
39 Hezekiah friendly to Babylon	39:1 Baladan, send present to Israel	Yes	39:6 all to Babylon (586 BC)			39:4 there is nothing among my treasures that I have not showed them.

Fire. Fire is used for judgment and purification. In this case it is the purification of Isaiah, who in the presence of God's holiness identified himself with all other people – sinful. (Read Numbers 31:22-23, Acts 2:3, 1 Corinthians 3:9-16 (14-15)) It is interesting that the root of the word "seraphim" is saraph, meaning "fiery."

Fire is used of judgment of those who hate God or don't look for Righteousness. (Malachi 3:2, Matthew 3:10-12) toward the leaders and those who lack knowledge, because of the leaders.

1:25 "I will turn My hand against you, And thoroughly purge away your dross, And take away all your alloy."

1:31 "The strong shall be as tinder, And the work of it as a spark; Both will burn together, And no one shall quench them."

4:4 "… purged the blood of Jerusalem from her midst, by the spirit of Judgment and by the spirit of fire."

5:24 "Therefore, as the fire devours the stubble, And the flame consumes the chaff, So their root shall be as rottenness, And their blossom will ascend like dust; because they have rejected the law of the LORD of hosts, And despised the word of the Holy One of Israel."

Chapter Title	Key Word/Verse	Near Future	Christ's 1st Coming	Christ's 2nd Coming	Comments/ Doctrines Issues
Section 1 Redemption Promised	Deliverance from Captivity				True God
40 Comfort to Babylonian Exiles	40:1 Comfort ye, comfort ye my people, says your God	Yes	40:3-5 John the Baptist	40:10 … Behold, His reward is with Him…	40:31 They that wait on the LORD shall renew their strength; They shall mount up with wings of eagles…
41 Israel assured of God's Help					41:10 Fear thou not; for I am with you; be not dismayed; for I am your God: I will strengthen ….
42 The Servant of the LORD			42:1a, 2, 3, 6, 7		
43 The Redeemer of Israel					
44 God's Blessing on Israel					
45					
46 Dead Idols and the Living God					
47 The Humiliation of Babylon					
48 Israel Refined for God's Glory					
Section 2 Redemption Provided	Sufferings of the Servant of the LORD				Suffering messiah
49 The Servant, the Light to the Gentiles					
50 The Servant, Israel's Hope			50:6, 7		
51 the LORD Comforts Zion					
52 God Redeems Jerusalem			52:13-15		
53 messianic Prophecy (Chart 3)			53:1, 4, 7-8, 9, 11		Acts 8:32-33
54 A Perpetual Covenant of Peace			54:13		Song of the Restored Wife
55 An Invitation to Abundant Life			55:3		55:8-9 For my thoughts are not your thoughts, nor are your ways my ways, says the LORD….
56 Salvation for the Gentiles					
57 Healing of the Backslider	57:17 …And he went on backsliding in the way of his heart				
Section 3 Redemption Realized	Future Glory of God's People				Reigning Lord
58 Two Kinds of Fasting					
59 Separated from God	59:1-2				59:19 When the enemy comes in like a flood, .Spirit..standard..
60 The Gentiles Bless Zion					

61 The Good News of Salvation			61:1, 2a		61:3
62 Assurance of Zion's Salvation			62:11		
63					
64					
65 The Glorious New Kingdom					
66 True Worship and False					
61 The Good News of Salvation			61:1, 2a		61:3
62 Assurance of Zion's Salvation			62:11		
63					
64					
65 The Glorious New Kingdom					
66 True Worship and False					

Isaiah Study Notes: **Bible TOC**

1. Bible Background and Comparisons. 66 books written by 40 authors over 1400 years, inspired by God.
   OT: (39) Founding-Law (5) History (12) Instruction-Poetry (5) Prophecy (17) or 12 + 5
   NT: (27) Founding-Gospels (4) History (1) Instruction-Letters (21) Prophecy (1)

2. Israel's National History with Kings

Genesis 12:1 Abraham	Camp	660 years	Family or Patriarchs	
Joshua, Judges, Ruth	Commonwealth	360 years	Judges	
I/II Samuel, Chronicles, Kings Crown		460 years	Human Kings	God
Ezra, Nehemiah, Esther	Captivity/Return	160 years		
	Silent Years	420 BC		
	Roman Empire	33 AD	King Came and Rejected Jesus Christ	
	Until present	1999 AD		
	Future	King Returns and Reigns Jesus Christ		

3. Prophets. True and false prophets.
   A true prophet was accurate 100% of the time. the LORD Jesus Christ fulfilled the law and the prophets. 2 Peter 1:21 tells us how the prophets did not understand the times they wrote of. 1 Peter 1:10-11 tells how we can look into and understand what the prophets and angels desired to. 2 Timothy 3:16-17 tells how the OT is good for us to learn. Could go further with the doctrine of prophets, but this is appropriate for our study of Isaiah.

4. Characters. Isaiah = "the LORD is Salvation" Similar to Joshua, Elisha, and Jesus. Quoted directly in N.T over 65x, far more than any OT prophet, and mentioned by name over 20x.

5. Dates. 739-686 BC. Isaiah prophesied for 51 years. He was the son of Amoz. Contemporary of the prophets Micah (South – Judah) and Hosea (North – Israel). Killed by king Manasseh, cut in two by wooden saw (Hebrews 11:37, II Kings 21:16, Talmud-Hebrew Tradition). Isaiah mostly known for his messianic prophecies of the 1st coming of the LORD Jesus Christ as a suffering servant and lamb; "Immanuel," and his 2nd coming as a majestic, glorious King,.

6. Names for God. The Holy One of Israel. # of times (25) used in Isaiah and in other books (4). Lord (Adonai). Lord of Hosts. Mighty One of Israel. Maker.

7. Doctrines related to God's judgment of His people
   - 1:10-15 FALSE GROUP WORSHIP "assemblies, sacred meetings, feasts, spread out hands, prayers"
   - 1:23 LOVE BRIBES and REWARDS
   - 1:23 SELFISHNESS
   - 2:7-9 WORSHIP POSESSIONS or MATERIALISM
   - 3:6 FALSE RELIGIONS "For you have forsaken Your people, the house of Jacob, Because they are filled with eastern ways; they are soothsayers (attempting to control the future through power given by evil spirits, Deuteronomy 8:9-12) like the Philistines, and "fellowship with the children of foreigners."
   - 3:12 UNBIBLICAL LEADERSHIP "As for My people, children are their oppressors, And women rule over them. O My people! Those who lead you cause you to err, and destroy the way of your paths."
   - 3:16-23 JEWELRY "perfume, charms, nose jewels, jingling anklets,…"
   - 5:11 ALCOHOL
   - 5:12 MUSIC
   - 5:13 NO KNOWLEDGE OF GOD
   - 5:14 LIES

8. Peculiar things of PURSUING GOD WITH ISAIAH
Chapter 5 Sing a song

7:18 whistle for flies of Egypt and bees of Assyria

20:2-4 Three years walked barefoot and naked (shame). Jonah and Christ Three days. Esther fasted 3 days before going to the king for her people. Peter denied Lord 3 times. Elijah fell over child 3 times and brought back to life.

34:6 Sword of the LORD mentioned only time in the Bible

9. Favorite Chapters.

1 Intro and outline of book
6 Calling
14 Lucifer
25 Psalm of praise
35 Highway of holiness
53 The messiah
58 Two kinds of fast
66 Conclusion

10. Favorite Verses

1:18 Come now, and let us reason together says the LORD: though your sins be as scarlet, they shall be as white as snow; though they be like red crimson, they shall be as snow.
6:3 And one cried onto another and said, Holy, holy, holy is the LORD of Hosts: the whole earth is full of his glory.
6:5 Then I said, woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, the LORD of hosts.
26:3 You will keep him in perfect peace, whose mind is stayed on you: because he trusts in you.
28:11 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.
35:8 And a highway shall be there, and a way, and it shall be called The way of holiness: the unclean shall not pass over it: but it shall be for those: the wayfaring men, though fools, shall not err therein.
40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary: and they shall walk and not faint.
41:10 Fear you not; for I am with you; be not dismayed, for I am your God: I will strengthen you; yes, I will help you; yes, I will uphold you with the right hand of my righteousness.
52:7 How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace; that brings good tidings of good, that publishes salvation: That says to Zion, Your God reigns.
53:6-7 All we like sheep have gone astray; we have turned everyone to his own way: and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.
55:8-9 For my thoughts are not your thoughts, neither are your ways my ways, says the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts your thoughts.
55:11 So shall my word be that goes forth out of my mouth: it shall not return onto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
58:12 And they that shall be of you shall build the old waste places: you shall raise up the foundations of many generations; and you shall be called, The restorer of the breach, The restorer of paths to dwell in.
59:1-2 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.
59:19 So they will fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.
61:1-2a The Spirit of the LORD is upon me; because the LORD has anointed me to preach good tidings onto the meek: he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: To proclaim the acceptable year of the Lord.
64:6 But we are all as an unclean thing, and all our righteousness are as filthy rags: and we all do fade as a leaf: and our iniquities, like the wind, have taken us away.

New Testament References of Isaiah (65)

		Isaiah
Matthew	1:23	7:14
	3:3	40:3
	4:14-16 9:1-2	
	8:17	53:4

	11:5	35:5-6	
	12:17-21	42:1-4	
Mark	15:28	53:12	
Luke	1:41	7:14	
	4:16-21	61:1-2	
John	12:32	33:10	
	12:38-41	53:1, 6:9-10	
Acts	3:17-26		The 2nd message of Peter
	8:28	53:7-8	
	28:25-27	6:9-10	
Romans	9:27	10:22-23	
	9:29	11:5	
	10:16	53:1	
	10:20	65:1	
Revelation	22:16	9:2	

11. Acts 8:26-40
    The Ethiopian was seeking God reading Isaiah 53:7-8. Acts 8:32-33 "He was led as a sheep to the slaughter; and as a lamb before its shearer is silent, so He opened not His mouth. In His humiliation His justice was taken away, And who will declare His generation? For His life is taken from the earth."

12. Isaiah Road for Salvation
    - Salvation (from God, by life of Jesus Christ)

        1. 7:14-15 "Therefore the LORD Himself will give you a sign: Behold the virgin shall conceive and bear a Son, and shall call His name Immanuel."
        2. 9:2 "The people who walked in darkness have seen a great light; Those who dwelt in the shadow of death, upon them a light has shined."
        3. 9:6a "For onto us a child is born"
        4. 11:1-2 "There shall come forth a rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD."
        5. 12:1 Anger turned away, God is my salvation
        6. 35:5-6
        7. 40:10 His reward is with him
        8. 52:7 How beautiful upon the mountain are the feet of him who publishes the truth
        9. 59:20 Redeemer
        10. 61:1-2 Preach good tidings to the meek, to proclaim salvation… liberty to the captives

    - Pardon (by His Sacrificial Death and Our Repentance)

        1. 50:5-6 hid not face from shame and spitting
        2. 52:13-14 His visage was so marred
        3. 53:1-12
        4. 6:7 your sin is purged
        5. 40:2 her iniquity is pardoned
        6. 53:5 he was wounded for our transgressions
        7. 55:7 Let the wicked forsake his way, He will have mercy, abundantly pardon

- Cleansing (from our sin)

  1. 1:18 though your sins be as scarlet, they shall be white as snow
  2. 1:25 purely purge away your dross
  3. 27:9 the iniquity of Jacob be purged, take away his sin
  4. 52:15 so shall He sprinkle many nations

  Peace (with God)

  1. 9:6 The Prince of Peace
  2. 26:12 ordain peace for us
  3. 32:17 work of righteousness shall be peace
  4. 53:5 chastisement of our peace was upon Him

13. Isaiah Prophecies Fulfilled at Christ's First Coming

- 7:14 Lord (Adoni) God gives house of David a sign: The virgin shall birth a Son, and call His name Emmanuel (God is with us). 7:14 – MT 1:23
- 8:14-15 Assyrian empire shall conquer Israel in 538 BC, 8:8-10
- 8:17
- 8:18
- 9:1-2
- 9:6a
- 11:1
- 12:3
- 25:8
- 28:11
- 28:16
- 29:18; 35:5
- 40:3-5
- 42:1a,2,3 42:6
- 42:7
- 42:7
- 50:6
- 50:7
- 52:13-53:10
- 53:4
- 53:7-8
- 53:7
- 53:7
- 53:9
- 53:11
- 54:13
- 55:3
- 61:1,2a
- 62:11

At least 50 verses. Need disciple to study and assist in teaching Isaiah for the next seven weeks. Section by section, chapter by chapter, verse by verse breakdown. Also put verses into chronological order with the life of Jesus Christ as recorded in the Gospels.

15. Isaiah's Description of Israel's Future Kingdom

1. the LORD will restore the faithful remnant of Israel to the Land to inhabit the kingdom at its beginning. 1:9, 25-27; 3:10; 4:3; 6:13; 8:10; 9:1; 10:20, 22, 25, 27; 11:11-12, 16; 14:1-2; 14:22, 16; 26:1-4; 27:12; 28:5; 35:9; 37:4, 31-32; 40:2-3; 41:9; 43:5-6; 46:3-4; 49:5,8,12,22; 51:11; 54:7-10; 55:12; 57:13,18; 60:4,9; 61:1-4,7; 65:8-10; 66:8-9,19

2. As the LORD defeats Israel's enemies. He will provide protection for His people. 4:5-6; 9:1,4; 12:1-6; 13:4; 14:2; 21:9; 26:4-5; 27:1-4; 30:30-31; 32:3; 33:16,22; 35:4; 49:8-9, 17-18; 52:6; 54:9-10; 55:10-11; 58:12; 60:10,12,18; 62:9; 66:16

3. In her kingdom, Israel will enjoy great prosperity of many kinds. 26:15,19; 27:2,13; 29:18-20; 32:22-23; 30:20; 32:3; 32:15-20; 33:6,24; 35:3,5-6,8-10; 40:11; 42:6-7,16; 43:5,6,8,10,21; 44:5,14; 46:13; 48:6; 49:10; 52:9; 54:2,3; 55:1,12; 58:9,14; 60:5,16,21; 61:4,6-10; 62:5 65:13-15,18,24; 66:21-22

4. The city of Jerusalem will rise to world preeminence in the kingdom. 2:2-4; 18:7; 25:6; 40:5,9; 49:19-21; 60:1-5,13-15,17; 62:3-4
5. Israel will be the center of world attention in the kingdom. 23:18; 54:1-3; 55:5; 56:6-8; 60:5-9; 66:18-21

6. Israel's mission in the kingdom will be to glorify the LORD. 60:21; 61:3

7. Gentiles in the kingdom will receive blessing through the channel of faithful Israel. 11:10; 19:18,24,25; 42:6; 45:22-23; 49:6; 51:5; 56:3,6-8; 60:3,7,8; 61:5; 66:19

8. Worldwide peace will prevail in the kingdom under the rule of the Prince of Peace. 2:4; 9:5-6; 11:10; 19:23; 26:12; 32:18; 54:14; 57:19; 66:12

9. Moral and spiritual conditions in the kingdom will reach their highest plane since the fall of Adam. 27:6; 28:6,17; 32:16; 42:7; 44:3; 45:8; 51:4; 61:11; 65:21-22

10. Governmental leadership in the kingdom will be superlative with the messiah heading it up. 9:6-7; 11:2-3; 16:5; 24:23; 25:3; 32:1; 32:5; 33:22; 42:1,4; 43:15; 52:13; 53:12; 55:3-5

11. Humans will enjoy long life in the Kingdom. 65:20, 22

12. Knowledge of the LORD will be universal in the kingdom. 11:9; 19:21; 33:13; 40:5; 41:20; 45:6,14; 49:26; 52:10,13,15; 54:13; 66:23

13. The world of nature will enjoy a great renewal in the kingdom. 12:3; 30:23-26; 32:15; 35:1-4,6-7; 41:18-19; 43:19-20; 44:3,23; 55:1-2,13; 58:10-11

14. "Wild" animals will be tame in the kingdom. 11:6-9; 35:9; 65:25

15. Sorrow and mourning will not exist in the kingdom. 25:8; 60:20

16. The King will judge overt sin in the kingdom. 66:24

17. An eternal kingdom, as part of God's new creation, will follow the millennial kingdom. 24:23; 51:6; 51:16; 54:11-12; 60:11, 19; 65:17

Appx 300 verses. Look for repeats. Put in verse order to determine if correct context (does it make sense?) Need disciple to study and assist in teaching Isaiah for the next seven weeks. Section by section, chapter by chapter, verse by verse breakdown.

Isaiah 40-48 (the testimony of Jesus is the spirit of prophecy, Revelation 19:10b)

Past Creation < Isaiah	Present Isaiah 740-680 BC	Future Assyria	Babylon Nebuchad -nezzar	Persia Cyrus	Jesus 1st Coming (Mt-Jn)	Church (Rev 2- 3)	Tribul ation (Rev 6-18)	Jesus 2nd Coming (Rev 19)	Jesus king (Rev 20)	Eternity Heaven (R21- 22)
Creation 40:12-22		Assyria conquer s Israel 722 BC	1st deport 605 BC 2nd deport 597 BC 3rd deport 586 BC Daniel 1-4 Darius- Cyrus 539 BC Daniel 6 44:21-25	44:26-28 45:1-4 Edict Ezra 1:1- 4 538 BC Sacrifices Ezra 3:6 537 BC Temple Begun Ezra 3:8 536 BC (Jeremia h 25:11- 12)	40:3-5 Mt 3:3, 11:7- 15, Jn 3:27- 30, Lu 3:4- 6	40:6-8 1 Peter 1:24- 25	40:1- 2			
							40:9-11			
									44:1- 8	
Jacob- Israel 40:23-27, 28-31 Jer 12:5 Mt 11:28- 30, Gal 6:9, 2 Thes 3:13, Phil 4:13	36-39 Hezekiah Jerusale m 701 BC							45:5-19, 22-25		
	44:9-20									
	45:20-21									
44:22-24										
41:1-7, 8- 9	41:21-29						41:8- 9	41:10- 13	41:14 -20	
	42:18-24	42:25			42:1-9	42:6b gentile s	42:10 -17, 25			

43:1-6, 7-13	43:22-28	43:14-17				43:7-13			43:18-21	
	46:3-5, 8-13		46:1-2, 6-7	46:8-13 east			Cyrus a type of deliverer/savior for the nation Israel			
	47:4, 6		47:1-15				47:1-15			
48:12-13	48:1-8, 16-19	48:9-11, 20-22	48:14-15				48:9-11, 20-22			

Isaiah Study Notes: **Bible TOC**

Isaiah 40-48 Comfort ye, comfort ye my people, says your God
My people 3x (Is 26x, OT 211x, NT 5 of 7x referral to Israel exc 2 Cor 6:16, Rev 18:4)
My servant 10x, 40-45 (Is 25x)
My witnesses 3x, 43-44 (Is 3x, Bible 8x-Rev 11:3 my two witnesses)
My chosen 6x, 40-44 (Is 7x, ps 89:3, Is 43:20, Is 65:15) ? 3x
My called 1x, 48:12 (only here)
My sons 2x. My daughters 1x. My nation 3x in Bible Is 51:4, Acts 24:17, 28:19
Holy One of Israel 8x, 41-48 (Is 25x, OT: Psalms and prophets 30x)
Jacob/Israel 15x, 40-48 (Is 22x, OT 81x. NT 1x Ro 11:26) Romans 15:4, written for our learning

Creator
Foundation 2x 44:28, 48:13.
Beginning 8 of 12x in Isaiah 42-48.
First - last 3 of 3x in Isaiah 41:4, 44:6, 48:12.
Create/d/or - 45:7 (1 of 5x)/10 of 11x/2x, 40:28, 43:15 (only 2x). 13 of 16x in Isaiah
Form/ed - 1 of 3x (45:7)/9 of 13x. Isaiah - 10 of 16x.
Make/made - God makes 13x, God made 9x. Maker - 2 of 5x.
Is 40:22. The earth is a sphere. Science before, Flat-before Galileo. Science now, earth is a sphere.

Savior
Savior - 4x in Isaiah 40-48, 8x in Isaiah, 13x in OT and 24x in NT.
Salvation – 3 of 27x, 45:8, 45:17, 46:13 (Isaiah = salvation is from the LORD)
Redeem/er/ed - 9x in Is 41-48 of 27x in Isaiah.
King of Jacob/Israel - 3x 41:12 Jacob, 43:15, 44:6 Israel
Sins/ned - 6x (10x in Isaiah), transgressed/ions- 5x (18 in Isaiah), Iniquity/ies - 2x, 40:2, 43:24.

Within 66 chapters of Isaiah
None = 21 of 25x in Is 40-47 (absolutes). Remember = 6 of 14x in Is 43-47. Praise 5 of 18x in Isaiah 42-48. Sing/singing - 5x. Hear/d/s ear = 26x. See/eyes = 16x. Heart = 6x. Wind/spirit and confusion – 1x (confusion/vain/vanity = 11 of 16x,19x in OT). .

Isaiah 40-48. Comfort. 49-57. Rejection 58-66. Restoration. Jesus says Isaiah is one writer in Matthew 12:15-21 and John 12:37-44.

Jeremiah (52-132, 4 hr, Judah) 2020

Bible TOC **Next / Previous Book** **Gems**

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45

Gentile nations: 46 47 48 49 50 51 Jerusalem falls to Babylon (586 BC): 52

12 Illustrations to Help us Turn Toward God

Purpose: Judgment of God's People, then other nations – with hope. 1 Peter 4:17-18.
Key Words: Backsliding(s) – 13x, chapter 3 – 9x. Backward 2x. Turn or return – 90x.

Illustrations to help me turn toward God:		Scripture
1) The living waters and broke cisterns		2:13
2) Breaking up the hard ground of our heart		4:3-4
3) Stand in the ways, and see, and ask for the old paths	(Matthew 11:28-30)	6:16
4) Running with footmen and horses		12:5
5) The repulsive yet recognizable girdle		13:1-11
6) Rejoicing in the Bible and for God in a dark world		15:15-18
7) Not wanting to speak for God, yet compelled to		20:7-9
8) Speak all the words I command you, do not diminish a word		26:2
9) The New Covenant pointing toward today and the future		31:31-34
10) Grace deserved by the faithful Rechabites		35:1-19
11) The chastisement because of God's eternal love		46:28
12) Grace extended as a sign of hope		52:31-34

Prayers of the Bible
Jeremiah has 4 themes: supplication, rising early, witnessing and Not to Pray for this people.

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Jeremiah 7:13-16, 25	Supplication			**Rose early in morning**	**Pray not for this people**
Jeremiah 11:14, 25	Supplication	Jonah 3		Cities / Nineveh	**Pray not for this people**
Jeremiah 12:1-5	Supplication	Petition		Footmen-Horses	Why does way of wicked prosper?
Jeremiah 14:7-10	Supplication	**Pray not for their good**			**Pray not for this people**
Jeremiah 21:12		Execute Judgment		**Rising up Early**	
Jeremiah 25:3-4		Preach Word		**Rising up Early**	
Jeremiah 26:5, 29:19		Preach Word	Not Hear Prophets	**Rising up Early**	
Jeremiah 31:18-22	Supplication	Turn-turned Repent-Instruct		During chastisement	The Prayer of Ephraim
Jeremiah 32:16-25	Praise	mercy in judgment			Purchase of land
Jeremiah 32:33		Preach Word	Not Hear Prophets	**Rising up Early**	
Jeremiah 35:14-15		Preach Word	Not Hear Prophets	**Rising up Early**	
Jeremiah 37:1-10	Supplication	Protect Jerusalem			Zedekiah's request
Jeremiah 42:1-22	Supplication	Seek God's will	Unbelief		People did not believe in God's word
Jeremiah 44:4		Preach Word	Not Hear Prophets	**Rising up Early**	

Outline I of Jeremiah

The Story of a Difficult Assignment from God, Rejected by Man, 627-580 BC Chapter(s)

Part One: God's Pattern of Time, Birth, and Calling **1**
1:17 Arise and speak, be not dismayed at their faces

Part Two: The Prophecies to Judah Before the Fall **2-25**

message 1: Judah Sinned Willfully 2-3:5
2:13 Two evils - forsaken living waters and hewed broken cisterns

message 2: Judah to be Judged 3:6-6
6:16 Stand in the paths, and see, and ask for the old paths

message 3: Judah's Hypocrisy in Worship 7-10
7:18 The Queen of Heaven

message 4: Judah's Breach of the Covenant 11-13
12:5 If you have run with the footman, 13 Parables-*marred girdle/wine bottles*

message 5: Judah's Desperate Situation 14-15
15:15 Your words were found & I did eat them; they were the joy & rejoicing

message 6: Jeremiah's Unmarried State 16-17

message 7: Sign of the Potter's House 18-20
20:9 His word was in my heart as a burning fire

message 8: Against Judah's Kings & False Prophets 21-22

message 9: *False and True Shepherds and Prophets* 23
23:29 word like fire and a hammer that breaks the rocks in pieces

message 10: *The Two Baskets of Figs* 24

message 11: The Seventy Year Captivity 25
605 B.C. to 536 B.C. 4th yr. of Jehoiakim (36:1) to decree of Cyrus (Ezra 1)

Persecution: Jeremiah rejected, confined 5x, beat, false prophets, priests, & pastors 26-29

Part Three: The Future Promises to Israel (Hope) **30-33**

Restore the Land	(30) Return-Trouble-Blessing-Chastisement and Hope
Restore the People	(31) Blessing-Sorrow-Prayer-New Covenant (1st mention)
Return the People to the Land	(32) Prison-Purchase Land-Prayer-Promised Return
Reconfirm the Covenants	(33) Jerusalem-Israel-Davidic Kingdom

Part Four: The Fall of Jerusalem **34-45**
Before Jerusalem's Fall (34-38)(34) Slaves (freedom) (35) Rechabites (obedience)
(36) Baruch (scrolls) (37) Egypt (prayer/prison) (38) Princes (dungeon)
During Jerusalem's Fall (39) Zedekiah's son is slayed, favor returned to Gedaliah and Ebed-melech.
After Jerusalem's Fall (40-45) (40-41) Gedaliah/Johanan/Ishmael (42-43) Prayer (44-45) in Egypt

Part Five: The Prophecies Against the Gentile Nations **46-51**
Egypt (46), Philistia (47), Moab (48), Ammon, Edom, Damascus, Kedar, Hazor, Elam (49), Babylon (50-51)

Part Six: The Fall of Jerusalem to Babylon **52**
Part Seven: Lamentations **1-5**

Kings of Judah: Josiah (31 yr), Jehoahaz (3 months), Jehoiakim (11 yr.), Jehoiachin (3 mo), Zedekiah (11 yr.)

Kings of Babylon: Nabopolassar, Nebuchadnezzar, Evilmerodach, Darius

Main Nations: Judah, Babylon, and Egypt

Chronological Outline		Chapter
1) Good King Josiah (640-649 BC 9 yrs. with Josiah, 18 yrs. total)		**1-9**
627	Call confirmed by vision of almond tree and boiling pot (17-20 yrs. old)	1
622	Before the Law found	2-6
609	Josiah dies in battle with Egyptian king at megiddo	7-9
2) Wicked Kings Jehoiakim and Zedekiah (22 yrs.)		**10-39**
608-586	Persecution: ridiculed & rejected continually, confinement 5x, beat	
	False prophets, priests, and pastors	26-29
	Hope	30-33
586	Fall of Jerusalem (Jeremiah prophesied for 40 yrs.)	37-39, 52
3) Those left behind depart for Egypt		**40-45**
586	Gedaliah	40-41
	Egypt	42-44
	Baruch the scribe	45
4) **Other Kingdoms and Kings**		**46-51**
	Against Egypt	46
	Against Philistia	47
	Against Moab	48
	Against Ammon, Edom, Damascus, Kedar, Hazor & Edom	49
	Against Babylon	50-51
561	* Jehoiachin released from prison in Babylon	52

Good King: Josiah - 31 years, 8-39 yrs. old, 640-609 BC (three sons)

Wicked kings:

Jehoahaz – 3 months, 23 yrs. old, prisoner to Egypt (Shallum in Jeremiah 22:11) 10-39
Jehoiakim – 11 years, 25-37 yrs. old, died in Jerusalem (Eliakim) 609-598 BC *
Jeconiah - 3 months, 8 yrs. old, prisoner to Babylon by Nebuchadnezzar (Jehoiachin or Coniah)
Zedekiah – 11 years, 21-31 yrs. old, prisoner to Babylon by Nebuchadnezzar, 597-586 BC
Uncle (Mattaniah) Jeremiah 24:17, 586 BC, 11th yr., 4th month, 9th day

Contemporaries: Jeremiah lives 100 years after the prophet Isaiah and Micah. His contemporaries are Zephaniah and Habakkuk during the end of the kingdom of Judah. Before and/or during captivity Ezekiel and Daniel know Jeremiah.

Key prophetic verse: Daniel 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Last mention of Jeremiah in the Hebrew Bible.

New Testament: Some thought Jesus was Jeremias in Matthew 16:14, Jeremy in Matthew 2:17, 27:9
Problem of order: His writings are sometimes out of order chronologically due to being burnt and rewritten, then occurring over a period of 42 years. Lamentations is written after Jeremiah.

Jeremiah Chapter 1

God's Pattern of Time (1-3), Birth (4-5), and Calling (6-10)

(1) [1] The words of Jeremiah the son of Hilkiah, of the priests that [were] in Anathoth in the land of Benjamin: [2] To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. [3] It came also in the days of Jehoiakim the son of Josiah king of Judah, to the end of the eleventh year of Zedekiah the son of Josiah king of Judah, to the carrying away of Jerusalem captive in the fifth month. [4] Then the word of the LORD came unto me, saying, [5] Before I formed you in the belly I knew you; and before you came forth out of the womb I sanctified you, [and] I ordained you a prophet to the nations. [6] Then said I, Ah, Lord GOD! behold, I cannot speak: for I [am] a [a] youth. [7] But the LORD said to me, Say not, I [am] a child: for you shall go to all that I shall send you, and whatsoever I command you thou shall speak. [8] Be not afraid of their faces: for I [am] with you to deliver you, says the LORD. [9] Then the LORD put forth his hand, and touched my mouth. And the LORD said to me, Behold, I have put my words in your mouth. [10] See, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

[a] 17 to 20 yrs. old

Jeremiah's First Two Visions

(2) [11] Moreover the word of the LORD came to me, saying, Jeremiah, what see you? And I said, I see a rod of an almond tree. [12] Then said the LORD unto me, You have well seen: for I will hasten my word to perform it. [13] And the word of the LORD came to me the second time, saying, What see you? And I said, I see a boiling pot; and the face thereof is toward the north.

[14] Then the LORD said to me, Out of the north an evil shall break forth upon all the inhabitants of the land. [15] For, look, I will call all the families of the kingdoms of the north, says the LORD; and they shall come, and they shall set everyone his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. [16] And I will utter my judgments against them concerning all their wickedness, who have forsaken me, and have burned incense to other gods, and worshipped the works of their own hands. [17] **You therefore gird up your loins, and arise, and speak to them all that I command you: be not dismayed at their faces, lest I confound you before them.** [18] For, behold, I have made you this day a defensed city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land [19] And they shall fight against you; but they shall not prevail against you; for I [am] with you, says the LORD, to deliver you.

Complexity
Q1: Why is the time in years important for Jeremiah's birth and calling?
A1: Because God has a time for raising up leaders for His glory.
Q2: Why does God know Jeremiah while being formed in his mother's belly?
A1: Because God knows all babies from the moment of conception.
Q3: Why is speaking about God a vital part of Jeremiah's calling?
A1: Because many will cause us to fear speaking the truth as God sees it.

Application: I know that God has a time, knows us, and helps us, the same as he did for Jeremiah. As I deny self and take up my cross to follow Christ daily - I am confident that he has a time, a person, and calling for each of His children.

QT Encouragement: Daily time each morning in the Scripture and prayer leads us into great confidence to love God as He first loved us through the LORD Jesus Christ. As we are strong, we can encourage those who are weak, or younger in the LORD's service.

New Testament Application: Christ followers have better things today than Jeremiah had before. (1Peter 1:10 of which salvation the prophets have inquired and searched diligently, who prophesied of the grace [that should come] unto you: 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.)

Jeremiah Chapter 2

The Dusk of the Evening is Upon Us

1. THE GOOD TIMES (2:1-3)

(3) [1] Moreover the word of the LORD came to me, saying, [2] Go and cry in the ears of Jerusalem, saying, Thus says the LORD; I remember you, the kindness of your youth, the love of your espousals, when you went after me in the wilderness, in a land [that was] not sown. [3] Israel was holiness to the LORD, [and] the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, says the LORD.

(espousals: bridehood, marriage, betroth – contract for future marriage. Hosea)

2. REMEMBER YOUR PAST (2:4-8)

[4] Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:
[5] Thus says the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? [6] Neither said they, "Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?" [7] And I brought you into a plentiful country, to eat the fruit and the goodness thereof; but when ye entered, ye defiled my land, and made my heritage an abomination. [8] The priests said not, "Where is the LORD?" and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

3. EVALUATE TODAY (2:9-13)

(4) [9] Wherefore I will yet plead with you, says the LORD, and with your children's children will I plead. [10] For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. [11] Has a nation changed their gods, which are yet no gods? but my people have changed their glory for that which does not profit. [12] Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, says the LORD. [13] For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

(John 7:38, Revelation 22:17, The same God and ways – different dispensation)

Jeremiah Chapter 2

4. REMEMBER YOUR HERITAGE (2:14-19)

14 Is Israel a servant? is he a homeborn slave? why is he spoiled? 15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant. 16 Also the children of Noph and Tahapanes have broken the crown of your head. 17 Have you not procured this unto yourself, in that you have forsaken the LORD your God, when he led you by the way? 18 And now what have you to do in the way of Egypt, to drink the waters of Sihor? or what have you to do in the way of Assyria, to drink the waters of the river? 19 Your own wickedness shall correct you, and your backslidings shall reprove you: know therefore and see that it is an evil thing and bitter, that you have forsaken the LORD your God, and that my fear is not in you, says the LORD God of hosts.

Q1 - (2:13) What is the difference between living water and cistern water?
A1 - The living water is a natural source of fresh running water. There is no works system to enjoy the refreshing living water, it is a gift of God for our salvation, and moreso continued as we grow in Christ by faith through the Holy Ghost and obedience to the Scriptures. The is the works of the believer (Rev 2-3).
A2 - God's people may backslide and go after other God's and the world's philosophies and tradition of religious works (broken cisterns), or drink of the strange waters of non-biblical beliefs and practices (rivers of Sihor or Euphrates)..

Q2 - (2:13-18) Do we have a choice of which waters we drink from?
A1 - Yes, believers have a choice from which of the four waters we drink from? The same spiritual laws for God's people apply today in the New Testament.
A2 - No, unbelievers may drink from the waters of broken cisterns, the waters of Sihor (Nile in lower Egypt),or the waters of the river (Euphrates in Assyria), but not the living waters.

Application: I must mix the living waters with other sources of water, and help other believers to drink more and more of the living waters as we grow in Christ. The fear of the LORD in his holiness and justice helps me stay away from making my own cistern or drinking strange waters.

QT Encouragement: Daily time in the Scriptures and prayer helps us learn the difference between the different sources of water we can drink from, then chose more and more from the living waters.

5. SPIRITUAL ADULTERY REVEALED (2:20-25)

(5) 20 For of old time I have broken your yoke, and burst your bands; and you said, I will not transgress; when upon every high hill and under every green tree you wander, playing the harlot. 21 Yet I had planted you a noble vine, wholly a right seed: how then are you turned into the degenerate plant of a strange vine unto me? 22 For though you wash you with detergent, and take you much soap, yet your iniquity is marked before me, says the LORD God. 23 How can you say, "I am not polluted, I have not gone after Baalim?" see your way in the valley, know what you have done: you are a swift dromedary traversing her ways; 24 A wild donkey used to the wilderness, that snuffs up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. 25 Withhold your foot from being unshod, and your throat from thirst: but *you said, "There is no hope: no; for I have loved strangers, and after them will I go."*

a. PRAYERS NOT HEARD (2:26-30)

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, 27 Saying to a stock, "You are my father; and to a stone, You have brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. 28 But where are your gods that you have made you? let them arise, if they can save you in the time of your trouble: for according to the number of your cities are

your gods, O Judah. [29] Wherefore will ye plead with me? All of you have transgressed against me, says the LORD. [30] In vain I have disciplined your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

b. FORGETTING GOD'S WORKS (2:31-37)

(6) [31] O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore *say my people, "We are lords; we will come no more unto you?"* [32] Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. [33] Why trim you your way to seek love? therefore you have taught the wicked ones your ways. [34] Also in your skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these. [35] Yet *you say, "Because I am innocent, surely his anger shall turn from me."* Behold, I will plead with you, because you say, I have not sinned. [36] Why do you wander around so much to change your way? You shall be ashamed of Egypt, as you was ashamed of Assyria. [37] Yes, you shall go forth from him, and your hands upon your head: for the LORD has rejected your confidences, and you shall not prosper in them.

Jeremiah Chapter 3

CROSSING THE LINE (3:1-5)

(7) [1] They say, If a man divorces his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but you have played the harlot with many lovers; yet return again to me, says the LORD. [2] Lift up your eyes unto the high places, and see where you have not been lien with. In the ways have you sat for them, as the Arabian in the wilderness; and you have polluted the land with your whoredoms and with your wickedness. [3] Therefore the showers have been withheld, and there has been no latter rain; and you have a whore's forehead, you refused to be ashamed. [4] Will you not from this time *cry unto me, "My father, you art the guide of my youth?* [5] *Will he reserve his anger forever? will he keep it to the end?"* Behold, you have spoken and done evil things as you could.

Call to Repentance (3:6-4:4) ***Key verse: 4:3***

[6] the LORD said to me in the days of Josiah the king, Have you seen that which backsliding Israel has done? she is gone up upon every high mountain and under every green tree, and there has played the harlot. [7] And I said after she had done all these things, "Turn to me." But she returned not. And her treacherous sister Judah saw it. [8] And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. [9] And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with wood. [10] And yet for all this her treacherous sister Judah has [a] not turned to me with her whole heart, but feignedly, says the LORD. [11] And the LORD said to me, The backsliding Israel has justified herself more than treacherous Judah.

[a] 2 Timothy 2:19-20.

(8) [12] Go and proclaim these words toward the north, and say, Return, you backsliding Israel, says the LORD; and I will not cause my anger to fall upon you: for I am merciful, says the LORD, and I will not keep anger forever. [13] Only acknowledge your iniquity, that you have transgressed against the LORD your God, and have scattered your ways to the strangers under every green tree, and ye have not obeyed my voice, says the LORD. [14] Turn, O backsliding children, says the LORD; for I am married to you: and I will take you one of a city, and two of a family, and I will bring you to Zion: [15] And I will give you pastors according to my heart, which shall feed you with knowledge and understanding.

The Millennial Reign of Christ on Earth

[16] And it shall come to pass, when ye be multiplied and increased in the land, in those days, says the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done anymore. [17] At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem: neither shall they walk anymore after the imagination of their evil heart. [18] In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers. [19] But I said, How shall I put you among the children, and give you a pleasant land, a goodly heritage of the hosts of nations? and I said, You shall call me, My father; and shall not turn away from me.

Return, Ye Backsliding Children

(9) [20] Surely as a wife treacherously departs from her husband, so have ye dealt treacherously with me, O house of Israel, says the LORD. [21] A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God. [22] Return, ye backsliding children, and I will heal your backslidings. Behold, we come to you; for you are the LORD our God. [23] Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel. [24] For shame has devoured the labor of our fathers from our youth; their flocks and their herds, their sons and their daughters. [25] We lie down in our shame, and our confusion covers us: for [a] we have sinned against the LORD our God, we and our fathers, from our youth even to this day, and have not obeyed the voice of the LORD our God.

[a] Jeremiah identifies with the peoples sin, as Moses and Paul did. Also as David did for his personal sins, Psalm 51.

Jeremiah Chapter 4

(10) [1] If you will return, O Israel, says the LORD, return to me: and if you will put away your abominations out of my sight, then shall you not remove. [2] And you shall swear, the LORD lives, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him they will glory. [3] For thus says the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. [4] Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

Jeremiah Chapter 4

Imminent Danger (4:5-4:18) Daniel ***Key verse: 4:18***

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather
together, and say, Assemble yourselves, and let us go into the defensed cities. 6 Set up the standard
toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. 7 The lion is
come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place
to make your land desolate; and your cities shall be laid waste, without an inhabitant. 8 For this gird you
with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.
9 And it shall come to pass at that day, says the LORD, that the heart of the king shall perish, and the
heart of the princes; and the priests shall be astonished, and the prophets shall wonder. 10 Then said I,
Ah, Lord GOD! surely you have greatly deceived this people and Jerusalem, saying, Ye shall have peace;
whereas the sword reaches to the soul. 11 At that time shall it be said to this people and to Jerusalem, A
dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,
12 Even a full wind from those places shall come to me: now also will I give sentence against them.
13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than
eagles. Woe to us! for we are spoiled. 14 O Jerusalem, wash your heart from wickedness, that you may be
saved. How long shall your vain thoughts lodge within you? 15 For a voice declares from Dan, and
publishes affliction from mount Ephraim. 16 Make ye mention to the nations; behold, publish against
Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.
17 As keepers of a field, are they against her round about; because she has been rebellious against me,
says the LORD. 18 Your way and your doings have procured these things to you; this is your wickedness,
because it is bitter, because it reaches to your heart.

Sorrow for Doomed Nation (4:19-31) ***Key verse: 4:22***

(11) 19 My bowels, my bowels! I am pained at my very heart; my heart makes a noise in me; I cannot
hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war.
20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and
my curtains in a moment. 21 How long shall I see the banner, and hear the sound of the trumpet?
22 For my people is foolish, they have not known me; they are senseless children, and they have no
understanding: they are wise to do evil, but to do good they have no knowledge. 23 I beheld the earth,
and, look, it was without form, and void; and the heavens, and they had no light. 24 I beheld the
mountains, and, look, they trembled, and all the hills moved lightly. 25 I beheld, and, look, there was no
man, and all the birds of the heavens were fled. 26 I beheld, and, look, the fruitful place was a wilderness,
and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.
27 For thus has the LORD said, The whole land shall be desolate; yet will I not make a full end.
28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have
purposed it, and will not repent, neither will I turn back from it. 29 The whole city shall flee for the noise
of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be
forsaken, and not a man dwell therein. 30 And when you are spoiled, what will you do? Though you clothe
yourself with crimson, though you adorn yourself with ornaments of gold, though you tore your face
(enlargen your eyes) with painting, in vain shall you make yourself fair; your lovers will despise you, they
will seek your life. 31 For I have heard a voice as of a woman in travail, and the anguish as of her that
brings forth her first child, the voice of the daughter of Zion, that bewails herself, that spreads her hands,
saying, Woe is me now! for my soul is wearied because of murderers.

Jeremiah Chapter 5 **Key verse: 5:14**

God's Justice (5:1-31)

(12) [1] **Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executes judgment, that seeks the truth; and I will pardon it.** [2] **And though they say, the LORD lives; surely they swear falsely.** [3] O LORD, are not your eyes upon the truth? you have stricken them, but they have not grieved; you have consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. [4] Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God. [5] I will get me to the great men, and will speak to them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. [6] Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: everyone that goes out there shall be torn in pieces: because their transgressions are many, and their backslidings are increased. [7] How shall I pardon you for this? your children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. [8] They were as fed horses in the morning: everyone neighed after his neighbor's wife. [9] Shall I not visit for these things? says the LORD: and shall not my soul be avenged on such a nation as this?

(13) [10] Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the LORD's. [11] For the house of Israel and the house of Judah have dealt very treacherously against me, says the LORD. [12] They have falsely represented the LORD, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine: [13] And the prophets shall become wind, and the word is not in them: thus shall it be done to them. [14] Wherefore thus says the LORD God of hosts, Because ye speak this word, behold, I will make my words in your mouth fire, and this people wood, and it shall devour them. [15] Look, I will bring a nation upon you from far, O house of Israel, says the LORD: it is a mighty nation, it is an ancient nation, a nation whose language you know not, neither understand what they say. [16] Their quiver is as an open sepulcher, they are all mighty men. [17] And they shall eat up your harvest, and your bread, which your sons and your daughters should eat: they shall eat up your flocks and your herds: they shall eat up your vines and your fig trees: they shall impoverish your fenced cities, wherein you trusted, with the sword. [18] Nevertheless in those days, says the LORD, I will not make a full end with you. [19] And it shall come to pass, when ye shall say, Wherefore does the LORD our God all these things to us? then shall you answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

(14) [20] Declare this in the house of Jacob, and publish it in Judah, saying, [21] Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: [22] Fear ye not me? says the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? [23] But this people has a revolting and a rebellious heart; they are revolted and gone. [24] Neither say they in their heart, Let us now fear the LORD our God, that gives rain, both the former and the latter, in his season: he reserves to us the appointed weeks of the harvest. [25] Your iniquities have turned away these things, and your sins have withheld good things from you. [26] For among my people are found wicked men: they lay wait, as he that sets snares; they set a trap, they catch men. [27] As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. [28] They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. [29] Shall I not visit for these things? says the LORD: shall not my soul be avenged on such a nation as this? [30] A wonderful and horrible thing is committed in the land; [31] The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

(15) [1] O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appears out of the north, and great destruction. [2] I have likened the daughter of Zion to a comely and delicate woman. [3] The shepherds with their flocks shall come to her; they shall pitch their tents against her round about; they shall feed everyone in his place. [4] Prepare ye war against her; arise, and let us go up at noon. Woe to us! for the day goes away, for the shadows of the evening are stretched out. [5] Arise, and let us go by night, and let us destroy her palaces. [6] For thus has the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.
[7] As a fountain casts out her waters, so she casts out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds. [8] Be you instructed, O Jerusalem, lest my soul depart from you; lest I make you desolate, a land not inhabited.

(16) [9] Thus says the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back your hand as a grape gatherer into the baskets. [10] To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is to them a reproach; they have no delight in it. [11] Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.
[12] And their houses shall be turned to others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, says the LORD. [13] For from the least of them even to the greatest of them everyone is given to covetousness; and from the prophet even to the priest everyone deals falsely. [14] They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. [15] Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, says the LORD. [16] Thus says the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. [17] Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

(17) [18] Therefore hear, ye nations, and know, O assembly, what is among them. [19] Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not listened to my words, nor to my law, but rejected it. [20] To what purpose comes there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet to me.
[21] Therefore thus says the LORD, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish. [22] Thus says the LORD, Behold, a people comes from the north country, and a great nation shall be raised from the sides of the earth. [23] They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roars like the sea; and they ride upon horses, set in array as men for war against you, O daughter of Zion.
[24] We have heard the fame thereof: our hands grow feeble: anguish has taken hold of us, and pain, as of a woman in travail. [25] Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

(18) [26] O daughter of my people, gird you with sackcloth, and wallow yourself in ashes: make mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.
[27] I have set you for a tower and a fortress among my people, that you may know and try their way.
[28] They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.
[29] The bellows are burned, the lead is consumed of the fire; the founder melts in vain: for the wicked are not plucked away. [30] Reprobate silver shall men call them, because the LORD has rejected them.

(19) [1] The word that came to Jeremiah from the LORD, saying, [2] Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all [ye of] Judah, that enter in at these gates to worship the LORD. [3] Thus says the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. [4] Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. [5] For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;
[6] [If] ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: [7] Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

(20) [8] Behold, ye trust in lying words, that cannot profit. [9] Will ye steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom ye know not; [10] And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? [11] Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen [it], says the LORD. [12] But go ye now to my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. [13] And now, because ye have done all these works, says the LORD, and I spoke to you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; [14] Therefore will I do to [this] house, which is called by my name, wherein ye trust, and to the place which I gave to you and to your fathers, as I have done to Shiloh. [15] And I will cast you out of my sight, as I have cast out all your brethren, [even] the whole seed of Ephraim. [16] Therefore pray not you for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear you.

(21) [17] See you not what they do in the cities of Judah and in the streets of Jerusalem?
[18] The children gather wood, and the fathers kindle the fire, and the women knead [their] dough, to make cakes to the **queen of heaven**, and to pour out drink offerings to other gods, that they may provoke me to anger. [19] Do they provoke me to anger? says the LORD: [do they] not [provoke] themselves to the confusion of their own faces? [20] Therefore thus says the LORD God; Behold, my anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. [21] Thus says the LORD of hosts, the God of Israel; Put your burnt offerings to your sacrifices, and eat flesh. [22] For I spoke not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: [23] But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well to you.
[24] But they listened not, nor inclined their ear, but walked in the counsels [and] in the imagination of their evil heart, and went backward, and not forward. [25] Since the day that your fathers came forth out of the land of Egypt to this day I have even sent to you all my servants the prophets, daily rising up early and sending them: [26] Yet they listened not to me, nor inclined their ear, but hardened their neck: they did worse than their fathers. [27] Therefore you shall speak all these words to them; but they will not hearken to you: you shall also call to them; but they will not answer you. [28] But you shall say to them, This is a nation that obeys not the voice of the LORD their God, nor receives correction: truth is perished, and is cut off from their mouth.

(22) [29] Cut off your hair, [O Jerusalem], and cast [it] away, and take up a lamentation on high places; for the LORD has rejected and forsaken the generation of his wrath. [30] For the children of Judah have done evil in my sight, says the LORD: they have set their abominations in the house which is called by my name, to pollute it. [31] And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. [32] Therefore, behold, the days come, says the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. [33] And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. [34] Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

(23) [1] At that time, says the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: [2] And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. [3] And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places where I have driven them, says the LORD of hosts.

The Perils of False Teaching

[4] Moreover you shall say to them, Thus says the LORD; Shall they fall, and not arise? shall he turn away, and not return? [5] Why [then] is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. [6] I listened and heard, [but] they spoke not aright: no man repented him of his wickedness, saying, What have I done? everyone turned to his course, as the horse rushes into the battle. [7] Yes, the stork in the heaven knows her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD. [8] How do ye say, We are wise, and the law of the LORD is with us? Look, certainly in vain made he [it]; the pen of the scribes is in vain. [9] The wise [men] are ashamed, they are dismayed and taken: look, they have rejected the word of the LORD; and what wisdom is in them? [10] Therefore will I give their wives to others, [and] their fields to them that shall inherit them: for everyone from the least even to the great is given to covetousness, from the prophet even to the priest everyone deals falsely. [11] For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. [12] Were they ashamed when they had committed abomination? no, they were not at all ashamed, neither could they blush: therefore they will fall among them that fall: in the time of their visitation they shall be cast down, says the LORD.

(24) [13] I will surely consume them, says the LORD: [there shall be] no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and [the things that] I have given them shall pass away from them. [14] Why do we sit still? assemble yourselves, and let us enter into the defensed cities, and let us be silent there: for the LORD our God has put us to silence, and given us water of gall to drink, because we have sinned against the LORD. [15] We looked for peace, but no good [came; and] for a time of health, and behold trouble! [16] The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. [17] For, behold, I will send serpents, cockatrices, among you, which [will] not [be] charmed, and they shall bite you, says the LORD.

Prophet Mourns for People

[18] [When] I would comfort myself against sorrow, my heart is faint in me. [19] Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: [Is] not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, [and] with strange vanities? [20] The harvest is past, the summer is ended, and we are not saved. [21] For the hurt of the daughter of my people am I hurt; I am black; astonishment has taken hold on me. [22] [Is there] no balm in Gilead; [is there] no physician there? why then is not the health of the daughter of my people recovered?

Jeremiah Chapter 9

(25) [1] Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! [2] Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they [be] all adulterers, an assembly of treacherous men. [3] And they bend their languages [like] their bow [for] lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, says the LORD. [4] Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. [5] And they will deceive everyone his neighbor, and will not speak the truth: they have taught their tongue to speak lies, [and] weary themselves to commit iniquity. [6] Your habitation is in the midst of deceit; through deceit they refuse to know me, says the LORD. [7] Therefore thus says the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? [8] Their tongue [is as] an arrow shot out; it speaks deceit: [one] speaks peaceably to his neighbor with his mouth, but in heart he lays his wait.

(26) [9] Shall I not visit them for these [things]? says the LORD: shall not my soul be avenged on such a nation as this? [10] For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can [men] hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. [11] And I will make Jerusalem heaps, [and] a den of dragons; and I will make the cities of Judah desolate, without an inhabitant. [12] Who is the wise man, that may understand this? and [who is he] to whom the mouth of the LORD has spoken, that he may declare it, for what the land perishes [and] is burned up like a wilderness, that none passes through? [13] And the LORD says, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; [14] But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: [15] Therefore thus says the LORD of hosts, the God of Israel; Behold, I will feed them, [even] this people, with wormwood, and give them water of gall to drink. [16] I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

People Mourn in Judgment

(27) [17] Thus says the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning [women], that they may come: [18] And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. [19] For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast [us] out. [20] Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and everyone her neighbor lamentation. [21] For death is come up into our windows, [and] is entered into our palaces, to cut off the children from without, [and] the young men from the streets. [22] Speak, Thus says the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

(28) [23] Thus says the LORD, Let not the wise [man] glory in his wisdom, neither let the mighty [man] glory in his might, let not the rich [man] glory in his riches: [24] But let him that glories glory in this, that he understands and knows me, that I [am] the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these [things] I delight, says the LORD. [25] Behold, the days come, says the LORD, that I will punish all [them which are] circumcised with the uncircumcised; [26] Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all [that are] in the utmost corners, that dwell in the wilderness: for all [these] nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

Q1 - How is man in Jeremiah 9:23 the same as man in the New Testament?
A1 - Not many wise, mighty, or rich are called (1 Corinthians 1:26).
A2 - Both the kingdom of Judah and the local congregation of Corinth are backslidden.
Q2 - How is God in Jeremiah 9:24 the same as God in the New Testament?
A1 - He exercises loving-kindness, judgment, and righteousness, in the earth.
A2 - The order of loving-kindness, judgment, and righteousness is for Christ followers today.
Encouragement: Begin each day in prayer and Scripture to know and understand the LORD. 2 Pe 1:19

Jeremiah Chapter 10

Idols and the True God

(29) [1] Hear ye the word which the LORD speaks to you, O house of Israel: [2] Thus says the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. [3] For the customs of the people are vain: for [one] cuts a tree out of the forest, the work of the hands of the workman, with the axe. [4] They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. [5] They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also [is it] in them to do good. [6] Forasmuch as there is none like to you, O LORD; you are great, and your name is great in might. [7] Who would not fear you, O King of nations? for to you does it appertain: forasmuch as among all the wise [men] of the nations, and in all their kingdoms, there is none like to you. [8] But they are altogether brutish and foolish: the stock is a doctrine of vanities. [9] Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning [men]. [10] But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. [11] Thus shall ye say to them, The gods that have not made the heavens and the earth, [even] they shall perish from the earth, and from under these heavens. [12] He has made the earth by his power, he has established the world by his wisdom, and has stretched out the heavens by his discretion. [13] When he utters his voice, there is a multitude of waters in the heavens, and he causes the vapors to ascend from the ends of the earth; he makes lightnings with rain, and brings forth the wind out of his treasures. [14] Every man is brutish in [his] knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. [15] They are vanity, [and] the work of errors: in the time of their visitation they shall perish. [16] The portion of Jacob is not like them: for he is the former of all [things]; and Israel is the rod of his inheritance: the LORD of hosts is his name.

(30) [17] Gather up your wares out of the land, O inhabitant of the fortress. [18] For thus says the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find [it so]. [19] Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. [20] My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent anymore, and to set up my curtains. [21] For the shepherds are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. [22] Behold, the noise of the report is come, and a great commotion out of the north country, to make the cities of Judah desolate, [and] a den of dragons. [23] O LORD, I know that the way of man is not in himself: [it is] not in man that walks to direct his steps. [24] O LORD, correct me, but with judgment; not in your anger, lest you bring me to nothing. [25] Pour out your fury upon the heathen that know you not, and upon the families that call not on your name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Jeremiah Chapter 11

A Broken Covenant

(31) [1] The word that came to Jeremiah from the LORD, saying, [2] Hear ye the words of this covenant, and speak to the men of Judah, and to the inhabitants of Jerusalem; [3] And say you to them, Thus says the LORD God of Israel; Cursed [be] the man that obeys not the words of this covenant, [4] Which I commanded your fathers in the day [that] I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: [5] That I may perform the oath which I have sworn to your fathers, to give them a land flowing with milk and honey, as [it is] this day. Then answered I, and said, So be it, O LORD. [6] Then the LORD said to me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. [7] For I earnestly protested to your fathers in the day [that] I brought them up out of the land of Egypt, [even] to this day, rising early and protesting, saying, Obey my voice. [8] Yet they obeyed not, nor inclined their ear, but walked everyone in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not. [9] And the LORD said to me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. [10] They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

Pray Not for this People

(32) [11] Therefore thus says the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry to me, I will not hearken to them. [12] Then shall the cities of Judah and inhabitants of Jerusalem go, and cry to the gods to whom they offer incense: but they shall not save them at all in the time of their trouble. [13] For [according to] the number of your cities were your gods, O Judah; and [according to] the number of the streets of Jerusalem have ye set up altars to [that] shameful thing, [even] altars to burn incense to Baal. [14] Therefore pray not you for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry to me for their trouble. [15] What has my beloved to do in my house, [seeing] she has worked lewdness with many, and the holy flesh is passed from you? when you do evil, then you rejoice. [16] the LORD called your name, A green olive tree, fair, [and] of goodly fruit: with the noise of a great tumult he has kindled fire upon it, and the branches of it are broken. [17] For the LORD of hosts, that planted you, has pronounced evil against you, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense to Baal.

Jeremiah's Life Threatened

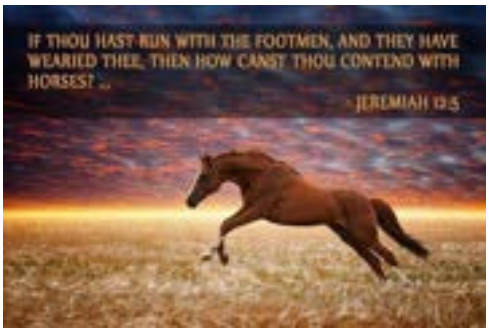
(33) [18] And the LORD has given me knowledge [of it], and I know [it]: then you showed me their doings. [19] But I was like a lamb [or] an ox [that] is brought to the slaughter; and I knew not that they had devised devices against me, [saying], Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. [20] But, O LORD of hosts, that judges righteously, that try the reins and the heart, let me see your vengeance on them: for to you I have revealed my cause. [21] Therefore thus says the LORD of the men of Anathoth, that seek your life, saying, Prophesy not in the name of the LORD, that you die not by our hand: [22] Therefore thus says the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: [23] And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, [even] the year of their visitation.

Jeremiah Chapter 12

Jeremiah's Question

(34) [1] Righteous are you, O LORD, when I plead with you: yet let me talk with you of [your] judgments: Wherefore does the way of the wicked prosper? [wherefore] are all they happy that deal very treacherously? [2] You have planted them, yes, they have taken root: they grow, yes, they bring forth fruit: you are near in their mouth, and far from their reins. [3] But you, O LORD, know me: you have seen me, and tried my heart toward you: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. [4] How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

the LORD's Answer



[5] If you have run with the footmen, and they have wearied you, then how can you contend with horses? and [if] in the land of peace, [wherein] you trusted, [they wearied you], then how will you do in the swelling of Jordan? [6] For even your brethren, and the house of your father, even they have dealt treacherously with you; yes, they have called a multitude after you: believe them not, though they speak fair words to you.

(35) [7] I have forsaken my house, I have left my heritage; I have given the dearly beloved of my soul into the hand of her enemies. [8] My heritage is to me as a lion in the forest; it cries out against me: therefore I have hated it. [9] My heritage is to me [as] a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. [10] Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. [11] They have made it desolate, [and being] desolate it mourns to me; the whole land is made desolate, because no man lays [it] to heart. [12] The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the [one] end of the land even to the [other] end of the land: no flesh shall have peace. [13] They have sown wheat, but shall reap thorns: they have put themselves to pain, [but] shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

Promise to Gentile Nations

(36) [14] Thus says the LORD against all my evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. [15] And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. [16] And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, the LORD lives; as they taught my people to swear by Baal; then they will be built in the midst of my people. [17] But if they will not obey, I will utterly pluck up and destroy that nation, says the LORD.

Jeremiah Chapter 13

Illustration of the Soiled Linen Girdle

(37) [1] Thus says the LORD unto me, Go and get you a linen girdle, and put it upon your loins, and put it not in water. [2] So I got a girdle according to the word of the LORD, and put [it] on my loins. [3] And the word of the LORD came to me the second time, saying, [4] Take the girdle that you have got, which is upon your loins, and arise, go to Euphrates, and hide it there in a hole of the rock. [5] So I went, and hid it by Euphrates, as the LORD commanded me. [6] And it came to pass after many days, that the LORD said to me, Arise, go to Euphrates, and take the girdle from there, which I commanded you to hide there. [7] Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. [8] Then the word of the LORD came to me, saying, [9] Thus says the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. [10] This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. [11] For as the girdle cleaves to the loins of a man, so I have caused to cleave to me the whole house of Israel and the whole house of Judah, says the LORD; that they might be to me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

Illustration of the Wine Bottles

(38) [12] Therefore you shall speak to them this word; Thus says the LORD God of Israel, Every bottle shall be filled with wine: and they shall say to you, Do we not certainly know that every bottle shall be filled with wine? [13] Then shall you say to them, Thus says the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. [14] And I will dash them one against another, even the fathers and the sons together, says the LORD: I will not pity, nor spare, nor have mercy, but destroy them. [15] **Hear ye, and give ear; be not proud:** for the LORD has spoken. [16] Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, [and] make [it] gross darkness. [17] But if ye will not hear it, my soul shall weep in secret places for [your] pride; and my eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive. [18] Say to the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, [even] the crown of your glory. [19] The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive. [20] Lift up your eyes, and behold them that come from the north: where is the flock [that] was given you, your beautiful flock? [21] What will you say when he shall punish you? for you have taught them [to be] captains, [and] as chief over you: shall not sorrows take you, as a woman in travail?

(39) [22] And if you say in your heart, Wherefore come these things upon me? For the greatness of your iniquity are your skirts discovered, [and] your heels made bare. [23] Can the Ethiopian change his skin, or the leopard his spots? [then] may ye also do good, that are accustomed to do evil. [24] Therefore will I scatter them as the stubble that passes away by the wind of the wilderness. [25] This is your lot, the portion of your measures from me, says the LORD; because you have forgotten me, and trusted in falsehood. [26] Therefore will I discover your skirts upon your face, that your shame may appear. [27] I have seen your adulteries, and your neighings, the lewdness of your whoredom, [and] your abominations on the hills in the fields. Woe to you, O Jerusalem! will you not be made clean? when [shall it] once [be]?

Jeremiah Chapter 14

Sword, Famine and Pestilence

(40) [1] The word of the LORD that came to Jeremiah concerning the dearth. [2] Judah mourns, and the gates thereof languish; they are black to the ground; and the cry of Jerusalem is gone up. [3] And their nobles have sent their little ones to the waters: they came to the pits, [and] found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. [4] Because the ground is chapped, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. [5] Yes, the hind also calved in the field, and forsook [it], because there was no grass. [6] And the wild donkeys did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because [there was] no grass. [7] O LORD, though our iniquities testify against us, do you [it] for your name's sake: for our backslidings are many; we have sinned against you. [8] O the hope of Israel, the savior thereof in time of trouble, why should you be as a stranger in the land, and as a wayfaring man [that] turns aside to tarry for a night? [9] Why should you be as a man astonished, as a mighty man [that] cannot save? yet you, O LORD, are in the midst of us, and we are called by your name; leave us not. [10] Thus says the LORD to this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD does not accept them; he will now remember their iniquity, and visit their sins. [11] Then said the LORD unto me, Pray not for this people for [their] good. [12] When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

(41) [13] Then said I, Ah, Lord GOD! behold, the prophets say to them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. [14] Then the LORD said to me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spoke to them: they prophesy to you a false vision and divination, and a thing of nothing, and the deceit of their heart. [15] Therefore thus says the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. [16] And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. [17] Therefore you shall say this word to them; Let my eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow. [18] If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yes, both the prophet and the priest go about into a land that they know not.
[19] Have you utterly rejected Judah? has your soul loathed Zion? why have you smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble! [20] We acknowledge, O LORD, our wickedness, [and] the iniquity of our fathers: for we have sinned against you. [21] Do not abhor [us], for your name's sake, do not disgrace the throne of your glory: remember, break not your covenant with us. [22] Are there [any] among the vanities of the Gentiles that can cause rain? or can the heavens give showers? are not you he, O LORD our God? therefore we will wait upon you: for you have made all these [things].

Jeremiah Chapter 15

(42) [1] Then said the LORD unto me, Though Moses and Samuel stood before me, [yet] my mind [could] not [be] toward this people: cast them out of my sight, and let them go forth. [2] And it shall come to pass, if they say to you, Where shall we go forth? then you shall tell them, Thus says the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. [3] And I will appoint over them four kinds, says the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. [4] And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for [that] which he did in Jerusalem. [5] For who shall have pity upon you, O Jerusalem? or who shall bemoan you? or who shall go aside to ask how you do? [6] You have forsaken me, says the LORD, you are gone backward: therefore will I stretch out my hand against you, and destroy you; I am weary with repenting. [7] And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, [since] they return not from their ways. [8] Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused [him] to fall upon it suddenly, and terrors upon the city. [9] She that has borne seven languishes: she has given up the spirit; her sun is gone down while [it was] yet day: she has been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, says the LORD. [10] Woe is me, my mother, that you have borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; [yet] every one of them does curse me. [11] the LORD said, Verily it shall be well with your remnant; verily I will cause the enemy to entreat you [well] in the time of evil and in the time of affliction. [12] Shall iron break the northern iron and the steel? [13] Your substance and your treasures will I give to the spoil without price, and [that] for all your sins, even in all your borders. [14] And I will make [you] to pass with your enemies into a land [which] you know not: for a fire is kindled in my anger, [which] shall burn upon you.

(43) [15] O LORD, you know: remember me, and visit me, and revenge me of my persecutors; take me not away in your longsuffering: know that for your sake I have permitted rebuke. **[16] Your words were found, and I did eat them; and your word was to me the joy and rejoicing of my heart:** for I am called by your name, O LORD God of hosts. [17] I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of your hand: for you have filled me with indignation. [18] Why is my pain perpetual, and my wound incurable, [which] refuses to be healed? will you be altogether to me as a liar, [and as] waters [that] fail? [19] Therefore thus says the LORD, If you return, then will I bring you again, [and] you shall stand before me: and if you take forth the precious from the vile, you shall be as my mouth: let them return to you; but return not you to them. [20] And I will make you to this people a fenced brazen wall: and they shall fight against you, but they shall not prevail against you: for I [am] with you to save you and to deliver you, says the LORD. [21] And I will deliver you out of the hand of the wicked, and I will redeem you out of the hand of the terrible.

Jeremiah Chapter 16

(44) [1] The word of the LORD came also to me, saying, [2] You shall not take you a wife, neither shall you have sons or daughters in this place. [3] For thus says the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; [4] They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; [but] they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth. [5] For thus says the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, says the LORD, [even] loving-kindness and mercies. [6] Both the great and the small shall die in this land: they shall not be buried, neither shall [men] lament for them, nor cut themselves, nor make themselves bald for them: [7] Neither shall [men] tear [themselves] for them in mourning, to comfort them for the dead; neither shall [men] give them the cup of consolation to drink for their father or for their mother. [8] You shall not also go into the house of feasting, to sit with them to eat and to drink. [9] For thus says the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

(45) [10] And it shall come to pass, when you shall show this people all these words, and they shall say to you, Wherefore has the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God? [11] Then shall you say to them, Because your fathers have forsaken me, says the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; [12] And ye have done worse than your fathers; for, behold, ye walk everyone after the imagination of his evil heart, that they may not hearken to me: [13] Therefore will I cast you out of this land into a land that ye know not, [neither] ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor. [14] Therefore, behold, the days come, says the LORD, that it shall no more be said, the LORD lives, that brought up the children of Israel out of the land of Egypt; [15] But, the LORD lives, that brought up the children of Israel from the land of the north, and from all the lands where he had driven them: and I will bring them again into their land that I gave to their fathers. [16] Behold, I will send for many fishers, says the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. [17] For my eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from my eyes. [18] And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled my inheritance with the carcasses of their detestable and abominable things. [19] O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come to you from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and [things] wherein there is no profit. [20] Shall a man make gods to himself, and they are no gods? [21] Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name is the LORD.

Jeremiah Chapter 17

How to be Blessed Living among the Cursed

(46) [1] The sin of Judah is written with a pen of iron, [and] with the point of a diamond: [it is] graven upon the table of their heart, and upon the horns of your altars; [2] While their children remember their altars and their groves by the green trees upon the high hills. [3] O my mountain in the field, I will give your substance [and] all your treasures to the spoil, [and] your high places for sin, throughout all your borders. [4] And you, even yourself, shall discontinue from your heritage that I gave you; and I will cause you to serve your enemies in the land which you know not: for ye have kindled a fire in my anger, [which] shall burn forever. [5] Thus says the LORD; Cursed [be] the man that trusts in man, and makes flesh his arm, and whose heart departs from the LORD. [6] For he shall be like the heath in the desert, and shall not see when good comes; but shall inhabit the parched places in the wilderness, [in] a salt land and not inhabited. [7] Blessed is the man that trusts in the LORD, and whose hope the LORD is. [8] For he shall be as a tree planted by the waters, and [that] spreads out her roots by the river, and shall not see when heat comes, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. [9] [a] The heart is deceitful above all [things], and desperately wicked: who can know it? [10] I the LORD search the heart, [I] try the reins, even to give every man according to his ways, [and] according to the fruit of his doings. [11] [As] the partridge sits [on eggs], and hatches them not; [so] he that gets riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. [12] A glorious high throne from the beginning is the place of our sanctuary. [13] O LORD, the hope of Israel, all that forsake you shall be ashamed, [and] they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. [14] Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for you are my praise. [15] Behold, they say to me, Where is the word of the LORD? let it come now. [16] As for me, I have not hastened from [being] a pastor to follow you: neither have I desired the woeful day; you know: that which came out of my lips was [right] before you. [17] Be not a terror to me: you are my hope in the day of evil. [18] Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

[a] The heart is deceitful above all [things], and desperately wicked: who can know it? This verse must interpreted in the immediate context. Jeremiah's heart was not deceitful, neither is the blessed man of vs 7-8, compared to Psalm 1.

Honor the Sabbath

(47) [19] Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; [20] And say to them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: [21] Thus says the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring [it] in by the gates of Jerusalem; [22] Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. [23] But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. [24] And it shall come to pass, if ye diligently hearken to me, says the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; [25] Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. [26] And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and grain offerings, and incense, and bringing sacrifices of praise, to the house of the LORD. [27] But if ye will not hearken to me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Jeremiah Chapters 18

The Potter and the Clay - Observe, Hear, and Speak

(Arise and Go) ***Observe*** *- The Potter's Work*

(48) [1] The word which came to Jeremiah from the LORD, saying, [2] Arise, and go down to the potter's house, and there I will cause you to hear my words. [3] Then I went down to the potter's house, and, behold, he worked a work on the wheels. [4] And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make [it].

Application: I learn from the figures in the Old Testament (Hebrews 9:24 with the Tabernacle, and 1 Peter 3:21 with Noah's ark and water baptism). Today I am the clay and God is the potter. Philippians 1:6, "He that has begun a good work in you will complete it until the day of Jesus Christ" **if I diligently seek him.** Not fanatical or cultic, but balanced and in the power of the Holy Ghost. **Mar** is severe deformity to make unfit for its designed purpose. OT-Nation. NT-Individual believer: MT 18, Acts 6, 1 Cor 5, 1 Cor 9:27 (Paul castaway), the LORD's Supper in 1 Corinthians 11.

Hear *- Return or See His Back*

(49) [5] Then the word of the LORD came to me, saying, [6] O house of Israel, cannot I do with you as this potter? says the LORD. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel. [7] [At what] instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy [it]; [8] If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do to them. [9] And [at what] instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant [it]; [10] If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

(Go) ***Speak*** *– Return from your evil way*

[11] Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, thus says the LORD; Behold, I frame evil against you, and devise a device against you: return ye now everyone from his evil way, and make your ways and your doings good. [12] And they said, There is no hope: but we will walk after our own devices, and we will everyone do the imagination of his evil heart. [13] Therefore thus says the LORD; Ask ye now among the heathen, who has heard such things: the virgin of Israel has done a very horrible thing. [14] Will [a man] leave the snow of Lebanon [which comes] from the rock of the field? [or] shall the cold flowing waters that come from another place be forsaken? [15] Because my people has forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways [from] the ancient paths, to walk in paths, [in] a way not cast up; [16] To make their land desolate, [and] a perpetual hissing; everyone that passes thereby shall be astonished, and wag his head.
[17] I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity.

Persecuted *- 18:18-23*

(50) [18] Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. [19] Give heed to me, O LORD, and hearken to the voice of them that contend with me. [20] Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before you to speak good for them, [and] to turn away your wrath from them.

Jeremiah Chapters 18

Old Testament Vengeance *(verses New Testament: Matthew 5:11-12, 38-39, 43-44, Ro 12:19-21)*

21 Therefore deliver up their children to the famine, and pour out their [blood] by the force of the sword; and let their wives be bereaved of their children, and [be] widows; and let their men be put to death; [let] their young men [be] slain by the sword in battle. 22 Let a cry be heard from their houses, when you shall bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet. 23 Yet, the LORD, you know all their counsel against me to slay [me]: forgive not their iniquity, neither blot out their sin from your sight, but let them be overthrown before you; deal [thus] with them in the time of your anger.

Jeremiah Chapter 19 **A Clay Bottle is Broken**

Go *– to Tophet and Break a Clay Bottle*

(51) 1 Thus says the LORD, **Go** and get a **potter's earthen bottle**, and [take] of the ancients of the people, and of the ancients of the priests; 2 And go forth to the valley of the son of Hinnom, which is by the entry of the potter's gate, and proclaim there the words that I shall tell you, 3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus says the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whoever hears, his ears shall tingle.
4 Because they have forsaken me, and have estranged this place, and have burned incense in it to other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; 5 They have built also the high places of Baal, to burn their sons with fire [for] burnt offerings to Baal, which I commanded not, nor spoke [it], neither came [it] into my mind:
6 Therefore, behold, the days come, says the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. 7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. 8 And I will make this city desolate, and a hissing; everyone that passes thereby shall be astonished and hiss because of all the plagues thereof. 9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat everyone the flesh of his friend in the siege and hardship, wherewith their enemies, and they that seek their lives, shall oppress them.
10 Then shall you **break the bottle** in the sight of the men that go with you,

Speak - *about Tophet to Jerusalem*

(52) 11 And shall **say** to them, Thus says the LORD of hosts; Even so will I break this people and this city, as [one] breaks a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till [there be] no place to bury. 12 Thus will I do to this place, says the LORD, and to the inhabitants thereof, and [even] make this city as Tophet: 13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense to all the host of heaven, and have poured out drink offerings to other gods.
14 Then came Jeremiah from Tophet, where the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people, 15 Thus says the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

Note: Tophet is the valley of the son of Hinnom (Joshua 15:8) and the valley of slaughter (vs 6). This is south west of Jerusalem where children were burnt as an offering to Baal. This same location is referred to in Nehemiah 3:13-15 as the dung gate and by Jesus in the Greek language as Gehenna. This is where Judas hung committed suicide and the Potter's field was purchased to bury him. The potter and clay figure is sung in "Have Thine Own Way, Lord" by Adelaide A. Pollard in 1902.

Jeremiah Chapter 20

Persecute

(53) [1] Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. [2] Then Pashur smote Jeremiah the prophet, and put him in the stocks that [were] in the high gate of Benjamin, which was by the house of the LORD. [3] And it came to pass on the next day, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah to him, the LORD has not called your name Pashur, but Magormissabib.

Jeremiah's Response

[4] For thus says the LORD, Behold, I will make you a terror to yourself, and to all your friends: and they shall fall by the sword of their enemies, and your eyes shall behold [it]: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. [5] Moreover I will deliver all the strength of this city, and all the labors thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. [6] And you, Pashur, and all that dwell in your house shall go into captivity: and you shall come to Babylon, and there you shall die, and shall be buried there, you, and all your friends, to whom you have prophesied lies.

Q1 – What do the names of Pashur and Magor-messabib mean in Hebrew?
A – Pashur is "peace or tranquility." Magor-messabib is the opposite, "terror on every side."

Application: I must expect acceptance or rejection when speaking the truth of the LORD, and respond boldly to the false teachers (teachers because no prophets exist today, 2 Peter 2 and Jude)

QT Encouragement: Daily time in Scripture and prayer helps us discern between true and false teachers, the same as in Jeremiah's time.

Jeremiah Sorrows but Still Speaks for the LORD

(54) [7] O LORD, you have deceived me, and I was deceived: you are stronger than I, and have prevailed: I am in derision daily, everyone mocks me. [8] For since I spoke, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach to me, and a derision, daily. **[9] Then I said, I will not make mention of him, nor speak anymore in his name. But [his word] was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not [stay].** [10] For I heard the defaming of many, fear on every side. Report, [say they], and we will report it. All my familiars watched for my halting, [saying], Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. [11] But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: [their] everlasting confusion shall never be forgotten. [12] But, O LORD of hosts, that try the righteous, [and] see the reins and the heart, let me see your vengeance on them: for to you I have opened my cause. [13] Sing to the LORD, praise ye the LORD: for he has delivered the soul of the poor from the hand of evildoers. [14] Cursed [be] the day wherein I was born: let not the day wherein my mother bare me be blessed. [15] Cursed [be] the man who brought tidings to my father, saying, A man child is born to you; making him very glad. [16] And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; [17] Because he slew me not from the womb; or that my mother might have been my grave, and her womb [to be] always great [with me]. [18] Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame?

Jeremiah Chapter 21

King Zedekiah Requests Blessing

(55) (Request) [1] The word which came to Jeremiah from the LORD, when king Zedekiah sent to him [a] Pashur the son of melchiah, and Zephaniah the son of Maaseiah the priest saying, [2] "Enquire, I pray you, of the LORD for us; for Nebuchadrezzar king of Babylon makes war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us."

[a] King David began 24 orders of priests: melchiah 5th, Maaseiah 24th. The deputy High Priest Pashur persecuted Jeremiah in 20:1-6 and 37:3, 38:1. Zephaniah is 2nd in charge, who is later slayed by Nebuchadnezzar.

Jeremiah's 1st Reply – to King Zedekiah via two Priests

[3] Then said Jeremiah to them, Thus shall ye say to Zedekiah [4] the LORD God of Israel says, "Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and the Chaldeans, which besiege you outside the walls, and I will assemble them into the midst of this city. [5] And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. [6] And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. [7] And afterward, says the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city [a] from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy."

[a] Forms of Severe Judgment: The Four Horsemen, White-Conquering Crown, Red-War, Black-Famine, Pale-Pestilence, Rev 6:8.

Jeremiah's 2nd Reply – to the People

(56) (Reply 2) [8] And to this people you shall say, "Thus says the LORD; Behold, [a] I set before you the way of life, and the way of death. [9] He that abides in this city shall die by the sword, and by the famine, and by the pestilence: but he that goes out, and falls to the Chaldeans that besiege you, he shall live, and his life shall be to him for a prey. [10] For I have set my face against this city for evil, and not for good, says the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire."

[a] Deut 30:15-19. Note: Compare to the three levels of wisdom in Proverbs 16: the LORD, the king, and the individual person. The religious leaders are with or under the king and choose either good or evil and discern when to obey God or man. Acts 5:26-41 with the Pharisee Gamaliel and the Apostles.

QT Encouragement: Daily time in Scripture and prayer helps us discern good and evil kings and religious leaders. God gives people their individual choice to follow the way of life or the way of death. This is the design of the U.S.A. Constitution based on the God of the Bible, beginning with "We the People" and Abraham Lincoln in the Gettysburg Address, "Government of the people, by the people, for the people shall not perish from the earth."

Jeremiah's 3rd Reply – to the House of the King of Judah

(57) [11] And concerning the house of the king of Judah, [say], Hear ye the word of the LORD;
[12] O house of David, thus says the LORD; "Execute judgment in the morning, and deliver [him that is] spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench [it], because of the evil of your doings. [13] Behold, I am against you, O inhabitant of the valley, and rock of the plain," says the LORD; You say, "Who shall come down against us? or who shall enter into our habitations?" [14] "But I will punish you according to the fruit of your doings," says the LORD: "and I will kindle a fire in the forest thereof, and it shall devour all things round about it."

Jeremiah Chapter 22

Hear the Word and Be Blessed

1 Thus says the LORD; Go down to the house of the king of Judah, and speak there this word,
2 And say, Hear the word of the LORD, O king of Judah, that sits upon the throne of David, you, and your servants, and your people that enter in by these gates: 3 Thus says the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. 4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

Do Not Hear the Word and Be Cursed

5 But if ye will not hear these words, I swear by myself, says the LORD, that this house shall become a desolation. 6 For thus says the LORD to the king's house of Judah; You are Gilead to me, [and] the head of Lebanon: [yet] surely I will make you a wilderness, [and] cities [which] are not inhabited.
7 And I will prepare destroyers against you, everyone with his weapons: and they shall cut down your choice cedars, and cast them into the fire. 8 And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore has the LORD done thus to this great city? 9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them. 10 Weep ye not for the dead, neither bemoan him. Weep sore for him that goes away: for he shall return no more, nor see his native country.

Note: Gilead is a mountain with fruits and spices, Lebanon has beautiful, strong, fragrant cedar trees.

King Jehoahaz

(58) 11 For thus says the LORD concerning Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return here anymore:
12 But he shall die in the place where they have led him captive, and shall see this land no more.

King Jehoiakim

13 Woe to him that builds his house by unrighteousness, and his chambers by wrong; [that] uses his neighbor's service without wages, and gives him not for his work; 14 That says, I will build me a wide house and large chambers, and cuts him out windows; and [it is] ceiled with cedar, and painted with vermilion. 15 Shall you reign, because you closest [yourself] in cedar?

King Josiah

did not your father eat and drink, and do judgment and justice, [and] then [it was] well with him?
16 He judged the cause of the poor and needy; then [it was] well [with him: was] not this to know me? says the LORD.

King Jehoiakim

17 But your eyes and your heart are not but for your covetousness, and for to shed innocent blood, and for oppression, and for violence, to do [it]. 18 Therefore thus says the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, [saying], Ah my brother! or, Ah sister! they shall not lament for him, [saying], Ah lord! or, Ah his glory! 19 He shall be buried with the burial of a donkey, drawn and cast forth beyond the gates of Jerusalem. 20 Go up to Lebanon, and cry; and lift up your voice in Bashan, and cry from the passages: for all your lovers are destroyed. 21 I spoke to you in your prosperity; [but] you said, I will not hear. This [has been] your manner from your youth, that you obeyed not my voice. 22 The wind shall eat up all your [a] pastors, and your lovers shall go into captivity: surely then shall you be ashamed and confounded for all your wickedness. 23 O inhabitant of Lebanon, that

make your nest in the cedars, how gracious shall you be when pangs come upon you, the pain as of a woman in travail!

[a] Pastors and shepherds are interchangeable, depending on the translators.

Note: A king's duty to execute judgment and justice. King David's primary duty in 2 Samuel 8:15. the LORD's duty as king are proclaimed in Jeremiah 4:2, 9:2, and 23:5. The house of the king of Judah's duty as king are proclaimed in Jeremiah 21:12a and 22:3a (wicked kings who do not hear the LORD) and 22:25 (good kings who hear the LORD). the LORD Jesus Christ will return as the King of Kings and reign upon the earth with a rod of iron over sin, after the Devil is locked up for 1000 years. The saints will return and reign with Christ.

The Curse on King Jeconiah

(59) [24] [As] I live, says the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet I would pluck you there; [25] And I will give you into the hand of them that seek your life, and into the hand [of them] whose face you fear, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. [26] And I will cast you out, and your mother that bare you, into another country, where ye were not born; and there shall ye die. [27] But to the land whereunto they desire to return, there they shall not return. [28] [Is] this man Coniah a despised broken idol? [is he] a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? [29] O earth, earth, earth, hear the word of the LORD. [30] Thus says the LORD, Write ye this man childless, a man [that] shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling anymore in Judah.

Jeconiah repented and restored to blessing.
(1) Weep for those in exile (Jeremiah 21:10).
(2) Jeconiah had several sons in Babylon (1 Chronicles 3:17-18).
(3) The new king after Nebuchadnezzar of Babylon, 38 years later, Evil-merodach released Jeconiah from prison and honored him more than his other kings (2 Kings 25:27-28).
(4) Zerubabbel, son of Shealtiel, "I will make you like my signet ring, for I have chosen you," (Hag 2:23).
(5) And after they were brought to Babylon, **Jechonias** begat **Salathiel (Sheatiel)**; and Salathiel begat **Zorobabel (Zerubabbel)**; (Matthew 1:12).
(6) God forgives and restores the same with New Testament sin in the congregation (1 Corinthians 5), then later repentance and restoration (2 Corinthians 7).

Good King
Josiah - 31 years, 8-39 yrs. old, 640-609 BC (two sons, one grandson, and one brother)

Wicked kings
Jehoahaz – 3 months, 23, yrs. old, 609 BC, prisoner to Egypt (Shallum)

Jehoiakim – 11 years, 25-37 yrs. old, 609-598 BC, died in Jerusalem (Eliakim)
1st invasion by Nebuchadnezzar, **603 BC** (took Daniel and youth, and temple utensils)

Jehoiachin – 3 months, 8 yrs. old, 597 BC, Jehoiakim's son, exile to Babylon (Jeconiah or Coniah)
2nd invasion by Nebuchadnezzar, **597 BC** (took Jeconiah, leaders, craftsmen, temple treasures)

Zedekiah – 11 years, 21-31 yrs. old, 597-586 BC, prisoner to Babylon, Josiah's brother (Mattaniah)
3rd invasion by Nebuchadnezzar, **586 BC** (took all people /destroyed temple and Jerusalem)

Jeremiah Chapter 23

False and True Shepherds, Prophets, and Priests

False Shepherds in the Present

(60) [1] Woe be to the Shepherds that destroy and scatter the sheep of my pasture! says the LORD.
[2] Therefore thus says the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, says the LORD.

True Shepherds in the Future

[3] And I will gather the remnant of my flock out of all countries where I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. [4] And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, says the LORD.

Note: Pastor and shepherd are interchangeable, depending on the translators; both have to do with feeding and caring for the sheep. The same in the New Testament 18x, always shepherd except 1x pastor in Eph 4:11. Jesus is the Good Shepherd (John 10), Great Shepherd, and Chief Shepherd (Hebrews and 1 Peter). Jesus said to Peter 3 times, Do you love me? feed my sheep. The terms elder(s) (presbytery), minister, and servant are more frequent for the spiritual leader in the local church in the New Testament.

The Righteous King in the Far Future
(5a 1st Coming and 5b-8 2nd Coming)

[5] Behold, the days come, says the LORD, that I will raise to David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. [6] In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the LORD OUR RIGHTEOUSNESS. [7] Therefore, behold, the days come, says the LORD, that they shall no more say, the LORD lives, which brought up the children of Israel out of the land of Egypt; [8] But, the LORD lives, which brought up and which led the seed of the house of Israel out of the north country, and from all countries where I had driven them; and they shall dwell in their own land.

Note: Jesus 1st coming - Branch is Jesus in John 15, I am the Branch. Isaiah 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

False and True Prophets and Priests

(61) [9] My heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine has overcome, because of the LORD, and because of the words of his holiness. [10] For the land is full of adulterers; for because of swearing the land mourns; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. [11] For both prophet and priest are profane; yes, in my house I have found their wickedness, says the LORD.
[12] Wherefore their way shall be to them as slippery [ways] in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, [even] the year of their visitation, says the LORD.

Jeremiah Chapter 23

The Way of False Prophets (2 Peter 2, Jude 4-19)

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel
to err. 14 I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk
in lies: they strengthen also the hands of evildoers, that none does return from his wickedness: they are
all of them to me as Sodom, and the inhabitants thereof as Gomorrah.

Jeremiah Chapter 23

15 Therefore thus says the LORD of hosts concerning the prophets; Behold, I will feed them with
wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness
gone forth into all the land. 16 Thus says the LORD of hosts, Hearken not to the words of the prophets
that prophesy to you: they make you vain: they speak a vision of their own heart, [and] not out of the
mouth of the LORD. 17 They say still to them that despise me, the LORD has said, Ye shall have peace;
and they say to everyone that walks after the imagination of his own heart, No evil shall come upon you.
18 For who has stood in the counsel of the LORD, and has perceived and heard his word? who has marked
his word, and heard [it]?

Judgment of the False Prophets

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously
upon the head of the wicked. 20 The anger of the LORD shall not return, until he has executed, and till he
has performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

Note: the later days refer to the Church of Laodicea, rapture, and Tribulation of Daniel 2:24-27

God Knows about the False Prophets (Jeremiah 23:28b, 1 Corinthians 14)

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.
22 But if they had stood in my counsel, and had **caused my people to hear my words**, then they should
have **turned** from their evil **way**, and from their evil **doings**. 23 [Am] I a God at hand, says the LORD,
and not a God afar off? 24 **Can any hide himself in secret places that I shall not see him?** says the
LORD. Do not I fill heaven and earth? says the LORD.

False Prophets have False Dreams

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have
dreamed. 26 How long shall [this] be in the heart of the prophets that prophesy lies? yes, [they are]
prophets of the deceit of their own heart; 27 Which think to cause my people to forget my name by their
dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal.
28 The prophet that has a dream, let him tell a dream; 29 Is not my word like a fire, says Jehovah; and like
a hammer [that] breaks the rock in pieces? 30 Therefore, behold, I [am] against the prophets, says the
LORD, that steal my words everyone from his neighbor. 31 Behold, I [am] against the prophets, says the
LORD, that use their languages, and say, He says. 32 Behold, I [am] against them that prophesy false
dreams, says the LORD, and do tell them, and cause my people to err by their lies, and by their lightness;
yet I sent them not, nor commanded them: therefore they shall not profit this people at all, says the
LORD.

Jeremiah Chapter 23

Deceived Prophets, Priests, and People

(62) [33] And when this people, or the prophet, or a priest, shall ask you, saying, What is the burden of the LORD? you shall then say to them, What burden? I will even forsake you, says the LORD. [34] And [as for] the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house. [35] Thus shall ye say everyone to his neighbor, and everyone to his brother, What has the LORD answered? and, What has the LORD spoken? [36] And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God. [37] Thus shall you say to the prophet, What has the LORD answered you? and, What has the LORD spoken? [38] But since ye say, The burden of the LORD; therefore thus says the LORD; Because ye say this word, The burden of the LORD, and I have sent to you, saying, Ye shall not say, The burden of the LORD; [39] Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, [and cast you] out of my presence: [40] And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

Q1 – What is the difference between the prophet and priest?
A1 – The prophet speaks for God to the people. The priest speaks to God for the people.
Q2 – What is a shepherd?
bishop, chaplain, priest A1 – A Bible-based religious leader with different titles: elder, minister, servant, minister, pastor,, reverend, etc. that feeds the sheep. They feed the sheep the Holy Scriptures in deception or truth or shades in-between. The care for souls or power-money reveals.

Q3 – Are there prophets today?
A1 – The early years of the church was established on the foundation of Christ, the cornerstone, and the Apostles and prophets (Ephesians 2:20). By the time near Peter's death, the prophets are no longer needed; therefore, compared to prophets in the Old Testament are replaced by teachers (2 Peter 2:1).

Application: I must be wise as a serpent and harmless as a dove with the false shepherds, prophets, and priests. I must help the people caught up in the deception, with meekness and by God's grace and mercy.

QT Encouragement: Daily time in the Bible and prayer help us discern between the false and true shepherds (feed the sheep), word of the prophets (teachers today, 2 Peter 2), and priests (religious leaders in the church).

Jeremiah Chapter 24

Parable of the 2 Baskets of Figs: One Very Good and One Very Evil

(63) [1] the LORD showed me, and, behold, two baskets of figs [were] set before the temple of the LORD, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.
[2] One basket had very good figs, [even] like the figs [that are] first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. [3] Then said the LORD unto me, What see you, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.
[4] Again the word of the LORD came to me, saying, [5] Thus says the LORD, the God of Israel; Like these good figs, so will I acknowledge [a] them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for [their] good. [6] For I will set my eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. [7] And I will give them a heart to know me, that I [am] the LORD: and they shall be my people, and I will be their God: for they shall return to me with their whole heart.

[a] First invasion by Nebuchadnezzar, **603 BC** (took Daniel and youth, and temple utensils). The second invasion by Nebuchadnezzar, **597 BC** (took Jeconiah-leaders-craftsmen, temple treasures). Those that returned with Nehemiah after the 70-year exile. Esther – Mordecai, Zerubbabel, Ezra, Nehemiah.

[8] And the evil figs, which cannot be eaten, they are so evil; surely thus says the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: [9] And I will deliver them to be removed into all the kingdoms of the earth for [their] hurt, [to be] a reproach and a proverb, a taunt and a curse, in all places where I shall drive them. [10] And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave to them and to their fathers.

Jeremiah Chapter 25

The 70-Year Prophecy of Israel's Captivity and Return

The People Refuse to Hear the LORD's Servants to their own Hurt

(64) [1] The word that came to Jeremiah concerning all the people of Judah in the fourth year of [a] Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; [2] Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem, saying, [3] "From the thirteenth year of Josiah the son of Amon king of Judah, even to this day, that is the twenty-third year, the word of the LORD has come to me, and I have spoken to you, rising early and speaking; but ye have not listened. [4] And the LORD has sent to you all his servants the prophets, rising early and sending them; but ye have not listened, nor inclined your ear to hear. [5] They said, Turn ye again now everyone from his evil way, and from the evil of your doings, and dwell in the land that the LORD has given to you and to your fathers for ever and ever: [6] And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. [7] Yet ye have not listened to me, says the LORD; that ye might provoke me to anger with the works of your hands to your own hurt."

[a] In 612 BC the Assyrian capital Nineveh fell to the Babylonian King Nabopolassar. This prophecy is in 606 BC, a year before the fall of Jerusalem. In 605 BC Nebuchadnezzar follows his father Nabopolassar as king of the Babylonian empire and he defeats Egypt and Assyria at the battle of Carchemish. Later in **605 BC** he led the first invasion of Jerusalem and Daniel and others were exiled to Babylon.

The Seventy Year Prophecy of Babylonian Captivity and Return, 606 BC *(Daniel 9:1-3, Ezra 1)*

(65) [8] Therefore says the LORD of hosts; "Because ye have not heard my words, [9] Behold, I will send and take all the families of the north, says the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. [10] Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. [11] This whole land shall be a desolation, an astonishment; and these nations shall [a] serve the king of Babylon seventy years.

[a] This is just before the 1st deportation in 605 BC during Jehoiakim's reign. Daniel and others were deported, Daniel 1:1-3. The people returned with Nehemiah with authority of the medo-Persian king Cyrus of the Persian empire – 70 years later. The 3rd deportation is in 586 until the temple is rebuilt under Zerubbabel in 516 BC – 70 years later. See Jeremiah 29:1-10 for return.

Note: The Neo-Babylonian age is 1000-539 BC. Middle Babylon is 1600-1000 BC. Old Babylon is 2700-1600 BC – tower of Babel in Genesis 10, Nimrod, and the Hammurabi Stele (1790-1750 BC. The script is cuneiform and language Akkadian. The god Marduk or sun god Shamach, god of justice, is giving over 300 laws to King Hummurabi. The epilogue are laws for the posterity of the king. This legal system is used to change the city-states into an empire. The French discovered in 1901.) In the future Revelation chapters 17-18 are spiritual and economic Babylon.

Babylon and Other Nations Judged after 70 Years is Complete

[12] And it shall come to pass, [a] when seventy years are accomplished, I will punish the king of Babylon, and that nation, says the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. [13] And I will bring upon that land all my words which I have pronounced against it, [even] all that is written in this book, which Jeremiah has prophesied against all the nations. [14] For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands."

[a] Study of the 70-year prophecy of Jeremiah being near fulfillment, led to prayer for the nation of Israel's sin and Daniel's sin, then the 70 week prophecy of Daniel concerning the future. Daniel 9.

605 B.C. to 536 B.C. 4th yr. of Jehoiakim (Jeremiah 36:1) to decree of Cyrus (Ezra 1) Daniel 9:1-3

All the Earth will be Drunk with the Grapes of Wrath

(66) [15] For thus says the LORD God of Israel to me; [e] "Take the wine cup of this fury at my hand, and cause all the nations, to whom I send you, to drink it. [16] And they shall drink, and be moved, and be mad, because of the sword that I will send among them. [17] Then took I the cup at the LORD's hand, and made all the nations to drink, to whom the LORD had sent me:" [18] [To wit], Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day; [19] Pharaoh king of Egypt, and his servants, and his princes, and all his people; [20] And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, [21] Edom, and Moab, and the children of Ammon, [22] And all the kings of Tyre, and all the kings of Zidon, and the kings of the isles which are beyond the sea, [23] Dedan, and Tema, and Buz, and all that are in the utmost corners, [24] And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, [25] And all the kings of Zimri, and all the kings of Elam, and all the kings of the medes, [26] And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of [f] Babylon shall drink after them. [27] Therefore you shall say to them, "Thus says the LORD of hosts, the God of Israel; Drink ye, and be drunken, and [g] vomit, and fall, and rise no more, because of the sword which I will send among you. [28] And it shall be, if they refuse to take the cup at your hand to drink, then you shall say to them, Thus says the LORD of hosts; Ye shall certainly drink. [29] Fo , look, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth," says the LORD of hosts. [30] Therefore prophesy you against them all these words, and say to them, "the LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that [h] tread the grapes, against all the inhabitants of the earth. [31] A noise shall come [even] to the ends of the earth; for the LORD has a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword," says the LORD. [32] Thus says the LORD of hosts, "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. [33] And the slain of the LORD shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

[e] Revelation 16:19, 18:6,
[f] Babylon=Sheshach KJV
[g] Vomit = Spew KJV,
[h] Rev 14:19-20, 19:17-21. Judgment of water and fire on the whole earth – before and after the grapes of wrath (2 Peter 2:5, 3:18).

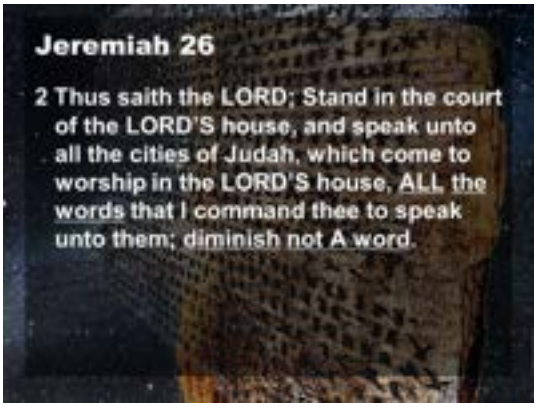
The False Shepherds and Leaders of the Flock of the Pasture are Accountable

[34] Howl, ye **shepherds**, and cry; and wallow yourselves [in the [i] ashes], ye [j] **principal of the flock**: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like [k] precious vessel. [35] And the shepherds shall have no way to flee, nor the principal of the flock to escape. [36] A voice of the cry of the shepherds, and a howling of the principal of the flock, [shall be heard]: for the LORD has spoiled their pasture. [37] And the peaceable habitations are cut down because of the **fierce anger of the LORD**. [38] He has forsaken his [l] lair, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his **fierce anger**."

[i] Ashes = Dust,
[j] Principal = Elder or Well-known,
[k] Pleasant = Precious KJV,
[l] Lair = Covert KJV

Jeremiah Chapter 26

Stand-up and speak-up in the Court of the LORD's House



(67) [1] In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying, [2] Thus says the LORD; Stand in the court of the LORD's house, and speak to all the cities of Judah, which come to worship in the LORD's house, all the words that I command you to speak to them; diminish not a word: [3] If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do to them because of the evil of their doings. [4] And you shall say to them, Thus says the LORD; If ye will not hearken to me, to walk in my law, which I have set before you, [5] To hearken to the words of my servants the prophets, whom I sent to you, both rising up early, and sending them, but ye have not listened; [6] Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. [7] So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. [8] Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded [him] to speak to all the people, that the priests and the prophets and all the people took him, saying, You shall surely die.
[9] Why have you prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

Note: House of Shiloh - Jeremiah 12:12-14 > sons of Eli and Eli's death, the 7 churches of Rev 2-3

The Priests, Prophets, and the People Desire Jeremiah's Death

The Princes Sat at the Gate to Hear the Priests, Prophets, and the People

(68) [10] When the princes of Judah heard these things, then they came up from the king's house to the house of the LORD, and sat down in the entry of the new gate of the LORD's [house]. [11] Then spoke the priests and the prophets to the princes and to all the people, saying, This man is worthy to die; for he has prophesied against this city, as ye have heard with your ears.

Jeremiah Spoke to the Princes and the People

[12] Then spoke Jeremiah to all the princes and to all the people, saying, the LORD sent me to prophesy against this house and against this city all the words that ye have heard. [13] Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he has pronounced against you. [14] As for me, behold, I [am] in your hand: do with me as seems good and meet to you. [15] But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD has sent me to you to speak all these words in your ears.

The Elders Defend Jeremiah with a Prophet and a Past Good King (100 years ago)

[16] Then said the princes and all the people to the priests and to the prophets; This man is not worthy to die: for he has spoken to us in the name of the LORD our God. [17] Then rose up certain of the elders of the land, and spoke to all the assembly of the people, saying, [18] Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, Thus says the LORD of hosts; Zion shall be plowed [like] a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. [19] Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and begged the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

Jeremiah Chapter 26

The Elders Defend Jeremiah with a Prophet and the current Evil King

[20] And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah: [21] And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; [22] And Jehoiakim the king sent men into Egypt, [namely], Elnathan the son of Achbor, and [certain] men with him into Egypt. [23] And they fetched forth Urijah out of Egypt, and brought him to Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. [24] Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

Note: Ahikam is an elder and the father of Gedaliah. Gedaliah is appointed as governor of Judah, by King Nebuchadnezzar to replace King Zedekiah in 586 BC. (2 Kings 22:12, 2 Chronicles 34:20. 2 Kings 25:22, Jeremiah 39:14)

Application: No Elders stood up for Jesus. Are you an elder? Do you know elders? Will an elder be around if you are persecuted to death? If not, say "not my will, but your will" as Jesus said.

Jeremiah Chapter 27

Jeremiah and Five Kings Must Choose to Submit to the Wooden Yoke of Babylon

(69) [1] In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word to Jeremiah from the LORD, saying, [2] Thus says the LORD unto me; Make you bonds and yokes /wood-iron/ and put them upon your neck, [3] And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers which come to Jerusalem to Zedekiah king of Judah; [4] And command them to say to their masters, Thus says the LORD of hosts, the God of Israel; Thus shall ye say to your masters; [5] I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it to whom it seemed meet to me. [6] And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field I have given him also to serve him. [7] And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. [8] And it shall come to pass, [that] the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, says the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. [9] Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak to you, saying, Ye shall not serve the king of Babylon: [10] For they prophesy a lie to you, to remove you far from your land; and that I should drive you out, and ye should perish. [11] But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, says the LORD; and they shall till it, and dwell therein.

The False Prophets lie

(70) [12] I spoke also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. [13] Why will ye die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD has spoken against the nation that will not serve the king of Babylon? [14] Therefore hearken not to the words of the prophets that speak to you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie to you. [15] For I have not sent them, says the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy to you. [16] Also I spoke to the priests and to all this people, saying, Thus says the LORD; Hearken not to the words of your prophets that prophesy to you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie to you. [17] Hearken not to them; serve the king of Babylon, and live: wherefore should this city be laid waste? [18] But if they [be] prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and [in] the house of the king of Judah, and at Jerusalem, go not to Babylon. [19] For thus says the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, [20] Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; [21] Yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that remain [in] the house of the LORD, and [in] the house of the king of Judah and of Jerusalem; [22] They shall be carried to Babylon, and there they will be until the day that I visit them, says the LORD; then will I bring them up, and restore them to this place.

Good king: Josiah

Wicked kings
Jehoahaz – 3 months
Jehoiakim–11 years, 1st invasion by Nebuchadnezzar, 603 BC (took Daniel and youth, and temple utensils)
Jehoiachin– 3 months, 2nd invasion by Nebuchadnezzar,597 BC (took Jeconiah-leaders-craftsmen, temple treasures)
Zedekiah –11 years, 3rd invasion by Nebuchadnezzar, 586 BC (took all people /destroyed temple and Jerusalem)

Jeremiah Chapter 28

Jeremiah Contends with Hananiah before the Priests and all the People

(71) [1] And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, [and] in the fifth month, [that] Hananiah the son of Azur the prophet, which was of Gibeon, spoke to me in the house of the LORD, in the presence of the priests and of all the people, saying, [2] Thus speaks the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. [3] Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: [4] And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, says the LORD: for I will break the yoke of the king of Babylon. [5] Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, [6] Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform your words which you have prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place. [7] Nevertheless hear you now this word that I speak in your ears, and in the ears of all the people; [8] The prophets that have been before me /Urijah/ and before you of old /Micah/ prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. [9] The prophet which prophesies of peace, when the word of the prophet shall come to pass, [then] shall the prophet be known, that the LORD has truly sent him.

Jeremiah Replaces Hananiah's Wood Yokes with Iron Yokes

(72) [10] Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and broke it. [11] And Hananiah spoke in the presence of all the people, saying, Thus says the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way. [12] Then the word of the LORD came to Jeremiah [the prophet], after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, [13] Go and tell Hananiah, saying, Thus says the LORD; You have broken the yokes of wood; but you shall make for them yokes of iron. [14] For thus says the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. [15] Then said the prophet Jeremiah to Hananiah the prophet, Hear now, Hananiah; the LORD has not sent you; but you make this people to trust in a lie. [16] Therefore thus says the LORD; Behold, I will cast you from off the face of the earth: this year you shall die, because you have taught rebellion against the LORD. [17] So Hananiah the prophet died the same year in the seventh month.

Jeremiah Chapter 29

A Letter to the Captives in Babylon

(73) [1] Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; [2] (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) [3] By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon) saying, [4] Thus says the LORD of hosts, the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon;

Notes: vs 3, Elasah is the brother of Ahikam, Jer 26:24. Gemariah is the son of Hilkiah, the high-priest under Josiah who found the lost Book of the Law (2Ki 22:4), and prominent in the work of reformation.

Be Good Citizens While Captive in Babylon

[5] Build ye houses, and dwell [in them]; and plant gardens, and eat the fruit of them; [6] Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. [7] And seek the peace of the city where I have caused you to be carried away captives, and pray to the LORD for it: for in the

peace thereof shall ye have peace. [8] For thus says the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that [be] in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. [9] For they prophesy falsely to you in my name: I have not sent them, says the LORD.

The Return to Jerusalem from Babylon after 70 Years Captivity *(2 Chr 36:18-23, Daniel 9:1-3)*

(74) [10] For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. [11] For I know the thoughts that I think toward you, says the LORD, thoughts of peace, and not of evil, to give you an expected end. [12] Then shall ye call upon me, and ye shall go and pray to me, and I will hearken to you. [13] And ye shall seek me, and find [me], when ye shall search for me with all your heart. [14] And I will be found of you, says the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places where I have driven you, says the LORD; and I will bring you again into the place where I caused you to be carried away captive.

Judgment on the False Prophets in Babylon, Ahab and Zedekiah

(75) [15] Because ye have said, the LORD has raised us up prophets in Babylon; [16] [Know] that thus says the LORD of the king that sits upon the throne of David, and of all the people that dwells in this city, [and] of your brethren that are not gone forth with you into captivity; [17] Thus says the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. [18] And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations where I have driven them: [19] Because they have not listened to my words, says the LORD, which I sent to them by my servants the prophets, rising up early and sending them; but ye would not hear, says the LORD. [20] Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon: [21] Thus says the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie to you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; [22] And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, the LORD make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; [23] Because they have committed villainy in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and [am] a witness, says the LORD.

Judgment on the Leading False Priest in Babylon, Shemaiah

[24] [Thus] shall you also speak to Shemaiah the Nehelamite, saying, [25] Thus speaks the LORD of hosts, the God of Israel, saying, Because you have sent letters in your name to all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, [26] the LORD has made you priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man [that is] mad, and makes himself a prophet, that you should put him in prison, and in the stocks. [27] Now therefore why have you not reproved Jeremiah of Anathoth, which makes himself a prophet to you? [28] For therefore he sent to us [in] Babylon, saying, This [captivity is] long: build ye houses, and dwell [in them]; and plant gardens, and eat the fruit of them. [29] And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. [30] Then came the word of the LORD to Jeremiah, saying, [31] Send to all them of the captivity, saying, Thus says the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah has prophesied to you, and I sent him not, and he caused you to trust in a lie: [32] Therefore thus says the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, says the LORD; because he has taught rebellion against the LORD.

Jeremiah Chapter 30

Israel Returns to the Land

(76) [1] The word that came to Jeremiah from the LORD, saying, [2] Thus speaks the LORD God of Israel, saying, **Write you all the words that I have spoken to you in a book.** [3] For, look, the days come, says the LORD, that I will bring again the captivity of my people Israel and Judah, says the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Israel Saved from the Time of Jacob's Trouble (Daniel's 70 week, last 3 ½ years)

[4] And these are the words that the LORD spoke concerning Israel and concerning Judah.
[5] For thus says the LORD; We have heard a voice of trembling, of fear, and not of peace.
[6] Ask ye now, and see whether a man does travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? [7] Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

Israel is Blessed in That Day (1000-year reign)

[8] For it shall come to pass in that day, says the LORD of hosts, [that] I will break his yoke from off your neck, and will burst your bonds, and strangers shall no more serve themselves of him:
[9] But they shall serve the LORD their God, and David their king, whom I will raise up to them.
[10] Therefore fear you not, O my servant Jacob, says the LORD; neither be dismayed, O Israel: for, look, I will save you from afar, and your seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make [him] afraid.

The Chastisement of a Heavenly Loving Father (Hebrews 12:1-6)

[11] For I [am] with you, says the LORD, to save you: though I make a full end of all nations where I have scattered you, yet will I not make a full end of you: but I will correct you in measure, and will not leave you altogether unpunished. [12] For thus says the LORD, Your bruise is incurable, [and] your wound is grievous. [13] [There is] none to plead your cause, that you may be bound up: you have no healing medicines. [14] All your lovers have forgotten you; they seek you not; for I have wounded you with the wound of an enemy, with the chastisement of a cruel one, for the multitude of your iniquity; [because] your sins were increased. [15] Why cry you for your affliction? your sorrow is incurable for the multitude of your iniquity: [because] your sins were increased, I have done these things to you. [16] Therefore all they that devour you shall be devoured; and all your adversaries, every one of them, shall go into captivity; and they that spoil you shall be a spoil, and all that prey upon you will I give for a prey.

Note: As God sees Israel as a nation, he sees the believer as part of the universal church, local church, family, and individual.

After Chastisement is Hope

(77) [17] For I will restore health to you, and I will heal you of your wounds, says the LORD; because they called you an Outcast, [saying], This is Zion, whom no man seeks after. [18] Thus says the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be built upon her own heap, and the palace shall remain after the manner thereof. [19] And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. [20] Their children also shall be as before, and their assembly shall be established before me, and I will punish all that oppress them. [21] And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach to me: for who is this that engaged his heart to approach to me? says the LORD. [22] And ye shall be my people, and I will be your God. [23] Behold, the whirlwind of the LORD goes forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. [24] The fierce anger of the LORD shall not return, until he has done [it], and until he has performed the intents of his heart: in the latter days ye shall consider it.

Jeremiah Chapter 31

Restoration of the People (Israel)

(78) [1] At the same time, says the LORD, I will be the God of all the families of Israel, and they shall be my people. [2] Thus says the LORD, The people [which were] left of the sword found grace in the wilderness; [even] Israel, when I went to cause him to rest. [3] the LORD has appeared of old to me, [saying], Yes, I have loved you with an everlasting love: therefore with loving-kindness I have drawn you. [4] Again I will build you, and you shall be built, O virgin of Israel: you shall again be adorned with your tamborines, and shall go forth in the dances of them that make merry. [5] You shall yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. [6] For there shall be a day, [that] the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion to the LORD our God. [7] For thus says the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save your people, the remnant of Israel. [8] Behold, I will bring them from the north country, and gather them from the coasts of the Earth, [and] with them the blind and the lame, the woman with child and her that travails with child together: a great company shall return there. [9] They shall come with weeping, and with supplications I will lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

(79) [10] Hear the word of the LORD, O ye nations, and declare [it] in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd [does] his flock. [11] For the LORD has redeemed Jacob, and ransomed him from the hand of [him that was] stronger than he. [12] Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow anymore at all. [13] Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. [14] And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, says the LORD.

Note: verse 11, Esau was stronger than Jacob, see Obadiah.

Prayer in a dream: Part 1 – Lament

[15] Thus says the LORD; A voice was heard in Ramah, lamentation, [and] bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they [were] not. [16] Thus says the LORD; Refrain your voice from weeping, and your eyes from tears: for your work shall be rewarded, says the LORD; and they shall come again from the land of the enemy. [17] And there is hope in your end, says the LORD, that your children shall come again to their own border.

Notes: Verse 15, when? Matthew 2:18, Bethlehem – their future-our past. Verse 16, when? Roman empire, WWII, Great Tribulation. Verse 17, when? return to Israel – May 14, 1948.

Prayer in a dream: Part 2 – Repent (Ephraim)

(80) [18] I have surely heard Ephraim bemoaning himself [thus]; You have chastised me, and I was chastised, as a bullock unaccustomed [to the yoke]: turn you me, and I shall be turned; for you are the LORD my God. [19] Surely after that I was turned, I repented; and after that I was instructed, I smote upon [my] thigh: I was ashamed, yes, even confounded, because I did bear the reproach of my youth.

Prayer in a dream: Part 3 – mercy (Ephraim)

[20] [Is] Ephraim my dear son? [is he] a pleasant child? for since I spoke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, says the LORD. [21] Set you up waymarks, make you high heaps: set your heart toward the highway, [even] the way [which] you went: turn again, O virgin of Israel, turn again to these your cities. [22] How long will you go about, O you backsliding daughter? for the LORD has created a new thing in the Earth, A woman shall compass a man.

Jeremiah Chapter 31

Notes: Ephraim - Joseph and Asenath had two sons. Joseph blessed Ephraim over Manasseh (Gen 41:52, 48:1). Levi was the 13th however has own areas in each tribe. The ark was at Shiloh and for 400 years. Ephraim was preeminent for more than 500 years, from the time of Joshua to King David (same time between Norman Conquest and War of the Roses) Joshua, Gideon and Saul are from the same area and Samaria (between Judea and Galilee). Later Rehoboam departed with 10 tribes to form Israel apart from Judah. Verse 22b, The woman represents God's love as a mother for her male child, or a time of peace where the weaker woman can protect the stronger man.

Prayer in a dream: Part 4 – Hope (Israel)

23 Thus says the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; the LORD bless you, O habitation of justice, [and] mountain of holiness. 24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they [that] go forth with flocks. 25 For I have satiated the weary soul, and I have replenished every sorrowful soul. 26 Upon this I awaked, and beheld; and my sleep was sweet to me.

Future Spiritual Israel in the New Covenant (Romans 9:6, 10-11)

(81) 27 Behold, the days come, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 28 And it shall come to pass, [that] like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, says the LORD. 29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. 30 But everyone shall die for his own iniquity: every man that eats the sour grape, his teeth shall be set on edge. 31 Behold, the days come, says the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband to them, says the LORD: 33 But this [shall be] the covenant that I will make with the house of Israel; **After those days,** says the LORD, **I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.** 34 And they shall **teach no more** every man his neighbor, and every man his brother, saying, Know the LORD: **for they shall all know me, from the least of them to the great of them,** says the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Notes: verse 33, when? covenant at the last supper, rejected by the house of Israel at Jesus 1st coming. Verse 33-34, when? at the day of Pentecost in part and the 1000-year reign of Christ at his second coming in full.

35 Thus says the LORD, which gives the sun for a light by day, [and] the ordinances of the moon and of the stars for a light by night, which divides the sea when the waves thereof roar; the LORD of hosts is his name: 36 If those ordinances depart from before me, says the LORD, [then] the seed of Israel also shall cease from being a nation before me forever. 37 Thus says the LORD; If heaven above can be measured, and the foundations of the Earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, says the LORD.

Note: verse 35, 24-hour day as in Genesis 1-2. When shall day and night cease? Rev 21-22 New Jerusalem. The promise is the same as day and night continues, repeated in Jeremiah 33:20, 25.

Physical Jerusalem expanded during Christ's 1000-year reign on Earth

38 Behold, the days come, says the LORD, that the city shall be built to the LORD from the tower of Hananeel to the gate of the corner. 39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields to the brook of Kidron, to the corner of the horse gate toward the east, [shall be] holy to the LORD; it shall not be plucked up, nor thrown down anymore forever.

Jeremiah Chapter 32

Prison (1-5), Purchase Land (6-15), Prayer (16-25), and Promise Return (26-44)

(82) [1] The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. [2] For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. [3] For Zedekiah king of Judah had shut him up, saying, Wherefore do you prophesy, and say, Thus says the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;
[4] And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; [5] And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, says the LORD: though ye fight with the Chaldeans, ye shall not prosper.

Note: siege of Jerusalem began in the ninth year until 11th year - three years, Jer 39:1. Temp relief when Egypt approached and resumed when Egypt withdrew, Jer 37:5.

[6] And Jeremiah said, The word of the LORD came to me, saying, [7] Behold, Hanameel the son of Shallum your uncle shall come to you, saying, Buy you my field that is in Anathoth: for the right of redemption is yours to buy [it]. [8] So Hanameel my uncle's son came to me in the court of the prison according to the word of the LORD, and said to me, Buy my field, I pray you, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is yours, and the redemption is yours; buy [it] for yourself. **Then I knew that this was the word of the LORD.** [9] And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, [even] seventeen shekels of silver. [10] And I subscribed the evidence, and sealed [it], and took witnesses, and weighed [him] the money in the balances. [11] So I took the evidence of the purchase, [both] that which was sealed [according] to the law and custom, and that which was open: [12] And I gave the evidence of the purchase to Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel my uncle's [son], and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. [13] And I charged **Baruch** before them, saying, [14] Thus says the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. [15] For thus says the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

Notes: Shekels and balance scale. Anathoth is home of Jeremiah, Jer 1:1, belongs to the tribe of Benjamin 3 miles north of Jerusalem, which is occupied by the Babylonian army. The promised land was a sacred inheritance, Leviticus 25:25-34, Ruth 3:9-13, 4:1-12.

Jeremiah's Prayer of Praise (16-19), Past Story (20-23), and Present Judgment (24-25)

(83) [16] Now when I had delivered the evidence of the purchase to Baruch the son of Neriah, I prayed to the LORD, saying, [17] Ah Lord GOD! behold, you have made the heaven and the Earth by your great power and **stretched out arm,** [and] there is nothing too hard for you: [18] You show loving-kindness to thousands, and recompense the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name, [19] Great in counsel, and mighty in work: for your eyes are open upon all the ways of the sons of men: to give everyone according to **his ways**, and according to the fruit of **his doings**: [20] Which has set signs and wonders in the land of Egypt, [even] to this day, and in Israel, and among [other] men; and has made you a name, as at this day; [21] And has brought forth your people Israel out of the land of Egypt with signs, and with wonders, and with a **strong hand**, and with a **stretched out arm**, and with great terror; [22] And has given them this land, which you did swear to their fathers to give them, a land flowing with milk and honey; [23] And they came in, and possessed it; but they obeyed not your voice, neither walked in your law; they have done nothing of all that you commanded them to do: therefore you have caused all this evil to come upon them:
[24] Behold the mounts, they are come to the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the **sword**, and of the **famine**, and of the **pestilence**: and what you have spoken is come to pass; and, behold, you see [it]. [25] And you have said to me, O Lord GOD, Buy you the field for money, and take witnesses; for the city is given into the hand of the

Chaldeans.

Notes: White Horse (make peace)/Red Horse (take peace)-**Sword/Great Sword**, Black Horse-**Famine**/food-oil-wine, Pale Horse–**Pestilence**/(kill ¼ of the Earth) sword-hunger-death-beasts. Jeremiah repeats-15x (1st time in 14:12), Eze–7x, I Chr 21:12–1x (Judgment on David), II Chr 20:9–1x (Jehoshaphat's Prayer). Jeremiah repeats sword and famine more frequently - 24x. War, which comes by God's just judgments for sin.

Nothing is too Hard for the LORD *(Judgment 26-29a, Sin 26b-36, Promise 37-44)*

(84) 26 Then came the word of the LORD to Jeremiah, saying, 27 Behold, I [am] the LORD, the God of all flesh: is there anything too hard for me? 28 Therefore thus says the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: 29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense to Baal, and poured out drink offerings to other gods, to provoke me to anger. 30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, says the LORD. 31 For this city has been to me [as] a provocation of my anger and of my fury from the day that they built it even to this day; that I should remove it from before my face, 32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. **33 And they have turned to me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not listened to receive instruction.** 34 But they set their abominations in the house, which is called by my name, to defile it. 35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through [the fire] to Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. 36 And now therefore thus says the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; 37 Behold, I will gather them out of all countries, where I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again to this place, and I will cause them to dwell safely: 38 And they shall be my people, and I will be their God: 39 And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them: 40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. 41 Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. 42 For thus says the LORD; Like as I have brought all this great evil upon this people, so I will bring upon them all the good that I have promised them. 43 And fields shall be bought in this land, whereof ye say, [It is] desolate without man or beast; it is given into the hand of the Chaldeans. 44 men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, says the LORD.

Jeremiah Chapter 33

Reconfirming the Covenant with Jerusalem (1-11a) and the Land (11b-14)

(85) 1 Moreover the word of the LORD came to Jeremiah the second time, while he was yet shut up in the court of the prison, saying, 2 Thus says the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name; 3 Call to me, and I will answer you, and show you great and mighty things, which you know not. 4 For thus says the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword; 5 They come to fight with the Chaldeans, but [it is] to fill them with the dead bodies of men, whom I have slain in my anger and in my fury, and **for all whose wickedness <u>I have hid my face</u> from this city**. 6 Behold, I will bring it health and cure, and I will cure them, and will reveal to them the abundance of peace and truth. 7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. 8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. 9 And it shall be to me a name of joy, a praise and a honor before all the nations of the Earth, which shall hear all the good that I do to them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure to it. 10 Thus says the LORD; Again there shall be heard in this place, which ye say [shall be] desolate without man and without beast, [even] in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, 11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy [endures] forever: [and] of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, says the LORD. 12 Thus says the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing [their] flocks to lie down. 13 In the cities of the mountains, in the cities of the valley, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that tells them, says the LORD. 14 Behold, the days come, says the LORD, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah.

Note: 1-14 apply to Israel then, now, and future. Does not apply to the church as replacement theology, and on in nature to God's grace to the church now – it cannot be used to excuse or justify, or downplay sin in the local church or individual believer in the New Testament, John 10:1-17.

Return of Christ / Son of David

(86) 15 In those days, and at that time, will I cause the Branch of righteousness to grow up to David; and **he shall execute judgment and righteousness in the land.** 16 In those days shall Judah be saved, and **<u>Jerusalem</u> shall dwell safely:** and this [is the name] wherewith she shall be called, the LORD our righteousness. 17 For thus says the LORD; David shall never want a man to sit upon the throne of the house of Israel; 18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle grain offerings, and to do sacrifice continually. 19 And the word of the LORD came to Jeremiah, saying, 20 Thus says the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; 21 [Then] may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. 22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so I will multiply the seed of David my servant, and the Levites that minister to me. 23 Moreover the word of the LORD came to Jeremiah, saying, 24 Consider you not what this people have spoken, saying, The two families which the LORD has chosen, he has even cast them off? thus they have despised my people, that they should be no more a nation before them. 25 Thus says the LORD; **If my covenant [be] not with day and night, [and if] I have not appointed the ordinances of heaven and Earth;** 26 Then I will cast away the seed of Jacob, and David my servant, [so] that I will not take [any] of his seed [to be] rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Jeremiah Chapter 34

King Zedekiah sets the Slaves Free, then the People Re-capture the Slaves

(87) [1] The word which came to Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, [2] Thus says the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus says the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: [3] And you shall not escape out of his hand, but shall surely be taken, and delivered into his hand; and your eyes shall behold the eyes of the king of Babylon, and he shall speak with you mouth to mouth, and you shall go to Babylon. [4] Yet hear the word of the LORD, O Zedekiah king of Judah; Thus says the LORD of you, You shall not die by the sword: [5] [But] you shall die in peace: and with the burnings of your fathers, the former kings which were before you, so they will burn [odors] for you; and they will lament you, [saying], Ah lord! for I have pronounced the word, says the LORD. [6] Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, [7] When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defensed cities remained of the cities of Judah. [8] [This is] the word that came to Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which [were] at Jerusalem, to proclaim liberty to them; [9] That every man should let his manservant, and every man his maidservant, [being] a Hebrew or a Hebrewess, go free; that none should serve himself of them, [to wit], of a Jew his brother. [10] Now when all the princes, and all the people, which had entered into the covenant, heard that everyone should let his manservant, and everyone his maidservant, go free, that none should serve themselves of them anymore, then they obeyed, and let them go. [11] But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

The King and People are Judged for their Disobedience Concerning their Slave's Freedom

(88) [12] Therefore the word of the LORD came to Jeremiah from the LORD, saying, [13] Thus says the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, [14] At the end of seven years let ye go every man his brother a Hebrew, which has been sold to you; and when he has served you six years, you shall let him go free from you: but your fathers listened not to me, neither inclined their ear. [15] And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name: [16] But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be to you for servants and for handmaids. [17] Therefore thus says the LORD; Ye have not listened to me, in proclaiming liberty, everyone to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, says the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. [18] And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, [19] The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; [20] I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat to the fowls of the heaven, and to the beasts of the earth. [21] And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. [22] Behold, I will command, says the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

Note: verse 14. At the end of seven years--that is, not on the *eighth* year, but within the limit of the seventh year, not later than the end of the seventh year (Ex 21:2; 23:10; De 15:12). So "at the end of three years" (De 14:28; 2Ki 18:10), and "*after three days,* I will rise again" (Mt 27:63), that is, on the *third day* (compare Mt 27:64).

Jeremiah Chapter 35

The Rechabites Example of Listening to and Obeying their Father

(89) [1] The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, [2] Go to the house of the Rechabites, and speak to them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. [3] Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; [4] And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: [5] And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said to them, Drink ye wine. [6] But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, [neither ye], nor your sons forever: [7] Neither shall ye build house, nor sow seed, nor plant vineyard, nor have [any]: but all your days ye shall dwell in tents; that ye may live many days in the land where ye [be] strangers. [8] Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he has charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; [9] Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: [10] But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. [11] But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

(90) [12] Then came the word of the LORD to Jeremiah, saying, [13] Thus says the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? says the LORD. [14] The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for to this day they drink none, but obey their father's commandment: notwithstanding I have spoken to you, rising early and speaking; but ye listened not to me. [15] I have sent also to you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor listened to me. [16] Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people have not listened to me: [17] Therefore thus says the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken to them, but they have not heard; and I have called to them, but they have not answered. [18] And Jeremiah said to the house of the Rechabites, Thus says the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he has commanded you: [19] Therefore thus says the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever.

Note: In verse 1, Jeremiah refers to an experience. Verse 2, the Recabites are Kenites related to the medianites and Moses by marriage (Judges 1:16). Jonadab helped King Jehu rid Israel of Baal-worship after King Ahab (2 Kings 10:15-27) 200 years earlier.

Jeremiah Chapter 36

Baruch Writes *Jeremiah's Words (1-4)* ***then Reads*** *in the Temple (5-19)*

(91) 1 And it came to pass in the **fourth year of Jehoiakim** the son of Josiah king of Judah, [that] this word came to Jeremiah from the LORD, saying, 2 **Take you a roll of a book, and write therein all the words that I have spoken to you against Israel, and against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah, even to this day.** 3 It may be that the house of Judah will hear all the evil which I purpose to do to them; that they may return every man from his evil way; that I **may forgive their iniquity and their sin.** 4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken to him, upon a roll of a book. 5 And Jeremiah commanded Baruch, saying, I [am] shut up; I cannot go into the house of the LORD: 6 Therefore go you, and read in the roll, which you have written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also you shall read them in the ears of all Judah that come out of their cities. 7 **It may be they will present their supplication before the LORD, and will return everyone from his evil way:** for great is the anger and the fury that the LORD has pronounced against this people. 8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

(92) 9 And it came to pass in the **fifth year of Jehoiakim** the son of Josiah king of Judah, in the ninth month, [that] they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah to Jerusalem. 10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people. 11 When **Michaiah** the son of Gemariah, the son of Shaphan, had **heard out of the book all the words of the LORD**, 12 Then **he went** down into the king's house, into the scribe's chamber: and, look, all the princes sat there, [even] Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. 13 **Then Michaiah declared to them all the words that he had heard, when Baruch read the book in the ears of the people.** 14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, Take in your hand **the roll** wherein you have read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came to them. 15 And they said unto him, Sit down now, and read it in our ears. So Baruch read [it] in their ears. 16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said to Baruch, We will surely tell the king of all these words. 17 And they asked Baruch, saying, Tell us now, How did you write all these words at his mouth? 18 Then Baruch answered them, He pronounced all these words to me with his mouth, and I wrote them with ink in the book. 19 **Then said the princes to Baruch, Go, hide you, you and Jeremiah; and let no man know where ye be.**

Application: God inspired His word to be spoken and written with ink on a scroll. The inspired language for the Hebrew Bible or Old Testament is Hebrew, not the Catholic belief of Aramaic or the scholar referring to the Greek Septuagint. The greatest evidence of this is the Great Isaiah Scroll from the Dead Sea Scrolls, the same Hebrew preserved by the Masoretes from the 6th-10th century, used to translate into the Old Testament of many languages.

King Jehoiakim's House ***Hear Jehudi read and Burns the Scroll*** *(Writings)*

(93) 20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. 21 So the king sent Jehudi to fetch the scroll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. 22 Now the king sat in the winter house in the ninth month: and [there was a fire] on the hearth burning before him. 23 And it came to pass, [that] **when Jehudi had read three or four leaves, he cut it with the penknife, and cast [it] into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.** 24 Yet they were not afraid, nor tore their garments, [neither] the king, nor any of his servants that heard all these words. 25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the scroll: but he would not hear them. 26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: **but the LORD hid them**.

Jeremiah Chapter 36

*The Scroll is **Re-written** from the Mouth of Jeremiah by the Scribe Baruch*

(94) [27] Then the word of the LORD came to Jeremiah, after that the king had burned the scroll, and the words which Baruch wrote at the mouth of Jeremiah, saying, [28] Take you again another scroll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah has burned. [29] And you shall say to Jehoiakim king of Judah, Thus says the LORD; You have burned this scroll, saying, Why have you written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from there man and beast? [30] Therefore thus says the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. [31] And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they listened not. [32] Then took Jeremiah another scroll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides to them many like words.

Jeremiah Chapter 37

Prayer (1-4) Egypt Defends Jerusalem (5) the Babylonians will return (6-10)

(95) [1] And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. [2] But neither he, nor his servants, nor the people of the land, did hearken to the words of the LORD, which he spoke by the prophet Jeremiah. [3] And **Zedekiah the king sent** Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, **Pray now to the LORD our God for us.** [4] Now Jeremiah came in and went out among the people: for they had not put him into prison. [5] **Then** Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. [6] **Then** came the word of the LORD to the prophet Jeremiah, saying, [7] Thus says the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you to me to enquire of me; Behold, **Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.** [8] And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. [9] Thus says the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. [10] For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained [but] wounded men among them, [yet] should they rise up every man in his tent, and burn this city with fire.

***Jeremiah Falsely Accused, Beat and Put in Prison** (11-16) **Release to court of Prison** (17-21)*

(96) [11] And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, [12] Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself there in the midst of the people. [13] And when **he was in the gate of Benjamin**, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, You fall away to the Chaldeans. [14] Then said Jeremiah, [It is] false; I fall not away to the Chaldeans. But he listened not to him: so Irijah took Jeremiah, and brought him to the princes. [15] **Wherefore the princes were angry with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.** [16] When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; [17] Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, **Is there [any] word from the LORD?** And Jeremiah said, There is: for, said he, you shall be delivered into the hand of the king of Babylon. [18] Moreover Jeremiah said to king Zedekiah, What have I offended against you, or against your servants, or against this people, that ye have put me in prison? [19] Where are now your prophets which prophesied to you, saying, The king of Babylon shall not come against you, nor against this land? [20] Therefore hear now, I pray you, O my lord the king: let my supplication, I pray you, be accepted before you; that you cause me not to return to the house of Jonathan the scribe, lest I die there. [21] Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Jeremiah Chapter 38

***Princes Cast Jeremiah into the Muddy Dungeon** (1-6) **Ebedmelech the Ethiopian's Plea** (7-13)*

(97) 1 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken to all the people, saying, 2 Thus says the LORD, He that remains in this city shall die **by the sword**, **by the famine, and by the pestilence**: but he that goes forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. 3 Thus says the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. 4 Therefore the princes said to the king, We beseech you, let this man be put to death: for thus he weakens the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words to them: for this man seeks not the welfare of this people, but the hurt. 5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not [he that] can do [any] thing against you. 6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon [there was] no water, but mire: so Jeremiah sunk in the mire. 7 Now when **Ebedmelech the Ethiopian, one of the eunuchs which** was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; 8 Ebedmelech went forth out of the king's house, and spoke to the king, saying, 9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. 10 Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence **thirty men** with you, and take up Jeremiah the prophet out of the dungeon, before he die. 11 So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took there old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. 12 And Ebedmelech the Ethiopian said to Jeremiah, Put now [these] old cast clouts and rotten rags under your armholes under the cords. And Jeremiah did so. 13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

King Zedekiah and Jeremiah meet Secretly and Hide Agreement from the Princes

(98) 14 Then Zedekiah the king sent, and took Jeremiah the prophet to him into the third entry that is in the house of the LORD: and the king said to Jeremiah, I will ask you a thing; hide nothing from me. 15 Then Jeremiah said to Zedekiah, If I declare [it] to you, will you not surely put me to death? and if I give you counsel, will you not hearken to me? 16 So Zedekiah the king swore secretly to Jeremiah, saying, [As] the LORD lives, that made us this soul, I will not put you to death, neither will I give you into the hand of these men that seek your life. 17 Then said Jeremiah to Zedekiah, Thus says the LORD, the God of hosts, the God of Israel; If you will assuredly go forth to the king of Babylon's princes, then your soul shall live, and this city shall not be burned with fire; and you shall live, and your house: 18 But if you will not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and you shall not escape out of their hand. 19 And Zedekiah the king said to Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. 20 But Jeremiah said, They shall not deliver [you]. Obey, I beseech you, the voice of the LORD, which I speak to you: so it shall be well to you, and your soul shall live. 21 But if you refuse to go forth, this is the word that the LORD has showed me: 22 And, behold, all the women that are left in the king of Judah's house [shall be] brought forth to the king of Babylon's princes, and those [women] shall say, Your friends have set you on, and have prevailed against you: your feet are sunk in the mire, [and] they are turned away back. 23 So they shall bring out all your wives and your children to the Chaldeans: and you shall not escape out of their hand, but shall be taken by the hand of the king of Babylon: and you shall cause this city to be burned with fire. 24 Then said Zedekiah to Jeremiah, Let no man know of these words, and you shall not die. 25 But if the princes hear that I have talked with you, and they come to you, and say to you, Declare to us now what you have said to the king, hide it not from us, and we will not put you to death; also what the king said to you: 26 Then you shall say to them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. 27 Then came all the princes to Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. 28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was [there] when Jerusalem was taken.

Jeremiah Chapter 38

Note: Zedekiah knew he could trust Jeremiah, so may others trust in us. Jeremiah told the truth, but not the whole truth. Get wisdom for dealing with the enemy, the unsaved, the backslidden, and stay in God's will.

Jeremiah Chapter 39

Walls of Jerusalem Broken – Zedekiah's 4 Sons Slayed and His Eyes Put Out

(99) 1 In the **ninth year of Zedekiah king of Judah**, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. 2 [And] in the **eleventh year** of Zedekiah, in the fourth month, the ninth [day] of the month, the city was broken up. 3 And all the princes of the king of Babylon came in, and sat in the middle gate, [even] Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the residue of the princes of the king of Babylon. 4 And it came to pass, [that] when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls: and he went out the way of the plain. 5 But the Chaldeans' army pursued after them, and overtook Zedekiah **in the plains of Jericho**: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. 6 Then **the king of Babylon slew the sons of Zedekiah in Riblah before his eyes:** also the king of Babylon slew all the nobles of Judah. **7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.** 8 And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. 9 Then **Nebuzaradan the captain of the guard** carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. 10 But **Nebuzaradan the captain of the guard** left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

***Nebuzaradan and Babylonian Princes Favor Jeremiah** (11-14) **Ebed-melech is Set Free** (15-18)*

(100) 11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, 12 Take him, and look well to him, and do him no harm; but do to him even as he shall say to you. 13 So Nebuzaradan the captain of the guard sent, and Nebushasban, Rabsaris, and Nergalsharezer, Rabmag, and all the king of Babylon's princes; 14 Even they sent, and took Jeremiah out of the court of the prison, and committed him to Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the LORD came to Jeremiah, while he was shut up in the court of the prison, saying, 16 Go and speak to Ebedmelech the Ethiopian, saying, Thus says the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be [accomplished] in that day before you. 17 But I will deliver you in that day, says the LORD: and you shall not be given into the hand of the men of whom you are afraid. 18 For I will surely deliver you, and you shall not fall by the sword, but your life shall be for a prey to you: because you have put your trust in me, says the LORD.

Note: The Babylonians were good to help the poor (vs. 10) and free Jeremiah and Ebedmelech. (vs 14) Gedaliah is Ahikam's son; Ahikam is an elder who saved Jeremiah earlier and a friend, Jeremiah 26:16-24. (vs 15) Jeremiah remembered the earlier favor of Ebedmelech to help him, Jeremiah 38:7-13. May we obey the Holy Scriptures so God's face can shine upon us, then we will shine before others.

Jeremiah Chapter 40

Jeremiah Released from Chains and His Choice of Liberty

(101) [1] The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive to Babylon. [2] And the captain of the guard took Jeremiah, and said unto him, the LORD your God has pronounced this evil upon this place. [3] Now the LORD has brought [it], and done according as he has said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. [4] And now, behold, I loose you this day from the chains which [were] upon your hand. If it seem good to you to come with me into Babylon, come; and I will look well to you: but if it seem ill to you to come with me into Babylon, forbear: behold, all the land is before you: where it seems good and convenient for you to go, thither go. [5] Now while he was not yet gone back, [he said], Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seems convenient to you to go. So the captain of the guard gave him food and a reward, and let him go. [6] Then went Jeremiah to Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

[a] Gedaliah is the son of the elder Ahikam who spoke up for Jeremiah when the princes and the people desire to kill him, 26:24.

Governor Gedaliah is Warned by Johanan of the Ammonites and Ishmael

(102) [7] Now when all the captains of the forces which [were] in the fields, [even] they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; [8] Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophasite, and Jezaniah the son of a Maachasite, they and their men. [9] And Gedaliah the son of Ahikam the son of Shaphan swore to them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. [10] As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come to us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken. [11] Likewise when all the Jews that [were] in Moab, and among the Ammonites, and in Edom, and that [were] in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; [12] Even all the Jews returned out of all places where they were driven, and came to the land of Judah, to Gedaliah, to Mizpah, and gathered wine and summer fruits very much. [13] Moreover Johanan the son of Kareah, and all the captains of the forces that [were] in the fields, came to Gedaliah to Mizpah, [14] And said unto him, Do you certainly know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to slay you? But Gedaliah the son of Ahikam believed them not. [15] Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, Let me go, I pray you, and I will slay Ishmael the son of Nethaniah, and no man shall know [it]: wherefore should he slay you, that all the Jews which are gathered to you should be scattered, and the remnant in Judah perish? [16] But Gedaliah the son of Ahikam said to Johanan the son of Kareah, You shall not do this thing: for you speak falsely of Ishmael.

Note: Johanan – God is gracious in Hebrew. God's grace is shown through his acts to save king Gedaliah, who strikes twice. Gedaliah is out when the Ammonites throw the third ball. Ramah is six miles north of Jerusalem, Mizpah is 2-3 miles from Ramah, an outpost to protect Jerusalem during time of King Asa of Judah.

Jeremiah Chapter 41

Ishmael** (an actor that used the Jews emotions) **Slays Governor Gedaliah and many more

(103) [1] Now it came to pass in the seventh month, [that] **Ishmael** the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, **even ten men with him,** came to **Gedaliah** the son of Ahikam to Mizpah; and there **they did eat bread together in Mizpah**. [2] Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. **[3] Ishmael also slew all the Jews that were with him, [even] with Gedaliah, at Mizpah, and the Chaldeans that were found there, [and] the men of war.** [4] And it came to pass the second day after he had slain Gedaliah, and no man knew [it], [5] That there came certain **from Shechem, from Shiloh, and from Samaria**, [even] **fourscore men**, having their beards shaven, and their clothes tore, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD. [6] And Ishmael the son of Nethaniah went forth from Mizpah to meet them, **weeping all along as he went: and** it came to pass, as he met them, he said to them, Come to Gedaliah the son of Ahikam. [7] And it was [so], when they came into the midst of the city, that **Ishmael** the son of Nethaniah **slew them**, [and cast them] into the midst of the pit, he, and the men that [were] with him. [8] But **ten men were found among them that said to Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey.** So he forbare, and slew them not among their brethren. [9] Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: [and] Ishmael the son of Nethaniah filled it with [them that were] slain. [10] Then Ishmael carried away captive all the residue of the people that [were] in Mizpah, [even] the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

Johanan Rescues the Jews from the Ammonites

(104) [11] But when **Johanan** the son of Kareah, and all the captains of the forces that [were] with him, heard of all the evil that Ishmael the son of Nethaniah had done, [12] Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. [13] Now it came to pass, [that] when all the people which [were] with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that [were] with him, then they were glad. [14] So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went to Johanan the son of Kareah**. [15] But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.** [16] Then took Johanan the son of Kareah, and all the captains of the forces that [were] with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after [that] he had slain Gedaliah the son of Ahikam, [even] mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: [17] And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt, [18] Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Note: This scene occurs nine months after the fall of Jerusalem.
Application – take heed to warnings and beware of actors.

Jeremiah Chapter 42

People Request Jeremiah to Pray for Them

(105) [1] Then all the captains of the forces, and **Johanan** the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from **the least even to the great**, came near, [2] And said to Jeremiah the prophet, Let, we beseech you, our supplication be accepted before you, and **pray for us to the LORD your God, [even] for all this remnant; (for we are left [but] a few of many, as your eyes do behold us:)** [3] That the LORD your God may show us the way wherein we may walk, and the thing that we may do. [4] Then Jeremiah the prophet said to them, I have heard [you]; behold, I will pray to the LORD your God according to your words; and it shall come to pass, [that] whatsoever thing the LORD shall answer you, I will declare [it] to you**; I will keep nothing back from you.** [5] Then they said to Jeremiah, the LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD your God shall send you to us. [6] Whether [it be] good, or whether [it be] evil, we will obey the voice of the LORD our God, to whom we send you; that it may be well with us, when we obey the voice of the LORD our God.

Prayer Answered with Promise of Blessing

[7] And it came to pass after ten days, that the word of the LORD came to Jeremiah. [8] Then called he Johanan the son of Kareah, and all the captains of the forces which [were] with him, and all the people from the least even to the great, [9] And said to them, Thus says the LORD, the God of Israel, to whom ye sent me to present your supplication before him; [10] If ye will still abide in this land, then will I build you, and not pull [you] down, and I will plant you, and not pluck [you] up: for I repent me of the evil that I have done to you. [11] **Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, says the LORD: for I [am] with you to save you, and to deliver you from his hand.** [12] And I will show mercies to you, that he may have mercy upon you, and cause you to return to your own land.

Application: In fear for their lives, the people make vain promises. The prayer is answered 10 days later.

People Warned Not to go to Egypt for Safety

(106) [13] But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God, [14] Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: [15] And now therefore hear the word of the LORD, ye remnant of Judah; Thus says the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there; [16] Then it shall come to pass, [that] the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. [17] So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. [18] For thus says the LORD of hosts, the God of Israel; As my anger and my fury has been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. [19] the LORD has said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. [20] For ye dissembled in your hearts, when ye sent me to the LORD your God, saying, Pray for us to the LORD our God; and according to all that the LORD our God shall say, so declare to us, and we will do [it]. [21] And [now] I have this day declared [it] to you; but ye have not obeyed the voice of the LORD your God, nor any [thing] for the which he has sent me to you. [22] Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place where ye desire to go [and] to sojourn.

Jeremiah Chapter 43

Proud men Refute Jeremiah's Truth and Go to Egypt

(107) [1] And it came to pass, [that] when Jeremiah had made an end of speaking to all the people all the words of the LORD their God, for which the LORD their God had sent him to them, [even] all these words, [2] Then spoke Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying to Jeremiah, You speak falsely: the LORD our God has not sent you to say, Go not into Egypt to sojourn there: [3] But **Baruch** the son of Neriah sets you on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. [4] So **Johanan** the son of Kareah, and all the captains of the forces, and all the people, obeyed **not the voice of the LORD, to dwell in the land of Judah**. [5] But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, where they had been driven, to dwell in the land of Judah; [6] [Even] men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. [7] So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they [even] to Tahpanhes.

Prophecy of Nebuchadnezzar Conquering Egypt

(108) [8] Then came the word of the LORD to Jeremiah in Tahpanhes, saying, [9] Take great stones in your hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; [10] And say to them, Thus says the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. [11] And when he comes, he shall smite the land of Egypt, [and deliver] such [as are] for death to death; and such [as are] for captivity to captivity; and such [as are] for the sword to the sword. [12] And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd puts on his garment; and he shall go forth from there in peace. [13] He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

Jeremiah Chapter 44

In Egypt Judah is not Humbled or Fear the LORD, but Burn Incense to the Queen of Heaven

(109) [1] The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, [2] Thus says the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwells therein, [3] Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, [and] to serve other gods, whom they knew not, [neither] they, ye, nor your fathers. [4] Howbeit I sent to you all my servants the prophets, **rising early and sending them,** saying, Oh, do not this abominable thing that I hate. [5] But **they listened not, nor inclined their ear to turn from their wickedness, to burn no incense to other gods.** [6] Wherefore my fury and my anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted [and] desolate, as at this day. [7] Therefore now thus says the LORD, the God of hosts, the God of Israel; Wherefore commit ye [this] great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; [8] In that ye provoke me to wrath with the works of your hands, burning incense to other gods in the land of Egypt, where ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? [9] Have ye forgotten the wickedness of your fathers, and the **wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives,** which they have committed in the land of Judah, and in the streets of Jerusalem? [10] **They are not humbled [even] to this day, neither have they feared, nor walked in my law, nor in my statutes,** that I set before you and before your fathers. [11] Therefore thus says the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.

Jeremiah Chapter 44

(110) 12 And I will take the remnant of Judah, that have **set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, [and] fall in the land of Egypt;** they shall [even] be consumed by the sword [and] by the famine: they shall die, from the least even to the great, by the sword and by the famine: and they shall be an execration, [and] an astonishment, and a curse, and a reproach. 13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: 14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape. 15 Then all the men which knew that their wives had burned incense to other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, **16 [As for] the word that you have spoken to us in the name of the LORD, we will not hearken to you. 17 But we will certainly do whatsoever thing goes forth out of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings to her,** as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for [then] had we plenty of food, and were well, and saw no evil. 18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings to her, we have wanted all [things], and have been consumed by the sword and by the famine. 19 And when we burned incense to the **queen of heaven**, and poured out drink offerings to her, did we make her cakes to worship her, and pour out drink offerings to her, without our men?

(111) 20 Then Jeremiah said to all the people, to the men, and to the women, and to all the people which had given him [that] answer, saying, 21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it [not] into his mind? 22 So that the LORD could no longer bear, because of the evil of your doings, [and] because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. 23 Because ye have burned incense, and because **ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies;** therefore this evil is happened to you, as at this day. 24 Moreover Jeremiah said to all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt: 25 Thus says the LORD of hosts, the God of Israel, saying; **Ye and your wives** have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, **to burn incense to the queen of heaven**, and to pour out drink offerings to her: ye will surely accomplish your vows, and surely perform your vows. 26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, says the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, the LORD God lives. **27 Behold, I will watch over them for evil, and not for good:** and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. 28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs. 29 And this [shall be] a sign to you, says the LORD, that **I will punish you in this place, that ye may know that my words shall surely stand against you for evil:** 30 Thus says the LORD; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

Jeremiah Chapter 45 ***Private Discipleship of Baruch***

(112) 1 The word that Jeremiah the prophet spoke to [a] Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, 2 Thus says the LORD, the God of Israel, to you, O Baruch; 3 You did say, Woe is me now! for the LORD has added grief to my sorrow; I fainted in my sighing, and I find no rest. 4 Thus shall you say to him, the LORD says thus; Behold, [that] which **I have built will I break down, and that which I have planted I will pluck up, even this whole land**. 5 And seek you great things for yourself? seek them not: for, behold, I will bring evil upon all flesh, says the LORD: but your life will I give to you for a prey in all places where you go.

[a] Jeremiah 36, public discipleship 18 years earlier.

Prophecy Against Egypt (using Babylon at the Battle of Carchemish)

(113) [1] The word of the LORD which came to Jeremiah the prophet **against the Gentiles;** [2] Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the **river Euphrates in Carchemish**, which **Nebuchadrezzar king of Babylon smote** in the fourth year of Jehoiakim the son of Josiah king of Judah.
[3] Order ye the buckler and shield, and draw near to battle. [4] Harness the horses; and get up, ye horsemen, and stand forth with [your] helmets; furbish the spears, [and] put on the brigandines.
[5] Wherefore I have seen them dismayed [and] turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: [for] fear was round about, says the LORD.
[6] Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. [7] Who is this [that] comes up as a flood, whose waters are moved as the rivers? [8] Egypt rises up like a flood, and [his] waters are moved like the rivers; and he says, I will go up, [and] will cover the earth; I will destroy the city and the inhabitants thereof**.** [9] Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle [and] bend the bow. [10] For this is the day of the LORD God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the LORD God of hosts has a sacrifice in the north country by the river Euphrates.
[11] Go up into Gilead, and take balm, O virgin, the daughter of Egypt: **in vain shall you use many medicines; [for] you shall not be cured.** [12] The nations have heard of your shame, and your cry has filled the land: for the mighty man has stumbled against the mighty, [and] they are fallen both together.
[13] The word that the LORD spoke to Jeremiah the prophet, how **Nebuchadrezzar king of Babylon should come [and] smite the land of Egypt.** [14] Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare you; for the sword shall devour round about you. **[15] Why are your valiant [men] swept away? they stood not, because the LORD did drive them.** [16] He made many to fall, yes, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. [17] They did cry there, Pharaoh king of Egypt [is but] a noise; he has passed the time appointed. [18] [As] I live, says the King, whose name is the LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, [so] shall he come. [19] O you daughter dwelling in Egypt, furnish yourself to go into captivity: for Noph shall be waste and desolate without an inhabitant. [20] Egypt [is like] a very fair heifer, [but] destruction comes; it comes out of the north. [21] Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, [and] are fled away together: they did not stand, because the day of their calamity was come upon them, [and] the time of their visitation. [22] The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.
[23] They shall cut down her forest, says the LORD, though it cannot be searched; because they are more

than the grasshoppers, and are innumerable. [24] The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north. [25] the LORD of hosts, the God of Israel, says; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and [all] them that trust in him: [26] And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, says the LORD.

Note: In the time of King Josiah, Egypt joined Assyria and caused the Babylonians to flee from their siege of Jerusalem in 609 BC, then Egypt took King Jehoahaz captive to Egypt. Later in 609BC, the Egyptians and Assyrians battled the Babylonians at Carchemish, resulting in a turning point of empires. The Babylonians rose, reducing the Assyrian and Egyptian empires.

Jacob (Human) & Israel (Divine) Promise Future mercy & Justice *(Ezra-Nehemiah & May 14, 1948)*

(114) [27] But fear not you, O my servant **Jacob**, and be not dismayed, **O Israel**: for, behold, I will save you from afar off, and your seed from the land of their captivity; and **Jacob** shall return, and be in rest and at ease, and none shall make [him] afraid. [28] Fear you not, **O Jacob** My servant, says the LORD: for I [am] with you; for I will make a full end of all the nations where I have driven you: but I will not make a full end of you, but correct you in measure; yet will I not leave you wholly unpunished.

Note: Jacob represents the human side of man, the old man (Romans 6-7). Israel represents the divine side of man, the new man in Christ (Romans 8). Possibly, Jacob is an individual, and Israel is a nation. Verse 28 (Mt 28:20, always, even unto the end), there is always a remnant. Justice in the New Testament is 1 Corinthians 5:10, 2 Corinthians 3:14-15, and 2 Timothy

Jeremiah Chapter 47 ***Prophecy Against the Philistines***

(115) [1] The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote **Gaza**. [2] Thus says the LORD; Behold, waters rise up **out of the north,** and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. [3] At the noise of the stamping of the hoofs of his strong [horses], at the rushing of his chariots, [and at] the rumbling of his wheels, the fathers shall not look back to [their] children for feebleness of hands; [4] Because of the day that comes to spoil all the Philistines, [and] to cut off from Tyre and Zidon every helper that remains: for the LORD will spoil the Philistines, the remnant of the country of Caphtor. [5] Baldness is come upon **Gaza; Ashkelon** is cut off [with] the remnant of their valley: how long will you cut yourself? [6] O you **sword of the LORD**, how long [will it be] ere you be quiet? put up yourself into your **sheath**, rest, and be still. [7] How can it be quiet, seeing the LORD has given it a charge against Ashkelon, and against the sea shore? there has he appointed it.

Jeremiah Chapter 48

Prophecy Against Moab (descendants of Lot, south of Ammon, Moabite Stone-Chemosh god)

(116) [1] Against Moab thus says the LORD of hosts, the God of Israel; Woe to Nebo! for it is spoiled: Kiriathaim is confounded [and] taken: Misgab is confounded and dismayed. [2] [There shall be] no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from [being] a nation. Also you shall be cut down, O Madmen; the sword shall pursue you. [3] A voice of crying [shall be] from Horonaim, spoiling and great destruction. [4] Moab is destroyed; her little ones have caused a cry to be heard. [5] For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction. [6] Flee, save your lives, and be like the heath in the wilderness. [7] For **because you have trusted in your works and in your treasures, you shall also be taken: and Chemosh shall go forth into captivity [with] his priests and his princes together.** [8] And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD has spoken. [9] Give wings to Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. [10] **Cursed [be] he**

that does the work of the LORD deceitfully, and cursed [be] he that keeps back his sword from blood. 11 Moab has been at ease from his youth, and he has settled on his lees, and has not been emptied from vessel to vessel, neither has he gone into captivity: therefore his taste remained in him, and his scent is not changed. 12 Therefore, behold, the days come, says the LORD, that I will send to him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.
13 And **Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.**

Note: Bethel is a good place of worship Genesis to Samuel is now an evil place of worship beginning with King Jeroboam in Kings and Chronicles. The mesha Stele or Moabite Stone was discovered in 1868.

(117) 14 How say ye, We are mighty and strong men for the war? 15 Moab is spoiled, and gone up [out of] her cities, and his chosen young men are gone down to the slaughter, says the King, whose name is the LORD of hosts. 16 The calamity of Moab is near to come, and his affliction hastes fast. 17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, [and] the beautiful rod! 18 You daughter that do inhabit Dibon, come down from [your] glory, and sit in thirst; for the spoiler of Moab shall come upon you, [and] he shall destroy your strong holds. 19 O inhabitant of Aroer, stand by the way, and espy; ask him that flees, and her that escapes, [and] say, What is done?
20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,
21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon mephaath,
22 And upon Dibon, and upon Nebo, and upon Bethdiblathaim, 23 And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon, 24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. 25 The horn of Moab is cut off, and his arm is broken, says the LORD.

(118) 26 Make ye him drunken: for he magnified [himself] against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision. 27 For was not Israel a derision to you? was he found among thieves? for since you spoke of him, you skipped for joy. 28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove [that] makes her nest in the sides of the hole's mouth. 29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. 30 I know his wrath, says the LORD; but [it shall] not [be] so; his lies shall not so effect [it]. 31 Therefore will I howl for Moab, and I will cry out for all Moab; [my heart] shall mourn for the men of Kirheres. 32 O vine of Sibmah, I will weep for you with the weeping of Jazer: your plants are gone over the sea, they reach [even] to the sea of Jazer: the spoiler is fallen upon your summer fruits and upon your vintage. 33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; [their] shouting [shall be] no shouting. 34 From the cry of Heshbon [even] to Elealeh, [and even] to Jahaz, have they uttered their voice, from Zoar [even] to Horonaim, [as] a heifer of three years old: for the waters also of Nimrim shall be desolate. **35 Moreover I will cause to cease in Moab, says the LORD, him that offers in the high places, and him that burns incense to his gods.** 36 Therefore my heart shall sound for Moab like pipes, and my heart shall sound like pipes for the men of Kirheres: because the riches [that] he has gotten are perished. 37 For every head [shall be] bald, and every beard clipped: upon all the hands [shall be] cuttings, and upon the loins sackcloth. 38 [There shall be] lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, says the LORD. 39 They shall howl, [saying], How it is broken down! how has Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him. 40 For thus says the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab. 41 Kerioth is taken, and the strong holds are surprised, and **the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.** 42 **And Moab shall be destroyed from [being] a people, because he has magnified [himself] against the LORD.** 43 Fear, and the pit, and the snare, [shall be] upon you, O inhabitant of Moab, says the LORD. 44 He that flees from the fear shall fall into the pit; and he that gets up out of the pit shall be taken in the snare: for I will bring upon it, [even] upon Moab, the year of their visitation, says the LORD. 45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. 46 **Woe be to you, O Moab! the people of Chemosh perishes:** for your sons are taken captives, and your daughters captives. 47 **Yet will I bring again the captivity of Moab <u>in the latter days</u>,** says the LORD. Thus far is the judgment of Moab.

Jeremiah Chapter 49

Prophecy Against the Ammonites *(descendants of Lot, north of Moab, east of the Jordan River)*

(119) [1] Concerning the Ammonites, thus says the LORD; Has Israel **no sons**? has he **no heir**? why [then] does **their king inherit Gad**, and his people dwell in his **cities**? [2] Therefore, behold, the days come, says the LORD, that I will cause an alarm of war to be heard in **Rabbah** of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall **Israel be heir** to them that were **his heirs**, says the LORD. [3] Howl, **O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah**, gird you with sackcloth; lament, and run to and fro by the hedges; for **their king** shall go into captivity, [and] his priests and his princes together. [4] Wherefore glory you in the valleys, your flowing valley, **O backsliding daughter**? that trusted in her treasures, [saying], Who shall come to me? [5] Behold, I will bring a fear upon you, says the LORD God of hosts, from all those that be about you; and ye shall be driven out every man right forth; and none shall gather up him that wanders. [6] And **afterward I will bring again the captivity of the children of Ammon,** says the LORD.

Notes: King is in context with sons and heir and cities. Ammon shall return to their land when the Persians allow all nations to return under King Artexerxes. Some resist God's mercy and some continue to resist God's judgment from where there is no possibility of restoration. To resist God is demonic but to resist the devil is Godly (James 4:7-10). Fredrick Douglas home video ended with RESIST taken out of context of his good witness to align with a biased narrative in America in 2020.

Each nation and the borders go with their God's. Some Bible versions translate the Hebrew word melek as Malcam or Milcom only in 49:1, 3. Where all 2523x translate to king and Malcom 1x in the KJV.

Prophecy Against Edom (south of Moab, see the book of Obadiah)

(120) [7] Concerning Edom, thus says the LORD of hosts; **[Is] wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?** [8] Flee ye, turn back, dwell deep, O inhabitants of Dedan; for **I will bring the calamity of Esau upon him, the time [that] I will visit him.** [9] If grape-gatherers come to you, would they not leave [some] gleaning grapes? if thieves by night, they will destroy till they have enough. [10] But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbors, and he is not. [11] Leave your fatherless children, I will preserve them alive; and let your widows trust in me.
[12] For thus says the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and are you he [that] shall altogether go unpunished? you shall not go unpunished, but you shall surely drink [of it]. [13] For I have sworn by myself, says the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.
[14] I have heard a rumor from the LORD, and an ambassador is sent to the heathen, [saying], Gather ye together, and come against her, and rise up to the battle. [15] For, look, I will make you small among the heathen, [and] despised among men. [16] **Your terribleness has deceived you, [and] the pride of your heart, O you that dwell in the clefts of the rock, that hold the height of the hill: though you should make your nest as high as the eagle, I will bring you down from there,** says the LORD.
[17] Also Edom shall be a desolation: everyone that goes by it shall be astonished, and shall hiss at all the plagues thereof. [18] **As in the overthrow of Sodom and Gomorrah and the neighbor [cities] thereof, says the LORD, no man shall abide there, neither shall a son of man dwell in it.**
[19] Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen [man, that] I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?
[20] Therefore hear the counsel of the LORD, that he has taken against Edom; and his purposes, that he has purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. [21] The earth is moved at the noise of their fall, at the cry

the noise thereof was heard in the Red sea. [22] Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and **at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.**

Prophecy Against Damascus (north of Ammon)

(121) [23] Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; **there is sorrow on the sea;** it cannot be quiet. [24] Damascus is waxed feeble, [and] turns herself to flee, and fear has seized on [her]: anguish and sorrows have taken her, **as a woman in travail.** [25] **How is the city of praise not left, the city of my joy!** [26] Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, says the LORD of hosts. [27] And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

Prophecy Against Kedar (south in Arabia)

(122) [28] Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus says the LORD; Arise ye, go up to Kedar, and spoil the men of the east. [29] Their tents and their flocks they will take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry to them, Fear is on every side.

Prophecy Against Hazor (north of Sea of Galilee)

[30] Flee, get you far off, dwell deep, O ye inhabitants of Hazor, says the LORD; for Nebuchadrezzar king of Babylon has taken counsel against you, and has conceived a purpose against you. [31] Arise, get you up to the wealthy nation, that dwells without care, says the LORD, which have neither gates nor bars, [which] dwell alone. [32] And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them [that are] in the utmost corners; and I will bring their calamity from all sides thereof, says the LORD. [33] And Hazor shall be a dwelling for dragons, [and] a desolation forever: there shall no man abide there, nor [any] son of man dwell in it.

Prophecy Against Elam (north at upper Persian Gulf, modern Iran)

(123) [34] The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying, [35] Thus says the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might. [36] And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation where the outcasts of Elam shall not come. [37] For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, [even] my fierce anger, says the LORD; and I will send the sword after them, till I have consumed them: [38] And I will set my throne in Elam, and will destroy from there the king and the princes, says the LORD. [39] **But it shall come to pass in the latter days, [that] I will bring again the captivity of Elam,** says the LORD.

Note: Same with Moab "in the latter days." Ammon only says "I will bring again the captivity."

Jeremiah Chapter 50

Prophecy Against Babylon

Prophecy Against Babylon – by the Medo-Persians and Return of Israel and Judah to Zion

(124) [1] The word that the LORD spoke against Babylon [and] against the land of the Chaldeans by Jeremiah the prophet. [2] Declare ye among the nations, and publish, and set up a standard; publish, [and] conceal not: say, Babylon is taken, Bel is confounded, merodach is broken in pieces; her idols are confounded, her images are broken in pieces. [3] For out of the north there comes up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. [4] In those days, and in that time, says the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. [5] They shall ask the way to Zion with their faces thitherward, [saying], Come, and let us join ourselves to the LORD in a perpetual covenant [that] shall not be forgotten. [6] My people has been lost sheep: their shepherds have caused them to go astray, they have turned them away [on] the mountains: they have gone from mountain to hill, they have forgotten their resting-place. [7] All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. [8] Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. [9] For, look, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from there she shall be taken: their arrows [shall be] as of a mighty expert man; none shall return in vain. [10] And Chaldea shall be a spoil: all that spoil her shall be satisfied, says the LORD. [11] Because ye were glad, because ye rejoiced, O ye destroyers of my heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; [12] Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations [shall be] a wilderness, a dry land, and a desert. [13] Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: everyone that goes by Babylon shall be astonished, and hiss at all her plagues. [14] Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she has sinned against the LORD. [15] Shout against her round about: she has given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she has done, do to her. [16] Cut off the sower from Babylon, and him that handles the sickle in the time of harvest: for fear of the oppressing sword they shall turn everyone to his people, and they shall flee everyone to his own land. [17] Israel is a scattered sheep; the lions have driven [him] away: first the king of Assyria has devoured him; and last this Nebuchadrezzar king of Babylon has broken his bones. [18] Therefore thus says the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

Promise to Israel and Judah to Return

[19] And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. [20] In those days, and in that time, says the LORD, the iniquity of Israel shall be sought for, and [there shall be] none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

Jeremiah Chapter 50

The Time of Babylon's Visitation

(125) 21 Go up against the land of merathaim, [even] against it, and against the inhabitants of Pekod:
waste and utterly destroy after them, says the LORD, and do according to all that I have commanded you.
22 A sound of battle is in the land, and of great destruction. 23 How is the hammer of the whole earth cut
asunder and broken! how is Babylon become a desolation among the nations! 24 I have laid a snare for
you, and you are also taken, O Babylon, and you was not aware: you are found, and also caught, because
you have striven against the LORD. **25 the LORD has opened his armory, and has brought forth
the weapons of his indignation: for this is the work of the LORD God of hosts in the land of the
Chaldeans.** 26 Come against her from the utmost border, open her storehouses: cast her up as heaps,
and destroy her utterly: let nothing of her be left. 27 Slay all her bullocks; let them go down to the
slaughter: woe to them! for their day is come, the time of their visitation. 28 The voice of them that flee
and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the
vengeance of his temple. 29 Call together the archers against Babylon: all ye that bend the bow, camp
against it round about; let none thereof escape: recompense her according to her work; according to all
that she has done, do to her: for she has been proud against the LORD, against the Holy One of Israel.
30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day,
says the LORD. 31 **Behold, I [am] against you, [O you] most proud**, says the LORD God of hosts: for
your day is come, the time [that] I will visit you. 32 And the most proud shall stumble and fall, and none
shall raise him up: and **I will kindle a fire in his cities**, and it shall devour all round about him.

Promise to Israel and Judah to Return

33 Thus says the LORD of hosts; The children of Israel and the children of Judah [were] oppressed
together: and all that took them captives held them fast; they refused to let them go. 34 Their **Redeemer
is strong**; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to
the land, and disquiet the inhabitants of Babylon.

The Sword and Famine Against Babylon (pestilence)

(126) 35 A sword is upon the Chaldeans, says the LORD, and upon the inhabitants of Babylon, and upon
her princes, and upon her wise [men]. 36 A sword is upon the liars; and they shall dote: a sword is upon
her mighty men; and they shall be dismayed. 37 A sword is upon their horses, and upon their chariots,
and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is
upon her treasures; and they shall be robbed. 38 A drought is upon her waters; and they shall be dried
up: **for it is the land of graven images, and they are mad upon [their] idols.** 39 Therefore the wild
beasts of the desert with the wild beasts of the islands shall dwell [there], and the owls shall dwell
therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to
generation. 40 As God overthrew Sodom and Gomorrah and the neighbor [cities] thereof, says the LORD;
[so] shall no man abide there, neither shall any son of man dwell therein. 41 Behold, a people shall come
from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.
42 They shall hold the bow and the lance: they are cruel, and will not show mercy: their voice shall roar
like the sea, and they shall ride upon horses, [everyone] put in array, like a man to the battle, against
you, O daughter of Babylon. 43 The king of Babylon has heard the report of them, and his hands waxed
feeble: anguish took hold of him, [and] pangs as of a woman in travail. 44 Behold, he shall come up like a
lion from the swelling of Jordan to the habitation of the strong: **but I will make them suddenly run
away from her: and who is a chosen [man, that] I may appoint over her? for who is like me?
and who will appoint me the time? and who is that shepherd that will stand before me?**
45 Therefore hear ye the counsel of the LORD, that he has taken against Babylon; and his purposes, that
he has purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out:
surely he shall make [their] habitation desolate with them. 46 At the noise of the taking of Babylon the
earth is moved, and the cry is heard among the nations.

Jeremiah Chapter 51

[1] Thus says the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; [2] And will send to Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. [3] Against [him that] bends let the archer bend his bow, and against [him that] lifts himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host. [4] Thus the slain shall fall in the land of the Chaldeans, and [they that are] thrust through in her streets.

Promise to Israel and Judah to Return

[5] For Israel [has] not [been] forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel. [6] Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render to her a recompense.

The Sword Against Babylon

(127) [7] Babylon [has been] a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. [8] Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. [9] We would have healed Babylon, but she is not healed: forsake her, and let us go everyone into his own country: for her judgment reaches to heaven, and is lifted up [even] to the skies. [10] the LORD has brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. [11] Make bright the arrows; gather the shields: the LORD has raised up the spirit of the kings of the medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple. [12] Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD has both devised and done that which he spoke against the inhabitants of Babylon. [13] O you that dwell upon many waters, abundant in treasures, your end is come, [and] the measure of your covetousness.
[14] the LORD of hosts has sworn by himself, [saying], Surely I will fill you with men, as with caterpillars; and they shall lift up a shout against you. [15] He has made the earth by his power, he has established the world by his wisdom, and has stretched out the heaven by his understanding. [16] When he utters [his] voice, there is a multitude of waters in the heavens; and he causes the vapors to ascend from the ends of the earth: he makes lightnings with rain, and brings forth the wind out of his treasures. [17] Every man is brutish by [his] knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. [18] They are vanity, the work of errors: **in the time of their visitation they shall perish.**

God's Vengeance for and with Israel

[19] The portion of Jacob is not like them; for he is the former of all things: and [Israel is] the rod of his inheritance: the LORD of hosts is his name. [20] **You are my battle axe [and] weapons of war**: for **with you** will I break in pieces the nations, and **with you** will I destroy kingdoms; [21] And **with you** will I break in pieces the horse and his rider; and **with you** will I break in pieces the chariot and his rider;
[22] **With you** also will I break in pieces man and woman; and **with you** will I break in pieces old and young; and **with you** will I break in pieces the young man and the maid; [23] I will also break in pieces **with you** the shepherd and his flock; and **with you** will I break in pieces the husbandman and his yoke of oxen; and **with you** will I break in pieces captains and rulers. [24] And I will render to Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, says the LORD.

The Sword Against Babylon (25-58) and Seraiah the Quiet Prince (59-64)

(128) [25] Behold, I [am] against you, O destroying mountain, says the LORD, which destroy all the earth: and I will stretch out my hand upon you, and roll you down from the rocks, and will make you a burnt mountain. [26] And they shall not take of you a stone for a corner, nor a stone for foundations; but you shall be desolate forever, says the LORD. [27] Set ye up a standard in the land, blow the trumpet among

the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.
28 Prepare against her the nations with the kings of the medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. 29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. 30 **The mighty men of Babylon have forborn to fight, they have remained in [their] holds: their might has failed;** they became as women: they have burned her dwelling-places; her bars are broken. 31 One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at [one] end, 32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. 33 For thus says the LORD of hosts, the God of Israel; The daughter of Babylon is like a threshing-floor, [it is] time to thresh her: yet a little while, and the time of her harvest shall come. 34 Nebuchadrezzar the king of Babylon has devoured me, he has crushed me, he has made me an empty vessel, he has swallowed me up like a dragon, he has filled his belly with my delicates, he has cast me out. 35 The violence done to me and to my flesh [be] upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. 36 Therefore thus says the LORD; Behold, I will plead your cause, and take vengeance for you; and I will dry up her sea, and make her springs dry. 37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant. 38 They shall roar together like lions: they shall yell as lions' whelps. 39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, says the LORD. 40 I will bring them down like lambs to the slaughter, like rams with he goats. 41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!
42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. 43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwells, neither does [any] son of man pass thereby. 44 And I will punish **Bel** in Babylon, and I will bring forth out of his mouth that which he has swallowed up: and the nations shall not flow together anymore to him: **yes, the wall of Babylon shall fall.** 45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. 46 And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come [one] year, and after that in [another] year [shall come] a rumor, and violence in the land, ruler against ruler. 47 **Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon:** and her whole land shall be confounded, and all her slain shall fall in the midst of her. 48 Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come to her from the north, says the LORD. 49 As Babylon [has caused] the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. 50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind. 51 We are confounded, because we have heard reproach: shame has covered our faces: for strangers are come into the sanctuaries of the LORD's house. 52 Wherefore, behold, the days come, says the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan. 53 **Though Babylon should mount up to heaven, and though she should fortify the height of her strength, [yet] from me shall spoilers come to her**, says the LORD. 54 A sound of a cry [comes] from Babylon, and great destruction from the land of the Chaldeans: 55 Because the LORD has spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: 56 Because the spoiler is come upon her, [even] upon Babylon, and her mighty men are taken, everyone of their bows is broken: for the LORD God of recompenses shall surely requite. 57 And **I will make drunk her princes, and her wise [men], her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake,** says the King, whose name is the LORD of hosts. 58 Thus says the LORD of hosts; **The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire;** and the people shall labor in vain, and the folk in the fire, and they shall be weary.

Note: vs 34-35 needs to be understood and read properly to give understanding to others.

Prophecy to Seraiah, the Quiet Prince (to the Jews exiled in Babylon)

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And [this] Seraiah was a quiet prince. 60 So Jeremiah wrote in a book all the evil that should come upon Babylon, [even] all these words that are written against Babylon. 61 And Jeremiah said to Seraiah, When you come to Babylon, and shall see, and shall read all these words; 62 Then shall you say, O LORD, you have spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. 63 And it shall be, when you have made an end of reading this book, [that] you shall bind a stone to it, and cast it into the midst of Euphrates: 64 And you shall say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

Note: verses 59-64 is an amazing ending for chapters 50-51, which includes chapters 50-51. In the fourth year of Zedekiah's reign he went to Babylon for homage to Nebuchadnezzar. In Jeremiah 27, this as a time of Zedekiah and Judah conspired with five other nations (Edom, Moab, Ammon, Tyrus, and Zidon) against Babylon.

Seraiah is the grandson of high priest Hilkiah who discovered the lost book of the law in Josiah's reign. Also Seraiah is the grandfather of Joshua-ben-Jozdak, the high priest at the return from exile.

So the family line survived his violent death, and another branch of it would produce the great Ezra, a century hence." (Kidner)

"Like his brother Baruch (Jeremiah 32:12; 36:1-10), Seraiah served as Jeremiah's spokesperson. (Also like Baruch, his name has been found on an ancient seal)." (Ryken)

Seraiah had charge of the royal gifts to be presented on that occasion. Jeremiah took advantage of the occasion, and sent with Seraiah a word of cheer to the exiles in Babylon, and an announcement of the doom in store for that guilty city. The roll containing this message (Jeremiah 50:1-8), Seraiah read to the exiles, and then, after fixing a stone to it, throw it into the Euphrates, uttering, as it sank, the prayer recorded in Jeremiah 51:59-64. Babylon was at this time in the height of its glory, the greatest and most powerful monarchy in the world. Scarcely seventy years elapsed when the words of the prophet were all fulfilled by the medes. Lastly and final fulfillment is written in John's vision where the mighty angel threw a stone into the sea, saying, "so shall Babylon, that great city be thrown down with violence, and shall be found no more." (Revelation 18:21)

Jeremiah Chapter 52

King Zedekiah's Captivity

(129) [1] Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah. [2] **And he did [that which was] evil in the eyes of the LORD, according to all that Jehoiakim had done.** [3] For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. [4] And it came to pass in the **ninth year** of his reign, in the **tenth month**, in the **tenth [day]** of the month, [that] Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. [5] So the city was besieged to the **eleventh year** of king Zedekiah. [6] And in the **fourth month,** in the **ninth [day]** of the month, **the famine was sore in the city**, so that there was no bread for the people of the land. [7] Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans [were] by the city round about:) and they went by the way of the plain. [8] But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. [9] Then they took the king, and carried him up to the king of Babylon to Riplah in the land of Hamath; where he gave judgment upon him. [10] And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. [11] Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death..

Note: Zedekiah was evil according to all that Jehoiakim (not Rehoboam) had done.

Nebuzaradan Burns Jerusalem *(12-16)* ***and takes the Temple Furnishings to Babylon*** *(17-23)*

(130) [12] Now in the **fifth month**, in the **tenth [day]** of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, [which] served the king of Babylon, into Jerusalem, [13] And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great [men], burned he with fire: [14] And all the army of the Chaldeans, that [were] with the captain of the guard, brake down all the walls of Jerusalem round about. [15] Then Nebuzaradan the captain of the guard carried away captive [certain] of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. [16] But Nebuzaradan the captain of the guard left [certain] of the poor of the land for vinedressers and for husbandmen. [17] Also the pillars of brass that [were] in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon. [18] The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. [19] And the basins, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; [that] which was of gold [in] gold, and [that] which was of silver [in] silver, took the captain of the guard away. [20] The two pillars, one sea, and twelve brazen bulls that [were] under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight. [21] And [concerning] the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: [it was] hollow. [22] And a capital of brass was upon it; and the height of one capital was five cubits, with network and pomegranates upon the capitals round about, all [of] brass. The second pillar also and the pomegranates [were] like to these. [23] And there were ninety and six pomegranates on a side; [and] all the pomegranates upon the network [were] a hundred round about.

Nebuzaradan Takes the People to Babylon

(131) [24] And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: [25] He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. [26] So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. [27] And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land. [28] This is the people whom Nebuchadrezzar carried away captive: in the **seventh year three thousand Jews and three and twenty:** [29] In **the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:** [30] In the three and twentieth year of

Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews **seven hundred forty and five persons:** all the persons [were] four thousand and six hundred.

King Jehoiachin Set Free and Fed by King Evilmerodach

(132) [31] And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth [day] of the month, [that] Evilmerodach king of Babylon in the [first] year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, [32] And spoke kindly to him, and set his throne above the throne of the kings that [were] with him in Babylon, [33] And changed his prison garments: and he did continually eat bread before him all the days of his life. [34] And [for] his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

Timeline on some of the Kings of Babylon, Egypt, and Jerusalem

626-605	Nabopolassar (B)	612 Captures Nineveh, conquers Assyria.
610-595	Neco II (E)	605 Kills Josiah in battle of Carchemish at megiddo (2 Chr 35:20-2)
605-562	Nebuchadnezzar (B)	605 summer, attacks Jerusalem 1st time (Daniel 1:1, Jer 36)
623	Josiah (J)	found the book of the law
	Jehoahaz (Shallum)	3 months, captive to Egypt
605	Jehoiakim (Eliakim)	burns Jeremiah's scrolls (Jeremiah 36:29)
597	Jehoiachin (Jeconiah, Coniah)	Jerusalem attacked 2nd time, March 16 (2 Kings 25:1-7)
587	Zedekiah (Mattaniah)	Jerusalem attacked 3rd time, Jan 589-Jul 587 (2 Kings 25:1-7)
587	Gedaliah	Appointed governor, 3rd month; Ammon assinated 7th month (Jer 40:14)
562-560	Evil-merodach	King of Babylon
553-539	Belshazzar	King of Babylon, coregent with Nabonidus, handwriting on the wall
539	Darius the mede	Cyrus the Great capture Babylon, Darius and Cyrus are co-regents
536	Cyrus Cylinder	Darius dies and Cyrus lets nations return to homeland
605-536	70-year prophecy	Begins when Daniel captured in 605 and Daniel is freed in 536
520-510	Zerubbabel	2nd Judean Governor

Jeremiah: Speak, Weep, and Turn unto the LORD

Time: c. 627-580 BC. King Josiah and the last 4 evil kings of Judah (1:2)

Purpose: Ordained a prophet unto the nations at the midnight hour (1:5)

Key Words: Return or Turn – 90x. Backsliding(s) – 13x, chapter 3 – 9x. Backward 2x.

12 Helps for me to speak, weep, and turn to God:	Scripture
1) Jeremiah - I cannot speak / LORD - you will speak My words	1:1-10
2) Run with footmen and weary? Contend with horses & flood?	12:5
3) Rejoice as I find and eat the Bible and obey God	15:16
4) Not wanting to speak, yet God's Word is fire in my heart	20:9
5) God's Word is like a fire and like a hammer that breaks rocks	23:29
6) By grace deserved by the faithful Rechabites	35:18-19
Because I am not past the point of no return (OT-nation, NT-individual, 1 Cor 9:27)	
7) Living waters or broken cisterns (Jeremiah rose early to pray, 7x)	2:13
8) Hard ground of my heart (Hebrews 3:8, 3:12, 3:15, 4:7 or 4:12, 8:10, 10:22, 13:9)	4:3-4
9) I refused the old paths (pray not for Israel, 3x, Jer 7-14, 1 John 5:16)	6:16-17
10) Jeremiah's soiled linen girdle (1 Cor 5:1-6:11, 1 Cor 11:27-34, 2 Cor 7)	13:1-11
11) My deceitful & wicked heart (not Hebrews 6:4-7, but 6:9-12, and Acts 5:1-11)	17:9-10
12) I speak, even if not heard (God not hear prayer, 4x, Jer 2644, James 2x)	26:2-3

Application for me today; to speak, weep, and turn!

Gold standard for Bible study

1st What it says then.

2nd What it says about God.

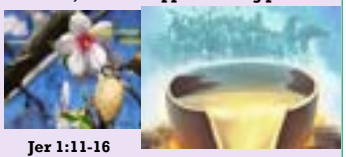
3rd Application for me today.

Uniqueness of Jeremiah

Autobiography to learn (Ro 15:4)
2 visions: almond rod & boiling pot

Focus on Israel, near and far, judgment for sin to fulfill prophecy. The new covenant is for Israel, Jer 31. The New Testament is for the body of Christ – the true Church.

1st bloom, wakeful tipped boiling pot



Jer 1:11-16

Jeremiah's 70-year prophecy

605 BC, 25:1-38 (11-12) & 29:1-14 (10)
2 Chronicles 36:7, Daniel 2:35, 2:45, 9:1-27 (1-2) Daniel understood Jeremiah.

536 BC, Ezra 1:1-4, 3:6, 3:8
Temple reconstruction begins.

Main Characters:

Jeremiah, Prophet and Priest
People of Judah and Jerusalem
Kings of Judah
Foreign Kings
Foreign Kingdoms
False Prophets
Wicked Pastors
Wicked Priests
Baruch the Scribe

Chapter / Date	Chapter Title / Hard Sayings	Key Verse	Witness
1 / 627	1-25 Oracles against Judah Jeremiah's Call	5 Before I formed you in the belly I knew you; … sanctified – ordained you	[17] **arise, and speak … be not dismayed at their faces**
2 / 620	2-20 Reproofs and Admonitions Israel's sin	13 two evils, forsaken living waters, hewed out broken cisterns	19 **Your own wickedness shall correct you, and your backslidings shall reprove you**: know therefore and see that it is an evil thing and bitter, that you have forsaken the LORD your God, and that **my fear is not in you,** says the LORD God of hosts.
3 / 620	Israel and Judah entreated to repent	13 Only acknowledge your iniquity, that you have transgressed against the LORD your God, … 22 Return, ye backsliding children, and I will heal your backslidings.	15 And I will give you pastors according to my heart, which shall feed you with knowledge and understanding.
4 / 615	God called Israel	3-4 … **Break up your fallow ground, and sow not among thorns**. Circumcise yourselves to the LORD, and take away the foreskin of your heart… unless my fury comes forth like fire, and burn that none can quench it, because of the evil of your doings. 14 Wash your heart from wickedness, that you may be saved. How long shall your wicked [vain] thoughts lodge within you?	19 My bowels, my bowels! I am pained at my very heart; my heart makes a noise in me; I cannot hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war.
5 / 615	Corruption of the heart	3 … they have refused to receive correction: they have made their faces harder than a rock: they have refused to return. 21-22 Hear now this, O foolish people, and without understanding; that have eyes, and see not, that have ears, and hear not. Fear ye not me? Says the LORD: will you not tremble at my presence, …	1-2 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executes judgment, that seek the truth: and I will pardon it. And though they say, the LORD liveth; surely they swear falsely. 14 Because ye speak this word, behold I will make my words in your mouth

		23 But this people have a revolting and rebellious heart;	fire, and this people wood, and it shall devour them.
Chapter / Date	**Chapter Title / Hard Sayings**	**Key Verse**	**Witness**
6 / 615	Warnings of Judgment to Come	16 the LORD says, **Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest for your souls**. But they said, We will not listen.	8-11 Be you instructed, O Jerusalem,… the word of the LORD is a reproach onto them; they have no delight in it. ,, Therefore I am full of the fury of the LORD; I am weary with holding in... 17 Also I set watchmen over you, saying, listen to the sound of the trumpet. But they said, We will not listen. 26-27 I have set you for a tower and a fortress among my people, that you may know and try their ways.
7 / 610	Call for Repentance 16 Therefore pray not for this people, neither lift up cry nor prayer for the, neither make intercession to me: for I will not hear you.	23-25 Obey my voice, and I will be your God, and you shall be my people: and walk in all the ways I have commanded you, that it may be well for you. But they listened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.	2-3 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all you of Judah, that enter in at these gates to worship the LORD… Amend your ways and your doings, and I will cause you to dwell in this place.
8 / 610	Sad State of Jews 20 The harvest is past, the summer is ended, and we are not saved.	5-8 Why is my people slid back by a perpetual backsliding? They hold fast deceit, they refuse to return. … No man repents of his wickedness, saying, What have I done? …	14 Why do we sit still?
9 / 610	Know God 14 But they have walked after the imagination of their own heart, and after Baalim	23-26 But let him that glories, glory in this, that he understands and knows me, that I am the LORD that exercises loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, says the LORD.	1 Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!
Chapter / Date	**Chapter Title / Hard Sayings**	**Key Verse**	**Witness**
10/ 610	Warning Against Idols 21 For the pastors are become brutish, and have not sought the LORD:…	3-4 one cuts a tree out of the forest,… They deck it with silver and gold	11 Thus say to them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens. (Aramaic, one verse)
11/ 610	Plot against Jeremiah 14 **Therefore pray not for this**	20 But, O LORD of hosts, that judges righteously, that tries the reins and the heart, let me see your vengeance on them: for to you have I revealed my cause.	21 Therefore thus says the LORD of the men of Anathoth, that seek your life, saying, Prophesy not in the name of the LORD, that you will not die by our hand.

	people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry to me for their trouble.		
12/ 610	Israel Rejected by God 15-[17] And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, the LORD liveth,… But if they will not obey,	3 But you, O LORD, knows me: you have seen me and tries my heart toward you: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. 10-11 … because no man lays it to heart. 1-2 Jeremiah's complaint.	5 **If you have run with the footmen, and they have wearied you, then how can you contend with horses? And if the land of peace, wherein you trust, they weary you, then how will you do in the swelling of the Jordan?**
13/ 610	Parable of the Marred Girdle 26 Therefore I will discover your skirts upon your face, that your shame may appear. (David's dance – inward)	[10]This evil people, that refuse to hear my words, that walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall be even as this girdle, that is good for nothing.	12 Therefore you shall speak to them this word: Thus says the LORD God of Israel,
14/ 610	7-[10]Jeremiah Prays 11 Then said the LORD unto me, Pray not for this people for their good.	7 O LORD, though our iniquities testify against us, do you it for your name's sake: for our backslidings are many; we have sinned against you.	14 Then the LORD said to me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spoke to them: they prophesy to you a false vision and divination, and a thing of nought, and the deceit of their heart.
Chapter / Date	**Chapter Title / Hard Sayings**	**Key Verse**	**Witness**
15/ 610	the LORD's Anger 6 You have forsaken me, says the LORD, you are gone backward: therefore will I stretch out my hand against you, and destroy you; I am weary with repenting. 14 … **for a fire is kindled in my anger, that shall burn upon you**.	15-18 **Your words were found, and I did eat them; and your word was onto me the joy and rejoicing of my heart: for I am called by your name, O Lord God of hosts** [10]Jeremiah's complaint. One of two. The other is 12:1-[2]	19-21 If you return, then I will bring you again to stand before me: and if you take forth the precious from the vile, you shall be as my mouth: let them return to you, but don't you return to them. And I will make you to this a fenced brazen wall: and they shall fight against you, but they shall not prevail against you: for I am with you to save and deliver, says the LORD.
16/ 610	Signs of Coming Captivity	[17] For mine eyes upon all their ways: they are not hid from my face, neither is their iniquity hid from my eyes.	8 You shall not also go into the house of feasting, to sit with them to eat and to drink.

	Jeremiah not to attend any funerals or have pity when Jews are punished.		
[17]/ 610	The Sin of Judah 13 all that forsake you shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. (not written in the Book of Life)	9-10 **The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.**	14-18 Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for you are my praise. Behold, they say onto me, Where is the word of the LORD? For you are my praise. As for me, I have not hastened from being a pastor to follow you: neither have I desired the woeful day; you knows, that which came out of my lips was right before you.
18/ 605	18-20 Preaching in Prison The Parable of the Potter. Jeremiah visits a potter's shop.	[17] I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity.	11 Now therefore go to, speak to the men of Judah, … Behold, I frame evil against you, and devise a devise against you: Return ye now everyone from his evil way, and make your ways and doings good.
19/ 605			
20/ 605	Jeremiah Imprisoned		7-9 (9) Then I said, I will not make mention of him, nor speak anymore in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.
Chapter / Date	**Chapter Title / Hard Sayings**	**Key Verse**	**Witness**
21/ 589	21-25 Later Prophecies The Siege		
22/ 609	Shallum, Jehoiakim, Jehoiakin		
23/ 599	messianic King / False Prophets 5-6 Someday a Godly King shall reign. Prophecy of Jesus Christ.	9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine has overcome, because of the LORD, and because of the words of his holiness.	**29 Is not my word like a fire? Saith the LORD: and like a hammer that breaketh the rock in pieces?**

	6 … AND THIS IS HIS NAME WHEREBY HE SHALL BE CALLED, **the LORD OUR RIGHTEOUSNESS.**		
24/ 597	The Vision of Figs	7 And I will give them a heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return onto me with their whole heart.	
25/ 605	The Judgment of Judah 70 years in exile (from 606 to 536 BC, from captivity to return)		3 … (for [10]years)the word of the LORD has come to me, and I have spoken to you, rising early and speaking; but you have not listened.
26/ 608	26-45 The Life of Jeremiah The Temple Sermon and Jeremiah's Arrest 4-6	13-14 **Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet to you**.	2 Thus saith the LORD; stand in the court of the LORD's house, and speak to all the cities of Judah, which come to worship in the LORD's house, all the words that I command you to speak to them; **diminish not a word**.
27/ 594	27-29 The Yoke of Babylon Wood yoke broken and replaced with steel yoke.	2	
Chapter / Date	**Chapter Title / Hard Sayings**	**Key Verse**	**Witness**
28/ 593			
29/ 596		13-14 And ye shall seek me, and find me, when ye shall search me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity,	19 Because they have not listened to my words, saith the LORD, which I sent to them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.
30/ 596	30-33 The Book of Consolidation The Day of the LORD		
31/ 596	The Restoration of the Nation 31 first time New Covenant is mentioned.	26 Upon this I awaked, and beheld; and my sleep was sweet to me.	19 **Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth**.

32/ 587	Jeremiah Buys Land Object lesson that Israel will be restored to their land.		
33/ 587	Promises of Restoration	3 **Call to me, and I will answer you, and show you great and mighty things, which you knowest not.**	
34/ 588	Truth to Zedekiah / The Covenant and Slaves		
35/ 588	The Rechabites		
36/ 604	King Burns Jeremiahs Scroll / Jeremiah's Secretary (Burach) (FLASHBACK IN TIME)	7-8 It may be they will present their supplication before the LORD, and will return everyone from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.	32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides to them many like words.
Chapter / Date	**Chapter Title / Hard Sayings**	**Key Verse**	**Witness**
37/ 597	Jeremiah Jailed	15 Wherefore the princes were angry with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.	
38/ 587	In a Miry Dungeon Jeremiah imprisoned in a muddy cistern (well), lowered with a rope	6 Then they took Jeremiah, and cast him into the dungeon of Malachiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.	27 Then came all the princes to Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken:
39/ 586	Jerusalem Falls		
40/ 586	40-45 Jeremiah's last years after fall to Babylon Gedaliah Murdered		4 And now, behold, I loose you this day from the chains which were upon your hand. If it seem good to you to come with me into Babylon, forbear: behold, all the land is before you: where it seemeth good and convenient for you to go, thither go.
41/ 586			
42/ 586	Refugees to Eqypt 1-6 Jeremiah's prayer for Judah	6 Whether it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send you; that it may be well with us, when we obey the voice of the LORD our God.	2-3 And said to Jeremiah the prophet, Let, we beseech you, our supplication be acceptable before you, and pray for us onto the LORD your God, even for all this remnant; (for we are left but a few of many, as your eyes do behold us) That the LORD your God may show

	7-22 Answer to prayer		us the way wherein we may walk, and the thing that we may do.
43/ 586	Jeremiah in Egypt		
44/ 586		[10]They are not humbled even to this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.	
45/ 604	Baruch Advised		
Chapter / Date	**Chapter Title / Hard Sayings**	**Key Verse**	**Witness**
46/ 604	46-51 Prophecies against foreign nations Oracle Against Egypt	[17] he has passed the time appointed.	
47/ 600	Against the Philistines		
48/ 600	Oracle Against Moab	6-7 Flee, save your lives, and be like the heath in the wilderness. For because you have not trusted in your works and in your treasures, you shalt also be taken:	
49/ 600	Against Ammonites, Edom, Damascus, Kedar and Hazor	16 Your terribleness hath deceived you, and the pride of your heart, O you that dwellest in the clefts of the rock, that holdest the height of the hill: though you shouldest make your nest as high as the eagle, I will bring you down from thence, saith the LORD.	
50/ 595	Against Babylon		
51/ 595		30 The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling places; her bars are broken,	
52/ 586	Appendix		
	LAMENTATIONS	22 VERSES EACH, each verse begins with a letter of the Hebrew alphabet (acrostic). Acrostics help to memorize poems and songs. To use all letters of Hebrew alphabet may symbolize or emphasize "fullness"	SADDEST BOOK IN THE BIBLE Poetry with a beat. In the original English and in some translations. The beat or rhythm is usually 3-2, 3 beats first line and 2 beats second line. Only done here in the Bible.
1/ 586	1-5 After fall of Jerusalem 16 For these things I weep; mine eye, mine	6 And from the daughter of Zion all her beauty is departed: her princes are become like deer that find no pasture, and they are gone without strength before the pursuer.	13 From above hath he sent fire into my bones, and it prevaileth against them:

	eye runneth down with water,	8-9 Jerusalem has grievously sinned: therefore she is removed: all that honored her despise her, because they have seen her nakedness: yea, **she sigheth, and turns backward**. Her filthiness is in her skirts:	
Chapter / Date	**Chapter Title / Hard Sayings**	**Key Verse**	**Witness**
2/ 586	7-8	14 Your prophets have seen vain and foolish things for you: and they have not discovered your iniquity, to turn away your captivity; but have seen for you false burdens and causes of banishment.	18-19 Their heart cried to the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give yourself no rest; let not the apple of your eye cease. Arise, cry out in the night: in the beginning of the watches pour out your heart like water before the face of the LORD: lift up your hands toward him for the life of your young children, that faint for hunger in the top of every street.
3/ 586	63 Behold their sitting down, and their rising up**; I am their music.** 64-66 66 VERSES. Every three verses begin with a different letter of the Hebrew alphabet.	22-23 It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: **great is your faithfulness**. 40-41 Let us search and try our ways, and turn again to the LORD. Let us lift up our heart with our hands to God in the heavens.	48-50 Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission**, till the LORD look down, and behold from heaven**. 57 You drewest near in the day that I called upon you: you said, Fear not.
4/ 586			
5/ 586	3, 8	13-18 They took the young men to grind, and the children fell under the wood. **The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe to us, that we have sinned! For this our heart is faint; for these things our eyes are dim**. Because the mountain of Zion, which is desolate, the foxes walk upon it.	19-21 . . . Turn you us onto you, O LORD, and we shall be turned; renew our days as of old . . .
	Psalm 74, 79, and 137 are songs of grief about the fall of Jerusalem.	Luke 13:34-35 Jesus laments over the impending disaster of Jerusalem.	

Historical Setting

Judah had 20 kings. Judah had 4 religious declines and 3 revivals. Josiah was last good king, leading the last revival after finding the scroll of the Law. Was this really a revival? Of the King, yes; of the people, no. Jeremiah's life is during the time of the final decline of Judah as a nation blessed of God before captivity by Babylonia.

Jeremiah had a reputation as a meddler and a traitor: people, leaders, and kings tried to silence him. We understand Jeremiah's personality more clearly than any other prophet. His stand to speak for the LORD through years of rejection and persecution is a testimony of the ways of man and the grace of God.

His message was of Judgment, not salvation. God had sent many prophets before, rising up early, and Judah rejected them. Now the fate of an apostate nation was inevitable. Deuteronomy 28-30.

Kings during life of Jeremiah

Josiah (640-609) Killed in battle
Jehoahaz (609, 3 months) Captive to Egypt
Jehoiakim (609-598)
Jehoiachin (597, 3 months) Captive to Babylon
Zedekiah (597-587) Captive to Babylon, blinded
Gedaliah 586 –

Nation divided on whether to have allegiance to Egypt, Pharaoh-Necho or Babylon, King Nebuchadnezzar. Their false prophets advised them neither, only trust in God, (w/o obedience?)

Jeremiah has more words than any other book of the Bible?

Seal of Jeremiah's scribe Baruch. In 1975 a clay impression of an ancient seal used to validate official documents was discovered in Israel. The seal is inscribed with the words, ""belonging to Baruch son of Neriah the scribe."" Jeremiah 32:12 Furthermore, the clay impression was scorched, indicating it had been burned, possibly in the fire that destroyed Jerusalem in 586 BC.

Key phrases and words

the LORD liveth
Repent
Backslidings
Backward
Return
Turn
Heart
Imaginations
Pray not
The word of the LORD came onto me
Rising up early, and sending them
Hardened
Obey
Fire

New Testament references
1) Direct to person: Jeremiah said. Jeremiah 31:15 to Matthew 2:18
2) Direct to Scripture: It is written.
3) Indirect to Scripture: Not quotation.

7:11 to MT 21:13, Mk 11:17, Lu 19:46, and Isaiah 56:7 Thieves/prayer
9:23-24 to 1 Cor 1:31, 2 Cor 10:17
12:7 to Mt 23:38, Lu 13:35
18:6 to Ro 9:21
19:13 to Acts 7:42-43 (2nd time, Acts 7 w/Moses is 1st time)
22:5 to MT 23:38
31:31-34 to John 6:45 and Hebrews 8:8-12, 10:16-17 (Caution – context)

Lamentations

3:30 to Matthew 5:39
3:33 to Hebrews 12:10
3:40 to 2 Cor 13:5

Old Testament References. In other OT Books.

Prophecies Fulfilled. 31:15 Matthew 2:16-18 Slaughter of the innocents and weeping of Rachael

Parables or Illustrations:
Cisterns - 2
The Marred Girdle - 13
The Filled Bottles – 13
The Potter - 18
The Broken Potter - 19
Good and Bad Figs - 24
The Yokes - 27
Purchase of a Field – 32

Prayers of Jeremiah:
14:7-10 for Judah
42:1-6 for a famine

References to God. God as the LORD, several times. Also the LORD of hosts

Jesus Christ. None? Compare to Isaiah–the 5th Gospel. **Holy Ghost.** None?

Doctrines:
Sin
Backsliding
Judgment
Obedience
Repentance
Heart
Word
Remnant
First Coming of the LORD
Second Coming of the LORD
Kingdom

Apocrypha links.
Book of Baruch. 100 BC. Three chapters. Some ancient codices place it after Lamentations.

The Letter of Jeremiah. 300 BC. Based on Jeremiah 11:10. In English translations usually attached as chapter of Baruch.

Lamentations (5-12, 20 min) 2020

12 Extreme Lessons from the Fall of a Nation by an Angry God

Purpose: 3:22-23 & 5:21 Turn you us to you, O LORD, and we shall be turned; renew our days as of old.

I personally foresee and prepare for the fall by knowing that:	Scripture
1) solitude and emptiness replace greatness and fullness that existed before	1:1
2) the law is no [more]; her prophets also find no vision from the LORD.	2:9
3) the elders sit upon the ground, [and] keep silence: the virgins hang down their heads	2:10
Jeremiah's personal hope	3:20-32

4) [20] My soul has them still in remembrance, and is humbled in me. [21] This I recall to my mind, therefore I have hope. [22] [It is of] the LORD's mercies that we are not consumed, because his compassions fail not. [23] [They are] new every morning: great is your faithfulness. [24] the LORD is my portion, says my soul; therefore will I hope in him. [25] the LORD is good to them that wait for him, to the soul [that] seeks him. [26] [It is] good that [a man] should both hope and quietly wait for the salvation of the LORD. [27] [It is] good for a man that he bear the yoke in his youth. [28] He sits alone and keeps silence, because he has borne [it] upon him. [29] He puts his mouth in the dust; if so be there may be hope. [30] He gives [his] cheek to him that smites him: he is filled full with reproach. [31] For the LORD will not cast off forever: [32] But though he cause grief, yet will he have compassion according to the multitude of his mercies.

5) the sins of the spiritual leaders (prophet, priest & king) - the anger of the LORD divides them	4:13, 16a
Jeremiah's personal prayer	5:1-22
6) We have an inheritance or birthright to earn the fullness of, by obedience to our God	5:2
7) Our fathers have sinned, [and are] not; and we have borne their iniquities.	5:7
8) The elders have ceased from the gate, the young men from their music.	5:14
9) The joy of our heart is ceased; our dance is turned into mourning – too late (James 4:7-10)	5:15
10) The crown is fallen [from] our head: woe to us, that we have sinned!	5:16
11) the foxes walk upon it.	5:18b
12) You, O LORD, remain forever; your throne from generation to generation.	5:19

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
Lamentations 2:18-20a	Supplication & Praise	Help in time of judgment		Great need	The people of Jerusalem
Lamentations 3:8		Prayer not heard	Continual disobedience		National transgressions
Lamentations 3:44		Prayer not heard	Continual disobedience		National transgressions
Lamentations 3:48-58	Supplication				Lesson on prayer
Lamentations 5:1-22	Supplication				Lesson on prayer

Title: Prayer and Hope in the Midst of Loss and Destruction

The five lamentations of Jeremiah came immediately after the fall of the capital of the nation of Israel, Jerusalem; and the religious system of the temple, at the hands of the Babylonian Empire and King Nebuchadnezzar.

How can the believer today benefit from the writings of Lamentations? The book of Lamentations helps us understand that we cannot prevent prophecy being fulfilled or the course of nations, but we can be prepared for the worst as individuals, families, and churches of local believers. This book gives us wisdom as no other book of the Bible, as being part of the decline and fall of a nation -- before, during and after the decline and fall. We learn from the story of Job with the trials and comfort for the individual, whereas Lamentations is directed to a nation, which consists of individuals, families and small non-ecclesiastical groups that can be prepared in heart, mind, and soul.

Structure of Lamentations: Chapters 1 - 4 follow the Hebrew alphabet of 22 letters. Chapter 3 contains 3 x 22 = 66 shorter verses for each letter. Chapter 5 is a prayer. Therefore the chapter and verse breaks are a solid foundation for our study, meditation and understanding. This is known as acrostic design.

In the Hebrew TANAK which include the law, prophets, and writings. The writings are three writings of poetry - Psalms, Proverbs and Job; the historical books of Daniel, Ezra (which includes Nehemiah) and Chronicles; and five scrolls:

Song of Songs – read during the feast of Passover
Ruth – read during the feast of Shavout (Pentecost)
Lamentations – read during the Kinnot, the 9th of AV (July 29, 2020)
Ecclesiastes – read during the feast of Sukkot
Ruth – Read during the feast of Purim

Lamentations is read to remember the destruction of the 1st and 2nd temple on the same day, the failure at Kadesh-Barnea, and other downfalls of the people of Israel according to the Mishnah. It is a solemn day of fasting. In Hebrew called Tisha B'Av.

To begin our talks and sharing from Lamentations let's look at the doctrine of prayer. We may already be at the stage where God does not hear our prayer as a nation, as in Lamentations 3:8 and 3:44, however as individuals let's look at the example of Jeremiah and the lessons of prayer in 2:18-19. 3:48-58 and 5: 1-22. Is it time for us to turn our dance into mourning (Lamentation 5:15b and James 4:7-10). I don't say other parts of Lamentations are applicable yet, but to be prepared in this time of the Laodicean church (Revelation 3) and an overcomer, such activities contrary to the culture are beneficial for the true child of God. A few cautions are not to have pride or self-righteousness in such a decision, as it can be a quiet personal decision (please read this now, Lamentations 3:21-29). May the LORD grant us insight to share and encourage one another in this timely book of the Bible.

Jeremiah's grotto is where Jewish tradition say Jeremiah penned Lamentations. The grotto or small cave is the cave to the side of Golgotha, or one of the eyes of Golgotha (skull) near where Jesus was crucified. Within sight, in front and to the right is Gordon's Tomb, garden, and cistern.

the LORD – 32x (Jehovah – self existent, eternal), Lord – 14x (Adonai – proper name of a personal god)
God – 1x (el - mighty)

Priest(s) – 6x, Elders – 5x, Prophet(s) – 4x, King(s) – 3x

Enemies- 14x (chapters 1, 2, 4), Adversaries- 4x (chapters 1, 2), Daughters of Edom – 2x (chapter 5)

Zion – 15x, Jerusalem – 7x, Judah – 5x, Israel – 3x
Daughter – 19x (17x + 2x Edom), Virgin – 2x

Sanctuary – 4x, Tabernacle – 2x (chapters 1, 2, 4)

Chapter pronouns:

	I, me, my (Jeremiah)	us, we, our (Jeremiah & (Israel)	her, she, they, their (city of Jerusalem, (Zion, elders	he, his, you (God-the LORD-Lord)	they, their, them (Enemies)
Lament 1: The Fall of Jerusalem					
1:1-11	1x (11)		**50x**		6x
1:12-23	**43x**				9x
Lament 2: The Fall of Jerusalem					
2:1-9			13x	**37x**	5x
2:10-22	**13x**		**46x**	17x	14x
Lament 3: Jeremiah personal sorrow and hope - like Job, then Habakkuk					
3:1-39 Job	**30x**			**27x**	1x
3:40-47		**10x**		1x	1x
3:48-66	**27x**				
Lament 4: God's chastisement of His People (Hebrews 12:5-14)					
4:1-12			5x		2x
4:13-22		**16x (17-20)**	1x		
Lament 5: Jeremiah's prayer to turn back to God					
5:1-12		**31x**	2x		2x (11-13)

Doubt vs Faith,
Discourage vs Encourage,
Disappoint vs Appoint,
Defeat vs Feat,
Depress vs Press,
Death vs Life.

God has temporarily turned his back on his people due to their transgression.

* Concentric circles: (1) City of Jerusalem (Land of Zion), (2) Judah, (3) Israel, (4) world.

Tale of 2 cities, Babylon and Jerusalem – review dispensations.

The Misery of Jerusalem because of Her Transgression *(her/she/they/their/Zion/Jerusalem)*

(1) [1] How does the city sit solitary, [that was] full of people! [how] is she become as a widow! she [that was] great among the nations, [and] princess among the provinces, [how] is she become tributary!
[2] She weeps sore in the night, and her tears are on her cheeks: among all her lovers she has none to comfort [her]: all her friends have dealt treacherously with her, they are become her enemies. [3] Judah is gone into captivity because of affliction, and because of great servitude: she dwells among the heathen, she finds no rest: all her persecutors overtook her between the straits. [4] The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. [5] Her adversaries are the chief, her enemies prosper; for the LORD has afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.
[6] And from the daughter of Zion all her beauty is departed: her princes are become like deer [that] find no pasture, and they are gone without strength before the pursuer. [7] Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, [and] did mock at her sabbaths. [8] Jerusalem has grievously sinned; therefore she is removed: all that honored her despise her, because they have seen her nakedness: yes, she sighs, and turns backward. [9] Her filthiness is in her skirts; she remembers not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy has magnified [himself]. [10] The adversary has spread out his hand upon all her pleasant things: for she has seen [that] the heathen entered into her sanctuary, whom you did command [that] they should not enter into your assembly. [11] All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

Jerusalem Complains of Her Grief *(Jeremiah identifies with the city of Jerusalem, I/me/my)*

(2) [12] [Is it] nothing to you, all ye that pass by? behold, and see if there be any sorrow like to my sorrow, which is done to me, wherewith the LORD has afflicted [me] in the day of his fierce anger. [13] From above has he sent fire into my bones, and it prevails against them: he has spread a net for my feet, he has turned me back: he has made me desolate [and] faint all the day. [14] The yoke of my transgressions is bound by his hand: they are wreathed, [and] come up upon my neck: he has made my strength to fall, the LORD has delivered me into [their] hands, [from whom] I am not able to rise up. [15] the LORD has trodden under foot all my mighty [men] in the midst of me: he has called an assembly against me to crush my young men: the LORD has trodden the virgin, the daughter of Judah, [as] in a winepress.
[16] For these [things] I weep; my eye, my eye runs down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. [17] Zion spreads forth her hands, [and there is] none to comfort her: the LORD has commanded concerning Jacob, [that] his adversaries [should be] round about him: Jerusalem is as a menstruous woman among them.
[18] the LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. [19] I called for my lovers, [but] they deceived me: my priests and my elders gave up the spirit in the city, while they sought their meat to relieve their souls. [20] Behold, O LORD; for I [am] in distress: my bowels are troubled; my heart is turned within me; for I have grievously rebelled: abroad the sword bereaves, at home there is as death.
[21] They have heard that I sigh: there is none to comfort me: all my enemies have heard of my trouble; they are glad that you have done [it]: you will bring the day [that] you have called, and they shall be like to me. [22] Let all their wickedness come before you; and do to them, as you have done to me for all my transgressions: for my sighs are many, and my heart is faint.

the LORD's Judgment on Israel, Judah, and the Temple *(Lord/God/the LORD/He/His/You)*

(3) [1] How has the LORD covered the daughter of Zion with a cloud in his anger, [and] cast down from heaven to the earth the beauty of Israel, and remembered not his footstool in the day of his anger!
[2] the LORD has swallowed up all the habitations of Jacob, and has not pitied: he has thrown down in his wrath the strong holds of the daughter of Judah; he has brought them down to the ground: he has polluted the kingdom and the princes thereof. [3] He has cut off in [his] fierce anger all the horn of Israel: he has drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, [which] devours round about. [4] He has bent his bow like an enemy: he stood with his right hand as an adversary, and slew all [that were] pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire. [5] the LORD was as an enemy: he has swallowed up Israel, he has swallowed up all her palaces: he has destroyed his strong holds, and has increased in the daughter of Judah mourning and lamentation. [6] And he has violently taken away his tabernacle, as [if it were of] a garden: he has destroyed his places of the assembly: the LORD has caused the solemn feasts and sabbaths to be forgotten in Zion, and has despised in the indignation of his anger the king and the priest. [7] the LORD has cast off his altar, he has abhorred his sanctuary, he has given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.
[8] the LORD has purposed to destroy the wall of the daughter of Zion: he has stretched out a line, he has not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. [9] Her gates are sunk into the ground; he has destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no [more]; her prophets also find no vision from the LORD.

Consequences for Jerusalem's Elders, Virgins, Children, Prophets, Priests, and Young men

(4) [10] The elders of the daughter of Zion sit upon the ground, [and] keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. [11] My eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. [12] They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.
[13] What thing shall I take to witness for you? what thing shall I liken to you, O daughter of Jerusalem? what shall I equal to you, that I may comfort you, O virgin daughter of Zion? for your breach is great like the sea: who can heal you? [14] Your prophets have seen vain and foolish things for you: and they have not discovered your iniquity, to turn away your captivity; but have seen for you false burdens and causes of banishment. [15] All that pass by clap [their] hands at you; they hiss and wag their head at the daughter of Jerusalem, [saying, Is] this the city that [men] call The perfection of beauty, The joy of the whole earth?
[16] All your enemies have opened their mouth against you: they hiss and gnash the teeth: they say, We have swallowed [her] up: certainly this is the day that we looked for; we have found, we have seen [it].
[17] the LORD has done [that] which he had devised; he has fulfilled his word that he had commanded in the days of old: he has thrown down, and has not pitied: and he has caused [your] enemy to rejoice over you, he has set up the horn of your adversaries.

The Daughter of Zions Prays about their Grievous Circumstances

[18] Their heart cried to the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of your eye cease. [19] Arise, cry out in the night: in the beginning of the watches pour out your heart like water before the face of the LORD: lift up your hands toward him for the life of your young children, that faint for hunger in the top of every street.
[20] Behold, O LORD, and consider to whom you have done this.

None Shall Escape the Day of the LORD's Anger

Shall the women eat their fruit, [and] children of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD? [21] The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; you have slain them in the day of your anger; you have killed, [and] not pitied. [22] You have called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up has my enemy consumed.

Transgression of a Nation *(Jeremiah speaks with God, like Job; 1-18)*

(5) [1] I [am] the man [that] has seen affliction by the rod of his wrath. [2] He has led me, and brought [me into] darkness, but not [into] light. [3] Surely against me is he turned; he turns his hand [against me] all the day. [4] My flesh and my skin has he made old; he has broken my bones. [5] He has built against me, and compassed [me] with gall and travail. [6] He has set me in dark places, as [they that be] dead of old. [7] He has hedged me about, that I cannot get out: he has made my chain heavy. [8] Also when I cry and shout, he shuts out my prayer. [9] He has enclosed my ways with hewn stone, he has made my paths crooked. [10] He was to me [as] a bear lying in wait, [and as] a lion in secret places. [11] He has turned aside my ways, and pulled me in pieces: he has made me desolate. [12] He has bent his bow, and set me as a mark for the arrow. [13] He has caused the arrows of his quiver to enter into my reins. [14] I was a derision to all my people; [and] their song all the day. [15] He has filled me with bitterness, he has made me drunken with wormwood. [16] He has also broken my teeth with gravel stones, he has covered me with ashes. [17] And you have removed my soul far off from peace: I forgot prosperity. [18] And I said, My strength and my hope is perished from the LORD:

Principles of Judgment and Prayer *(19-30)*

(6) [19] Remembering my affliction and my misery, the wormwood and the gall. [20] My soul has them still in remembrance, and is humbled in me. [21] This I recall to my mind, therefore I have hope. [22] [It is of] the LORD's mercies that we are not consumed, because his compassions fail not. [23] [They are] new every morning: great is your faithfulness. [24] the LORD is my portion, says my soul; therefore will I hope in him. [25] the LORD is good to them that wait for him, to the soul [that] seeks him. [26] [It is] good that [a man] should both hope and quietly wait for the salvation of the LORD. [27] [It is] good for a man that he bear the yoke in his youth. [28] He sits alone and keeps silence, because he has borne [it] upon him. [29] He puts his mouth in the dust; if so be there may be hope. [30] He gives [his] cheek to him that smites him: he is filled full with reproach. [31] For the LORD will not cast off forever: [32] But though he cause grief, yet will he have compassion according to the multitude of his mercies. [33] For he does not afflict willingly nor grieve the children of men. [34] To crush under his feet all the prisoners of the earth, [35] To turn aside the right of a man before the face of the most High, [36] To subvert a man in his cause, the LORD approves not. [37] Who is he [that] says, and it comes to pass, [when] the LORD commands [it] not? [38] Out of the mouth of the most High proceeds not evil and good? [39] Wherefore does a living man complain, a man for the punishment of his sins?

Jeremiah's *(our)* ***Prayers that are Right in the Present, but not Heard Yet*** *(40-51)*

(7) [40] Let us search and try our ways, and turn again to the LORD. [41] Let us lift up our heart with [our] hands to God in the heavens. [42] We have transgressed and have rebelled: you have not pardoned. [43] You have covered with anger, and persecuted us: you have slain, you have not pitied. [44] You have covered thyself with a cloud, that [our] prayer should not pass through. [45] You have made us [as] the off-scouring and refuse in the midst of the people. [46] All our enemies have opened their mouths against us. [47] Fear and a snare is come upon us, desolation and destruction. [48] My eye runs down with rivers of water for the destruction of the daughter of my people. [49] My eye trickles down, and ceases not, without any intermission, [50] Till the LORD look down, and behold from heaven.

Jeremiah's *(our)* ***Prayers Heard in the Past, but not Heard in the Prese****nt (52-66)*

(8) [51] My eye affects my heart because of all the daughters of my city. [52] My enemies chased me sore, like a bird, without cause. [53] They have cut off my life in the dungeon, and cast a stone upon me. [54] Waters flowed over my head; [then] I said, I am cut off. [55] I called upon your name, O LORD, out of the low dungeon. [56] You have heard my voice: hide not your ear at my breathing, at my cry. [57] You drew near in the day [that] I called upon you: you said, Fear not. [58] O Lord, you have pleaded the causes of my soul; you have redeemed my life. [59] O LORD, you have seen my wrong: judge you my cause. [60] You have seen all their vengeance [and] all their imaginations against me. [61] You have heard their reproach, O LORD, [and] all their imaginations against me; [62] The lips of those that rose up against me, and their device against me all the day. [63] Behold their sitting down, and their rising up; I [am] their music. [64] Render to them a recompense, O LORD, according to the work of their hands. [65] Give them sorrow of heart, your curse to them. [66] Persecute and destroy them in anger from under the heavens of the LORD.

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The Prayer of Jeremiah – Confession and Petition

(11) [1] Remember, O LORD, what is come upon us: consider, and behold our reproach. [2] Our inheritance is turned to strangers, our houses to aliens. [3] We are orphans and fatherless, our mothers are as widows. [4] We have drunken our water for money; our wood is sold to us. [5] Our necks are under persecution: we labor, [and] have no rest. [6] We have given the hand [to] the Egyptians, [and to] the Assyrians, to be satisfied with bread. [7] Our fathers have sinned, [and are] not; and we have borne their iniquities. [8] Servants have ruled over us: there is none that does deliver [us] out of their hand. [9] We got our bread with [the peril of] our lives because of the sword of the wilderness. [10] Our skin was black like an oven because of the terrible famine. [11] They ravished the women in Zion, [and] the maids in the cities of Judah. [12] Princes are hanged up by their hand: the faces of elders were not honored. [13] They took the young men to grind, and the children fell under the wood. [14] The elders have ceased from the gate, the young men from their music. [15] The joy of our heart is ceased; our dance is turned into mourning. [16] The crown is fallen [from] our head: woe to us, that we have sinned!

(12) [17] For this our heart is faint; for these [things] our eyes are dim. [18] Because of the mountain of Zion, which is desolate, the foxes walk upon it. [19] You, O LORD, remain forever; your throne from generation to generation. [20] Wherefore do you forget us forever, [and] forsake us so long time? [21] Turn you us to you, O LORD, and we shall be turned; renew our days as of old. [22] But you have utterly rejected us; you are very angry against us

Ezekiel (48-128, 3.75 hr, Exile) 2023

Bible TOC **Next / Previous Book** **Gems**

Vision – Commission:	1	2	3			4	5	6	7	God sees – glory departs										8	9	10	11	
Cursing on Israel:	12	13	14	15	16	17	18	19	20	21	22	23	24											
Cursing on nations:	25			26	27	28		Egypt:												29	30	31	32	
Blessing on Israel:	33	34	35											36	37	38	39							
Christ's reign:	Design			40	41	42		Ministry						43	44	45	46		Land			47	48	

12 Encouragements from a Prophet on a Short Leash

Key verse: "Son of man, I have made thee a watchman unto the house of Israel" 3:17, 33:1-9.

Themes because these words and phrases are used more in Ezekiel than any other book of the Bible: son of man (93x), house of Israel (82x), heathen/nations/gentiles (81x, Ez 2-39), word (71x), ye/they shall know that I am the LORD (64x, chapters 6-37), face of angel, man, or God (45x), heathen (44x), fury/heat/wrath (33x), slain/wound (32x), pollute/profane (31x), sanctuary (30x, Ez 44-48, little sanctuary-1x, 11:16), cherubims (17x)/cherub (9x, Ez 10), inner court (17x, Ez 40-46), ministry (14x, Ez 43-46), the prince (14x, Ez 44-46), uncircumcised (14x), palm tree (13x, Ez 40-41), go down to the pit (7x), fell on his face (6x), nether parts of the earth (5x, only in Ezekiel), watchman (5x). Garden of God/Eden-trees (4x, 2nd to Genesis 1-3), spirit (44x, 2nd to Isaiah), Sodom (6x, Ez 16, 2nd to Genesis 10-19). the LORD says (>300 x, 2nd to Jeremiah). Ezekiel's name in the Bible (2x), Ezekiel 1:3, 24:24.

A watchman will:	Scripture
1) Let the spirit enable us to stand on our feet and hear when God speaks	2:1-2
2) Be sorrowful for the spiritually dead, and warn the wicked and righteous	3:17
3) Be a little sanctuary to God wherever they are	11:16
4) Know when the glory of the LORD departs from a place, step by step	11:23
5) Be accountable for our own sin and righteousness, and not another's (18)	18:20
6) Be a man that repairs the wall, & stands in the gap before God for others	22:30
7) Represent God when his life's desire dies, without questioning or total trust	24:16-17
8) Be renewed in purpose (as witnesses) and faith when circumstances change	**33:7**
9) Know when something happens before anyone tells them	33:22
10) Trust God as a shepherd who seeks out his flock that are scattered	34:12
11) Be cleansed from filthiness with water to have a new heart & spirit	36:25-26
12) Know when the glory of the LORD returns to a place	43:5

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Ezekiel 8:18	Supplication	Asking for pity	Disobedience		Prayers not heard People of Israel
Ezekiel 20:2	Supplication	To ask of God	Their rebellion to God's commands		Prayers not heard Elders of Israel
Ezekiel 39:29	Supplication	After return to their God		Obedience	Prayers heard People of Israel

Application today. We can be unique and even a loner, yet filled with the Spirit and obedient to the will of God. Let's be a watchman of ourselves and others. Our watchman duties need renewed as life changes

Note for today: God's people at their lowest worship the sun god in His temple & women false prophets.

Outline I of Ezekiel "God Strengthens"

Background. Ezekiel was a priest carried away into Babylon to a country town along the Euphrates River around 50 miles southeast of the city of Babylon where Daniel lived. His calling 5 years later at 30 was as a prophet to Judah; a priest that became a "street preacher" for 22 years. No other books mention Ezekiel; he mentions Daniel 3x. Ezekiel is 1 of 3 apocalyptic books: Ezekiel, Daniel, and Revelation, all 3 exiled from Israel.

Ezekiel gives the bad news first (1-32) and the good news last (33-48). He spoke against sun god worship in the temple and women prophets. His dates are exact to the day 14x. Jeremiah spoke much of the Father as Isaiah the Son and Ezekiel the Spirit.

	Chapters
Part 1) messages of Judgment (to God's people)	**1-23**
Ezekiel's vision & commission (Ps 137)	1-3
The sin & judgment of Judah & Jerusalem (23 – changing point, two women)	4-23
Part 2) messages of Judgment (to the surrounding nations)	**24-35**
Ammon & Moab (Lot), Edom (Obadiah), & Philistia (closest)	24-25
Tyre & Sidon (Temple destroyed, 586 BC)	26-28
Egypt (furthest)	29-35
Part 3) messages of Hope (to God's people)	**36-48**
Restoring the people of God (being fulfilled today & near future)	36-39
Restoring the glory of God (fulfilled in the future)	40-48
Design of the Millennial Temple	40-42
Ministry of the Millennial Temple	43-46
Land Around the Millennial Temple	47-48

Southern Kingdom		Judah's King	Foreign King
612-589	Habakkuk	Josiah - Zedekiah	
627-560	Jeremiah, the last prophet to Jerusalem		
605	1st captivity Daniel taken to Babylon	Jehoakim	Nebuchadnezzar
605-536	Prophet Daniel		Neb, Bel, Dar, Cyrus
597	**2nd captivity Ezekiel taken to Babylon**	**Jehoiachin**	**Nebuchadnezzar**
593-571	Prophet Ezekiel is called and commissioned		
586	3rd captivity, Judah falls & Jerusalem destroyed	Zedekiah	Nebuchadnezzar
539	Babylon overthrown by media-Persia		Cyrus
537	Jews return to Judah under governor Zerubbabel		Cyrus

Old Testament. Ezekiel's background as a priest provides much commonality with the book of Leviticus.

New Testament. Compare Ezekiel 1 to Revelation 4-5, 3:3 to 10:10, 8:3 to 13:14-15, 9 to 7, 10 to 8:1-5 Compare Ezekiel 40-48 to Revelation 20.

We see the revelation of God to Israel illustrated clearly in the parable of the ten pounds by Jesus in Luke 19:11-27; which focuses on His kingdom to come on earth and wisdom to occupy until he comes. See Ezekiel 18, 40-48, and Revelation 20.

Outline 2 of Ezekiel,aligned with this commentary and divine order

Outline of Ezekiel

1-3, Ezekiel's Vision and Commission

4-7, Jerusalem's and Israel's End

8-11, God Sees and Glory Departs

12-16, 17-20, 21-24, Sin's Consequences for Israel

25-28, God Curses Six Gentile Nations (28 Tyre-Satan)

29-32, Egypt: a Way, a Truth, and an Afterlife

33-36, The Watchman's Duty and Prophecies

37-39, Let Us Sanctify God's Holy Name

40-42, Design of the Millennial Temple

43-46, Ministry of the Millennial Temple

47-48, Land Around the Millennial Temple

Jul 2 – Oct 1, 2023
10.5 hours / CEUs
(18 signs, 13 visions, 8 parables)
53 sections
94 passages
7 maps
4 diagrams
3 tables
2 charts
1 image
1 link (6 minutes)

Fellowship Church
Sunday School
Bill Heath

Outline 3 of Ezekiel, based on 14 exact dates particular to the prophet Ezekiel

God Curses Israel

Deuteronomy 11:26-29

Past: Ezekiel 1:1-2

597 BC, Ezekiel is 25 and in exile
593 BC, Ezekiel's 30th birthday (priest to prophet)

Ezekiel 1:3-7:27

593 BC, 5th year, 4th month, 5th day (of king Jehoiachin in exile 1st of 13 exact dates)

Ezekiel 8-19

592 BC, 6th year, 6th month, 5th day

Ezekiel 20-23

591 BC, 7th year, 5th month, 10th day

Ezekiel 24

588 BC, 9th year, 10th month, 10th days
Siege of Jerusalem begins

God Curses Gentiles

1 Peter 4:17-19

Ezekiel 25

1-2. Ammon & Moab (Lot's daughters)
3. Edom (Ez 35, Obadiah)
4. Philistia (Palestine)

Ezekiel 26-28

586 BC, 11th year, 1st day
5-6. Tyre & Zidon

Ezekiel 29-32

Egypt

587 BC, 10th year, 10th month, 12th day
571 BC, **27th year,** 1st month, 1st day
587 BC, 11th year, 1st month, 7th day
587 BC, 11th year, 3rd month, 1st day
585 BC, 12th year, 12th month, 1st day
585 BC, 12th year, 15th day

God Blesses Israel

Deuteronomy 11:26-29

Ezekiel 33-36

585 BC – Jerusalem destroyed
12th year, 10th month, 5th day

Present/Future: Eze 37-39

1900-20xx AD
(Zionism & Israel-1948/67/73)
* Romans 11, Revelation 16-18, Battle of Armageddon

Future: Ezekiel 40 -48

573 BC
25th year, 1st month, 10th day
(14th year after Jerusalem falls)

20xx AD - Millennial Temple Design – Ministry – Land (Revelation 20)

2

Ezekiel Chapter 1 ***Ezekiel's Vision and Commission*** *(chapters 1-3)*

1-28 ***Background*** *(1a)* ***and Visions*** *(1b-28, 3 part vision)*

(1) [1] Now it came to pass in the thirtieth year, in the fourth [month], in the fifth [day] of the month, as I was among the captives by the river of Chebar,

Note: Ezekiel is priest at 30 years, after 5 years of intensive training. He lives with 10,000 captives at the River of Chebar (9x, 1-3, 10, 42); 85 miles southeast of Babylon. Israel and Jerusalem are over 400 miles west.

1:4-14 ***Vision of Four Cherubim***

[that] the heavens were opened, and I saw visions of God. [2] In the fifth [day] of the month, which was the fifth year of king Jehoiachin's captivity, [3] The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. [4] And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. [5] Also out of the midst thereof [came] the likeness of four living creatures . And this was their appearance; they had the likeness of a man. [6] And everyone had four faces, and everyone had four wings. [7] And their feet [were] straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass. [8] And [they had] the hands of a man under their wings on their four sides; and they four had their faces and their wings. [9] Their wings [were] joined one to another; they turned not when they went; they went everyone straight forward. [10] As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. [11] Thus [were] their faces: and their wings [were] stretched upward; two [wings] of everyone [were] joined one to another, and two covered their bodies. [12] And they went everyone straight forward: where the spirit was to go, they went; [and] they turned not when they went. [13] As for the likeness of the living creatures, their appearance was like burning coals of fire, [and] like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. [14] And the living creatures ran and returned as the appearance of a flash of lightning.

Note: vs 2, heavens opened on the fifth year of king Jehoiachin's captivity. Vs 3, The word of the LORD //62x in Ezekiel//. Ezekiel 1 Video - 6 minutes.

1:15-25 ***Vision of Four Wheels***

(2) [15] Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. [16] The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. [17] When they went, they went upon their four sides: [and] they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings [were] full of eyes round about them four. [19] And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. [20] Whithersoever the spirit was to go, they went, thither [was their] spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. [21] When those went, [these] went; and when those stood, [these] stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels. [22] And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. [23] And under the firmament [were] their wings straight, the one toward the other: everyone had two,

which covered on this side, and everyone had two, which covered on that side, their bodies. [24] And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings. [25] And there was a voice from the firmament that was over their heads, when they stood, [and] had let down their wings.

Note: vs 16, wheels of fire are also specified for God's throne in Ezekiel 10:9 and Daniel 7:9.

1:26-28 ***Vision of the Glory of God on a Throne***

[26] And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. [27] And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. [28] As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw [it], I fell upon my face, and I heard a voice of one that spoke.

Ezekiel Chapter 2 2:1-7 ***Commission*** *(stand, listen, do not fear, speak)*

(3) [1] And He said unto me, Son of man, stand upon your feet, and I will speak unto you. [2] And the spirit entered into me when He spoke unto me, and set me upon my feet, that I heard Him that spoke unto me. [3] And He said unto me, Son of man, I send you to the children of Israel, to a rebellious nation that has rebelled against me: they and their fathers have transgressed against me, [even] to this very day. [4] For [they are] impudent children and stiff-hearted. I do send you unto them; and you shall say unto them, Thus says the LORD God. [5] And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there has been a prophet among them. [6] And you, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns [be] with you, and you do dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they [be] a rebellious house. [7] And you shall speak My words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

Note: set upon my feet by the spirit and His speaking, like Hebrews 12:12-13. Vs 1, Son of man //93x, Daniel 8:17, The New Testament uses the term Son of man 85x//

2:8-3:3 ***Vision to Eat a Scroll*** *(sweet to mouth)*

[8] But you, son of man, hear what I say unto you; Be not you rebellious like that rebellious house: open your mouth, and eat that I give you. [9] And when I looked, behold, a hand was sent unto me; and, look, a roll of a book was therein; [10] And He spread it before me; and it was written within and without: and [there was] written therein lamentations, and mourning, and woe.

Ezekiel Chapter 3

(4) [1] Moreover He said unto me, Son of man, eat that you find; eat this scroll, and go speak unto the house of Israel. [2] So I opened my mouth, and He caused me to eat that roll. [3] And He said unto me, Son of man, cause your belly to eat, and fill your bowels with this scroll that I give you. Then I did eat [it]; and it was in my mouth as honey for sweetness.

Note: vs 1, eat this scroll that is sweet to the mouth and bitter to the stomach. Sweet is the revealing of God's plan and purpose. Bitter is the judgment of God. Same as Revelation 10:9-11.

3:4-11 ***Commission*** *(speak my words and fear not)*

[4] And He said unto me, Son of man, go, get you to the house of Israel, and speak with my words to them. [5] For you are not sent to a people of a strange speech and of a hard language, [but] to the house of Israel; [6] Not to many people of a strange speech and of a hard language, whose words you cannot understand. Surely, had I sent you to them, they would have listened unto you. [7] But the house of Israel will not hearken unto you; for they will not hearken to me: for all the house of Israel are impudent and hardhearted. [8] Behold, I have made your face strong against their faces, and your forehead strong against their foreheads. [9] As an adamant harder than flint I have made your forehead: fear them not, neither be dismayed at their looks, though they [be] a rebellious house. [10] Moreover He said unto me, Son of man, all My words that I shall speak unto you receive in your heart, and hear with your ears. [11] And go, get you to them of the captivity, unto the children of your people, and speak unto them, and tell them, Thus says the LORD God; whether they will hear, or whether they will refuse.

Note: vs 8-11, face-fear-speak, same as Jeremiah 1:4-10. Fear God with face, Exodus 20:20, Job 11:15.

3:12-15 ***Vision of 1:4-28 Ending*** *(4 cherubims and 4 wheels, 5th of 5 visions)*

(5) [12] Then the spirit took me up, and I heard behind me a voice of a great rushing, [saying], Blessed [be] the glory of the LORD from His place. [13] [I heard] also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. [14] So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. [15] Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

Note: vs 14b, 15, Bitterness-heat of my spirit, but the hand of the LORD was strong upon me. Seven days mourning as Job and his 4 friends, which were his true friends.

3:16-21 ***Commission: Appointed a Watchman to the Wicked*** *(17-19)* ***& the Righteous*** *(20-21)*

[16] And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, [17] Son of man, I have made you a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. [18] When I say unto the wicked, You shall surely die; and you give him not warning, nor speak to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at your hand. [19] Yet if you warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul. [20] Again, when a righteous [man] does turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because you have not given him warning, he

shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood will I require at your hand. [21] Nevertheless if you warn the righteous [man], that the righteous sin not, and he does not sin, he shall surely live, because he is warned; also you have delivered your soul.

Note: Paul had no man's blood upon him, Acts 18:6, 20:26. Watchman duty again in Ezekiel 33:1-11.

3:22-27 ***Signs of Home Prison and Do Not Speak***

(6) [22] And the hand of the LORD was there upon me; and He said unto me, Arise, go forth into the plain, and I will there talk with you. [23] Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face. [24] Then the spirit entered into me, and set me upon my feet, and spoke with me, and said unto me, Go, shut yourself within your house. [25] But you, O son of man, behold, they shall put bands upon you, and shall bind you with them, and you shall not go out among them: [26] And I will make your tongue cleave to the roof of your mouth, that you shall be dumb, and shall not be to them a reprover: for they are a rebellious house. [27] But when I speak with you, I will open your mouth, and you shall say unto them, Thus says the LORD God; He that hears, let him hear; and he that forbears, let him forbear: for they are a rebellious house.

Jerusalem's and Israel's End *(chapters 4-7)*

Ezekiel Chapter 4

4:1-8 ***Signs: Drawing of Jerusalem Beseiged*** (1-2), ***Iron Pan*** (3), ***Laying on Left Side for 390 days and Right Side for 40 days*** (4-8)

(7) [1] You also, son of man, take you a tile, and lay it before you, and portray upon it the city, [even] Jerusalem: [2] And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set [battering] rams against it round about. [3] Moreover take you unto you an iron pan, and set it [for] a wall of iron between you and the city: and set your face against it, and it shall be besieged, and you shall lay siege against it. This [shall be] a sign to the house of Israel. [4] Lie you also upon your left side, and lay the iniquity of the house of Israel upon it: [according] to the number of the days that you shall lie upon it you shall bear their iniquity. [5] For I have laid upon you the years of their iniquity, according to the number of the days, [a] **three hundred and ninety days**: so shall you bear the iniquity of the house of Israel. [6] And when you have accomplished them, lie again on your right side, and you shall bear the iniquity of the house of Judah **forty days**: I have appointed you **each day for a year.** [7] Therefore you shall set your face toward the siege of Jerusalem, and your arm [shall be] uncovered, and you shall prophesy against it. [8] And, behold, I will lay bands upon you, and you shall not turn you from one side to another, till you have ended the days of your siege.

[a] 390d + 40d = 430d. 430y – 70y = 360y. 360y x 7 = 2520y (360d). 2520y (360d) = 2483y 9m 21d (365d).

The Servitude of the Nation. In 606 BC, Babylon conquered the Israelites. They were in bondage for 70 years before their probationary time would begin. (II Chronicles 36:21, Daniel 9:2, Jeremiah 29:10). 606 BC - 70 = 536 BC.. In 536, July 23 their probationary period would begin and would end in the year – 2483y 9m 21d = 1948y 5m 14d or May 14, 1948. They did not hearken unto God, and in 536 BC, God multiplied the remainder by 7 (Leviticus 26).

The calendar God uses only has 360 days to a year (Lunar years, from new moon to new moon). The calendar we use today has 365 days, 1 extra day every 4 years, Leap year (this is commonly known as the Julian calendar).

2,520 yrs. X 360 days = 907,200 days. Now divide 907,200 days by 365.25 yrs. Total calendar yrs. = 2,483.77. 2,483.77 - 536 BC = 1947.77. The years 1 BC - 1 AD were counted as 1 year instead of 2 yrs., therefore; we need to add 1 year to our calculations. 1947.77 + 1 = 1948.77.

Ezekiel Chapter 4

The Jewish New Year is Rosh Hashanna and falls in September or early October (it depends on the moon). 77 months brings you to May of 1948. Israel became a nation on the 14th day of May in 1948.

The Desolations of Jerusalem. Third siege of Nebuchadnezzar in 587 BC. 70 yr. siege ended Aug 16, 518.

518 days 8m 16d – 2483y 9m 21 d = 1967y 6m 7d or June 7, 1967 end of six-day war and East Jerusalem, Samaria, Golan Heights and West Bank are gained

4:9-17 ***Signs: Eat and Drink Small Exact Amounts*** *(9-11, 16-17)* ***& Cook Bread Over Dung*** *(12-15)*

(8) [9] Take you also unto you wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make you bread thereof, [according] to the number of the days that you shall lie upon your side, 390 days shall you eat thereof. [10] And your meat which you shall eat [shall be] by weight, twenty shekels a day: from time to time shall you eat it. [11] You shall drink also water by measure, the sixth part of a hin: from time to time shall you drink. [12] And you shall eat it [as] barley cakes, and you shall bake it with dung that comes out of man, in their sight. [13] And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them. [14] Then said I, Ah Lord GOD! behold, my soul has not been polluted: for from my youth up even till now I have not eaten of that which dies of itself, or is torn in pieces; neither came there abominable flesh into my mouth. [15] Then He said unto me, Look, I have given you cow's dung for man's dung, and you shall prepare your bread therewith. [16] Moreover He said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: [17] That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

Ezekiel Chapter 5

5:1-17 ***Signs: Shave Head and Breard, Divide Hair into 3 parts***

(9) [1] And you, son of man, take you a sharp knife, take you a barber's razor, and cause [it] to pass upon your head and upon your beard: then take you balances to weigh, and divide the [hair]. [2] You shall burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and you shall take a third part, [and] smite about it with a knife: and a third part you shall scatter in the wind; and I will draw out a sword after them. [3] You shall also take thereof a few in number, and bind them in your skirts. [4] Then take of them again, and cast them into the midst of the fire, and burn them in the fire; [for] thereof shall a fire come forth into all the house of Israel. [5] Thus says the LORD God; This is Jerusalem: I have set it in the midst of the nations and countries [that are] round about her. [6] And she has changed My judgments into wickedness more than the nations, and My statutes more than the countries that are round about her: for they have refused My judgments and My statutes, they have not walked in them. [7] Therefore thus says the LORD God; Because ye multiplied more than the nations that are round about you, [and] have not walked in My statutes, neither have kept My judgments, neither have done according to the judgments of the nations that are round about you; [8] Therefore thus says the LORD God; Behold, I, even I, [am] against you, and will execute judgments in the midst of you in the sight of the nations. [9] And I will do in you that which I have not done, and whereunto I will not do anymore the like, because of all your abominations. [10] Therefore the fathers shall eat the sons in the midst of you, and the sons shall eat their fathers; and I will execute judgments in you, and the whole remnant of you will I scatter into all the winds. [11] Wherefore, [as] I live, says the LORD God; Surely, because you have defiled My sanctuary with all your detestable things, and with all your abominations, therefore will I also diminish [you]; neither shall My eye spare, neither will I have any pity.

Ezekiel Chapter 5

Hair Divided into 3 parts: pestilence and famine, sword, and exile (residue = remnant)

(10) 12 A third part of you shall die with the pestilence, and with famine they will be consumed in the midst of you: and a third part shall fall by the sword round about you; and I will scatter a third part into all the winds, and I will draw out a sword after them. 13 Thus shall My anger be accomplished, and I will cause My fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken [it] in My zeal, when I have accomplished My fury in them. 14 Moreover I will make you waste, and a reproach among the nations that are round about you, in the sight of all that pass by. 15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about you, when I shall execute judgments in you in anger and in fury and in furious rebukes. I the LORD have spoken [it]. 16 When I shall send upon them the evil arrows of famine, which shall be for [their] destruction, [and] which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread: 17 So will I send upon you famine and evil beasts, and they shall bereave you; and pestilence and blood shall pass through you; and I will bring the sword upon you. I the LORD have spoken [it].

Ezekiel Chapter 6

6:1-10 ***Sign & message:*** *set your face toward the mountains of Israel and prophesy*

(11) 1 And the word of the LORD came unto me, saying, 2 Son of man, set your face toward the mountains of Israel, and prophesy against them, 3 And say, Ye mountains of Israel, hear the Word of the LORD God; Thus says the LORD God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, [even] I, will bring a sword upon you, and I will destroy your high places. 4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain [men] before your idols. 5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars. 6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. 7 And the slain shall fall in the midst of you, and **ye shall know that I [am] the LORD**. 8 Yet will I leave a remnant, that ye may have [some] that shall escape the sword among the nations, when ye shall be scattered through the countries. 9 And they that escape of you shall remember me among the nations where they shall be carried captives, because I am broken with their whorish heart, which has departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations. 10 And **they shall know that I [am] the LORD**, [and that] I have not said in vain that I would do this evil unto them.

6:11-14 ***Signs: Clap Hand and Stomp Foot***

(12) 11 Thus says the LORD God; Smite with your hand, and stamp with your foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. 12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remains and is besieged shall die by the famine: thus will I accomplish My fury upon them. 13 Then shall ye know that I [am] the LORD, when their slain [men] shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet fragrance to all their idols. 14 So will I stretch out My hand upon them, and make the land desolate, yes, more desolate than the wilderness toward Diblath, in all their habitations: and **they shall know that I [am] the LORD**.

Ezekiel Chapter 7

7:1-27 ***message: LORD's Anger upon the Land of Israel***

(13) [1] Moreover the word of the LORD came unto me, saying, [2] Also, you son of man, thus says the LORD God unto the land of Israel; An end, the end is come upon the four corners of the land. [3] Now is the end [come] upon you, and I will send my anger upon you, and will judge you according to your ways, and will recompense upon you all your abominations. [4] And My eye shall not spare you, neither will I have pity: but I will recompense your ways upon you, and your abominations shall be in the midst of you: and **ye shall know that I [am] the LORD.** [5] Thus says the LORD God; An evil, an only evil, behold, is come. [6] An end is come, the end is come: it watches for you; behold, it is come. [7] The morning is come unto you, O you that dwell in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. [8] Now I will shortly pour out My fury upon you, and accomplish My anger upon you: and I will judge you according to your ways, and will recompense you for all your abominations. [9] And My eye shall not spare, neither will I have pity: I will recompense you according to your ways and your abominations [that] are in the midst of you; and **ye shall know that I [am] the LORD** that smites. [10] Behold the day, behold, it is come: the morning is gone forth; the rod has blossomed, pride has budded. [11] Violence is risen up into a rod of wickedness: none of them [shall remain], nor of their multitude, nor of any of theirs: neither [shall there be] wailing for them. [12] The time is come, the day draws near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. [13] For the seller shall not return to that which is sold, although they were yet alive: for the vision is concerning the whole multitude thereof, [which] shall not return; neither shall any strengthen himself in the iniquity of his life. [14] They have blown the trumpet, even to make all ready; but none goes to the battle: for My wrath is upon all the multitude thereof. [15] The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. [16] But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, everyone for his iniquity. [17] All hands shall be feeble, and all knees shall be weak [as] water. [18] They shall also gird [themselves] with sackcloth, and horror shall cover them; and shame [shall be] upon all faces, and baldness upon all their heads. [19] They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity.

(14) [20] As for the beauty of His ornament, He set it in majesty: but they made the images of their abominations [and] of their detestable things therein: therefore I have set it far from them. [21] And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. [22] My face I will turn also from them, and they shall pollute My secret [place]: for the robbers shall enter into it, and defile it. [23] Make a chain: for the land is full of bloody crimes, and the city is full of violence. [24] Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. [25] Destruction comes; and they shall seek peace, and [there shall be] none. [26] Mischief shall come upon mischief, and rumor shall be upon rumor; then they will seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. [27] The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and **they shall know that I [am] the LORD**.

Note: Cross reference, Jeremiah 21-23.
Vs 7, 10 the morning is come and gone forth (the light of the LORD with judgment against Israel).

1 Thessalonians 5:1-6, peace and safety is message of deception. 5:10 God has not appointed his true children to His wrath during the tribulation of 7 years coming upon Israel and the world. 2:3 there shall be a falling away or apostasy first, which is from within the church. I and II Thessalonians are written for our comfort, 5x.

Ezekiel Chapter 8

8:1-4 *Glory is Present*

(15) [1] And it came to pass in the sixth year, in the sixth [month], in the fifth [day] of the month, [as] I sat in my house, and the elders of Judah sat before me, that the hand of the LORD God fell there upon me. [2] Then I beheld, and look a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber. [3] And He put forth the form of a hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looks toward the north; where was the seat of the image of jealousy, which provokes to jealousy. [4] And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

8:5-18 *God Sees*

[5] Then said He unto me, Son of man, lift up your eyes now the way toward the north. So I lifted up my eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. [6] He said furthermore unto me, Son of man, see you what they do? [even] the great abominations that the house of Israel commits here, that I should go far off from My sanctuary? but turn you yet again, [and] you shall see greater abominations.

8:7-12 *Government of 70 men Worship Images of their imaginations in the Holy Place*

[7] And He brought me to the door of the court; and when I looked, behold a hole in the wall. [8] Then said He unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. [9] And He said unto me, Go in, and behold the wicked abominations that they do here. [10] So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. [11] And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. [12] Then said He unto me, Son of man, have you seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the LORD sees us not; the LORD has forsaken the earth.

8:13-14 *Women Weep for Tammuz* *(Babylonian God/dess for Fall/Spring)*

(16) [13] Also He said unto me, Turn you yet again, [and] you shall see greater abominations that they do. [14] Then He brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

8:15-16 *Priests Back to Temple and Face to Worship the Sun*

[15] Then He said unto me, Have you seen [this], O son of man? turn you yet again, [and] you shall see greater abominations than these. [16] And He brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, [were] about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

8:17-18 *Their (vs 5-16) Cries to God will Not be Heard*

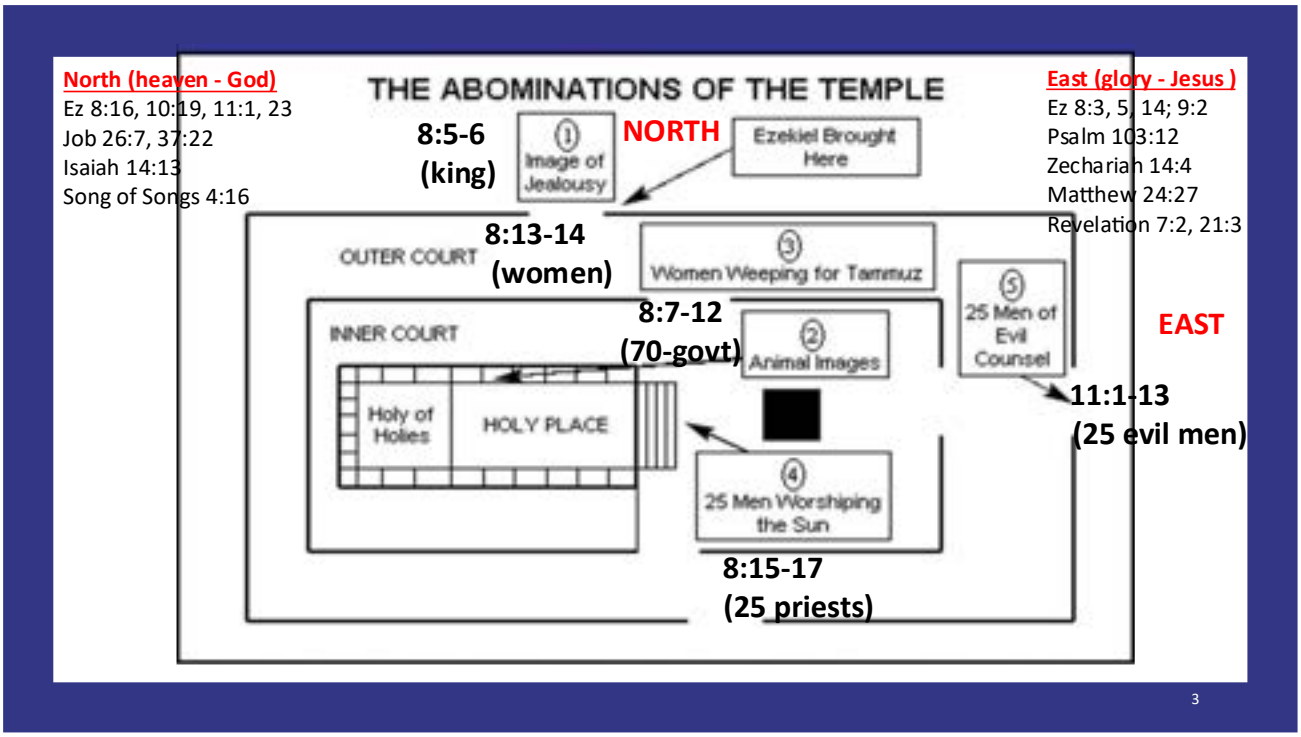
[17] Then He said unto me, Have you seen [this], O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, look, they put the branch to their nose. [18] Therefore I will also deal in fury: My eye shall not spare, neither will I have pity: and though they cry in My ears with a loud voice, [yet] will I not hear them.

Ezekiel Chapter 9 9:1-11:23 ***Glory Departs***

9:1-10:7 ***Vision of Six Angels with Weapons (One angel in Linen writes 6x)***

(17) [1] He cried also in my ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man [with] his destroying weapon in his hand. [2] And, behold, six men came from the way of the higher gate, which lies toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. [3] And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And He called to the man clothed with linen, which had the writer's inkhorn by his side; [4] And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. [5] And to the others he said in my hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: [6] Slay utterly old [and] young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which [were] before the house.
[7] And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. [8] And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! will you destroy all the residue of Israel in your pouring out of your fury upon Jerusalem? [9] Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, the LORD has forsaken the earth, and the LORD sees not. [10] And as for me also, my eye shall not spare, neither will I have pity, [but] I will recompense their way upon their head. [11] And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as you have commanded me.

Note: 9:3 and 10:4, glory moves from the holy of holies to the holy place, then to the outer court.



Ezekiel Chapter 10

(18) [1] Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.
[2] And he spoke unto the man clothed with linen, and said, Go in between the wheels, [even] under the cherub, and fill your hand with coals of fire from between the cherubims, and scatter them over the city. And he went in, in my sight. [3] Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. [4] Then the glory of the LORD went up from the cherub, [and stood] over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory. [5] And the sound of the cherubims' wings was heard [even] to the outer court, as the voice of the Almighty God when he speaks. [6] And it came to pass, [that] when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. [7] And [one] cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took [thereof], and put [it] into the hands of [him that was] clothed with linen: who took [it], and went out.

10:8-22 ***The Cherubim with Four Faces*** *(same cherubim as Eze 1-3)*

(19) [8] And there appeared in the cherubims the form of a man's hand under their wings. [9] And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the color of a beryl stone. [10] And [as for] their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. [11] When they went, they went upon their four sides; they turned not as they went, but to the place where the head looked they followed it; they turned not as they went. [12] And their whole body, and their backs, and their hands, and their wings, and the wheels, [were] full of eyes round about, [even] the wheels that they four had. [13] As for the wheels, it was cried unto them in my hearing, O wheel. [14] And everyone had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. [15] And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar. [16] And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. [17] When they stood, [these] stood; and when they were lifted up, [these] lifted up themselves [also]: for the spirit of the living creature was in them. [18] Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. [19] And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also [were] beside them, and [everyone] stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above. [20] This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they [were] the cherubims. [21] Every one had four faces apiece, and everyone four wings; and the likeness of the hands of a man was under their wings. [22] And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went everyone straight forward.

Ezekiel Chapter 11

11:1-12 ***God Sees*** (25 evil men devise mischief and wicked counsel)

(20) [1] Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looks eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. [2] Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city: [3] Which say, [It is] not near; let us build houses: this [city is] the caldron, and we [be] the flesh. [4] Therefore prophesy against them, prophesy, O son of man. [5] And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus says the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, [everyone of] them. [6] Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. [7] Therefore thus says the LORD God; Your slain whom ye have laid in the midst of it, they are the flesh, and this [city is] the caldron: but I will bring you forth out of the midst of it. [8] Ye have feared the sword; and I will bring a sword upon you, says the LORD God. [9] And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. [10] Ye shall fall by the sword; I will judge you in the border of Israel; and **ye shall know that I [am] the LORD**. [11] This [city] shall not be your caldron, neither shall ye be the flesh in the midst thereof; [but] I will judge you in the border of Israel: [12] And **ye shall know that I [am] the LORD**: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

Note:

11:13-20 ***Remnant are a Little Sanctuary*** *(others cursed, 11:21)*

(21) [13] And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! will you make a full end of the remnant of Israel? [14] Again the word of the LORD came unto me, saying, [15] Son of man, your brethren, [even] your brethren, the men of your kindred, and all the house of Israel wholly, are they to whom the inhabitants of Jerusalem have said, Get you far from the LORD: to us is this land given in possession. [16] Therefore say, Thus says the LORD God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. [17] Therefore say, Thus says the LORD God; I will even gather you from the people, and [18] And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from there. [19] And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: [20] That they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I will be their God. [21] But [as for them] whose heart walks after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, says the LORD God.

11:22-23 ***Glory Departs from the East Gast to the Mount of Olives***

(22) [22] Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. [23] And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

11:24-25 ***Ezekiel Returns Home and Speaks to Captivity***

[24] Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. [25] Then I spoke to them of the captivity all the things that the LORD had showed me.

Ezekiel Chapter 12 ***Sins Consequences for Israel*** *(chapters 12-24)*

12:1-28 ***Plenty of Time?*** *(redeem the time, Eph 5:16, Col 4:5)*

12:1-3 ***House of Israel Does Not See***

(23) [1] The word of the LORD also came unto me, saying, [2] Son of man, you dwell in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. [3] Therefore, you son of man, prepare you stuff for removing, and remove by day in their sight; and you shall remove from your place to another place in their sight: it may be they will consider, though they [be] a rebellious house.

12:4-16 ***Sign: Move Stuff, dig a Hole in the Wall, and Cover Face***

[4] Then shall you bring forth your stuff by day in their sight, as stuff for removing: and you shall go forth at even in their sight, as they that go forth into captivity. [5] Dig you through the wall in their sight, and carry out thereby. [6] In their sight shall you bear [it] upon [your] shoulders, [and] carry [it] forth in the twilight: you shall cover your face, that you see not the ground: for I have set you [for] a sign unto the house of Israel. [7] And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with my hand; I brought [it] forth in the twilight, [and] I bore [it] upon [my] shoulder in their sight. [8] And in the morning came the word of the LORD unto me, saying, [9] Son of man, has not the house of Israel, the rebellious house, said unto you, What do you? [10] Say you unto them, Thus says the LORD God; This burden [concerns] the prince in Jerusalem, and all the house of Israel that are among them. [11] Say, I [am] your sign: like as I have done, so shall it be done unto them: they shall remove [and] go into captivity. [12] And the prince that is among them shall bear upon [his] shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with [his] eyes. [13] My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon [to] the land of the Chaldeans; yet shall he not see it, though he shall die there. [14] And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. [15] And **they shall know that I [am] the LORD**, when I shall scatter them among the nations, and disperse them in the countries. [16] But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen where they come; and **they shall know that I [am] the LORD**.

12:17-20 ***Sign: Eat with Quaking, and Drink with Shaking***

(24) [17] Moreover the word of the LORD came to me, saying, [18] Son of man, eat your bread with quaking, and drink your water with trembling and with carefulness; [19] And say unto the people of the land, Thus says the LORD God of the inhabitants of Jerusalem, [and] of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein. [20] And the cities that are inhabited shall be laid waste, and the land shall be desolate; and **ye shall know that I [am] the LORD**.

12:21-28 ***False Proverb: Ezekiel's Vision is Far Off***

[21] And the word of the LORD came unto me, saying, [22] Son of man, what is that proverb [that] ye have in the land of Israel, saying, The days are prolonged, and every vision fails? [23] Tell them therefore, Thus says the LORD God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. [24] For there shall be no more any vain vision nor flattering divination within the house of Israel. [25] For I [am] the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, says the LORD God. [26] Again the word of the LORD came to me, saying, [27] Son of man, behold, [they of] the house of Israel say, The vision that he sees is for many days [to come], and he prophesies of the times [that are] far off. [28] Therefore say unto them, Thus says the LORD God; There shall none of my words be prolonged anymore, but the word which I have spoken shall be done, says the LORD God.

Ezekiel Chapter 13 ***False Prophet and False Prophetess***

13:1-16 ***Prophet Speaks his own Heart & Spirit, No Foundation & Weak Walls***

(25) [1] And the word of the LORD came unto me, saying, [2] Son of man, prophesy against the prophets of Israel that prophesy, and say you unto them that prophesy out of their own hearts, Hear ye the word of the LORD; [3] Thus says the LORD God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! [4] O Israel, your prophets are like the foxes in the deserts. [5] Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. [6] They have seen vanity and lying divination, saying, the LORD says: and the LORD has not sent them: and they have made [others] to hope that they would confirm the word. [7] Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, the LORD says [it]; albeit I have not spoken? [8] Therefore thus says the LORD God; Because ye have spoken vanity, and seen lies, therefore, behold, I [am] against you, [9] And my hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and **ye shall know that I [am] the LORD God.**

(26) [10] Because, even because they have seduced my people, saying, Peace; and [there was] no peace; and one built up a wall, and, look, others daubed it with untempered [mortar]: [11] Say unto them which daub [it] with untempered [mortar], that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend [it]. [12] Look, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed [it]? [13] Therefore thus says the LORD God; I will even rend [it] with a stormy wind in my fury; and there shall be an overflowing shower in my anger, and great hailstones in [my] fury to consume [it]. [14] So will I break down the wall that ye have daubed with untempered [mortar], and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and **ye shall know that I [am] the LORD**. [15] Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered [mortar], and will say unto you, The wall is no [more], neither they that daubed it; [16] [To wit], the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, says the LORD God.

13:17-23 ***Prophetess Speaks her own Heart, Hunts Souls with Magic & Charms***

(27) [17] Likewise, you son of man, set your face against the daughters of your people, which prophesy out of their own heart; and prophesy you against them, [18] And say, Thus says the LORD God; Woe to the [women] that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive [that come] unto you? [19] And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear [your] lies? [20] Wherefore thus says the LORD God; Behold, I [am] against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, [even] the souls that ye hunt to make them fly. [21] Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and **ye shall know that I [am] the LORD.** [22] Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: [23] Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and **ye shall know that I [am] the LORD**.

Note: In the New Testament the false prophets are false teachers in 2 Peter 2:1.

Ezekiel Chapter 14 ***Idols and None Righteous***

14:1-11 ***Idols in the Elders and Prophets Hearts***

(28) [1] Then came certain of the elders of Israel unto me, and sat before me. [2] And the word of the LORD came unto me, saying, [3] Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them? [4] Therefore speak unto them, and say unto them, Thus says the LORD God; Every man of the house of Israel that sets up his idols in his heart, and puts the stumbling-block of his iniquity before his face, and comes to the prophet; I the LORD will answer him that comes according to the multitude of his idols; [5] That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. [6] Therefore say unto the house of Israel, Thus says the LORD God; Repent, and turn [yourselves] from your idols; and turn away your faces from all your abominations. [7] For every one of the house of Israel, or of the stranger that sojourns in Israel, which separates himself from me, and sets up his idols in his heart, and puts the stumbling-block of his iniquity before his face, and comes to a prophet to enquire of him concerning me; I the LORD will answer him by myself: [8] And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and **ye shall know that I [am] the LORD**. [9] And if the prophet be deceived when he has spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. [10] And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeks [unto him]; [11] That the house of Israel may go no more astray from me, neither be polluted anymore with all their transgressions; but that they may be my people, and I may be their God, says the LORD God.

Note: Idols in the New Testament also, 1 John 5:21.

14:12-23 ***Noah, Daniel, and Job*** *(4x, 4 judgments includes sons and daughters)*

(29) [12] The word of the LORD came again to me, saying, [13] Son of man, when the land sins against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

[14] Though these three men, Noah, Daniel, and Job, were in it, they should deliver [but] their own souls by their righteousness, says the LORD God. [15] If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

[16] [Though] these three men [were] in it, [as] I live, says the LORD God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. [17] Or [if] I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

[18] Though these three men [were] in it, [as] I live, says the LORD God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. [19] Or [if] I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

[20] Though Noah, Daniel, and Job, [were] in it, [as] I live, says the LORD God, they shall deliver neither son nor daughter; they shall [but] deliver their own souls by their righteousness. [21] For thus says the LORD God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

[22] Yet, behold, therein shall be left a remnant that shall be brought forth, [both] sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, [even] concerning all that I have brought upon it. [23] And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, says the LORD God.

Ezekiel Chapter 15

15:1-8 ***Parable of the Worthless Vine***

(31) [1] And the word of the LORD came unto me, saying, [2] Son of man, What is the vine tree more than any tree, [or than] a branch which is among the trees of the forest? [3] Shall wood be taken thereof to do any work? or will [men] take a pin of it to hang any vessel thereon? [4] Behold, it is cast into the fire for fuel; the fire devours both the ends of it, and the midst of it is burned. Is it meet for [any] work? [5] Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for [any] work, when the fire has devoured it, and it is burned? [6] Therefore thus says the LORD God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. [7] And I will set my face against them; they shall go out from [one] fire, and [another] fire shall devour them; and **ye shall know that I [am] the LORD**, when I set my face against them. [8] And I will make the land desolate, because they have committed a trespass, says the LORD God.

Note: Same New Testament truth in John 15:6 and 1 Corinthians 3:1.

When a believer trespasses, they are set aside, because they are of no use to the master (1 Corinthians 9:27 and 2 Timothy 2:19-21.

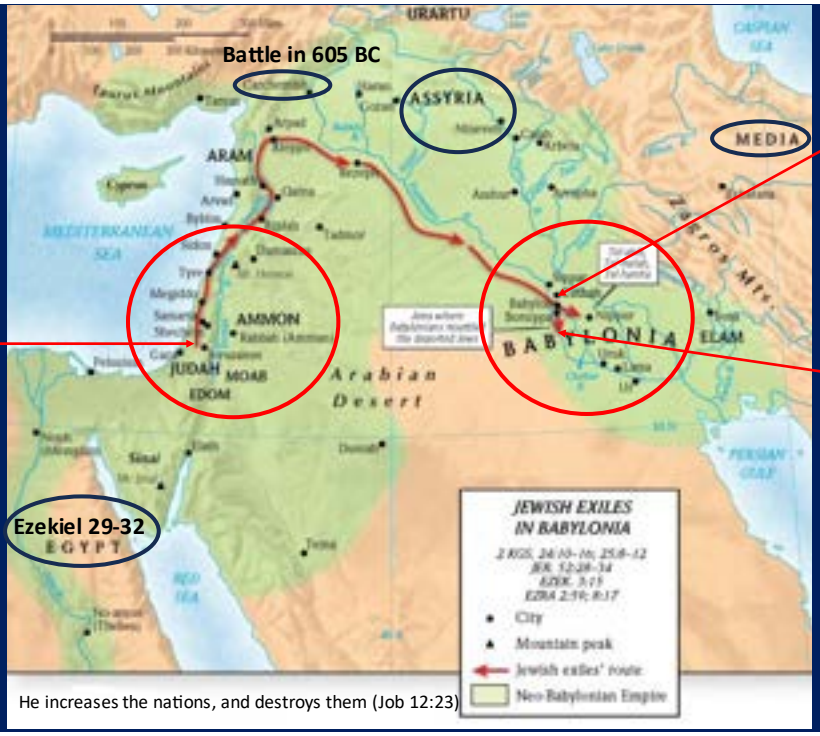
Prophets in Jerusalem

Zephaniah
630 BC
National perspective

Habakkuk
btwn 610 -605 BC
Personal perspective

Jeremiah
627-580 BC
47 years
capital perspective
(many depart to Egypt after 586 BC)

Key person:
King Josiah
640-609 BC



Prophets in Babylon

Daniel
602-536 BC
66 years
(Babylon, 550 miles to Jerusalem)

Ezekiel
592-570 BC
22 years
(by Chebar river, appx 50 miles south of Babylon)

Key person: King Nebuchadnezzar
605-562 BC

Ezekiel Chapter 16 ***Parable of the Unfaithful Wife***

16:1-14 **Young Amorite and Hittite of Jerusalem – God Grew the City into Beauty**

(32) [1] Again the word of the LORD came unto me, saying, [2] Son of man, cause Jerusalem to know her abominations, [3] And say, Thus says the LORD God unto Jerusalem; Your birth and your nativity is of the land of Canaan; your father was an Amorite, and your mother a Hittite. [4] And [as for] your nativity, in the day you was born your navel was not cut, neither was you washed in water to supple [you]; you was not salted at all, nor swaddled at all. [5] None eye pitied you, to do any of these unto you, to have compassion upon you; but you was cast out in the open field, to the loathing of your person, in the day that you was born. [6] And when I passed by you, and saw you polluted in your own blood, I said unto you [when you was] in your blood, Live; yes, I said unto you [when you was] in your blood, Live. [7] I have caused you to multiply as the bud of the field, and you have increased and waxen great, and you are come to excellent ornaments: [your] breasts are fashioned, and your hair is grown, whereas you was naked and bare.
[8] Now when I passed by you, and looked upon you, behold, your time was the time of love; and I spread my skirt over you, and covered your nakedness: yes, I swore unto you, and entered into a covenant with you, says the LORD God, and you became my. [9] Then washed I you with water; yes, I thoroughly washed away your blood from you, and I anointed you with oil. [10] I clothed you also with broidered work, and shod you with badgers' skin, and I girded you about with fine linen, and I covered you with silk.
[11] I decked you also with ornaments, and I put bracelets upon your hands, and a chain on your neck.
[12] And I put a jewel on your forehead, and earrings in your ears, and a beautiful crown upon your head.
[13] Thus was you decked with gold and silver; and your raiment [was of] fine linen, and silk, and broidered work; you did eat fine flour, and honey, and oil: and you was exceeding beautiful, and you did prosper into a kingdom. [14] And your renown went forth among the heathen for your beauty: for it was perfect through my comeliness, which I had put upon you, says the LORD God.

16:15-58 **Jerusalem a City of Harlots, Forniction, Whoredom, & Adultery** (like Samaria and Sodom)

(33) [15] But you did trust in your own beauty, and played the harlot because of your renown, and poured out your fornications on everyone that passed by; his it was. [16] And of your garments you did take, and decked your high places with diverse colors, and played the harlot thereupon: [the like things] shall not come, neither shall it be [so]. [17] You have also taken your fair jewels of my gold and of my silver, which I had given you, and made to yourself images of men, and did commit whoredom with them, [18] And took your broidered garments, and covered them: and you have set my oil and my incense before them.
[19] My food also which I gave you, fine flour, and oil, and honey, [wherewith] I fed you, you have even set it before them for a sweet fragrance: and [thus] it was, says the LORD God. [20] Moreover you have taken your sons and your daughters, whom you have borne unto me, and these have you sacrificed unto them to be devoured. [Is this] of your whoredoms a small matter, [21] That you have slain my children, and delivered them to cause them to pass through [the fire] for them? [22] And in all your abominations and your whoredoms you have not remembered the days of your youth, when you was naked and bare, [and] was polluted in your blood. [23] And it came to pass after all your wickedness, (woe, woe unto you! says the LORD God;) [24] [That] you have also built unto you an eminent place, and has made you a high place in every street. [25] You have built your high place at every head of the way, and has made your beauty to be abhorred, and has opened your feet to everyone that passed by, and multiplied your whoredoms.
[26] You have also committed fornication with the Egyptians your neighbors, great of flesh; and has increased your whoredoms, to provoke me to anger. [27] Behold, therefore I have stretched out my hand over you, and have diminished your ordinary [food], and delivered you unto the will of them that hate you, the daughters of the Philistines, which are ashamed of your lewd way. [28] You have played the whore also with the Assyrians, because you was unsatiable; yes, you have played the harlot with them, and yet could not be satisfied. [29] You have moreover multiplied your fornication in the land of Canaan unto Chaldea; and yet you was not satisfied herewith. [30] How weak is your heart, says the LORD God, seeing you do all these [things], the work of an imperious whorish woman; [31] In that you build your eminent place in the head of every way, and make your high place in every street; and has not been as a harlot, in that you scorn hire; [32] [But as] a wife that commits adultery, [which] takes strangers instead of her husband! [33] They give gifts to all whores: but you give your gifts unto all your lovers, and hire them, that they may come unto you on every side for your whoredom. [34] And the contrary is in you from [other]

women in your whoredoms, whereas none follows you to commit whoredoms: and in that you give a reward, and no reward is given unto you, therefore you are contrary.

(34) [35] Wherefore, O harlot, hear the word of the LORD: [36] Thus says the LORD God; Because your filthyness was poured out, and your nakedness discovered through your whoredoms with your lovers, and with all the idols of your abominations, and by the blood of your children, which you did give unto them; [37] Behold, therefore I will gather all your lovers, with whom you have taken pleasure, and all them that you have loved, with all them that you have hated; I will even gather them round about against you, and will discover your nakedness unto them, that they may see all your nakedness. [38] And I will judge you, as women that break wedlock and shed blood are judged; and I will give you blood in fury and jealousy. [39] And I will also give you into their hand, and they shall throw down your eminent place, and shall break down your high places: they shall strip you also of your clothes, and shall take your fair jewels, and leave you naked and bare. [40] They shall also bring up a company against you, and they shall stone you with stones, and thrust you through with their swords. [41] And they shall burn your houses with fire, and execute judgments upon you in the sight of many women: and I will cause you to cease from playing the harlot, and you also shall give no hire anymore. [42] So will I make my fury toward you to rest, and my jealousy shall depart from you, and I will be quiet, and will be no more angry. [43] Because you have not remembered the days of your youth, but has fretted me in all these [things]; behold, therefore I also will recompense your way upon [your] head, says the LORD God: and you shall not commit this lewdness above all your abominations.

(35) [44] Behold, everyone that uses proverbs shall use [this] proverb against you, saying, As is the mother, [so is] her daughter. [45] You are your mother's daughter, that loathes her husband and her children; and you are the sister of your sisters, which loathed their husbands and their children: your mother was a Hittite, and your father an Amorite. [46] And your elder sister is Samaria, she and her daughters that dwell at your left hand: and your younger sister, that dwells at your right hand, is Sodom and her daughters. [47] Yet have you not walked after their ways, nor done after their abominations: but, as [if that were] a very little [thing], you was corrupted more than they in all your ways. [48] [As] I live, says the LORD God, Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters. [49] Behold, this was the iniquity of your sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. [50] And they were haughty, and committed abomination before me: therefore I took them away as I saw [good]. [51] Neither has Samaria committed half of your sins; but you have multiplied your abominations more than they, and has justified your sisters in all your abominations which you have done. [52] You also, which has judged your sisters, bear your own shame for your sins that you have committed more abominable than they: they are more righteous than you: yes, be you confounded also, and bear your shame, in that you have justified your sisters. [53] When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then [will I bring again] the captivity of your captives in the midst of them: [54] That you may bear your own shame, and may be confounded in all that you have done, in that you are a comfort unto them. [55] When your sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then you and your daughters shall return to your former estate. [56] For your sister Sodom was not mentioned by your mouth in the day of your pride, [57] Before your wickedness was discovered, as at the time of [your] reproach of the daughters of Syria, and all [that are] round about her, the daughters of the Philistines, which despise you round about. [58] You have borne your lewdness and your abominations, says the LORD.

16:59-63 ***God Remembers His Everlasting Covenant – Israel Remembers in Shame***

(36) [59] For thus says the LORD God; I will even deal with you as you have done, which has despised the oath in breaking the covenant. [60] Nevertheless I will remember my covenant with you in the days of your youth, and I will establish unto you an everlasting covenant. [61] Then you shall remember your ways, and be ashamed, when you shall receive your sisters, your elder and your younger: and I will give them unto you for daughters, but not by your covenant. [62] And I will establish my covenant with you; and you shall know that I [am] the LORD: [63] That you may remember, and be confounded, and never open your mouth anymore because of your shame, when I am pacified toward you for all that you have done, says the LORD God.

Ezekiel Chapter 17 *Riddle (Parable) of the 2 Eagles (Kings) and the Trees (Kingdoms)*

17:1-10 ***Earthly Story with Heavenly Truth*** *(1-6)* ***and Pharaoh Hopra*** *(7-10)*
King Nebuchadnezzar Conquers Johoiachin and Zedekiah *(597 & 586 BC)*

(37) [1] And the word of the LORD came unto me, saying, [2] Son of man, put forth a riddle, and speak a parable unto the house of Israel; [3] And say, Thus says the LORD God; A great eagle with great wings, long-winged, full of feathers, which had diverse colors, came unto Lebanon, and took the highest branch of the cedar: [4] He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants. [5] He took also of the seed of the land, and planted it in a fruitful field; he placed [it] by great waters, [and] set it [as] a willow tree. [6] And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. [7] There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. [8] It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. [9] Say you, Thus says the LORD God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. [10] Yes, behold, [being] planted, shall it prosper? shall it not utterly wither, when the east wind touches it? it shall wither in the furrows where it grew.

17:11-21 ***Interpretation of the Riddle***

(38) [11] Moreover the word of the LORD came unto me, saying, [12] Say now to the rebellious house, Don't ye know what these [things mean]? tell them, Behold, the king of Babylon is come to Jerusalem, and has taken the king thereof, and the princes thereof, and led them with him to Babylon; [13] And has taken of the king's seed, and made a covenant with him, and has taken an oath of him: he has also taken the mighty of the land: [14] That the kingdom might be base, that it might not lift itself up, [but] that by keeping of his covenant it might stand. [15] But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that does such [things]? or shall he break the covenant, and be delivered? [16] [As] I live, says the LORD God, surely in the place [where] the king [dwells] that made him king, whose oath he despised, and whose covenant he brake, [even] with him in the midst of Babylon he shall die. [17] Neither shall Pharaoh with [his] mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: [18] Seeing he despised the oath by breaking the covenant, when, look, he had given his hand, and has done all these [things], he shall not escape. [19] Therefore thus says the LORD God; [As] I live, surely my oath that he has despised, and my covenant that he has broken, even it will I recompense upon his own head. [20] And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he has trespassed against me. [21] And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken [it].

17:22-24 ***King Jesus 1st*** *(vs 22)* ***and 2nd Coming*** *(vs 23-24)*

(39) [22] Thus says the LORD God; I will also take of the highest branch of the high cedar, and will set [it]; I will crop off from the top of his young twigs a tender one, and will plant [it] upon a high mountain and eminent: [23] In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof they will dwell. [24] And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done [it].

Note: vs 22, tender one, Isaiah 53:2. Vs 23-24, low, dry tree is exalted, Luke 3:5.

Ezekiel Chapter 18 ***Parable*** *(False Proverb)* ***of the Sour Grapes*** *(personal son or obedience)*

18:1-4 ***Choice: father-child or/and all Souls are the LORD's*** *(Philippians 2:12-16)*

(40) [1] The word of the LORD came unto me again, saying, [2] What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? [3] [As] I live, says the LORD God, ye shall not have [occasion] anymore to use this proverb in Israel. [4] Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sins, it shall die.

18:5-24 ***All Individuals are Accountable before God***
(Good father, 5-9. Evil son, 10-13. Good son, 14-17. Turn, 18-24)

(41) [5] But if a man be just, and do that which is lawful and right, [6] [And] has not eaten upon the mountains, neither has lifted up his eyes to the idols of the house of Israel, neither has defiled his neighbor's wife, neither has come near to a menstruous woman, [7] And has not oppressed any, [but] has restored to the debtor his pledge, has spoiled none by violence, has given his bread to the hungry, and has covered the naked with a garment; [8] He [that] has not given forth upon usury, neither has taken any increase, [that] has withdrawn his hand from iniquity, has executed true judgment between man and man, [9] Has walked in my statutes, and has kept my judgments, to deal truly; he is just, he shall surely live, says the LORD God.

[10] If he beget a son [that is] a robber, a shedder of blood, and [that] does the like to [any] one of these [things], [11] And that does not any of those [duties], but even has eaten upon the mountains, and defiled his neighbor's wife, [12] Has oppressed the poor and needy, has spoiled by violence, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination, [13] Has given forth upon usury, and has taken increase: shall he then live? he shall not live: he has done all these abominations; he shall surely die; his blood shall be upon him.

[14] Now, look, [if] he beget a son, that sees all his father's sins which he has done, and considers, and does not such like, [15] [That] has not eaten upon the mountains, neither has lifted up his eyes to the idols of the house of Israel, has not defiled his neighbor's wife, [16] Neither has oppressed any, has not withheld the pledge, neither has spoiled by violence, [but] has given his bread to the hungry, and has covered the naked with a garment, [17] [That] has taken off his hand from the poor, [that] has not received usury nor increase, has executed my judgments, has walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

[18] [As for] his father, because he cruelly oppressed, spoiled his brother by violence, and did [that] which is not good among his people, look, even he shall die in his iniquity. [19] Yet say ye, Why? does not the son bear the iniquity of the father? When the son has done that which is lawful and right, [and] has kept all my statutes, and has done them, he shall surely live. [20] The soul that sins, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. [21] But if the wicked will turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. [22] All his transgressions that he has committed, they shall not be mentioned unto him: in his righteousness that he has done he shall live. [23] Have I any pleasure at all that the wicked should die? says the LORD God: [and] not that he should return from his ways, and live? [24] But when the righteous turns away from his righteousness, and commits iniquity, [and] does according to all the abominations that the wicked [man] does, shall he live? All his righteousness that he has done shall not be mentioned: in his trespass that he has trespassed, and in his sin that he has sinned, in them shall he die.

Ezekiel Chapter 18

18:25-32 *God is Equal to individuals and Nations*

(42) 25 Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? 26 When a righteous [man] turns away from his righteousness, and commits iniquity, and dies in them; for his iniquity that he has done shall he die. 27 Again, when the wicked [man] turns away from his wickedness that he has committed, and does that which is lawful and right, he shall save his soul alive. 28 Because he considers, and turns away from all his transgressions that he has committed, he shall surely live, he shall not die. 29 Yet says the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

Repent, Turn and Live

30 Therefore I will judge you, O house of Israel, everyone according to his ways, says the LORD God. Repent, and turn [yourselves] from all your transgressions; so iniquity shall not be your ruin.
31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 32 For I have no pleasure in the death of him that dies, says the LORD God: wherefore turn [yourselves], and live ye.

Note: Beware of the error of 3rd and 4th generational curse. The cure is personal and leads to repent and believe so our life can glorify God.

Ezekiel Chapter 19 *Lamentations for the Lioness and Young Lions*

19:1-9 *King Jehoahaz (3-4) and King Jehoiachin (5-9)*

(43) 1 Moreover take you up a lamentation for the princes of Israel, 2 And say, What is your mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. 4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, [and] her hope was lost, then she took another of her whelps, [and] made him a young lion. 6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, [and] devoured men. 7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fullness thereof, by the noise of his roaring.
8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. 9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

Note: Cross references: Jeremiah 22:24-30 and Genesis 49:9.

19:10-14 *King Zedekiah*

(44) 10 Your mother is like a vine in your blood, planted by the waters: she was fruitful and full of branches by reason of many waters. 11 And she had strong rods for the scepters of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. 12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. 13 And now she is planted in the wilderness, in a dry and thirsty ground. 14 And fire is gone out of a rod of her branches, [which] has devoured her fruit, so that she has no strong rod [to be] a scepter to rule. This is a lamentation, and shall be for a lamentation.

Note: Jesus wept for Jerusalem in the same manner, Matthew 23:37-39. Revelation 5:5.

Ezekiel Chapter 20 ***Israel Pollutes God's Name Before All Nations***

20:1-4 ***Elders Chastised***

(45) [1] And it came to pass in the seventh year, in the fifth [month], the tenth [day] of the month, [that] certain of the elders of Israel came to enquire of the LORD, and sat before me. [2] Then came the word of the LORD unto me, saying, Son of man, speak unto the elders of Israel, and say to them, [3] Thus says the LORD God; Are ye come to enquire of me? [As] I live, says the LORD God, I will not be enquired of by you. [4] Will you judge them, son of man, will you judge them? cause them to know the abominations of their fathers:

20:5-9 ***Idolatry in Egypt*** *(time of freedom and 400 years slavery)*

[5] And say unto them, Thus says the LORD God; In the day when I chose Israel, and lifted up my hand to the seed of the house of Jacob, and made myself known to them in the land of Egypt, when I lifted up my hand to them, saying, I [am] the LORD your God; [6] In the day [that] I lifted up my hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: [7] Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I [am] the LORD your God. [8] But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. [9] But I worked for my name's sake, that it should not be polluted before the heathen, among whom they [were], in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

21:10-26 ***Idolatry in the Wilderness*** *(time of death and struggle)*

(46) [10] Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. [11] And I gave them My statutes, and showed them My judgments, which [if] a man do, he shall even live in them. [12] Moreover also I gave them My sabbaths, to be a sign between me and them, that they might know that I [am] the LORD that sanctify them. [13] But the house of Israel rebelled against me in the wilderness: they walked not in My statutes, and they despised My judgments, which [if] a man do, he shall even live in them; and My sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them. [14] But I worked for My name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. [15] Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; [16] Because they despised My judgments, and walked not in My statutes, but polluted My sabbaths: for their heart went after their idols. [17] Nevertheless My eye spared them from destroying them, neither did I make an end of them in the wilderness. [18] But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: [19] I [am] the LORD your God; walk in My statutes, and keep My judgments, and do them; [20] And hallow My sabbaths; and they shall be a sign between me and you, that ye may know that I [am] the LORD your God. [21] Notwithstanding the children rebelled against me: they walked not in My statutes, neither kept My judgments to do them, which [if] a man do, he shall even live in them; they polluted My sabbaths: then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness. [22] Nevertheless I withdrew My hand, and worked for My name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. [23] I lifted up My hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; [24] Because they had not executed My judgments, but had despised My statutes, and had polluted My sabbaths, and their eyes were after their fathers' idols. [25] Wherefore I gave them also statutes [that were] not good, and judgments whereby they should not live; [26] And I polluted them in their own gifts, in that they caused to pass through [the fire] all that opens the womb, that I might make them desolate, to the end that they might know that I [am] the LORD.

Ezekiel Chapter 20

20:27-32 ***Idolatry in the Promise Land*** *(time of blessing)*

(47) [27] Therefore, son of man, speak unto the house of Israel, and say unto them, Thus says the LORD God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. [28] [For] when I had brought them into the land, [for] the which I lifted up My hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet fragrance, and poured out there their drink offerings. [29] Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day. [30] Wherefore say unto the house of Israel, Thus says the LORD God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? [31] For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? [As] I live, says the LORD God, I will not be enquired of by you. [32] And that which comes into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

20:33-44 ***Promise of Restoration*** *(far future: Psalm 2, 24, tribulation and Revelation 20)*

(48) [33] [As] I live, says the LORD God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: [34] And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. [35] And I will bring you into the wilderness of the people, and there will I plead with you face to face. [36] Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, says the LORD God. [37] And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: [38] And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and **ye shall know that I [am] the LORD**. [39] As for you, O house of Israel, thus says the LORD God; Go ye, serve ye everyone his idols, and hereafter [also], if ye will not hearken unto me: but pollute ye My holy name no more with your gifts, and with your idols. [40] For in My holy mountain, in the mountain of the height of Israel, says the LORD God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. [41] I will accept you with your sweet fragrance, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. [42] And **ye shall know that I [am] the LORD**, when I shall bring you into the land of Israel, into the country [for] the which I lifted up My hand to give it to your fathers. [43] And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. [44] And **ye shall know that I [am] the LORD**, when I have worked with you for My name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, says the LORD God.

Three Signs of Judgment Coming in Two Years *(chapters 20:45-21:32)*

20:45-49 ***Sign of the Forest Fire*** *(set your face toward the south and speak)*

(49) [45] Moreover the word of the LORD came unto me, saying, [46] Son of man, set your face toward the south, and drop [your word] toward the south, and prophesy against the forest of the south field; [47] And say to the forest of the south, Hear the word of the LORD; Thus says the Lord GOD; Behold, I will kindle a fire in you, and it shall devour every green tree in you, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. [48] And all flesh shall see that I the LORD have kindled it: it shall not be quenched. [49] Then said I, Ah Lord GOD! they say of me, Does he not speak parables?

Notes: vs 48, all flesh is the surrounding Gentile nations. Hebrew, Syriac (Peshitta), Vulgate same chapter break. Paragraphs began in 1227 by Archbishop of Canterberry Stephen Langton, Wycliffe 1382.

Ezekiel Chapter 21

21:1-17 ***Sign of the Drawn Sword*** *(set your face toward Jerusalem and speak)*

(50) [1] And the word of the LORD came unto me, saying, [2] Son of man, set your face toward Jerusalem, and drop [your word] toward the holy places, and prophesy against the land of Israel, [3] And say to the land of Israel, Thus says the LORD; Behold, I [am] against you, and will draw forth My sword out of his sheath, and will cut off from you the righteous and the wicked. [4] Seeing then that I will cut off from you the righteous and the wicked, therefore shall My sword go forth out of his sheath against all flesh from the south to the north: [5] That all flesh may know that I the LORD have drawn forth My sword out of his sheath: it shall not return anymore. [6] Sigh therefore, you son of man, with the breaking of [your] loins; and **with bitterness sigh before their eyes.** [7] And it shall be, when they say unto you, Wherefore sigh you? that you shall answer, For the tidings; because it comes: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak [as] water: behold, it comes, and shall be brought to pass, says the LORD God.

Note: vs 3-4, the righeous are cut off temporarily, not permanently. This includes all Israel from south to north (vs 20:47 & 21:4) by the sword of God out of Nebuchadnezzar's sheath (vs 3, 4, 5) where Ezekiel must bitterly sigh before their eyes (vs 6-7)

Ezekiel to Cry and Howl, and Hit his Thigh and Hit his Hands Together

(51) [8] Again the word of the LORD came unto me, saying, [9] Son of man, prophesy, and say, Thus says the LORD; Say, A sword, a sword is sharpened, and also furbished: [10] It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it despises the rod of My son, [as] every tree. [11] And he has given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer. [12] Cry and howl, son of man: for it shall be upon My people, it [shall be] upon all the princes of Israel: terrors by reason of the sword shall be upon My people: slap therefore upon [your] thigh. [13] Because [it is] a trial, and what if [the sword] despise even the rod? it shall be no [more], says the LORD God. [14] You therefore, son of man, prophesy, and smite [your] hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great [men that are] slain, which enters into their privy chambers. [15] I have set the point of the sword against all their gates, that [their] heart may faint, and [their] ruins be multiplied: ah! [it is] made bright, [it is] wrapped up for the slaughter. [16] Go you one way or other, [either] on the right hand, [or] on the left, whithersoever your face is set. [17] I will also smite My hands together, and I will cause My fury to rest: I the LORD have said [it]. //Ez 6:11 & 25:6, clap hand and slap feet for sign to celebrate justice//

Notes :Ezekiel will slap his thigh (vs 12, slap his hands together (vs 14), and the LORD will slap His hands together.(vs 17). Vs 13 trial is not a temptation, a trial is from the hand of God as with Job or Israel.
vs 14, sword doubled the third time is Nebuchadnezzar's sword will consume twice as much.

21:18-25 ***Sign of the Fork in the Road*** *(appoint 2 ways the king of Babylon may go)*

(52) [18] The word of the LORD came unto me again, saying, [19] Also, you son of man, appoint you two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose you a place, choose [it] at the head of the way to the city. [20] Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defensed. [21] For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made [his] arrows bright, he consulted with images, he looked in the liver. [22] At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint [battering] rams against the gates, to cast a mount, [and] to build a fort. [23] And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. [24] Therefore thus says the LORD God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, [I say], that ye are come to remembrance, ye shall be taken with the hand.
[25] And you, profane wicked prince of Israel, whose day is come, when iniquity [shall have] an end,

Ezekiel Chapter 21

Note: vs 21, divination: arrows bright in a quiver, select one with writing as in casting lots or dice; consulting with idols; and look looking at livers of animals. All were superceded by God's providence.

21:26-27 *Prophecy of the First and Second Coming of Jesus Christ*

(53) [26] Thus says the LORD God; Remove the diadem, and take off the crown: this [shall] not [be] the same: exalt [him that is] low, and abase [him that is] high. [27] I will overturn, overturn, overturn, it: and it shall be no [more], until He come whose right it is; and I will give it [Him].

Notes: vs 25-27, the profane wicked prince is king Zedekiah. Diadem is an official cloth head-dresss of a high priest or king. Exalt him that is low and abase him that is high (same as Nebuchadnezzar's salvation in Daniel 4), and the same message as John the Baptizer preparing for the 1st coming and public ministry of Jesus. Overturn 3x is when Nebuchadnezzar is conquers Jerusalem, until Jesus returns to reign over Jeusalem as King of Kings and the world during the millenium, Gen 49:8-12

21:28-32 *The Sword is Drawn for the Ammonites* *(Ez 25:1-7)*

[28] And you, son of man, prophesy and say, Thus says the LORD God concerning the Ammonites, and concerning their reproach; even say you, The sword, the sword is drawn: for the slaughter [it is] furbished, to consume because of the glittering: [29] While they see vanity unto you, while they divine a lie unto you, to bring you upon the necks of [them that are] slain, of the wicked, whose day is come, when their iniquity [shall have] an end. [30] Shall I cause [it] to return into his sheath? I will judge you in the place where you was created, in the land of your nativity. [31] I will pour out My indignation upon you, I will blow against you in the fire of My wrath, and deliver you into the hand of brutish men, [and] skilful to destroy. [32] You shall be for fuel to the fire; your blood shall be in the midst of the land; you shall be no [more] remembered: for I the LORD have spoken [it].

Notes: The drawn sword is of the LORD. The sheath is whomever the LORD uses for justice to the Ammonites who are the other fork in the road referred to in Ez 21:20 and the first foreign nation for judgment in Ez 25:1-7.

Nebuchadnezzar had three nations to conquer in this region: Tyre, Judah, and Ammon. He seiged Tyre but never conquered this great seaport, which is the subject of chapters 26-28.

20:45-49 are placed in chapter 21 in the Hebrew, Syriac (Peshitta), and Vulgate Bibles.

Blood or bloody is used 464x in the Bible. Most frequently in three books: Leviticus (66) and Ezekiel (48) in the Old Testament, and Hebrews (20) and Revelation (17) in the New Testament. The bloodiest chapter is in Ezekiel 22. Leviticus and Hebrews are blessing from the Lamb of God who takes away the sin of the world, Ezekiel and Revelation are cursing from God for the bloody ment who commit the bloody crimes, that compose a bloody city (Jerusalem and Nineveh by Nahum; a capital city that is most blessed by God then turns away from God, is most cursed). 1 Pe 4:17.

Ezekiel Chapter 22 ***Jerusalem's Filthiness***

22:1-16 ***Ten Sin's of Jerusalem, the Bloody City*** *(vs 4, seige in 2 yrs and destruction in 4 yrs)*

(54) [1] Moreover the word of the LORD came unto me, saying, [2] Now, you son of man, will you judge, will you judge the bloody city? //Acts 7:51-54// yes, you shall show her all her abominations. [3] Then say you, Thus says the Lord GOD, The city sheds blood in the midst of it, that her time may come, and makes idols against herself to defile herself. [4] You are become guilty in your blood that you have shed; and have defiled yourself in your idols which you have made; and you have caused your days to draw near, and are come [even] unto your years: therefore I have made you a reproach unto the heathen, and a mocking to all countries. [5] [Those that be] near, and [those that be] far from you, shall mock you, [which are] infamous [and] much vexed. [6] Behold, the princes of Israel, everyone were in you to their power to shed blood. [7] In you they have set light their father and mother: in the midst of you have they dealt by oppression with the stranger: in you have they vexed the fatherless and the widow. [8] You have despised My holy things, and have profaned My sabbaths. [9] In you are men that carry tales to shed blood: and in you they eat upon the mountains: in the midst of you they commit lewdness. [10] In you have they discovered their fathers' nakedness: in you have they humbled her that was set apart for pollution. [11] And one has committed abomination with his neighbor's wife; and another has lewdly defiled his daughter in law; and another in you has humbled his sister, his father's daughter. [12] In you have they taken gifts to shed blood; you have taken usury and increase, and you have greedily gained of your neighbors by extortion, and have forgotten me, says the Lord GOD. [13] Behold, therefore I have clapped My hand at your dishonest gain which you have made, and at your blood which has been in the midst of you. [14] Can your heart endure //Luke 21:26, men's hearts failing//, or can your hands be strong //Hebrews 12:5-17, lift up your hands that hang down//, in the days that I shall deal with you? I the LORD have spoken [it], and will do [it]. [15] And I will scatter you among the heathen, and disperse you in the countries, and will consume your filthiness out of you. [16] And you shall take your inheritance in yourself in the sight of the heathen //only what you can carry//, and you shall know that I [am] the LORD.

Notes: vs 15, "consume your filthiness out of you" is detailed in 1-13 then illustrated in vs 17-22.
10 abominations in Ezekiel 22:1-13 similar to the last days in 2 Timothy 3:1-9 for ungodliness. This is In contrast to 2 Timothy 3:10-17 for godliness.

(1) Murder (bloody), vs 2, 3, 4, 6, 9, 12, 13	Galatians 5:21	
(2) Idolatry, vs 3, 4, 9	Galatians 5:20	
(3) Disobedient to parents, vs 7		2 Timothy 3:2
(4) Oppress the stranger, vs 7		
(5) Vex the fatherless and orphan, vs 7		
(6) Despise God's holy things, vs 8	Galatians 5:19-21	2 Timothy 3:2
(7) Profane God's sabbaths, vs 8	Hebrews 4:1-11, 12-16 (Word and prayer)	
(8) Commit lewdness, vs 9-11	Galatians 5:19 1st 4 sins	2 Timothy 3:6
(9) Greed for usury and increase, vs 12, 13	2 Peter 2:	
(10) Forgot the Lord God, vs 12		2 Timothy 3:4

22:17-22 ***metals Purified by Fire Illustrates Wrath Upon Israel***

(55) [17] And the word of the LORD came unto me, saying, [18] Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are [even] the dross of silver. [19] Therefore thus says the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. [20] [As] they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt [it]; so will I gather [you] in My anger and in My fury, and I will leave [you there], and melt you. [21] Yes, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof. [22] As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out My fury upon you.

Notes: God is love and holy. His holy side has anger, fury, and wrath for the sin of Israel, as in Revelation for the world, all nations. The true church, Christ's body, is exempt from God's wrath in Revelation 6-18. See the internal witness of 1 Thessalonians 1:10, 2:16, 5:9.

Ezekiel Chapter 22

22:23-31 *Corruption of the Prophets, Priests, Princes, and People*

(56) 23 And the word of the LORD came unto me, saying, 24 Son of man, say unto her, You are the land that is not cleansed, nor rained upon in the day of indignation. 25 [There is] a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. 26 Her priests have violated My law, and have profaned My holy things: they have put no difference between the holy and profane, neither have they showed [difference] between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them. 27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, [and] to destroy souls, to get dishonest gain. 28 And her prophets have daubed them with untempered [mortar], seeing vanity, and divining lies unto them, saying, Thus says the Lord GOD, when the LORD has not spoken. 29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yes, they have oppressed the stranger wrongfully.

There is No Man to Make up the Hedge or Stand in the Gap

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. 31 Therefore I have poured out My indignation upon them; I have consumed them with the fire of My wrath: their own way I have recompensed upon their heads, says the Lord GOD.

Note: vs 30 the man the LORD God seeked is the LORD Jesus Christ. Job 9:33, Neither is there any daysman betwixt us, *that* might lay his hand upon us both.

1st her prophets, vs 25, conspiracy & finances. vs 28, daubed with untempered mortar, Ez 13:10-16, 1-9.
New Testament application: prophets proclaim the gospel – Ep 2:20 Apostles and prophets (OT)
2nd her priests, vs 26, put no difference between the holy and profane (common), the unclean and clean
New Testament application: priests teach and serve as a pastor or elder – 1-2 Timothy & Titus
3rd her princes, vs 27, like wolves ravening the prey, to shed blood, destroy souls, get dishonest gain
New Testament application: princes are government leaders or magistrates at all levels
4th the people of the land, vs 28, use oppression, exercise robbery, vex poor and needy, oppress stranger

Ezekiel Chapter 23 *Parable of the Two Harlot Sisters from One Mother*

23:1-10 ***Introduction*** *(1-4)* ***Aholah represents Israel & Samaria*** *(5-10, her own tabernacle)*

(57) 1 The word of the LORD came again unto me, saying, 2 Son of man, there were two women, the daughters of one mother: 3 And they committed whoredoms in Egypt //Ez 20:5-9, Ex 32:1-6, Joshua 24:14, 19-20//; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. 4 And the names of them [were] Aholah the elder, and Aholibah her sister: and they were Mine, and they bare sons and daughters. Thus [were] their names; Samaria is Aholah //her own tabernacle, 1 Kings 12:25-33//, and Jerusalem Aholibah //My tabernacle in her//.
5 And Aholah played the harlot when she was Mine; and she doted on her lovers, on the Assyrians [her] neighbors, 6 [Which were] clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. 7 Thus she committed her whoredoms with them, with all them [that were] the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.
8 Neither left she her whoredoms [brought] from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. 9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.
10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

Notes: the rape of Tamar by Amnon, 2 Samuel 13, one of many consequences of the great sins of King David in 2 Samuel 11. Doted (6x): *to bestow or express excessive love or fondness habitually.* Ez 23 is more severe than Ez 16.

Ezekiel Chapter 23

23:11-21 ***Aholibah Represents Judah and Jerusalem*** *(My tabernacle in her)*

11 And when her sister Aholibah saw [this], she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in [her] whoredoms. 12 She doted upon the Assyrians [her] neighbors, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. 13 Then I saw that she was defiled, [that] they [took] both one way, 14 And [that] she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, 15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: 16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. 17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. 18 So she discovered her whoredoms, and discovered her nakedness: then My mind was alienated from her, like as My mind was alienated from her sister. 19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. 20 For she doted as a concubine for flesh [as] the flesh of donkeys, and whose issue [is like] the issue of horses. 21 Thus you called to remembrance the lewdness of your youth, in bruising your teats by the Egyptians for the paps of your youth.

Notes: vs 14, saw men portrayed upon the wall in Ez 8:7-12 is similar to the creeping things, abominable beasts, and idols portrayed on the wall inside the Holy Place of the temple. This art went into the chambers of the minds of the seventy ancient men, who thought the LORD did not see. Vermillion is bright red.

vs 17-19, accumulative whoredoms have compiled from Egypt, Assyria, and Babylon upon Israel so her mind was alienated from those nations, her sister Samaria, and God. vs 20, paramours KJV.

23:22-35 ***The Two Sisters Whoredom and Lewdness Causes Babylon's Seige***

(58) 22 Therefore, O Aholibah, thus says the LORD God; Behold, I will raise up your lovers against you, from whom your mind is alienated, and I will bring them against you on every side; 23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, [and] all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. 24 And they shall come against you with chariots, wagons, and wheels, and with an assembly of people, [which] shall set against you buckler and shield and helmet round about: and I will set judgment before them, and they shall judge you according to their judgments. 25 And I will set My jealousy against you, and they shall deal furiously with you: they shall take away your nose and your ears; and your remnant shall fall by the sword: they shall take your sons and your daughters; and your residue shall be devoured by the fire. 26 They shall also strip you out of your clothes, and take away your fair jewels. 27 Thus will I make your lewdness to cease from you, and your whoredom [brought] from the land of Egypt: so that you shall not lift up your eyes unto them, nor remember Egypt anymore. 28 For thus says the Lord GOD; Behold, I will deliver you into the hand [of them] whom you hate, into the hand [of them] from whom your mind is alienated: 29 And they shall deal with you hatefully, and shall take away all your labor, and shall leave you naked and bare: and the nakedness of your whoredoms shall be discovered, both your lewdness and your whoredoms. 30 I will do these [things] unto you, because you have gone a whoring after the heathen, [and] because you are polluted with their idols. 31 You have walked in the way of your sister; therefore will I give her cup into your hand. 32 Thus says the Lord GOD; You shall drink of your sister's cup deep and large: you shall be laughed to scorn and had in derision; it contains much. 33 You shall be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of your sister Samaria. 34 You shall even drink it and suck [it] out, and you shall break the sherds thereof, and pluck off your own breasts: for I have spoken [it], says the Lord GOD. 35 Therefore thus says the Lord GOD; Because you have forgotten me, and cast me behind your back, therefore bear you also your lewdness and your whoredoms.

Notes: vs 26 her lewdness of idolatry was made to cease. Vs 34, sherds is pottery broken.

23:36-49 ***Judgment of the Two Sisters Adulteries and Lewdness***

(59) [36] the LORD said moreover unto me; Son of man, will you judge Aholah and Aholibah? yes, declare to them their abominations; [37] That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through [the fire], to devour them. [38] Moreover this they have done unto me: they have defiled My sanctuary in the same day, and have profaned My sabbaths. [39] For when they had slain their children to their idols, then they came the same day into My sanctuary to profane it; and, look, thus have they done in the midst of My house. [40] And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, look, they came: for whom you did wash yourself, painted your eyes, and decked yourself with ornaments, [41] And sat upon a stately bed, and a table prepared before it, whereupon you have set My incense and My oil. [42] And a voice of a multitude being at ease was with her: and with the men of the common sort [were] brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. [43] Then said I unto [her that was] old in adulteries, Will they now commit whoredoms with her, and she [with them]? [44] Yet they went in unto her, as they go in unto a woman that plays the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

Notes: vs. 37-39, cause their sons to pass through the fire, and slain their children to their idols. In the Old Testament this God was Molech associated with Ammon (1 Kings 11:7) forbidden in (Leviticus 18:21). The valley of Hinnon southwest of Zion the idoltary of Molech was practiced (2 Kings 23:10, Jeremiah 32:25). The ancients would heat this idol up with fire until it was glowing, then they would take their newborn babies, place them on the arms of the idol, and watch them burn to death. Today the sacrifice of babies from their mothers womb is performed for the fertility god of sexual pleasure. This sacrifice to the god of Molech is simpler with Government financial and legal support, and modern techonology and medicine.

Abraham's sacrifice of Issac (Gen 22:2) was not completed because God provided a ram in the place of human sacrifice (Gen 22:13). This was an object lesson for when our father in heaven sacrificed his Son for the sin of the world because He would be the first raised from the dead to go to heaven with His Father.

vs 43, old in adulteries. In Eqypt 900 years earlier the nation was young. Now Israel as old in adulteries with other gods causing their husband to be jealous. Today, James 4:4 says, Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

God's Appointed Company Shall Judge the Adulteresses *(foretold by Habakkuk and Jeremiah)*

[45] And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. [46] For thus says the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled. [47] And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. [48] Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. [49] And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and **ye shall know that I [am] the Lord GOD.**

Notes: (1) Righteous men are the Chaldeans, thus called because they are appointed by God to execute judgment on these criminals. (2) Why only women? Because God is male and jealous in the context of this truth. God is jealous for His wife Israel. **Ex 34:14** For thou shalt worship no other god: **for the LORD, whose name [is] Jealous,** [is] a jealous God: De 4:24 For the LORD thy God [is] a consuming fire, [even] a jealous God. De 6:15 (For the LORD thy God [is] a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. (3) **In the Law both the man and woman are adulterer and adulteress stoned to death (Lev 20:10).**

Ezekiel Chapter 24 *Ezekiel's Last Parable to Jerusalem and Last Sign to Jerusalem*

24:1-14 ***Parable of the Pot*** *(Jerusalem)* ***Boiling Out Impurities*** *(Scum)*

(60) [1] Again in the ninth year, in the tenth month, in the tenth [day] of the month, the word of the LORD came unto me, saying, [2] Son of man, write you the name of the day, [even] of this same day: the king of Babylon set himself against Jerusalem this same day. [3] And utter a parable unto the rebellious house, and say unto them, Thus says the Lord GOD; Set on a pot, set [it] on, and also pour water into it: [4] Gather the pieces thereof into it, [even] every good piece, the thigh, and the shoulder; fill [it] with the choice bones. [5] Take the choice of the flock, and burn also the bones under it, [and] make it boil well, and let them boil the bones of it therein. [6] Wherefore thus says the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. [7] For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; [8] That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. [9] Therefore thus says the Lord GOD; Woe to the bloody city! I will even make the pile for fire great. [10] Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. [11] Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and [that] the filthiness of it may be molten in it, [that] the scum of it may be consumed. [12] She has wearied [herself] with lies, and her great scum went not forth out of her: her scum [shall be] in the fire. [13] In your filthiness is lewdness: because I have purged you, and you was not purged, you shall not be purged from your filthiness anymore, till I have caused My fury to rest upon you. [14] I the LORD have spoken [it]: it shall come to pass, and I will do [it]; I will not go back, neither will I spare, neither will I repent; according to your ways, and according to your doings, they will judge you, says the Lord GOD.

Notes: Scum is as dross of purifying the impurities from metal in Ezekiel 22:17-22. The contents of the pot are the people in Jerusalem as the 1-2 year seige of Nebuchadnezzar begins. The pot or cauldron of the walls of Jerusalem which the leaders thought was their protection in Ez 11:3 was not their protection as Ezekiel told them in 11:11. Vs 10-11, the water is boiled out and the walls as brass burns.

24:15-27 ***Ezekiel's a Sign to Israel with His Wife's Sudden Death***

(61) [15] Also the word of the LORD came unto me, saying, [16] Son of man, behold, I take away from you the desire of your eyes with a stroke: yet neither shall you mourn nor weep, neither shall your tears run down. [17] Forbear to cry, make no mourning for the dead, bind the turban of your head upon you, and put on your shoes upon your feet, and cover not [your] lips, and eat not the bread of men. [18] So I spoke unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. [19] And the people said unto me, Will you not tell us what these [things are] to us, that you do [so]? [20] Then I answered them, The word of the LORD came unto me, saying, [21] Speak unto the house of Israel, Thus says the Lord GOD; Behold, I will profane My sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pities; and your sons and your daughters whom ye have left shall fall by the sword. [22] And ye shall do as I have done: ye shall not cover [your] lips, nor eat the bread of men. [23] And your turbans [shall be] upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. [24] Thus Ezekiel is unto you a sign: according to all that he has done shall ye do: and when this comes, **ye shall know that I [am] the Lord GOD**. [25] Also, you son of man, [shall it] not [be] in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, [26] [That] he that escapes in that day shall come unto you, to cause [you] to hear [it] with [your] ears? [27] In that day shall your mouth be opened to him which is escaped //33:21-22//, and you shall speak, and be no more dumb: and you shall be a sign unto them; and **they shall know that I [am] the LORD**.

Notes: In verses 15-18 the word of the Lord came in the morning, Ezekiel spoke to the people in the morning, his wife suddenly died that night, the next morning in verses 19-27 Ezekiel spoke to the people. vs 27, no more dumb in regards to Israel's judgment, now to the surrounding nations in chapters 25-32. 1 Peter 4:17 For the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God? (12-19)

God Curses Six Gentile Nations *(chapters 25-28)*

Ezekiel Chapter 25

25:1-7 ***Ammon Cursed***

(62) [1] The word of the LORD came again unto me, saying, [2] Son of man**,** set your face against the Ammonites, and prophesy against them; [3] And say unto the Ammonites, Hear the Word of the Lord GOD; Thus says the Lord GOD; Because you said, Aha, against My sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; [4] Behold, therefore I will deliver you to the men of the east for a possession, and they shall set their palaces in you, and make their dwellings in you: they shall eat your fruit, and they shall drink your milk. [5] And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and **ye shall know that I [am] the LORD**. [6] For thus says the Lord GOD; Because you have clapped [your] hands, and stamped with the feet, and rejoiced in heart with all your despite against the land of Israel; [7] Behold, therefore I will stretch out My hand upon you, and will deliver you for a spoil to the heathen; and I will cut you off from the people, and I will cause you to perish out of the countries: I will destroy you; and you shall know that I [am] the LORD.

Notes: Lots 2 daughters in Genesis 19:30-38. This is Lot's younger daughter which sacrificed babies to their god Molech. 2 Peter 2:4-9 describes this time. Ezekiel 21:28-32 speaks of Ammon.

25:8-11 ***Moab Cursed***

(63) [8] Thus says the LORD God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen; [9] Therefore, behold, I will open the side of Moab from the cities, from his cities [which are] on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim, [10] Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. [11] And I will execute judgments upon Moab; and **they shall know that I [am] the LORD**.

Notes: Lots 2 daughters in Genesis 19:30-38. This is Lot's older daughter from Moab where Ruth the grandmother of David comes from. Also David trusted his family to the Moabites in 1 Samuel 22:1-4. Is this the West Bank today?

25:12-14 ***Edom Cursed***

[12] Thus says the Lord GOD; Because that Edom has dealt against the house of Judah by taking vengeance, and has greatly offended, and revenged himself upon them; [13] Therefore thus says the Lord GOD; I will also stretch out My hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. [14] And I will lay My vengeance upon Edom by the hand of My people Israel: and they shall do in Edom according to My anger and according to My fury; and they shall know My vengeance, says the Lord GOD.

Notes: Edom is the twin brother of Jacob. Edom is Esau of which are enemies of the Jews in Haman in the book of Ruth, the prophet Obadiah tells the story of Edom, along with Malachi 1:2-5. The Herodians in the gospels and Acts are descendants of Esau.

25:-15-17 ***Philistines Cursed***

[15] Thus says the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy [it] for the old hatred; [16] Therefore thus says the Lord GOD; Behold, I will stretch out My hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. [17] And I will execute great vengeance upon them with furious rebukes; and **they shall know that I [am] the LORD**, when I shall lay My vengeance upon them.

Notes: Philistines have a despiteful heart and old hatred, Genesis 21:32. Palestine, Gaza, Hamas?

Tyre Cursed *(chapters 26:1-28:19)*

Ezekiel Chapter 26

26:1-14 **Prophecy:** Nebuchadnezzar's Seige of 13 Years – Alexander the Great 7 months, 332 BC

(64) [1] And it came to pass in the eleventh year, in the first [day] of the month, [that] the word of the LORD came unto me, saying, [2] Son of man, because that Tyre has said against Jerusalem, Aha, she is broken [that was] the gates of the people: she is turned unto me: I shall be replenished, [now] she is laid waste: [3] Therefore thus says the Lord GOD; Behold, I [am] against you, O Tyre, and will cause many nations to come up against you, as the sea causes his waves to come up. [4] And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. [5] It shall be [a place for] the spreading of nets in the midst of the sea: for I have spoken [it], says the Lord GOD: and it shall become a spoil to the nations. [6] And her daughters which are in the field shall be slain by the sword; and **they shall know that I [am] the LORD**. [7] For thus says the Lord GOD; Behold, I will bring upon Tyre Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. [8] He shall slay with the sword your daughters in the field: and he shall make a fort against you, and cast a mount against you, and lift up the buckler against you. [9] And he shall set engines of war against your walls, and with his axes he shall break down your towers. [10] By reason of the abundance of his horses their dust shall cover you: your walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into your gates, as men enter into a city wherein is made a breach. [11] With the hoofs of his horses shall he tread down all your streets: he shall slay your people by the sword, and your strong garrisons shall go down to the ground. [12] And they shall make a spoil of your riches, and make a prey of your merchandise: and they shall break down your walls, and destroy your pleasant houses: and they shall lay your stones and your timber and your dust in the midst of the water. [13] And I will cause the noise of your songs to cease; and the sound of your harps shall be no more heard. [14] And I will make you like the top of a rock: you shall be [a place] to spread nets upon; you shall be built no more: for I the LORD have spoken [it], says the Lord GOD.

26:15-27:36 **Lamentation:** Great Military and merchandise, Commercialism and Riches, No Music

(65) [15] Thus says the Lord GOD to Tyre; Shall not the isles shake at the sound of your fall, when the wounded cry, when the slaughter is made in the midst of you? [16] Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at [every] moment, and be astonished at you. [17] And they shall take up a lamentation for you, and say unto you, How are you destroyed, [that was] inhabited of seafaring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror [to be] on all that haunt it! [18] Now shall the isles tremble in the day of your fall; yes, the isles that are in the sea shall be troubled at your departure. [19] For thus says the Lord GOD; When I shall make you a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon you, and great waters shall cover you; [20] When I shall bring you down with them that descend into the pit, with the people of old time, and shall set you in the low parts of the earth, in places desolate of old, with them that go down to the pit, that you be not inhabited; and I shall set glory in the land of the living; [21] I will make you a terror, and you [shall be] no [more]: though you be sought for, yet shall you never be found again, says the Lord GOD.

Notes:

Ezekiel Chapter 27

(66) [1] The word of the LORD came again unto me, saying, [2] Now, you son of man, take up a lamentation for Tyre; [3] And say unto Tyre, O you that are situate at the entry of the sea, [which are] a merchant of the people for many isles, Thus says the Lord GOD; O Tyre, you have said, I [am] of perfect beauty. [4] Your borders are in the midst of the seas, your builders have perfected your beauty. [5] They have made all your [ship] boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for you. [6] [Of] the oaks of Bashan have they made your oars; the company of the Ashurites have made your benches [of] ivory, [brought] out of the isles of Chittim. [7] Fine linen with broidered work from Egypt was that which you spread forth to be your sail; blue and purple from the isles of Elishah was that which covered you. [8] The inhabitants of Zidon and Arvad were your mariners: your wise [men], O Tyre, [that] were in you, were your pilots. [9] The ancients of Gebal and the wise [men] thereof were in you your caulkers: all the ships of the sea with their mariners were in you to occupy your merchandise. [10] They of Persia and of Lud and of Phut were in your army, your men of war: they hanged the shield and helmet in you; they set forth your comeliness. [11] The men of Arvad with your army [were] upon your walls round about, and the Gammadims were in your towers: they hanged their shields upon your walls round about; they have made your beauty perfect. [12] Tarshish was your merchant by reason of the multitude of all [kind of] riches; with silver, iron, tin, and lead, they traded in your fairs. [13] Javan, Tubal, and meshech, they [were] your merchants: they traded the persons of men and vessels of brass in your market. [14] They of the house of Togarmah traded in your fairs with horses and horsemen and mules. [15] The men of Dedan [were] your merchants; many isles [were] the merchandise of your hand: they brought you [for] a present horns of ivory and ebony. [16] Syria was your merchant by reason of the multitude of the wares of your making: they occupied in your fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. [17] Judah, and the land of Israel, they [were] your merchants: they traded in your market wheat of Minnith, and Pannag, and honey, and oil, and balm. [18] Damascus was your merchant in the multitude of the wares of your making, for the multitude of all riches; in the wine of Helbon, and white wool. [19] Dan also and Javan going to and fro occupied in your fairs: bright iron, cassia, and calamus, were in your market. [20] Dedan was your merchant in precious clothes for chariots. [21] Arabia, and all the princes of Kedar, they occupied with you in lambs, and rams, and goats: in these [were they] your merchants. [22] The merchants of Sheba and Raamah, they [were] your merchants: they occupied in your fairs with chief of all spices, and with all precious stones, and gold. [23] Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, [and] Chilmad, [were] your merchants. [24] These [were] your merchants in all sorts [of things], in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among your merchandise. [25] The ships of Tarshish did sing of you in your market: and you was replenished, and made very glorious in the midst of the seas.

(67) [26] Your rowers have brought you into great waters: the east wind has broken you in the midst of the seas. [27] Your riches, and your fairs, your merchandise, your mariners, and your pilots, your caulkers, and the occupiers of your merchandise, and all your men of war, that are in you, and in all your company which is in the midst of you, shall fall into the midst of the seas in the day of your ruin. [28] The suburbs shall shake at the sound of the cry of your pilots. [29] And all that handle the oar, the mariners, [and] all the pilots of the sea, shall come down from their ships, they shall stand upon the land; [30] And shall cause their voice to be heard against you, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: [31] And they shall make themselves utterly bald for you, and gird them with sackcloth, and they shall weep for you with bitterness of heart [and] bitter wailing. [32] And in their wailing they shall take up a lamentation for you, and lament over you, [saying], What [city is] like Tyre, like the destroyed in the midst of the sea? [33] When your wares went forth out of the seas, you filled many people; you did enrich the kings of the earth with the multitude of your riches and of your merchandise. [34] In the time [when] you shall be broken by the seas in the depths of the waters your merchandise and all your company in the midst of you shall fall. [35] All the inhabitants of the isles shall be astonished at you, and their kings shall be sore afraid, they shall be troubled in [their] countenance. [36] The merchants among the people shall hiss at you; you shall be a terror, and never [shall be] anymore.

Note: Revelation 17-18 foretells a great city like Type of the past that compares to Tyre in the past.

Ezekiel Chapter 28

28:1-10 ***The Prince of Tyre is Like his god, the King of Tyre*** *(28:11-19)*

(68) [1] The word of the LORD came again unto me, saying, [2] Son of man, say unto the prince of Tyre, Thus says the LORD God; Because your heart is lifted up, and you have said, I [am] a God, I sit [in] the seat of God, in the midst of the seas; yet you are a man, and not God, though you set your heart as the heart of God: [3] Behold, you are wiser than Daniel; there is no secret that they can hide from you: [4] With your wisdom and with your understanding you have gotten you riches, and have gotten gold and silver into your treasures: [5] By your great wisdom [and] by your traffic have you increased your riches, and your heart is lifted up because of your riches: [6] Therefore thus says the Lord God; Because you have set your heart as the heart of God; [7] Behold, therefore I will bring strangers upon you, the terrible of the nations: and they shall draw their swords against the beauty of your wisdom, and they shall defile your brightness. [8] They shall bring you down to the pit, and you shall die the deaths of [them that are] slain in the midst of the seas. [9] Will you yet say before him that slays you, I [am] God? but you [shall be] a man, and no God, in the hand of him that slays you. [10] You shall die the deaths of the uncircumcised by the hand of strangers: for I have spoken [it], says the Lord God.

Note: son like father in vs 17: lifted up heart, wisdom, bright, beauty. vs 8-9 is clearly a man.
Is this geographic area Lebanon for Hezbollah, Syria for Golan Heights?

28:11-19 ***The King of Tyre is Satan*** *(who empowered the prince of Tyre)*

11-15a ***Satan's Origin*** *(Revelation 12:1-5)*

(69) [11] Moreover the word of the LORD came unto me, saying, [12] Son of man, take up a lamentation upon the king of Tyre, and say unto him, Thus says the Lord God; **You** seal up the sum, full of wisdom, and perfect in beauty. [13] **You** have been in Eden the garden of God; every precious stone was **your** covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tamborines and of your pipes was prepared in **you** in the day that you was created. [14] **You** are the anointed cherub that covers; and I have set **you** [so]: **you** was upon the holy mountain of God; **you** have walked up and down in the midst of the stones of fire. [15] **You** was perfect in **your** ways from the day that **you** was created,

15b-16a ***Satan's Fall*** *(Isaiah 14:12-15, Lucifer, son of the morning)*

till iniquity was found in **you**. [16] By the multitude of **your** merchandise they have filled the midst of **you** with violence, and you have sinned:

Note: After Satan's fall, darkness and waters covered the earth,and God separated the darkness from the light on the first evening and morning of day one.

16b-19 ***Satan's Destiny*** *(Isaiah 14:16-17, Rev 20:10, devil)*

therefore **I will** cast you as profane out of the mountain of God: and **I will** destroy you, O covering cherub, **from the midst of the stones of fire**. [17] Your **heart was lifted up** because of **your beauty**, you have corrupted **your wisdom** by reason of **your brightness**: **I will** cast you to the ground, **I will** lay you before kings, that they may behold you. [18] You have defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your traffic; therefore **I will** bring forth **a fire from the midst of you, it shall devour you,** and **I will** bring you to ashes upon the earth in the sight of all them that behold you. [19] All they that know you among the people shall be astonished at you: you shall be a terror, and never [shall] you [be] anymore.

Note: "I will" (future-Geneva Bible, KJV, KJ2000) or "I have" (past-Tyndale, RSV, NKJV, ESV, CSB, LSB)? This difference is purely the choice of the translators and not based on any Greek Text. The king is clearly not a man, but a cherub or angel, which the prince imitates as his god. Satan's destiny will be fulfilled when cast into the Lake of Fire at the end of the 1000 year reign of Jesus Christ (Rev 20:7-15).

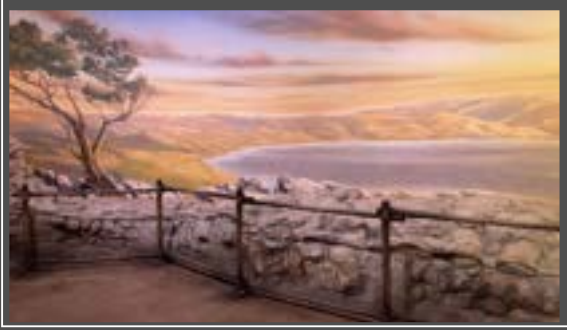
Ezekiel Chapter 28

28:20-23 ***Zidon Cursed***

(70) [20] Again the word of the LORD came unto me, saying, [21] Son of man, set your face against Zidon, and prophesy against it, [22] And say, Thus says the Lord GOD; Behold, I [am] against you, O Zidon; and I will be glorified in the midst of you: and **they shall know that I [am] the LORD**, when I shall have executed judgments in her, and shall be sanctified in her. [23] For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and **they shall know that I [am] the LORD**.

Notes: Zidon borders with Tyrus, a sister city, together 22x in the Old Testament. Jesus confirms this truth related to future judgment in Matthew 11:21-22, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. See also Jesus' words in Luke 10:12-16; " But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Matthew, Mark, Luke, an Acts associate Tyre and Zidon 9x."

Below is an example of when an educational institution takes an acceptable stand for cultural and society benefits.



Tyre and Zidon (Ezekiel 26-28)

Luke 10:13-14 Woe unto thee, **Chorazin**! woe unto thee, **Bethsaida**! for if the mighty works had been done in **Tyre and Sidon**, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. **But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.**

Luke 10:15 And thou, **Capernaum**, which art exalted to heaven, **shalt be thrust down to hell.**

Luke 10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. (KJV)

By erasing, avoiding, or twisting undesirable Scripture, man conforms God to their own image (bottom photo from Jesus of Nazareth, MOTB. Sea of Galilee cities noted from 2017 to 2021, then painted over in 2022, W. Heath)

2

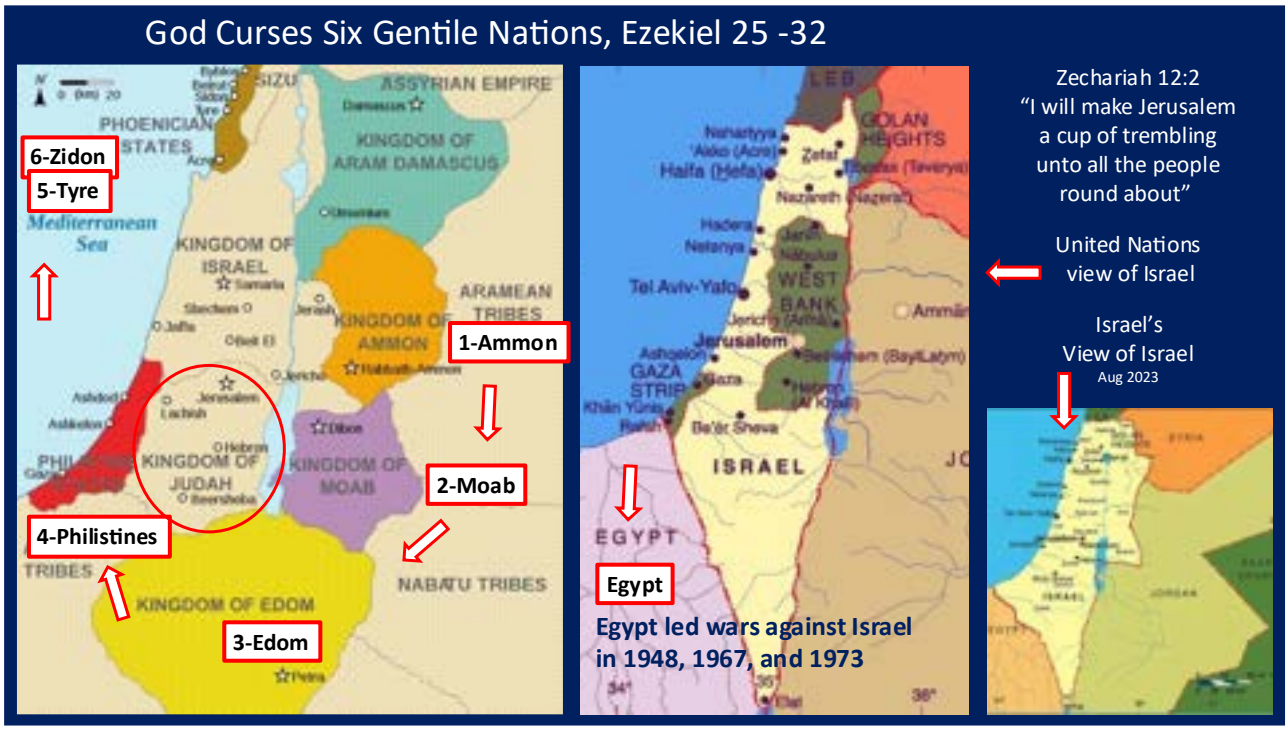
Ezekiel Chapter 28

28:24-26 ***Israel's Future Blessing***

24 And there shall be no more a pricking brier unto the house of Israel, nor [any] grieving thorn of all [that are] round about them, that despised them; and **they shall know that I [am] the Lord GOD.**
25 Thus says the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then they will dwell in their land that I have given to My servant Jacob. 26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yes, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and **they shall know that I [am] the LORD their God**.

Note: Partial fulfillment occurred when King Cyrus allowed the Jews to return to Israel and rebuild the walls, temple, and city of Jerusalem in Ezra, Nehemiah, and Esther. Complete fulfillment is in the future to fulfill the prophecy in Genesis 12:1-3, 15:18 for the covenants God made with the nation Israel.

Also see Romans chapters 9-11, especially 11:33-36.



Ezekiel Chapter 29

29:1-16 *Pharoah the Great Dragon Slain*

(71) [1] In the tenth year, in the tenth [month], in the twelfth [day] of the month, the word of the LORD came unto me, saying, [2] Son of man, set your face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: [3] Speak, and say, Thus says the LORD God; Behold, I [am] against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his rivers, which has said, My river is my own, and I have made [it] for myself. [4] But I will put hooks in your jaws, and I will cause the fish of your rivers to stick unto your scales, and I will bring you up out of the midst of your rivers, and all the fish of your rivers shall stick unto your scales. [5] And I will leave you [thrown] into the wilderness, you and all the fish of your rivers: you shall fall upon the open fields; you shall not be brought together, nor gathered: I have given you for meat to the beasts of the field and to the fowls of the heaven. [6] And all the inhabitants of Egypt shall know that I [am] the LORD, because they have been a staff of reed to the house of Israel. [7] When they took hold of you by your hand, you did break, and rend all their shoulder: and when they leaned upon you, you brake, and made all their loins to be at a stand.

(72) [8] Therefore thus says the LORD God; Behold, I will bring a sword upon you, and cut off man and beast out of you. [9] And the land of Egypt shall be desolate and waste; and **they shall know that I [am] the LORD**: because he has said, The river is mine, and I have made [it]. [10] Behold, therefore I [am] against you, and against your rivers, and I will make the land of Egypt utterly waste [and] desolate, from the tower of Syene even unto the border of Ethiopia. [11] No foot of man shall pass through it, nor foot of beast shall pass through it, **neither shall it be inhabited forty years**. [12] And I will make the land of Egypt desolate in the midst of the countries [that are] desolate, and her cities among the cities [that are] laid waste shall be **desolate forty years**: and I will scatter the Egyptians among the nations, and will disperse them through the countries. [13] Yet thus says the LORD God; At the **end of forty years** I will gather the Egyptians from the people where they were scattered: [14] And I will bring again the captivity of Egypt, and will cause them to return [into] the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. [15] It shall be the basest of the kingdoms; neither shall it exalt itself anymore above the nations: for I will diminish them, that they shall no more rule over the nations. [16] And it shall be no more the confidence of the house of Israel, which brings [their] iniquity to remembrance, when they shall look after them: but **they shall know that I [am] the LORD God**.

Note: Egypt is conquered by Nebuchadnezzar 7 months before the fall of Jerusalem. Vs 3, Pharaoh's pride in saying he made the Nile River for himself. Vs 5, meat to the fowls of the heaven as in Revelation 19:17, 21. Also Deut 28:26, Ps 79:2, Jer 7:33, 16:4, 19:7, 34:20. Vs 11-12, 40 years later when King Cyrus allowed exiles return to their home country.

29:17-21 *King Nebuchadnezzar's Wage Paid*

(73) [17] And it came to pass in the seven and twentieth year, in the first [month], in the first [day] of the month, the word of the LORD came unto me, saying, [18] Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyre, for the service that he had served against it: [19] Therefore thus says the LORD God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. [20] I have given him the land of Egypt [for] his labor wherewith he served against it, because they worked for me, says the LORD God. [21] In that day I will cause the horn of the house of Israel to bud forth, and I will give you the opening of the mouth in the midst of them; and **they shall know that I [am] the LORD**.

Note: After an unsuccessful 13-year siege of Tyre, the LORD rewarded Nebuchadnezzar with Egypt. Egypt was made a base kingdom after they lost two battles to Babylon (Eze 30:20-26). Vs 21, Egypt will never rise to world power again.

Ezekiel Chapter 30

30:1-19 ***Time of the Heathen*** *(Egypt and her daughters are lowered by Nebuchadnezzar)*

(74) 1 The word of the LORD came again unto me, saying, 2 Son of man, prophesy and say, Thus says the LORD God; Howl ye, Alas for the day! 3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen. 4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. 5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. 6 Thus says the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene they will fall in it by the sword, says the LORD God. 7 And they shall be desolate in the midst of the countries [that are] desolate, and her cities shall be in the midst of the cities [that are] wasted. 8 And **they shall know that I [am] the LORD**, when I have set a fire in Egypt, and [when] all her helpers shall be destroyed. 9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, look, it comes. 10 Thus says the LORD God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. 11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. 12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken [it]. 13 Thus says the LORD God; I will also destroy the idols, and I will cause [their] images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. 14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. 15 And I will pour My fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. 16 And I will set fire in Egypt: Sin shall have great pain, and No shall be tore asunder, and Noph [shall have] distresses daily. 17 The young men of Aven and of Pibeseth shall fall by the sword: and these [cities] shall go into captivity. 18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. 19 Thus will I execute judgments in Egypt: and **they shall know that I [am] the LORD**.

Note: Nations of east Africa that depend on the Nile River. The heathen/gentiles in Daniel 2-7, Luke 21:24, and Romans 11:25.

30:20-26 ***Pharaoh's Two Broken Arms***

(75) 20 And it came to pass in the eleventh year, in the first [month], in the seventh [day] of the month, [that] the word of the LORD came unto me, saying, 21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, look, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. 22 Therefore thus says the LORD God; Behold, I [am] against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. 23 And I will scatter the Egyptians among the nations, and will disperse them through the countries. 24 And I will strengthen the arms of the king of Babylon, and put My sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded [man]. 25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and **they shall know that I [am] the LORD**, when I shall put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. 26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and **they shall know that I [am] the LORD**.

Note: Pharaoh's 1st arm is broken when he forms alliance with Assyria to battle with Babylon at Harran in 609 when the Assyrian empire falls to Babylon. On his way through Israel he wins a battle.at megiddo where Judah's King Josiah dies and Judah's army are defeated. The second broken arm is when Eqypt, Necho II, allies with the Assyrians to battle the Babylonians at Carchemish, a city under Egyptian rule, in 605 BC. Nebuchadnezzar conquers Jerusalem soon after in 605 and takes Daniel and others to Babylon. Endnote: In 612 BC the Assyrian capital Nineveh, was overrun by the medes, Scythians, Babylonians, and their allies. Rev 11:8 Jerusalem is called Sodom and Egypt. Heb 11:23-29 Moses chose to suffer with the people of God rather than enjoy the pleasures of the Egypt for a season.

Ezekiel Chapter 31

31:1-18 *Assyrian Cedar Tree is Greater than the Trees of Eden in the Garden of God*

(76) [1] And it came to pass in the eleventh year, in the third [month], in the first [day] of the month, [that] the word of the LORD came unto me, saying, [2] Son of man, speak unto Pharaoh king of Egypt, and unto his multitude; Whom are you like in your greatness? [3] Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. [4] The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers to all the trees of the field. [5] Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. [6] All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. [7] Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. [8] The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. [9] I have made him fair by the multitude of his branches: so that all the trees of Eden, that [were] in the garden of God, envied him.

The Mighten One of the Heathen (Nebuchadnezzar) *lowers the Other Trees*

(77) [10] Therefore thus says the LORD God; Because you have lifted up yourself in height, and he has shot up his top among the thick boughs, and his heart is lifted up in his height; [11] I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. [12] And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. [13] Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: [14] To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. [15] Thus says the LORD God; In the day when he went down to Hell I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. [16] I made the nations to shake at the sound of his fall, when I cast him down to Hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. [17] They also went down into Hell with him unto [them that be] slain with the sword; and [they that were] his arm, [that] dwelt under his shadow in the midst of the heathen. [18] To whom are you thus like in glory and in greatness among the trees of Eden? yet shall you be brought down with the trees of Eden unto the nether parts of the earth: you shall lie in the midst of the uncircumcised with [them that be] slain by the sword. This is Pharaoh and all his multitude, says the LORD God.

Note: Trees represent nations or kingdoms. Nebuchadnezzar is a great tree cut down to its stump of his roots (Daniel 4:15, 4:23, 4:26). John's message of repent and believe lays the ax unto the root of the trees, therefore every tree which does not bring forth good fruit is hewn down and cast into the fire. Another tree that may relate is a parable from Matthew 13 compares the kingdom of God to a mustard seed becomes a tree, so that the birds of the air come and lodge in the branches.

Daniel 2 begins with Babylon, after Egypt and Assyria fall and does not address the city-state of Tyre.

The trees in Eden in the garden of God have fallen with the sin of Adam and will die. The first sin of mankind causes death to all mankind, the animals, and plants.

Ezekiel Chapter 32

32:1-16 ***Lamentation for Pharoah*** *(who is like a young lion and as a whale in the seas)*

(78) [1] And it came to pass in the twelfth year, in the twelfth month, in the first [day] of the month, [that] the word of the LORD came unto me, saying, [2] Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, You are like a young lion of the nations, and you are as a whale in the seas: and you came forth with your rivers, and troubled the waters with your feet, and fouled their rivers.
[3] Thus says the LORD God; I will therefore spread out My net over you with a company of many people; and they shall bring you up in My net. [4] Then will I leave you upon the land, I will cast you forth upon the open field, and will cause all the fowls of the heaven to remain upon you, and I will fill the beasts of the whole earth with you. [5] And I will lay your flesh upon the mountains, and fill the valleys with your height.
[6] I will also water with your blood the land wherein you swim, [even] to the mountains; and the rivers shall be full of you. [7] And when I shall put you out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. [8] All the bright lights of heaven will I make dark over you, and set darkness upon your land, says the LORD God. [9] I will also vex the hearts of many people, when I shall bring your destruction among the nations, into the countries which you have not known. [10] Yes, I will make many people amazed at you, and their kings shall be horribly afraid for you, when I shall brandish My sword before them; and they shall tremble at [every] moment, every man for his own life, in the day of your fall.

(79) [11] For thus says the LORD God; The sword of the king of Babylon shall come upon you. [12] By the swords of the mighty I will cause your multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. [13] I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them anymore, nor the hoofs of beasts trouble them. [14] Then I will make their waters deep, and cause their rivers to run like oil, says the LORD God. [15] When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then they will know that I [am] the LORD. [16] This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, [even] for Egypt, and for all her multitude, says the LORD God.

Note: Pharoah is like a lion in his own eyes and mind and future, but like a great whale in God's eyes and mind and future. The whale is caught by a net and cast on the shore for the birds and animals to eat. The whales blood in the water will cover the mountains and valleys. The judgments of blood in the waters and darkness of the skies are in Exodus and Revelation 6-18.

32:17-32 ***Egypt and Daughters Cast Down*** *(to the lowest pit, Hebrews 9:27)*

Uncircumcised/Heathen/Gentiles Slain

(80) [17] It came to pass also in the twelfth year, in the fifteenth [day] of the month, [that] the word of the LORD came unto me, saying, [18] Son of man, wail for the multitude of Egypt, and cast them down, [even] her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. [19] Whom do you pass in beauty? go down, and be you laid with the uncircumcised.
[20] They shall fall in the midst of [them that are] slain by the sword: she is delivered to the sword: draw her and all her multitudes. [21] The strong among the mighty shall speak to him out of the midst of Hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.
[22] Asshur //Assyria// is there and all her company: his graves are about him: all of them slain, fallen by the sword: [23] Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. [24] There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. [25] They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with

them that go down to the pit: he is put in the midst of [them that be] slain. 26 There is meshech, Tubal, and all her multitude: //Ez 38// her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. 27 And they shall not lie with the mighty [that are] fallen of the uncircumcised, which are gone down to Hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though [they were] the terror of the mighty in the land of the living. 28 Yes, you shall be broken in the midst of the uncircumcised, and shall lie with [them that are] slain with the sword. 29 There is Edom, her kings, and all her princes, which with their might are laid by [them that were] slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. 30 There [be] the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with [them that be] slain by the sword, and bear their shame with them that go down to the pit. 31 Pharaoh shall see them, and shall be comforted over all his multitude, [even] Pharaoh and all his army slain by the sword, says the LORD God. 32 For I have caused My terror in the land of the living: and he shall be laid in the midst of the uncircumcised with [them that are] slain with the sword, [even] Pharaoh and all his multitude, says the LORD God.

Note: The Egyptians are known by their mummies, pyramids, and Book of the Dead; all related to the afterlife. A modern religion traces their history back to Egypt as the source and beginning of all religions, including Christianity. They believe Washington DC is designed by them along with the Freemasons. .The Secret History of the Bible. Anthony Browder, KA Institute.

Uncircumcised – circumcised. New Testament Scripture in Romans 4.

Isaiah 19 has further revelation of Egypt for today and the future.

(1) Isaiah 19:5-10 – The Nile is the longest river in the world, 4,130 miles. The Nile river dams prophesied. Egypt's Aswan dam, 1970, Grand Ethiopian Renissance Dam, 2020. These dams effect the Blue Nile and White Nile and several countries in eastern Africa, which influences all Africa.

(3) Isaiah 19:18-25 – the Great Pyramid, unique from all other pyramids in Egypt, and blessing to Egypt and Assyria when Jesus Christ returns to reign on earth from Jerusalem for 1000 years.

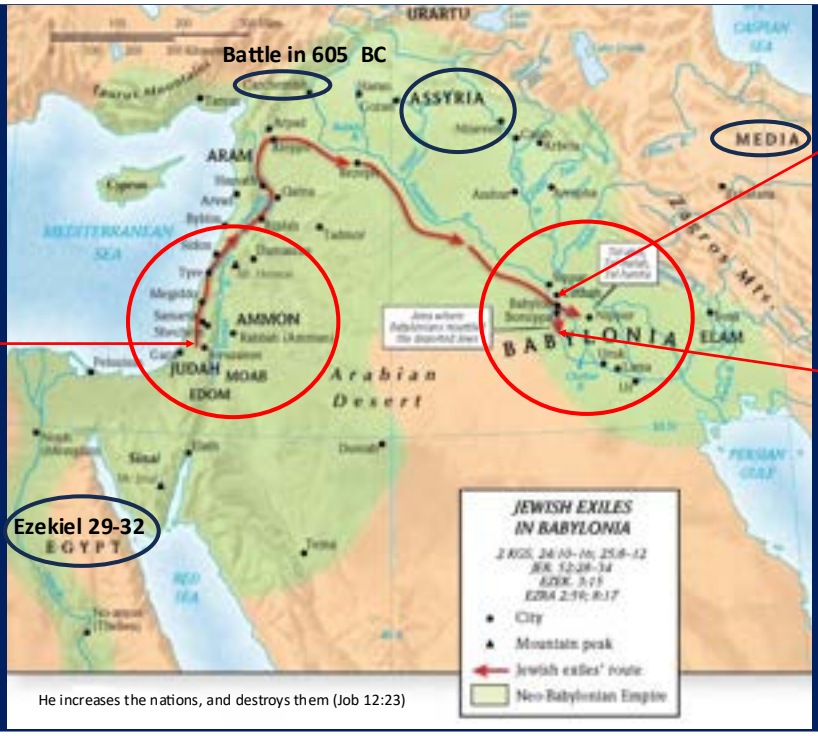
Prophets in Jerusalem

Zephaniah
630 BC
National perspective

Habakkuk
btwn 610 -605 BC
Personal perspective

Jeremiah
627-580 BC
47 years
capital perspective
(many depart to Egypt after 586 BC)

Key person:
King Josiah
640-609 BC



Prophets in Babylon

Daniel
602-536 BC
66 years
(Babylon, 550 miles to Jerusalem)

Ezekiel
592-570 BC
22 years
(by Chebar river, appx 50 miles south of Babylon)

Key person: King Nebuchadnezzar
605-562 BC

Ezekiel Chapter 32

Afterlife - Balance of feather and heart

ANKH – cross like with teardrop

Neter

Divine Key

energy unity/peace

ancestral memory

117th Congress Amen and a-woman

hieroglyphic symbol = life

Ra is the Sun God– Ezekiel 8:16-18

Babylon
Nimrod-
Semiramis
Tammuz
Ez 8:14-17

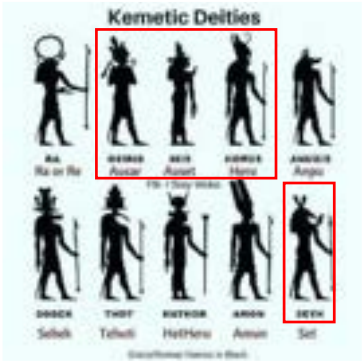
Egypt
Osiris-Isis
Horus
Set (nephew)

Set killed Osiris, whom Isis raised from the dead

Nile River prophecy, Ezekiel 29-32

Nile region

Revival of Egyptian God worship in the U.S.A.



Kemetic Religion in Washington DC

Ezekiel Chapter 33 *A Watchman's/Pastor's Expectations*

33:1-20 ***A Watchman's/Pastor's Duty*** *(to Israel, Eze 3)*

(81) 1 Again the word of the LORD came unto me, saying, 2 Son of man, speak unto the children of your people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: 3 If when he sees the sword come upon the land, he blow the trumpet, and warn the people; 4 Then whoever hears the sound of the trumpet, and takes not warning; if the sword come, and take him away, his blood shall be upon his own head. 5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that takes warning shall deliver his soul. 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take [any] person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. 7 So you, O son of man, I have set you a watchman unto the house of Israel; therefore you shall hear the word at My mouth, and warn them from me.
8 When I say unto the wicked, O wicked [man], you shall surely die; if you do not speak to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood will I require at your hand.
9 Nevertheless, if you warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but you have delivered your soul.

Note:

Warning to the Righteous and the Wicked

(82) 10 Therefore, O you son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins [be] upon us, and we pine away in them, how should we then live?
11 Say unto them, [As] I live, says the LORD God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? 12 Therefore, you son of man, say unto the children of your people, The righteousness of the

righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turns from his wickedness; neither shall the righteous be able to live for his [righteousness] in the day that he sins. 13 When I shall say to the righteous, [that] he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he has committed, he shall die for it. 14 Again, when I say unto the wicked, You shall surely die; if he turn from his sin, and do that which is lawful and right; 15 [If] the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. 16 None of his sins that he has committed shall be mentioned unto him: he has done that which is lawful and right; he shall surely live. 17 Yet the children of your people say, The way of the LORD is not equal: but as for them, their way is not equal. 18 When the righteous turns from his righteousness, and commits iniquity, he shall even die thereby. 19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. 20 Yet ye say, The way of the LORD is not equal. O ye house of Israel, I will judge you everyone after his ways.

33:21-22 ***News of Jerusalem Destroyed***

(83) 21 And it came to pass in the twelfth year of our captivity, in the tenth [month], in the fifth [day] of the month, [that] one that had escaped out of Jerusalem came unto me, saying, The city is smitten.
22 Now the hand of the LORD was upon me in the evening, before he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

Note:

33:23-29 ***One or Many Make no Difference in being Abraham or his Children***

23 Then the word of the LORD came unto me, saying, 24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. 25 Wherefore say unto them, Thus says the LORD God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?
26 Ye stand upon your sword, ye work abomination, and ye defile everyone his neighbor's wife: and shall ye possess the land? 27 Say you thus unto them, Thus says the LORD God; [As] I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that [be] in the forts and in the caves shall die of the pestilence. 28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. 29 Then they will know that I [am] the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

Note:

33:30-33 ***Hypocrisy: They Come and Hear, but do not do***

(84) 30 Also, you son of man, the children of your people still are talking against you by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that comes forth from the LORD. 31 And they come unto you as the people come, and they sit before you [as] My people, and they hear your words, but they will not do them: for with their mouth they show much love, [but] their heart goes after their covetousness. 32 And, look, you are unto them as a very lovely song of one that has a pleasant voice, and can play well on an instrument: for they hear your words, but they do them not. 33 And when this comes to pass, (look, it will come,) then they will know that a prophet has been among them.

Endnote: The watchman is similar to the life of a pastor in 1 & 2 Timothy and Titus.

Ezekiel Chapter 34 ***Evil & Good Shepherds and Sheep***

Evil Shepherds *(1-10, 16b-21)* ***and Good Shepherds*** *(11-16a, 22-31)* ***and Sheep***

34:1-10 ***(evil shepherds)***

(85) [1] And the word of the LORD came unto me, saying, [2] Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus says the LORD God unto the shepherds; Woe [be] to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? [3] Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: [but] ye feed not the flock. [4] The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up [that which was] broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. [5] And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. [6] My sheep wandered through all the mountains, and upon every high hill: yes, My flock was scattered upon all the face of the earth, and none did search or seek [after them]. [7] Therefore, ye shepherds, hear the word of the LORD; [8] [As] I live, says the LORD God, surely because My flock became a prey, and My flock became meat to every beast of the field, because [there was] no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock;
[9] Therefore, O ye shepherds, hear the word of the LORD; [10] Thus says the LORD God; Behold, I [am] against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves anymore; for I will deliver My flock from their mouth, that they may not be meat for them.

Note:

34:11-16a ***(good shepherds)***

(86) [11] For thus says the LORD God; Behold, I, [even] I, will both search My sheep, and seek them out.
[12] As a shepherd seeks out his flock in the day that he is among his sheep [that are] scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. [13] And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. [14] I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there they will lie in a good fold, and [in] a fat pasture they will feed upon the mountains of Israel. [15] I will feed My flock, and I will cause them to lie down, says the LORD God.
I will seek that which was lost, and bring again that which was driven away, and will bind up [that which was] broken, and will strengthen that which was sick:

Note:

34:16b-21 ***(evil shepherds)***

but I will destroy the fat and the strong; I will feed them with judgment. [17] And [as for] you, O My flock, thus says the LORD God; Behold, I judge between cattle and cattle, between the rams and the he goats.
[18] [Seems it] a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? [19] And [as for] My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. [20] Therefore thus says the LORD God unto them; Behold, I, [even] I, will judge between the fat cattle and between the lean cattle. [21] Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

Note:

Ezekiel Chapter 34

34:22-31 ***The One Good Shepherd***

(87) 22 Therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle. 23 And I will set up one shepherd over them, and he shall feed them, [even] My servant David; he shall feed them, and he shall be their shepherd. 24 And I the LORD will be their God, and My servant David a prince among them; I the LORD have spoken [it]. 25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. 26 And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. 27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I [am] the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. 28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. 29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen anymore. 30 Thus they will know that I the LORD their God [am] with them, and [that] they, [even] the house of Israel, are My people, says the LORD God. 31 And ye My flock, the flock of My pasture, are men, [and] I [am] your God, says the LORD God.

Note: The one Good Shepherd is the Lord Jesus Christ that fulfills this prophetic future passage (John 10 and Luke 15).

Ezekiel Chapter 35 ***God's Curse on Edom*** *(at mount Seir, Genesis 36:9)*

35:1-13 ***(in the past)***

(88) 1 Moreover the word of the LORD came unto me, saying, 2 Son of man, set your face against mount Seir, and prophesy against it, 3 And say unto it, Thus says the LORD God; Behold, O mount Seir, I [am] against you, and I will stretch out My hand against you, and I will make you most desolate. 4 I will lay your cities waste, and you shall be desolate, and you shall know that I [am] the LORD. 5 Because you have had a perpetual hatred, and has shed [the blood of] the children of Israel by the force of the sword in the time of their calamity, in the time [that their] iniquity had an end: 6 Therefore, [as] I live, says the LORD God, I will prepare you unto blood, and blood shall pursue you: since you have not hated blood, even blood shall pursue you. 7 Thus will I make mount Seir most desolate, and cut off from it him that passes out and him that returns. 8 And I will fill his mountains with his slain [men]: in your hills, and in your valleys, and in all your rivers, they will fall that are slain with the sword. 9 I will make you perpetual desolations, and your cities shall not return: and **ye shall know that I [am] the LORD**. 10 Because you have said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there: 11 Therefore, [as] I live, says the LORD God, I will even do according to your anger, and according to your envy which you have used out of your hatred against them; and I will make myself known among them, when I have judged you. 12 And **you shall know that I [am] the LORD**, [and that] I have heard all your blasphemies which you have spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. 13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

35:14-15 ***(in the future)***

14 Thus says the LORD God; When the whole earth rejoices, I will make you desolate. 15 As you did rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto you: you shall be desolate, O mount Seir, and all Idumea, [even] all of it: and **they shall know that I [am] the LORD**.

Note: Esau genes in Genesis, Obadiah, Haman, Herod. Genesis 12:1-3, Jacob I loved and Esau I hated, Romans 9:6-13.

Ezekiel Chapter 36 ***God's Blessing for Israel***

36:1-9 ***Blessing on the Land***

(89) [1] Also, you son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: [2] Thus says the LORD God; Because the enemy has said against you, Aha, even the ancient high places are ours in possession: [3] Therefore prophesy and say, Thus says the LORD God; Because they have made [you] desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: [4] Therefore, ye mountains of Israel, hear the Word of the LORD God; Thus says the LORD God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; [5] Therefore thus says the LORD God; Surely in the fire of My jealousy I have spoken against the residue of the heathen, and against all Idumea, which have appointed My land into their possession with the joy of all [their] heart, with despiteful minds, to cast it out for a prey. [6] Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus says the LORD God; Behold, I have spoken in My jealousy and in My fury, because ye have borne the shame of the heathen: [7] Therefore thus says the LORD God; I have lifted up My hand, Surely the heathen that are about you, they shall bear their shame. [8] But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people of Israel; for they are at hand to come. [9] For, behold, I [am] for you, and I will turn unto you, and ye shall be tilled and sown:

36:10-15 ***Blessing on the People***

[10] And I will multiply men upon you, all the house of Israel, [even] all of it: and the cities shall be inhabited, and the wastes shall be built: [11] And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better [unto you] than at your beginnings: and **ye shall know that I [am] the LORD**. [12] Yes, I will cause men to walk upon you, [even] My people Israel; and they shall possess you, and you shall be their inheritance, and you shall no more henceforth bereave them [of men]. [13] Thus says the LORD God; Because they say unto you, You [land] devour up men, and has bereaved your nations; [14] Therefore you shall devour men no more, neither bereave your nations anymore, says the LORD God. [15] Neither will I cause [men] to hear in you the shame of the heathen anymore, neither shall you bear the reproach of the people anymore, neither shall you cause your nations to fall anymore, says the LORD God.

Note: Blessing in the present since their return from exile on May 14, 1948. Blessing in the future millennial reign of the Lord Jesus Christ. The blessing Paul was inspired to write in Romans 11.

36:16-23 ***God Judgment Against Israel*** *(for His name's sake among the heathen)*

(90) [16] Moreover the word of the LORD came unto me, saying, [17] Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. [18] Wherefore I poured My fury upon them for the blood that they had shed upon the land, and for their idols [wherewith] they had polluted it: [19] And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. [20] And when they entered to the heathen, where they went, they profaned My holy name, when they said unto them, These are the people of the LORD, and are gone forth out of his land. [21] But I had pity for My holy name, which the house of Israel had profaned among the heathen, where they went. [22] Therefore say unto the house of Israel, Thus says the LORD God; I do not [this] for your sakes, O house of Israel, but for My holy name's sake, which ye have profaned among the heathen, where ye went. [23] And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I [am] the LORD, says the LORD God, when I shall be sanctified in you before their eyes.

Notes: The curses in Ezekiel chapters 12-20. Why? For God's holy name before the heathen. The judgment Paul was inspired to write in Romans chapters 9 and 10.

Ezekiel Chapter 36

36:24-38 ***God's Transformation of Israel***

(91) [24] For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. [25] Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. [26] A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. [27] And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. [28] And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. [29] I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. [30] And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. [31] Then shall ye remember your own evil ways, and your doings that [were] not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. [32] Not for your sakes do I [this], says the LORD God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. [33] Thus says the LORD God; In the day that I shall have cleansed you from all your iniquities I will also cause [you] to dwell in the cities, and the wastes shall be built. [34] And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. [35] And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities [are become] fenced, [and] are inhabited. [36] Then the heathen that are left round about you shall know that I the LORD build the ruined [places, and] plant that that was desolate: I the LORD have spoken [it], and I will do [it]. [37] Thus says the LORD God; I will yet [for] this be enquired of by the house of Israel, to do [it] for them; I will increase them with men like a flock. [38] As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and **they shall know that I [am] the LORD**.

Note: Near the 2nd coming of Jesus Christ and into the millennial reign. The gentiles are temporarily grafted in, Romans 9. The context is Israel's hope as a nation and not the churches hope. The church has better promises (Hebrews) today, of reigning with Christ in Revelation 20, and of Revelation 21-22.

Let Us Sanctify God's Holy Name *(chapters 37-39)*

Ezekiel Chapter 37 1-14 ***Prophesy to the Valley of Very Dry Bones***

Who am I Connected to?

(92) [1] The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, [2] And caused me to pass by them round about: and, behold, [there were] very many in the open valley; and, look, [they were] very dry. [3] And He said unto me, Son of man, can these bones live? And I answered, O Lord the LORD, you know. [4] Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. [5] Thus says the LORD the LORD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: [6] And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and **ye shall know that I [am] the LORD**. [7] So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. [8] And when I beheld, look, the sinews and the flesh came up upon them, and the skin covered them above: but [there was] no breath in them. [9] Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus says the LORD the LORD; Come from the four winds, O breath, and breathe upon these slain, that they may live. [10] So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Note: New Testament reference to this period of time is during the tribulation in Matthew 24-25. Hebrew Ruah 10x in Ezekiel 37:1-14: Spirit (Genesis 1:2), wind (Genesis 3:18), spirit (Genesis 6:17), mind (Genesis 26:35). False: T-rex dinosaur bones with tissue and blood cells is billions of years old. True: 6-10K years old for a young earth, which must not merge with old earth philosophy.

Ezekiel Chapter 37

37:11-14 ***Interpretation of the Valley of Dry Bones*** *(graves – 5x, Mt 27:52-53 and Tribulation)*

(93) 11 Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophesy and say unto them, Thus says the LORD; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13 And **ye shall know that I [am] the LORD**, when I have opened your graves, O My people, and brought you up out of your graves, and brought you up out of your graves, 14 And shall put My spirit in you, and ye shall live, and I shall place you in your own land: **then shall ye know that I the LORD have spoken [it], and performed [it]**, says the LORD.

Note: Prophecy – 7x, OT – 115x is simple discourse or Hebrew Naba. Similiar in 1 Corinthians 14. Literal – no. Symbolic and prophetic – yes. Whom am I Connected To? Who is the valley of dead bones? How, What, When, Where, Why? How – supernatural by the LORD. What – dead come to life.

Who not: (1) early church – resurrection, catholic/reformed – the church, baptist – salvation, Pentecostal/charismatic – baptism of the Holy Ghost/praise, prosperity – connect to make money.

Who: Israel the nation. When – before the return of Jesus Christ during the tribulation (Rev 6-18). Where – the land of Israel, on David's throne in Jerusalem. Why – fulfill God's promises and prophecies regarding Israel and the reign of Christ on the earth for 1000 years (Ezekiel 40-48, Rev 19-20).

Better promises and present connections to the church: Hebrews 1:1-3, Acts 17:8, Romans 11:33-36, John 15:1-5, 17, Ephesians 3:14-21, Colossians 1:17, Revelation 1:20.

37:15-28 ***Sign: Writing on Two Sticks, then Unitinf into One Stick*** *(Israel and Judah)*

(94) 15 The word of the LORD came again unto me, saying, 16 Moreover, you son of man, take you one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and [for] all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become one in your hand. 18 And when the children of your people shall speak unto you, saying, Will you not show us what you [mean] by these? 19 Say unto them, Thus says the LORD God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, [even] with the stick of Judah, and make them one stick, and they shall be one in My hand. 20 And the sticks whereon you write shall be in your hand before their eyes. 21 And say unto them, Thus says the LORD God; Behold, I will take the children of Israel from among the heathen, where they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms anymore at all: 23 Neither shall they defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so they will be My people, and I will be their God. 24 And David My servant [shall be] king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, [even] they, and their children, and their children's children forever: and My servant David [shall be] their prince forever. 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them: yes, I will be their God, and they shall be My people. 28 And the heathen shall know that I the LORD do sanctify Israel, when My sanctuary shall be in the midst of them for evermore.

Notes: Ezekiel's last meme: Judah & Israel united and cleansed (when? not Ezra – Nehemiah, but the far future). Vs 12-14, grave to Israel (who & when? Answer: Jews as a nation & trib saints). Vs 26-28, My sanctuary/tabernacle, Eze 40-48.

Ezekiel Chapter 38 ***I am Against Gog*** *(chapters 38-39)*

38:1-13 ***Gog and Magog Warned***

(95) [1] And the word of the LORD came unto me, saying, [2] Son of man, set your face against Gog, the land of Magog, the chief prince of meshech and Tubal, and prophesy against him, [3] And say, Thus says the LORD God; Behold, I [am] against you, O Gog, the chief prince of meshech and Tubal: [4] And I will turn you back, and put hooks into your jaws, and I will bring you forth, and all your army, horses and horsemen, all of them clothed with all sorts [of armor, even] a great company [with] bucklers and shields, all of them handling swords: [5] Persia, Ethiopia, and Libya with them; all of them with shield and helmet: [6] Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: [and] many people with you. [7] Be you prepared, and prepare for yourself, you, and all your company that are assembled unto you, and be you a guard to them.

(96) [8] After many days you shall be visited: in the latter years you shall come into the land [that is] brought back from the sword, [and is] gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. [9] You shall ascend and come like a storm, you shall be like a cloud to cover the land, you, and all your bands, and many people with you. [10] Thus says the LORD God; It shall also come to pass, [that] at the same time shall things come into your mind, and you shall think an evil thought: [11] And you shall say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, [12] To take a spoil, and to take a prey; to turn your hand upon the desolate places [that are now] inhabited, and upon the people [that are] gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. [13] Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto you, Are you come to take a spoil? have you gathered your company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Notes: In the land of Magog, chief prince of meshech & Tubal – north of Black Sea. 38:1-13 (Gog referred to 34x). Gog is from the far north (38:6, 15, 39:2). 38:10-12 (Persia, Ethiopia, Libya, Gomer, Togarmah) against 38:13 (Sheba-Dedan, Tarshish-young lions).

38:14-23 ***A Great Earthquake*** *(with Tsunami and mudslide)*

(97) [14] Therefore, son of man, prophesy and say unto Gog, Thus says the LORD God; In that day when My people of Israel dwells safely, shall you not know [it]? [15] And you shall come from your place out of the north parts, you, and many people with you, all of them riding upon horses, a great company, and a mighty army: [16] And you shall come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring you against My land, that the heathen may know me, when I shall be sanctified in you, O Gog, before their eyes. [17] Thus says the LORD God; [Are] you he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days [many] years that I would bring you against them? [18] And it shall come to pass at the same time when Gog shall come against the land of Israel, says the LORD God, [that] My fury shall come up in My face. [19] For in My jealousy [and] in the fire of My wrath I have spoken, Surely in that day there shall be a great shaking in the land of Israel; [20] So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. [21] And I will call for a sword against him throughout all My mountains, says the LORD God: every man's sword shall be against his brother. [22] And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. [23] Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and **they shall know that I [am] the LORD.**

Notes: 38:14-39:29 (only God referred to 59x. I/me/My). 38:19-22 a great earthquake (19-20), sword, pestilence, blood, rain, hailstones, fire, brimstone (21-22).

Ezekiel Chapter 39

39:1-7 ***Gog is turned back after 5/6 destroyed*** *(38:19-23)*

(98) [1] Therefore, you son of man, prophesy against Gog, and say, Thus says the LORD God; Behold, I [am] against you, O Gog, the chief prince of meshech and Tubal: [2] And I will turn you back, and leave but the sixth part of you, and will cause you to come up from the north parts, and will bring you upon the mountains of Israel: [3] And I will smite your bow out of your left hand, and will cause your arrows to fall out of your right hand [4] You shall fall upon the mountains of Israel, you, and all your bands, and the people that is with you: I will give you unto the ravenous birds of every sort, and [to] the beasts of the field to be devoured. [5] You shall fall upon the open field: for I have spoken [it], says the LORD God. [6] And I will send a fire on Magog, and among them that dwell carelessly in the islands: and **they shall know that I [am] the LORD**. [7] So will I make My holy name known in the midst of My people Israel; and I will not [let them] pollute My holy name anymore: and the heathen shall know that I [am] the LORD, the Holy One in Israel.

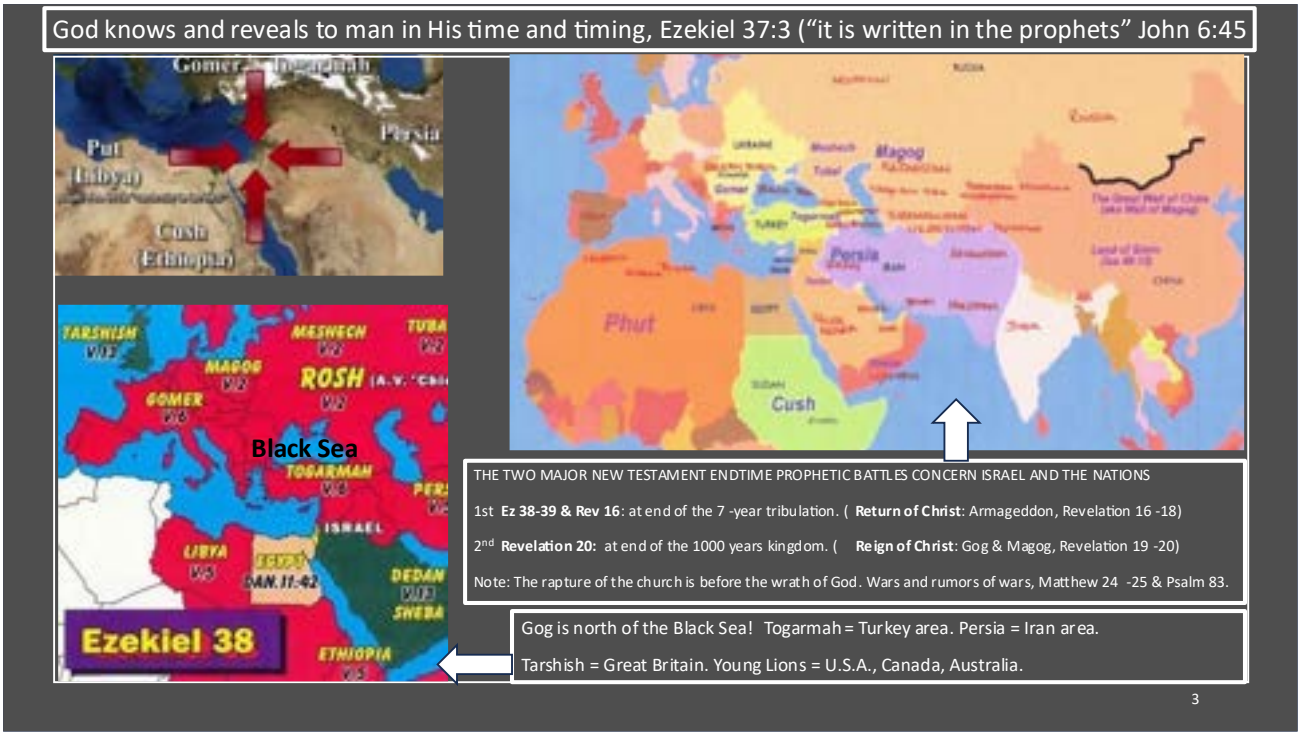
39:8-20 ***Something Like Nuclear Cleanup (fuel for 7 years/cleanse in 7 months)***

(99) [8] Behold, it is come, and it is done, says the LORD God; this is the day whereof I have spoken. [9] And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years: [10] So that they shall take no wood out of the field, neither cut down [any] out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, says the LORD God. [11] And it shall come to pass in that day, [that] I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the [noses] of the passengers: and there they will bury Gog and all his multitude: and they shall call [it] The valley of Hamongog. [12] And seven months shall the house of Israel be burying of them, that they may cleanse the land. [13] Yes, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, says the LORD God. [14] And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months they will search. [15] And the passengers [that] pass through the land, when [any] sees a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. [16] And also the name of the city [shall be] Hamonah. Thus they will cleanse the land.

(100) [17] And, you son of man, thus says the LORD God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, [even] a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. [18] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. [19] And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I have sacrificed for you. [20] Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war, says the LORD God.

Note: 39:8-20, Endtime battle of Armageddon is at the end of 7-year tribulation in Revelation 16-18.

Ezekiel **Chapter 39**



Ezekiel **Chapter 39**

39:21-29 ***The Future Temple in Jerusalem*** *(God sets His glory among the heathen)*

(101) 21 And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. 22 So the house of Israel shall know that I [am] the LORD their God from that day and forward. 23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, [a] therefore hid I My face from them, and gave them into the hand of their enemies: so fell they all by the sword. 24 According to their uncleanness and according to their transgressions I have done unto them, and [a] hid My face from them. 25 Therefore thus says the LORD God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; 28 Then they will know that I [am] the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them anymore there. 29 [a] **Neither will I hide My face anymore from them: for** [b] **I have poured out My spirit upon the house of Israel,** says the LORD God.

Notes:

39:21-29 house of Israel 30x – they/them/their.

[a] Until this time, God is hiding his face from Israel (Romans 9-11). The event just before the temple and the literal future reign of Christ on earth in chapters 40-48. The manifold wisdom of God is shown in the LORD's prayer concerning the future body of Christ and Israel on earth, ultimately and completely fulfilled in chapters 40-48 as follow.

[b] This happened to Israel in Acts 2 for a temporary time, until Saul was called and given the ministry of the dispensation to the gentiles, which is still to the Jew first, then to the gentile. The following 3 verses refer to the partial and complete fulfillment of the times of refreshing from the early and latter rains.

Isaiah 62:7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Joel 2:28 And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
Psalms 122:6 Pray for the peace of Jerusalem: they shall prosper that love thee.
Jeremiah 29:7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

This is a prayer for the Israeli, not the gentile during the dispensation of abundant grace. We are looking for the heavenly Jerusalem. What is our place during this time?

The following verse explains: 1 Corinthians 6:1-3 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Don't ye know that we shall judge angels? how much more things that pertain to this life?

40-48 VISIONS OF GOD GIVEN TO EZEKIEL ABOUT THE FUTURE TEMPLE AND REIGN ON EARTH

Ezekiel Chapter 40

40:1-4 **look with your eyes, hear with your ears, set your heart, and declare**

(102) [1] In the five and twentieth year of our captivity, in the beginning of the year, in the tenth [day] of the month, in the fougrteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. [2] In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. [3] And He brought me thither, and, behold, [there was] a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and [a] measuring reed; and he stood in the gate. [4] And the man said unto me, Son of man, behold with your eyes, and hear with your ears, and set your heart upon all that I shall show you; for to the intent that I might show them unto you are you brought hither: declare all that you see to the house of Israel.

[a] Differing from the reed of Revelation 11:1-2, which was like iron that represents judgment during the 70th week of Daniel. This man of brass that stood in the "eastern" gate "of the temple" is an angel. Cubit = 21 inches, reed (rod = 5 cubits or 10.5 feet), hand breadth = 3 inches.

Design of the Millennial Temple *(40:5-42:20)*

40:5-16 ***The Eastern Gate***

(103) [5] And behold a **wall on the outside of the house** round about, and in the man's hand a measuring reed of six cubits [long] by the cubit and a hand breadth: so he measured the breadth of the building, one reed; and the height, one reed. [6] Then came he unto the **gate** which looks toward the **east**, and went up the stairs thereof, and measured the threshold of the gate, [which was] one reed broad; and the other threshold [of the gate, which was] one reed broad. [7] And [every] little chamber was one reed long, and one reed broad; and between the little chambers [were] five cubits; and the threshold of the gate by the porch of the gate within was one reed. [8] He measured also the porch of the gate within, one reed. [9] Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. [10] And the little chambers of the gate eastward [were] three on this side, and three on that side; they three [were] of one measure: and the posts had one measure on this side and on that side. [11] And he measured the breadth of the entry of the gate, ten cubits; [and] the length of the gate, thirteen cubits. [12] The space also before the little chambers was one cubit [on this side], and the space was one cubit on that side: and the little chambers [were] six cubits on this side, and six cubits on that side. [13] He measured then the gate from the roof of [one] little chamber to the roof of another: the breadth was five and twenty cubits, door against door. [14] He made also posts of threescore cubits, even unto the post of the court round about the gate. [15] And from the face of the gate of the entrance unto the face of the porch of the inner gate [were] fifty cubits. [16] And [there were] narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows [were] round about inward: and upon [each] post [were] **palm trees**.

40:17-26 ***The Outer Court and it's Gates***

(104) [17] Then brought he me into the outward court, and, look, [there were] chambers, and a pavement made for the court round about: thirty chambers [were] upon the pavement. [18] And the pavement by the side of the gates over against the length of the gates was the lower pavement. [19] Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, a hundred cubits eastward and northward. [20] And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. [21] And the little chambers thereof [were] three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. [22] And their windows, and their arches, and their **palm trees**, [were] after the measure of the gate that looks toward the east; and they went up unto it by **seven steps**; and the arches thereof [were] before them. [23] And the gate of

the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate a hundred cubits. [24] After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. [25] And [there were] windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. [26] And [there were] seven steps to go up to it, and the arches thereof [were] before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

40:27-38 *The Inner Court and it's Gates*

(105) [27] And [there was] a **gate in the inner court toward the south:** and he measured from gate to gate toward the south a hundred cubits. [28] And he brought me to the **inner court** by the south gate: and he measured the south gate according to these measures; [29] And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and [there were] windows in it and in the arches thereof round about: [it was] fifty cubits long, and five and twenty cubits broad. [30] And the arches round about [were] five and twenty cubits long, and five cubits broad. [31] And the arches thereof [were] toward the utter court; and **palm trees** [were] upon the posts thereof: and the going up to it had **eight steps**. [32] And he brought me into the inner court toward the east: and he measured the gate according to these measures. [33] And the little chambers thereof, and the posts thereof, and the arches thereof, [were] according to these measures: and [there were] windows therein and in the arches thereof round about: [it was] fifty cubits long, and five and twenty cubits broad. [34] And the arches thereof [were] toward the outward court; and palm trees [were] upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. [35] And he brought me to the north gate, and measured [it] according to these measures; [36] The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. [37] And the posts thereof [were] toward the utter court; and palm trees [were] upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. [38] And the chambers and the entries thereof [were] by the posts of the gates, where they washed the burnt offering.

40:39-43 *The Place Where the Animal Sacrifices were Prepared*

(106) [39] And in the porch of the gate [were] two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering. [40] And at the side without, as one goes up to the entry of the north gate, [were] two tables; and on the other side, which was at the porch of the gate, [were] two tables. [41] Four tables [were] on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew [their sacrifices]. [42] And the four tables [were] of hewn stone for the burnt offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. [43] And within [were] hooks, a hand broad, fastened round about: and upon the tables was the flesh of the offering.

40:44-49 *Homes for the Singers and Priests*

(107) [44] And without the inner gate [were] the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate [having] the prospect toward the north. [45] And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. [46] And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him. [47] So he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar [that was] before the house. [48] And he brought me to the porch of the house, and measured [each] post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. [49] The length of the porch was twenty cubits, and the breadth eleven cubits; and [he brought me] by the steps whereby they went up to it: and [there were] pillars by the posts, one on this side, and another on that side.

Ezekiel Chapter 41

41:1-16 *Design of the Temple*

(108) [1] Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, [which was] the breadth of the tabernacle. [2] And the breadth of the door was ten cubits; and the sides of the door [were] five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. [3] Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. [4] So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, **This is the most holy** [place]. [5] After he measured the wall of the house, six cubits; and the breadth of [every] side chamber, four cubits, round about the house on every side. [6] And the side chambers [were] three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. [7] And [there was] an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house [was still] upward, and so increased [from] the lowest [chamber] to the highest by the midst. [8] I saw also the height of the house round about: the foundations of the side chambers [were] a full reed of six great cubits. [9] The thickness of the wall, which was for the side chamber without, was five cubits: and [that] which was left was the place of the side chambers that [were] within. [10] And between the chambers was the wideness of twenty cubits round about the house on every side. [11] And the doors of the side chambers [were] toward [the place that was] left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about. [12] Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. [13] So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long; [14] Also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits. [15] And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, a hundred cubits, with the inner temple, and the porches of the court; [16] The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows [were] covered;

Note:

41:17-26 ***Design of the Sanctuary*** *(cherubims and palm trees)*

(109) [17] To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure. [18] And [it was] made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and [every] cherub had two faces; [19] So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: [it was] made through all the house round about. [20] From the ground unto above the door [were] cherubims and palm trees made, and [on] the wall of the temple. [21] The posts of the temple [were] squared, [and] the face of the sanctuary; the appearance [of the one] as the appearance [of the other]. [22] The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, [were] of wood: and he said unto me, This is the table that is before the LORD. [23] And the temple and the sanctuary had two doors. [24] And the doors had two leaves [apiece], two turning leaves; two [leaves] for the one door, and two leaves for the other [door]. [25] And [there were] made on them, on the doors of the temple, cherubims and palm trees, like as [were] made upon the walls; and [there were] thick planks upon the face of the porch without. [26] And [there were] narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and [upon] the side chambers of the house, and thick planks.

42:1-12 ***Homes for the Priests***

(110) [1] Then he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north. [2] Before the length of a hundred cubits was the north door, and the breadth was fifty cubits. [3] Over against the twenty [cubits] which [were] for the inner court, and over against the pavement which was for the outer court, was gallery against gallery in three [stories]. [4] And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. [5] Now the upper chambers [were] shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. [6] For they [were] in three [stories], but had not pillars as the pillars of the courts: therefore [the building] was narrowed more than the lowest and the middlemost from the ground. [7] And the wall that was without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof was fifty cubits. [8] For the length of the chambers that [were] in the outer court was fifty cubits: and, look, before the temple [were] a hundred cubits. [9] And from under these chambers was the entry on the east side, as one goes into them from the outer court. [10] The chambers [were] in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. [11] And the way before them was like the appearance of the chambers which [were] toward the north, as long as they, [and] as broad as they: and all their goings out [were] both according to their fashions, and according to their doors. [12] And according to the doors of the chambers that [were] toward the south was a door in the head of the way, [even] the way directly before the wall toward the east, as one enters into them.

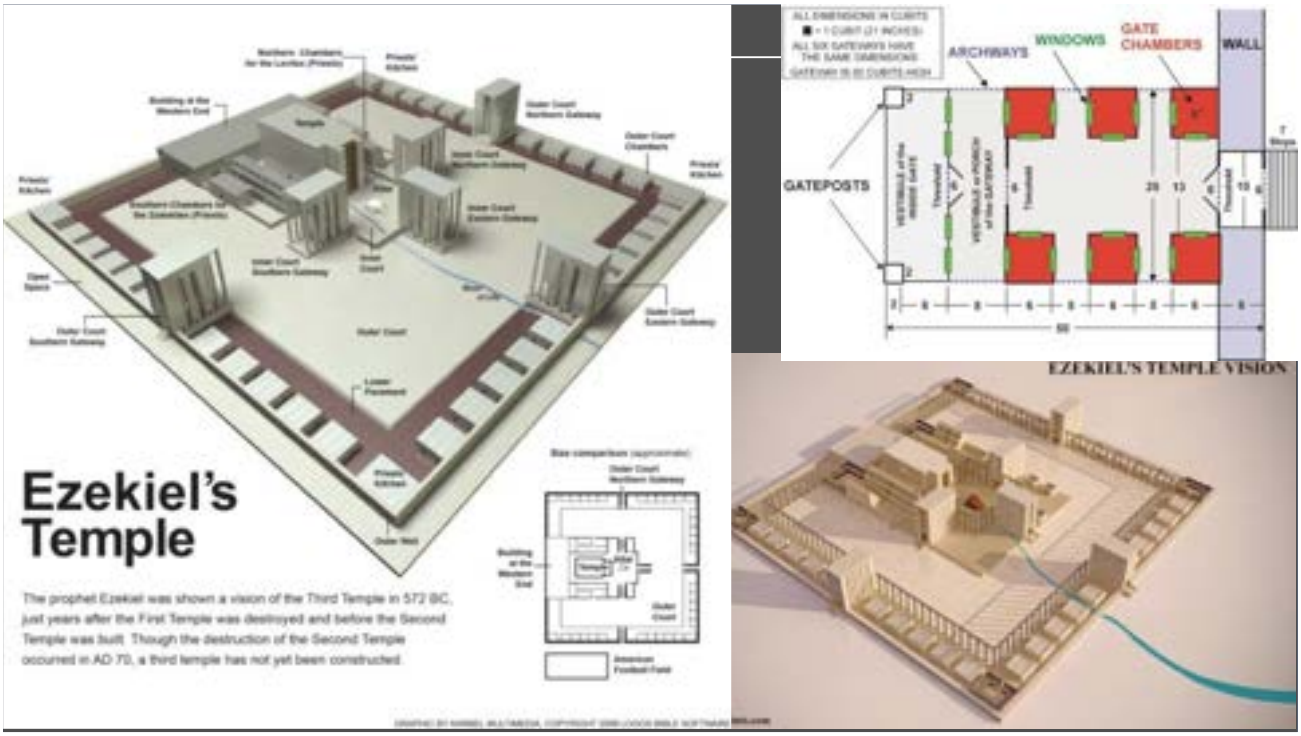
42:13-20 ***The Priests Minister at the Altar***

(111) [13] Then he said unto me, The north chambers [and] the south chambers, which are before the separate place, they [be] holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there they will lay the most holy things, and the grain offering, and the sin offering, and the trespass offering; for the place is holy. [14] When the priests enter therein, then they will not go out of the holy [place] into the outer court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to [those things] which are for the people. [15] Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. [16] He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. [17] He measured the north side, five hundred reeds, with the measuring reed round about. [18] He measured the south side, five hundred reeds, with the measuring reed. [19] He turned about to the west side, [and] measured five hundred reeds with the measuring reed. [20] He measured it by the four sides: it had a wall round about, five hundred [reeds] long, and five hundred broad, to make a separation between the sanctuary and the profane place.

Notes: Offerings: grain, sin, and trespass. Holy things. Priests minister.
Vs 15-20, outer wall measures 500 x 500 reeds to separate the sanctuary from the profane place

What is missing? Court of the gentiles, court of the women, laver, table of showbread, lampstands, altar of incense, the ark, the curtain between the holy place and most holy place.

Ezekiel Chapter 42



Ezekiel Chapter 43 ***Ministry of the Millennial Temple*** *(chapters 43-46)*

43:1-6 ***God's Glory Fills the Temple***

(112) [1] Afterward he brought me to the gate, [even] the gate that looks toward the east: [2] And, behold, [a] the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with his glory. [3] And [it was] according to the appearance of the vision which I saw, [even] according to the vision that I saw when I came to destroy the city: and the visions [were] like the vision that I saw by the river Chebar; and I fell upon My face. [4] And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. [5] So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. [6] And I heard [him] speaking unto me out of the house; and the man stood by me.

43: 7-12 ***Israel's Sin Prevented God's Presencein the Past***

[7] And He said unto me, Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever, and My holy name, shall the house of Israel no more defile, [neither] they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. [8] In their setting of their threshold by My thresholds, and their post by My posts, and the wall between me and them, they have even defiled My holy name by their abominations that they have committed: wherefore I have consumed them in My anger. [9] Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. [10] You son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. [11] And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write [it] in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. [12] This is the law of the house; Upon the top of the mountain the whole limit thereof round about [shall be] most holy. Behold, this is the law of the house.

[a] The glory of the LORD that departed in Ezekiel 9 and 10 has returned. His presence is due to holiness, as his absence is due to sin. Applying this truth to our hearts, the same way Christ departs is the way he returns. Are you walking in His presence or absence today?

Ezekiel Chapter 43

43:13-27 ***Design of the Altar*** *(13-17)* ***and Consecration of the Altar*** *(18-27)*
(only the sons of Zadok, minister at the altar; not the Levites)

(113) 13 And these are the measures of the altar after the cubits: The cubit is a cubit and a hand breadth; even the bottom [shall be] a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about [shall be] a span: and this [shall be] the higher place of the altar. 14 And from the bottom [upon] the ground [even] to the lower settle [shall be] two cubits, and the breadth one cubit; and from the lesser settle [even] to the greater settle [shall be] four cubits, and the breadth [one] cubit. 15 So the altar [shall be] four cubits; and from the altar and upward [shall be] four horns. 16 And the altar [shall be] twelve [cubits] long, twelve broad, square in the four squares thereof. 17 And the settle [shall be] fourteen [cubits] long and fourteen broad in the four squares thereof; and the border about it [shall be] half a cubit; and the bottom thereof [shall be] a cubit about; and his stairs shall look toward the east.

(114) 18 And he said unto me, Son of man, thus says the LORD God; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.
19 And you shall give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, says the LORD God, a young bullock for a sin offering. 20 And you shall take of the blood thereof, and put [it] on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shall you cleanse and purge it. 21 You shall take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. 22 And on the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse [it] with the bullock. 23 When you have made an end of cleansing [it], you shall offer a young bullock without blemish, and a ram out of the flock without blemish. 24 And you shall offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up [for] a burnt offering to the LORD. 25 Seven days shall you prepare every day a goat [for] a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. 26 Seven days they will purge the altar and purify it; and they shall consecrate themselves. 27 And when these days are expired, it shall be, [that] upon the eighth day, and [so] forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, says the LORD God.

Note: a memorial to remind us of the sacrifice to put away our sins.

Ezekiel Chapter 44

44:1-3 ***East Gate is Sealed***

(115) 1 Then he brought me back the way of the gate of the outward sanctuary which looks toward the east; and it was shut. 2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, has entered in by it, therefore it shall be shut. 3 [It is] for [a] the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of [that] gate, and shall go out by the way of the same.

44:4-14 ***Levites ministry in the temple*** *(routine support duties)*

4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face. 5 And the LORD said unto me, Son of man, mark well, and behold with your eyes, and hear with your ears all that I say unto you concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. 6 And you shall say to the rebellious, [even] to the house of Israel, Thus says the LORD God; O ye house of Israel, let it suffice you of all your abominations,
7 In that ye have brought [into My sanctuary] strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, [even] My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations. 8 And ye have not kept the charge of My holy things: but ye have set keepers of My charge in My sanctuary for yourselves.

9 Thus says the LORD God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel. 10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. 11 Yet they shall be ministers in My sanctuary, [having] charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. 12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore I have lifted up My hand against them, says the LORD God, and they shall bear their iniquity. 13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of My holy things, in the most holy [place]: but they shall bear their shame, and their abominations which they have committed. 14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

[a] The prince is mentioned at least 14 times in chapters 43-47. One who is not the King nor messiah, but administers the Kingdom of Heaven on earth. He is not a priest (45:19), has sin (45:22), must worship the LORD (46:2), and fathers sons (46:16-18). He will lead the 12 tribes of Israel (14:8-9). This could be King David considering his position of leadership in judgment with justice and worship in the Old Testament.

44:15-31 ***Priests ministry in the temple*** *(offering sacrifice duties - only the sons of Zodak)*

(116) 15 But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from me, they shall come near unto me to minister unto me, and they shall stand before me to offer to me the fat and the blood, says the LORD God: 16 They shall enter into My sanctuary, and they shall come near to My table, to minister unto me, and they shall keep My charge. 17 And it shall come to pass, [that] when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. 18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird [themselves] **with anything that causes sweat.** 19 And when they go forth into the outer court, [even] into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. 20 Neither shall they shave their heads, nor allow their locks to grow long; they shall only poll their heads. 21 [a] **Neither shall any priest drink wine, when they enter into the inner court.** 22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. 23 [b] And they shall teach My people [the difference] between the holy and profane, and cause them to discern between the unclean and the clean. 24 And in controversy they shall stand in judgment; [and] they shall judge it according to My judgments: and they shall keep My laws and My statutes in all My assemblies; and they shall hallow My sabbaths. 25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that has had no husband, they may defile themselves. 26 And after he is cleansed, they shall reckon unto him seven days. 27 And in the day that he goes into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, says the LORD God. 28 And it shall be unto them for an inheritance: I [am] their inheritance: and ye shall give them no possession in Israel: I [am] their possession. 29 They shall eat the grain offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. 30 And the first of all the first fruits of all [things], and every oblation of all, of every [sort] of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in your house. 31 The priests shall not eat of anything that is dead of itself, or torn, whether it be fowl or beast.

44:17-31 ***Duties and Privileges of the Priest***

(117) 17 And it shall come to pass, [that] when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. 18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird [themselves] **with anything that causes sweat.** 19 And when they go forth into the outer court, [even] into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. 20 Neither shall they shave their heads, nor allow their locks to grow long; they shall only poll their heads. 21 [a] **Neither shall any priest drink wine, when they enter into the inner court**. 22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. 23 [b] And they shall teach My people [the difference] between the holy and profane, and cause them to discern between the unclean and the clean. 24 And in controversy they shall stand in judgment; [and] they shall judge it according to My judgments: and they shall keep My laws and My statutes in all My assemblies; and they shall hallow My sabbaths. 25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that has had no husband, they may defile themselves. 26 And after he is cleansed, they shall reckon unto him seven days. 27 And in the day that he goes into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, says the LORD God. 28 And it shall be unto them for an inheritance: I [am] their inheritance: and ye shall give them no possession in Israel: I [am] their possession. 29 They shall eat the grain offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. 30 And the first of all the first fruits of all [things], and every oblation of all, of every [sort] of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in your house. 31 The priests shall not eat of anything that is dead of itself, or torn, whether it be fowl or beast.

[a] The inner court entrance is access to the altar of sacrifice, which was on the way to the temple which has the Holy Place and Most Holy Place. Since the LORD is there (48:35) continuously, no laver or furnishings inside are needed. Only the altar of sacrifice which began with the shedding of animal skins in Genesis, then Cain and Abel in Genesis 4, looking forward. In this temple we are looking backward in memorial of what God accomplished by the sacrifice of His Son on Mount Calvary.

Why no wine for the priests? Worship demands a clear mind and following detailed procedures.

Application for today. As we are a royal priesthood today (1 Peter 1:) Le 10:9; Nu 6:3; Jg 13:4; Pr 20:1; 21:17; 23:29-32; 31:4-5; Isa 5:11,22; 24:9; 28:1,3,7; Jer 23:9; 35:2-10,14,18-19; Eze 44:21; Ho 4:11; Lu 1:15; Ro 14:21; Eph 5:18; Tit 2:3

[b] The sons of Zadok were faithful to King David; 2 Samuel 15:24, 1 Kings 1:32, 2:26-27, 35.

Ezekiel Chapter 45

45:1-8 *Dividing the Land*

(118) [1] Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, a holy portion of the land: the length [shall be] the length of five and twenty thousand [reeds], and the breadth [shall be] ten thousand. This [shall be] holy in all the borders thereof round about.
[2] Of this there shall be for the sanctuary five hundred [in length], with five hundred [in breadth], square round about; and fifty cubits round about for the suburbs thereof. [3] And of this measure shall you measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary [and] the most holy [place]. [4] The holy [portion] of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and a holy place for the sanctuary. [5] And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. [6] And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy [portion]: it shall be for the whole house of Israel. [7] And a [portion shall be] for the prince on the one side and on the other side of the oblation of the holy [portion], and of the possession of the city, before the oblation of the holy [portion], and before the possession of the city, from the west side westward, and from the east side eastward: and the length [shall be] over against one of the portions, from the west border unto the east border. [8] In the land shall be his possession in Israel: and My princes shall no more oppress My people; and [the rest of] the land they will give to the house of Israel according to their tribes.

45:9-12 *No to Violence, Harm, or taxes; Yes to Honest Weights and measures*

(119) [9] Thus says the LORD God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from My people, says the LORD God.
[10] Ye shall have just balances, and a just ephah, and a just bath. [11] The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer. [12] And the shekel [shall be] twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your mina.

45:13-46:17 *Laws for Ministry*

[13] This is the oblation that ye shall offer; the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephah of a homer of barley: [14] Concerning the ordinance of oil, the bath of oil, [ye shall offer] the tenth part of a bath out of the cor, [which is] a homer of ten baths; for ten baths are a homer: [15] And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a grain offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, says the LORD God. [16] All the people of the land shall give this oblation for the prince in Israel. [17] And it shall be the prince's part [to give] burnt offerings, and grain offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the grain offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

45:18-25 *Laws of the Feasts*

(120) [18] Thus says the LORD God; In the [a] first [month], in the first [day] of the month, you shall take a young bullock without blemish, and cleanse the sanctuary: [19] And the priest shall take of the blood of the sin offering, and put [it] upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. [20] And so you shall do the seventh [day] of the month [b] for everyone that errs, and for [him that is] simple: so shall ye reconcile the house. [21] In the first [month], in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. [22] And upon that day shall the prince prepare for himself and for all the people of the land a bullock [for] a sin offering. [23] And seven days of the feast he shall prepare a burnt

offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily [for] a sin offering. [24] And he shall prepare a grain offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah. [25] In the seventh [month], in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the grain offering, and according to the oil.

[b] the priest making the sin offering for those the erring and simple one time a month applies for today also, however not limited to one time a month.

	Levitical Feasts (Leviticus 23)		Millennial Feasts (Ezekiel 45)	
	N/A		New Year	45:18-20
1	Passover	23:4-8	Passover	45:21-24
2	Unleavened Bread	23:6-10	Unleavened Bread	45:21-24
3	Firstfruits	23:11-14	N/A	
4	Pentecost	23:15-22	N/A	
5	Trumpets	23:23-25	N/A	
6	Atonement	23:26-32	N/A	
7	Tabernacles	23:33-44	Tabernacles	45:25
	Sabbath	23:3	Sabbath	46:1-8
			New Moon	46:1-8

Ez 43-46, Ministry of the Sacrifices and Feasts at the Millennial Temple

OFFERINGS (Leviticus 1-7) Priest's duty to discern and teach (Lev 10:11)

1. Burnt (12x) 43:18, 24, 27; 44:11; 45:15, 17, 23, 25; 46:2,12-13, 15 Altar consecrated: 40:27, 43:13 -17
2. Sin (11x) 43:19, 22, 25; 44:27, 29; 45:17, 19, 22-23, 25; 46:20
3. Peace (5x) 43:27, 45:15, 17; 46:2, 12
4. Grain (10x) 44:29, 45:13, 15, 17, 24-25; 46:11, 14-15, 20. with oil (8x): 45:14, 24-25, 46:5, 7, 11, 14-15
5. Trespass (2x) 44:29; 46:20
6. Drink (1x) 45:17 (44:21 no priest drinks wine in the inner court)

FEASTS (Leviticus 23)

1-2. Passover & Unleavened Bread 45:18-24
3. Tabernacles 45:25

SPECIAL DAYS

1. New moons: 45:17, 46:1 (monthly)
2. Sabbaths: 45:17, 46:1 (every 7th day)
3. Year of liberty: 46:17 (every 50th year)

OMITTED

Offerings: daily burnt each evening, incense, wave or heave, high priest
Feasts: Firstfruit, Pentecost, Trumpets, Atonement
Special days: Land rest (every 7th year)

PRINCE (Ezekiel 44:3, 45:7, 16-17, 22; 46:2, 4, 6, 8, 10, 12, 16-18; 48:21-22)

Who is the prince? has sons, no priestly rights to enter the temple court.
What is his role? Only he ministers at the east gate between the people and the priests (45:16-17).

Ezekiel Chapter 46

46:1-15 ***Laws for Ministry***

(121) [1] Thus says the LORD God; The gate of the inner court that looks toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. [2] And the prince shall enter by the way of the porch of [that] gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. [3] Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. [4] And the burnt offering that the prince shall offer unto the LORD in the sabbath day [shall be] six lambs without blemish, and a ram without blemish. [5] And the grain offering [shall be] an ephah for a ram, and the grain offering for the lambs as he shall be able to give, and a hin of oil to an ephah. [6] And in the day of the new moon [it shall be] a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. [7] And he shall prepare a grain offering, ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah. [8] And when the prince shall enter, he shall go in by the way of the porch of [that] gate, and he shall go forth by the way thereof. [9] But when the people of the land shall come before the LORD in the solemn feasts, he that enters in by the way of the north gate to worship shall go out by the way of the south gate; and he that enters by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. [10] And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. [11] And in the feasts and in the solemnities the grain offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah. [12] Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, [one] shall then open him the gate that looks toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth [one] shall shut the gate. [13] You shall daily prepare a burnt offering unto the LORD [of] a lamb of the first year without blemish: you shall prepare it every morning. [14] And you shall prepare a grain offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a grain offering continually by a perpetual ordinance unto the LORD. [15] Thus they will prepare the lamb, and the grain offering, and the oil, every morning [for] a continual burnt offering.

Ezekiel Chapter 46

46:16-18 ***The Prince's Inheritance Laws***

(122) [16] Thus says the LORD God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it [shall be] their possession by inheritance. [17] But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. [18] Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; [but] he shall give his sons inheritance out of his own possession: that My people be not scattered every man from his possession.

46:19-24 ***Laws for Preparing the Offerings*** *(outer court kitchens at 4 corners, for boiling)*

(123) [19] After He brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward. [20] Then He said unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the grain offering; that they bear them not out into the outer court, to sanctify the people. [21] Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court [there was] a court. [22] In the four corners of the court [there were] courts joined of forty [cubits] long and thirty broad: these four corners [were] of one measure. [23] And [there was] a row [of building] round about in them, round about them four, and [it was] made with boiling places under the rows round about. [24] Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

Land Division Map

Ezekiel 47-48
Land around the Millennial Temple

What is the resurrected saint's duty during the reign of Christ?

Matthew 5:3, 5
1 Cor 6:2, 10:11
2 Timothy 2:12,
Revelation 2:26, 27; 3:21, 5:10, 20:6, 22:5

Ezekiel Chapter 47 ***Land Around the Millennial Temple*** *(chapters 47-48)*

47:1-12 ***The Deepening Healing Waters and Trees***

(124) [1] Afterward He brought me again unto the door of the house; and, behold, [a] waters issued out from under the threshold of the house eastward: for the forefront of the house [stood toward] the east, and the waters came down from under from the right side of the house, at the south [side] of the altar.
[2] Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looks eastward; and, behold, there ran out waters on the right side.
[3] And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters [were] to the ankles. [4] Again he measured a thousand, and brought me through the waters; the waters [were] to the knees. Again he measured a thousand, and brought me through; the waters [were] to the loins. [5] Afterward he measured a thousand; [and it was] a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. [6] And He said unto me, Son of man, have you seen [this]? Then he brought me, and caused me to return to the brink of the river. [7] Now when I had returned, behold, at the bank of the river [were] very many trees on the one side and on the other. [8] Then he said unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: [which being] brought forth into the sea, the waters shall be healed. [9] And it shall come to pass, [that] everything that lives, which moves, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live where the river comes. [10] And it shall come to pass, [that] the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a [place] to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. [11] But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt. [12] And by the river upon the bank thereof, on this side and on that side, shall grow all trees for food, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: **and the fruit thereof shall be for food, and the leaf thereof for medicine**.

[a] How do we walk in and where are we today in the healing waters and trees today?

47:13-48:29 ***Land Boundaries and Division***

47:13-48:7 ***Seven tribes*** *(strangers, 47:22-23)*

(125) [13] Thus says the LORD God; This [shall be] the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph [shall have two] portions. [14] And ye shall inherit it, one as well as another: [concerning] the which I lifted up My hand to give it unto your fathers: and this land shall fall unto you for inheritance. [15] And this [shall be] the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; [16] Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran.
[17] And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And [this is] the north side. [18] And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel [by] Jordan, from the border unto the east sea. And [this is] the east side. [19] And the south side southward, from Tamar [even] to the waters of strife [in] Kadesh, the river to the great sea. And [this is] the south side southward. [20] The west side also [shall be] the great sea from the border, till a man come over against Hamath. This is the west side.
[21] So shall ye divide this land unto you according to the tribes of Israel. [22] And it shall come to pass, [that] ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. [23] And it shall come to pass, [that] in what tribe the stranger sojourns, there shall ye give [him] his inheritance, says the LORD God.

Ezekiel Chapter 48

(126) [1] Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goes to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east [and] west; a [portion for] Dan. [2] And by the border of Dan, from the east side unto the west side, a [portion for] Asher. [3] And by the border of Asher, from the east side even unto the west side, a [portion for] Naphtali. [4] And by the border of Naphtali, from the east side unto the west side, a [portion for] Manasseh. [5] And by the border of Manasseh, from the east side unto the west side, a [portion for] Ephraim. [6] And by the border of Ephraim, from the east side even unto the west side, a [portion for] Reuben. [7] And by the border of Reuben, from the east side unto the west side, a [portion for] Judah.

48:8-14 ***Sanctuary and priests*** *(sons of Zadok, 8-12),* ***and the Levites*** *(13-14)*

[8] And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of 25,000 [reeds in] breadth, and [in] length as one of the [other] parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. [9] The oblation that ye shall offer to the LORD [shall be] of 25,000 in length, and of 10,000 in breadth. [10] And for them, [even] for the priests, shall be [this] holy oblation; toward the north 25,000 [in length], and toward the west 10,000 in breadth, and toward the east 10,000 in breadth, and toward the south 25,000 in length: and the sanctuary of the LORD shall be in the midst thereof. [11] [It shall be] for the priests that are sanctified of the sons of Zadok; which have kept My charge, which went not astray when the children of Israel went astray, as the Levites went astray. [12] And [this] oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

[13] And over against the border of the priests the Levites [shall have] 25,000 in length, and 10,000 in breadth: all the length [shall be] 25,000, and the breadth 10,000. [14] And they shall not sell of it, neither exchange, nor alienate the first fruits of the land: for [it is] holy unto the LORD.

48:15-20 ***The City***

(127) [15] And the 5,000, that are left in the breadth over against the 25,000, shall be a profane [place] for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. [16] And these [shall be] the measures thereof; the north side 4,500, and the south side 4,500, and on the east side 4,500, and the west side 4,500. [17] And the suburbs of the city shall be toward the north 250, and toward the south 250, and toward the east 250, and toward the west 250. [18] And the residue in length over against the oblation of the holy [portion shall be] 10,000 eastward, and 10,000 westward: and it shall be over against the oblation of the holy [portion]; and the increase thereof shall be for food unto them that serve the city. [19] And they that serve the city shall serve it out of all the tribes of Israel. [20] All the oblation [shall be] 25,000 by 25,000: ye shall offer the holy oblation foursquare, with the possession of the city.

Note: The name of the city is "the LORD is there". Why not Jerusalem? The city has served its purpose and no longer named Jerusalem.

48:21-22 ***The Prince*** (seed of David via Joseph in Matthew 1)
* not Jesus Christ, not King David resurrected

21 And the residue [shall be] for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the 25,000 of the oblation toward the east border, and westward over against the 25,000 toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house [shall be] in the midst thereof. 22 Moreover from the possession of the Levites, and from the possession of the city, [being] in the midst [of that] which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

48:23-29 ***Five tribes of Israel***

23 As for the rest of the tribes, from the east side unto the west side, Benjamin [shall have] a [portion].
24 And by the border of Benjamin, from the east side unto the west side, Simeon [shall have] a [portion].
25 And by the border of Simeon, from the east side unto the west side, Issachar a [portion]. 26 And by the border of Issachar, from the east side unto the west side, Zebulun a [portion]. 27 And by the border of Zebulun, from the east side unto the west side, Gad a [portion]. 28 And by the border of Gad, at the south side southward, the border shall be even from Tamar [unto] the waters of strife [in] Kadesh, [and] to the river toward the great sea. 29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, says the LORD God.

48:30-35 ***Twelve City Gates named after the 12 Tribes of Israel***

(128) 30 And these are the goings out of the city on the north side, 4,500 measures. 31 And the gates of the city [shall be] after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. 32 And at the east side 4,500: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. 33 And at the south side 4,500 measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. 34 At the west side 4,500, [with] their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. 35 [It was] round about 18,000 [measures]: and **the name of the city from [that] day [shall be], the LORD is there.**

Table of Signs, Visions, and Parables **Ezekiel Gems**

Signs for Israel (18) (12:11, 24:24)	**Visions (13)**	**Parables (8)**
Signs (public object lessons) Psalm 137, only reference	1:1-28 saw 4 creatures, 4 wheels, & glory of God	15:1-8 The Worthless Vine (nation of Israel)
	2:8-3:3 ate book that was sweet	16:1-63 From Purity to Harlotry (similar to Hosea)
3:22-27 home prison & mute (do not speak)	3:12-15 (14b, bitterness) end of 1st series of visions	17:1-24 Two eagles (Babylon & Egypt) (22-24)
4:1-2 Drawing on **tile** of Jerusalem besieged	1st prophecy 593 BC Ez 1:2 dated Last prophecy 571 BC Ez 29:17 (24 years later)	18:1-32 Sour Grapes (sin not passed to others)
4:3 Sets iron pan between him & the **tile**		20:45-21:7 The Forest Fire (allegory)
4:4-8 Lay for 390 days on the left side + 30 days on the right side = 430 days		22:17-22 Dross in the Furnace (wrath upon Israel)
4:9-11, 16-17 (4:9, Ezekiel's bread) Eat and drink small exact amounts	Babylonian exiles: 1st 605 BC, Daniel & a few 2nd 597 BC, Ezekiel & 10K 3rd 586 BC, Death and destruction of the temple	22:23-31 Land not Cleansed with Rain
4:12-15 Cooking bread over manure (changed human to animal)		23:1-49 Two Harlot Sisters (Israel and Judah)
5:1-17 Shave head & beard 3 parts: famine, sword, and exile		24:1-14 Scum of the Boiling Pot (last parable)
6:1-10 Prophesy with face against the mountains of Israel		Key words/phrases more in Ezekiel than any other book says the Lord GOD (199X), word of the LORD (60x), son of man (93x), house of Israel (82x), sword (71x), ye/they shall know that I am the LORD (64x), face of angel, man, or God (45x), heathen (44x), sanctuary (30x, Ez 44-48, little sanctuary-1x, 11:16), fury/heat/wrath (33x), cherubims (17x)/cherub (9x, Ez 10), inner court (17x, Ez 40-46), ministry (14x, Ez 43-46), the prince (14x, Ez 44-46), uncircumcised (14x), palm tree (13x, Ez 40-41), go down to the pit (7x), fell on his face (6x), nether parts of the earth (5x, only in Ezekiel), watchman (5x).
6:11-14 Clap hand, stomp foot & say	8:1-4 Glory present (between earth & heaven)	
Ezekiel = God strengthens (Hebrew) Priest to prophet when 30 years old 14x precise dates (to the day)	8:5-18 God sees The temple defiled	
	9:1-11:25 Glory departs (slaying in Jerusalem)	
12:1-16 Breaks house wall and relocates	Other Key words/phrases Garden of God/Eden-trees (4x, 2nd to Genesis 1-3), spirit (44x, 2nd to Isaiah), Sodom (6x, Ez 16, 2nd to Genesis 10-19). Ezekiel's name is only in the Bible (2x), Ezekiel 1:3, 24:24. Key verse "Son of man, I have made thee a watchman to the house of Israel" 3:17, 33:1-9	
12:17-20 Eats w/trembling and drinks w/shaking		
19:1-14 Sang lamentation for leaders of Israel and Jerusalem		
20:45-49 Prophesy with your face toward the burning forest (south)		
21:1-17 The drawn sword and weeping toward Jerusalem		
21:18-32 Made a map with a fork in the road (2 directions)		
24:15-27 Wife's death & no mourning		
33:21-22 His speech returns (5 months later)		
37:15-28 Two sticks merge into one		
Blessings upon the House of Israel 1st & 2nd coming. 17:22-24, tender twig becomes strong cedar 2nd coming (tribulation-millennium) 20:33-44, 28:24-26, 34:11-16a, 22-31, good shepherds 36:1-15, blessing the land (1-9) and the people (10-15) 36:24-38, God transforms Israel for His name sake 37:1-28, valley of the very dry bones 40-48, the millennial temple	37:1-14 Valley of dry bones	1-3, Ezekiel's Vision & Mission 4-7, Jerusalem's & Israel's End 8-11, God Sees & Glory Departs 12-16, 17-20, 21-24, Sin's Consequences for Israel 25-28, God Curses Six Gentile Nations 29-32, Egypt: a Way, a Truth, and an Afterlife 33-36, The Watchman's Duty and Prophecies 37-39, Let Us Sanctify God's Holy Name. 40-42 Design, 43-46 Ministry 47-48 Land of the Temple
	38-39 Gog & Magog (end of tribulation)	
	40:1-4 Man with measuring rod	
	40:5-42:20 The temple design	
	43:1-5 Glory returns to temple	
	43:6-46:24 Temple service	
	47:1-48:35 Topography	

10 Biblical Temples Table

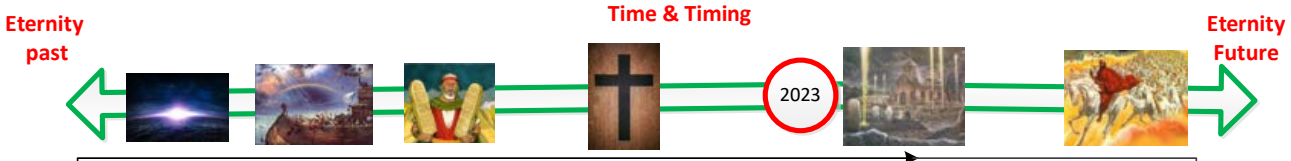
Tabernacle / Temple	Design	Glory (shekinah)
1. **Temple in Heaven** (Hebrews 8:1-6)	*!? after the rebellion of the Devil (Ez 28:15, Rev 12:4-5)	
2. Tabernacle	**Exodus 25-30** (Heb 9, Ex 40:34 -38 / 1 Sam 4:21-22)	Glory enters / departs
3. Solomon's Temple	**1 Kings 5-6** (1 Ki 8:10-11 / Ez 8-11)	Glory enters / departs
4. The exile is a little sanctuary	spiritual, Jew's body (Ez 11:16, Is 8:13-14a)	
5. Zerubbabel's Temple	small compared to Solomon's temple	
6. Herod's Temple	Herod's glory	
7. **Jesus is the Temple** (Ps 22-Lamb)	spiritual, full of grace and truth (Jerusalem desolate: Matthew 23, Romans 9-11)	
8. The pilgrim is a temple (Ps 23-Shepherd)	spiritual, believer's body (1 Cor 3:17, 6:19, Heb 11:13. Ephesians 1 -3, Colossians 1)	
9. Tribulation Temple	Antichrist's glory	
10. **Millennial Temple** (Ps 24-King)	**Ezekiel 40-48** (restitution: Acts 3:12-26, Luke 1:67-80) (Gen 15:18, Isaiah 2:4, 11:6, 9; Hab 2:14, Jer 31:34, 35-37, Romans 8:19-22, 1 Corinthians 6:2, 2 Timothy 2:12)	Glory enters (Ez 43:1-6
No temple	Revelation 21:10-27 (God & Lamb)	Glory forever

Dispensation, Covenant, and Revelation Time Chart

Dispensation: Paul's calling to the Gentiles and for the times of the Church , 1 Cor 9:17; Eph 3:2; Col 1:25.
The future reign of Jesus Christ on the earth, Eph 1:10.

by Bill Heath
Fellowship Church
Sep 29, 2023

Definition: a dispensation is an unique period of time where God governs the affairs of mankind and increasingly reveals Himself (dispensations 3, 5, and 7) to mankind.



Before time: Rebellion of Satan and plan of God for creation (before 4,000 BC and NLT 10,000 BC)

PAST

1. Time God governed by innocence in the Garden. Gen 1-2. *(4000 BC)*
2. Time God governed by conscience: Genesis 3-5, Adam & Eve. Cain & Abel. Genesis 6-9. Noah survives worldwide flood. Rainbow covenant. *(2350 BC)* Gen 10-11, Tower of Babel. Job *(2100 BC)*. Gen 12-50, Abraham. *(2000 BC)* Children of Israel slaves in Egypt for 400 years.
3. Time God governed by monarchy with the Law of Moses. God spoke through the Law of Moses. Exodus to Joshua. *(1500 BC)*
   a. Time God governed by Judges for 400 years. *(1450-1050 BC)*
   b. Time God governed by kings. United kingdom. David *(1000 BC)* Divided kingdom *(933 BC)*. Israel falls *(722 BC)*. *Temple destroyed (586 BC)*
4. Time of the exile in Babylon for 70 years. *(586-516 BC)*
   a. Gentile dominion over Israel. (586 to 1948, to end of 7-year tribulation) Prophets silent from Malachi to birth of Christ, 400 years.

PRESENT

5. Time of Jesus Christ as a man on earth, the 4 gospels. *(1-33 AD)*
   Covenant fulfilled, Law of Moses, see Matthew 5-7.
   New Testament in the blood and of Jesus Christ. *(33 AD)*

   Time God governs by the Church and the government *(33-20XX AD)*
   a. Acts 2-19 is transition from Jew to Gentile.
   b. 7 periods of time for the 7 churches. Revelation 1-3.
   c. Acts 2 through Revelation 3, up to the pre-tribulation rapture.
   Israel in exile. Temple destroyed. *(70 AD)*

FUTURE

6. Time God governs the earth by the Antichrist. 7-years tribulation. *(7 years)*
   Battle of Armegeddon at the end. Revelation 6-18.
7. Time God governs by Jesus Christ on earth. *(1000 years)*
   Similar to Garden of Eden. Ezekiel 40-48 & Revelation 19-20.
   Satan cast into the bottomless pit until the end of the 1000 years.
   Covenants fulfilled: Abrahamic, Davidic, and New Covenant.

Covenant fulfilled: Noahic rainbow.
After time: The New Jerusalem, New Heaven and Earth. Revelation 21-22.

Start to End Points Charted in the Temples and Skekinah Glory					
	Tabernacle / Temple	**Shekinah (Father, Son, Holy Ghost)**	**football field = 1 (150'x300')**	**Scripture**	**Notes**
Rebellion and fall of Lucifer - Is 14, Ez 28, Rev 12 (mystery: Eph 3:9, 5:32) Genesis 1-2, 6 - 24 hour days creation (Exodus 20:11)					
1	**Temple in heaven**	**(Father-Son)**	Job 38-39, John 1:1-3, Romans 16:25-27 (mystery), Ephesians 1, Hebrews 8:5, 11:2		
	Genesis 1-2, garden of Eden - no sin		3 -11, sin (animal skin covering, Cain & Abel) - flood-Babel	Genesis 12 - Malachi (Law and Prophets)	
2	**Tabernacle**	(pot-manna, Aaron's rod, 2 tablets) Ark **(Father)**	0.25 / 75'x150' Wilderness, Caanan, and Jerusalem	Design - Exodus 25-30 Construct- Exodus 35-40 1 Kings, 1 Samuel 3-6.	Pattern of heaven's temple. Temporary -portable. 7 months w/Philistines. 50 chapters. 500 years.
3	**Solomon's Temple**	(2 tablets) Ark **(Father)** departed	8 /120Mx67.5M Jerusalem	1 Kings 8:9 2 Kings 25:9 Ezekiel 10 - glory left	Built 960 BC. Babylon, Nebuchadnezzar destroyed, 586 BC. 374 years.
4	**People are a little sanctuary**	No Ark **(shadow of New Testament Holy Ghost)**	Jewish people, Heb 11:13	Isaiah 8:13-14a Ezekiel 11:16	586-516 BC. Captive Jews are a little sanctuary, Babylon-70 years.
5	**Zerubabbel's Temple**	No Ark	1 / < Solomon's Jerusalem	Ezra 1:2, 3:2-3, 8 Haggai	Smaller, less spectacular than Solomon's T. 520 BC.
6	**Herod's Temple**	No Ark	8 / 1550'x1000' Jerusalem	Luke 2:22, 46, 19:45 Mt 27:51	Built 20 to 12 BC. Titus destroyed temple in 70 AD. People disbursed 590 yrs
7	**Jesus is the Temple**	Jesus is the Ark **(Son)**	Jesus is the temple; I Am the life & the resurrection.	Hag 2:3-9, Luke 1-3, 17:20-21, Hebrews 9 Colossians 1:26-27	John's Baptism. Fulfilled the law and prophets. No more temple or sacrifices needed.
Acts 1 to Revelation 3 (Now salvation to individuals - begins in Acts 2 and spreads to all nations as in Romans 4)					
8	**Believer is temple** (access to God by Jesus Christ)	No Ark **(Holy Ghost)**	as in Babylon & Daniel, saints are strangers & pilgrims. Heb 11:13, 1 Peter 2:11	John 3:3-8, 15-17 Acts 2 to Rev 3 1 Cor 3:19, 6:19	Must be born again, Eph 2:6 Temporary - Portable. Acts 2 - Rev 1-3, 22:10-21.
Revelation 4 - 18 (Future 7 years tribulation, Israel & Global)					
9	**Tribulation Temple**	No Ark	Designed by man, measured by angel. Outer court-gentiles. Location? Jerusalem	Daniel 9:24-27 Matthew 24:15 2 Thes 2:3-4 Rev 11:1-2 (19, of God)	Worship antichrist Matthew 24:15-24 Revelation 6-18, 7 years. Wrath the last 3 1/2 years.
Revelation 20 (Future 1000-year reign of Christ, Israel & Global)					
10	**Millenial Temple**	No Ark **(Son)**	18 Jerusalem 1 cubit=21", 6 cubits=1 rod (10.5'), 500 rods=1 mile	Ezekiel 40-48 Matthew 26:61 Rev 19-20:10	World peace, new covenant. No furniture, curtains, gold. Feast-Tabernacles/Passover.
Revelation 21 - 22:10 (Future, things return to prefall of Lucifer and Creation)					
	No temple	**(Father-Son)**	1500 mile cube New Jerusalem	Revelation 20:11-22:15	God's glory & Jesus are light. New Heaven & New Earth.

Daniel (12-52, 1.25 hr, Exile) 2026

Bible TOC **Next / Previous Book**

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12 Examples of a Holy Life Taking a Stand in an Unholy Society

Purpose: Seventy weeks are determined upon your people and upon your holy city 9:24

Themes: Holy living (1-6) and world prophecy (7-12)

Hebrew Names	Chaldean Names	Chaldean meaning
Daniel – God is my judge	Belteshazzar – Bel protect the king	Bel – Babylonian god
Hananiah – the LORD is gracious	Shadrach – command of Aku	Babylonian god
Mishael – who is like the LORD?	meshach – who is what Aku is	Babylonian god
Azariah – the LORD is my helper	Abed-nego – servant of Nego	God of vegetation, Isaiah 46:1

To consistently practice personal purity I:	Scripture
1) must purpose holiness in our heart (Daniel & friends)	1:8
2) are able to sit in the gate of the king	2:49
3) will serve God, whether he delivers us or not from the furnace (3 friends)	3:17-18
4) can praise the King of heaven who is able to abase the proud	4:37
5) use our abilities without desire for gifts or rewards	5:17
6) trust angels to shut the lions' mouths as we are innocent in God's eyes (Daniel)	6:22
7) may be troubled and our countenance change, but keep a matter in our heart	7:28
8) can faint and be sick; then rise up, and do the king's business	8:27
9) understand the Bible and set our face to seek God by prayer with fasting	9:2-3
10) are greatly beloved, and with fear set our heart to understand and stand	10:9-11
11) be wise and turn many to righteousness to shine as the stars forever	12:3
12) Understand that some prophecy is closed up and sealed until the time of the end	12:9-10

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Daniel 4:34-37	Praise	After end of Judgment		Mind returns to normal	Nebuchadnezzar prays
Daniel 9:1-27	Supplication	Deliverance	Satan / Jerusalem	Fasting / Gabriel	Timely / Intercession

Chapters 2:4b-7:28 were written in Aramaic, to outline the "times of the gentiles".
Angels (7x): 6:22, 7:16, 8:16, 10:6 & 13, 10:18-19, 12:1
Gabriel is a messianic messenger, 8:16. Michael is a warrior for Israel, 12:1.

Application today: Dare to be a Daniel in our Babylon (whichever city or area you live at) and be friends that grow strong together to endure hardships; together and apart.

Outline I of Daniel "God is my Judge"

Background. Daniel is similar in rise, position, and character to Joseph in Egypt. In righteousness he is compared to Noah (3 sons) and Job (3 friends) by Ezekiel (14:14, 18). Daniel has (3 friends).

Southern Kingdom			Judah's King	Foreign King
610-605	Habakkuk			
627-582	Jeremiah, the last prophet to Jerusalem		Josiah - Zedekiah	
605	**1st captivity**	**Daniel taken to Babylon** (15 yrs. old)	Jehoiakim	Nebuchadnezzar
597	2nd captivity	Ezekiel taken to Babylon	Jehoiachin	Nebuchadnezzar
593-571	Ezekiel			
586	3rd captivity	Judah falls & Jerusalem destroyed	Zedekiah	Nebuchadnezzar
602-536	**Daniel**			Neb, Evil, Bel I, III
539	Babylon overthrown by media-Persia			Darius I, Darius III
537	Jews return to Judah under governor		Zerubbabel	Cyrus
520	Haggai and Zechariah			

N.T. Comparisons: Matthew 24:15, Mark 13:14 & Luke 21:24, Hebrews 11:32-33, Revelation

		Daniel
Part 1) Narrative of Daniel's Life (Historical)		**1-6**
King Nebuchadnezzar (Babylon) Stand for God, dream of statue, fiery furnace, and dream of a tree	1-4	
King Belshazzar III (Babylon) Writing on the wall – end of Babylonian empire	5	
King Darius I (medo-Persia) Lion's den	6	
Part 2) Daniel's Visions (Prophetical)		**7-12**
King Belshazzar I (Babylon) 4 beasts, then the ram & goat (Greek empire)	7-8	
King Darius III (medo-Persia) Daniel's prayer & fasting 21 days, prophecy of 70 weeks	9	
King Cyrus (medo-Persia) Prophecies of near future (medo-Persia, Greek, Roman) Prophecies of far future (Great tribulation – revived Roman)	 10:1-11:35 11:36-12:13	

2 Dreams - Nebuchadnezzar	**3 Visions** – Daniel	**4 Miracles**
2 Statue – 6 kingdoms	7 Four beasts	1 Health in obedience (circumstantial decision)
4 Tree / Bird (only chapter in the O.T. written by a gentile)	8 Ram & Goat	3 Fiery furnace (son of man – Jesus Christ)
	10-12 messenger	5 Handwriting on the wall (angel)
		6 Lion's Den (angel)

Kingdoms (6)	**Daniel 2 (4 metals)/ 7 (4 beasts)**	**Daniel 8 (2 animals) / 10-11**
Babylon	2:32, 37-38 Gold / 7:4, 17 Lion	
medo-Persia	2:32, 39 Silver / 7:5, 17 Bear	8:3-8, 20-21 Ram / 10:20-21, 11:2-35
Greece	2:32, 39 Bronze / 7:6, 17 Leopard	8:3-8, 20-21 Goat /10:20-21, 11:2-35
Rome	2:33, 40 Iron / 7:7, 17, 23 ?	
Greco-Roman	2:33, 41-43 Iron-Clay / 7:7-8, 11, 24-25	8:9-12, 23-26 / 11:36-45
Christ's Millennial	2:34-35, 44-45 / 7:13-14, 26-27	

Daniel Chapter 1 The 100% Uncompromised Heart

1:1-7 *Excellence and Brainwashing*

(1) [1] In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon to Jerusalem, and besieged it. [2] And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. [3] And the king spoke unto Ashpenaz the master of his eunuchs, that he should bring [certain] of the children of Israel, and of the king's seed, and of the princes; [4] Children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. [5] And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. [6] Now among these were of the children of Judah: Daniel, Hananiah, Mishael, and Azariah: [7] To whom the prince of the eunuchs gave names: for he gave to Daniel [the name] of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of meshach; and to Azariah, of Abednego.

Notes: Young men around 15 years old. Jehoiakim is appointed by Egypt as king. Indoctrination. Land of Shinar is Nimrod's Tower of Babel in Genesis 10-11 where all false religious systems began. This will end at Revelation 17-18 where the religious and commercial Babylonian systems are ended before the return of Jesus Christ. An Eunuch is one of three categories Jesus described in Matthew 19:12: By birth, force or choice.

1:8-17 *A Special Diet of the King for 3 Years is Wisely Refused*

(2) **[8] But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank:** therefore he requested of the prince of the eunuchs that he might not defile himself. [9] Now God had brought Daniel into favor and tender love with the prince of the eunuchs. [10] And the prince of the eunuchs said unto Daniel, I fear my lord the king, who has appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make [me] endanger my head to the king. [11] Then said Daniel unto melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,
[12] Prove your servants, I beseech you, ten days; and let them give us pulse to eat, and water to drink.
[13] Then let our countenances be looked upon before you, and the countenance of the children that eat of the portion of the king's meat: and as you see, deal with your servants. [14] So he consented unto them in this matter, and proved them ten days. [15] And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. [16] Thus melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. [17]As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Note: Defile, pollute, or spotted are external, physical and temporary in the Old Testament, until Jesus died on the cross. This changes in the New Testament (Matthew 15:16-20, Acts 10, 1 Corinthians 10, Ephesians 5:3-4, 5:25-29, 1 Timothy 4:5). The heart is desperately wicked in unsaved man, and we have a new heart since Acts 2.

1:18-21 ***Ten Times Better*** *(18-20)* ***and Ending Well*** *(21)*

(3) [18] Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. [19] And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. [20] And in all matters of wisdom [and] understanding, that the king enquired of them, he found them ten times better than all the magicians [and] astrologers that [were] in all his realm. [21] And Daniel continued [even] to the first year of king Cyrus.

Note: Cyrus, and Jeremiah's 70-year prophecy with Isaiah's prophecy. God's time and timing. The traditional site of Daniel's 80 foot tomb is Susa in Iran.

2:1-13 ***The King Demands to Know and Interpret his Troubling Dreams***

(4) [1] And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. [2] Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king. [3] And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. **[4] Then spoke the Chaldeans to the king in Syriack,** [a] O king, live forever: tell your servants the dream, and we will show the interpretation. [5] The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known to me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. [6] But if ye show the dream, and the interpretation thereof, ye shall receive of me **gifts and rewards and great honor:** therefore show me the dream, and the interpretation thereof. [7] They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it. [8] The king answered and said, I know of certainty **that ye would gain the time**, because ye see the thing is gone from me.

[a] 2:4b-7:28 in Syriac, Peshitta was translated into Syriac from Biblical Hebrew**,** probably 2nd century AD,

(5) [9] But if ye will not make known to me the dream, [there is but] one decree for you: for ye have prepared **lying and corrupt words** to speak before me**, till the time be changed**: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. [10] The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, [that] asked such things at any magician, or astrologer, or Chaldean. [11] And [it is] a rare thing that the king requires, and there is none other that can show it before the king, **except the gods, whose dwelling is not with flesh.** [12] For this cause the **king was angry and very furious,** and commanded to destroy all the wise [men] of Babylon. [13] And the **decree went forth** that the wise [men] should be slain; and they sought Daniel and his fellows to be slain. [14] Then Daniel answered with counsel and wisdom to **Arioch the captain of the king's guard,** which was gone forth to slay the wise [men] of Babylon: [15] He answered and said to Arioch the king's captain, Why is the decree [so] hasty from the king? Then Arioch made the thing known to Daniel. [16] Then Daniel went in, and desired of the king that he would give him **time**, and that he would show the king the interpretation.

2:14-30 ***Daniel Seeks God*** *(17-18)* ***Prayer & Praise*** *(19-23)* ***and Petitions the King***

(6) [17] Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: [18] That they would desire mercies of the God of heaven concerning this **secret**; that Daniel and his fellows should **not perish with the rest of the wise [men] of Babylon.**

(7) [19] Then was the secret revealed to Daniel in a **night vision.** Then Daniel blessed **the God of heaven**. [20] Daniel answered and said, Blessed be the name of God for ever and ever: for **wisdom and might** are His: [21] And He changes the times and the seasons: **He removes kings, and sets up kings**: He **gives wisdom to the wise, and knowledge to them that know understanding: [22] He reveals the deep and secret things: He knows what is in the darkness, and the light dwells with Him.** [23] I thank you, and praise you, O You God of my fathers, who has given me **wisdom and might,** and has made known to me now what we desired of You: for You have [now] made known to us the king's matter.

(8) [24] Therefore **Daniel went in unto Arioch,** whom the king had ordained to destroy the wise [men] of Babylon: he went and said thus unto him; **Destroy not the wise [men] of Babylon:** bring me in before the king, and I will show unto the king the interpretation. [25] Then Arioch brought in Daniel before the king **in haste,** and said thus to him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. [26] The king answered and said to Daniel, whose name was Belteshazzar, Are you able to make known unto me the dream which I have seen, and the interpretation thereof? [27] Daniel answered in the presence of the king, and said, The secret which the king has demanded cannot the wise [men], the astrologers, the magicians, the soothsayers, show to the king; [28] But there is a God in heaven that **reveals secrets**, and makes known to the king Nebuchadnezzar what shall be in **the latter days.**

Your dream, and the visions of your head upon your bed, are these; [29] As for you, O king, your thoughts came [into your mind] upon your bed, what should come to pass hereafter: and He that reveals secrets makes known to you what shall come to pass. [30] But as for me, **this secret is not revealed to me for [any] wisdom that I have more than any living,** but for [our] sakes that shall make known the interpretation to the king, and that you might know the thoughts of your heart.

Note: Proverbs 25:2-3

2:31-45 ***Daniel Tells** (31-35) **and Interprets** (36-45) **the Dream to the King***

(9) [31] You, O king, saw, and behold a **great image**. This great image, whose **brightness was excellent**, stood before you; and the form thereof was **terrible**. [32] This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, [33] His legs of iron, his feet part of iron and part of clay. **[34] You saw till that a stone was cut out without hands, which smote the image upon his feet [that were] of iron and clay, and brake them to pieces.** [35] Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and **became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them:** and the **stone that smote the image became a great mountain, and filled the whole earth.**

Note: No place found seems like the darkness of nothing. Isaiah 9:6-7.

Babylon (37-38), **Persia** (39a) / **Greece** (39b), **Rome** (40) / Greco-Rome (41-43), Christ's (44-45)

(10) [36] This is the dream; and we will tell the interpretation thereof before the king. [37] You, O king, are a **king of kings: for the God of heaven has given you a kingdom, power, and strength, and glory.** [38] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven has he given into your hand, and has made you ruler over them all. You are this head of gold. [39] And after you shall arise another kingdom **inferior** to you, and another third kingdom of brass, which shall bear rule over all the earth. [40] And the fourth kingdom shall be strong as iron: forasmuch as iron breaks in pieces and subdues all [things]: and as iron that breaks all these, **shall it break in pieces and bruise.** [41] And whereas you saw the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as you saw the iron mixed with miry clay. [42] And [as] the toes of the feet [were] part of iron, and part of clay, [so] the kingdom shall be partly strong, and partly broken. [43] And whereas you saw iron mixed with miry clay, **they shall mingle themselves with the seed of men**: but they shall not cleave one to another, even as iron is not mixed with clay.

(11) [44] And in the days of **these kings** shall the **God of heaven set up a [a] kingdom, which shall never be destroyed: and the kingdom shall not be left to other people,** [but] it shall break in pieces and consume all these kingdoms, and it shall stand forever. [45] Forasmuch as you saw that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the **great God has made known to the king what shall come to pass hereafter:** and the dream is certain, and the interpretation thereof sure.

[a] The kingdom is Israel's millennial kingdom in Revelation 19-20 and many Old Testament prophecies; i.e., Ezekiel 40-48.

2:46-49 ***Daniel Honored by the King***

(12) [46] Then the king Nebuchadnezzar **fell upon his face, and worshipped Daniel,** and commanded that they should offer an oblation and sweet odors unto him. [47] The king answered unto Daniel, and said, Of a truth [it is], that your God is a God of gods, and a Lord of kings, and a **revealer of secrets,** seeing you could reveal this secret. [48] Then the king made Daniel a great man, and gave him many great gifts, and made him **ruler over the whole province of Babylon, and chief of the governors over all the wise [men] of Babylon.** [49] Then Daniel requested of the king, and he set Shadrach, meshach, and Abednego, over the affairs of the province of Babylon: but **Daniel [sat] in the gate of the king.**

Daniel Chapter 3 ***Bow or Burn (a trial of fire)***

3:1-7 ***PRIDE – Worship the Image of Gold or Die***

(13) [1] Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, [and] the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.
[2] Then Nebuchadnezzar the king **sent to gather together** the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. [3] Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, **were gathered together** to the **dedication of the image** that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. [4] Then a herald cried aloud, To you it is commanded, O **people, nations, and languages,** [5] [That] at what time ye hear the sound of the cornet, flute, harp, sackbut, lute, dulcimer, and **all kinds of music**, ye fall down and worship the golden image that Nebuchadnezzar the king has set up: [6] And whoso falls not down and worships shall the same hour be **[a] cast into the midst of a burning fiery furnace.** [7] Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, lute, and **all kinds of music, all the people, the nations, and the languages, fell down [and] worshipped the golden image** that Nebuchadnezzar the king had set up.

[a] Cast in Aramaic is used 11 times in Daniel 2-7: 3:6, 11,15, 20, 21, 24 (fiery furnace), 6:7, 12, 16, 24 (lion's den), and 7:9 (thrones thrown, or set up quickly). In 7:9 the word "down" is added, which makes the thrones belong to those who sat with God to judge. Rev 13-17, image of the beast 7x.

Notes: The time is around 584 BC, 20 years after Daniel chapter 2 ends. Jerusalem and the temple are destroyed 18 years after the first exile of Nebuchadnezzar from Jerusalem to Babylon in 605 BC.

The image of Nebuchadnezzar is 90 feet tall and 9 feet wide, probably on a pedestal in the plain of Dura. The 2nd commandment forbids the worship of idols or images made of anything on earth. The image in Babylon looks back at the tower of Babel by Nimrod in Genesis 10-11, and points ahead to the image of the antichrist in spiritual and commercial Babylon in Revelation 17-18.

3:8-15 ***PERSECUTION – Jews who Refuse to Worship the Image***

(14) [8] Wherefore at that time certain **Chaldeans** came near, and accused the Jews. [9] They spoke and said to the king Nebuchadnezzar, O king, live forever. [10] You, O king, has **made a decree,** that every man that shall hear the sound of the cornet, flute, harp, sackbut, lute, and dulcimer, and **all kinds of music**, shall fall down and worship the golden image: [11] And whoso falls not down and worships, [that] he should be cast into the midst of a burning fiery furnace. [12] There are certain Jews whom you have set over the affairs of the province of Babylon, Shadrach, meshach, and Abednego; these men, O king, have **not regarded you:** they serve not your gods, nor worship the golden image which you have set up.

[13] Then Nebuchadnezzar in [his] **rage and fury** commanded to bring Shadrach, meshach, and Abednego. Then they brought these men before the king. [14] Nebuchadnezzar spoke and said to them, [Is it] true, O Shadrach, meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? [15] Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, lute, and dulcimer, and **all kinds of music, ye fall down and worship the image** which I have made; [well]: but if ye worship not, ye shall be cast **the same hour** into the midst of a burning fiery furnace; and **who is that God that shall deliver you out of my hands?**

3:16-18 ***PURITY – the 100% Uncompromised Heart***

[16] Shadrach, meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, **we are not careful to answer you in this matter.** [17] If it be [so], our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver [us] out of your hand, O king. [18] But if not, be it known to you, O king, that we will not serve your gods, nor worship the golden image which you have set up.

Note: Worship as Job 13:17 and the Apostles in Acts 5:29 and Rev 12:11. "Hitler's nationalist view: Whoever serves ___ serves ___ nation, serves god." Mt 6:33 seek ye first the political kingdom … 1960, Ghana. Is 2:4 "they shall beat their swords into plowshares,…neither shall they learn war any more" U.N.

3:19-25 ***PROTECTION - While in the Fiery Furnace an Angel Appears***

(15) [19] Then was Nebuchadnezzar **full of fury, and the form of his visage was changed against** Shadrach, meshach, and Abednego: [therefore] he spoke, and commanded that they should heat the furnace [a] greatly, seven times more than it was custom to be heated. [20] And he commanded the most mighty men that [were] in his army to bind Shadrach, meshach, and Abednego, [and] to cast them into the burning fiery furnace. [21] Then these men were bound in their coats, their hosen, and their hats, and their [other] garments, and were cast into the midst of the burning fiery furnace. [22] Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, meshach, and Abednego. [23] And these three men, Shadrach, meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. **[24] Then** Nebuchadnezzar the king was astonished, and rose up in haste, [and] spoke, and said unto his counselors, Did not we cast three men **bound** into the midst of the fire? They answered and said to the king, True, O king. [25] He answered and said, Look, I see **four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.**

Note: Daniel is away at the king's business. Daniel represent the raptured church during the future tribulation of Israel and the earth. Shadrach, meshach, and Abed-nego represent the 2 witness, Moses and Elijah, and the 144,000 Jews during the future tribulation in Revelation 7, 11, and 14. The fourth man is the pre-incarnat Christ, who frees us from the bondage of man to walk with Him.
[a] 3:19 "one" in KJV is "greatly", in context of Aramaic or Chaldean in Daniel 2:31, 14x total.

3:26-30 ***PROMOTION – The King Recognizes*** *(26-28)* ***and Promotes*** *(29-30)* ***the 3 Jews***

(16) [26] Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, [and] spoke, and said, Shadrach, meshach, and Abednego, ye servants of the most high God, come forth, and come [hither]. Then Shadrach, meshach, and Abednego, came forth of the midst of the fire. [27] And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. [28] [Then] Nebuchadnezzar spoke, and said, Blessed [be] the God of Shadrach, meshach, and Abednego, who has sent **His angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.**

Note: Was the king saved? Time between chapters 3 and 4? The gift of suffering, 1 Peter 1:6-9.

[29] Therefore I make a **decree,** That every **people, nation, and language,** which speak anything amiss against the God of Shadrach, meshach, and Abednego, **shall be cut in pieces, and their houses shall be made a dunghill:** because there is no other God that can deliver after this sort. [30] Then the king **promoted** Shadrach, meshach, and Abednego, in the province of Babylon.

Note: Repeat of Daniel 2:5. Dunghill equals trash and waste of all types, dung gate. Our past as dung, Phil 3:8. Ez 4:12, 15, human waste baked in cakes. Malachi 2:3 Animal sacrifice waste spread on faces.

Time and timing factors: (six is the number of man, seven is God's perfection or completion)

1.	Jerusalem and temple destroyed	Matthew 24-25	restored
2.	Daniel is not present	Rev 4:1, 12:5	caught up
3.	Events move quickly in a predetermined time	Rev 6, 18:10, 17	7 seals, one hour
4.	The king/kingdom decree is violent	Rev 12:11, 13	forced state religion
5.	Religion and Government are merged	Rev 17-18	religion & prosperity
6.	Music initiates the worship of the image	Rev 18:22	music no more

4 types: Nebuchadnezzar (66) is like Paul before his salvation in Acts 9 – antichist (666), Shadrach, meshach, & Abed-nego – Israel, Fire – tribulation, Daniel – the church.

Ez 20:14, 20 Noah (earth), Daniel (nation), and Job (family). 1 John 5:21 Keep yourself from idols. Idols today are inward from the heart which put self above God in our time and priorities by TV or sports stars, music, drugs, philosphies, traditions, emotions and materialsim.

Daniel Chapter 4 *King Nebuchadnezzar's Conversion Praise (1-3, 43-47) and Testimony (4-42)*

4:1-7 *memo to the Kingdom, Praise (1-3) and Background (4-7)*

(17) [1] **Nebuchadnezzar the king, to all people, nations, and languages, that dwell in all the earth**; **Peace be multiplied unto you**. [2] I thought it good to show the signs and wonders that the high God has worked toward me. [3] How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation. [4] I Nebuchadnezzar was at rest in my house, and flourishing in my palace: [5] I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. [6] Therefore made I a **decree** to bring in all the wise [men] of Babylon before me, that they might make known unto me the interpretation of the dream. [7] Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

4:8-17 *The King Requests Daniel to Interpret his Dream (8-12) and Angelic Vision (13-17)*

(18) [8] But at the last **Daniel** came in before me, **whose name was Belteshazzar**, according to the name of my god, and **in whom is the spirit of the holy gods**: and before him I told the dream, [saying], [9] O Belteshazzar, master of the magicians, because I know that the **spirit of the holy gods is in you**, and no secret troubles you, tell me the visions of my dream that I have seen, and the interpretation thereof. [10] Thus [were] the visions of my head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. [11] The tree grew, and was strong, and the height thereof reached to heaven, and the sight thereof to the end of all the earth: [12] The leaves thereof [were] fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

[13] I saw in the visions of my head upon my bed, and, behold, **a watcher and a holy one came down from heaven;** [14] He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: [15] Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and [let] his portion [be] with the beasts in the grass of the earth: **[16] Let his heart be changed from man's, and let a beast's heart be given unto him;** and let seven times pass over him. [17] This matter is by the **decree of the watchers, and the demand by the word of the holy ones**: to the intent that the living may know that the Most High rules in the kingdom of men, and gives it to whomsoever He will, and sets up over it the **basest of men.**

Note: A great tree follows a great image to worship 7 years earlier. King Nebuchadnezzar was following Lucifer (Isaiah 14:12 and Ezekiel 28), yet ordained since the foundation of the world (Ephesians 1:4, Matthew 13:35) to be "My servant" in Jeremiah 25:9, 27:6-7, and 43:10.

Heb 6 – whom God love he chastens. His children can learn the hard way or the easy way. Do not be an empire builder on earth! Build Jesus in others. Illness – Clinical Lycanthrophy.
Job 33:14-18 Eliju says God calls man to repentance in many ways, 2x dreams and visions. Vs 16, heart changed from a man's heart to a beast's heart. Beast of sea and earth with heart of animal – Rev 13.

Return like the prodigal son, in a much better eternal state of being. Principle of expositional constancy – tree (man, insanity outside of God, root of David, Tree of knowledge and tree of life)
Daniel 3 – conviction of sin around 7 years earlier, not saved or converted to the most holy God until after brokedness and repentance. Last mention of Shadrach, meshash, and Abed-nego.

Nebuchadnezzar in chapter 4 is the only gentile writer of Scripture in the Old Testament and Luke is the only gentile writer of Scripture in the New Testament (Luke and Acts). He reigned and knew Daniel for 43 years, 605-562 BC. James 4:7-10 is the key New Testament reference.

Archeological proof: 350 BC Greek historian megasthenes said "he was possessed by some god" and eventual downfall of Babylon. Was it due to being righteous and helping the poor, Daniel 4:27?
A cuneiform tablet of 18 lines published at the British museum in 1975 says, His life appeared of no value to him, speaks bad counsel to Evil-merodach, Then he gives an entirely different order, He does not heed the words from his own lips, He does not show love to son or daughter, family and clan do not exist, He weeps bitterly to Marduk, the great gods. His prayers go forth to.

4:18-27 ***Daniel Interprets the Dream*** *(18-22)* ***and Vision*** *(23-27)*

(19) 18 This dream I king Nebuchadnezzar have seen. Now you, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise [men] of my kingdom are not able to make known to me the interpretation: but you are able; for the **spirit of the holy gods is in you.** **19** Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spoke, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble you. Belteshazzar answered and said, My lord, the dream [be] to them that hate you, and the interpretation thereof to your enemies. 20 The tree that you saw, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21 Whose leaves [were] fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22 It is you, O king, that are grown and become strong: for your greatness is grown, and reaches unto heaven, and your dominion to the end of the earth. 23 And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and [let] his portion [be] with the beasts of the field, till seven times pass over him; 24 This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: 25 That they shall drive you from men, and your dwelling shall be with the beasts of the field, and they shall make you to eat grass as oxen, and they shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomsoever He will. 26 And whereas they commanded to leave the stump of the tree roots; your kingdom shall be sure to you, after that you shall have known that **heaven rules.** 27 Wherefore, O king, let my counsel be acceptable to you, and **break off your sins by righteousness, and your iniquities by showing mercy to the poor;** if it may be a lengthening of your **tranquility.**

Note: Tranquility is used 1x and in context with peace, 4:1 RVR09, Darby, WEB. NKJV, LSB – prosperity. The poor will not be over taxed and have peace too. Vs 26, heavens do rule KJV.

4:28-33 ***After 1 Year the King is Humbled for 7 Years*** *(Herod-Acts 12:21-23, voice of a god)*

(20) 28 All this came upon the king Nebuchadnezzar. 29 At the end of **twelve months** he walked in the palace of the kingdom of Babylon. 30 The king spoke, and said, Is not this great Babylon, that [a] **I** have built for the house of the kingdom by the might of **my** power, and for the honor of **my** majesty? **31 While the word was in the king's mouth, there fell a voice from heaven, [saying], O king Nebuchadnezzar**, to you it is spoken; The kingdom is departed from you. 32 And they shall drive you from men, and your dwelling [shall be] **with the beasts of the field:** they shall make you to eat grass as oxen, and **seven times** shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomsoever He will. 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' [feathers], and his nails like birds' [claws].

[a] "I have built" is similar to when pride began to enter into King David's life as he perceived the glory of his kingdom and immediately took more wives for himself, 2 Samuel 5:12-13, 1 Chronicles 14:2-3.

4:34-37 ***God Saves the King from His Pride to Glorify the King of Heaven*** *(not Judiasm)*

34 And at the end of the days I Nebuchadnezzar lifted up my eyes unto heaven, and my understanding returned unto me, and I blessed the **most High,** and I praised and honored Him that lives forever, whose dominion is an everlasting dominion, and **His kingdom** is from generation to generation: 35 And all the inhabitants of the **earth** are reputed as nothing: and He does according to His will in the **army of heaven,** and [among] the inhabitants of the **earth:** and none can stay His hand, or say unto Him, What do You? 36 At the same time my reason **returned** unto me; and for the glory of my kingdom, my honor and brightness **returned** unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. 37 Now I Nebuchadnezzar **praise and extol and honor the King of heaven,** all whose **works are truth**, and **His ways judgment**: and those that **walk in pride He is able to abase.**

Daniel Chapter 5 ***The Writing on the Wall***

5:1-4 ***The King's Party*** *(food, wine, women, prosperity, idols – a false peace and safety)*

(21) [1] Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. [2] Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. [3] Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. [4] They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Note: Nebuchadnezzar was the grandfather of Belshazzar. Wine 1:8, 5:1,2,3,4. OT/NT difference. Controlled by God or satan? Ephesians 5:18. OT-outward, external. NT-inward, internal.

5:5-9 ***A Finger Writes on the Wall*** *(the king is greatly troubled)*

(22) [5] In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. [6] Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. [7] The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. [And] the king spoke, and said to the wise [men] of Babylon, Whoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and [have] a chain of gold about his neck, and shall be the third ruler in the kingdom. [8] Then came in all the king's wise [men]: but they could not read the writing, nor make known to the king the interpretation thereof. [9] Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Note: vs 7, Nobody could read - Hebrew? Or interpret (5x) vs 7, 8, 15, 16, 17. Reward (3x) vs 7, 16, 29.

5:10-16 ***The Queen Recommends Daniel*** *(10-12),* ***the King Speaks to Daniel*** *(13-16)*

(23) [10] [Now] the queen, by reason of the words of the king and his lords, came into the banquet house: [and] the queen spoke and said, O king, live forever: let not your thoughts trouble you, nor let your countenance be changed: [11] There is a man in your kingdom, in whom is the spirit of the holy gods; and in the days of your father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar your father, the king, [I say], your father, made master of the magicians, astrologers, Caldeans, [and] soothsayers; [12] Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation. [13] Then was Daniel brought in before the king. [And] the king spoke and said unto Daniel, [Are] you that Daniel, which are of the children of the captivity of Judah, whom the king my father brought out of Jewry? [14] I have even heard of you, that the spirit of the gods is in you, and [that] light and understanding and excellent wisdom is found in you. [15] And now the wise [men], the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing: [16] And I have heard of you, that you can make interpretations, and dissolve doubts: now if you can read the writing, and make known to me the interpretation thereof, you shall be clothed with scarlet, and [have] a chain of gold about your neck, and shall be the third ruler in the kingdom.

Note: vs 10, the queen-mother, the widow of Evil-merodach, named Nitocris, a lady, according to Greek historian Herodotus, eminent for her wisdom, and who had the chief direction of public affairs, or the widow of Nebuchadnezzar. Both knew Daniel well. Daniel's abilities were neglected and his position downgraded after Nebuchadnezzar died. The wisemen of Matthew 2:1-12 come from Daniel's time and maybe before with melchizadek. The wisemen from the east were from Babylon or Shinar.

Babylon is more than a geographic location of the past. Seat of all false religions. Gen 10-11 to Rev 17-18. The tales of 2 cities – Babylon and Jerusalem. The king and kingdom represent governments and we have wisdom to understand our times and New Testament Scriptures Romans 13:1-10, 1 Tim 2:1-2.

Daniel Chapter 5

5:17-24 ***Daniel Compares a Good*** *(17-21)* ***and Evil*** *(22-24)* ***King and Government***

(24) [17] Then Daniel answered and said before the king, Let your gifts be to yourself, and give your rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. [18] O you king, the Most High God gave Nebuchadnezzar your father a kingdom, and majesty, and glory, and honor: [19] And for the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. [20] But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: [21] And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild donkeys: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and [that] He appoints over it whomsoever He will. [22] And you his son, O Belshazzar, have not humbled your heart, though you knew all this; [23] But have lifted up yourself against the LORD of heaven; and they have brought the vessels of His house before you, and you, and your lords, your wives, and your concubines, have drunk wine in them; and you have praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand your breath is, and whose are all your ways, have you not glorified: [24] Then was the part of the hand sent from Him; and this writing was written.

Note: Daniel is a nationalist for Babylon. He is a statesman which stays with excellence from Daniel 1 to 12. The kings change in being good or evil, but Daniel does not. Saddam Hussein thought he was the reincarnation of Nebuchadnezzar and built a palace and restored some of Babylon the city. medes – water lowered, 2 gates left open, Isaiah 44:28-45:1 and Jeremiah 51:57-58.

5:25-30 ***Daniel Interprets the Writing***

(number Ps 90:12, Job 14:5. Tekel – shekel, Deut 25:13-15, Jer 32; righteousness has weight)

(25) [25] And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. [26] This is the interpretation of the thing: MENE; God has numbered your kingdom, and finished it. [27] TEKEL; You are weighed in the balances, and are found wanting. [28] PERES; Your kingdom is divided, and given to the medes and Persians. [29] Then commanded Belshazzar, and they clothed Daniel with scarlet, and [put] a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. [30] In that night was Belshazzar the king of the Chaldeans slain.

5:31-6:9 ***Lion's Den - A Political Trap is set for Daniel Regarding Worship***

[31] And Darius the median took the kingdom, [being] about threescore and two years old.

Note: The Massoretic division of the chapters is correct. More ancient versions; Theodotion, the Peshitta, and the Vulgate agree with Stephen Langton, Archbishop of Canterbury's chapter division in 1217.

Daniel Chapter 6 ***The Lion's Den***

6:1-9 ***Honor*** *(1-3)* ***and Jealousy Leading to a Decree*** *(4-9) (Ez 14:14, 20)*

(26) [1] It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; [2] And over these three presidents; of whom Daniel was first: that the princes might give accounts to them, and the king should have no damage. [3] Then this Daniel was preferred above the presidents and princes, because **an excellent spirit was in him**; and the king thought to set him over the whole realm. [4] Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. [5] Then said these men, We shall not find any occasion against this Daniel, except we find [it] against him concerning the law of his God. [6] Then these presidents and princes assembled together to the king, and said thus to him, King Darius, live forever. [7] **All** the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whoever shall ask a petition of any God or man for thirty days, save of you, O king, he shall be cast into the den of lions. [8] Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the medes and Persians, which alters not. [9] Wherefore king Darius signed the writing and the decree.

Daniel Chapter 6

6:10-15 ***Daniel's Prayer*** *(10-11, 9-12-3)* ***Jealous Accuse*** *(12-13)* ***King Desires Deliverance*** *(14-15)*

(27) [10] Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did before. [11] Then these men assembled, and found Daniel praying and making supplication before his God. [12] Then they came near, and spoke before the king concerning the king's decree; Have you not signed a decree, that every man that shall ask [a petition] of any God or man within thirty days, save of you, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the medes and Persians, which alters not.
[13] Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regards not you, O king, nor the decree that you have signed, but makes his petition three times a day. [14] Then the king, when he heard [these] words, was sore displeased with himself, and set [his] heart on Daniel to **deliver** him: and he labored till the going down of the sun to **deliver** him. [15] Then these men assembled to the king, and said to the king, Know, O king, that the law of the medes and Persians is, That no decree nor statute which the king establishes may be changed.

6:16-24 ***Daniel in Lion's Den*** *(16a, 17)* ***God Will Save*** *(16b)* ***Daniel Delivered*** *(18-23)*
Accusers in the Lion's Den *(24)*

(28) [16] Then the king commanded, and they brought Daniel, and cast [him] into the **den** of lions. [Now] the king spoke and said to Daniel, **Your God whom you serve continually**, **He will deliver you.**
[17] And a stone was brought, and laid upon the mouth of the **den**; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.
[18] Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. [19] Then the king arose very early in the morning, and went in haste to the **den** of lions. [20] And when he came to the **den**, he cried with a lamentable voice to Daniel: [and] the king spoke and said to Daniel, O Daniel, servant of the living God, is your God, whom you serve continually, able to deliver you from the lions? [21] Then said Daniel to the king, O king, live forever. [22] My God has sent His angel, and has shut the lions' mouths, that they have **not hurt me**: forasmuch as before Him innocency was found in me; and also before you, O king, I have done **no hurt**.
[23] Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the **den**, and no manner of **hurt** was found upon him, because **he believed in his God.** [24] And the king commanded, and they brought those men which had accused Daniel, and they cast them into the **den** of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the **den**.

Note: vs 22, "not hurt me", Aramaic habula = destroyed (2:44, 4:23, 6:22, 6:26).
"no hurt", Aramaic habal = crime or hurtful act. Similar to "no damage" in 6:3, Aramaic nezeq = loss.

6:25-28 ***Darius' Decree Honors God*** *(25-27)* ***and Daniel*** *(28)*

(29) [25] Then king Darius wrote to all people, nations, and languages, that dwell in all the earth; Peace be multiplied to you. [26] I make a **decree,** That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast forever, and His kingdom [that] which shall not be **destroyed**, and His dominion [shall be even] to the end. [27] He delivers and rescues, and He works signs and wonders in heaven and in earth, who has delivered Daniel from the power of the lions.
[28] So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Note: Decree in 6:7, 8, 9, 12, 13, 15 in Aramaic es-sawr' (6x), an interdict or prohibition. Decree in 1-5 (6x) and 6:26, and Ezra (17x) in Aramaic teh-ame', command or decree. Decree in 6:13, strong command

Chiasm:

a.1-3	Honor	a.28
b.4-9	Decree	b.25-27
c.10-13	Accuse	c.24
d.14	Deliver	d.18-23
e.15-16a	Den	e.17
	f.16b You and me	

7:1-8 ***Daniel's Dream and Night Visions of 4 Beasts (focus on 4th beast, 7-8)***

(30) [1] In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, [and] told the sum of the matters. [2] Daniel spoke and said, I saw in my vision by night, and, behold, the four winds of the heaven **strove** upon the great sea. [3] And **four great beasts came up from the sea**, diverse one from another. [4] The first was like a **lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.** [5] And behold another beast, a second, like to a bear, and it raised up itself on one side, and [it had] three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. [6] After this I beheld, and look another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and **dominion** was given to it.

[7] **After this** I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that [were] before it; and it had **ten horns**.
[8] I considered the **horns**, and, behold, there came up among them **another little horn**, before whom there were **three of the first horns** plucked up by the roots: and, behold, in **this horn** [were] eyes like the **eyes of man**, and **a mouth speaking great things**.

Notes: This is the first of four visions in Daniel 7-12, providing a framework for the next three visions.
The dreams includes visions, all in one night that Daniel wrote and kept to himself.
The 4 winds are from God in His timing. The source of mighty winds are God or Satan.
Horns are positions of authority as kings. There are 10 horns like Daniel 2 10 toes.
10 horns: 7:7, 20, 24. 3 horns: 7:8, 20, 24. 1 horn: 7:8, 11, 20, 21, see Rev 13:5-6 (out of sea).
1st beast – lion with eagle wings / Nebuchadnezzar
2nd beast – bear with 3 ribs in mouth are 3 great military conquests / Cyrus
3rd beast – leopard is fact and clever, Alexander the Great, divided to 4 kings / Alexander
4th beast – largest, strongest, most unified and enduring / anti christ is all of the above 3, Rev 13:2.

7:9-12 ***Visions of God** (9-10) **the 4th Beast** (11-12) **and Christ's Return** (13-14)*

(31) [9] I beheld **till** the thrones were cast [down], and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne [was like] the **fiery flame**, [and] His wheels [as] **burning fire**. [10] A **fiery stream** issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: **the judgment was set, and the books were opened.**

Notes: Ancient of Days refers to God and is used only 3x in the Bible – Daniel 7:9, 13, and 22.
Fire is either for purification or judgment. In this case it is for judgment.
Vs 10, Books for those on earth at the end of the tribulation, Matthew 25 and Rev 4-5. Books of remembrance, Mal 3:16. Books of Life, Ph 4:3, Rev 3:5, 13:8, 17:8, 20:12, 20:15, 21:27, 22:19.

[11] I beheld **then** because of the voice of the great words which the horn spoke: I beheld [even] **till** the beast was slain, and his body destroyed, and given to the burning flame. [12] As concerning the rest of the beasts, they had their **dominion** taken away: yet their lives were prolonged for a season and time.

Note: The 4th beast or antichrist before or at the Lake of fire at end of the 1000 year reign of Christ.

(32) [13] I saw in the night visions, and, behold, [one] **like the Son of Man came with the clouds of heaven**, and came to the Ancient of Days, and they brought Him near before Him. [14] And there was given Him **dominion**, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His **dominion is an everlasting dominion**, which shall not pass away, and His kingdom [that] which shall not be destroyed.

Note: vs 13 like the Son of Man, one who is fully man and fully God. Jesus Christ's 2nd coming.
Dominion of four kingdoms in Daniel 2 aligns with Daniel 7. Daniel 2 is God's general human perspective, where Daniel 7 is God's specific divine persepctive as beasts.

Daniel Chapter 7

7:15-18 *Interpretation of the 4 Beasts as 4 Kings (Nebuchadnezzar, Cyrus, Alexander, ?)*

(33) 15 I Daniel was grieved in my spirit in the midst of [my] body, and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 17 These great beasts, which are four, are four kings, [which] shall arise out of the earth. 18 But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

Note: "saints of the Most High" stated only 4x in the Bible, only in Daniel 7:18, 22, 25, 27. These saints are Old Testament (Hebrews 11, Exodus 19:6), church (1 Corinthians 15), and tribulation (Rev 12:11).

7:19-25 *Interpretation of the 4th Beast that Wars with the Saints*

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth [were of] iron, and his nails [of] brass; [which] devoured, brake in pieces, and stamped the residue with his feet; 20 And of the ten horns that [were] in his head, and [of] the other which came up, and before whom three fell; even [of] that horn that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows. 21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of Days came, and **judgment was given to the saints of the Most High**; and the time came that the saints possessed the kingdom. 23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings [that] shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall **speak [great] words against the most High,** and shall wear out the saints of the Most High, and think to **change times and laws: and they shall be given into his hand until a time and times and the dividing of time.**

Note: The saints are the Jewish remnant during the last 3 ½ years of the tribulation and all who do not worship the beast and his image, and whoever receiveth the mark of his name, Rev 14:11.
Vs 22, Judgment fir the saints in the church age is addressed in 1 Corinthians 6:1-8.
Vs 24, ten horns are 10 toes of iron & clay; clay represents democracy that is humanism and against the Biblical world view.
Vs 25, change times is perhaps like the French Revolution of 1793 attempt at a 10-day week. Change laws in psychology, medicine, education, and government for sexual idendity, transhuman artificial intelligence,and such.

7:26-28 *Interpretation of God and Christ's Return*

(34) 26 But the **judgment shall sit**, and they shall take away his **dominion**, to consume and to destroy [it] unto the end. 27 And the kingdom and **dominion**, and the greatness of the kingdom under the whole heaven, shall be given to the people of the **saints of the most High**, whose kingdom is an everlasting kingdom, and all **dominions** shall **serve and obey Him**. 28 **Thus far** is the end of the matter. As for me Daniel, my thoughts much troubled me, and my countenance changed in me: but **I kept the matter in my heart.**

Notes: vs 26, "they" (7:13, 26) and "one of them" (7:16) are heavenly servants of God. "gives" (7:6) and "take away" (7:12, 26) is God's soverignity with kings and nations, the same with individuals (Job 1:21b).
Vs 26, The antichrist and false prophet are cast alive into the Lake of Fire, Rev 19:20.
Vs 27, dominion is temporary (earthly kings) or everlasting (heavenly King).
vs 27, serve and obey, obey is translated "hear" 9x and only here "obey", all translations use obey except the Sagradas Escrituras that translates "escucharas". When we hear Jesus we will obey Him.
False prophets addressed in Deuteronomy 17-18.

Unholy Trinity:

Satan – before his fall in Genesis 3.	Anti God	Rev 12:9	dragon cast down to earth
Antichrist - Beast, makes other worship the image	Anti Christ	Rev 13:1	rise up out of the sea
False Prophet – miracles, cause to receive mark of beast	Anti Spirit	Rev 13:11	come out of the earth

Daniel Chapter 8 8:1-14 ***Daniel's Vision of the medio-Persian and Greek Kingdoms***

8:1-4 ***Setting*** *(1-2)* ***and the Ram's Two Horns*** *(3-4)*

(35) [1] In the third year of the reign of king Belshazzar a vision appeared to me, [even to] me Daniel, after that which appeared to me at the first. [2] And I saw in a vision; and it came to pass, when I saw, that I was at Shushan [in] the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. [3] Then I lifted up my eyes, and saw, and, behold, there stood before the river a ram which had [two] horns: and the [two] horns [were] high; but one was higher than the other, and the higher came up last. [4] I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither [was there any] that could deliver out of his hand; but he did according to his will, and became great.

Note: The palace of Suza is where Ashera (Artaxerxes) and Esther, then King Cyrus and Nehemiah lived. At this time it is only a town. Daniel is transported in the vision of the future as John was in Revelation.

8:5-8 ***The Goat's Big Horn*** *(Alexander the Great in Power)*

(36) [5] And as I was considering, behold, a he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. [6] And he came to the ram that had [two] horns, which I had seen standing before the river, and ran to him in the fury of his power. [7] And I saw him come close to the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. [8] Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

Note: The four notable ones are the 4 strong generals that divided the Greek Kingdom after Alexander died at 33 years old, in Babylon.

8:9-14 ***The Goat's Little Horn*** *(Antiochus Ephinanes in Personality – like the future Anti-christ)*

(37) [9] And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant [land]. [10] And it waxed great, [even] to the host of heaven; and it cast down [some] of the host and of the stars to the ground, and stamped upon them. [11] Yes, he magnified [himself] even to the prince of the host, and by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down. [12] And a host was given [him] against the daily [sacrifice] by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. [13] Then I heard one saint speaking, and another saint said to that certain [saint] which spoke, How long [shall be] the vision [concerning] the daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? [14] And he said to me, To 2,300 days; then shall the sanctuary be cleansed.

Notes: vs 14, 2,300 days from when Antiochus terrorized the Jews in Jerusalem and the temple until cleansed by the Macabbeans. Not later in 1843 as Russell Miller and the Seven Day Adventists interpreted 2,300 years. Thousands waited in the mountains with white clothing.

The Festival of Lights in Winter celebrated on December 25 is recognized by Jesus Christ in John 10:22-23 then the eternal life of the believer is declared in 10:24-30. Today Israel celebrates Hanakkuh with 9 candles that represents one days oil lasting for eigt days. The story of the revolt is written in the Apocrypha (not inspired and canonized, between the Old and New Testament) the First Book of Maccabees.

The Hasmonean dynasty ruled from 167 BCE to 37 BCE,[3] being a fully independent kingdom from about 110 to 63 BCE. They reasserted the Jewish religion, expanded the boundaries of Judea by conquest, and reduced the influence of Hellenism and Hellenistic Judaism tod in the Second Book of Maccabees.

Daniel Chapter 8 8:15-27 ***The Angel Gabriel Interprets the Vision***

8:15-22 ***The Ram*** *(media Persia)* ***and the Goat*** *(big horn, Grecia, Alexander the Great)*

(38) [15] And it came to pass, when I, [even] I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. [16] And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, make this [man] to understand the vision. [17] So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said to me, Understand, O son of man: for at the time of the end [shall be] the vision. [18] Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. [19] And he said, Behold, I will make you know what shall be in the last end of the indignation: for at the time appointed the end [shall be]. [20] The ram which you saw having [two] horns are the kings of media and Persia. [21] And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. [22] Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

Notes: vs 17-19 look at the time of the end or far future, then vs 20-22 look into the near future This part

Daniel and the Greek Empire

Daniel	Alexander the Great The Big Horn	Antiochus Ephipanes Shadow of the Little Horn	Abomination The Little Horn	Revelation	Comments
2	32c: thighs of brass 39b: rule over earth		34: feet iron & clay 42-43: toes		
7	6: leopard, 4 wings, 4 heads		7-8: iron teeth, 10-3 horns, 1 little horn. 11-12, 19-25	12:3, 13:1, 17:3, 7, 12, 16	Rev: 10 horns = 10 kings
8	5-8: goat's big horn 21-22: rough goat	9-14: shadow of little horn, 23-25a	25b: broken without hand	19:11-21 white horse	19:20 cast into the lake of fire
9			26c-27: confirm covenant one week, break midway	6-19: white horse	1260 days
10	20b: Michael will fight with the prince of Grecia. Daniel 12:1 Michael stands for people of Israel Rome. Jude 9 Michael / his angels fight for Moses body. Rev 12:7 Michael / his angels fought the dragon.				
11	3-4: Alexander, 4 generals	5-20: North/South Kings, 21-29	36-45: exalt himself as God, no desire for women		30-35: Revolt of Maccabees
12			1-3: tribulation saints 4-10: seal the book	1:3-4 revealed 5: Lamb opens	11: 1290 days 12: 1335 days

Updated February 18, 2023

8:23-27 ***The Goat's Little Horn***
(Antiochus Ephinanes, 23-25a, and the final Anti-christ 25b)

(39) 23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. 26 And the vision of the evening and the morning which was told is true: wherefore shut you up the vision; for it [shall be] for many days. 27 And I Daniel fainted, and was sick [certain] days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood [it].

Notes: Double fulfillment, near and far. The antichrist is prophesied in Daniel 7, 8, 9, 11, and 12. The Greek ruler Antiochus Ephinenes is a shadow of the endtime antichrist.

Vs 24, "not by his own power" because he in empowered by Satan then and completely in Revelation 13:2. Probably the white horse of the 4 horses in Revelation 6 which brings a false peace to earth.
Vs 25b, refer specifically to "stand up against the Prince of princes" which is the LORD Jesus Christ, and the antichrist shall be "broken without hand", Daniel 2:34-35 when Jesus Christ returns, Rev 19:11-16.

Daniel Chapter 9

(5th) 538 B.C. 68 yrs. into the 70 yr. captivity. Daniel went into exile in 605 at 15 yrs. old and is now 87.

9:1-2 *The Setting - Daniel Understands the Prophecy of Jeremiah*

(40) [1] In the first year of Darius the son of Ahasuerus, of the seed of the medes, which was made king over the realm of the Chaldeans; [2] In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish [a] seventy years in the desolations of Jerusalem.

[a] Jeremiah's letter (**Jer** 25:11-12 & 29:10) to the captives in Babylon; also; compare **2Ch** 36:21-23; where it is indicated that the 70 years exile was to restore the Sabbath rests that Israel ignored for 490 (7 x 70) years, Leviticus 24:4-5, 26:34-43. **Jer** 30:18; 31:38; 33:7-13. God's prophecy is revealed in Scripture in His time and timing. Cyrus king of Persia acknowledged Jeremiah's prophecy in Ezra 1:1 and supports Zerubbabel's return to re-build the temple in Jerusalem. Being in the Scripture leads to prayer and supplication.

Note: made king by Cyrus. Asasuerus is name of many kings. Rest for the land begins in Leviticus 25-26. 1095 (king Saul) – 605 (king Jehoiakim, 2 Chronicles 36:5-8) = 490 years / 7 = 70 years captivity.

9:3-19 *Daniel's Prayer and Supplication*

(personal I, me, my: 3-4, 16-19; national we, us, our: 5-15)

[3] And [b] **I** set **my** face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: [4] And **I prayed** to the LORD **my** God, and made **my** confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments;

[5] We have **sinned**, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Your precepts and from Your judgments: [6] Neither have we listened to Your servants the prophets, which spoke in Your name to our kings, our princes, and our fathers, and to all the people of the land. [7] O Lord, righteousness [belongs] unto You, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, [that are] near, and [that are] far off, through all the countries where You have driven them, because of their **trespass** that they have **trespassed** against You. [8] O Lord, to us [belongs] confusion of face, to our kings, to our princes, and to our fathers, because we have **sinned** against You. [9] To the LORD our God [belong] mercies and forgivenesses, though we have rebelled against Him; [10] Neither have we obeyed the **voice** of the LORD our God, to walk in His laws, which He set before us by His servants the prophets. [11] Yes, all Israel have transgressed Your law, even by departing, that they might not obey Your **voice**; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have **sinned** against Him. [12] And He has confirmed His words, which He spoke against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven has not been done as has been done upon Jerusalem. [13] As [it is] written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might **turn** from our iniquities, and understand Your truth. [14] Therefore has the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all His works which He does: for we obeyed not His **voice**. [15] And now, O Lord our God, that has brought Your people forth out of the land of Egypt with a mighty hand, and has gotten You renown, as at this day; we have sinned, we have done wickedly.

[16] O Lord, according to all Your righteousness, **I** beseech You, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Your people [are become] a reproach to all [that are] about us.
[17] Now therefore, O our God, hear the prayer of Your **servant,** and his supplications, and cause Your face to shine upon Your sanctuary that is desolate, for the LORD's sake. **[18] O my God, incline Your ear, and hear; open Your eyes,** and behold our desolations, and the city which is called by Your name: for we do not present our supplications before You for our righteousnesses, but for Your great mercies.
[19] O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Your own sake, O **my** God: for Your city and Your people are called by Your name.

[b] Prayer in 9:3-19 leads into the 70 weeks prophecy of vs 20-27.

Daniel Chapter 9

9:20-27 ***Angel Gabriel Helps Daniel Understand the Vision of Twelve years earlier*** *(Daniel 8:16)*

(42) [20] And while **I** was speaking, and **praying**, and **confessing my sin** and the sin of my people Israel, and presenting **my supplication** before the LORD **my** God for the holy mountain of **my** God; [21] Yes, while **I** was speaking in **prayer,** even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. [22] And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give you skill and understanding. [23] At the beginning of your supplications the commandment came forth, and I am come to show [you]; for **you are greatly beloved**: therefore understand the matter, and consider the vision.

Overview of the 70 Weeks of Years (70 x 7 x 360 = 176,400 days)

[24] Seventy weeks are determined upon Your people and upon Your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

69 Weeks Begins in the Book of Ezra 7 (March 14, 445 BC)
7 weeks = 49 years when the temple is rebuilt, the walls are rebuilt in Nehemiah 1-6

[25] Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem to the messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

69 Weeks Ends in Jesus' Triumphal Entry into Jerusalem (April 6, 32 AD)

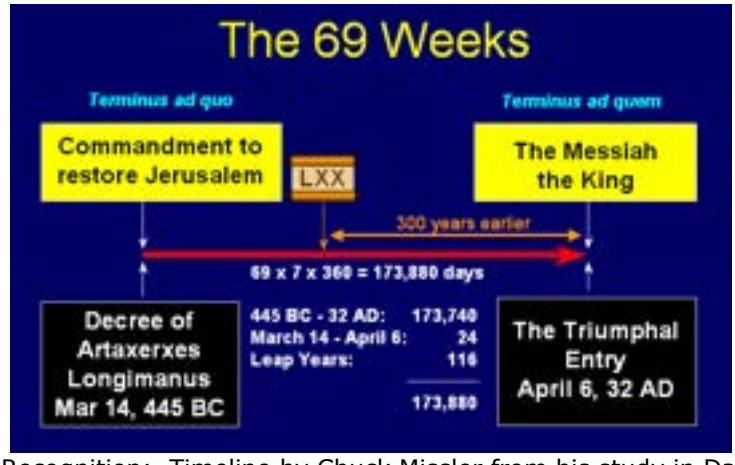
[26] And after threescore and two weeks shall messiah be cut off, but not for Himself:

After Acts and Before Revelation by the Apostle John (General Titus Vespesian, 69-70 AD)

and the people of the prince that shall come shall destroy the city and the sanctuary;

Future 70th Week (detailed in Matthew 24-25 & Revelation 6-19)

and the end thereof [shall be] with a flood, and to the end of the war desolations are determined.
[27] And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.



The prophetic and Babylonian calendar is 30 days months and 360 day years in Genesis 7:24 and Revelation, lunar month)

March 14 to April 6 (+ 24 days)

Leap years to allow for the difference with the Julian calendar of 365 ¼ days (+ 116 days).

Triumphant entry as a king is recorded in the 4 gospels (MT 21:1-17, MK 11:1-11, LU 19:29-40, JN 12:12-19) and Zachariah 9:9.

1 miracle is 4 gospels: Feeding of 5000.

Recognition: Timeline by Chuck Missler from his study in Daniel.

Notes: Not for himself – Isaiah 53. The time gap between the 1st and 2nd coming is clear from Luke 4:16 quoting Isaiah 61:1-2, and 23 other locations in the Scriptures where there are time gaps between the 1st and 2nd coming of Jesus Christ. The gap is the ekklesia in Ephesians 3:9, 21 and Colossians 1:26, 1 Peter 1:10-12, Hebrews 9:26, Matthew 28:20. Feast of weeks is the day of Pentecost.
* Seven represents completeness. 7 days in Genesis 1-2 (evening & morning), Jewish religious year is 7th month of Tishri: 1st Feast of Trumpets, 10th day of Atonement, 15th feast of Tabernacles for 7 days.

Daniel Chapter 10 *Spiritual Warfare Among the Good and Fallen Angels*

10:1-4 *Daniel's Vision and Supplication*

(43) [1] In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was **true**, but the **time appointed** was **long**: and he **understood** the thing, and had **understanding** of the **vision**. [2] In those days I Daniel was mourning three full weeks. [3] I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. [4] And in the four and twentieth day of the first month, as I was by the side of the great river, which is Tigris; /Hebrew Hiddekel/

Note: Tigris River near Shushan? 21 days. Daniel understands the vision by the angel in 10:5-21.

10:5-10 ***Jesus Christ Appears to Daniel*** *(pre-incarnate like in Daniel 3:25 and 12:6-10)*

[5] Then I lifted up my eyes, and looked, and behold a certain **Man clothed in linen**, whose loins [were] girded with fine gold of Uphaz: [6] His body also was like the beryl, and His face as the appearance of lightning, and his **eyes as lamps of fire**, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. [7] And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. [8] Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. [9] Yet heard I the voice of his words: and when I heard the voice of His words, then I was in a deep sleep on my face, and my face toward the ground. [10] And, behold, a hand touched me, which set me upon my knees and [upon] the palms of my hands.

Note: vs 5, beryl – yellow serpentine. Very similar to the vision of Christ in Revelation 1:13-17.
Vs 7-10 Very similar to Paul's conversion experience in Acts 9:3-9.

10:11-21 ***An Angel Speaks to Give Daniel Understanding*** *(Angel Michael battles for Israel)*

(44) [11] And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto you, and stand upright: for unto you am I now sent**.** And when he had spoken this word unto me, I stood trembling. [12] Then said he unto me, Fear not, Daniel: for from the first day that you did set your heart to understand, and to chasten yourself before your God, your words were heard, and I am come for your words. [13] But the prince of the kingdom of Persia withstood me one and twenty days: but, look, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. [14] Now I am come to make you understand what shall befall your people in the latter days: for yet the vision is for [many] days. [15] And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. [16] And, behold, [one] like the similitude of the sons of men touched my lips: then I opened my mouth, and spoke, and said unto Him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. [17] For how can the servant of this my Lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. [18] Then there came again and touched me [one] like the appearance of a man, and he strengthened me, [19] And said, O man greatly beloved, fear not: peace [be] to you, be strong, yes, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for you have strengthened me. [20] Then said he, Know you wherefore I come unto you? and now will I return to fight with the prince of Persia: and when I am gone forth, look, the prince of Grecia shall come. [21] But I will show you that which is noted in the Scripture of truth: and there is none that holds with me in these things, but Michael your prince.

Note: Hebrews 1:14. As the angels are ministering spirits to the saved. Jesus was made a little lower than the angels, Hebrews 2:7-9. Today the indwelling Holy Ghost is stronger than the fallen angels. The spiritual warfare of Ephesians – sit, walk, stand is our design manual for warfare of the saints in the New Testament . Vs 19 greatly beloved 3rd time about Daniel – similar to Apostle John. vs 1 true, 21 Scripture of truth and 11:1 true. Matthew Henry interprets this as the pre-incarnate Jesus Christ also. Daniel 12:6 Jesus Christ is standing on the river's water.

The prince (fallen angel) over Persia and Greece are coming in the near future, revealed in Daniel 11.

Daniel **Chapter 11** ***Vision continues with the Prophecy of the Persian and Greek Kings***

[1] Also I in the first year of Darius the mede, [even] I, stood to confirm and to strengthen him.

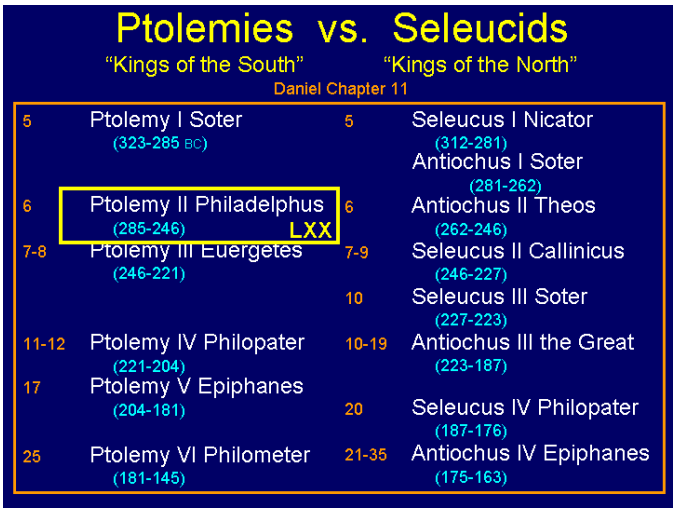
Note: The 1st year of Darius 5:31 & 6 is the same as the 3rd year as Cyrus the Persian who co-reigned. Greece is known for mythology, democracy, olympics, philosophers. Prophecy sees kings and wars.

11:1-2 ***Future Persian Empire Kings***
(not present Cyrus, but three: Cambyses, Darius I, Xerxes – Ahasuerus in Esther)

(45) [2] And now will I show you the **truth**. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia.

11:3-20 ***Greek Empire Kings: Alexander the Great*** *(3-4, prophesied 150 years before his rise)*
Kings of the South/Egypt & Kings of the North/Syria Kings *(5-20)*

(46) [3] And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. [4] And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. [5] And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion. [6] And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in [these] times. [7] But out of a branch of her roots shall [one] stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: [8] And shall also carry captives into Egypt their gods, with their princes, [and] with their **precious vessels of silver and of gold;** and he shall continue [more] years than the king of the north. [9] So the king of the south shall come into [his] kingdom, and shall return into his own land. [10] But his sons shall be stirred up, and shall assemble a multitude of great forces: and [one] shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, [even] to his fortress. [11] And the king of the south shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. [12] [And] when he has taken away the multitude, his heart shall be lifted up; and he shall cast down [many] ten thousands: but he shall not be strengthened [by it]. [13] For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a **great army and with much riches**. [14] And in those times there shall many stand up against the king of the south: also the **robbers of your people shall exalt themselves to establish the vision**; but they shall fall. [15] So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither [shall there be any] strength to withstand. [16] But he that comes against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. [17] He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand [on his side], neither be for him. [18] After this shall he turn his face to the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause [it] to turn upon him. [19] Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. [20] Then shall stand up in his estate **a raiser of taxes [in] the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.**



11:21-29 ***Antiochus IV Epiphanes (Greece, 175-163 BC)***

(47) 21 And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but **he shall come in peaceably, and obtain the kingdom by flatteries.** 22 And with the arms of a flood they will be overflown from before him, and shall be broken; yes, also the prince of the covenant. 23 And after **the league [made] with him he shall work deceitfully: for he shall come up, and shall become strong with a small people**. 24 He shall enter **peaceably** even upon the fattest places of the province; and he shall do [that] which his fathers have not done, nor his fathers' fathers; **he shall scatter among them the prey, and spoil, and riches:** [yes], and he shall forecast his devices against the strong holds, even for a time. **25 And he shall stir up his power and his courage** against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. 26 Yes, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. 27 And **both these kings' hearts [shall be] to do mischief, and they shall speak lies at one table; but it shall not prosper:** for **yet the end** [shall be] at the **time appointed.** 28 Then shall he return into his land with great riches; and **his heart [shall be] against the holy covenant;** and he shall do [exploits], and return to his own land. 29 At the **time appointed** he shall return, and come toward the south; but it shall not be as the former, or as the latter.

Note:27-29 Lost battle and brings back riches, then Antiochus persecutes Jerusalem, leads to 11:30..

11:30-35 ***The Roman Empire is Rising*** *(30-32a, 33b-35)*
Maccabean Revolt and Hanukkah *(32b-33a)*

(48) 30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. 31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall **take away the daily [sacrifice], and they shall place the abomination that makes desolate.** 32 And such as do **wickedly against the covenant shall he corrupt by flatteries**: but the **people that do know their God shall be strong, and do [exploits].** **33 And they that understand among the people shall instruct many:** yet they shall fall by the sword, and by flame, by captivity, and by spoil, [many] days. 34 Now when they shall fall, they shall be helped with a little help: but many shall cleave to them with **flatteries**. 35 And [some] of them of **understanding** shall fall, to try them, and to purge, and to make them white, **[even] to the time of the end**: because [it is] **yet for a time appointed**.

Note: vs 30 Chittim is Cyprus. Antiochus Double fulfillment.

11:36-45 ***Future Antichrist during the last half of Daniel's 70th week, 9:26b-27***

(49) 36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that **that is determined shall be done**. 37 Neither shall he regard the God of his fathers, **nor the desire of women**, nor regard any god: for he shall magnify himself above all. 38 But in his estate shall **he honor the God of forces:** and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. 39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge [and] increase with glory: **and he shall cause them to rule over many, and shall divide the land for gain.** 40 And at the **time of the end** shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. 41 He shall enter also into the **glorious land, and many [countries] shall be overthrown:** but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon. 42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians [shall be] at his steps. 44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with **great fury to destroy, and utterly to make away many.** 45 And he shall plant the tabernacles of his palace between the seas in the **glorious holy mountain; yet he shall come to his end, and none shall help him.**

Note: vs 41, 44 - Zachariah 13:7-9. Vs 45, Rev 19:20 beast and false prophet cast into the lake of fire

Daniel **Chapter 12** ***The Great Tribulation (time of Jacob's trouble)***

12:1-3 ***Michael, a Resurrection, and a Book*** *(scroll)*

(50) **1 And at that time shall Michael stand up, the great prince which stands for the children of your people:** and there shall be a **time of trouble**, such as never was since there was a nation [even] to that **same time**: and at **that time** your people shall be delivered, everyone that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Note: vs 1, Matthew 24:21. vs 2, Matthew 25:46. The book opened, Rev 20. 1st resurrection – 3 phases, firstfruits (1 Cor 15:20, Jesus & some OT saints), harvest (1 Thes 4:13-18), gleanings (Trib & OT saints)

4-10 ***Seal the Book*** *(scroll)* ***until the Time of the End – two angels, Jesus, and Daniel Talk***

(51) 4 But you, O Daniel, shut up the words, and seal the book, [even] to the **time of the end**: **many shall run to and fro, and knowledge shall be increased.** 5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6 And [one] said to the **Man clothed in linen,** which was upon the waters of the river, **How long [shall it be to] the end of these wonders**? 7 And I heard the **Man clothed in linen,** which was upon the waters of the river, when He held up His right hand and His left hand to heaven, and swore by Him that lives forever that [it shall be] for **a time, times, and a half;** and when **he** shall have accomplished to scatter the power of the holy people, all these [things] shall be finished. 8 And I heard, but I **understood not**: then said I, O my Lord, what [shall be] the **end of these [things]?** 9 And He said, Go your way, Daniel: for the **words are closed up and sealed until the time of the end.** 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall **understand**; but the **wise shall understand.**

Note: book with seals opened, Rev 5:1-6:1, only Jesus is worthy to open the book. Seal not, Rev 22:10.

4:11-13 ***1,290 days*** *(1260 + 30)* ***and 1,335 days*** *(1,290 + 45)*

(52) 11 And from the time [that] the daily [sacrifice] shall be taken away, and the abomination that makes desolate set up, [there shall be] a thousand two hundred and ninety days. 12 Blessed is he that waits, and comes to the thousand three hundred and five and thirty days. 13 But go you your way **till the end** [be]: for you shall rest, and stand in your lot at the **end of the days**.

Note: 1,290: 30 days – abomination judged. 1,335 days: 45 days – blessed, preparing for the 1,000 yrs.

Daniel's Chronology– Time and Timing

Daniel	Age (appx)	King	620 BC Birth 1st return 538 BC Rest 535 -530 BC
1	15	Nebuchadnezzar 1st exile	605 BC 3 years of indoctrination. Obedient teenager.
2	18	Nebuchadnezzar	602 BC Dream - image of gold head to iron & clay toes.
3	39	Nebuchadnezzar temple d	586 BC Trial of a fiery furnace. Daniel's 3 friends.
4	46	Nebuchadnezzar	563 BC 7 seasons + king 14 more yrs, natural death.
5	80	Belshazzar dies	540 BC Nebuchadnezzar's grandson. Writing on wall.
6	80	Darius the Mede, 62yrs	540 BC The Lion's Den. Vs. 28 - Cyrus the Persian.
7	71	Belshazzar, 1st yr, Babylon	549 BC God's view of Dan 2. Dream/visions 4 beasts.
8	73	Belshazzar, 3rd yr, Babylon	547 BC Vision 2. Ram and Goat.
9	85	Darius the Mede, 1st yr	540 BC Vision 3. Jeremiah's 70 yrs, 70-weeks prophecy
10	85	Cyrus, 3rd year	536 BC Vision 4. Ezra 1:1 -5. Michael, 21 days.
11	85	Darius the Mede, 1st yr	536 BC Persia, Greece, Rome, Antichrist.
12	85 to 90	Darius the Mede, 1st yr	536 BC Time of the end, Great Tribulation.

Updated: January 17, 2023

QUESTIONS IN DANIEL **Bible TOC**

1. Judah's captivity by Babylon was in 3 phases. In what phase was Daniel and his 3 friends taken captive? 1st Daniel 1:1 3rd yr. of Jehoiakim. 1st 605BC, 2nd 597BC Ezekiel, 3rd 586BC

2. Who were the 3 contemporary prophets during the time of Daniel?
Ezekiel (country – 500 miles north of Babylon), Jeremiah (Jerusalem), & Habakkuk

3. The statue in Nebuchadnezzar's vision with a head of gold in chapter 2 is who? Nebuchadnezzar. This is probably the inspiration to make a statue of gold in chapter 3 and demand worship of himself.

4. Four kingdoms are represented in Daniel 2 and 7? Name them.
Babylon, medo-Persia, Greek, Roman

5. Was Nebuchadnezzar saved? Yes, Daniel 4:36-37.

6. In what language was Daniel chapters 2:4b to 8 written?
Aramaic. To the gentiles. World language of Babylon, like English today. Not Hebrew.
(The Passion by mel Gibson was in Aramaic)

7. Read with contemplation Daniel's prayer in chapter 9. For how many days did Daniel fast in Daniel 9?
21 days

8. How many years are the 70 weeks in Daniel 9:25?
69 + 1 = 70. 7 x 70 = 490 years.

9. When did the 69th week end?
Daniel 9:26, Command to Rebuild Jerusalem in Nehemiah until the messiah is cut off (Palm Sunday)

10. Who is Daniel compared to concerning living righteously?
Ezekiel 14:14 tells us. Noah, Daniel & Job Why these 2 men?
Why not Adam, Abraham, Jacob, Joseph, Moses, David, Solomon, Isaiah, Jeremiah or even Ezekiel?

Bonus question: Where was Daniel when his 3 friends were in the fiery furnace in Daniel 3?
In Daniel 2:48-49 Nebuchadnezzar made Daniel 2nd ruler over his kingdom, like Joseph over Egypt. He was about the business of the kingdom outside of the capital city of Babylon. (15 sq miles and walls that 4 chariots could ride side by side)

Note: Chapters 1-6 are Daniel's personal view and 7-12 are God's worldview. 1-6 are public and 7-12 are private. Chapter 4 is the only written chapter by a gentile in the Old Testament. Same as 1 gentile writer in the New Testament which is Luke.

Look at the divine sequence of seeking God in chapter 9:

1) 9:2 I must read & understood the truths of the Bible. In Daniel's case the writing of Jeremiah concerning the 70 years captivity.
2) 9:3 I must set my face toward God.
3) 9:4-15 I must pray with confession of my and our sins.
4) 9:16-20 I must plea for God's mercy.
5) 9:21-27 I will see God move. In Daniel's case the angel Gabriel appeared and gave him a further revelation of 70 weeks.

Note: Sir Isaac Newtion, Observations Upon the Prophecies of Daniel and the Apocalypse of St. John pp78-79, 1622-1727, orignally published in 1733. "This prophecy is called the Revelation, with respect to the scripture of truth, which Daniel was commanded to shut up and seal, until the time of the end… Prophecies of Daniel and John should not be understood till the time of the end. The folly of interpreters has been, to foretell times and thing by this Prophecy, as if God designed to make them prophets. The design of God is much otherwise. Paraphrase – after prophecy is fulfilled the event is interpreted, in God's Providence. As the 1st coming, so is the 2nd coming.

The 12 chapters of Daniel in Pictures of Witness (1-6) & Prophecy (7-12)

1

The 100% Uncompromised Heart
Ez 14:14, 18; Mt 11:11-15, John 13:23, 1 Jn 2:15
Daniel is around 15 years old

2

3

2-7 are written in Aramaic (not Hebrew)
Times of the Gentiles, Luke 21:24
Fullness of the Gentiles, Ro 11:12, 25

4

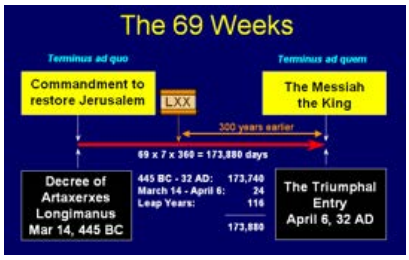
5

6

7

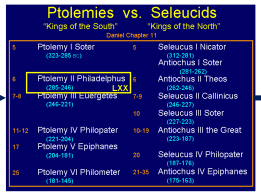
8

9



10 → 11 → 12

10-12 are one vision in one day reveal angelic warfare
Persians, Greeks, Romans & time of the end (Daniel's 70th week – future)
Daniel is 85-90 years old



Daniel and John Compared in 12 points

	Daniel & John (World view prophecy)	Daniel	John	Revelation
1	Greatly beloved of God/Jesus loved	9:23, 10:11, 19	19:26, 20:2, 21:7, 20	
2	Helped by the good angels	8-9		4-22
3	Transport by vision into the future	8:1-2		4:1
4	Lives to old age, 90 + years	10-12		> 90 AD
5	Live in exile during revelation	Babylon	21:22-23. History Ephesus	Patmos
6	Past prophecy fulfilled in historical records	2, 7-8, 11		2-3 or 1-3
7	End Times Revelation of 2nd Coming (trust)	2, 7, 9, 11-12		4-19
8	The prophecy of gentile / Israel roles	2-7 / 8-12	17, The Body of Christ	
9	The beast of the sea - antichrist (little horn)	7:23-25, 12:7	1 John 2:18, 22, 4:3; 2 John 7	13:1-8, 17:12
10	**Sealed until the time of the end**	**12:4, 9 concealed**		**1:3-4 revealed 5:1-5**
11	**The Body of Christ (Bride)**	**hidden**	**Revealed 3:29, 15-17**	**2-3, 22:16-21**
12	**Excellent spirit**	**1:20, 5:12,14; 6:3**		

GEMS IN DANIEL

Purpose of Prayer from the 12 Minor Prophets. 1 Cor 10:6-13 examples to admonish Ro 15:4 our learning & hope.

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
		HoJoAm – Israel, Judah, and Israel (Joel is the first)			
Hosea 5:15 (725)	Supplication	**Return** (repent) God loves backsliders		**Seek me Early Salvation**	Israel the nation
5:15 I (God) will go [*and*] return to my place (heaven), till they acknowledge their offence, and seek my face: in their affliction they will seek me early.					
Joel 2:17 (835)	Supplication	**Judgment - Repent Day of the LORD**		**Future Blessing Acts 2-Peter**	Judah the nation
2: 17 Let the **priests, the ministers** of the LORD, **weep between the porch and the altar**, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, **Where [*is*] their God?**					
Amos 7:5-9 (752)	Supplication	Judgment and Justice Prepare to meet God!		**Hope** for faithful and repentant 9:11-15	Israel the nation Joel 3:16
7:8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. **Then said the LORD, Behold, I will set a plumbline in the midst of my people Israel:** I will not again pass by them any more:					
OJM – Edom, Nineveh, and Judah (time of Isaiah w/ Hosea and Amos)					
Obadiah Amos 9:1 (845)	No Prayer Enemy satan	**Judgment of the enemy of Israel**	Spirit of Doeg **No hope**	2 Tim 3:1-9, Rev 3 Romans 1:18-3:30	Edom the nation sons of **Esau** / **Cain**
Jonah 3:5-9 (755)	Supplication	**Repentance Prejudice** conquered		Judgment **postponed** **Blessing** denied 4:10	Nineveh. Capitol of Assyrian kingdom
3:5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.					
Micah 3:1-4 (735)	Supplication	Israel seeks God too late	Hate Good & Love Evil	Divine expectation **Hope** in the last days	Israel & Judah nation **Prayer not Heard.**
4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.					
NahHabZep – Nineveh, Judah and Jerusalem (fall to Babylon in 586 BC)					
Nahum (650)	No Prayer	Judgment, around 100 years after Jonah	Doom **No hope**	Love may abound in all judgment Phil 1:9	Nineveh Assyrian capitol
Habakkuk 1-2 (609)	Conversation	Questions & Answers	2:1 I will stand upon my watch	Concern Walk by faith	Judah the nation Judgment near
Habakkuk 3:1-19	Supplication Praise	**Overcomers** in trials nation– personal faith	3:2 revive your work, in wrath remember mercy	Understands God's sovergnity	Habakkuk the individual believer
3:17 Although the fig tree shall not blossom, neither [shall] fruit [be] in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and [there shall be] no herd in the stalls: **18 Yet I will rejoice in the LORD, I will joy in the God of my salvation. 19 the LORD God [is] my strength, and he will make my feet like hinds' [feet],** and he will make me to walk upon mine high places.					
Zephaniah 3:2 (630)	No prayer 1 John 5:16	**Judgment coming to Judah-remnant**	Sin unto death	Day of the LORD, 24x Hope in the future	Judah the nation
3:2 **She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.**					
HaZeMa - Return after 70 years captivity. Zerubabbel rebuilt temple and Nehemiah the walls of Jerusalem.					
Haggai (520)	No Prayer John 9:4	**Get to work –** complete the temple	Complacency, Need change	Courage - Revival Build!	Israel (local church) Governor Zerubabbel
Zechariah 12:10 (480)	Supplication	House of David Present distress	In That Day visions	Prophecy-**Tribulation** **Future glory**	Israel the nation Spirit – grace & supp
12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the **spirit of grace and of supplications**: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [*his*] only [*son*], and shall be in bitterness for him, as one that is in bitterness for [*his*] firstborn.					
Malachi 1:9 (432)	No Prayer 1 John 5:16	**Repentance, Deny sin** - robbery	Blemished offerings	the LORD cannot change	Israel. To the priests Deut 28
1:8 And if ye **offer the blind for sacrifice**, [is it] not evil? and if ye **offer the lame and sick,** [is it] not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. **9** And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.					

Hosea (14-27, 30 min, Israel) 2020

12 Ways a Backsliding Nation May Return unto the God

	Scripture
1) Know that, as Hosea purchased Gomer, Christ purchased us.	3:2
2) God's people are destroyed for **lack of knowledge**	4:6
3) We must be wise master builders, and not move our boundaries as Judah	5:10
4) We must recognize our need and return to the LORD	6:1
5) Ensure your pancake is cooked on both sides	7:8
6) Ensure I'm not as a silly dove without heart	7:11
7) Know the wicked say, "the prophet is a fool, the spiritual man is mad"	9:7
8) Live for "others" and have "united" hearts	10:1-2a
9) Sow to ourselves in righteousness, reap in mercy; break up our fallow ground: for [it is] time to seek the LORD, till he come and rain righteousness.	10:12
10) Turn to our God: keep mercy and judgment, and wait on our God continually	12:6
11) Know God will heal our backsliding, He will love us freely:	14:4
12) We will say, **What have I to do anymore with idols?**	14:8

Conclusion - Thesis Statement. 14:9 Who is wise, and he shall understand these [things]? prudent, and he shall know them? for the **ways of the LORD are right**, and the **just shall walk in them**: but the **transgressors shall fall therein**.

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Hosea 5:15	Supplication	Repentance		**Seek me early**	Israel

Thoughts: Can a Christian become backslidden? Can a family become backslidden? Can a church become backslidden? Can a nation become backslidden? How much and what are the signs? Am I backslidden? How can I return to God?

Acronym to memorize the Minor prophets: 3 * 4 = 12 (x) = 65 chapters, Isaiah 66.. Words 30K, Is 37K.
Chapters in 1229 AD by Stephen Langton. Read in 4 hours

1st 3: **Ho**sea (14), **Jo**el (3), **Am**os (9) **HoJoAm** (1st 2 letters)
Note: To Israel (last before fall to the Assyrian), Judah, and Israel (1st after Elijah & Elisha)

2nd 3: **O**badiah (1), **J**onah (4), **M**icah (7) **OJM** (1st letter)
Note: To Edom, Nineveh, and Judah

3rd 3: **Nah**um (3), **Hab**akkuk (3), **Zep**haniah (3) **NahHabZep** (1st 3 letters)
Note: To Nineveh, Judah, and Judah - 3 chapters each

4th 3: **Ha**ggai (2), **Ze**chariah (14), **Ma**lachi (4) **HaZeMa** (1st 2 letters)
Note: To Israel post-exile. 520 to 432 BC.

Outline I of Hosea "the LORD has Saved"

Background. As Hosea's wife played the harlot, so has Israel. Using the metaphor of Hosea's physical family relating to Israel's spiritual life, his wife Gomer and their 3 children. When the nation of Israel came out of Egypt, she was as a virgin. She committed idolatry and could not become a nation of priests (Exodus 19:7) after worshipping the calf when Moses received the 10 commandments the first time. Hosea was not a priest. Gomer represented Israel from their beginning as a nation to the present and into the future "Day of the LORD."

Hosea went through the fall of the northern kingdom of Israel, as Jeremiah did the southern kingdom of Judah over 100 years later. **They are the only ones to use the term "backsliding".**

Cultural setting: Israel was prosperous with a strong military. Covetousness, harlotry, alcohol, and idols prevailed, along with building temples, sacrifices, and false worship.

meditation point: Do we live in such a time in our society, could it be like the church of Laodicea in Revelation 3? If yes, we must take extreme care for ourselves and our families.

New Testament Connection. The believer will be presented to Jesus Christ as a chaste virgin when he returns as king of kings. God forsook Israel as a nation temporarily, but we cannot lose our position as children of God in our lifetime; but, we can lose our rewards and crowns due to spiritual adultery. Revelation 3:19. Idolatry - Colossians 3:5.

Key words: Return or turn 22x, Ephraim 4:2 – 13:1, 36x. Ephraim is the leader of a wicked, sinful people.

Southern Kingdom (Judah - Jerusalem)	Northern Kingdom (Israel - Samaria)	Assyria
	875-848 King Ahab and Elijah	
	847-797 King Jehu and Elisha	793-753 Jonah
792-740 King Uzziah	787-747 King Jeroboam II	
	760-750 Prophet Amos	
715-687 King Hezekiah	**753-715 Prophet Hosea**	
742-687 Prophet Micah to Judah & Israel		
740-689 Prophet Isaiah		
721 King Hoshea and Fall of Israel to Assyria		

Themes: Sin, Judgment, Salvation, and the faithful love of God

CHILDREN OF FAITHFUL HOSEA AND UNFAITHFUL GOMER		
Name	**meaning**	**Purpose**
Jezreel	God sows or scatters	God will sow or scatter His people
Lo-Ruhamah	No mercy	God will show no more mercy to His people
Lo-Ammi	Not my people	God will not recognize Israel as His people

Part 1) Hosea's Unfaithful Wife (Gomer) or Gomer's Faithful Husband 1-3

Introduction		1:1	
Lesson 1	Judgment	1:2-9	Hosea's family & the blood and valley of Jezreel
	Salvation	1:10-11	Day of Jezreel & the blood of Naboth (1 Kings 21) avenged
Lesson 2	Judgment	2:1-13	Gomer's unfaithfulness
	Salvation	2:14-3:5	Valley of Achor (Joshua 7:24-26)

Part 2) God's Unfaithful Wife (Israel) or Israel's Faithful God 4-14

Strike 1	Judgment	4-5 (2 chapters)	Israel's crime & sentence. Ephraim, Judah, & the priests.
	Salvation:	6:1-3 (3 verses, 23 words)	Prophetic for Israel when Christ returns to reign
Strike 2	Judgment	6:4-11:7 (5 chapters)	Israel's rebellion
3 base hit	Ekklesia	10:11-12	
	Salvation	11:8-12 (6 verses-49 words)	
Strike 3	Judgment	12-13 (2 chapters)	Israel's unfaithfulness
	Salvation	14:1-8 (8 verses, 99 words)	
Conclusion		14:9	

- Hosea is like Job in his trials with family in chapters 1-3 and discourse with 5 parts; introduction, three friends or three strikes in chapters 4-14, and a conclusion for all to learn from.
- Hosea is like Isaiah in its majestic literary expressions at times (10:11-12) and like Song of Songs powerful imagery in chapter 14.
- Hosea is like the Song of Songs with many threads of truth progressively revealed. Hosea shows God's faithfulness and Song of Songs God's love – both through the LORD Jesus Christ.

Part 1: Hosea the Faithful Husband or Homer the Unfaithful Wife, 1-3

Hosea Chapter 1

1:1-9 ***Hosea's Wife and Three Children***

(1) [1] The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

Judgment *(Hosea's wife and three children. Jezreel is prophetic: past, present, and far future)*

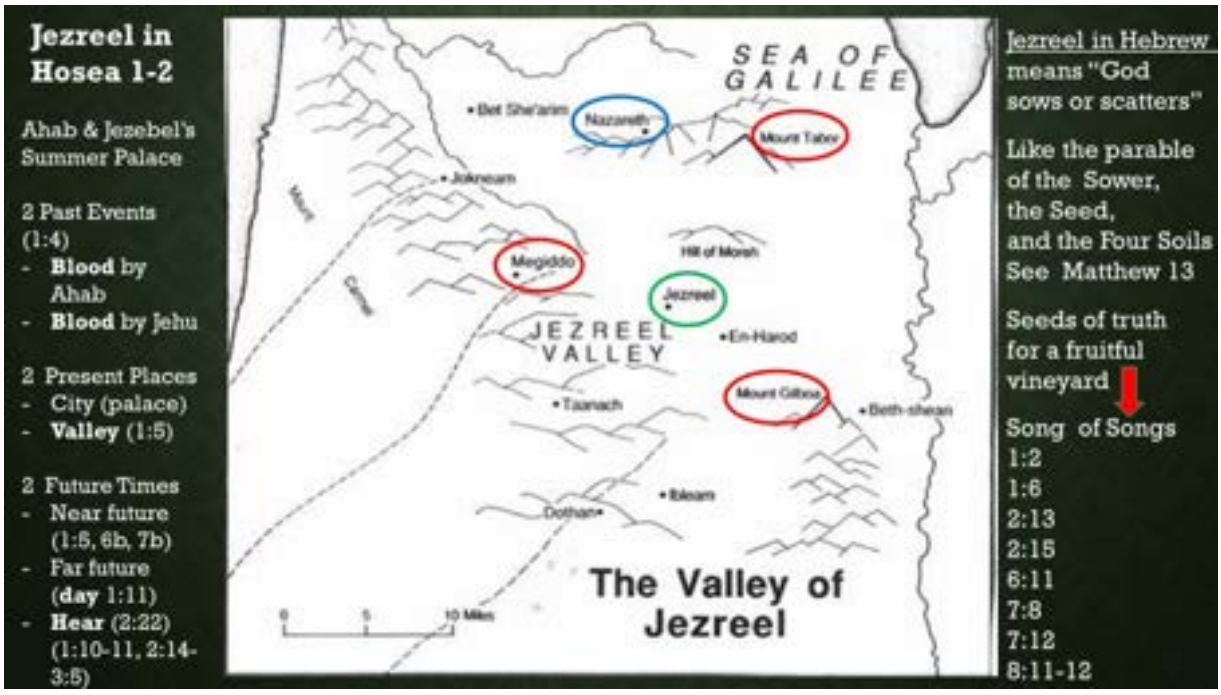
[2] The beginning of the word of the LORD by Hosea. And the LORD said unto Hosea, Go, take to you a wife of whoredoms and children of whoredoms: for the land has committed great whoredom, [departing] from the LORD. [3] So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. [4] And the LORD said unto him, Call his name Jezreel; for yet a little [while], and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. [5] And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. [6] And she conceived again, and bare a daughter. And [God] said unto him, Call her name **Lo-ruhamah**: for I will no more have mercy upon the house of Israel; but I will utterly take them away. [7] But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. [8] Now when she had weaned Lo-ruhamah, she conceived, and bare a son. [9] Then said [God], Call his name **Lo-ammi:** for ye are not my people, and I will not be your [God].

Note: Valley of Jezreel – see Zechariah 14:2, Revelation 16:14-16. Jezreel was conceived by Hosea, and Lo-ruhamah and Lo-ammi were born of adultery.

1:10-11 ***Salvation*** *(in the far future for Israel at the 2nd Coming of Christ)*

(2) [10] Yet the number of the **children of Israel** shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, [that] in the place where it was said unto them, Ye are not my people, [there] it shall be said to them, [Ye are] the **sons of the living God.** [11] Then shall the **children of Judah and the children of Israel** be gathered together, and **appoint themselves one head,** and they shall come up out of the land: for great [shall be] the day of Jezreel.

Notes: Jezreel in Hebrew is "where God sows or scatters." One head is Jesus Christ. Romans 9:25-26 & 1 Peter 2:10. Ahab > Naboth > Jehu > Assyrians > Christ's return when the vineyard of righteous Naboth is restored, 1 Kings 21. The day of Jezreel is just before the return of Jesus Christ to reign as king on earth from Jerusalem (Ezekiel 40-48).



Hosea Chapter 2 2:1-13 ***Judgment*** *plead (1-5), the prodigal wife (6-13) has seven curses, "I will"*

(3) [1] Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. [2] Plead with your mother, plead: for she is not my wife, neither [am] I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; [3] Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. [4] And I will not have mercy upon her children; for they [be] the children of whoredoms. [5] For their mother has played the harlot: she that conceived them has done shamefully: for she said, I will go after my lovers, that give [me] my [a] bread and my water, my wool and my flax, my oil and my drink. [6] Therefore, behold, I will hedge up your way with thorns, and make a wall, that she shall not find her paths. [7] And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, [b] I will go and return to my first husband; for then [was it] better with me than now. [8] For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, [which] they prepared for Baal. [9] **Therefore will I return,** and **take away** my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax [given] to cover her nakedness. [10] And now **will I discover her lewdness** in the sight of her lovers, and none shall deliver her out of my hand. [11] **I will also cause** all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. [12] And **I will destroy** her vines and her fig trees, whereof she has said, These are my rewards that my lovers have given me: and **I will make** them a forest, and the beasts of the field shall eat them. [13] And **I will visit** upon her the days of Baalim, wherein she burned incense to them, and she adorned herself with her earrings and her jewels, and [c] she went after her lovers, and **forgot me**, says the LORD.

[a] bread and water – food, wool and flax – clothes, oil and drink – pleasure (feed the body and mind)
[b] Her first husband Hosea. Gomer represents Israel and Hosea God. Like the prodigal son returning to his father in the New Testament, Luke 15.
[c] The love of the world is as fornication in the higher standards of the New Testament. Matthew 5-7, James 4:4, 1 John 2:15-17. Mirth differs from joy and cheerfulness, as always implying noise.

2:14-23 ***Salvation*** *(10 "I will" blessings, Valley of Achor–Joshua 7, Jezreel-blood of Naboth, Ps 34:17)*

(4) [14] **Therefore**, behold, **I will** allure her, and bring her into the wilderness, and **speak comfortably to her.** [15] And **I will give her** her vineyards from there, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. [16] And it shall be at that day, says the LORD, [that] you shall call me Ishi; and shall call me no more Baali. [17] For **I will take away** the names of Baalim out of her mouth, and they shall no more be remembered by their name. [18] And in that day **will I make a covenant** for them with the beasts of the field, and with the fowls of heaven, and [with] the creeping things of the ground: and **I will break** the bow and the sword and the battle out of the earth, and will make them to lie down safely. [19] And **I will betroth** you unto me forever; yes, I will betroth you unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. [20] I will even betroth you unto me in faithfulness: and you shall know the LORD. [21] And it shall come to pass in that day, **I will hear,** says the LORD, I will hear the heavens, and they shall hear the earth; [22] And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. [23] And **I will sow** her unto me in the earth; and **I will have mercy** upon her that had not obtained mercy; and **I will say** to [them which were] not my people, You [are] my people; and they shall say, [You are] my God.

Note: The valley of Achor (trouble) is the opposite of the time of Joshua. Ishi is Hebrew for Husband. Baali are the fertility and nature gods of the Philistines & Israel. This far future prophecy begins in Rev 13

Hosea Chapter 3

3:1-5 ***Hosea Redeems Gomer*** *with 15 Pieces of Silver & 1.5 homers (90 pounds)*

(5) [1] Then said the LORD unto me, Go yet, love a woman beloved of [her] friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine. [2] So I bought her to me for fifteen [pieces] of silver, and [for] a homer of barley, and a half homer of barley: [3] And I said unto her, You shall abide for me many days; you shall not play the harlot, and you shall not be for [another] man: so [will] I also [be] for you. [4] For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and [without] teraphim: [5] Afterward shall the children of Israel **return**, and **seek** the LORD their God, and David their king; and shall **fear** the LORD and his goodness in the latter days.

Hosea Chapter 4

Judgment – Out 1 of 3 *(God's Unfaithful People, 4-14,)*

4:1-3 ***The People's Crime*** *(vs 1-2)* ***the People and the Land's Sentence*** *(vs 3)*

(6) [1] Hear the word of the LORD, ye children of Israel: for the LORD has a **controversy** with the inhabitants of the land, because there is **no truth, nor mercy, nor knowledge of God** in the land. [2] By **swearing, and lying, and killing, and stealing, and committing adultery**, **they break out**, and blood touches blood. [3] **Therefore** shall **the land mourn**, and everyone that dwells therein shall languish, with the beasts of the field, and with the fowls of heaven; yes, the fishes of the sea also shall be taken away.

Notes: Random (free-thinker), repeat, recycle (tradition). Opposite of humility, Spirit, self-control. Adultery is sexual, not spiritual. Context determines if spiritual or sexual. Land Romans 8: The whole creation groans. The Declaration of Independence "appealing to the Supreme Judge of the world" It is too late for Israel for the nation to apply 2 Chr 7:14.

4:4-11 ***The Levite Priests Example Causes the People to Fall***

(7) **[4] Yet** let no man strive, nor reprove another: for your people are as they that **strive with the priest**. **[5] Therefore** shall you fall in the day, and the prophet also shall fall with you in the night, and I will destroy your mother. **[6] My people are destroyed for lack of knowledge: because you have rejected knowledge, I will also reject you, that you shall be no priest to me:** seeing you have forgotten the law of your God, I will also **forget your children**. [7] As they were increased, so they sinned against me: [therefore] will I change their glory into shame. [8] They eat up the sin of my people, and they set their heart on their iniquity. [9] And there shall be, **like people, like priest:** and I will punish them for their ways, and reward them their doings. [10] For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.
[11] Whoredom and wine and new wine take away the heart.

Notes: vs 5 Mother is the nation of Israel who fall to the Assyria in 721 BC and Judah in 586 BC to Babylon. The children of the Levite priests have higher standards and expectations than the people. i.e. the priest could only marry a virgin of the children of Israel, example in OT. The priest are addressed as in the book of Malachi. The priests represent the people to God and present an example of obedience to the word of the LORD to the people.

4:12-19 ***The Priests Counsel Causes the People to Fall***

(8) [12] My people ask counsel at their stocks, and their staff declares to them: for the spirit of whoredoms has caused them to err, and they have gone a whoring from under their God. [13] They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: **therefore** your **daughters** shall commit whoredom, and your **spouses** shall commit adultery. [14] I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: **therefore** the people [that] does not understand shall fall. [15] Though you, **Israel, play the harlot**, [yet] **let not Judah offend**; and come not ye to **Gilgal, neither go ye up to Bethaven**, nor swear, the LORD lives. [16] For Israel slides back as a stubborn heifer: now the LORD will feed them as a lamb in a large place. **[17] Ephraim is joined to idols: let him alone.** [18] Their drink is sour: they have committed whoredom continually: her rulers [with] shame do love, Give ye. [19] The wind has bound her up in her wings, and they shall be ashamed because of their sacrifices.

Notes: vs 12 Stocks is hard wood like the stock of a rifle or wooden idols. Staff is the diviner's rod for magic as Moses and Pharoah. Vs 13 Therefore the spirit of whoredoms is spiritual worship that increases with physical whoredom and adultery. Vs 14 is opposite for those who understand in Hosea 14:9.

Gilgal: vs 15-17 Israel the nation in progress, Ephraim the city far gone, and Judah the future.
Beth-haven: House of wickedness, near Bethel or house of God.
Heifer: A cow that resists going in the owner's direction; KJV uses backslidden which is different in Hebrew in Hosea 11:7 and 14:4. Lamb: being together without a shepherd are not where the food is.

Hosea Chapter 5 5:1-7 ***Hear ye this - Israel Suddenly Falls in their Iniquity***

(9) **1 Hear ye this**, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.
2 And the revolters are profound to make slaughter, though I [have been] a rebuker of them all.
3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, you commit whoredom, [and] Israel is defiled. 4 They will not frame their doings to turn to their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD. 5 And the pride of Israel does testify to his face: therefore shall Israel and Ephraim fall in their **iniquity**; Judah also shall fall with them. 6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find [him]; he has withdrawn himself from them. 7 They say dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

Notes: vs 4 framework not in place to give controls and guidance to their lives due to sin; but randomness, hit and miss, luck, astrology, palm reading, witchcraft, etc. vs 7 Strange children like 2 Timothy 3:1-9. A month, or new moon, or 30 days, a specific period of time for rapid judgment for their iniquity. What is the difference between sin, transgression, and iniquity?

5:8-15 ***Warning of the Coming Judgment by the Assyrians***

(10) 8 Blow ye the cornet in Gibeah, [and] the trumpet in Ramah: cry aloud [at] Bethaven, after you, O Benjamin. 9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel I have made known that which shall surely be. 10 The **princes of Judah** were like them that remove the bound: [therefore] I will pour out my wrath upon them like water. 11 Ephraim is oppressed [and] broken in judgment, because he willingly walked after the commandment. 12 Therefore [will] I [be] to Ephraim as a moth, and to the house of Judah as rottenness. 13 When Ephraim saw his sickness, and Judah [saw] his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I [will be] to Ephraim as a **lion**, and as a **young lion** to the house of Judah: I, [even] I, will **tear** and go away; I will take away, and none shall rescue [him]. **15 I will go [and] return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.**

Notes: The capital of Israel is Samaria, which is in the tribe of Ephraim land area. Vs 10 remove the bound refers to being held together, binders for materials such as glue, from the atom to space, all things are held together by God. Hebrews 1:3 upholding all things from the word of his power.
vs 13: Assyria is parallel to China today, in the area of finances and political influence in the world.
vs 14 Go when Jesus came to earth, return at the ascension. vs 15 Israel will acknowledge their offense (Romans 11, Matthew 24, and Revelation 13). vs 15 is a connecting verse or links to 6:1-3.

Hosea Chapter 6

6:1-3 ***Salvation*** *(homerun 1, in the far future during the 70th week of Daniel)*

(11) **1 Come, and let us return to the LORD:** for **he has torn, and he will heal us**; he has smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, [if] we follow on to know the LORD: his going forth is prepared as the morning; and he shall come to us as the rain, as the latter [and] former rain to the earth.

Notes: Latter rain is fall, and former rain is spring. Jeremiah 5:24 Let us now fear the LORD our God, that gives the rain, both the former and latter, in his season; he reserves unto us the appointed weeks of harvest. Rain is stated the second time in Hosea 10:12 as another run that is in between runs or

Joel 2:23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he has given you the former rain moderately, and he will cause to come down for you the rain, and the latter rain in the first month. , (all of chapter 2 is prophetic for the far future for Israel, not the church or latter rain movement

Acts 2:16-21 refers to the last days which are from the sending of power from on high in Acts 2 until the return of Jesus Christ. The last days referred to from Joel refers to the future return of Israel to the land during the 70th week of Daniel after the rapture of the church and during the great tribulation

Hosea Chapter 6

Judgment - Strike 2 of 3 *(6:4-11:7)*

6:4-11 ***True Prophets*** *(4-6)* ***and Lewd Priests*** *(7-9)*

(12) [4] O **Ephraim,** what shall I do to you? O **Judah,** what shall I do to you? for your goodness is as a morning cloud, and as the early dew it goes away. [5] Therefore I have hewed them by the prophets; I have slain them by the words of my mouth: and your judgments [are as] the light [that] goes forth. [6] For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. [7] But they like men have transgressed the covenant: there have they dealt treacherously against me. **[8] Gilead** is a city of them that work iniquity, [and is] polluted with blood. [9] And as **troops of robbers** wait for a man, [so] **the company of priests murder in the way by consent:** for **they commit lewdness.** [10] I have seen a horrible thing in the house of **Israel:** there is the whoredom of **Ephraim**, Israel is defiled. [11] Also, O **Judah**, he has set a harvest for you, when I returned the captivity of my people.

Note: vs 9 "way of consent" is translated 1x consent and 53x Shechem. vs 10-11 Words against Israel and Ephraim are for the present and Judah is prophetic for the 1st and 2nd coming of the messiah.

Hosea Chapter 7

Ephraim is a half-baked Pancake and Mixed Faith (4-9), a Silly Dove (11-15), and a Deceitful Bow (16)

(13) [1] When I would have healed **Israel,** then the **iniquity of Ephraim** was discovered, and the **wickedness of Samaria:** for they commit **falsehood;** and the thief comes in, [and] the **troop of robbers** spoils without. [2] And they **consider not in their hearts** [that] I remember all their wickedness: now their own doings have beset them about; they are before my face. **[3] They make the king glad with their wickedness, and the princes with their lies.** [4] They are all adulterers, as an oven heated by the baker, [who] ceases from raising after he has kneaded the dough, until it be leavened. [5] In the day of **our king** the **princes have made [him] sick with bottles of wine;** he stretched out his hand with scorners. [6] For they have made ready their **heart** like an oven, while they lie in wait: **their baker sleeps** all the night; in the morning it burns as a flaming fire. [7] They are all hot as an oven, and have devoured their judges; all their kings are fallen**: there is none among them that calls to me.** [8] **Ephraim,** he has **mixed himself among the people; Ephraim** is a cake not turned. **[9] Strangers have devoured his strength,** and **he knows [it] not: yes, gray hairs are here and there upon him, yet he knows not.** [10] And the **pride of Israel** testifies to his face: and they do not return to the LORD their God, nor seek him for all this.

(14) [11] **Ephraim** also is like a silly dove without heart: they **call to Egypt**, they **go to Assyria**. [12] When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their assembly has heard. [13] Woe to them! for they have fled from me: destruction to them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. [14] And they have **not cried to me with their heart, when they howled upon their beds: they assemble themselves for corn and wine,** [and] they rebel against me. [15] Though I have bound [and] strengthened their arms, yet do they imagine mischief against me**. [16] They return, [but] not to the most High:** they are like **a deceitful bow**: their princes shall fall by the sword for the rage of their tongue: **this [shall be] their derision in the land of Egypt.**

Hosea Chapter 8 *Israel Sets up their Kings (not the LORD) and Has a Gold Calf Idol in Samaria*

(15) [1] [Set] the trumpet to your mouth. [He shall come] **as an eagle** against the house of the LORD, because they have **transgressed my covenant, and trespassed against my law**. [2] Israel shall cry to me, My God, we know you. **[3] Israel** has cast off [the thing that is] good: the enemy shall pursue him. **[4] They have set up kings, but not by me: they have made princes, and I knew [it] not:** of their silver and their gold have they made them idols, that they may be cut off. [5] Your calf, O Samaria, has cast [you] off; my anger is kindled against them: how long [will it be] ere they attain to innocency? [6] For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

Hosea Chapter 8

8:7-14 ***Among the Gentiles, Israel is Like a Vessel Wherein is No Pleasure***

(16) [7] **For they have sown the wind, and they shall reap the whirlwind:** it has no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. [8] **Israel** is swallowed up: now they will be among the Gentiles **as a vessel wherein is no pleasure.** [9] For they are gone up to **Assyria, a wild donkey alone by himself: Ephraim has hired lovers.** [10] Yes, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes. [11] Because **Ephraim** has made many altars to sin, altars shall be to him to sin**.** [12] **I have written to him the great things of my law, [but] they were counted as a strange thing.** [13] They sacrifice flesh [for] the sacrifices of my offerings, and eat [it; but] the LORD accepts them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt. [14] **For Israel has forgotten his Maker,** and builds temples; and Judah has multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Note: Compare Ephraim and Assyria to President Biden and China, and the ban on ex-president Trump and Secretary of State Mike Pompeo on Jan 21, 2021. Currently the CCP is rewriting the Bible beginning with the Gospel of John, China prints and publishes the most Bibles in the world from Nanjing Amity Printing Company ("**Amity Printing**") is China's sole Bible printer with capacity to produce 18 million copies per year. In coordination with the U.B.S. and only sold in government churches in China.

Hosea Chapter 9 9:1-9 ***Rejoice Not and No More Levitical Feast Days***

(17) [1] **Rejoice not**, O Israel, for joy, as [other] people: for you have gone a whoring from your God, you have loved a reward upon every corn floor. [2] The floor and the winepress shall not feed them, and the **new wine shall fail in her**. [3] They shall not dwell in the LORD's land; but **Ephraim** shall return to **Egypt,** and they shall eat unclean [things] in **Assyria.** [4] They shall not offer wine [offerings] to the LORD, neither shall they be pleasing to him: their sacrifices [shall be] to them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD. [5] What will ye do in the solemn day, and in the day of the feast of the LORD? [6] For, look, they are gone because of destruction: Egypt shall gather them up, memphis shall bury them: the pleasant [places] for their silver, nettles shall possess them: thorns [shall be] in their tabernacles. [7] The days of visitation are come, the days of recompense are come; **Israel** shall know [it]: **the prophet is a fool, the spiritual man is mad, for the multitude of your iniquity,** and the **great hatred.** [8] The watchman of Ephraim was with my God: [but] the prophet is a snare of a fowler in all his ways, [and] **hatred in the house of his God.** [9] They have deeply corrupted [themselves], **as in the days of Gibeah:** [therefore] he will remember their iniquity, he will visit their sins.

Note: vs 7-8 During judgment the true prophet is a fool and the spiritual man is mad. There is great hatred they experience toward them, and in the house of his God (Jeremiah 29:25-26 and Acts 26:24).

9:10-17 ***Israel was Like Grapes in the Wilderness: They Went to Baalpeor to Their Shame***

(18) [10] I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time: [but] they went to **Baalpeor**, and **separated themselves to [that] shame; and [their] abominations were according as they loved.** [11] [As for] **Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.** [12] Though they bring up their children, yet will I bereave them, [that there shall] not [be] a man [left]: yes, woe also to them when I depart from them! [13] Ephraim, as I saw Tyre, is planted in a pleasant place: but **Ephraim shall bring forth his children to the murderer.** [14] Give them, O LORD: what will you give? give them a miscarrying womb and dry breasts. [15] All their wickedness is in **Gilgal:** for there I hated them: for the wickedness of their doings I will drive them out of my house, I will love them no more: all their princes are revolters. [16] **Ephraim** is smitten, their root is dried up, they shall bear no fruit: yes, though they bring forth, yet will I slay [even] the beloved [fruit] of their womb. **[17] My God will cast them away, because they did not hearken to him: and they shall be wanderers among the nations.**

Note: vs 11 declares the glory of Ephraim shall fly away as a child's birth begins in the womb and conception. vs 13 tells of child sacrifice as tax paid legal abortion since 1972 in the U.S.A.

Hosea Chapter 10

10:1-8 ***Israel is an Empty Vine, Their Heart is Divided*** *(1-2)*

(19) [1] Israel is an empty vine, he brings forth fruit to himself: according to the multitude of his fruit he has increased the altars; according to the goodness of his land they have made goodly images. [2] **Their heart is divided;** now they will be found faulty: he shall break down their altars, he shall spoil their images. [3] For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us? [4] They have spoken words, swearing falsely in making a covenant: thus judgment springs up as hemlock in the furrows of the field. [5] The inhabitants of **Samaria** shall fear because of the calves of Bethaven: for the people thereof shall mourn over it, and the priests thereof [that] rejoiced on it, for the glory thereof, because it is departed from it. [6] It shall be also carried to Assyria [for] a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. [7] [As for] Samaria, her king is cut off as the foam upon the water. [8] The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

10:9-15 ***Break Up Your Fallow Ground for it is Time to Seek the LORD*** *(11-12)*

(20) [9] O Israel, you **have sinned from the days of Gibeah:** there they stood: the battle in Gibeah against the children of iniquity did not overtake them. [10] [It is] in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. [11] **And Ephraim [is as] a heifer [that is] taught, [and] loves to tread out [the corn]; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, [and] Jacob shall break his clods. [12] Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for [it is] time to seek the LORD, till he come and rain righteousness upon you.** [13] Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because you did trust in your way, in the multitude of your mighty men. [14] Therefore shall a tumult arise among your people, and all your fortresses shall be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon [her] children. [15] So shall Bethel do to you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

Note: 10:11-12 is a 3- base hit before the home run in the far future salvation for Israel in 11:8-12

Hosea Chapter 11

11:1-7 ***God's Love for Israel*** *(his fatherly love, looking back to Egypt and forward to Jesus)*

(21) [1] **When Israel was a child, then I loved him, and called my son out of Egypt.** [2] [As] they called them, so they went from them: they sacrificed to **Baalim, and burned incense to graven images.** [3] I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. [4] I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat to them. [5] **He shall not return into the land of Egypt,** but the Assyrian shall be his king, because they refused to return. [6] And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. [7] And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt [him].

11:8-12 ***Salvation*** *(home run, the spiritual laws of salvation apply to the true and false church also)*

[8] How shall I give you up, Ephraim? [how] shall I deliver you, Israel? how shall I make you as Admah? [how] shall I set you as Zeboim? my heart is turned within me, my repentings are kindled together. [9] I will not execute the fierceness of my anger, I will not return to destroy Ephraim: for I [am] God, and not man; the Holy One in the midst of you: and I will not enter into the city. [10] They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall **tremble** from the west. [11] They shall **tremble as a bird out of Egypt,** and **as a dove out of the land of Assyria**: and I will place them in their houses, says the LORD. [12] **Ephraim** compasses me about with lies, and the **house of Israel** with deceit: **but Judah yet rules with God, and is faithful with the saints.**

Note: See commentary by Matthew Henry for Hosea 11:8-17.

Hosea Chapter 12 ***Judgment - Strike 3 of 3 (12-13)***

12:1-6 ***Lies Increase*** *(1),* ***Jacob Wrestles an Angel*** *(2-6),* ***and Anger with Ephraim*** *(7-14)*

(22) [1] **Ephraim** feeds on wind, and follows after the east wind: he **daily increases lies and desolation**; and they do make a covenant with the Assyrians, and oil is carried into Egypt. [2] the LORD has also a controversy with Judah, and will **punish Jacob according to his ways; according to his doings** will he recompense him. [3] He took his brother by the heel in the womb, and by his strength he had power with God: [4] Yes, he had power over the angel, and prevailed: he wept, and made supplication to him: he found him [in] Bethel, and there he spoke with us; [5] Even the LORD God of hosts; the LORD is his memorial. [6] Therefore turn you to your God: keep mercy and judgment, and wait on your God continually.

Note: Same event as at Genesis 32:24-30. Jacob's name is changed to Israel. In Hebrew Jacob is "heel catcher" and Israel is "governed by God." There God "spoke to us" which includes Ephraim, Israel, Judah, the ekklesia, and every believer. the LORD has a controversy with Judah and he has with Israel in 4:1.

(23) [7] [He is] a merchant, the balances of deceit are in his hand: he loves to oppress. [8] And **Ephraim** said, Yet **I am become rich**, I have found me out substance: [in] all my labors they shall find none iniquity in me that [were] sin. [9] And I [that am] the LORD your God from the land of Egypt will yet make you to dwell in tabernacles, as in the days of the solemn feast. [10] I have also spoken by the prophets, and I have multiplied visions, and used **similitudes**, by the ministry of the prophets. [11] [Is there] iniquity [in] Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yes, their altars are as heaps in the furrows of the fields. [12] And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept [sheep]. [13] And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved. [14] Ephraim provoked [him] to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return to him.

Note: vs 8, I am become rich is confusing their prosperity to blessing from God apart from morality. vs 10, prophets are Elijah, Elisha, Amos to Israel and Joel, Isaiah, and Micah to Judah. Similitudes use earthly examples preceded by "like" or "as." vs 13, Aaron and Moses. All true prophets, 2 Peter 2:1.

Hosea Chapter 13 ***Ephraim Sins More and More*** *(1-8)* ***and Repentance is Hid*** *(9-16)*

(24) [1] When **Ephraim spoke trembling, he exalted himself in Israel; but when he offended in Baal**, he died. [2] And now they sin more and more, and have made them molten images of their silver, [and] idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. [3] Therefore they shall be as the morning cloud, and as the early dew that passes away, as the chaff [that] is driven with the whirlwind out of the floor, and as the smoke out of the chimney. [4] Yet I [am] the LORD your God from the land of Egypt, and you shall know no god but me: for there is no savior beside me. [5] I did know you in the wilderness, in the land of great drought. [6] According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. [7] Therefore I will be to them as a lion: as a leopard by the way will I observe them: [8] I will meet them as a bear [that is] bereaved [of her whelps], and will rend the caul of their heart, and there **will I devour them like a lion:** the wild beast shall tear them.

Note: vs 1, Ephraim was the place of central government and prosperity. The LORD tears in Hosea 5:14.

(25) [9] **O Israel, you have destroyed yourself; but in me is your help.** [10] I will be your king: where [is any other] that may save you in all your cities? and your judges of whom you said, Give me a king and princes? [11] I gave you a king in my anger, and took [him] away in my wrath. [12] The iniquity of Ephraim is bound up; **his sin is hid**. [13] The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in [the place of] the breaking forth of children.

[14] **I will** ransom them from the power of Hell; **I will** redeem them from death: O death, **I will** be your plagues; O grave, **I will** be your destruction: **repentance shall be hid from my eyes**. [15] Though he be fruitful among [his] brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. [16] Samaria shall become desolate; for she has rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

Note: vs 16 by the Assyrians in 722 BC and before. This is why Jonah did not want to go to Nineveh.

Hosea Chapter 14 ***Salvation (homerun)***

Return and turn with words to God (1-2); not nation, not military nor idols (3)

(26) [1] O Israel, **return** to the LORD your God; for you have **fallen by your iniquity**. [2] **Take with you words, and turn to the LORD:** say to him, Take away all iniquity, and receive [us] graciously: so will we render the calves of our lips. [3] Asshur shall not save us; we will not ride upon horses: neither will we say anymore to the work of our hands, [Ye are] our gods: for in you the fatherless finds mercy.

Note: We can and must take our words to our God, in prayer. Asshur is the old capital of Assyria, and their primary god. Fatherless finds mercy reminds us Hosea 10:12 where we sow righteousness and reap mercy. Return and turn have the same Hebrew word as recompense and reward in Hosea, used 22x.

Israel shall grow-root-branch, beauty-smell, revive (4-7) and Ephraim shall be like a fir tree with fruit (8)

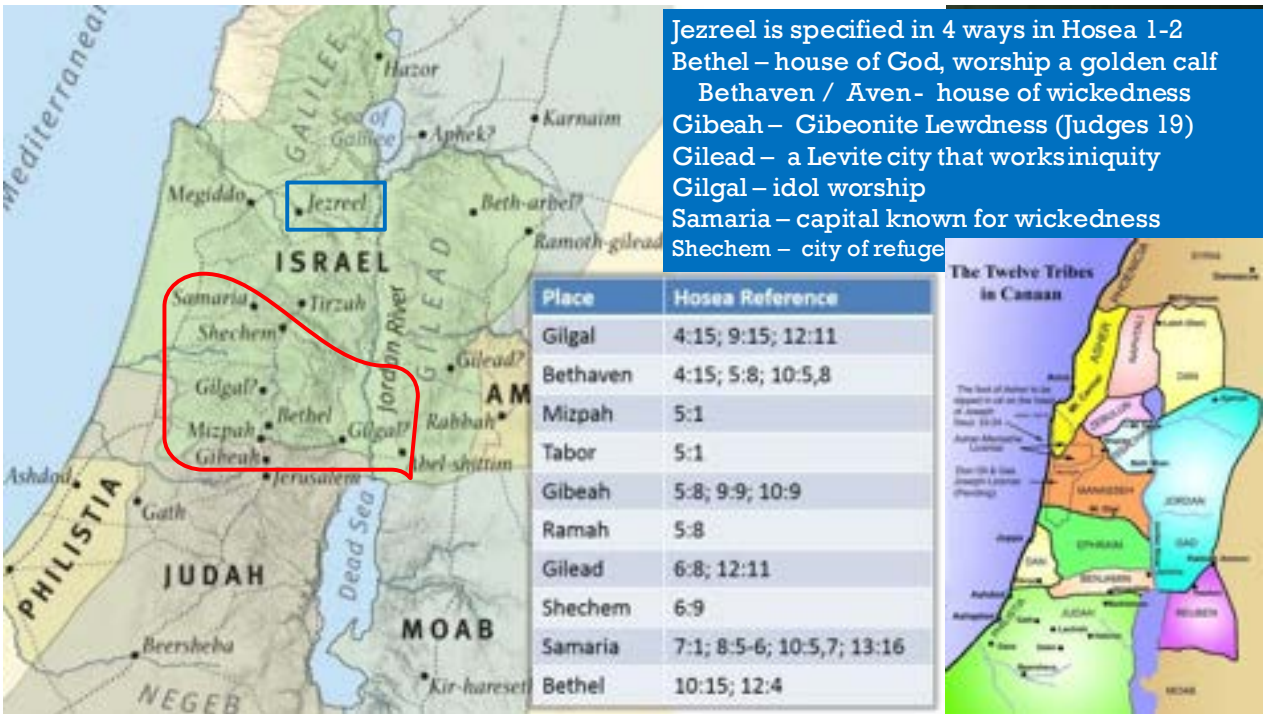
(27) [4] **I will *heal their backsliding, I will love them freely: for my anger is turned away from him.*** [5] ***I will*** *be as the dew to Israel: he shall grow as the lily, and cast forth his roots as Lebanon.*
[6] *His branches* shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.
[7] They that dwell under his shadow shall return; they shall revive [as] the corn, and grow as the vine: the scent thereof [shall be] as the wine of Lebanon. [8] Ephraim [shall say], What have I to do anymore with idols? I have heard [him], and observed him: I [am] like a green fir tree. From me is your fruit found.

Note: backsliding is used 12x in the Hebrew Bible; 9x in Jeremiah, 2x in Hosea, and Proverbs 1:32. vs 4-5 has three "I will" as salvation has three "I will not" in 11:9. vs 8 Ephraim heard and observed him reminds us of John 1:1-4 and 1 John1:1-4. From God our fruit is found, as in John 15:5, Galatians 2:20. This passage is similar to the writing in Song of Songs.

Conclusion: ***The Righteous Walk and the Transgressors Fall***

[9] Who is wise, and he shall understand these [things]? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the **transgressors** shall **fall** therein.

Note: vs 9 switches from a nation to an individual "he." May we be wise (from God, James 1:5-7 and James 3) and prudent (toward man in when and how) as we hate sin and follow Christ. The degrees of severity of sin -> iniquity > transgress (trespass or debts) are figures in the Law as sin and trespass offerings. Israel lasted for 260 years before fall to Assyria.



Place	Hosea Reference
Gilgal	4:15; 9:15; 12:11
Bethaven	4:15; 5:8; 10:5,8
Mizpah	5:1
Tabor	5:1
Gibeah	5:8; 9:9; 10:9
Ramah	5:8
Gilead	6:8; 12:11
Shechem	6:9
Samaria	7:1; 8:5-6; 10:5,7; 13:16
Bethel	10:15; 12:4

Joel (3-9, 12 min, Judah) 2023

Bible TOC **Next / Previous Book** **Gems**

1 2 3

12 Sounds of God's Judgment & Blessing

Purpose: Reproof & Hope for Judah & Jerusalem. Joel is "the LORD is God".

Key Words: Day of the LORD 6x and the law of first mention to Zion (Judah and Jerusalem)

		Application for today	Scripture
JUDGMENT: SIN & SORROW (past & present)			
1) 4 waves of Locust armies (past)	1:4	The experience of destruction (gnawing, swarming, creeping & stripping)	1:1-4
2) Awake, you drunkards & weep (present)	1:5	The call for all to sorrow (wail Jerusalem, despair farmers, lament priests)	1:5-13
3) Call to repent and effects of the plague	1:14	with fasting and prayer	1:14-20
4) Blow the trumpet in Zion	2:1	Near future human army invasion (**Warning** - extended long blow, 1 trumpet)	2:1-11
REPENTANCE in the (near and far future)			
5) Turn to me with all your heart	2:12	Tear your heart–not your garment	2:12-14
6) Blow the trumpet in Zion	2:15	Call for public repentance (**Assembly** - long blow, 2 trumpets)	2:15-17
BLESSING: RESTORATION in the (near & far future)			
7) Then the LORD will be zealous to bless	2:18	Time of rejoicing and fruitfulness	2:18-27
8) I will restore the years the locust has eaten	2:25	God's protection, provision & providence	1:4
NIGHT – RETRIBUTION in the (far future)			
9) I will pour out My Spirit on all flesh	2:28	**Peter in Acts 2:16-21**	2:28-32
10) I will gather all nations	3:2	War down in the Valley of Jehosophat	3:1-8
11) Beat your plowshares into swords	3:10	Multitudes in the valley of decision	3:9-17
MORNING - SECOND COMING OF JESUS CHRIST TO EARTH in the (far future)			
12) And it will come to pass in "that day"	3:18	2 Peter 1:19 Hope, abundance & joy	3:18-21

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Joel 1:14	Supplication	Call to Repentance		Priests call for a fast	Gather elders & all people
Joel 2:17	Supplication	Call to Repentance		Testimony of God's people	Priests between porch & altar
Joel 2:32	Supplication	Salvation		Whoever calls on Jesus	To Israel Romans 10:17

Challenges: (1) Why locusts? No king. Proverbs 30:27, Psalm 105:34-35, Revelation 9:4. (2) Date of Joel? No king during reign of Queen Athaliah (type of anti-christ) or most of Josiah. Same time as Elijah & Elisha in Israel. Elijah also translates "the LORD is God." (3) Why did Peter quote Acts 2:16-21? He freshly knew guilt & mercy. He thought God would be king of Israel then (John 18:10, Acts 10, 15, Galatians 2:11-16, 2 Peter 3:16, Hebrews).

Joel Chapter 1

1:1-7 ***Judah is Plagued with Locusts and Famine*** *(Babylon)*

(1) [1] The **word of the LORD that came to Joel** the son of Pethuel. [2] Hear this, ye old men, and give ear, all ye inhabitants of the land. Has this been in your days, or even in the days of your fathers? [3] Tell ye your children of it, and [let] your children [tell] their children, and their children another generation. [4] That which the palmerworm has left has the locust eaten; and that which the locust has left has the cankerworm eaten; and that which the cankerworm has left has the caterpillar eaten. [5] Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. [6] For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he has the cheek teeth of a great lion. [7] He has laid My vine waste, and barked My fig tree: he has made it clean bare, and cast [it] away; the branches thereof are made white.

1:8-20 ***Judah Told to Mourn, the Grain and Drink Offering are Cut Off*** *(James 4:6-10, 1 Pe 4:17)*

(2) [8] Lament like a virgin girded with sackcloth for the husband of her youth. [9] The grain offering and the drink offering is cut off from the house of thee LORD; the priests, the LORD's ministers, mourn. [10] The field is wasted, the land mourns; for the corn is wasted: the new wine is dried up, the oil languishes. [11] Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. [12] The vine is dried up, and the fig tree languishes; the pomegranate tree, the palm tree also, and the apple tree, [even] all the trees of the field, are withered: because joy is withered away from the sons of men. [13] Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the grain offering and the drink offering is withheld from the house of your God. [14] **Sanctify ye a fast, call a solemn assembly, gather the elders** [and] all the inhabitants of the land [into] the house of the LORD your God, and cry to the LORD, [15] Alas for the day! for the **day of the LORD** is at hand, and as a destruction from the Almighty shall it come. [16] Is not the meat cut off before our eyes, [yes], joy and gladness from the house of our God? [17] The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. [18] How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yes, the flocks of sheep are made desolate. [19] O LORD, to Thee I will cry: for the fire has devoured the pastures of the wilderness, and the flame has burned all the trees of the field. [20] The beasts of the field cry also unto Thee: for the rivers of waters are dried up, and the fire has devoured the pastures of the wilderness.

Joel Chapter 2

2:1-11 ***The Near Judgment*** *(Babylon)* ***and far Day of the LORD in Jerusalem***

(3) [1] **Blow ye the trumpet in Zion, and sound an alarm in My holy mountain:** let all the inhabitants of the land tremble: for the **day of the LORD** comes, for [it is] near at hand; [2] A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there has not been ever the like, neither shall be anymore after it, [even] to the years of many generations. [3] A fire devours before them; and behind them a flame burns: the land is as the garden of Eden before them, and behind them a desolate wilderness; yes, and nothing shall escape them. [4] The appearance of them is as the appearance of horses; and as horsemen, so they will run. [5] Like the noise of chariots on the tops of mountains they will leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array. [6] Before their face the people shall be much pained: all faces shall gather blackness. [7] They shall run like mighty men; they shall climb the wall like men of war; and they shall march everyone on his ways, and they shall not break their ranks: [8] Neither shall one thrust another; they shall walk everyone in his path: and [when] they fall upon the sword, they shall not be wounded. [9] They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. [10] The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: [11] And the LORD shall utter His voice before His army: for His camp is very great: for [he is] strong that executes His word: for the **day of the LORD** is great and very terrible; and who can abide it?

2:12-17 ***the LORD Invites His People Back***

(4) [12] Therefore also now, says the LORD, turn ye [even] to me with all your heart, and with fasting, and with weeping, and with mourning: [13] And rend your heart, and not your garments, and turn to the LORD your God: for He is gracious and merciful, slow to anger, and of great kindness, and repents Him of the evil. [14] Who knows [if] He will return and repent, and leave a blessing behind Him; [even] a grain offering and a drink offering to the LORD your God?

(5) [15] Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: [16] Gather the people, sanctify the assembly, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. [17] Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare Your people, O LORD, and give not Your heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Note: vs 12 (the duty and blessing of repentance), 15 fasting for a nation where the New Testament focuses on personal fasting in Matthew 6:16-18, Luke 5:33-35, and 2 Corinthians 6:5, 11:27.
vs 17 is the opposite to when the saints shall reign over the heathen with Jesus Christ out of the temple in Jerusalem in Ezekiel 40-48.

2:18-27 ***the LORD Promises Blessings*** *(I will restore the years the locust have eaten)*

[18] Then the LORD will be jealous for His land, and pity His people. [19] Yes, the LORD will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: [20] But I will remove far off from you the northern [army], and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill fragrance shall come up, because he has done great things. [21] Fear not, O land; be glad and rejoice: for the LORD will do great things. [22] Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree bears her fruit, the fig tree and the vine do yield their strength. [23] Be glad then, ye children of Zion, and rejoice in the LORD your God: for He has given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first [month]. [24] And the floors shall be full of wheat, and the fats shall overflow with wine and oil. [25] And I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you. [26] And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that has dealt wondrously with you: and My people shall never be ashamed. [27] And ye shall know that I [am] in the midst of Israel, and [that] I [am] the LORD your God, and none else: and My people shall never be ashamed.

Note: the LORD in the Old Testament is jealous for the physical land of Israel, and pities the Jewish people who are promised the land of Israel and Jerusalem where Christ will reign in the future.

2:28-32 ***the LORD Will Pour out His Spirit*** *(Acts 2:16-21, Hebrews 2:1-4)*

(6) [28] And it shall come to pass afterward, [that] I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: [29] And also upon the servants and upon the handmaids in those days will I pour out My spirit. [30] And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. [31] The sun shall be turned into darkness, and the moon into blood, before the great and the terrible **day of the LORD** come. [32] And it shall come to pass, [that] whoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD has said, and in the remnant whom the LORD shall call.

Note: vs 28-29 started at Pentecost to Israel in Acts, Hebrews 2:1-4, then resumes to Israel in the last 3 ½ years of tribulation; vs 30-32 repeated in 3:15-17 looking far ahead the the tribulation and Romans 11.

3:1-17 ***the LORD Will Rescue His People***

(7) [1] For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, [2] I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and [for] My heritage Israel, whom they have scattered among the nations, and parted My land. [3] And they have cast lots for My people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. [4] Yes, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly [and] speedily I will return your recompense upon your own head; [5] Because ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things: [6] The children also of Judah and the children of Jerusalem have ye sold to the Grecians, that ye might remove them far from their border. [7] Behold, I will raise them out of the place where ye have sold them, and will return your recompense upon your own head: [8] And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD has spoken [it].

(8) [9] Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: [10] Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I [am] strong. [11] Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause your mighty ones to come down, O LORD. [12] Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. [13] Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. [14] Multitudes, multitudes in the valley of decision: for the **day of the LORD** is near in the valley of decision. [15] The sun and the moon shall be darkened, and the stars shall withdraw their shining. [16] the LORD also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the LORD [will be] the hope of His people, and the strength of the children of Israel. [17] So shall ye know that I [am] the LORD your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her anymore.

Note: vs 2, 12, 14 – the first 2 of 3 valleys of chapter 3. The valley of Jehoshaphat represents where the last days battle of Armageddon occurs,some say this is the valley of megiddo. Then the valley of decision, which is the LORD's decision of judgment at the return of Jesus Christ (Revelation 1, Psalm 2, Matthew 25:31-36, Revelation 16:12-16), not salvation. The chronological order is rapture, tribulation, return, judgment, and 1000 year reign of Jesus Christ.

vs 10 is opposite to Isaiah 2:4 and Micah 4:3; swords into plowshares and spears into hooks.

3:18-21 ***The Day of the LORD is a Blessing*** *(18, 20-21)* ***and a Cursing*** *(19)*

(9) [18] And it shall come to pass in **that day,** [that] the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. [19] Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence [against] the children of Judah, because they have shed innocent blood in their land. [20] But Judah shall dwell forever, and Jerusalem from generation to generation. [21] For I will cleanse their blood [that] I have not cleansed: for the LORD dwells in Zion.

Note: vs 18, that day is the last mention of the Day of the LORD, where Jesus will come as a thief in the night, 1 Thessalonians 5:2 and 2 Peter 3:10. This speaks of the 2nd coming of Jesus Christ, after the rapture of the church, at the end of the tribulation. See Matthew 24-25.

vs 18 the third valley si the valley of Shittim, which is a literal known physical location north of he Dead Sea and west of Jerusalem. In the past this valley was a place of cursing (Numbers 25:1-3, Micah 6:5) and blessing (Joshua 2:1 and 3:1). In the future a river flowing out of Jerusalem into the valley of Shittim is only a place of blessing.

Ps 105:34 EXPOSITION.

Ver. 34 He spoke, and the locusts came, and caterpillars, and that without number. One word from the Captain and the armies leap forward. The expression is very striking, and sets forth the immediate result of the divine word. The caterpillar is called the licker, because it seems to lick up every green thing as in a moment. Perhaps the caterpillar here meant is still the locust in another form. That locusts swarm in countless armies is a fact of ordinary observation, and the case would be worse on this occasion. We have ourselves ridden for miles through armies of locusts, and we have seen with our own eyes how completely they devour every green thing. The description is not strained when we read, "And did eat up all the herbs in their land, and devoured the fruit of their ground." Nothing escapes these ravenous creatures, they even climb the trees to reach any remnant of foliage which may survive. Commissioned as these were by God, we may be sure they would do their work thoroughly, and leave behind them nothing but a desolate wilderness.

EXPLANATORY NOTES AND QUAINT SAYINGS.

Ver. 34. -- Locusts came, and caterpillars, and that without number. In this country, and in all the dominions of Prete Janni, is a very great and horrible plague, which is an innumerable company of locusts, which eat and consume all the corn and trees; and the number of them is so great, as it is incredible; and with their multitude they cover the earth and fill the air in such wise, that it is a hard matter to be able to see the sun...We travelled five days journey through places wholly waste and destroyed, wherein millet had been sown, which had stalks as great as those we set in our vineyards, and we saw them all broken and beaten down as if a tempest had been there; and this the locusts did. The trees were without leaves, and the bark of them was all devoured; and no grass was there to be seen, for they had eaten up all things; and if we had not been warned and advised to carry food with us, we and our cattle had perished. This country was all covered with locusts without wings; and they told us these were the seed of them which had eaten up all, and that as soon as their wings were grown they would seek after the old ones. The number of them was so great, that I shall not speak of it, because I shall not be believed: but this! will say, that I saw men, women, and children sit as forlorn and dead among the locusts. --*Samuel Purchas*, 1577-1628.

Ver. 34. -- Locusts and caterpillars. God did not bring the same plague twice; but when there was occasion for another, it was still a new one; for he has many arrows in his quiver. --*Matthew Henry.*

Ver. 34. -- Without number. A swarm [of locusts], which was observed in India in 1825, occupied a space of forty English square miles, contained at least forty millions of locusts in one line, and cast a long shadow on the earth. And Major Moore thus describes an immense army of these animals which ravaged the Mahratta country: "The column they composed extended five hundred miles; and so compact was it when on the wing, that like an eclipse, it completely hid the sun, so that no shadow was cast by any object." Brown, in his travels in Africa, states that an area of nearly two thousand square miles was literally covered by them; and Kirby and Spence mention that a column of them was so immense, that they took four hours to fly over the spot where the observer stood. --*M. Kalisch.*

Ver. 34. -- Came...and that without number.

Onward they came, a dark continuous cloud Of congregated myriads number less; The rushing of whose wings was as the sound Of some broad river, headlong in its course, Plunged from a mountain summit; or the roar Of a wild ocean in the autumnal storm, Shattering its billows on a shore of rocks, Onward they came, the winds impelled them on. *Robert Southey*, 1774-1843.

Amos (9-19, 25 min, Israel) 2024

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12 Helps to Prevent God's Judgment of Sin with Amos

Purpose: "Let Judgment roll down as waters, and righteousness as a mighty stream (5:24)

Introduction (1:1-2)

Eight (8) Judgments **(1:3-2:16) on the Surrounding Nations, then Judah and Israel**

1. Know that for three transgressions and four, God will not turn away judgment (1:3 – 1st of 8x, NT 1 John 5:16, Mt 18:15-20)
2. We must not profane His holy name by our sin (2:6-8, NT Acts 5:1-11, 1 Cor 5-7, 2 Cor 7:9-16)

Three (3) Messages **(3-6) of Sin and Punishment Against Israel "hear this Word" 3x**

3. Know we can't walk together, except we be agreed (3:3)
4. Be prepared to meet our God (4:12)
5. Prudent keep silent, hate the evil, and love the good, and establish judgment in the gates (5:13-15)
6. Let judgment roll down as waters, and righteousness as a mighty stream (5:23-24)
7. Don't rest in the false comfort of music and instruments (6:5)

Five (5) Visions **(7-9) of Approaching Judgment**

8. Pray for God to repent of judgment of His people (7:3, 7:6)
9. God sets a plumb line in the midst of His people (7:7-8, It was built straight. Has it become crooked over time?)
10. Warning that worship has nothing to do with money and false scales (8:5)
11. If I continue in sin, a time will come when it is too late to hear and find the Word of God (8:11-12)
12. Know that sin causes judgment and destruction of a nation that was blessed in the past (9:8, 9:10, NT 1 Peter 4:17)

Prophetic Promise for Israel (9:11-15)

the Tabernacle of David in the tribulation and 1000 (Romans 11, Ez 40-48, Rev 19)

Decision: Let the judgment of sin begin & continue with me, so revival begins & continues in me. (5:23-24)

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Amos 7:2	Supplication	Intercession mercy			Amos for Israel
Amos 7:5	Supplication	Intercession mercy			Amos for Israel

Application today.

Then: Mixing of true and false worship, boastful complacency, music, personal comfort, abuse or neglect of the poor, drunkenness, gluttony, violence, open immorality. Amos ends with a bright future for the nation of Israel during the millenial reign of Christ on earth.

Today: Let judgment begin in our own lives first, then in the house of God or the local church as 1 Peter 4:17, before it comes from God. As Jesus lived and suffered in this world, the glory set before Him is the same glory set before every believer as we are called, trust and obey.our Father in heaven.

Outline I of Amos "Burden-Bearer"

Background: Amos moved from his hometown of Tekoa, Judah north to prophesy to Israel. He was a sheep-breeder, fig farmer and a prophet. In a time of national prosperity, the acquiring of more money consumes the people and the poor are abused. Where Hosea his counterpart addresses Israel's unfaithfulness and God's love, Amos addresses judgment on Israel from a just and right God. Hosea is a last plea to return to God while Amos is an advance warning to judge themselves before God judges them.

Places: Tekoa (SE of Bethlehem), Bethel & Dan, Samaria. Prophecy for the northern kingdom.

Writer: Amos, an ordinary farmer of sheep and sycamore trees (1:1-2, 7:14-15)

Southern Kingdom (Judah - Jerusalem)		Northern Kingdom (Israel - Samaria)		Assyria
975	King Rehoboam	975	King Jeroboam	
956-889	King Asa & King Jehosophat	875-848	King Ahab and Elijah	
		847-797	King Jehu and Elisha	
		793-753	Jonah	
792-740	King Uzziah	787-747	King Jeroboam II	
		760-750	**Prophet Amos**	
	(2 yrs before the great earthquake, Flavius Josephus dates the great earthquake as 762 BC)			
715-687	King Hezekiah	753-715	Prophet Hosea	
742-687	Prophet Micah to Judah & Israel			
740-689	Prophet Isaiah	722	King Hoshea and Fall of Israel to Assyria	

New Testament Connection: Amos 9:11 - Acts 15:15-16 Israel is like the church at Corinth.

		Amos
Introduction	(2 yrs. before the earthquake, Zech 14:5, archeology)	1:1-2
Part 1)	Eight Judgments on the surrounding nations, Judah & Israel	**1-2**
	"For three transgressions of _____ and for four, I will not turn away, because . . . "	
1. Damascus	(Syrian, oldest inhabited city on earth)	1:3-5
2. Gaza	(Philistine – Palestine today. Betrayal to Edom)	1:6-8
3. Tyre	(betrayal to Edom after King Solomon)	1:9-10
4. Edom	(descendants of Jacob's brother Esau, Obadiah)	1:11-12
5. Ammon	(descendants of Lot's 2nd grandson)	1:13-15
6. Moab	(descendants of Lot's 1st grandson)	2:1-3
7. Judah		2:4-5
8. Israel		2:6-16
Part 2)	Five messages of Guilt & Punishment Against Israel	**3-6**
1. "Hear this word", 12 tribes of Israel (Jacob)		3:1-15
2. "Hear this word", Women, worship & stubbornness of Israel		4:1-13
3. "Hear this word", Seek God & live by His grace		5:1-17
4. "Woe", Unacceptable worship & captivity		5:18-27
5. "Woe", Complacency & pride		6:1-14
Part 3)	Five Visions of Approaching Judgment	**7-9**
1. Locusts	(Waiver-love)	7:1-3
2. Fire	(Waiver-love)	7:4-6
3. Plumb line	(Justice-holy)	7:7-9
	Refutal of Amos' intimidation by Amaziah the Bethel priest	7:10-17
4. Basket of Summer Fruit (1-3, overdue-holy) 4-6, 7-10, 11-14		8:1-14
5. Striking the Lintel (1-4, here-holy) 5-10		9:1-10
	Hope for Israel's faithful (future-love, for the nation during 1000)	9:11-15

Amos Chapter 1

1:1-2 ***Introduction***

(1) [1] The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. [2] And he said, the LORD will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

vs 2, Lion typology also in Job 4:9-10

1:3-2:16 ***Three Transgressions of _____, and for Four*** *(8x)*

1:3-5 ***Damascus is Judged*** *(Syria to the north)*

[3] Thus says the LORD; For three transgressions of Damascus, and for four, I will not turn away [the punishment] thereof; because they have threshed Gilead with threshing instruments of iron: [4] But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad. [5] I will break also the gate of Damascus, and cut off the inhabitant from the plain of Aven, and him that holds the scepter from the house of Eden: and the people of Syria shall go into captivity to Kir, says the LORD.

Note: vs 4, Hazael is in the time of Elisha, 2 Kings 8:7-15 and 13:22-25. Damascus is part of the Golan Heights.

1:6-8 ***Gaza is Judged*** *(to the west)*

[6] Thus says the LORD; For three transgressions of Gaza, and for four, I will not turn away [the punishment] thereof; because they carried away captive the whole captivity, to deliver them up to Edom: [7] But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: [8] And I will cut off the inhabitant from Ashdod, and him that holds the scepter from Ashkelon, and I will turn My hand against Ekron: and the remnant of the Philistines shall perish, says the LORD God.

1:9-10 ***Tyre is Judged*** *(King David's ally to the north)*

(2) [9] Thus says the LORD; For three transgressions of Tyre, and for four, I will not turn away [the punishment] thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: [10] But I will send a fire on the wall of Tyre, which shall devour the palaces thereof.

Note: Tyre judged by the Greeks and Alexander the Great

1:11-12 ***Edom is Judged*** *(Jacob's brother Esau, to the east)*

[11] Thus says the LORD; For three transgressions of Edom, and for four, I will not turn away [the punishment] thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever: [12] But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

Note: Later Haman and the Herodians are of this linage. Obadiah prophesies of Edom.

1:13-15 ***Ammon is Judged*** *(Lot's descendants to the east)*

(3) [13] Thus says the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away [the punishment] thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: [14] But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: [15] And their king shall go into captivity, he and his princes together, says the LORD.

Note: This is Jordan and the West Bank in Israel, after the War of 1967.

Amos Chapter 2

2:1-3 ***Moab is Judged*** *(Lot's descendants to the east)*

[1] Thus says the LORD; For three transgressions of Moab, and for four, I will not turn away [the punishment] thereof; because **he burned the bones of the king of Edom into lime:** [2] But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, [and] with the sound of the trumpet: [3] And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, says the LORD.

Summary notes on 1:3-2:3. There are four patterns of each surrounding nation: 1) three transgressions, and for four 2) leaders are accountable 3) fire destroys the palace / walls of the city 4) past sin toward Israel is judged. Also, we see that judgment begins or as parallel to the nations whereas in 1 Peter 4:17 it begins in the House of the LORD. It seems that timing and circumstances are the difference.

2:4-5 ***Judah is Judged***

(4) [4] Thus says the LORD; For three transgressions of Judah, and for four, I will not turn away [the punishment] thereof; because they have **despised the law of the LORD**, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:
[5] But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Vs 4, The first seven are judged without the law (Romans 1:20-21) and Judah is judged by the law. Some punished for evil against God's people, Genesis 12:3. Their lies of self-deception because they justify behavior contrary to the law of Moses, with the excuse that their fathers (ancestors, parents, dad, families) have done it. Beware – if our fathers disobey God's law and seem not to be disciplined for it does not justify their sin, only means that it is not God's time to judge the sin as an individual. However, each person will be judged for their own sin at the end. (Hebrews 13:8, 1 Cor 3:11-15, 2 Cor 5:10)

2:6-16 ***Israel is Judged***

(5) [6] Thus says the LORD; For three transgressions of Israel, and for four, I will not turn away [the punishment] thereof; because they sold the righteous for silver, and the poor for a pair of shoes;
[7] That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in to the [same] maid, to profane my holy name: [8] And they lay [themselves] down upon clothes laid to pledge by every altar, and they drink the wine of the condemned [in] the house of their god. [9] Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. [10] Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. [11] And I raised up of your sons for prophets, and of your young men for Nazarites. [Is it] not even thus, O ye children of Israel? says the LORD. **[12] But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not. [13] Behold, I am pressed under you, as a cart is pressed [that is] full of sheaves.** [14] Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: [15] Neither shall he stand that handles the bow; and [he that is] swift of foot shall not deliver [himself]: neither shall he that rides the horse deliver himself. [16] And [he that is] courageous among the mighty shall flee away naked in that day, says the LORD.

vs 8, Clothes to be given back to the poor for the coldness of the night, Exodus 22:25-27.
Summary note on 2:6-16. vs 6-8 reveal three areas of sin: greed, sex, and alcohol.

Summary note on chapters 1-2. The sequence of judgments concealed here are revealed in the New Testament 1 Corinthians 2:14-3:1. The surrounding nations are a type of the unbeliever or natural man, Israel the northern kingdom is a type of the carnal believer or make-believer that is caught in the works of religion, and Judah the southern kingdom is a type of the true believer purchased by the blood of Christ by his faith and God's grace (Eph 2:8-9). The true believer can be a carnal or spiritual person (1 Cor 2:10-3:1)

Amos Chapter 3

3:1-15 ***The Guilt & Punishment of Israel***

(6) [1] Hear this word that the LORD has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, [2] You only I have known of all the families of the earth: therefore I will punish you for all your iniquities. [3] **Can two walk together, except they be agreed?** [4] Will a lion roar in the forest, when he has no prey? will a young lion cry out of his den, if he have taken nothing? [5] Can a bird fall in a snare upon the earth, where no gin is for him? shall [one] take up a snare from the earth, and have taken nothing at all**?** [6] **Shall a trumpet be blown in the city, and the people not be afraid?** shall there be destruction in a city, and the LORD has not done [it]? [7] Surely the LORD God will do nothing, but He reveals His secret to His servants the prophets. [8] The lion has roared, who will not fear? the LORD God has spoken, who can but prophesy?

vs 1, whole family is Judah and Israel that are divided

vs 2, Greater privilege results in greater responsibility, Genesis 12:3, Leviticus 26, Luke 12:48.

vs 3, This is a series of 5 rhetorical questions where the answer is no, and 2 yes statements

(7) [9] Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. [10] For they know not to do right, says the LORD, who store up violence and robbery in their palaces. [11] Therefore thus says the LORD God; An adversary [there shall be] even round about the land; and he shall bring down your strength from you, and your palaces shall be spoiled. [12] Thus says the LORD; As the shepherd takes out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus [in] a couch. [13] Hear ye, and testify in the house of Jacob, says the LORD God, the God of hosts, [14] That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground. [15] And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, says the LORD.

vs 15, Temporary material gain apart from God results is eternal loss, 1 Corinthians 3:15.

Amos Chapter 4

4:1-5 *Proud Women & Profane Worship*

(8) [1] Hear this word, ye cows of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their husbands, Bring, and let us drink. [2] the LORD God has sworn by His holiness, that, look, the days shall come upon you, that He will take you away with hooks, and your posterity with fishhooks. [3] And ye shall go out at the breaches, every [cow at that which is] before her; and ye shall cast them into the palace, says the LORD. [4] Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, [and] your tithes after three years: [5] And offer a sacrifice of thanksgiving with leaven, and proclaim [and] publish the free offerings: for this you like, O ye children of Israel, says the LORD God.

vs 1, Cow refers to women here and bull to men in Psalm 22:12. Balsam was well known for its well fed, healthy cows and bulls.

vs 3, various translations: from the palace or into Harmon

vs 4, Holy places from before: Bethel is the place of Jacob's ladder dream (Genesis 28:10-22) and of Gilgal renewed God's covenant (Joshua 5:2-11). Every three years, Deuteronomy 14:28.

4:6-13 ***Stubborn Israel is Judged by Famine*** *(6-8),* ***Pestinence*** *(9-10a),* ***and Sword*** *(10b-11)*

(9) [6] And I also have given you a cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, says the LORD. [7] And also I have withheld the rain from you, when [there were] yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. [8] So two [or] three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, says the LORD. [9] I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the locust devoured them: yet have ye not returned to me, says the LORD. [10] I have sent among you the pestilence after the manner of Egypt: your young men I have slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, says the LORD. [11] I have overthrown [some] of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, says the LORD. [12] Therefore thus will I do to you, O Israel: [and] because I will do this unto you, prepare to meet your God, O Israel. [13] For, look, He that forms the mountains, and creates the wind, and declares to man what is his thought, that makes the morning darkness, and treads upon the high places of the earth, the LORD, The God of hosts, is His name.

vs 12 prepare to meet your God - in judgment

vs 13, three ways God judges: as creator of earth (mountains for volcanoes and earthquakes), nature (the winds for hurricanes, typhoons, and tornadoes) and man (in thoughts)

Amos Chapter 5

5:1-17 ***Seek God & Live***

(10) [1] Hear ye this word which I take up against you, [even] a lamentation, O house of Israel.
[2] **The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.** [3] For thus says the LORD God; The city that went out [by] a thousand shall leave a hundred, and that which went forth [by] a hundred shall leave ten, to the house of Israel.

[4] For thus says the LORD to the house of Israel, **Seek ye me, and ye shall live:** [5] But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nothing**.** [6] **Seek the LORD, and ye shall live**; lest He break out like fire in the house of Joseph, and devour [it], and [there be] none to quench [it] in Bethel.

[7] Ye who turn judgment to wormwood, and leave off righteousness in the earth,

[8] [Seek Him] that makes the seven stars and Orion, and turns the shadow of death into the morning, and makes the day dark with night: that calls for the waters of the sea, and pours them out upon the face of the **earth**: the LORD is His name: [9] That strengthens the spoiled against the strong, so that the spoiled shall come against the fortress.

[10] They hate him that rebukes in the gate, and they abhor him that speaks uprightly. [11] Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. [12] For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate [from their right]. [13] Therefore the prudent shall keep silence in that time; for it is an evil time.

[14] **Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.** [15] **Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious to the remnant of Joseph.**

[16] Therefore the LORD, the God of hosts, the LORD, says thus; Wailing [shall be] in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skillful of lamentation to wailing. [17] And in all vineyards [shall be] wailing: for I will pass through you, says the LORD.

Chiastic structure of verses 1-17

A Certain judgment 1-3

B Call for individual repentance 4-6

C Legal injustice 7

D Portrayal of sovereign Yawheh 8-9

C Legal injustice 10-13

B Call for individual repentance 14-15

A Certain judgment 16-17

Note: vs 8, Orion in Job 9:9, 38:31

Amos Chapter 5

5:18-27 ***Unacceptable Worship & Captivity*** *(judgment in the day of the LORD)*

(11) 18 a Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. 19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. 20 [Shall] not the day of the LORD [be] darkness, and not light? even very dark, and no brightness in it? 21 I hate, I despise your feast days, and I will not smell in your solemn assemblies. 22 Though ye offer me burnt offerings and your grain offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. 23 **Take you away from me the noise of your songs; for I will not hear the melody of your viols.** 24 **But let judgment run down as waters, and righteousness as a mighty stream.** 25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? 26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. 27 Therefore will I cause you to go into captivity beyond Damascus, says the LORD, whose name is The God of Hosts.

Note the chiastic structure of verses 18-27. Vs 25, no sin or trespass offering, no repentance.

A Inevitable judgment 18-19
  B Religious hypocrisy 21-23
    C Call for individual response 24
  B Religious hypocrisy 25-26
A Inevitable judgment 27

Amos Chapter 6

6:1-14 ***Comfort and Complacency cause lack of Judgment and Righteousness***

(12) 1 Woe to them [that are] at ease in Zion, and trust in the mountain of Samaria, [which are] named chief of the nations, to whom the house of Israel came! 2 Pass ye unto Calneh, and see; and from there go ye to Hamath the great: then go down to Gath of the Philistines: [be they] better than these kingdoms? or their border greater than your border? 3 Ye that put far away the evil day, and cause the seat of violence to come near; 4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; 5 That chant to the sound of the viol, [and] invent to themselves instruments of music, like David; 6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. 7 Therefore now they will go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

Vs 3, evil day is the same as the day of God's judgment or day of the LORD (Ec 8:11, Amos 5:17, Isa 47:7, 56:12, Eze 11:3, 12:22, 27; Mt 24:48, 1 Th 5:3, 2 Pe 3:4).

8 the LORD God has sworn by Himself, says the LORD the God of Hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. 9 Then it shall come to pass, if there remain ten men in one house, that they shall die. 10 And a man's uncle shall take him up, and he that burns him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, [Is there] yet [any] with you? and he shall say, No. Then shall he say, Hold your tongue: for we may not make mention of the name of the LORD. 11 For, behold, the LORD commands, and He will smite the great house with breaches, and the little house with clefts. 12 Shall horses run upon the rock? will [one] plow [there] with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock: 13 Ye which rejoice in a thing of nothing, which say, Have we not taken to us horns by our own strength? 14 But, behold, I will raise up against you a nation, O house of Israel, says the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

vs 12, gall = poison, wormwood = bitterness. Hemlock =

vs 13, Lo-debar was the name of the city in Hebrew, however a play on words and significance is called Lo-dabar "thing of nothing".

Amos Chapter 7

7:1-3 *Vision of Locusts*

(13) [1] Thus has the LORD God showed to me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, look, [it was] the latter growth after the king's mowings. [2] And it came to pass, [that] when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech you: by whom shall Jacob arise? for he is small. [3] the LORD repented for this: It shall not be, says the LORD.

vs 1, The locust from its grubbing as a larva or beginning stage. The locust has 4 stages of life which the book of Joel separates. Each stage is more disastrous.

7:4-6 *Vision of Fire*

[4] Thus has the LORD God showed to me: and, behold, the LORD God called to contend by fire, and it devoured the great deep, and did eat up a part. [5] Then said I, O Lord GOD, cease, I beseech you: by whom shall Jacob arise? for he is small. [6] the LORD repented for this: This also shall not be, says the LORD God.

vs 4, This is judgment fire and in context of Amos's life seems to refer to a great draught caused by severe dry heat that even dries up the water beds below the earth. Brush fires are resultant.

7:7-9 *Vision of Plumb line*

(14) [7] Thus He showed me: and, behold, the LORD stood upon a wall [made] by a plumb line, with a plumb line in His hand. [8] And the LORD said unto me, Amos, what see you? And I said, A plumb line. Then said the LORD, Behold, I will set a plumb line in the midst of My people Israel: I will not again pass by them anymore: [9] And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

vs 7, The metaphor of the wall was the national life of Israel and our personal life today. The metaphor of the plumb line is the Law of God, Moses law then and the New Testament today.

7:10-17 *Amos Defends his Calling to Amaziah the Priest of Bethel*

(15) [10] Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos has conspired against you in the midst of the house of Israel: the land is not able to bear all his words. [11] For thus Amos says, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. [12] Also Amaziah said to Amos, O you seer, go, flee you away into the land of Judah, and there eat bread, and prophesy there: [13] But prophesy not again anymore at Bethel: for it is the king's chapel, and it is the king's court. [14] Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herd man, and a gatherer of sycomore fruit: [15] And the LORD took me as I followed the flock, and the LORD said to me, Go, prophesy to my people Israel. [16] Now therefore hear you the word of the LORD: You say, Prophesy not against Israel, and drop not [your word] against the house of Isaac. [17] Therefore thus says the LORD; Your wife shall be a harlot in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided by line; and you shall die in a polluted land: and Israel shall surely go into captivity forth of his land.

Amos Chapter 8

8:1-3 *Vision of Basket of Summer Fruit*

(16) [1] Thus has the LORD God showed to me: and behold a basket of summer fruit. [2] And he said, Amos, what see you? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them anymore. [3] And the songs of the temple shall be howlings in that day, says the LORD God: [there shall be] many dead bodies in every place; they shall cast them forth with silence.

vs 2, The fruit will rotten and not be usable, but stink and be repulsive

vs 3, 3rd time song and instruments are rejected by God, next in 8:10. Earlier in 5:23 and 6:5.

8:4-10 *Worship is Profaned*

(17) [4] Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,
[5] Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?
[6] That we may buy the poor for silver, and the needy for a pair of shoes; [yes], and sell the refuse of the wheat? [7] the LORD has sworn by the excellency of Jacob, Surely I will never forget any of their works.
[8] Shall not the land tremble for this, and everyone mourn that dwells therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as [by] the flood of Egypt. [9] And it shall come to pass in that day, says the LORD God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: [10] And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only [son], and the end thereof as a bitter day.

Note: Prophecy fulfilled by the Assyrians in around 30 years and again during the last 7 year tribulation in the future.

8:11-14 *A Famine of the Word of God*

[11] Behold, the days come, says the LORD God, that **I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD**: [12] And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find [it]. [13] In that day shall the fair virgins and young men faint for thirst. [14] They that swear by the sin of Samaria, and say, Your god, O Dan, lives; and, The manner of Beersheba lives; even they shall fall, and never rise up again.

vs 11, Immediate fulfillment in the near future before 722 BC when Samaria is destroyed by the Assyrians. This occurs again before the 2nd coming of Christ to the earth.

Time: 762 BC, 2 years before the great earthquake (Zechariah 14:5, 250 years later)
Contemporary of King Uzziah and Isaiah. Read in 30 minutes.
King Jeroboam II, time of greatest prosperity and military since Solomon.
722 BC, Assyria conquers Israel. > 90% of the northern kingdom will die.

Keywords: transgression (10x, most frequently in the Bible, also mighty sins 5:12)
Farmer terms: shepherds, cows, lion, spoiled summer fruit, sycamore tree

Content: 8 Judgments (1-2), 3 Messages (3-6), and 5 Visions (7-9)

Straight: I must prevent personal sin and repent promptly when I sin (Romans 6-8)

Balanced: God's love includes judgment of sin because He is holy (2 Thes 2:3)

Amos Chapter 9

9:1-10 ***Vision of Striking the Lintel***

(18) [1] I saw the LORD standing upon the altar: and He said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that flees of them shall not flee away, and he that escapes of them shall not be delivered. [2] Though they dig into Hell, there shall my hand take them; though they climb up to heaven, there will I bring them down: [3] And though they hide themselves in the top of Carmel, I will search and take them out there; and though they be hid from my sight in the bottom of the sea, there will I command the serpent, and he shall bite them: [4] And though they go into captivity before their enemies, there will I command the sword, and it shall slay them: and **I will set my eyes upon them for evil, and not for good.**

vs 1, This final vision is the fatal blow to the head concerning at the altar where idol worship is the source of unmerciful judgment.

[5] And the LORD God of hosts is he that touches the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as [by] the flood of Egypt.
[6] [It is] he that builds his stories in the heaven, and has founded his troop in the earth; he that calls for the waters of the sea, and pours them out upon the face of the earth: the LORD is his name.
[7] [Are] ye not as children of the Ethiopians to me, O children of Israel? says the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?
[8] Behold, the eyes of the LORD God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, says the LORD. [9] For, look, I will command, and I will sift the house of Israel among all nations, like as [corn] is sifted in a sieve, yet shall not the least grain fall upon the earth. [10] All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

9:11-15 ***Hope for Israel's Faithful & Repentant***

(19) [11] In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: [12] That they may possess the remnant of Edom, and of all the heathen, which are called by My name, says the LORD that does this.
[13] Behold, the days come, says the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt.
[14] And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. [15] And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, says the LORD your God.

vs 11, The day of the LORD or "that day" begins on the day of Pentecost in Acts 2 in verses 11 and 12 as confirmed by James in Acts 15:16-17. Verses 13-15 jump ahead to the time of Christ's returns to reign from the throne of David out of the temple in Jerusalem (Ezekiel 36:33-36).

Note: During the millenial reign of the LORD Jesus Christ in the temple from Jerusalem in Ezekiel 40-48, the nation will restore worship as in the time of David.

Obadiah (1-3, 4 min, Edom) 2025

Bible TOC **Next / Previous Book** **Gems**

12 Progressive Steps of Edom's Hate

Purpose: Reproof & Correction (2 Timothy 3:16-17). Obadiah "Servant of the LORD".
Text: 1 of 12 minor prophets (to the Edomites after an invasion of Jerusalem)
Characters: Esau and Jacob. men of your confederacy, vs 7-9

Portion of Passage	Scripture	Emotion / Position
Edom's Pride & Humiliation (1-9, Doctrine)		
1) **Pride** of your heart has deceived you	3	Pride in Heart
2) Who shall bring me down to the ground?	3	Superior in mind
3) [how] are his **hidden things** sought up!	6	Hidden things
Edom's Hate & Violence for Jacob (10-14, Practice)		
4) **stood** on the **other side** and cast lots	11	Thoughts & **Far away**
5) **looked** on your brother when he became a stranger	11	See (Indifference)
6) **rejoiced** over Judah in their destruction	12	Emotions
7) **spoke**n proudly in the day of distress.	12	Speak
8) **entered** into the gate of my people in their calamity	13	**Get closer**
9) **looked** on their affliction in the day of their calamity	13	See
10) **laid [hands]** on their substance in their calamity	13	Desire Possessions **($)**
11) **stood** in the **crossway**, to cut off those that did escape	14	Physical Positioning
12) **delivered** up those of his that did remain	14	Physical & **Nearby**

Esau's (Edom) Destruction & Jacob's (Israel) Hope 15-21

Prayers of the Bible None.

Poetic Justice: As you sow you reap. Truly, Esau & his descendants crossed the line of no return. The conflict of Edom and Israel is not finished and is a key role in the end time stage.
No repentance is offered. There is a sin we are not to pray for.

Eschatology: Near (vs 1-14) and far fulfillment (vs 15-21) of prophecy. The prophet sees two mountain tops that may be hard to discern the difference and see the valley or distance in between.

Esau is a type of: Ben Ladin, Hamas, Hezbollah and Jihad in the Moslem religion & World Council of Churches, National Council of Churches, Mainline denominations in the Christian religion.

Key Passages. Obadiah 1:15.
Old Testament: Genesis 25-36, Exodus 17:8-16, Numbers 20:14-21, Esther 3:1 (Haman the Agagite), Psalms 83:6-8, 137:6, **Malachi 4:1-4.**

New Testament: Idumean or Herodian dynasty: Matthew 2:1, 2:22, 24:21, Mark 6:14-29, 8:15 (14-21), Luke 13:31-32 (31-35), 23:8-12, John 0x, Acts 12:1-3,19-23, 25:13-26:32. **Romans 9:10-14**, Hebrews 12:15-17 (1-29).

Notes: 4 times Jerusalem was invaded: Egypt in 925 BC - Rehoboam, Philistines & Arabians in **845 BC** – Jehoram, Israel in 790 BC – Jehoash, and Babylon, 3rd time in **586 BC**. Ps 137 refers to the Babylonian invasion.

Introduction: **Spiritual warfare series**, #1 **"Discerning the enemy - inside the church (Jude)**." Today, #2 in the spiritual warfare series **"Discerning the enemy - outside the church (Obadiah)."** When was Obadiah written? Appx 1300 years later the Genesis story of Jacob and Esau, after 586 BC when Nebuchadnezzar destroyed the temple and Jerusalem.

Background: **Both Jacob and Esau are blessed by Isaac to become great nations.** We will understand why later in Malachi **"God loves Jacob and hates Esau."** Linking verse from the New Testament. **Hebrews 11:20** By faith Isaac blessed Jacob and Esau concerning things to come.

Obadiah

Edom's Pride & Humiliation (1-9, Doctrine of the deceptive ways in the heart) John 14:6 way-deceit-death

(1) [1] The vision of Obadiah. Thus says the LORD God concerning Edom; We have heard a rumor from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. [2] Behold, I have made you small among the heathen: you are greatly despised. [3] The pride of your heart has deceived you, you that dwell in the clefts of the rock, whose habitation is high; that says in his heart, Who shall bring me down to the ground? [4] Though you exalt [yourself] as the eagle, and though you set your nest among the stars, there will I bring you down, says the LORD.

Note: Capital of Edom is Petra, a protected city in a high place. Indiana Jones, Raiders of the Lost Ark.

[5] If thieves came to you, if robbers by night, (how are you cut off!) would they not have stolen till they had enough? if the grape-gatherers came to you, would they not leave [some] grapes?

Three ways Edom's Heart is Deceived
(people - position, wisdom - philosophy, and power – military strength)

[6] How are [the things] of Esau searched out! [how] are his hidden things sought up! [7] All the men of your confederacy have brought you [even] to the border: the men that were at peace with you have deceived you, [and] prevailed against you; [they that eat] your bread have laid a wound under you: there is none understanding in him. [8] Shall I not in that day, says the LORD, even destroy the wise [men] out of Edom, and understanding out of the mount of Esau? [9] And your mighty [men], O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

Note: Teman is a place known for wisdom. Eliphaz the Temanite is the eldest of Job's three friends, very wise in man's understanding – inferior to God's wisdom. Christ is our wisdom. **1 Cor 1:30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: James 1:5-7 w/doings.

Edom's Hate for Jacob (10-14, Practice of deceptive doings from the heart)

(2) [10] For [your] violence against your brother Jacob shame shall cover you, and you shall be cut off forever. [11] In the day that you

1) stood on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even you was as one of them. [12] but you should not have
2) looked on the day of your brother in the day that he became a stranger; neither should you have
3) rejoiced over the children of Judah in the day of their destruction; neither should you have
4) spoken proudly in the day of distress. [13] You should not have
5) entered into the gate of my people in the day of their calamity; yea, you should not have
6) looked on their affliction in the day of their calamity, nor have
7) laid [hands] on their substance in the day of their calamity; [14] Neither should you have
8) stood in the crossway, to cut off those of his that did escape; neither should you have
9) delivered up those of his that did remain in the day of distress.

Note: Day is stated 9x: (1) a 24-hour day (2) a short period of days, or (3) a time in the past. The same word for day in Hebrew is "yome," 1250x, is understood by its context. i.e., in Genesis 1-2 days 1-7 are 24-hour cycles of light and dark

Esau hates Jacob and has no place for God. This way leads to God's judgment on Esau, who had several opportunities to do what is right with his brother Jacob. In Malachi 4:1-4, and Romans 9:13 (context of 9:11-16). Now we can understand why the Scriptures say, Jacob I loved and Esau I hated. God's holiness demands judgment with justice.

Edom's and all Nations End (15-21, far fulfillment)

15 For the day of the LORD is near upon all the heathen: as you have done, it shall be done unto you: your reward shall return upon your own head. 16 For as ye (Edom) have drunk (filled God's cup of wrath) upon my holy mountain, [so] shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Note: Another use of day is in the phrase "the day of the LORD." This day is a future day or time of judgment, to reward the good or evil works of nations and individuals, depending on the context.

Over time the descendants of Esau continued to hate the descendants of Jacob beyond God's mercy. The Edomites mixed with the descendants of Ishmael and are the No one enemies of Jacob. Before Malachi, the 3 most hateful.

1. The Edomites stop Moses and Israel from entering the promised land.
2. With King Saul, Doeg the Agagite kills 85 Jewish priests, the children, and women of Nob (1 Sam 21-22)
3. Haman the Agagite hated the Jews in the book of Esther. And several more times.
4. **After Malachi:** Idumean Herod the Great, tried to kill the baby Jesus in Bethlehem. Herod Antipas beheaded John the baptizer. Herod Agrippa I put Peter in prison and martyred James the Apostle. Herod Agrippa II imprisoned Paul. Last known genealogy of Esau.
Warning: genealogy is a source of many cultic and conspiracy belief systems.
5. **Present:** The spirit of Esau the Edomite: Adolf Hitler hated the Jews in WWII. The United Nations hates the Jews (Nikky Hale). George Soros is half Jew and betrayed them in WWII, then got rich (the Open Society).
6. **Future:** the anti-christ will deceive the Jews into peace, then kill 2/3 of them (Zechariah 13:8 and Revelation).

Jacob's and Mount Zions Hope (17-21)

(3) 17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be [any] remaining of the house of Esau; for the LORD has spoken [it].

Note: Fire is for two purposes: judgment for evil/strange fire or sanctification for good/holy fire. 1 Thes 5:23

Jacob shall possess (8x) the mountain of Esau and the land promised to Abraham during the future 1000 year reign of Christ on Earth

19 And [they of] the south shall possess the mount of Esau; and [they of] the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin [shall possess] Gilead.
20 And the captivity of this host of the children of Israel [shall possess] that of the Canaanites, [even] to Zarephas; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

Note: Genesis 12:1-3, land promised to Abraham, 300k sq miles. During Solomon's time, it was 30k sq miles.

21 And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

Note: Saviors are the return of Christ to fulfill all the promises. The saints will return to reign with Christ.

Application: I understand the nations that bless Israel with be blessed, and those that curse Israel will be cursed. I also understand that "Righteousness exalteth a nation: but sin *is* a reproach to any people" Proverbs 14:34 and "For the LORD your God blesses you, as he promised you: and you shall lend to many nations, but you shall not borrow; and you shall reign over many nations, but they shall not reign over you." Deu 15:6

SETTING (ESAU and JACOB) or (EDOM and ISRAEL) Obadiah (Servant of Jehovah) Genesis 25-36

Birth of twins to Isaac and Rebekah Genesis 25:21-26

- Children struggled within her. **Prophecy: Two nations** are in your womb.
- One stronger, elder serve younger.
- Esau red and hairy. Jacob's hand held onto Jacob's heal.
- Esau is hunter. Jacob is in tent.

1. Isaac loved Esau, Rebekah loved Jacob. Genesis 25-29 and 35-36

- Esau Sells Birthright (manipulation) Genesis 25:27-34
- Esau loses blessing to Jacob (deception) Genesis 27:27-29, 28:4
- Esau marries foreign women
- Esau's Curse 27:27-29, 28:4
- Jacob sent away to Haran 27:41-46; 28:1-7
- Curse is magnified 28:8-9
- Promise stated again 28:10-15 (13:1-3)
- Jacob's heart changed 28:22
- Jacob's work for a week for Rebekah 29:15-18
- Jacob is deceived 29:20-28
-
- 12 sons born 30: , 35:22b-26
- Jacob returns to Canaan 31:1-55
- Jacob wrestles Angel of the LORD (Israel - overcomer) 32:24-32
- Jacob and Israel are reconciled (lukewarm, 30 years later) 33:
- Jacob father of 12 patriarchs 35:21-26 (Acts 7:8)
- Esau settled in Mount Seir 36:8
- **Both are blessed** Genesis 36:6-7, 43

2. Old Covenant Scripture

- Exodus 17:8-16 Amalek grandson of Esau. 1st opposition of Israel in wilderness.
- (Aaron & Hur held Moses hands up, for victory)
- Numbers 20:14-29 Edom forbids passage of Israelites with Moses
-
- 1 Samuel 15: King Saul disobeyed God by not killing all the Amalekites.
- Doeg the Agagite killed 85 priests, their women and children at Nob.
- 2 Samuel 8 King David had victory over Edom
-
- **Daniel 11:** says they shall flee to Edom, Ammon, and Moab. Presently Jordon.
-
- 2 Kings 11 Solomon fought against Hadad, from the royal line of Edom. Resultant of God's discipline for many foreign wives
-
- 2 Chronicles 21:8-17 Revolt of Edom against Judah and Philistine and Arabian attack against Judah and Jerusalem in Jehoram's day
- 2 Chronicles 25 King Amaziah's raids Edom w/o success
- Ps 83:6-8 Edom, Ishmaelites, Hagarenes, 10 nations are enemies of Israel. Edom listed first
- Prophecies against Edom: Isaiah 34:1-17, Jer 49:7-22 (similar), Ezekiel 25:12-14, 35:1-15, Amos 1:11-12
-
- **Esther:** Haman the Agagite was enemy of Jews, and of Esau - Genesis 36
-
- **Malachi 1:1-4**

Antiochus IV Epiphanies. Greek king in 168 BC, 167 BC he sacrificed pig on the temple altar. The Maccabean Revolt. 400 silent years Nabatians kicked Edom out of their city and Hasmonean dynasty forced Edom to convert to Judiasm.

3. The Gospels Family of Herod Antipater formally converted to the Jewish religious practices of Jacob. Herod (Idumeans) descended from Abraham through Isaac and Esau rather than Isaac and Jacob. They saw themselves as Jewish

- Matthew 2 **Herod the Great** (a king) Tried to use the wise men and killed the boys under 2 in Bethlehem
- Matthew 2:22 Son of Herod the Great - **Herod Archelaus** Ruled Judea. Joseph was afraid and fled, took his family to Egypt.
- Mark 6 Herod Archelaus brother **Herod (Antipas) the Tetrarch**, beheaded John the Baptist. Moral conflict of Herodias that John spoke of.
- Mark 8:15 Jesus warns the disciple against the leaven of the Pharisees and of Herod Antipas.
- Luke 13:31 Herod Antipas is the fox that the Pharisees warned Jesus about in Luke 3:31
- Luke 23:9-12 Herod Antipas the Idumean presided over Jesus' trial, and with Pontus Pilate, the Roman procurator, determined Jesus' death
- **Matthew 24**: The children of Israel shall have a refuge to flee to in the mountains.

4. ACTS

- Acts 4:27 John and Peter refer to the decision of **Antipas** and Pilate to execute Jesus.
- Acts 12 **Herod Agrippa I** had Peter arrested and put in prison. He ordered the execution of James the elder
- Acts 25-26 **Herod Agrippa II** Paul talked to him and asked for right to be tried as a Roman citizen. He used the word Christian to describe him.
- **After Acts:** WWII Adolf Hitler. United Nations: Nikky Haley. George Soros: the Open Society Foundations. The future anti-christ.

5. Letters

- Romans 9:9-12, 19-21 chapters 9-11, 1 John 2:14-16 compared to Romans 1-2, 3-5, 6-8, 9-11, 12-16
- Hebrews 12:15-17
- Time of Jacob's trouble (Matthew 24:21)

6. Peculiars

- Never quoted in the NT. No prayers.
- Shortest book in the OT
- Date: 586 or 845 BC. Early date-Hebrew Canon and similar story from Jeremiah 49:7-22
- Located below dead Sea and main city was Petra (rock fortress). Edom controlled the Kings Highway.
- Edom territory became Idumea - King Herod
- Jews and Edomites were relocated. Jews returned to natural land. Edomites did not. Not part of Jordon?
- Edom fled to Judah from before 400 BC
- Many Edom names still associated with southern Jordan (Genesis 36, 1 Chronicles 1:43-54)
- 1:13 Should not have (past) KJB or Do not (future) NASB.

8. **Eschatology**: Near (vs 1-16) and far fulfillment (vs 17-21) of prophecy. The prophet sees two mountain tops that may be hard to discern the difference and do not see the valley or distance in between. This concept was first set forth by Chrsyostum in the 4th century. This is something to grasp and ponder on as events pass. The conflict of Edom and Israel is not finished and is a key role in the end times.

Jonah (4-8, 8 min, Assyria) 2023

Bible TOC **Next / Previous Book** **Gems**

1 2 3 4

12 Evidence of Running Away from God

Purpose: Reproof & Correction for Nineveh and Jonah

Keywords (KJV / Strongs Concordance): Cry, call, preach, proclaim – 8x (H7121). Nineveh – 8x. Arise, rose, arose -6x (1:2-6, 3:2-6) Go – 3x (1:2-3. 3:2) / Hell (shoel), deep, depth, down - 7x. Pray, beseech, prayer - 6x. Turn – 5x (H7725, 1:13, 3:8-10) and repent - 3x (H5162, most in OT. 3:8-4:2). Know, tell, discern – 6x (H3045, 1:7, 10, 12; 3:9, 4:2, 11). Soul, life – 5x. LORD prepared - 4x. Sent out, cast forth – 4x (1:4-5,12,15; most in OT, H2904) Angry - 4x (4:1-9). Vow - 3x (1:16 vowed vows, 2:9). Fear - 2x. Overthrown – 1x (H2015, as Sodom) Hebrew – 1x, last time used in the OT, refers to people from across the river, a foreigner.

Miracle	Key Verse		Scripture
1) Jonah Flees from Jehovah	1:3	Jonah goes **down** to Joppa, to Tarshish (50 mi)	1:1-3
2) The LORD sends a great wind	1:4	Jonah is fast asleep **down** in the ship	1:4-6
3) Jonah chosen by Lot	1:7		1:7-13
4) Sailors believed in Jehovah	1:14		1:14-16
5) Jehovah prepares a great fish	1:17	Jonah **down** in fish for 3 days & 3 nights	1:17
6) Jonah prays to Jehovah his God	2:1	Jonah experiences death	2:1-7
7) The LORD causes fish to vomit Jonah	2:8	Jonah experiences **raising** from death	2:8
8) Jonah preaches 1 day to Nineveh	3:5	(550 mile **trip**) 40 days to change	3:1-5
9) God (Elohiym) changes his mind	3:10		3:6-10
10) God prepares a gourd	4:6	Jonah goes **up** a mound	4:1-6
11) God prepares a worm	4:7		4:7
12) God prepares a strong east wind	4:8	God's Lesson. Jonah's Mound & Tomb	4:8-11

Rejection
Storm
Death
Suffering
Repentance
Prayer
Reluctance in obedience
Anger
Anger
Unforgiveness

Prayers of the Bible

Scripture	Form	Aid	Hindrance	Comment	Who prays
Jonah 1:14	Supplication	Fear / decision		Repentance Nature – Sea	Sailors beseech
Jonah 2:1-9	Supplication Thanks	Fear of suffering and death		Repentance Nature – fish	Jonah
Jonah 3:5-9	Supplication	Fear of destruction		Repentance Words of Jonah	Nineveh
Jonah 4:2-4	Supplication	Fear of living		Very angry. Asks Lord to take his life	Jonah

Jonah Chapter 1

1:1-3 ***Jonah Goes the Opposite Direction*** *(note the ups and downs)*

(1) [1] Now the word of the LORD came unto Jonah the son of Amittai, saying, [2] Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. [3] But Jonah rose up to flee to Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

Note: LORD is I AM WHO I AM for the nation of Israel, Exodus 3:14-15. Amittai is from Gathhepher (2 Kings 14:25), birthplace of Jonah on the border of the tribe of Zebulun, Joshua 19:13.

1:4-9 ***Great Wind and Mighty Tempest Upon the Sea*** *(chastisement on Jonah)*

(2) [4] But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. [5] Then the mariners were afraid, and cried every man unto his god, and cast forth the cargo that [was] in the ship into the sea, to lighten [it] of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. [6] So the shipmaster came to him, and said unto him, What mean you, O sleeper? arise, call upon your God, if so be that God will think upon us, that we perish not. [7] And they said everyone to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. [8] Then they said unto him, Tell us, we pray you, for whose cause this evil is upon us; What is your occupation? Where do you come from? What is your country? and of what people are you? [9] And he said unto them, I [am] a Hebrew; and I fear the LORD, the God of heaven, which has made the sea and the dry [land].

1:10-17 ***Jonah Cast into the Sea*** *(sailor's prayer in 1:14)*

(3) [10] Then were the men exceedingly afraid, and said unto him, Why have you done this? For the men knew that he fled from the presence of the LORD, because he had told them. [11] Then said they unto him, What shall we do unto you, that the sea may be calm unto us? for the sea worked, and was tempestuous. [12] And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. [13] Nevertheless the men rowed hard to bring [it] to the land; but they could not: for the sea worked, and was tempestuous against them. [14] Wherefore they cried unto the LORD, and said, We beseech You, O LORD, we beseech You, let us not perish for this man's life, and lay not upon us innocent blood: for You, O LORD, have done as it pleased You. [15] So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. [16] Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows. [17] Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah Chapter 2

2:1-10 ***Jonah Repents and is Cast upon the Land*** *(Jonah's prayer 2:1-9)*

(4) [1] Then Jonah prayed unto the LORD his God out of the fish's belly, [2] And said, I cried by reason of my affliction unto the LORD, and he heard me; out of the belly of hell I cried, [and] You heard my voice. [3] For You had cast me into the deep, in the midst of the seas; and the floods compassed me about: all Your billows and Your waves passed over me. [4] Then I said, I am cast out of Your sight; yet I will look again toward Your holy temple. [5] The waters compassed me about, [even] to the soul: the depth closed me round about, the weeds were wrapped about my head. [6] I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet You have brought up my life from corruption, O LORD my God. [7] When my soul fainted within me I remembered the LORD: and my prayer came in unto You, into Your holy temple. [8] They that observe lying vanities forsake their own mercy. [9] But I will sacrifice unto You with the voice of thanksgiving; I will pay [that] that I have vowed. Salvation is of the LORD. [10] And the LORD spoke unto the fish, and it vomited out Jonah upon the dry [land].

Jonah Chapter 3

3:1-4 ***Jonah Preaches***

(5) [1] And the word of the LORD came unto Jonah the second time, saying, [2] Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid you. [3] So Jonah arose, and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. [4] And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

3:5-10 ***Nineveh Repents & Turns*** *(king's decree to believe God, repent, fast and pray, 5-9)*

(6) [5] So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. [6] For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered [him] with sackcloth, and sat in ashes. [7] And he caused [it] to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: [8] But let man and beast be covered with sackcloth, and cry mightily unto God: yes, let them turn everyone from his evil way, and from the violence that is in their hands. [9] Who can tell [if] God will turn and repent, and turn away from His fierce anger, that we perish not? [10] And God saw their works, that they turned from their evil way; and God relented of the evil, that He had said that he would do unto them; and He did [it] not.

Note: vs 8, beast, man and woman are created in day 6 of Genesis 1.

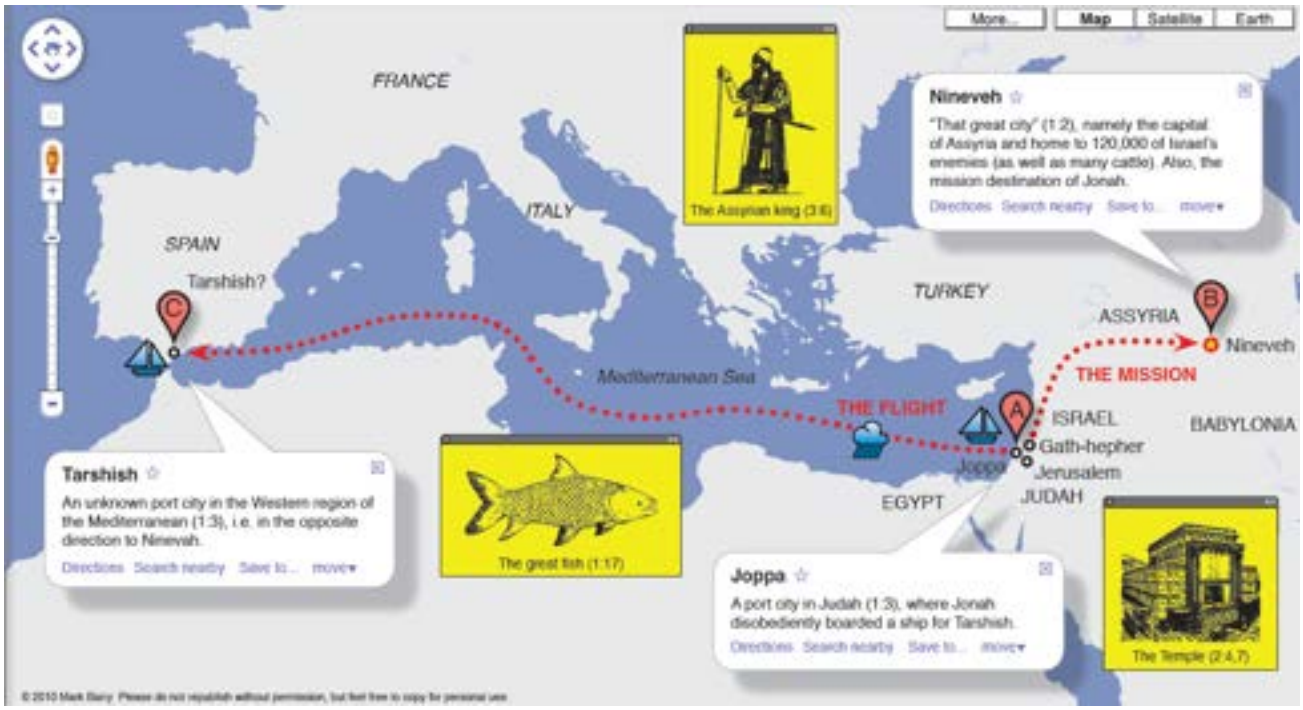
Jonah Chapter 4

4:1-4 ***Jonah Displeased*** *(prayer, 2-4)*

(7) [1] But it displeased Jonah exceedingly, and he was very angry. [2] And he prayed unto the LORD, and said, I pray You, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that You are a gracious God, and merciful, slow to anger, and of great kindness, and relent of the evil. [3] Therefore now, O LORD, take, I beseech You, my life from me; for [it is] better for me to die than to live. [4] Then said the LORD, Do you well to be angry?

4:5-11 ***Jonah Pouts*** *(lesson of the shade tree and unforgivness of a stubborn man)*

(8) [5] So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. [6] And the LORD God prepared a gourd, and made [it] to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. [7] But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. [8] And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, [It is] better for me to die than to live. [9] And God said to Jonah, Do you well to be angry for the gourd? And he said, I do well to be angry, [even] unto death. [10] Then said the LORD, You have had pity on the gourd, for the which you have not labored, neither made it grow; which came up in a night, and perished in a night: [11] And should not I spare Nineveh, that great city, wherein are more than 120,000 persons that cannot discern between their right hand and their left hand; and [also] much beasts?



Notes:

Key Verse: 1:17 the LORD prepared a great fish to swallow up Jonah

Background. Written by Jonah son of Amittai in Galilee, 2 Kings 14:25. Jonah in Hebrew is "dove or pigeon." Most miracles in 4 chapters. Nahum records fall of Nineveh 100 years later.

Time: 760 BC (2 Kings 14:23-28 earlier). Israel divided in 931 BC. Israel falls to Assyria in 722 BC. Nahum 660 BC. Nineveh, the Capital of Assyrian Empire, destroyed in 612 BC, discovered in 1850.

Place: Gath-hepher to Joppa to Tarshish to Nineveh.

Jonah	God Saves	Nineveh	Paul (opposite of Jonah, Acts 27-28)	
Chapter 1	Protests	Sailors throw into sea	Sins	Saves sailors
2	Prays	Reluctant Jonah	Prepared	Willingly goes on missions
3	Preaches	City of Nineveh	Repents	Preach to the Gentiles
4	Pouts	Unforgiving Jonah	Forgiven	Forgiving Paul

New Testament: Nathanael (John 1:46) and the Pharisees (John 7:52) err saying nothing good and no prophet came from Galilee? Why? They're blind to the Scriptures. Gath-hepher is in Galilee.
Jesus compares himself to Jonah (Matthew 12:38-42 and Luke 11:29-32); Jonah is for a sign. Jesus relates Jonah with Solomon. The sign is the death & resurrection of Christ on the (3rd day - 15x, Matthew 16:21)

Jonah is required reading by religious Jews during the Day of Atonement or Yom Kipper (Leviticus 16), a day of humiliation before God with fasting and prayer. Yom Kippur 2024, Friday, October 11 sunset

God's character is the same and does not change in the Old and New Testaments. If I am a child of God, I cannot run away or hide (Psalm 139). New Testament Christ followers must replace anger and division with peace and unity (Acts 15:9, 17:28, 28:28, Ephesians 2:11-14, and Colossians 3:11).

WAMM from Jan 10 to Feb 28, 2024. Jonah the prophet

Guidelines: Fill-in the blanks. Keep interactions to 30 seconds or less & allow turns. Pray for one another.

Objective: Identify where I am/may be going away from God. (Romans 15:4)

1. Jan 10. 1:1-9 Jonah _____

Why did Jonah go far away from Nineveh when God told him to go there? (1-3)
Why was Jonah sleeping while the sailors feared for their lives during the big sea storm? (4-8)
Why did Jonah say he was a Hebrew and feared the LORD who made the sea and land? (7-9)

2. Jan 17. 1:10-17 Sailors _____
(Read Acts 27-28 to compare and contrast Paul with Jonah)

Why did the sailors fear? (10-13). Have you feared for your or another life?
Describe the sailor's prayer & vow (14-16). Did the sailors convert to Jonah's God? why?
How long was Jonah in the great fish (17) How does this relate to Jesus? (Luke 11:29-32)

3. Jan 24. 2:1-10 Jonah _____

When did Jonah pray? (1:17) Why is the LORD God "hearing" Jonah's prayer significant? (1-2)
What is Jonah remembering? Where is the holy temple in your life? (3-6, time & place)
How do mercy, thanksgiving, a vow (when), and salvation relate to your prayer today? (7-10)

4. Jan 31. 3:1-4 Jonah _____

How do I rise and go tell others about the salvation of God? (1-2)
What do you think Jonah address in his preaching? (3)
Why allow 40 days before the LORD judges their wickedness? What is overthrown? (4)

5. Feb 7. 3:5-10 Nineveh _____

Who turns to God first? How does the king of Nineveh set the example? (5-7)
How do the people repent? How does God repent? In what do you need to repent? (8-10)
Have you personally seen a city turn to God like Nineveh? If yes, share your experience.

6. Feb 14. 4:1-4 Jonah _____

How do I feel when I am exceedingly displeased and very angry? (1)
Which nature of God is yours? Gracious, merciful, slow to anger, kindness? (2)
Why does Jonah pray to the LORD "let me die"? How does the LORD correct Jonah? (3-4)

7. Feb 21. 4:5-11 Jonah _____

What three things does God prepare for Jonah? (5-8) What has God prepared for you?
What is the lesson about my anger? (9-10) Read Romans 15:4 in the context of 15:1-7
What is the nature of the God of heaven (11) Ref: Acts 10:34-35. What happened to Jonah?

Application: 8. Feb 28. Remember, God is the same in the Old Testament & New Testament; Jonah did not have the life of Jesus Christ, the complete Holy Scriptures, the Holy Spirit, or other believers.

1. What blind spots (little or big) or anger do/did I see with "Jonah in the mirror."
2. List the steps to stop running away from God like Jonah and run toward God like Paul in Acts 27-28?
3. How do I help others run toward God??

Micah (7-17, 25 min, Judah) 2025

Bible TOC **Next / Previous Book**

1 2 3 4 5 6 7

12 Helps to be a Light in the Dark

Purpose: Prophesies of reproval and hope for Israel (Samaria) and Judah (Jerusalem)

Key words: Hear – 8x: 1:2, 3:1, 3:4, 3:9, 6:1. 6:2, 6:9, 7:7. Remnant – 6x: 2:12, 4:7, 5:3, 5:7, 5:8, 7:18. That day – 5x: 4:6, 5:10, 7:4, 7:11, 7:12. In the last days it shall come to pass – 4:1. My/ye/this/His/Thy people – 13x: 1:2, 1:9, 2:4, 2:8, 2:9, 3:3, 3:5, 6:2, 6:3, 6:5, 6:16, 7:14. People/many people/all people - 6x: 4:1, 4:3, 4:5, 4:13, 5:7, 5:8..

Related history: Origen in the 4th century allegorized the return of Christ to rule in our heart, not the literal interpretation to rule on the earth in the future as in Romans 11 and Revelation 19-20.

To be a bright light we know:	Scripture
1) Transgression of Jacob and sins of Israel – degrees of disobedience	1:5
2) Speaking truth will shame the disobedient and do good for the obedient	2:6-7
3) The disobedient will hear the prophesy of wine & strong drink	2:11
4) False prophets make God's people to err, as they cry, Peace	3:5
5) I can be truly full of the power of the Spirit, of judgment and of might, to declare	**3:8**
6) Leaders judge for **reward**, the priests teach for **hire**, and the prophets for **money**	3:11f
7) Out of Bethlehem shall come a ruler, from old – from everlasting (John 1:1-3)	5:2
8) No self-sacrifices can remove or repair our sin, only Godly sorrow & repentance	6:7
9) What is good & required? To do justly, love mercy & walk humbly before God	**6:8**
10) I will look to the LORD. I will wait. My God shall hear me.	7:7
11) When I sit in darkness, the LORD is a light to me. When I fall I shall rise.	7:8-9
12) Our God pardons iniquity, delights in mercy & casts our sins into the depths of the sea	7:18-19

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
Micah 3:1-4 (4)	Supplication	Israel seeks God	Hate Good & Love Evil		Prayer not Heard. God's face hid.
Micah 7:7	Supplication	Micah seeks God		Look, Wait & Hear	Micah's Prayer

Today's application: Judge myself 1st on how bright my Light is. What darkens my light?

Judge my local church by how bright their light is. What darkens their light?

"of old" (5:2, 7:14, 7:20)

People: Nimrod. Moses, Aaron, and Miraim. Abraham. Baalam the false prophet. Ahab and Omri. Kings – 6x (good and evil), prophets – 4x (false), priests – 1x. Jesus birth/1st coming – 1x.

Nations and places: Assyria/Assyrian – 4x and Egypt – 2x(empires). Israel – 12x. Jacob – 10x. Jerusalem – 8x. Zion – 9x. Bethlehem Ephratah – 1x.

Outline I of Micah (Who is like Jehovah?)

Background. Micah prophesies against Samaria and Judah. His writing style is at times similar to his contemporary Isaiah (750-680) and characterized as the prophet of the oppressed middle class and poor. His doctrine of the "remnant" is unique among the prophets.

Micah is dated during the reigns of king Jotham (750-732), Ahaz (735-718) and Hezekiah (715-686 BC). Amos (780-750) and Hosea (753-715) prophesied before Micah to the Northern Kingdom. Later Jeremiah referred to Micah (Jer 26:17-19) when people do not pay attention to his messages.

		Micah
message 1) Approaching Judgment		**1-2**
1:1	Greeting	
1:2-16	Coming Judgment on Samaria & Judah	
2:1-5	Woe to evildoers	
2:6-11	Lying Prophets	
2:12-13	Future Hope	
message 2) Israel's Leaders Guilt & Her Future Hope		**3-5**
3:1-12	Wicked Leaders (Civil: heads & rulers, Religious: prophets & priests)	
4:1-13	Future Hope: Christ's Return. The Kingdom of God	
5:1-2	Future Hope: Christ's 1st coming. His birth (Matthew 2:5-6) & rejection	
5:3	Interval between the King's rejection & return	
5:4-15	Judgment of Israel's Enemies	
message 3) Israel on Trial		**6**
6:1-8	God pleads with Israel	
6:9-16	Punishment of Israel's Injustice	
message 4) Final Lament & Promise during the Great Tribulation		**7**
7:1-6	Gloom	
7:7-10	Intercession	
7:11-20	Promise	
Themes	Disobedience & Destruction	**1-3**
	Grace & Glory	**4-7**

H.A. Ironside: "It is a great thing to bow to the whole word of God, even when it judges me and cndemns my ways. To do so is the precursor to something better; but to excuse myself at the expenne of God's truth is a process mst hardening to the conscience." Notes on the minor prophets, p221, Liozeaux Brothers, 1909.

Micah Chapter 1

1:1-9 *Coming Judgment on Samaria & Judah (near) and the World (far)*

(1) [1] The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, [and] Hezekiah, kings of Judah, which he **saw** concerning Samaria and Jerusalem. [2] Hear, all ye people; hearken, O earth, and all that therein is: and let the LORD God be witness against you, the LORD from His holy temple.

Future Tribulation

(after the rapture of the Church and before the 2nd coming of Christ)

[3] For, behold, the LORD comes forth out of His place, and will come down, and tread upon the high places of the earth. [4] And the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, [and] as the waters [that are] poured down a steep place.

[5] For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? [is it] not Samaria? and what are the high places of Judah? [are they] not Jerusalem? [6] Therefore I will make Samaria as a heap of the field, [and] as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. [7] And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered [it] of the hire of a harlot, and they shall return to the hire of a harlot. **[8] Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.** [9] For her wound is incurable; for it is come to Judah; he is come to the gate of My people, [even] to Jerusalem.

vs 8, Micah's wail and howl represent the sorrow God has due to His people's disobedience to the Law. The Northern kingdom fell to Assyria in 722 BC. Babylon conquers Judah and Jerusalem in 586 BC. 1:8, 3:8, and 7:8 reveal the character and compassion of Micah.

The invasion of the Assyrians under King Sennacherib in who 701 BC captured 46 strong cities and over 200,00 Judeanite captives and almost Jerusalem. Also see 5:6.

1:10-16 *Hebrew Names of Cities are Prophetic*

(2) [10] Declare ye[it] not at [b] Gath, weep ye not at all: in the house of [c] Aphrah roll yourself in the dust. [11] Pass ye away, you inhabitant of [d] Saphir, having your shame naked: the inhabitant of [e] Zaanan came not forth in the mourning of [f] Bethezel; he shall receive of you his standing. [12] For the inhabitant of [g] Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem. [13] O you inhabitant of [h] Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in you. [14] Therefore shall you give presents to Moresheth-gath: the houses of [i] Achzib [shall be] a lie to the kings of Israel. [15] Yet will I bring a heir to you, O inhabitant of Mareshah: he shall come to Adullam the [j] glory of Israel. [16] Make yourself bald, and [k] shave yourself for your delicate children; enlarge your baldness as the eagle; for they are gone into captivity from you.

a. **Tell it not in Gath**: The city of **Gath** belonged to the Philistines, and it hurt Micah to think that the Philistines would rejoice at the pain of God's people.
b. **In Beth Aphrah roll yourself in the dust**: Following to the end of the chapter, Micah used puns and plays on words to talk about the judgment coming upon the cities of Judah. These towns were clustered in the *Shephelah* — the lowlands between the coastal region and the mountains of Judah.
- Though Micah used puns, this wasn't about clever word games — it went back to the ancient idea that a name wasn't just your name but that it described your *character* and your *destiny*, sometimes prophetically. Micah showed how our character becomes our future.
c. **Beth Aphrah**: To Micah, **Aphrah** sounded like the Hebrew word for *dust*, so he told the citizens of **Beth Aphrah** to roll in the dust in anticipation of coming judgment.

d. **Shaphir**: The name of this town sounded like the word for *beautiful*. It wouldn't be beautiful for long, and Micah warned the citizens of **Shaphir** to prepare for judgment.
e. **Zaanan**: The name of this town sounded like the Hebrew word for *exit* or *go out*. When the enemy's siege armies would come, the Jewish people would not *exit* at all — they would be shut up in the city until they fell.
f. **Beth Ezel**: The name of this town means *the nearby city*. When the army of judgment comes, it won't be near and helpful to any other city.
g. **Maroth**: The name of this town means *bitterness*, and when the army of judgment comes, the citizens of **Maroth** will know plenty of bitterness.
h. **Lachish**: The name of this town sounded like the Hebrew word for *to the horses*. **Lachish** was an important fortress city, and they should go *to the horses* to fight, but ironically, they would go *to the horses* to flee the army of judgment.
i. **Moresheth**: The name of this — Micah's hometown — sounded like the Hebrew word for *betrothed*. Here he spoke of giving the city wedding gifts as she passed from the rule of one "husband" (Judah) to another (the invading army).
j. **Aczib**: The name of this town sounds like the Hebrew word for *deceitful* or *disappointing*. This city would fall so quickly it would be a deception and a disappointment for Israel.
k. **Mareshah**: The name of this town is related to the Hebrew word for *possessor* or *heir*. The invading army would soon possess this city.
l. **Adullam**: The was the place of refuge for David when he fled from King Saul. It would again be a place of refuge for the high and mighty among Israel, when they would be forced to hide out in **Adullam**.

Micah Chapter 2

2:1-5 ***Woe to Evildoers***

(3) [1] Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. [2] And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. [3] Therefore thus says the LORD; Behold, against this family I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil. [4] In that day shall [one] take up a parable against you, and lament with a doleful lamentation, [and] say, We be utterly spoiled: He has changed the portion of My people: how He has removed [it] from me! turning away He has divided our fields. [5] Therefore you shall have none that shall cast a cord by lot in the assembly of the LORD.

2:6-11 ***False Prophets Lies***

(4) [6] Prophesy ye not, [say they to them that] prophesy: they shall not prophesy to them, [that] they shall not take shame. [7] O [you that are] named the house of Jacob, is the Spirit of the LORD narrowed? are these His doings? do not My words do good to him that walks uprightly? [8] Even of late My people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war. [9] The women of My people have ye cast out from their pleasant houses; from their children have ye taken away My glory forever. [10] Arise ye, and depart; for this is not [your] rest: because it is polluted, it shall destroy [you], even with a sore destruction. [11] If a man walking in the spirit and falsehood do lie, [saying], I will prophesy unto you of wine and of strong drink; he shall even be the prophet of this people.

2:12-13 ***Future Judgment by Babylon (586 BC)***

(5) [12] I will surely assemble, O Jacob, all of you; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of [the multitude of] men. [13] The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.

vs 13, Wall-breaker, Babylon in the time of Jeremiah.

Micah Chapter 3

3:1-12 ***Prophesy Against the Wicked Leaders by Assyria (722 BC)***

(6) [1] And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [Is it] not for you to know judgment? [2] Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; [3] Who also eat the flesh of My people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

[4] Then they will cry unto the LORD, but He will not hear them: He will even hide His face from them at that time, as they have behaved themselves ill in their doings. [5] Thus says the LORD concerning the prophets that make My people err, that bite with their teeth, and cry, Peace; and He that puts not into their mouths, they even prepare war against Him. [6] Therefore night [shall be] unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. [7] Then shall the seers be ashamed, and the diviners confounded: yes, they shall all cover their lips; for there is no answer of God.

[8] **But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, to declare to Jacob his transgression, and to Israel his sin.**

Vs 8. Micah is like John the Baptist.

(7) [9] Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. [10] They build up Zion with blood, and Jerusalem with iniquity. [11] The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, [Is] not the LORD among us? none evil can come upon us. [12] Therefore shall Zion for your sake be plowed [as] a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

vs 12. Jeremiah quotes Micah 100 years later in Jeremiah 26:18. The context of Jeremiah 26 is after 11 messages from Jeremiah in chapters 1-25. Chapters 26 to 29 is a unit of revelation of Jeremiah's rejection, confined 5x, beat, and false prophets, priests, and pastors.

Micah Chapter 4

4:1-8 *Christ's Return & Kingdom on Earth (Revelation 19-20)*

(8) [1] But in the last days it shall come to pass, [that] the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow to it. [2] And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. [3] And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war anymore. **[4] But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts has spoken [it].** [5] For all people will walk everyone in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

4:3 swords nto plowshares and spears into pruning hooks is repeated in Isaia 2:4, and Joel 3:10; all referring to the millenial reign of Christ on the earth. Matthew 25 31-46 speaks of the same time.

4:4 George Washington referred to Micah 4:4a several times in different contexts.
https://www.mountvernon.org/library/digitalhistory/digital-encyclopedia/article/vine-and-fig-tree/
The United Nations
The play Madison

[6] In that day, says the LORD, will I assemble her that halts, and I will gather her that is driven out, and her that I have afflicted; [7] And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even forever.
[8] And you, O tower of the flock, the strong hold of the daughter of Zion, unto you shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

Her and daughter refer to the city of Jerusalem. Hurricanes were always named after women until 1978.

4:9-10 *Near Judgment of Judah by Babylon in 586 BC*

(9) [9] Now why do you cry out aloud? [is there] no king in you? is your counselor perished? for pangs have taken you as a woman in travail. [10] Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shall you go forth out of the city, and you shall dwell in the field, and you shall go [even] to Babylon; there shall you be delivered; there the LORD shall redeem you from the hand of your enemies.

4:11-13 *Far Judgment (11-12) of Zion, then the rising up of the Daughter of Zion (13)*

[11] Now also many nations are gathered against you, that say, Let her be defiled, and let our eye look upon Zion. [12] But they know not the thoughts of the LORD, neither understand they His counsel: for He shall gather them as the sheaves into the floor.

[13] Arise and thresh, O daughter of Zion: for I will make your horn iron, and I will make your hoofs brass: and you shall beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

Micah Chapter 5

[1] Now gather yourself in troops, O daughter of troops: he has laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

vs 1, Matthew 26:67 fulfilled this prophecy. Rabbinical opposition to Jesus Christ as the messiah caused the Hebrew writings to connect 5:1 and the end of chapter 4. Israel shall smite the LORD Jesus Christ during His trials before being crucified.

5:2-3 ***The Birth and Return of the LORD Jesus Christ*** *(Matthew 2:1-16, Luke 2:4, John 7:42)*

(10) [2] But you, [a] Bethlehem Ephratah, [though] you be little among the thousands of Judah, [yet] out of you shall He come forth unto Me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting. [3] Therefore He will give them up, until the time [that] she which travails has brought forth: then the remnant of His brethren shall return unto the children of Israel.

vs 2, The place of the birth of the everlasting was prophesied 700 years before Jesus Christ was born. John 1:1-3, Col 1:13-16

5:4-6 ***Judgment of Israel's Enemies***

(11) [4] And He shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD His God; and they shall abide: for now shall He be great to the ends of the earth. [5] And this [man] shall be the peace,

when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. [6] And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver [us] from the Assyrian, when He comes into our land, and when He treads within our borders.

Vs 5b. 7 shepherds represent completeness and 8 principal men represents perfection.

5:7-15 ***Last 7 years of the 70th Week of Daniel 9:24-27***

(12) [7] And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarries not for man, nor waits for the sons of men. [8] And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treads down, and tears in pieces, and none can deliver. [9] Your hand shall be lifted up upon your adversaries, and all your enemies shall be cut off. [10] And it shall come to pass in that day, says the LORD, that I will cut off your horses out of the midst of you, and I will destroy your chariots: [11] And I will cut off the cities of your land, and throw down all your strong holds: [12] And I will cut off witchcrafts out of your hand; and you shall have no [more] soothsayers: [13] Your graven images also will I cut off, and your standing images out of the midst of you; and you shall no more worship the work of your hands. [14] And I will pluck up your groves out of the midst of you: so will I destroy your cities. [15] And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Vs 4. The lion that tears apart the enemy. Is this why Operation Lion Rising is the name of the 12 day war tht began on June 13, 2025 to destry the missle and nuclear capabilities of Iran is so titled?

Replacement theology – before and now. Vaaiation of messianic Jews.

Micah Chapter 6

6:1-8 *God's Plead with Israel Remembering Lessons with Moses and Baalam*

(13) [1] Hear ye now what the LORD says; Arise, contend you before the mountains, and let the hills hear your voice. [2] Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD has a controversy with His people, and He will plead with Israel. [3] O My people, what have I done unto you? and wherein have I wearied you? testify against Me. [4] For I brought you up out of the land of Egypt, and redeemed you out of the house of servants; and I sent before you Moses, Aaron, and Miriam. [5] O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim to Gilgal; that ye may know the righteousness of the LORD. [6] Wherewith shall I come before the LORD, [and] bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? [7] Will the LORD be pleased with thousands of rams, [or] with ten thousands of rivers of oil? shall I give my firstborn [for] my transgression, the fruit of my body [for] the sin of my soul? **[8] He has showed you, O man, what is good; and what does the LORD require of you, but to do justly, and to love mercy, and to walk humbly with your God?**

vs 1, speaking to mountains & hills seems similar to Ezekiel 6:2 and 36:1.
Vs 6-7 the 6 questions initiate a strong NO response.

6:9-16 *Punishment of Israel's Injustice remembering the dynasty of Omri and Ahab*

(14) [9] the LORD's voice cries unto the city, and [the man of] wisdom shall see your name: hear ye the rod, and who has appointed it. [10] Are there yet the treasures of wickedness in the house of the wicked, and the scant measure [that is] abominable? [11] Shall I count them pure with the wicked balances, and with the bag of deceitful weights? [12] For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. [13] Therefore also will I make [you] sick in smiting you, in making [you] desolate because of your sins. [14] You shall eat, but not be satisfied; and your casting down [shall be] in the midst of you; and you shall take hold, but shall not deliver; and [that] which you deliver will I give up to the sword. [15] You shall sow, but you shall not reap; you shall tread the olives, but you shall not anoint yourselves with oil; and sweet wine, but shall not drink wine. [16] **For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make you a desolation, and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people.**

Micah Chapter 7

7:1-6 *Gloom*

(15) [1] Woe is me! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: there is no cluster to eat: my soul desired the first-ripe fruit.

[2] The [a] good [man] is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. [3] That they may do evil with both hands earnestly, the prince asks, and the judge [asks] for a reward; and the great [man], he utters his mischievous desire: so they wrap it up. [4] The best of them is as a brier: the most upright [is sharper] than a thorn hedge: the day of your watchmen [and] your visitation comes; now shall be their perplexity. [5] Trust ye not in a friend, put ye not confidence in a guide: keep the doors of your mouth from her that lies in your bosom. [6] For the son dishonors the father, the daughter rises up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

[a] The days of vengeance in Matthew 24:9-31, 10:21-36, and Romans 11

7:7-10 *Micah's Prayer is a Psalm of Supplication*

(16) [7] Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. [8] Rejoice not against me, O my enemy: when I fall, I shall arise; **when I sit in darkness, the LORD [shall be] a light to me.** [9] I will bear the indignation of the LORD, because I have sinned against Him, until He plead my cause, and execute judgment for me: **He will bring me forth to the light, [and] I shall behold His righteousness**.

[10] Then [she that is] my enemy shall see [it], and shame shall cover her which said unto me, Where is the LORD your God? my eyes shall behold her: now shall she be trodden down as the mire of the streets.

vs 10. Her/she is the people of the nation and land of Israel.

7:11-20 *Promise*

(17) [11] [In] the day that your walls are to be built, [in] that day shall the decree be far removed. [12] [In] that day [also] he shall come even to you from Assyria, and [from] the fortified cities, and from the fortress even to the river, and from sea to sea, and [from] mountain to mountain. [13] Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

[14] Feed Your people with Your rod, the flock of Your heritage, which dwell solitarily [in] the wood, in the midst of Carmel: let them feed [in] Bashan and Gilead, as in the days of old. [15] According to the days of your coming out of the land of Egypt will I show to him marvelous [things].

[16] The nations shall see and be confounded at all their might: they shall lay [their] hand upon [their] mouth, their ears shall be deaf. [17] They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of You.

[18] Who is a God like unto You, that pardons iniquity, and passes by the transgression of the remnant of His heritage? He retains not His anger forever, because He delights [in] mercy. [19] He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou will cast all their sins into the depths of the sea. **[20] You will perform the truth to Jacob, [and] the mercy to Abraham, which you have sworn unto our fathers from the days of old.**

Vs 18 like Jonah 4:2b
Vs 20. Truth and mercy are for Israel in the same order in Hosea 4:1. Mercy and truth is the order 19x.

Nahum (3-4, 10 min, Assyria) 2022 Gems

Bible TOC **Next / Previous Book**

1 2 3

12 Retributions of Crossing the Point of No Return

Purpose: The gentile city of Nineveh (Judgment, 759 BC) / Opposite of Jonah (mercy, 650 BC).
Nahum = Comfort. 1:7, 15

930 BC Rise of Nineveh.
765 BC Flood, 763 – Total eclipse of the sun, 759 – Famine. Fish god Dagon. Preparations for Jonah.
759 BC Jonah Preaches to Nineveh. After Hosea and Amos – prophets to Israel.
745-727 BC King Tiglath-Pileser III paid tribute by Kings Azariah, menahem, & Ahaz.
722 BC King Shalmaneser V defeats the northern kingdom of Israel, 2 Kings 17:3-6, 18:9-10.
701 BC King Sennacherib loses to King Hezekiah at Jerusalem (3x) 2 Ki 18-19, 2 Chr 29-30, Is 36-37.
650 BC Nahum's prophecy. Probably during reign of King Manasseh. Time of Isaiah and Micah.
612 BC medes & Babylonians defeat Nineveh after a 3-month siege & 3 defeats outside the city walls.

Nineveh: Inner walls 100' high x 60' wide. 1200 towers 200' high, 15 gates., 8 miles circumference, 1-2 million people.

1850 AD Discovery of Nineveh by British Archeologist Austin Layard.

Judgment	Key Verse		Scripture
1) Introduction – Burden or Judgment	1:1	Caper-naum is Hebrew "village of Nahum"	1:1
2) God's jealousy & anger displayed in nature	1:7	the LORD is good … trust in Him.	1:2-7
3) Flood, darkness … vs 8-10, 14	1:11	A wicked counselor - Sennacherib	1:8-14

"Though they be quiet, and likewise many" Assyrian wise saying

4) The feet of him that brings good news	1:15	Nahum – Assyria fell in 612 BC	1:15-2:2
5) Preparing well won't help	2:2	Judgment begins where?	2 Peter 4:17
6) Gates of river opened	2:7	Queen? Maids captured	2:3-8
7) Lions now flee and fear	2:10	Behold, I (God) am against thee	2:9-13
8) Sword and death, skirt upon your face	3:1	Bloody city, full of lies and robberies	3:1-7
9) Drunk, hid, and weak. vs 11-12	3:11	Gal 6:7-8, sow-reap	3:8-10
10) Compare with locusts – many, divided			3:11-17
11) Shepherds sleep, people scattered.	3:18	Jesus the Good Shepherd, John 10	3:18
12) No healing due to past wickedness	3:19	Ends like Jonah, only 2 books – rhetoric	3:19

Prayers of the Bible **None.**

Nahum Chapter 1

(1) [1] The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

God's Jealousy & Anger Displayed in Nature

[2] God is jealous, and the LORD avenges; the LORD avenges, and is furious; the LORD will take vengeance on His adversaries, and He reserves [wrath] for His enemies. [3] the LORD is slow to anger, and great in power, and will not at all acquit [the wicked]: the LORD has His way in the whirlwind and in the storm, and the clouds are the dust of His feet. [4] He rebukes the sea, and makes it dry, and dries up all the rivers: Bashan languishes, and Carmel, and the flower of Lebanon languishes. [5] The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yes, the world, and all that dwell therein. [6] Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. **[7] the LORD is good, a strong hold in the day of trouble; and He knows them that trust in Him.**

A Flood and Darkness will Overcome Nineveh

[8] But with an overrunning flood He will make an utter end of the place thereof, and darkness shall pursue His enemies. [9] What do ye imagine against the LORD? He will make an utter end: affliction shall not rise up the second time. [10] For while [they be] folden together [as] thorns, and while they are drunken [as] drunkards, they shall be devoured as stubble fully dry. [11] There is [one] come out of you, that imagines evil against the LORD, a wicked counselor.

Destruction of Nineveh Prophesied

(2) [12] Thus says the LORD; [a] **Though [they be] quiet, and likewise many**, yet thus they will be cut down, when He shall pass through. **Though I have afflicted you, I will afflict you no more.** [13] **For now will I break His yoke from off you, and will burst your bonds in sunder.** [14] And the LORD has given a commandment concerning you, [that] no more of your name be sown: out of the house of your gods will I cut off the graven image and the molten image: I will make your grave; for you are vile.

[a] An Assyrian legal formula. Unknown until discovery of Nineveh in 1850. Proof of providential preservation of Hebrew text.

Nahum Chapter 2

Comfort and Hope for Israel

(3) [1:15] [a] **Behold upon the mountains the feet of him that brings good tidings, that publishes peace!** O Judah, keep your solemn feasts, perform your vows: for the wicked shall no more pass through you; he is utterly cut off.

[2:1] He that dashes in pieces is come up before your face: keep the fortress, watch the way, make [your] loins strong, fortify [your] power mightily. [2] For the LORD has turned away the excellency of Jacob, as the excellency of Israel: for the [b] emptiers have emptied them out, and marred their vine branches.

The Bloody Battle, Captivity and Fleeing from Nineveh

[3] The shield of his mighty men is made red, the valiant men are in scarlet: the chariots [shall be] with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. [4] The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. [5] He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. [6] The gates of the rivers shall be opened, and the palace shall be dissolved. [7] And [Queen] Huzzab shall be led away captive, she shall be brought up, and her maids shall lead [her] as with the voice of doves, beating upon their breasts. [8] But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, [they will cry]; but none shall look back.

[a] The Hebrew Writings begin chapter 2 here.

[b] Assyrians

The Assyrian Lion (people) Before Contrasted to Now

[9] Take ye the spoil of silver, take the spoil of gold: for there is none end of the store [and] glory out of all the pleasant furniture. [10] She is empty, and void, and waste: and the heart melts, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. [11] Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, [even] the old lion, walked, [and] the lion's whelp, and none made them afraid? [12] The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with raven.

[13] Behold, I [am] against you, says the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour your young lions: and I will cut off your prey from the earth, and the voice of your messengers shall no more be heard.

Nahum Chapter 3

The Explanation of Why Nineveh is Wasted

(4) [1] Woe to the bloody city! it is all **full of lies [and] robbery**; the prey departs not; [2] The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. [3] The horseman lifts up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is none end of [their] corpses; they stumble upon their corpses: [4] Because of the [a] multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that sells nations through her whoredoms, and families through her witchcrafts. [5] **Behold, I [am] against you,** says the LORD of hosts; and **I will discover your skirts upon your face,** and I will show the nations your nakedness, and the kingdoms your shame. [6] And I will cast abominable filth upon you, and make you vile, and will set you as a gazing-stock. [7] And it shall come to pass, [that] all they that look upon you shall flee from you, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for you?

[a] Similar to political and spiritual Babylon in Revelation 17-18.

As Assyria Destroyed Thebes, so shall Assyria be Destroyed (sow and reap)

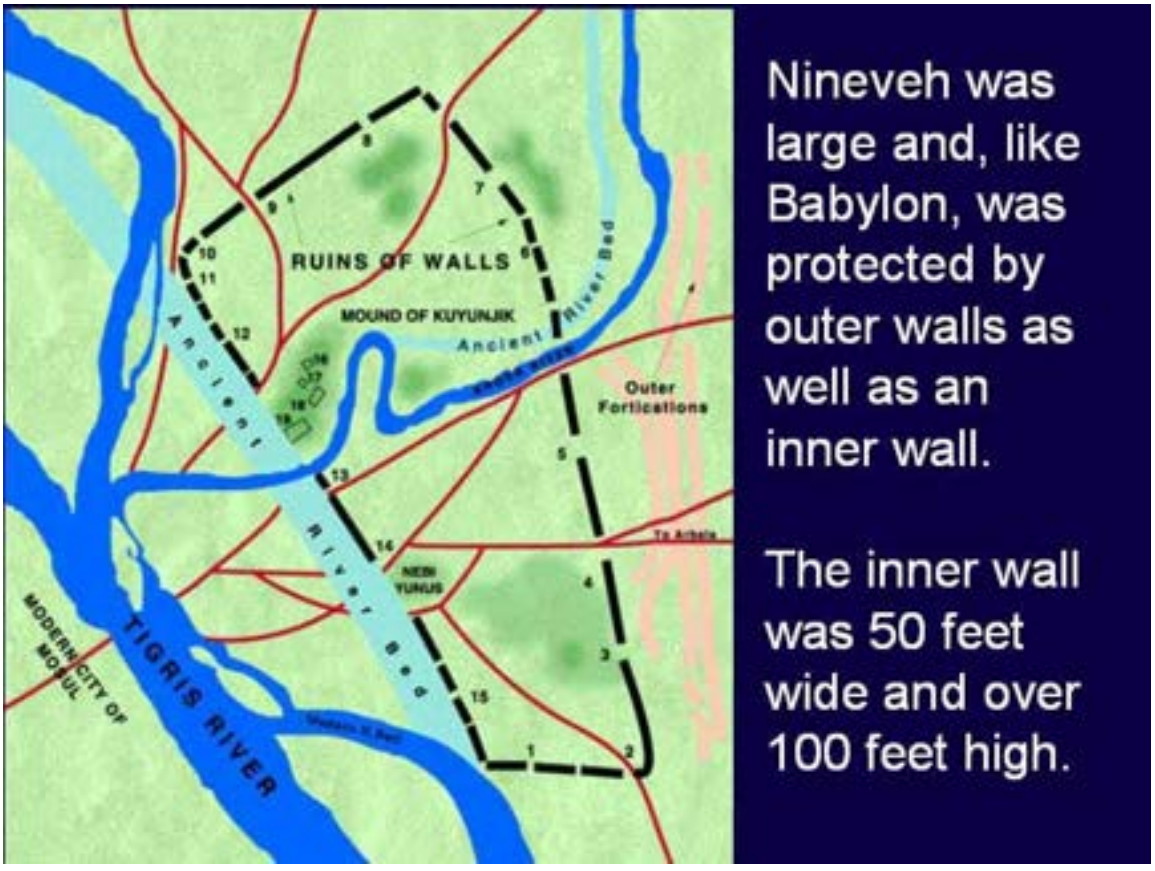
[8] Are you better than populous [a] No-ammon, that was situate among the rivers, [that had] the waters round about it, whose rampart was the sea, [and] her wall was from the sea? [9] Ethiopia and Egypt [were] her strength, and [it was] infinite; Put and Lubim were your helpers. [10] Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honorable men, and all her great men were bound in chains.

[a] A city in Egypt called Thebes in Greek. The Assyrians destroyed in 651 BC.

Characteristics of the Fall of Nineveh compared to Locusts

[11] You also shall be **drunken**: you shall be hid, you also shall seek strength because of the enemy. [12] All your strong holds [shall be like] fig trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater. [13] Behold, **your people in the midst of you are women:** the gates of your land shall be set wide open to your enemies: the fire shall devour your bars. [14] Draw you waters for the siege, fortify your strong holds: go into clay, and tread the mortar, make strong the brick-kiln. [15] There shall the fire devour you; the sword shall cut you off, it shall eat you up like the cankerworm: make yourself many as the cankerworm, make yourself many as the locusts. [16] **You have multiplied your merchants above the stars of heaven:** the cankerworm spoils, and flies away. [17] Your crowned are as the locusts, and your captains as the great grasshoppers, which camp in the hedges in the cold day, [but] when the sun arises they flee away, and their place is not known where they are. [18] **Your shepherds slumber**, O king of Assyria: your nobles shall dwell [in the dust]: your people is scattered upon the mountains, and no man gathers them. [19] [There is] no healing of your bruise; your wound is grievous: all that hear the report of you shall clap the hands over you: for upon whom has not your wickedness passed continually?

Turkey
Tigris
Mosul
Nineveh
Euphrates
Syria
Baghdad
Iran
Babylon
Israel
Iraq
Jordan
Euphrates
Saudi Arabia


RUINS OF WALLS
MOUND OF KUYUNJIK
Ancient River Bed
Outer Fortifications
To Arbela
NEBI YUNUS
MODERN CITY OF MOSUL
TIGRIS RIVER
Nineveh was large and, like Babylon, was protected by outer walls as well as an inner wall.
The inner wall was 50 feet wide and over 100 feet high.

Habakkuk (3-12, 10 min, Judah) 2023

Bible TOC **Next / Previous Book**

1 2 3

12 Steps from Perplexity to Ponder to Praise - in Prayer Between Habakkuk and God

Purpose: Judgment of God's People in Judah, then Judgment of the Babylonians. Habakkuk = Embracer.
Characters: Habakkuk, God, Nations of Chaldea and Judah
Godhead: God 17x (Jehovah 13x, Elohiym 2x, Elowahh 2x), Jesus Christ 1x, Holy Ghost 0x

722 BC Northern Kingdom falls to Assyria (Jonah 759 BC, Nahum 650 BC).
627 BC Jeremiah becomes a prophet. (621-580 BC)
610 BC Habakkuk becomes a prophet. (610-605 BC)
609 BC King Josiah dies, and King Jehoiakim rules Judah (609-598 BC)
King Nebuchadnezzar, Babylon (605-562 BC)
605 BC 1st captivity by Babylon. Daniel and selected others were captured to Babylon.
King Zedekiah of Judah.
597 BC 2nd captivity by Babylon. 10,000 slaves taken, including Ezekiel.
586 BC 3rd captivity by Babylon. King Nebuchadnezzar destroys Solomon's temple in Jerusalem.

Habakkuk Down in Gloom	Key Verse		Scripture
1) **Habakkuk's Question** about sinful Judah	Why?	Judgment of 1 Peter 4:17-18	1:1-4
2) **God's Answer** about Judah		Because Acts 13:40-41	1:5-11
3) **Habakkuk's Question** about more sinful Babylon		God's purity & wicked fishermen	1:12-17
4) Habakkuk Stands and Watches	2:1	Waiting - How? In meekness	2:1
	2:3	Hebrews 10:37	2:2-4
5) **God's Answer** about Babylon	2:4	The Just – Romans 1:17 Shall Live – Galatians 3:11 By Faith – Hebrews 10:38	
God's Sentence on Babylon with 5 Woes			
6) Overview of 5 woes			2:5
Judgment for Rapacity (vicious stealing)			2:6-8
Judgment for Covetousness			2:9-11
7) Judgment for Oppression	2:14	(1000) Future glory on the earth	2:12-14
Judgment for Drunkenness			2:15-17
8) Judgment for Idolatry	2:20	(1000) Future silence of the earth	2:18-20
Habakkuk Responds and Rises to Glory			
9) Prayer for Revival in the midst of wrath	3:2	70 yrs. later in Nehemiah & Ezra	3:1-2
10) God's Awesome Appearance		Glory-Light–Power–Judgment–Fire	3:3-5
11) God's Avenging Anger		History of Moses and Joshua (Compare to Jesus and Paul)	3:6-15
12) Praise for present trust in God's Goodness	3:19	(1000) Philippians 4	3:16-19

Prayers of the Bible

Habakkuk 1:1-2:20	Conversation	Questions & Answers		Concern	Habakkuk and the LORD
Habakkuk 3:1-19	Supplication Praise			Understands God's way	Habakkuk's Determination

In contrast to Nahum where there is no prayer and no hope for Nineveh, the whole book of Habakkuk is a 2-way conversation between man and God. 5 exchanges seem like within one day. The prayer follows the Prayer Hand pattern from supplication to thanks to praise.

Within his soul, Habakkuk journeys from grief to glory, from trouble to thanks, from perplexed to praise. Nothing has changed except within himself. This truth is eternal and extends to New Testament believers, a lesson to learn, Romans 15:4.

Chiasm in chapter 3. A (3:1), B (3:2), C (3:3-4), D (3:5-12), C (3:13-15), B (3:16-19a), A (3:19b)

Habakkuk Chapter 1

Habakkuk's Question & Answer Time with the LORD (chapters 1-2)

1:1-4 ***Habakkuk Questions the LORD*** *(about the sins of Judah)*

(1) [1] The burden which Habakkuk the prophet did see. [2] O LORD, how long shall I cry, and thou will not hear! [even] cry out unto you [of] violence, and thou will not save! [3] Why dost thou show me iniquity, and cause [me] to behold grievance? for spoiling and violence are before me: and there are [that] raise up strife and contention. [4] Therefore the law is slacked, and **judgment does never go forth**: for the wicked does compass about the righteous; therefore **wrong judgment** proceeds.

1:5-11 ***the LORD Answers Habakkuk*** *(the Babylonians will judge Judah's sins)*

(2) [5] Behold ye among the heathen, and regard, and wonder marvelously: for [I] will work a work in your days, [which] ye will not believe, though it be told [you]. [6] For, look, I raise up the Chaldeans, [that] bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places [that are] not theirs. [7] They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. [8] Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle [that] hastes to eat. [9] They shall come all for violence: their faces shall sup up [as] the **east wind**, and they shall gather the captivity as the sand. [10] And they shall scoff at the kings, and the princes shall be a scorn un to them: they shall deride every strong hold; for they shall heap dust, and take it. [11] Then shall [his] mind change, and he shall pass over, and offend, **[imputing] this his power unto his god.**

vs 6, Chaldeans are still in southern Iraq. Normally the upper class of people. Northern Iraq still has Assyrians. The Chaldeans are the Babylonians. Daniel 3, the king is god.

vs 9, East winds are hot and dusty from the desert and are disastrous to crops.

Vs 11, Pwer of military strength attributed to false gods, like King Ahaz in 2 Chronicles

1:12-2:1 ***Habakkuk Questions the LORD's justice*** *(12-17)* ***then repents*** *(2:1)*

(3) [12] [Are] Thou not from everlasting, **O LORD my God, my Holy One?** we shall not die. O LORD, Thou has ordained them for judgment; and, **O mighty God,** Thou has established them for correction.
[13] [Thou are] of purer eyes than to behold evil, and cannot look on iniquity: wherefore look Thou upon them that deal treacherously, [and] hold Thy tongue when the wicked devours [the man that is] more righteous than he? [14] And [a] make men as the fishes of the sea, as the creeping things, [that have] no ruler over them? [15] They take up all of them with the angle, they catch them in their net, and gather them in their dragnet: therefore they rejoice and are glad. [16] Therefore they sacrifice unto their net, and burn incense to their dragnet; because by them their portion is fat, and their meat plenteous.
[17] Shall they therefore empty their net, and not spare continually to slay the nations?

[a] The Chaldeans continued the same violent practices of the Assyrians as they put hooks through the lips of their prisoners to move them.

Habakkuk Chapter 2

[1] I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.

2:2-20 ***God's Answer about Babylon***

(4) [2] And the LORD answered me, and said, **Write the vision, and make [it] plain upon tables, that he may run that reads it. [3] For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.**

Note: vs 4, Same truth throughout the Bible, God's judgment begins with his people. 1 Peter 4:17-18. The LORD keeps His covenant with Abraham.

(5) [4] **Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith.** [5] Yes also, because he transgresses by wine, [he is] a proud man, neither keeps at home, who enlarges his desire as hell, and is as death, and cannot be satisfied, but gathers to him all nations, and heaps to him all people:

Note: vs 5 Hell in Hebrew is shoel through the Old Testament. The place the dead go to until the day of judgment in Revelation 20:11-15 at the Great White Throne when the books are opened.

Five Woes of Babylon

Predators *(Greed)*

[6] Shall not all these take up a parable against him, and a taunting proverb against him, and say,

Note: Him is the nation of Babylon, which spans from the Tower of Babel and Nimrod to Babylon in Revelation 17-18.

Woe to him that increases [that which is] not his! how long? and to him that lades himself with thick clay! [7] Shall they not rise up suddenly that shall bite you, and awake that shall vex you, and you shall be for booties unto them? [8] Because you have spoiled many nations, all the remnant of the people shall spoil you; because of men's blood, and [for] the violence of the land, of the city, and of all that dwell therein.

Covetousness

(6) [9] Woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! [10] You have consulted shame to your house by cutting off many people, and have sinned [against] your soul. [11] For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Oppression

[12] Woe to him that builds a town with blood, and establishes a city by iniquity! [13] Behold, [is it] not of the LORD of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity? [14] **For the** [a] **earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.**

[a] Babylon will fill the earth until Revelation 17-18.

Drunkenness

(7) [15] Woe to him that gives his neighbor drink, that put your bottle to [him], and make [him] drunken also, that you may look on their [a] nakedness! [16] You are filled with shame for glory: drink you also, and let your foreskin be uncovered: the cup of the LORD's right hand shall be turned unto you, and shameful spewing [shall be] on your glory. [17] For the violence of Lebanon shall cover you, and the spoil of beasts, [which] made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

[a] Drink and nakedness are often related.

Idolatry

[18] What profits the graven image that the maker thereof has graven it; the molten image, and a teacher of lies, that the maker of his work trusts therein, to make dumb idols? [19] Woe unto him that says to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. [20] **But the LORD is in His holy temple: let all the earth keep silence before Him.**

Habakkuk Chapter 3 *Habakkuk's Psalm on Stringed Instrument to the LORD*

A (8) [1] A prayer of Habakkuk the prophet upon Shigionoth.

Fear and Request for Mercy in Wrath (revival)

B [2] O LORD, I have **heard** Thy speech, [and] was **afraid: O LORD, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.**

Second Coming of the LORD Jesus Christ (Jer 49:7, Deut 33:2)

C (9) [3] God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise. [4] And [His] brightness was as the light; He had horns [coming] out of His hand: and there was the hiding of His power.

Wrath before the Return of the LORD Jesus Christ (future great tribulation)

D (10) [5] Before Him went the pestilence, and burning coals went forth at His feet. [6] He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting. [7] I saw the tents of Cushan in affliction: [and] the curtains of the land of Midian did tremble. [8] Was the LORD displeased against the rivers? was Thine anger against the rivers? was Thy wrath against the sea, that Thou did ride upon Thine horses [and] Thy chariots of salvation? [9] Thy bow was made quite naked, [according] to the oaths of the tribes, [even Thy] word. Selah. Thou did cleave the earth with rivers. [10] The mountains saw Thee, [and] they trembled: the overflowing of the water passed by: the deep uttered his voice, [and] lifted up his hands on high. [11] The sun [and] moon stood still in their habitation: at the light of Thine arrows they went, [and] at the shining of Thy glittering spear. [12] Thou did march through the land in indignation, Thou did thresh the heathen in anger.

Second Coming of the LORD Jesus Christ

C (11) [13] Thou went forth for the salvation of Thy people, [even] for salvation with Thine anointed; Thou wounded the head out of the house of the wicked, by discovering the foundation to the neck. Selah. [14] Thou did strike through with his staves the head of his villages: they came out as a whirlwind to scatter [me]: their rejoicing was as to devour the poor secretly. [15] Thou did walk through the sea with Thine horses, [through] the heap of great waters.

Fear and Answer for mercy in Wrath (revival - in me)

B [16] When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when He comes up to the people, He will invade [them] with His troops.

(12) [17] Although the fig tree shall not blossom, neither [shall] fruit [be] in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and [there shall be] no herd in the stalls: **[18] Yet I will rejoice in the LORD, I will joy in the God of my salvation. [19] the LORD God is my strength, and He will make my feet like hinds' [feet], and He will make me to walk upon my high places.**

A To the chief singer on my stringed instruments.

Notes: vs 8 & 15, horses of judgment in Rev 1, 6 and 19. Babylon is raised for justice and punishment of Israel through King Nebuchadnezzar (Daniel 1-5), a figure of Babylon's final destruction in Revelation 17-18. God had interim national revival in Ezra 1:1-5 & Nehemiah.

Historistic view: Matthew Henry commentary. Futuristic view: Chuck Smith commentary. I use to believe and teach the historistic view in 2010, now believe and teach the futuristic view. Priority 3 doctrine.

Endnote: The book of Habakkuk shows us the value of developing a relationship with God through prayer. He begins as questioning, weak and insecure. He ends with nothing changed in circumstances or future, except for himself, now trusting, strong and confident. Consider the end of the matter as in the book of Job. The just shall live by faith. We have these experiences written for our benefit today. May we have ears that hear and eyes that see the eternal plan and purpose of God in heaven.

Zephaniah (3-7, 10 min, Judah) 2023

Bible TOC **Next / Previous Book**

1 2 3

12 Aspects of the Dark and Light Sides of God's Love

Background: Zephaniah = the LORD Hides, 2:3. Zephaniah prophesied (630 BC) during the time of king Josiah (641-610 BC) and is the great-great grandson of King Hezekiah.

Purpose: Judgment of God's People, then other nations - then blessing. 1 Peter 4:17-18

Key Word: Day of the LORD 24x (near and far fulfillment)

Godhead: Jehovah 31x, Elohiym 5x, Jesus 0x, Spirit 0x

Dark Side: the LORD will Judge	Scripture
1) Introduction: Descendent of Hezekiah Time of King Josiah	1:1
2) The whole earth and all living creatures are consumed – opposite of creation	1:2-3
3) Judah's poor worship causes punishment, desolation and crying	1:4-13
4) Judah has trouble, distress, wasteness, desolation, gloominess & thick darkness	1:14-18
5) Judah's called to seek right and meekness to be hid from God's anger	2:1-3
(The Day of the LORD is not mentioned to the gentiles from 2:4 to 3:10. Why?)	
6) Philistia cities are forsaken, desolate, and destroyed	2:4-7
7) Moab & Ammon will be as Sodom and Gomorrah	2:8-11
8) Ethiopia & Assyria – Nineveh are slain, destroyed and desolate	2:12-15
9) Jerusalem is filthy, polluted and oppressing	3:1-5
10) The Nations experience God's fierce anger and devoured with fire of jealousy	3:6-8
Light Side: the LORD will Bless	
11) The Nations by turning to them a pure language	3:9-10
12) Jerusalem has God's saving among them with a mighty joy and love	3:11-20

Prayers of the Bible

Scripture	Form(s)	Purpose	Hindrance(s)	Aid(s)	Who
Zephaniah 1:6	No prayer		Sin	Pride	God's people, Jerusalem
Zephaniah 3:2	No prayer		Sin	Pride	God's people, Jerusalem
Zephaniah 3:9	Conversation Praise	Glorify God	None	Pure language	All people

Outline of Zephaniah

630 BC **Zephaniah** prophesies fall of earth, Judah & Jerusalem, and nations (1:2-3:8) then the blessings of the nations, Judah & Jerusalem (3:9-20) NATIONAL PERSPECTIVE

628 BC King Josiah begins reforms. Law of Moses found in the temple in 622. He reigns from 640-609.

627 BC **Jeremiah** prophesies fall of Jerusalem and the temple in 586. CAPITAL PERSPECTIVE

612 BC Nineveh Falls to Babylonians, medes, and Scythians

609 BC **Habakkuk** prophesies Judah's fall to Babylon PERSONAL PERSPECTIVE

605 BC 1st captivity by Babylon. Daniel and selected others captive for 70 years

597 BC 2nd captivity by Babylon. 10,000 slaves were taken from Jerusalem, including Ezekiel.

586 BC 3rd captivity by Babylon. King Nebuchadnezzar destroys Solomon's temple; rebuilt 70 yrs later

	Scripture
1) Introduction	1:1
2) <u>the LORD Judges</u> (Chiastic writing style) 1:2-3:8	
A) The Whole Earth	1:2-3
B) Judah & Jerusalem (Thesis Statement 2:3)	1:4-2:3
C) Surrounding Nations	2:4-15
B) Woe to Jerusalem	3:1-5
A) Woe to the Nations (transition)	3:6-8
3) <u>the LORD Blesses</u>	**3:9-20**
A) The Nations (vs 10 transitional)	3:9-10
B) Judah & Jerusalem (conclusion 18-20)	3:11-20

<u>ODDs and ENDs</u>

Bible Canon of 66 Books (memorization aid)

OT 39 Books	Pentecost	– 5	NT 27 Books	MT, MK, LK, JN, Acts	- 5
	Jos, Jud, Rut	– 3		Pauline	- 14
	Sam, Kin, Chr	– 3		Other	- 7
	Ezr, Neh, Esther	– 3		Revelation	- 1
	Poetry	– 5			
	Major prophets	– 5			
	Minor prophets	– 12			

Zephaniah, the 3rd prophet of a trilogy of Nahum, Habakkuk and Zephaniah, books 7-9 of the minor prophets. They are from the same time period, after the death of King Josiah until the fall of Judah to Babylon. Also they are contemporaries of Jeremiah (5:12, 6:14, 7:1-34, 8:11). As Habakkuk is a personal talk with God, Zepheniah is a national talk with God. The same events from different perspectives. Both fortell near prophecy of Babylon and Nebuchadnezzar, as well as far away prophecy of Israel in the great tribulation period of Daniel 9:24-27 and Matthew 24.

The same spiritual laws apply to any nation of any time.

Zephaniah Chapter 1 *the LORD Will Judge the Earth*

1:1 ***The Kingly Linage of Zephaniah*** *(prophet and king)*

(1) [1] The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

Note: The long linage of Zephaniah indicates he was a great great grandson of Hezekiah, a descendant of King Josiah. He is the only prophet of royal descent. This is opposite of a servant whose linage is not mentioned, as Jesus is represented in the Gospel according to Mark.

1:2-3 ***Judgment of the World for the Stumbling Blocks and Wicked People***

[2] [a] I will utterly consume all [things] from off the land, says the LORD. [3] I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, says the LORD.

[a] First of 6 "I will" in verses 2-6. God's mercy has had its time, now his wrath is fully executed.

1:4-6 ***Judgment of Judah for False Worship*** *(priests)* ***and Non-worship*** *(religious)*

[4] I will also stretch out My hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, [and] the name of the [a] Chemarims with the priests;
[5] And them that worship the [b] host of heaven upon the housetops; and them that worship [and] that swear by the LORD, and that swear by [c] Malcham; [6] And them that are [d] turned back from the LORD; and [those] that have [e] not sought the LORD, [f] nor enquired for Him.

Note: The Judgment of the LORD comes to six categories of people living in Judah and Jerusalem. Beginning with the priests, to worship creation and idols, to those who turn their back from the LORD, to those who did not enquire for Him.

[a] Worship of an alternative style offered by idolatrous priests. These priests were "put away" by Josiah in 2 Kings 23:5, condemned in Hosea 10:5.

[b] Worship of the sun, moon, and stars "above".

[c] Worship of an idol and God mixed. Malcham is the god of the Ammonites, also called Milcom. The same god is called Molech or Chemosh by the Moabites, Acts 7:35. The LXX translates it Moloch.

[c] Those who once worshipped but later turned back or did not continue to worship God.

[e] Those who did not seek God but were too busy in other things. No time for God.

[f] Those who never asked for counsel for God's will through others or personal prayer.

Zephaniah Chapter 1

1:7-18 ***Judah is Judged in the Day of the LORD***

(2) 7 [a] Hold your peace at the presence of the LORD God: for the **day of the LORD is at hand**: for the LORD has prepared a [b] sacrifice, He has bid His guests. 8 And it shall come to pass in the **day of the LORD's** sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with [c] strange apparel. 9 In **the same day** also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. 10 And it shall come to pass **in that day**, says the LORD, [that there shall be] the noise of a cry from the fish gate, and a howling from the second, and a great crashing from the hills. 11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. 12 And it shall come to pass **at that time**, [that] I will search Jerusalem with candles, and punish the men that are [d] settled on their lees: that say in their heart, the LORD will not do good, neither will He do evil. 13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

[a] Same pattern as Habakkuk 2:20, Ecclesiastes 5:1-7, when Jesus was on the cross for 3 hours, Revelation 8:1. May we gain wisdom on how to approach, wait for, and listen to God from the testimony of Scripture.

[b] The sacrifice is Judah and guests are the Babylonian army.

[c] Indications of following other gods. Numbers 15:38, Deuteronomy 22:11-12.

[d] Lees means "something preserved" indicating the long peace had not only increased their strength and riches, but hardened their hearts in carnal security. The dregs or sediment accumulating in a container of wine or liquor. Today we may say complacency, or sink, or surrender, but not swim. Jeremiah 48:11.

14 The [a] **great day of the LORD is near**, [it is] near, and hastes greatly, [even] the voice of the **day of the LORD**: the mighty man shall cry there bitterly. 15 **That day is a day of wrath**, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, 16 **A day of the trumpet and alarm** against the fenced cities, and against the high towers. 17 And I will bring distress upon men, that they shall walk like blind men, [b] because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. 18 Neither their silver nor their gold shall be able to deliver them in the **day of the LORD's wrath**; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.

[a] The intensity of God's wrath greatens to the worst man has known. The day of Jacob's trouble.

[b] Simply put, yet sufficient to justify the judgment. May we as God's redeemed people, see that all sin is against the LORD and repent of it immediately.

Zephaniah Chapter 2

2:1-3 *Judah is Exhorted "What to Do"*

(3) [1] Gather yourselves together, yes, gather together, O nation not desired; [2] Before the decree bring forth, [before] the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. [3] **Seek ye the LORD, all ye meek of the earth, which have worked His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.**

Note: Key verse to give hope to the faithful or those who do repent when they read the warning of Zephaniah. The the LORD hid the poorest in the land from Nebuchadnezzar, 2 Kings 24:14.

2:4-7 *Judgment on Nearby Cities East of Judah*

(4) [4] For **Gaza** shall be forsaken, and **Ashkelon** a desolation: they shall drive out **Ashdod** at the noon day, and **Ekron** shall be rooted up. [5] Woe to the inhabitants of the sea coast, the nation of the **Cherethites**! the word of the LORD is against you; O Canaan, the [a] land of the Philistines, I will even destroy you, that there shall be no inhabitant. [6] And the sea coast shall be dwellings [and] cottages for shepherds, and folds for flocks. [7] And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon they will lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

[a] The four cities are part of Philistia and listed from south to north. These cities were strong since the times of Joshua when the tribe of Dan was given this land. Later Dan moved far north because they could not conquer the people in this area.

2:8-11 *Judgment on Nearby Nations West of Judah*

[8] I have heard the reproach of [a] **Moab**, and the revilings of the children of **Ammon**, whereby they have reproached my people, and magnified [themselves] against their border. [9] Therefore [as] I live, says the LORD of hosts, the God of Israel, Surely Moab shall be as **Sodom**, and the children of Ammon as **Gomorrah**, [even] the breeding of [b] nettles, and salt pits, and a perpetual desolation: the residue of My people shall spoil them, and the remnant of My people shall possess them. [10] This they will have for their **pride**, because they have **reproached and magnified [themselves] against the people of the LORD of hosts**. [11] The [c] the LORD [will be] terrible unto them: for He will famish all the gods of the earth; and [men] shall worship Him, everyone from his place, [even] all the isles of the heathen.

[a] Both nations descended from Lot and were continual enemies of Israel.
[b] Bothersome plants that prick, sting, and irritate the skin. Like thorns.
[c] This is in the far future, after the great tribulation of Revelation and during the 1000-year reign of Christ. Jeremiah 48:9, Malachi 1:11.

2:12-15 *Judgment on Far Away Nations South and North of Judah*

[12] Ye **Ethiopians** also, ye [shall be] slain by My sword. [13] And He will stretch out His hand against the north, and destroy **Assyria**; and will make [a] **Nineveh** a desolation, [and] dry like a wilderness.
[14] And flocks shall lie down in the midst of her, all the beasts of the nations: both the [b] vulture and the hedgehog shall lodge in the [c] upper lintels of it; [their] voice shall sing in the windows; desolation [shall be] in the thresholds: for He shall uncover the cedar work. [15] This is the rejoicing city that dwelt carelessly, that said in her heart, I [am], and there is none beside me: how is she become a desolation, a place for beasts to lie down in! everyone that passes by her shall hiss, [and] wag his hand.

[a] The earlier destruction of Nineveh could have served as an early warning alarm if God's people studied, believed in, and obeyed the Scriptures.
[b] Translated as various type of animals living in the desolate land of Nineveh
[c] Mounds left after the destruction, even until today.

Zephaniah Chapter 3

3:1-5 *Woe to Jerusalem*

(5) [1] Woe to her that is filthy and polluted, to the oppressing city! **[2] She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.**
[3] Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the next day. [4] Her prophets are [a] light [and] treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. [5] The just the LORD is in the midst thereof; He will not do iniquity: every morning He brings His judgment to light, He fails not; but the unjust knows no shame.

[a] Gay or not serious. Opposite of the New Testament expression sober minded or grave minded.

3:6-8 *Woe to the Nations*

[6] I have cut off the nations: their towers are desolate; I made their streets waste, that none passes by: their cities are destroyed, so that there is no man, that there is none inhabitant. [7] I said, Surely you will fear me, you will receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, [and] corrupted all their doings. [8] Therefore wait ye upon me, says the LORD, until the day that I rise up to the prey: for My determination is to [a] gather the nations, that I may assemble the kingdoms, to pour upon them My indignation, [even] all My fierce anger: for all the earth shall be devoured with the [b] fire of My jealousy.

[a] Gather the nations to separate the sheep from the goats as in Matthew 25:31-46 and related to Revelation 16:14-16, at the end of the great tribulation, just before Christ returns to earth.

[b] This fire of jealousy is for Israel and not the fire that consumes the present earth and heaven as in 2 Peter 3:9-11, just before the New Jerusalem descends from heaven as described in Revelation 21:1-22:5.

Part II - the LORD Will Bless

3:9-10 *The Nations (Israel's Regathering)*

(6) [9] For [a] then will I turn to the people [b] a pure language, that they may all call upon the name of the LORD, to serve Him with one consent. [10] From beyond the rivers of [c] **Ethiopia** My suppliants, [even] the daughter of My dispersed, shall [d] bring My offering.

[a] The wrath of God turns into His blessing at this time.

[b] Kosher Hebrew has no swear or cuss words. Hebrew has 22 letters and may be designed for mathematical purposes also. It is the only language to survive the test of time. The "pure language" is clarified in verse 13.

[c] A precursor may be the massive airlift of 14,325 Ethiopian Jews to Israel in 1991 during the 36-hour Operation Solomon. One flight set a world record carrying 1,087 passengers on a 747.

[d] There is Biblical and historical evidence indicating that the Ark of the Covenant is held in Ethiopia for this day. Why did Josiah go against Pharaoh-nechoh, king of Egypt? Did it have to do with the ark of the covenant which the Levites hid from the destruction of Manasseh? Josiah commanded the Levites to get the ark of the covenant in 3:3, however there is no evidence they did.

Conclusion: The ark of the covenant was taken by the Levites to Egypt. Even if the ark still exists in Ethiopia, it is only a box with the image of two angels, same as the brass (or bronze or copper) snake which Hezekiah destroyed. Things of the past where God has worked worshipped in the present are idols in "high places". We can learn and be admonished, but not idolize.

Zephaniah Chapter 3

3:11-13 ***Judah's Sanctification*** *(Israel's Repentance)*

(7) [11] In **that day** shall you not be ashamed for all your doings, wherein you have transgressed against me: for then I will take away out of the midst of you them that rejoice in your pride, and you shall no more be haughty because of My holy mountain. [12] I will also leave in the midst of you an afflicted and poor people, and they shall trust in the name of the LORD. [13] The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

3:14-17 ***Jerusalem's and the LORD's Rejoicing*** *(Israel's Rejoicing)*

[14] Sing, [a] O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. [15] the LORD has taken away your judgments, He has cast out your enemy: the king of Israel, [even] the LORD, is in the midst of you: you shall not see evil anymore. [16] In **that day** it shall be said to Jerusalem, Fear you not: [and to] Zion, Let not your hands be slack. **[17] the LORD your God in the midst of you is mighty; he will save, He will rejoice over you with joy; He will rest in His [b] love, He will joy over you with singing.**

[a] Citizens of Jerusalem. Used in the Song of Songs.

[b] In Hebrew – Ahaba. This word for love is used for the passionate love of Jacob for Rachael (Gen 29:20), the sacrificial love of Michal for David (1 Samuel 18:28), the fond love of Jacob for Joseph (Gen 27:3), Jonathan's deep friendship with David (1 Samuel 18:3) and Ezra's delight in the LORD's law (Ps 119:97).

3:18-20 ***Israel's Regathering*** *(Israel's Redeemer)*

[18] [a] **I will** gather [them that are] sorrowful for the solemn assembly, [who] are of you, [to whom] the reproach of it was a burden. [19] Behold, at **that time I will** undo all that afflict you: and **I will** save her that halts, and gather her that was driven out; and **I will** get them praise and fame in every land where they have been put to shame. [20] At **that time I will** bring you [again], even in **the time** that **I** gather you: for **I will** make you a name and a praise among all people of the earth, when **I** turn back your captivity before your eyes, says the LORD.

[a] "I will" or "I" is repeated 8x showing that the kind mercies are totally of God as His just judgment was at the beginning of this book in 1:2-6.

Haggai (2-5, 8 min) 2026

12 Lessons on Building the LORD's Temple

Purpose: To move God's people to consider their ways, be strong and build the LORD's house.

Themes: LORD – 16x. LORD of Hosts – 12x. House – 11x (temple 2x). Consider – 5x. word of the LORD – 5x, Be strong – 3x. their God – 3x.
Haggai – 9x, Zerubbabel – 7x, Joshua – 5x, the people – 5x, Darius – 3x.

Key Passage: Consider this day and upward 2:15, 2:18, 2:19

New Testament: Matthew 28:18-20 "all authority is given unto Me in heaven and in earth", Ephesians 2:19-22 "ye are a building fitly framed together", 1 Peter 2:4-12 "Christ the cornerstone", Hebrews 12:2 "for the joy set before Him".

Background: Haggai the prophet has 5 prophecies given within a 4-month period. His prophecy is given in 520 B.C. 16 years after the foundation of the temple is built. The dates relate to gentile kings and are during the "times of the gentiles". The prophecies cover the past promise in Egypt, present building of the temple, future Day of the LORD in Zechariah 9-14. God through the words of Haggai helped to rebuild the temple, Ezra 5:1-2, 6:14.

Timeline: 1500 BC Covenant with the people of Israel, 538 BC Return to the land of Israel after 70 years captivity, 536 BC the foundation of the temple is completed and ordered by Persian king to stop, 520 BC God speaks by Haggai to complete the temple, 516 BC the temple is completed, 20?? After the 70th week of Daniel the glorified Christ returns to reign on earth for 1000 years. Total time is 4000 plus years.

I build my house and the household of God as I:	Scripture
1) do not say, "the time is not come"	1:2a
2) do not say, "Is it time to build the LORD's house"	1:2b
3) consider if my work is God's revealed will	1:5, 7
4) go, bring and build (go, glow, grow)	1:8
5) obey and fear the LORD, for the LORD is with me	1:12-13
6) permit the LORD to stir up my spirit: to go, bring and build	1:14
7) be strong, because the LORD is with me	2:4
8) fear not; my father's covenant is still with you (Matthew 28:18-20)	2:5
9) trust God in the promise of future glory and peace (for the nation of Israel, millenium)	2:9
10) worship with purity, not mixed with dirtiness	2:12-14
11) consider my past disobedience, and obedience for blessing from this day forward	2:15, 18, 19b
12) know Christ will return and reign on earth as the King	2:23

Prayers of the Bible **– None. It is time to work**.

Note: To turn away one must already have turned to, then they can later turn away – then turn back. As God dealt with the nation Israel in the Old Testament he deals with individual believers today in the time of the New Testament.

Today we build the temple spiritually in two ways. (1) our bodies are the temple of the Holy Ghost and (2) other believers who are part of the household of God, lively stones, 1 Peter 2:5.

Haggai **(Hag means "festival") = "my festival."**

Date (BC)	Book / Passage	Person	Vocation	Persian King	Comment
606 445	Daniel 9:2 Daniel 9:25	Daniel	Prophet to exiles	Nebuchadnezzar	70 years prophecy 70 weeks prophecy
536-520	Ezra 1-3 Isaiah/Jeremiah Predicted	1) Zerubbabel 2) Joshua	1) Governor 2) Priest	Cyrus edict to return	1st return of 50k Built altar Built foundation
	Ezra 4:1-5, 4:6-23			Darius	Work stopped Summary of opposition
520-516	Ezra 5-6, Haggai Zechariah (<4 months of 5 prophecies)	1) Prophet – Help (now) 2) Prophet – Hope (future)		Darius	House of the LORD work resumes and is completed.
482-473	Esther	Mordecai	Family	Xerxes the Great	Marries Esther
458	Ezra 7-10	Ezra	Scribe-Priest Rebukes intermarriage	Grandson of Darius-Artaxerxes	2nd return of 2k men and families.
445	Nehemiah 1-12	1) Nehemiah 2) Ezra	1) Build walls 52 days 2) Teach	Artaxerxes 464-423 BC	3rd return of 42k Jews.
433-432	Nehemiah 13	Nehemiah		Darius II	1) 2) 3) 4) 5)
400	Malachi 1-4 (>100 yrs. after Haggai)	Malachi	Prophet	To the priests. 400 silent years. Maccabean Revolt. Silence broken by John the Baptist.	

Haggai, like James, is pragmatic. Haggai is down to earth. Zechariah his contemporary, is poetic, and up in heaven.

Acronym to memorize the Minor prophets: 3 * 4 = 12

1st 3: **Ho**sea (14), **Jo**el (3), **A**mos (9) — **HoJoA** (1st 2 - 2 letters, 3rd-1 letter)
Note: To Israel, Judah, and Israel

2nd 3: **O**badiah (1), **J**onah (4), **M**icah (7) — **OJM** (1st letter)
Note: To Edom, Nineveh, and Judah

3rd 3: **Nah**um (3), **Hab**akkuk (3), **Zep**haniah (3) — **NahHabZep** (1st 3 letters)
Note: To Nineveh, Judah, and Judah - 3 chapters each

4th 3: **Ha**ggai (2), **Ze**chariah (14), **Ma**lachi (4) — **HaZeMa** (1st 2 letters)
Note: To Israel post exile. 520 to 432 BC.

Haggai Chapter 1

(Hag means "festival") = "my festival."

1:1-4 ***1st Prophecy unto Zerubbabel and Joshua*** *(6th month, 1st day)*

(1) [1] In the [a] second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, [2] Thus speaks the LORD of hosts, saying, This people say, **The time is not come,** the time that the LORD's [b] house should be built. [3] Then came the word of the LORD by Haggai the prophet, saying, [4] **[Is it] time for you**, O ye, to dwell in your ceiled houses, and this house [lie] waste?

[a] Haggai and Zechariah returned in the 1st group from Persian rule in 538 B.C. (Ezra 1:2-4)

[b] House is used 11x with 3 perspectives of the same word in Hebrew, bah'-yith. The house of the LORD, the people's houses, and the future house when Jesus Christ returns. The word temple is used specifically in Haggai 2:15, 18.

Note: Zerubbabel is king, the last king of Israel and a type of Christ as King of Kings on earth in the millenium, Haggai 2:20-23. This bypasses the cursed linage of Joconiah. A type of Christ in the genealogy of Mary and Jospeh, MT 1:12, Lu 3:27.

Zerubbabel as governor is spoken of before Joshua the high priest every time (7x) time and alone in Zechariah 4:6-7 and 4:9-10. Joshua was first when building the altar in Ezra 3:2.

1:5-11 ***Consider Your Ways, You do Much and have Little*** *(2:15-19)*

[5] Now therefore thus says the LORD of hosts; **Consider your ways**. [6] Ye have sown much, and bring in little; ye eat, but ye have not; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earns wages earns wages [to put it] into a bag with holes. [7] Thus says the LORD of hosts; **Consider your ways**. [8] **Go** up to the mountain, and **bring** wood, and **build** the house; and I will take pleasure in it, and I will be glorified, says the LORD. [9] Ye looked for much, and, look, [it came] to little; and when ye brought [it] home, I did blow upon it. Why? says the LORD of Hosts. Because of My house that is waste, and ye run every man to his own house. [10] Therefore the heaven over you is stayed from dew, and the earth is stayed [from] her fruit. [11] And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon [that] which the ground brings forth, and upon men, and upon beast, and upon all the labor of the hands.

Note: vs 8, The 3 point message or charge still applies for today: Go, bring and build. Before they were not blessed by God and are now called to diligence and industry in the LORD's will and time.

1:12 ***The Obedience and Fear of Zerubbabel, Joshua and the People***

(2) [12] Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and [a] the people did fear before the LORD.

[a] They obeyed and feared the LORD. This fear is necessary at first to break the bondage of compromised habits they had developed since the government ordered them not to build 16 years before Haggai prophesied.

1:13-15 ***2nd Prophecy for all to Work in the House of the LORD of Hosts*** *(6th month, 24th day)*

[13] Then spoke Haggai the LORD's messenger in the LORD's message unto the people, saying, I [am] with you, says the LORD. [14] And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, [15] In the four and twentieth day of the sixth month, in the second year of Darius the king.

Note: vs 13, The promise is the same to us in this dispensation in Matthew 28:20.

Haggai Chapter 2

2:1-5 ***3rd Prophecy for all to be Strong and Not Fear*** *(7th month, 21st day)*

(3) [1] In the [a] seventh [month], in the one and twentieth [day] of the month, came the word of the LORD by the prophet Haggai, saying, [2] Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the residue of the people, saying, [3] [b] Who is left among you that saw this house in her first glory? and how do ye see it now? [is it] not in your eyes in comparison of it as nothing? [4] **Yet now be strong**, O Zerubbabel, says the LORD; and **be strong**, O Joshua, son of Jehozadak, the high priest; and **be strong**, all ye people of the land, says the LORD, and **work**: for [c] **I [am] with you**, says the LORD of hosts: [5] [According to] the word that I covenanted with you when ye came **out of Egypt**, so My Spirit remains among you: **fear ye not**. /National covenant/

2:6-9 ***Prophecy of the Millenial Temple*** *(2:20-23, Hebrews 12:26, Zechariah 9-14, Rev 6-19)*

[6] For thus says the LORD of hosts; Yet once, it is a little while, **and I will shake** the heavens, and the earth, and the sea, and the dry [land]; [7] And I will **shake all nations**, and the [d] **desire of all nations shall come**: and I will fill this [e] house with glory, says the LORD of hosts. [8] The **silver** is mine, and the **gold** is mine, says the LORD of hosts. [9] The **glory of this latter** [e] **house shall be greater than of the former**, says the LORD of hosts: and in this place will **I give peace**, says the LORD of hosts.

[a] Tishri is a month for the fall festivals: the Feast of Trumpets on the 1st day, the Feast of Atonement of the 19th day and the Feast of Tabernacles which lasted 7 days and a Sabbath day followed on the 8th day. On the last or 7th day of the Feast of Tabernacles this prophecy is spoken; the same day that Solomon dedicated the temple 440 years earlier (1 Kings 8:2; 2 Chronicles 7:8-10).

[b] The older returnees made a similar negative comparison with Solomon's Temple when the foundation of the temple was laid 16 years earlier (Ezra 3:8-13, people have joy and mourning).

[c] I am with you is the same promise givento the church in Matthew 28:18-20.

[d] "The desire of all nations shall come" refers not to the gold and silver (Acts 3:6), but to the messiah and the return of the LORD Jesus Christ to reign on the earth from the temple in Jerusalem as king of kings. Confirmed in verse 9 where "glory" and "peace" are attributes that the LORD of hosts gives to this future temple (Ezekiel 40-48). The OT promises are earthly to Israel in the future. The NT promises are heavenly to the believers in the future (2 Peter 3:7-14, heaven where Paul went and later John in Rev 21-22). The future throne of David (Acts 2:30). Zerubbabel is a type of Christ, as Isaac, Joseph, & Daniel, and a king as David and Zerubbabel.

[e] House is referred to 11 of 1574 words by Haggai, more than any book of the Bible. From the tabernacle with Moses to Ezekiel 40-48 house of the LORD this is a holy place when the LORD is present and when His people walk in obedience. Today, the believer's body is a house of the LORD, like little houses referred to during the time of Babylonian exile. Ezekiel 11:16 Therefore say, Thus says the LORD the LORD: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. Also refer to the New Testament strangers and pilgrims in this world, related to a house. .

Note: vs 5 covenant coming out of Egypt, Exodus 19:3-6, 29:45-46, 34:10-11, Deuteronomy 7:6.

1:12 to 2:5 chiastic structure:

a. Fear God (1:12b)	Come and work
b. Promise (1:13)	I am with you
c. Spirit (1:14-15)	strirred the spirit of civil, religious, and all remant
c. Strong (2:1-4a)	
b. Promise (2:4b)	I am with you
a. Fear not people (2:5)	civil, religious, and all enemies

We can read and understand the handwriting on the wall (Daniel 50) as the 7 seals are ready to open.

Haggai Chapter 2 ***4th Prophecy to the Priests*** *(9th month, 24th day, 2:10-19)*

2:10-14 ***Holy and Unclean can never mix – physical outward or moral inward***

(4) 10 In the four and twentieth [day] of the ninth [month], in the second year of Darius, came the word of the LORD by Haggai the prophet, saying, 11 Thus says the LORD of hosts; Ask now the priests [concerning] the law, saying, 12 If one bear **holy** flesh in the skirt of his garment, and with his skirt touches bread, or pottage, or wine, or oil, or any meat, shall it be **holy**? And the priests answered and said, **No**. 13 Then said Haggai, If [one that is] **unclean** by a dead body touch any of these, shall it be **unclean**? And the priests answered and said, [a] It shall be **unclean**. 14 Then answered Haggai, and said, So is this people, and so is this nation before Me, says the LORD; and **so is every work of their hands**; and that which they offer there is **unclean**.

[a] It is unclean or holy. Holiness is personal, and uncleanness is contagious. Holiness cannot be transmitted to another person, but can influence them. Uncleanness can be transmitted to another person both outwardly and spiritually. An example is righteous Lot. Leviticus 6:18, 22:4-6, Numbers 19:11.

2:15-19 ***Consider from this Day Forward – Since the Temple Foundation was Laid*** *(16 years ago)*

15 And now, I pray you, **consider from this day and upward**, from before a stone was laid upon a stone in the **temple** of the LORD: 16 Since those [days] were, when [one] came to a heap of twenty [measures], there were [but] ten: when [one] came to the wine-vat for to draw out fifty [vessels] out of the press, there were [but] twenty. 17 I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye [turned] not to me, says the LORD. 18 **Consider now** from this day and **upward**, from the four and twentieth day of the ninth [month, even] from the day that the foundation of the LORD's temple was laid, **consider** [it]. 19 Is the seed yet in the barn? yes, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, has not brought forth: **from this day will I bless** [you].

2:20-23 ***5th Prophecy to Zerubbabel about the Millienial Kingdom*** *(2:6-9, Heb 12:26, Ez 40-48)*

(5) 20 And again the word of the LORD came unto Haggai in the four and twentieth [day] of the month, saying, 21 **Speak unto Zerubbabel, governor of Judah**, saying, **I will shake the heavens and the earth**; 22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother. 23 **In that day**, says the LORD of hosts, will I take you, O Zerubbabel, My servant, the son of Shealtiel, says the LORD, and will make you as a signet: for I have chosen you, says the LORD of hosts. /vs 22, battle of Armageddon in Rev 19:17-21/

End note: Time is a key element in Haggai since the 4 prophecies connect with the circumstances of man and the timing of God through Haggai in the 2nd year of Darius the king of Persia, 521-486 BC.

Prophecy	Unto	Month	Day	Verse	Time
1st (1:1-11)	Zerubbabel and Joshua	6th	1st	1:1	520 BC
2nd (1:13-15)	Lord stirred up the spirit-all	6th	24st	1:15	23 days later
3rd (2:1-9)	Zerubbabel and Joshua-all	7th	21st	2:1	27 days later
4th (2:10-19)	the priests	9th	24th	2:10	63 days later
5th (2:20-23)	Zerubbabel (as the last king of Israel, next is when Jesus returns as king of kings)				
Total:		almost 4 months			113 days
(1:1-6)	Zechariah to all	8th		1:1	
(1:7-6:15)	Zechariah (8 visions)	11th	24th	1:7	
(7-8)	Zechariah, 4th year of Darius	9th	4th	7:1	517 BC
(9-14)	Zechariah, 1st & 2nd coming of the messiah				
(1-6, 6:15)	Ezra, 6th year of Darius	12th (Adar)	3rd	Temple completed:	516 BC
(7-8)	Ezra, 7th year of Artaxerxes	1st	1st	2nd return, 10,000 Jews	

Old Testament: return from Babylonian exile
(70 year prophecy: God's time & timing)
538 BC, Ezra 1-3, temple altar & foundation
515 BC, temple completed, Ezra 6:15
482-473 BC, Esther
458 BC, Ezra 7-10, temple beautified
445 BC, Nehemiah, gates & walls rebuilt

Haggai – The Way of True Revival

Ezra	520 BC	Zechariah

New Testament: the temple today
Matthew 28:18-20 "all authority is given unto Me in heaven and in earth", 1 Cor 6:19-20, Ephesians 2:19-22 "ye are a building fitly framed together",
1 Peter 2:4-12 "Christ the cornerstone", Hebrews 12:2 "for the joy set before Him".
Our weapons are prayer & the Scripture

The word of the LORD to Governor Zerubbabel, High Priest Joshua, and the people 1:1 (5x)

Phase I
Repentance
Haggai 1:1-11

1st prophecy
(6th month, 1st day)

It's not time 1:2 → Is it time? 1:3-4

Consider your ways 1:5-7 → Go – Bring – Build 1:8 → Consider your ways 1:9-11

Obedience 1:12a

Time Delay
No revival

Turn
My/our part
Mt 28:18-20

Phase II
7 steps to Revival
Haggai 1:12-2:9
Romans 6

2nd Prophecy
1:13-15
(20 days later)

3rd Prophecy
2:1-9
(54 days later)

Fear the LORD 1:12b → I am with you 1:13

The Lord stirs our spirit 1:14-15 (3x) → Be strong 2:1-4a (3x)

I am with you 2:4b → Fear not 2:5

Hope 2:6-9

Trust
God's part in His way and His time (Romans 12:1-2)

Hope: Immediate (Ezra) and far future (2nd coming and 1000-year reign of Christ)

Phase III
Reminder for
True Revival
Haggai 2:10-19
Romans 7
Haggai 2:20-23
Romans 8

4th & 5th prophecy
(113 days later)

Updated 24 Feb 2026, W.H.

Priests lead

They are not holy 2:10-12 and They are unclean 2:13-14 → Consider your past, then, from this day and upward 2:15-19 (3x)

Zerubabbel leads

Hope 2:20-23

Time delay
4 steps to true revival

Hope: Immediate (Ezra) and far future (2nd coming and 1000-year reign of Christ)

Zechariah (14-33, 40 min) 2026

12 Truths for Our Sanctification

Purpose: To warn and comfort God's people in preparation for the coming of Jesus Christ

Key Passage: Jerusalem shall be a cup a trembling 12:2

Jerusalem is first called: The holy land (2:12), the city of truth and the holy mountain (8:3)

New Testament parallel: 1 Thessalonians, 1 John 3:1-3 preparing for the Heavenly Jerusalem (Rev 21-22). Also Romans 6-8 in the death and life contrast working in believers

Zechariah is the last of the Old Covenant prophets to be martyred. Matthew 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariahs' son of Barachias, whom ye slew between the temple and the altar. Interesting that John the Baptist's father's name is Zechariah.

Zechariah = Jehovah remembers, Berechiah = Jehovah blesses, Iddo = at the appointed time. These names teach us to live focused, balanced, and discerning lives.

	Scripture
I prepare for the LORD's return when I	Zechariah
1) Turn to the LORD God, and He will turn to me	1:3
2) am silent, before the LORD: for he is raised up out of his holy habitation	2:13
3) Walk in His ways, and if I will keep His charge, then I shall also judge His house, and shall also keep His courts, and He will give me places to walk among these that stand by	3:7
4) Know that it is not by might, nor by power, but by His Spirit	4:6
5) Walk consistently by not stealing or lying – practice honesty and truth	5:3
6) Others will be there to help in His time, if I diligently obey the voice of the LORD my God	6:15
7) Pray and fast, eat and drink unto the LORD, and not eat and drink to myself	7:5-6
8) Turn to the strong hold (castle), as a prisoner of hope (in His return and justice)	9:12
9) Understand and have faith in the Good Shepherd's Beauty and Bands	11:7
10) Mourn and repent of my sin "apart from my wife" so he may rescue me	12:12
11) Go through His trials and refined as silver and gold; then call and He hears	13:9
12) Walk only in the light with no darkness, and have rivers of living water flowing from within	14:7-8
Practice personal purity or holiness in everyday common things	14:21

The 4 primary books of apocalypse in the Bible are: Daniel (sealed until the end of times – unsealed by Darby, Larkin, Scofield), Ezekiel, Zechariah, and Revelation. He prophesies of the messiah more than the other 12 minor prophets combined and 2nd to Isaiah among the prophets.

Key words: Lord of Hosts (54 of 235x), angel of the LORD (6 of 52x), Jerusalem (50 of 626x), in that day (21 of 108x).

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
Zechariah 7:2	Supplication	Worship at temple	Disobedience		After temple was completed
Zechariah 8:21-23	Prayer	Worship in Jerusalem		God is with you	All nations with Jew 1000
Zechariah 12:10	Supplication	House of David	In That Day	Prophecy / Context	Pour Spirit - Supp & Grace
Zechariah 13:9	Supplication	mercy during tribulation		Trials	Israel

The Dead Sea Scrolls found at Qumran, includes the end of chapter 8 and beginning of chapter 9, showing that the same prophet wrote both.

The 4 prophetic parts of Zechariah

Present

1-6	Between history and 8 visions (one day)	3-month period (present, prophetic near and far future)
7-8	Worship, 1 question and 4 responses	2-year period (7 present, 8 prophetic far future)

Future

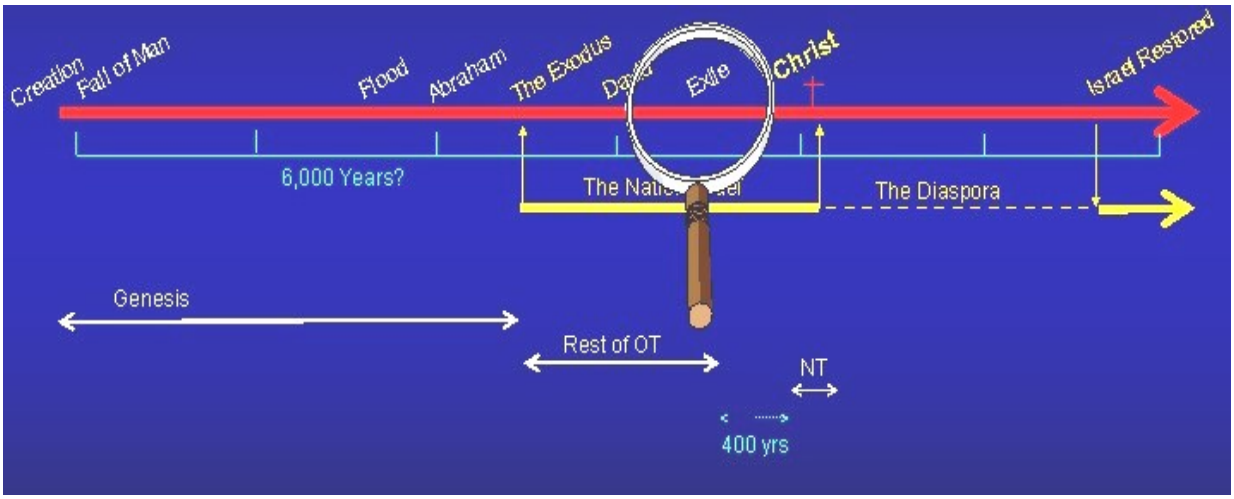
9-11	Greek and Roman empires	prophetic near and far future
12-14	Second coming of Christ	prophetic far future

The Dispensations of the Bible

Time Period	Revelation	Scripture	People	Place	Thing	Other
1. Eden to Fall	Innocence (family)	Genesis 1-2	Adam & Eve	Garden of Eden	Tree - River	Light
2. Fall to Flood	Conscience	Genesis 3-9	**Noah**	Ark	Ends in Water	Enoch
3. Flood to Abram	Government	Genesis 10-11	Nimrod	City of Babylon	Tower of Babel	Division
4. Abraham to Moses	Patriarchs (Family)	Genesis 12-50	Abraham, Isaac, Jacob (Israel)	Egypt	Tabernacle	**Job** melchisedec
5. Moses to Christ	Law (nation)	Exodus to Malachi	**Daniel** Ez 14:14	City of Jerusalem	Temples	Abel to Zechariah
6. Christ	Grace (earth)	Matthew to Revelation 3	John the Baptist	All places	Body is temple	Unity Paul
7. Tribulation	Israel	Revelation 4-5, 6-18	Anti-christ	Jerusalem Babylon	Temple	
8. Kingdom on earth	Israel	Revelation 19-20	Christ	Jerusalem	Temple Ends in Fire	Feast of Tabernacles
9. Kingdom from heaven	God	Revelation 21-22	Christ	New Jerusalem	No temple Tree, River	Light

A dispensation is a period of time in which God reveals himself by nature and Scripture in unique ways different from other dispensations and progressive from beginning to end. With more revelation of God is greater accountability of man and greater grace of God. We can compare the progressive revelation to salt shaken into a flat dish, little by little until the whole dish is covered.

ZECHARIAH (JEHOVAH REMEMBERS)



Background

Date BC	Book	People	Purpose
536 - 457	Ezra – Scribe (1-6)	King Cyrus - Persia 1st return – 50K	Build temple foundation Build altar
520	Haggai – Prophet month 6,7,9	Zerubbabel the Governor Joshua the High Priest King Darius - Persia	Build the temple
520 - 457	Zechariah – Prophet	Joshua the High Priest	Continue to build temple
518	2 yrs. later, 9th month (7-8)	King Darius - Persia	
515/6	Ezra (6:15) 12th month		Temple dedicated
482-473	Esther – Queen	Xerxes I (Ahasuerus) King of Persia	Protect people in Persia 2nd return – 5K
446 - 420	Nehemiah – Governor (1-12) Ezra – Scribe (7-10)	Artaxerxes I King of Persia	Rebuild walls 3rd return – 42K
432-431	Malachi – Prophet	Artaxerxes I	
420	Nehemiah (13)		

Outline	**Theme**	**Time**
1:1-6	Truth: Turn to the LORD – build the temple	same time as Haggai
1:7-6:15	Hope: Eight visions in one night (early prophecies with Haggai)	3 months after intro
7:1-8:23	Truth: Prayer and Fasting, one question with four responses (fasting turns into feasting)	2 years after intro
9:1-11:17	Hope: Prophecies of Christ's 1st & 2nd Coming (Good & Wicked Shepherds of Sheep & Goats)	
12:1-14:21	Hope: Prophecies of Christ's 2nd Coming (parallels to Romans 6:1-23)	

Timothy Tidbits

This book can be read in 30 minutes. The 8 visions link and sequence to tell a story. In chapters 7-8 the 4 messages answer 1 question which describes the difference between dead and living works.

Zechariah like Jeremiah and Ezekiel are priest and prophet. He entered his office when young (2:4), probably around 30. His prophecies are divided into 3 time periods: (1) contemporary of Haggai with exhortation to build the temple (truth), and prophecy of the future chapters 1-6, 520 B.C., 8th and 11th month, (2) 2 years later, while the temple is being built, chapters 7-8, 518 B.C. 9th month, (3) after Haggai and just before or during the time of Esther, chapters 9-12, 480 B.C.

Zechariah Chapter 1 ***Part 1 of 3, chapters 1-6, 8 Visions***

1:1-6 ***Introduction – Don't Continue Doing Evil as Your Fathers – Turn to God*** *(520 BC, Oct-Nov)*

(1) [1] In the eighth month, in the second year of Darius, came the word of the LORD to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, [2] the LORD has been [a] sore displeased with your fathers. [3] Therefore say you unto them, Thus says the [b] the LORD of hosts; **Turn ye unto me, says the LORD of hosts, and I will turn to you,** says the LORD of hosts. [4] Be ye not as your fathers, to whom the former prophets have cried, saying, Thus says the LORD of hosts; Turn ye now from your evil ways, and [from] your evil doings: but they did not hear, nor hearken to me, says the LORD. [5] Your fathers, where are they? and the prophets, do they live forever? [6] But My words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers? so they returned and said, As the LORD of hosts thought to do to us, according to our ways, and according to our deeds, so He has dealt with us.

[a] Sore displeased = angry with anger.

[b] Lord of hosts implies boundless resources for His glory and His people's good.

Early Prophecies: The Temple is being rebuilt in 519 BC, February 15th (1:7-6:15)
Part 2 Eight sequentail visions in One Night

1. Horses among the myrtle trees	(Jesus on the Red Horse)
2. Four horns & four carpenters	(Jesus' Return as the 4th Carpenter)
3. measuring line for Jerusalem	(Jesus with measuring Line)
4. Crowning of Joshua, the priest	(Jesus provides New Clothing)
5. Gold lampstand & two olive trees	(Jesus and two Jewish Witnesses, 7 lights)
6. The flying scroll & warning	(Justice by the Law of Moses)
7. The woman in the basket	(Judgment of evil world systems)
8. Four chariots	(Judgment of all the earth)

Chapters 7-8, Question about fasting & 4 answers

Later Prophecies: After the temple is rebuild Chapters 9-14

1:7-17 ***Vision 1 – The Horses among the Myrtle Trees (God's messengers)***

(2) [7] Upon the four and twentieth day of the eleventh month, which is the month [a] Sebat, in the second year of Darius, came the word of the LORD to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, [8] I saw by night, and behold a man riding upon a [b] red horse, and he stood among the [c] myrtle trees that [were] in the bottom; and behind him [were there] red horses, speckled, and white. [9] Then said I, O my lord, what are these? And the angel that talked with me said unto me, **I will show you what these [be].** [10] And the man that stood among the myrtle trees answered and said, These [are they] whom the LORD has sent to walk to and fro through the earth. [11] And they answered the angel of the LORD that stood among the myrtle trees, and said, **We have walked to and fro through the earth, and, behold, [c] all the earth sits still, and is at rest.**

[a] The gentile term for month (Sebat) and the gentile king (Darius) are the calendar reference points due to being in the "Times of the Gentiles" in Luke 21:24, which is from the reign of the Babylonian King Nebuchadnezzar until the rapture of the body of Christ.

[b] The red horse could represent suffering, speckled horse represent suffering with victory and white horse victory. Good supernatural horses are revealed in 2 Kings 2:11, 6:17, Haggai 2:21-22, Revelation 19:14. Evil supernatural horses are in vision 8, Revelation 6:1-8, 9:17-18.

[C] Zechariah 2:13, Habakkuk 2:1. Silence in heaven and earth are signs of judgment is coming soon.

[c] **Study notes on the Myrtle Tree.** A plant mentioned in Ne 8:15; Isa 41:19; 55:13; Zec 1:8,10-11

The modern Jews still adorn with myrtle the booths and sheds at the feast of tabernacles. Formerly, as we learn from Nehemiah 8:15. Myrtles grew on the hills about Jerusalem. "On Olivet." says Dean Stanley, "nothing is now to be seen but the olive and the fig tree:
"on some of the hills near Jerusalem, however, Hasselquist observed the myrtle. Dr. Hooker says it is not uncommon in Samaria and Galilee. The Myrtus communis is the kind denoted by the Hebrew word. (It is a shrub or low tree sometimes ten feet high, with green shining "sweet smelling" leaves, and snow-white flowers bordered with purple, "which emit a perfume more exquisite than that of the rose." The seeds of the myrtle, dried before they are ripe, form our allspice.)

(3) 12 Then the angel of the LORD answered and said, O LORD of hosts, how long will you not have mercy on Jerusalem and on the cities of Judah, against which you have had indignation these threescore and ten years? 13 And the LORD answered the angel that talked with me [with] good words [and] comfortable words. 14 So the angel that communed with me said to me, Cry you, saying, Thus says the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. 15 And I am very sore displeased with the heathen [that are] at ease: for I was but a little displeased, and they helped forward the affliction. 16 Therefore thus says the LORD; I am returned to Jerusalem with mercies: My house shall be built in it, says the LORD of hosts, and **a line shall be stretched forth upon Jerusalem.** 17 Cry yet, saying, Thus says the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

1:18-21 ***Vision 2 – The 4 Horns and 4 Carpenters*** *(Israel's Foes & God's mercy) (past-present-future)*

(4) 18 Then lifted I up my eyes, and saw, and behold [a] four horns. 19 And I said to the angel that talked with me, **What [be] these?** And he answered me, **These are the horns which have scattered Judah, Israel, and Jerusalem.** 20 And the LORD showed me four carpenters. 21 Then said I, What come these to do? And he spoke, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up [their] horn over the land of Judah to scatter it.

[a] The 4 horns (kings over kingdoms) and 4 carpenters (artisans, could be blacksmiths).

4 horns		4 carpenters
1-Babylon empire	conquered by	medo-Persians (526 BC)
2-medo-Persain empire	conquered by	Greeks (331 BC)
3-Greek empire	conquered by	Romans (146 BC)
4-Roman empire	conquered by	Jesus Christ (God's kingdom, future milennium, 20xx AD)

The chiastic structure of the 8 visions in one night is as follows:

A The horseman among the myrtle trees (1:7-17)

B The four horns and fours smiths (1:18-21), smiths are armies

C The surveyor (ch. 2)

D The cleansing and restoration of Joshua (ch. 3)

D The gold lampstand and the two olive trees (ch. 4)

C The flying scroll (5:1-4)

B The woman in the basket (5:5-11)

A The four chariots (6:1-8)

Zechariah Chapter 2

2:1-13 ***Vision 3 – The measuring Line for Jerusalem's Blessing*** *(immediate and millenial)*

(5) [1] I lifted up my eyes again, and looked, and behold a man with a measuring line in his hand.
[2] Then I said, Where are you going? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. [3] And, behold, the angel that talked with me went forth, and another angel went out to meet him, [4] And said unto him, **Run, speak to this young man, saying, Jerusalem shall be inhabited [as] towns without walls for the multitude of men and beast therein: [5] For I, says the LORD, will be to her a wall of fire round about, and will be the glory in the midst of her.**

(6) [6] Ho, ho, [come forth], and flee from the land of the north, says the LORD: for I have spread you abroad as the four winds of the heaven, says the LORD. [7] Deliver yourself, O Zion, that dwell [with] the daughter of Babylon. [8] For thus says the LORD of hosts; After the glory has He sent me to the nations which spoiled you: for [a] he that touches you touches the apple of His eye. [9] For, behold, I will shake My hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts has sent me. [10] Sing and rejoice, O daughter of Zion: for, look, I come, and I will dwell in the midst of you, says the LORD. [11] And many nations shall be joined to the LORD in that day, and shall be My people: and I will dwell in the midst of you, and you shall know that the LORD of hosts has sent me to you. [12] And the LORD shall inherit Judah His portion in the [b] holy land, and shall choose Jerusalem again. [13] Be silent, O all flesh, before the LORD: for He is raised up out of His holy habitation.

[a] Apple of eye, apple is pupil – the most precious, needed and protected place.

[b] Holy land – 1st time mentioned. Law of 1st mention, Holy is set apart for a specific use, dedicated.

Notes: The other angel may be the Angel of the LORD or preincarnate Jesus.

In the first 3 visions the LORD deals with the enemies of Jerusalem. Judah and Israel.

In the 4th vision the LORD deals with the sins of his people in Jerusalem, Judah, and Israel

2 Peter 1:20 Knowing this first, that no prophecy of the Scripture is of any private interpretation.

Zechariah Chapter 3

3:1-10 ***Vision 4 –Satan and Cleansing Joshua the High Priest*** *(past-present-future)*

(7) [1] And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. [2] And the LORD said to Satan, the LORD rebuke you, O Satan; even the LORD that has chosen Jerusalem rebuke you: is not this a brand plucked out of the fire? [3] Now Joshua was clothed with filthy garments, and stood before the angel. [4] And he answered and spoke to those that stood before him, saying, Take away the filthy garments from him. And to him he said, Behold, I have caused your iniquity to pass from you, and I will clothe you with change of raiment. [5] And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the LORD stood by. [6] And the angel of the LORD protested to Joshua, saying, [7] Thus says the LORD of hosts; **If you will walk in My ways, and if you will keep My charge, then you shall also judge My house, and shall also keep My courts, and I will give you places to walk among these that stand by**. [8] Hear now, O Joshua the high priest, you, and your fellows that sit before you: for they are men wondered at: for, behold, I will bring forth My servant the BRANCH. [9] For behold the stone that I have laid before Joshua; upon one stone [shall be] seven eyes: behold, I will engrave the graving thereof, says the LORD of hosts, and I will remove the iniquity of that land in one day. [10] [a] In that day, says the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig tree.

[a] Romans 11, Israel future

Note: vs 2, the LORD rebuke you, O Satan is all that is needed. Jude 9.

Zechariah Chapter 4

4:1-14 ***Vision 5 – The Gold Lampstand with 7 Lamps and 2 Olive Trees*** *(The Light of the World)*

(8) [1] And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, [2] And said unto me, **What do you see?** And I said, I have looked, and behold a candlestick all [of] gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: [3] And two olive trees by it, one upon the right [side] of the bowl, and the other upon the left [side] thereof. [4] So I answered and spoke to the angel that talked with me, saying, What are these, my lord? [5] Then the angel that talked with me answered and said to me, **Know you not what these be?** And I said, "No, my lord." [6] Then he answered and spoke unto me, saying, **This is the word of the LORD unto Zerubbabel,** saying, **Not by might, nor by power, but by My spirit,** says the LORD of hosts. [7] Who are you, O great mountain? before Zerubbabel [you shall become] a plain: and he shall bring forth the headstone [thereof with] shoutings, [crying], Grace, grace to it.

(9) [8] Moreover the word of the LORD came to me, saying, [9] The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and you shall know that the LORD of hosts has sent me to you. [10] For who has despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel [with] those seven; [a] they are the eyes of the LORD, which run to and fro through the whole earth. [11] Then I answered, and said unto him, What are these two olive trees upon the right [side] of the candlestick and upon the left [side] thereof? [12] And I answered again, and said unto him, What [be these] two olive branches which through the two golden pipes empty the golden [oil] out of themselves? [13] And he answered me and said, Know you not what these [be]? And I said, No, my lord. [14] Then He said, These are the [b] two anointed ones, that stand by the LORD of the whole earth.

[a] 2 Chronicles 16:9 For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein you have done foolishly: therefore from henceforth you shall have wars.

[b] two anointed ones foretell of Revelation 11:3-12. Most of the prophecy in Zechariah have an immediate fulfillment with a greater far future fulfillment. In the full sense Jesus Christ is the priest-king (Psalm 110:4).

Zechariah Chapter 5

5:1-4 ***Vision 6 – The Flying Scroll*** *(Rebuke of sin by the written Word) (now & future)*

(10) [1] Then I turned, and lifted up my eyes, and looked, and behold a flying roll. [2] And he said unto me, **What do you see?** And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. [3] Then said he to me, **This is the curse that goes forth over the face of the whole earth: for everyone that steals shall be cut off [as] on this side according to it; and everyone that swears shall be cut off [as] on that side according to it.** [4] I will bring it forth, says the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that swears falsely by My name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5:5-11 ***Vision 7 – The Wicked Woman in Baskets*** *(Revelation 18) (future)*

(11) [5] Then the angel that talked with me went forth, and said to me, **Lift up now your eyes, and see what is this that goes forth.** [6] And I said, What is it? And he said, **This is an [a] ephah that goes forth. He said moreover, This is their resemblance through all the earth.** [7] **And, behold, there was lifted up a talent of lead: and this is a woman that sits in the midst of the ephah.** [8] **And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.** [9] Then lifted I up my eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. [10] Then said I unto the angel that talked with me, Where do these bear the ephah? [11] And he said unto me, **To build it a house in the land of [b] Shinar: and it shall be established, and set there upon her own base.**

[a] Ephah is a large basket. [b] Shinar is Babylon.

Zechariah Chapter 6

6:1-8 ***Vision 8 – The 4 Chariots*** *(Revelation 7:1-3, 9:14-15) (Israel in the tribulation, Matthew 24)*

(12) 1 And I turned, and lifted up my eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains [were] mountains of brass. 2 In the first chariot [were] red horses; and in the second chariot black horses; 3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses. 4 Then I answered and said to the angel that talked with me, What are these, my lord? 5 And the angel answered and said unto me, **These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth. 6 The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. 7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. 8 Then he cried upon me, and spoke unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.**

6:9-15 ***Appendix: The Coronation of Joshua the High Priest as King***

(13) 9 And the word of the LORD came unto me, saying, 10 Take of [them of] the captivity, [even] of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come you the same day, and go into the house of Josiah the son of Zephaniah; 11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; 12 And speak unto him, saying, Thus speaks the LORD of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD: 13 Even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both. 14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. 15 And they [that are] far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts has sent me to you. And [this] shall come to pass, if ye will diligently obey the voice of the LORD your God.

Part 3 Four messages of Zechariah (7:1-8:23) (2 years later, temple 1/3 built, 518 BC, December 7)

Zechariah Chapter 7

7:1-3 ***Question about Prayer and Fasting***

(14) 1 And it came to pass in the fourth year of king Darius, [that] the word of the LORD came to Zechariah in the fourth [day] of the ninth month, [even] in Chisleu; 2 When they had sent to the house of God Sherezer and Regemmelech, and their men, to pray before the LORD, 3 [And] to speak to the priests which [were] in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

7:4-7 ***Answer 1 – Obedience must come before Sacrifice*** *(Is 58, 1 Sam 15:22)*

4 Then came the word of the LORD of hosts to me, saying, 5 **Speak unto all the people of the land, and to the priests,** saying, When ye fasted and mourned in the fifth and seventh [month], even those **seventy years**, did ye at all fast unto me, [even] to me? 6 And when ye did eat, and when ye did drink, did not ye eat [for yourselves], and drink [for yourselves]? 7 [Should ye] not [hear] the words which the LORD has cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when [men] inhabited the south and the plain?

vs 7, Answer 4 in 8:18-23 brings more light to the scope and times of fasting as designed by God. This is clear here and in Isaiah 58. See 1 Samuel 15:22 where Saul and told obedience is better than sacrifice by Samuel. In the Sermon on the Mount the LORD Jesus addresses prayer and fasting together also, as in many other Scriptures the two must link together at times.

Zechariah Chapter 7

7:8-14 ***Answer 2 – Disobedience was the Cause for Captivity***

(15) [8] And the word of the LORD came unto Zechariah, saying, [9] Thus speaks the LORD of hosts, saying, **Execute true judgment, and show mercy and compassions every man to his brother:** [10] And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. [11] But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. [12] Yes, they made their hearts [as] an adamant stone, lest they should hear the law, and the words which the LORD of hosts has sent in His Spirit by the former prophets: therefore came a great wrath from the LORD of hosts. [13] Therefore it is come to pass, [that] as He cried, and they would not hear; so they cried, and I would not hear, says the LORD of Hosts: [14] But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

Zechariah Chapter 8

8:1-17 ***Answer 3 – the LORD Jesus Christ Reigns at Jerusalem for 1000 years*** /vs 16, Ps 15, 24/

(16) [1] Again the word of the LORD of hosts came [unto me], saying, [2] Thus says the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. [3] Thus says the LORD; I am returned to Zion, and will dwell in the midst of Jerusalem: **and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.** [4] Thus says the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. [5] And the streets of the city shall be full of boys and girls playing in the streets thereof. [6] Thus says the LORD of hosts; If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in my eyes? says the LORD of hosts. [7] Thus says the LORD of hosts; Behold, I will save my people from the east country, and from the west country; [8] And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, **in truth and in righteousness.**

(17) [9] Thus says the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which [were] in the day [that] the foundation of the house of the LORD of hosts was laid, that the temple might be built. [10] For before these days there was no hire for man, nor any hire for beast; neither [was there any] peace to him that went out or came in because of the affliction: for I set all men everyone against his neighbor. [11] But now I [will] not [be] to the residue of this people as in the former days, says the LORD of hosts. [12] For the seed [shall be] prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these [things]. [13] And it shall come to pass, [that] as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, [but] let your hands be strong. [14] For thus says the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, says the LORD of hosts, and I repented not: [15] So again I have thought in these days to do well to Jerusalem and to the house of Judah: fear ye not. [16] These are the things that ye shall do; **Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates:** [17] And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these [are things] that I hate, says the LORD.

8:18-23 ***Answer 4 – Your Fasts will Become Feasts*** *(mourning into joy and rod of iron during 1000)*

(18) [18] And the word of the LORD of hosts came to me, saying, [19] Thus says the LORD of hosts; The fast of the fourth [month], and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. [20] Thus says the LORD of hosts; [It shall] yet [come to pass], that there shall come people, and the inhabitants of many cities: [21] And the inhabitants of one [city] shall go to another, saying, **Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.** [22] Yes, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. [23] Thus says the LORD of hosts; In those days [it shall come to pass], that ten men shall take hold out of all languages of the nations, even shall take hold of the **skirt of him that is a Jew**, saying, We will go with you: for we have heard [that] God is with you. /Psalm 122, 2:9. Rev 2:27, 19:15. MT 24-25/

Part 4 – Later Prophecies after Temple is Built (9:1-14:21)

Good & Wicked Shepherds of the Goats & Sheep (9-11)

Zechariah Chapter 9 *Greek Empire (past before Christ's 1st Coming)*

9:1-8 ***The Wicked Shepherd*** *(Alexander the Great)* ***Conquers the Neighboring Nations***

(19) [1] The burden of the word of the LORD in the land of Hadrach, and [a] Damascus [shall be] the rest thereof: when the eyes of man, as of all the tribes of Israel, [shall be] toward the LORD. [2] And Hamath also shall border thereby; [b] Tyre, and Zidon, though it be very wise. [3] And Tyre did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. [4] Behold, the LORD will cast her out, and He will smite her power in the sea; and she shall be devoured with fire. [5] Ashkelon shall see [it], and fear; Gaza also [shall see it], and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. [6] And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. [7] And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remains, even he, [shall be] for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. [8] And I will encamp about My house because of the [c] army, because of him that passes by, and because of him that returns: and no oppressor shall pass through them anymore: for now I have seen with My eyes.

[a] Vs 1, Burden is judgment, prophesied 200 years before Greece arose. Verses 1-8 describe the conquests of Alexander the Great in the near future. He conquered from age of 19 to 30 with an army of 50K men, he died of pnuemonia at 33 years old. These are the exact same route of cities Alexander the Great conquered when going through Israel.

[b] Tyre of Isaiah 14 was a walled city at sea that was impregnable before Alexander the Great. Tyre was seigned by the Assyrains for 5 years, then the Babylonians for 13 years, finally falling to Alexander the Great in 7 months.

[c] The historian Josephus describes how the High Priest and group of men in white robes greeted Alexander, who had a prophetic dream of this meeting while in Macedonia, therefore preventing the destruction of Jerusalem. Talmudic writings proclaim the priest declared Daniel 7-8 which foretold of Alexander the great. Whether either of these or other accounts are true, we do know that the Scripture was fulfilled when Alexander visited Jerusalem in peace.

9:9-10 ***The Good Shepherd, Jesus the Christ at His 1st Coming*** *(9)* ***and 2nd Coming*** *(10)*

(20) [9] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold**, your King comes to you: He is just, and having salvation; lowly, and riding upon a donkey**, and upon a colt the foal of a donkey. [10] And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace to the heathen: and his dominion [shall be] from sea [even] to sea, and from the river [even] to the ends of the earth.

[a] Verse 9-10 is 1 of 24 times that Scripture splits the 1st and 2nd Coming of Jesus Christ to earth. The most popular being Isaiah 61:1-2 and Isaiah 9:6-7, however read the whole chapter to see the future of Israel which Zechariah prophesies. Rejoice greatly, daughter of Jerusalem and he is just, and having salvation relate to His 2nd Coming.

[b] His 1st Coming is fulfilled in Matthew 21:4-5 All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, your King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. John 12:12-16 On the next day many people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the LORD. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, your King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. Rather than the triumphant entry this event could be called the tragic exit. Foretold to the exact day in Daniel 9:24-27.

Zechariah Chapter 9

9:11-10:1 ***The Maccabean Revolt and Victory from Greece (several good shepherds)***

(21) [11] As for you also, by the blood of your covenant I have sent forth your prisoners out of the pit wherein is no water. [12] **Turn you to the strong hold, ye prisoners of hope:** even today I declare [that] I will render double unto you; [13] When I have bent Judah for me, filled the bow with Ephraim, and raised up your sons, O Zion, against your sons, O Greece, and made you as the sword of a mighty man. [14] And the LORD shall be seen over them, and His arrow shall go forth as the lightning: and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south. [15] the LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, [and] make a noise as through wine; and they shall be filled like bowls, [and] as the corners of the altar. [16] And the LORD their God shall save them **in that day** as the flock of His people: for they [shall be as] the stones of a crown, lifted up as an ensign upon His land. [17] For how great is His goodness, and how great is His beauty! corn shall make the young men cheerful, and new wine the maids.

Zechariah Chapter 10

[1] Ask ye of the LORD rain in the time of the latter rain; [so] the LORD shall make bright clouds, and give them showers of rain, to everyone grass in the field.

Note: Literal rain is a physical blessing, latter rain is in the Fall. Before withholding of rain was a judgment.

10:2-3a ***The Wicked Shepherds Weakens Their Flocks*** *(through visions and dreams)*

(22) [2] For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because [there was] no shepherd. [3] My anger was kindled against the shepherds, and I punished the goats:

Note: The goats and the sheep are seperated in Matthew 25:32-33 when Jesus Returns at the end of the tribulation.

10:3b-12 ***The Good Shepherd Strengthens His Flock***

for the LORD of hosts has visited His flock the house of Judah, and has made them as his goodly horse in the battle. [4] Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. [5] And they shall be as mighty [men], which tread down [their enemies] in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded. [6] And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I [am] the LORD their God, and will hear them. [7] And [they of] Ephraim shall be like a mighty [man], and their heart shall rejoice as through wine: yes, their children shall see [it], and be glad; their heart shall rejoice in the LORD. [8] I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. [9] And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. [10] I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [place] shall not be found for them. [11] And He shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. [12] And I will strengthen them in the LORD; and they shall walk up and down in His name, says the LORD.

Note: In John 10 Jesus is the Good Shepherd.

Zechariah Chapter 11 ***Roman Empire at 1st and 2nd Coming***

11:1-6 ***The Wicked Shepherd's Invasion of Jerusalem by Rome*** *(After Christ's 1st Coming)*

(23) [1] Open your doors, O Lebanon, that the fire may devour your cedars. [2] Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. [3] [There is] a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. [4] Thus says the LORD my God; Feed the flock of the slaughter; [5] Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed [be] the LORD; for I am rich: and their [a] own shepherds pity them not. [6] For I will no more pity the inhabitants of the land, says the LORD: but, look, I will deliver the men everyone into his neighbor's hand, and into the hand of [b] his king: and they shall smite the land, and out of their hand I will not deliver them.

[a] Their own shepherds are the priests, scribes, Pharisees, and Sadducees.

[b] His king is the Roman Emperor Caesar, specifically when the Jews pledge allegiance to Caesar in John 19:15, But they cried out, Away with him, away with him, crucify him. Pilate says to them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

11:7-14 ***The Good Shepherd Feeds the Flock*** *(Beauty and Bands, at Christ's 1st Coming)*

(24) [7] And I will feed the flock of slaughter, [even] you, O poor of the flock. And I took to me [a] two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. [8] [b] Three shepherds also I cut off in one month; and My soul loathed them, and their soul also abhorred me. [9] Then said I, I will not feed you: that that dies, let it die; and that that is to be cut off, let it be cut off; and let the rest eat everyone the flesh of another. [10] And I took My staff, [even] Beauty, and cut it asunder, that I might break My covenant which I had made with all the people. [11] And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD. [12] And I said unto them, If ye think good, give [me] My price; and if not, forbear. So **they weighed for My price thirty [pieces] of silver**. [13] And the LORD said unto me, Cast it to the potter: a goodly price that I was prised at of them. And **I took the thirty [pieces] of silver, and cast them to the potter in the house of the LORD**. [14] Then I cut asunder My other staff, [even] Bands, that I might break the brotherhood between Judah and Israel.

[a] The 2 staves beauty and bands foretell the purpose of the Good Shepherd. Beauty is his love for the world and Bands is his union or covenant with Israel (Romans 9-11, Hosea, this is the conditional Old Covenant). Beauty also relates to Song of Songs when the woman says the king is "altogether lovely", foretelling the relationship of the believer with the LORD Jesus. Today we have greater promises as spoken in 1 Corinthians 10, Hebrews and 1 Peter 1. The beauty and bands still are part of Christ's nature for us and in us today.

[b] Priests, Pharisees, and Sadducees.

Note: vs 13, Judas sold Jesus for the price of a cheap slave. Vs 14, Rome scattered Israel in 70 AD.

11:15-17 ***The Wicked Shepherd Leaves the Flock***
(Anti-christ during tribulation before Christ's 2nd Coming)

(25) [15] And the LORD said to me, Take to you yet the instruments of a foolish shepherd. [16] For, look, I will raise up a shepherd in the land, [which] shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that stands still: but he shall eat the flesh of the fat, and tear their claws in pieces. [17] Woe to the idol shepherd that leaves the flock! the [a] sword [shall be] upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

[a] Revelation 13:3. The things this wicked shepherd does not do in verse 16 are a list of things a good shepherd should do.

Events Around the messiah's Second Coming (12:1-14:21)

Jerusalem: chapter 12 – 11x, chapter 14 – 10 x. In that day: chapter 12 – 7x, chapter 14 – 7x.

Zechariah Chapter 12

Jerusalem During the Great Tribulation and Battle of Armageddon

12:1-4 ***1st – Our Identity or Birthright*** *(Romans 6:1-3)*

(26) [1] The burden of the word of the LORD for Israel, says the LORD, which stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him. [2] **Behold, I will make Jerusalem a cup of trembling to all the people round about**, when they shall be in the siege both against Judah [and] against Jerusalem. [3] And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. [4] In that day, says the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open My eyes upon the house of Judah, and will smite every horse of the people with blindness.

[a] This must be understood to be in God's timing. Testimony of when Jonathan Edwards walked into the factory or when he preached "Sinners in the Hands of an Angry God."

12:5-10a ***2nd – Our Power from Above*** *(Romans 6:4-10)*

(27) [5] And the governors of Judah shall say in their heart, The inhabitants of Jerusalem [shall be] my strength in the LORD of hosts their God. [6] In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, [even] in Jerusalem. [7] the LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify [themselves] against Judah. [8] In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David [shall be] as God, as the angel of the LORD before them. [9] And it shall come to pass in that day, [that] I will seek to destroy all the nations that come against Jerusalem.
[10] And I will pour upon the house of David, and upon the inhabitants of Jerusalem, **the spirit of grace and of supplications**:

12:10b-14 ***4th – Your Godly Sorrow*** *(Romans 6:11-13a)*

(28) and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourns for [his] only [son], and shall be in bitterness for Him, as one that is in bitterness for [his] firstborn.
[11] In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of [a] megiddon. [12] And the land shall [b] mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; [13] The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;
[14] All the families that remain, every family apart, and their wives apart.

[a] 2 Chronicles 35:20-24 where King Josiah fought King Necho of Egypt and was killed due to not obeying Necho.

[b] David-king, Nathan-prophet, Levi-priest, Shimei-teacher.

13:1 ***5th - Cleansing of the People*** *(Romans 6:13b-15)*

[13:1] In that day there shall be a **fountain opened** to the house of David and to the inhabitants of Jerusalem **for sin and for uncleanness.**

Zechariah Chapter 13

The Reign of Jesus Christ on the Earth for 1000 years

13:2-5 ***6th – Your Righteousness*** *(Romans 6:16-18) "sin onto death"*

(29) [2] And it shall come to pass in that day, says the LORD of hosts, [that] I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. [3] And it shall come to pass, [that] when any shall yet prophesy, then his father and his mother that begat him shall say to him, You shall not live; for you speak lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesies. [4] And it shall come to pass in that day, [that] the prophets shall be ashamed every one of his vision, when he has prophesied; neither shall they wear a rough garment to deceive: [5] But he shall say, I [am] no prophet, I [am] a husbandman; for man taught me to keep beast from my youth.

The Great Tribulation

13:6-9 ***7th – Your Works of Silver and Gold*** *(Romans 6:19-23) "made free from sin"*

(30) [6] And [one] shall say to him, What are these wounds in your hands? Then he shall answer, [Those] with which I was wounded [in] the house of my friends. [7] [a] Awake, O sword, against My shepherd, and against the man [that is] My fellow, says the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn My hand upon the little ones. [8] And it shall come to pass, [that] in all the land, says the LORD, two parts therein shall be cut off [and] die; but the third shall be left therein. [9] And **I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, the LORD is my God**.

[a] Another split prophecy of Christ's 1st coming (6-7) and 2nd (8-9) coming to earth.

Zechariah Chapter 14

The Battle of Armageddon in the Great Tribulation

14:1-2 ***8th – Our Need*** *(Romans 7:1-3a) "saints can be married to the works of the law"*

(31) [1] Behold, the day of the LORD comes, and your spoil shall be divided in the midst of you.
[2] For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

The Return of Jesus Christ

14:3-5 ***9th - His Return to Earth*** *(Romans 7:3b) "saints can be married to the works of Christ"*

[3] Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.
[4] And his feet shall stand in that day upon the [a] mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. [5] And ye shall flee [to] the valley of the mountains; for the valley of the mountains shall reach to Azal: yes, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, [and] all the saints with You.

[a] The only time this place is called the Mount of Olives is in the Old Testament.

Zechariah Chapter 14

The Reign of Jesus Christ

14:6-11 ***10th - His Light and Life*** *(Romans 7:4-6) "saints can serve in the newness of life"*

(32) 6 And it shall come to pass in that day, [that] the light shall not be clear, [nor] dark:
7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, [that] **at evening time it shall be light. 8 And it shall be in that day, [that] living waters shall go out from Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And the LORD shall be king over all the earth: in that day shall there be one the LORD, and his name one. 10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and [from] the tower of Hananeel to the king's winepresses. 11 And [men] shall dwell in it, and there shall be no more utter destruction; but **Jerusalem shall be safely inhabited.**

The Battle of the Great Tribulation

14:12-15 ***11th - His Justice*** *(Romans 7:7-25) "saints can serve in the works of the flesh"*

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, [that] a great tumult from the LORD shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. 14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15 And so shall be the plague of the horse, of the mule, of the camel, and of the donkey, and of all the beasts that shall be in these tents, as this plague.

Note: A reference to the neutron bomb that dissolves flesh but does not harm structures. It also dissipates nuclear energy quickly after the explosion. The works of the flesh in the New Testament shall be burnt with fire at the Judgment Seat of Christ, hence saved as by fire or lack of reward. In the Old Testament we see the outward relation of a nation and the New Testament we see the inward relation of an individual in the body of Christ.

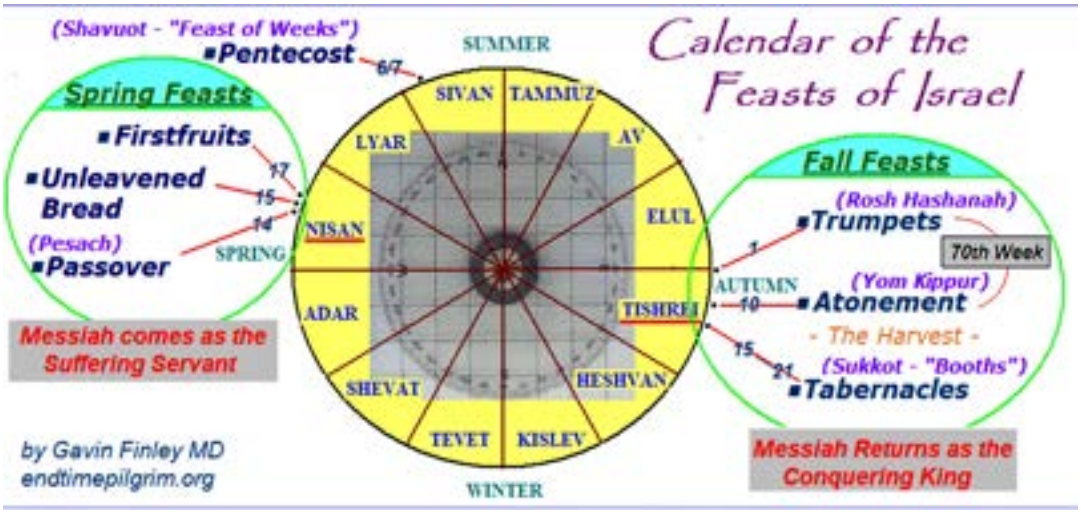
The Reign and Worship of Jesus Christ during His 1000 Year Reign on Earth

14:16-21 ***12th - National Obedience and Individual Holiness*** *(Romans 8:1-8:17a, 1 Cor 13:12)*

(33) 16 And it shall come to pass, [that] everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the [a] feast of tabernacles. 17 And it shall be, [that] whoso will not come up of [all] the families of the earth to Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that [have] no [rain]; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. 20 [b] In that day shall there be upon the bells of the horses, **HOLINESS TO LORD**; and the pots in the LORD's house shall be like the bowls before the altar. 21 Yes, every pot in Jerusalem and in Judah shall be **holiness to the LORD of hosts**: and all they that sacrifice shall come and take of them, and boil therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

[a] The feast of Booths or Tabernacles celebrated the provisions and redemption of Israel from Egyptian slavery. Strangers were welcome to participate (Leviticus 23:34-43). This feast is the last of seven and last of the three when all Israel celebrated yearly. It is a time of thankful rejoicing (Nehemiah 8:17). The Apostle Peter had the same idea when he desired to make three tabernacles or booths (Luke 9:33). At this time, this feast will be fulfilled in prophecy.

[b] Holiness is practiced in civil life (the bells of the horses), in religious life (the pots in the LORD's house, and in private life (every pot in Jerusalem). Lesson for today: Everyday things are holy when used for God's service.


Calendar of the Feasts of Israel
(Shavuot - "Feast of Weeks")
Pentecost
6/7
SUMMER
Spring Feasts
Firstfruits
17
Unleavened Bread
15
14
(Pesach)
Passover
SPRING
SIVAN
TAMMUZ
LYAR
AV
NISAN
ELUL
ADAR
TISHREI
SHEVAT
HESHVAN
TEVET
KISLEV
WINTER
Fall Feasts
(Rosh Hashanah)
Trumpets
1
70th Week
AUTUMN
(Yom Kippur)
10
Atonement
- The Harvest -
15
21
(Sukkot - "Booths")
Tabernacles
Messiah comes as the Suffering Servant
Messiah Returns as the Conquering King
by Gavin Finley MD
endtimepilgrim.org

Malachi (4-10, 11 min) 2026

Bible TOC **Next / Previous Book**

1 2 3 4

Time: around 415 BC, > Nehemiah 13. 12-minute read / 4 chapters, 55 verses, 1781 words

Place: Israel, Judah, Jerusalem, the temple

People: Malachi = Messenger. Jacob – Israel. Esau – Edom. Priests/Levi. Elijah and Moses.

Purpose: Reproof (1-2) and Doctrine of prophecy (3-4) (2 Timothy 3:16-17)

Keywords: 1:6 honor – 2x, and fear – 6x, and My/His/Thy name – 7x (most frequently).
Say/saith – 40x (most freq, also "ye say/said" - 12x for shame). LORD of hosts– 24x (most freq).
Despise/contempt –5x (most freq). Treacherously – 5x (cluster in 2:10-2:16, most freq).
Curse – 7x (ending 4:6). Covenant (Old) – 6x.

12 Ways to Honor God with Malachi

1:1-5 Introduction. Walk as Jacob/Israel (Spirit) and not as Esau/Edom (flesh, Galatians 5:16-25)

I bring honor to myself and to / from God when I:

1:6-2:9 priests (pastors and teachers) should:

2) 1:6 **Honor** their Father and their Master in Heaven - which is God (2 Timothy 2:20-26)

3) 1:11 **Pray** without ceasing and live a holy life (1 Thessalonians 5:17 and 1 Peter 1:16)

4) 2:5 Have life and peace because they **fear God** (1 Peter 2:17)

5) 2:6-7 **Say truth, practice justice, walk in peace and equity, and turn many away from iniquity**

2:10-17 6) **Stay married** with the wife of your youth, not after strange women (Ez 23, Eph 5:22-33)

3:1-4:6 Prophetic concerning the 1st coming and 2nd coming of our Lord Jesus Christ (1 Thes 5:23)
(these eternal spiritual moral laws apply to the believers in the church/body of Christ also)

7) 3:3 **Rejoice** as the LORD refines and purifies me as gold and silver, by trials (1 Peter 1:6-9)

8) 3:4 **Offer** me as a sweet-smelling sacrifice unto the LORD (Romans 12:1-3)

9) 3:5 **Fear God**, so he can come near me for judgment and be a swift witness against the wicked

10) 3:16 **Fear the LORD** and speak often one to another: as the LORD listens, and hears

11) 3:18 **Discern** between the righteous and wicked, who does/does not serve God (1 Cor 6:1-11)

12) 4:2 **Fear His name**, the Sun of Righteousness shall arise (2 Peter 1:19-21)

Other passages: Past, Genesis 1-3 honor then shame. Future, Rev 4-5, honor (crowns) or shame (lack of crowns) relates to the tree for the healing of nations in the New Jerusalem in Revelation 22:1-5.

Today's application: 2 Timothy 2:21-22 (19-26) If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the LORD out of a pure heart. Romans 14 Honor one another. 1 Cor 9:27 We run a race.

12 Ways to Shame God with Malachi

Straight: God 's purpose for Israel as a nation – God 's purpose for us as individuals/local churches/nations. Walk in the Spirit, and ye shall not fulfill the lust of the flesh (Gal 5:16)

Balanced: New Testament application in 1 Corinthians 10:11 and 2 Corinthians10:3-6
1:1-5 Introduction. Walk as Jacob/Israel (Spirit) and not as Esau/Edom (flesh, Galatians 5:16-25)

I bring shame to myself and to / from God when *I*:

1:6-2:9 PRIESTS (pastors and teachers), the LORD of hosts saith, ye:

1) 1:6 **Despise** My name – ye say, wherein have **we despised Thy name?**

2) 1:7 **Offer** polluted bread on My altar – ye say, wherein have **we polluted Thee?**

3) 1:7 **Offer** polluted bread on My altar – ye say, the table of the LORD is **contemptible**.

4) 1:12 **Profane** My name - ye say, the table of the LORD is **polluted**.

5) 1:13 **Profane** My name - ye say, behold what a **weariness** is it! (2 Thes 3:13-15)

2:10-17 PEOPLE (local churches), married & go after strange women (Ez 23, James 4:4, 5th command)

6) 2:13-14 **Married** the daughter of a strange woman (false god/idolatry) – ye say, **where**fore?

7) 2:17 **Weary** the LORD with your words – ye say, wherein have we **wearied** Thee? (Galatians 6:9)

8) 2:17 **Weary** the LORD with your words – ye say, everyone that **does evil is good** in the sight of the LORD or, **where** is the God of judgment? (1 Cor 6:1-6)

3:1-4:6 PROPHETIC (to the nation Israel), 1st coming & 2nd coming of our Lord Jesus Christ (Ro 9-11)

9) 3:7 **Return unto Me** & I will return unto you – ye say, wherein **shall we return**? (James 4:7-10)

10) 3:8 **Robbed Me** of tithes & offerings - ye say, wherein have **we robbed Thee?** (1 Cor 8-9)

11) 3:13 your words are stout against Me - ye say, **what** have **we spoken against Thee?**

12) 3:14 your words are stout against Me - ye say, it is **vain to serve God? What profit** is it?

4:6 Curse (Cure for curse in Matthew 1:21b, Jesus shall save His people (Israel) from their sins)

Similarities of	Malachi	to	Nehemiah
Priestly sin	1:6		13:4-9
Neglect of tithes	3:7-12		13:10-13
Marriage with foreigners	2:10-16		13:23-28

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Malachi 1:9	Supplication	God's favor & grace	Blemished offering		Priests

Today's application: 2 Timothy 2:19-20 (19-26) Let everyone that names the name of Christ depart from iniquity: in a great house there are not only vessels of gold and of silver, but also of wood and of earth; some to honor and some to dishonor.

Unfortunately, Nehemiah's second term as governor cannot be dated, which fact makes it also somewhat difficult to date Malachi. Nehemiah's first term lasted from 444 to 432 B.C. (chapter 5:14), after which he was recalled to Persia. There, he spent an unknown number of years before his return to Judea and his discovery of the abuses described in chapter 13. These were remedied by the vigorous actions of the governor for a while. Malachi shows Israel went back to their sinful ways.

Malachi Chapter 1

1:1-5 ***God's Unconditional Love for Nation of Israel*** *(look up)*

(1) [1] The burden of the word of the LORD to Israel by Malachi. [2] I have loved you, says the LORD. Yet ye say, Wherein have You loved us? [Was] not Esau Jacob's brother? says the LORD: yet I loved Jacob, [3] And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. [4] Whereas Edom says, We are impoverished, but we will return and build the desolate places; thus says the LORD of Hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD has indignation forever. [5] And your eyes shall see, and ye shall say, the LORD will be magnified from the border of Israel.

Note: vs 1 burden is a heavy weight or judgment. Vs 2 I have loved you is a "perfect past action" that does not change (Malachi 3:6). I loved Jacob and hated Esau, Romans 9:13, Hebrews 11:20. Vs 4, Esau – Edomites – Herodian dynasty. See Obadiah.

1:6-14 ***Priests Offer Unacceptable Sacrifices*** *(look within)*

(2) [6] A son honors [his] father, and a servant his master: if then I [be] a father, where is My honor? and if I [be] a master, where is My fear? says the LORD of hosts unto you, **O priests,** that despise My name. And ye say, Wherein have we despised Your name? [7] Ye offer polluted bread upon My altar; and ye say, Wherein have we polluted you? In that ye say, The table of the LORD is contemptible. [8] And if ye offer the blind for sacrifice, [is it] not evil? and if ye offer the lame and sick, [is it] not evil? offer it now to your governor; will he be pleased with you, or accept your person? says the LORD of hosts. [9] And now, I pray you, beseech God that He will be gracious unto us: this has been by your means: will He regard your persons? says the LORD of hosts. [10] Who [is there] even among you that would shut the doors [for nothing]? neither do ye kindle [fire] on My altar for nothing. I have no pleasure in you, says the LORD of hosts, neither will I accept an offering at your hand. [11] For from the rising of the sun even to the going down of the same My name [shall be] great among the Gentiles; and in every place incense [shall be] offered to My name, and a pure offering: for My name [shall be] great among the heathen, says the LORD of hosts. [12] But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, [even] His meat, is contemptible. [13] Ye said also, Behold, what a weariness [is it]! and ye have snuffed at it, says the LORD of hosts; and ye brought [that which was] torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? says the LORD. [14] But cursed [be] the deceiver, which has in his flock a male, and vows, and sacrifices to the LORD a corrupt thing: for I [am] a great King, says the LORD of hosts, and My name is dreadful among the heathen.

Note: vs 7, "polluted" bread (Ez 2:62, Neh 7:64, Is 59:3, 63:3, Lam 4:14, Dan 1:8). vs 11 & 14b, prophetic for the Gentiles and heathen (John 3:1-36); we must offer excellent offerings to our God.

Malachi 2

2:1-9 ***Priests are Cursed for not Fearing the LORD of Hosts*** *(look within)*

(3) [1] And now, O **ye priests,** this commandment is for you. [2] If ye will not hear, and if ye will not lay [it] to heart, to give glory to My name, says the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yes, I have cursed them already, because ye do not lay [it] to heart. [3] Behold, I will corrupt your seed, and spread dung upon your faces, [even] the dung of your solemn feasts; and [one] shall take you away with it. [4] And ye shall know that I have sent this commandment unto you, that My covenant might be with Levi, says the LORD of hosts. [5] My covenant was with him of life and peace; and I gave them to him [for] the fear wherewith he feared me, and was afraid before My name. [6] The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. [7] For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of Hosts. [8] But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, says the LORD of hosts.

Malachi Chapter 2

9 Therefore I have also made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law.

Note: Sins of irreverence, disobedience, cynicism, hypocrisy, and offense. Believer priests (1 Peter 2:5, 9). Vs 7, equity is uprighteousness of the individual per God's law; not as defined today as equal outcome.

Malachi Chapter 2

2:10-17 Priests and ***People Marry Foreignors and Break Marriage Vows*** *(look around)*

(4) 10 Have we not all one father? has not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? 11 Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah has profaned the holiness of the LORD which he loved, and has married the daughter of a strange god. 12 the LORD will cut off the man that does this, the master and the scholar, out of the tabernacles of Jacob, and him that offers an offering unto the LORD of hosts. 13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regards not the offering anymore, or receives [it] with good will at your hand. 14 Yet ye say, Wherefore? Because the LORD has been witness between you and the wife of your youth, against whom you have dealt treacherously: yet is she your companion, and the wife of your covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. 16 For the LORD, the God of Israel, says that he hates putting away: for [one] covers violence with his garment, says the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. 17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied [Him]? When ye say, Every one that does evil is good in the sight of the LORD, and He delights in them; or, Where is the God of judgment?

Malachi Chapter 3

3:1-6 ***The Coming messenger*** *(1a),* ***Jesus*** *(1b),* ***and Christ*** *(2-6) (look forward)*

(5) 1 Behold, I will send My messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, says the LORD of Hosts. 2 But who may abide the day of His coming? and who shall stand when He appears? For He is like a refiner's fire, and like fullers' soap: 3 And He shall sit [as] a refiner and purifier of silver: and **He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.** 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in [his] wages, the widow, and the fatherless, and that turn aside the stranger [from his right], and fear not me, says the LORD of hosts. 6 For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed.

Note: vs 1a, John the baptizer (Isaiah 40:3-5, Matthew 11:10, Mark 1:2, and Luke 7:27), 1b, Jesus at the temple from birth to Matthew 24-25), vs 2-6, as King at His 2nd coming to Israel.
"if you are enabled by faith to take Christ as a Savior, remember that you take him as the purger and the purifier, for it is from sin that he saves us." (Spurgeon)

3:7-12 ***Past Polluted Pattern of Israel*** *(7-9, 1:6-2:17)* ***and Future Return of Israel*** *(10-12)*

(6) 7 Even from the days of your fathers ye are gone away from My ordinances, and have not kept them. Return unto me, and I will return unto you, says the LORD of hosts. But ye said, Wherein shall we return?

Malachi Chapter 3

[8] Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed you? In tithes and offerings. [9] Ye are cursed with a curse: for ye have robbed me, [even] this whole nation. [10] Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove me now herewith, says the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it]. [11] And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, says the LORD of hosts. [12] And all nations shall call you blessed: for ye shall be a delightsome land, says the LORD of hosts.

Note: As the religious leaders go the people go. Then the priests were the religious leaders, today the pastors, ministers, or several other titles are the religious leaders. After the 3 ½ years of tribulation.

3:13-15 ***Present Wickedness of Israel*** *(look within as the LORD sees Israel as a Nation)*

(7) [13] Your words have been stout against me, says the LORD. Yet ye say, What have we spoken [so much] against You? [14] Ye have said, It is vain to serve God: and what profit [is it] that we have kept His ordinance, and that we have walked mournfully before the LORD of hosts? [15] And now we call the proud happy; yes, they that work wickedness are set up; yes, [they that] tempt God are even delivered.

Note: This judgment applies to the nation of Israel then, now in their blindness, and future during the first 3 ½ years of the tribulation.

3:16-4:6 ***Directions for God's People*** *(look ahead – prophetic and written)*

3:16-18

(8) [16] **Then they that feared the LORD spoke often one to another: and the LORD listened, and heard [it], and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name.** [17] And they shall be mine, says the LORD of hosts, in that day when I make up My jewels; and I will spare them, as a man spares his own son that serves him. [18] Then shall ye return, and discern between the righteous and the wicked, between him that serves God and him that serves him not.

Note: Book of remembrance is for those of Israel and the gentiles saved during the wrath of God after the rapture of the church (Rev 20:11-15). They shall return as a nation in the future and reign with Christ on the earth. This is a pattern for the revived or revival in any church age. There are many blessings for the elect in every dispensation as time continues according to the plan and sovergnity of God. To God be the glory.

Malachi Chapter 4

4:1-3 ***Curse*** *(1, Rev 20:11-15)* ***and Blessing*** *(2-3, Rev 20:1-10) (look ahead – prophetic and written)*

(9) [1] For, behold, the day comes, that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says the LORD of hosts, that it shall leave them neither root nor branch. [2] But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. [3] And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do [this], says the LORD of hosts.

4:4-6 ***Remember Past*** *(4, 3:7-9)* ***and look ahead*** *(5-6, 3:10-12, 1st and 2nd Coming of Jesus)*

(10) [4] Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments. [5] Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: [6] And he shall turn the heart of the fathers unto the children, and the heart of the children unto their fathers, lest I come and smite the earth with a curse.

Malachi Chapter 4

Note: The 1st coming of Jesus is fulfilled by John the baptizer and Jesus birth, life, death, resurrection, and ascension. The 2nd coming or return of Jesus is in the future and will be fulfilled as written in the Scriptures as inspired and preserved by holy men of God.

Vs 4 Exodus 19-31 is when God gave Moses the Ten Commandment in Exodus 20, and other commandments for the people before they made the golden calf and he returned in Exodus 32.

Vs 5-6 Rev 11:3-5 [3] And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth. [4] These are the two olive trees, and the two candlesticks standing before the God of the earth. [5] And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. See Rev 11:1-13 for fuller context.

400 Silent Years from Malachi to Matthew *(H.A. Ironside, Commentaries, Josephus, 1 Maccabees)*

Groups of people arose between the prophet Malachi to John the baptizer:

Pharisees & Scribes: Added to the Scriptures. Ezra, the scribe, is a good example. Copied and taught the law. Paul and Nicodemus were Pharisees. Mark 7:13, Proverbs 30:5-6.

Sadducees: Took away from the Scriptures. They did not believe in the resurrection and angels. The High Priest was normally a Sadducee. Revelation 22:18-19.

Zealots: They believed that patriotism and military power would save them. Simon the Zealot was an Apostle of Jesus. Mark 3:18.

Essenes: Preserved the Scriptures. Faithful and separated from the world. They preserved the Dead Sea Scrolls around 70 AD, discovered in 1947.

Herodians: Favored going along with the government that was in control. Mark 3:6.

Greeks: Cultural influences. Many gods and philosophy. Answer: Acts 17:16-34.

Romans: Government order for peace. Answer: The Gospel of Mark.

Today: Jesus said, follow Me (19x in the 4 gospels). John 21:18-19, 20-22.

Compare and Contrast Old Covenant, New Testament, and New Covenant

Old Covenant (Israel) (past)	>	New Testament (Church) (present)	>	New Covenant (Israel) (future)
Genesis 1-11, Gen 12-Mal 4 (6-10K yrs)				
Matthew to Acts 1 (33 yrs)		Matthew to Acts 1 (33 years)		
Acts 2 to 20 (34 yrs)		Acts 2 to Revelation 3 (2K yrs)		Revelation 4 -19 (7 yrs)
Messenger Malachi 1:1		Messenger John - Malachi 3:1a		Messenger Elijah – Malachi 4:5-6
Messenger priest Mal 2:7		Messenger Jesus – Malachi 3:1b		and Moses – Malachi 4:4, Rev 11
One nation		All nations (Romans 9-11)		Gentiles/heathen - Malachi 1:11
Levite priests – Mal 2:4-7		Believers are priests		Levite priests – Ezekiel 48:8-12
Shadow & figures	>	Substance (Jesus crucified)	<	1000 -year reign (Rev 19-20)
Faith in the law		Faith in Jesus		
Moses Law (w/grace)		Jesus' abundant grace		
Hard heart (Mk 10:1-12)		Pure heart (Mt 5:8)		New heart (Jeremiah 31:31-34)
Outward & physical		Inward & Spiritual (believers)		All people on earth

"TANAKH" - an Acronym, based on the letters **T** (for "**T**orah"), **N** (for "**N**eviim," the Prophets), and **K** (for "**K**etuvim," the Sacred Writings). It is the compendium of the teachings of G-d to human beings in document form.

The Torah consists of Genesis [בראשית], Exodus [שמות], Leviticus [ויקרא], Numbers[במדבר], Deuteronomy [דברים]

The books of Nevi'im are: First Joshua [יהושע], Judges [שופטים], Samuel (I & II) [שמואל], Kings (I & II) [מלכים]

Later: Isaiah [ישעיה], Jeremiah [ירמיה], Ezekiel [יחזקאל], The Twelve Minor Prophets [תרי עשר] Hosea [הושע] Joel [יואל], Amos [עמוס], Obadiah [עובדיה], Jonah [יונה], Micah [מיכה], Nahum [נחום], Habakkuk [חבקוק], Zephaniah [צפניה], Haggai [חגי], Zechariah [זכריה], Malachi [מלאכי]

The Ketuvim are: Psalms [תהלים], Proverbs [משלי], Job [איוב], Song of Songs [שיר השירים], Ruth [רות] Lamentations [איכה], Ecclesiastes [קהלת], Esther [אסתר], Daniel [דניאל], Ezra-Nehemiah [עזרא ונחמיה], Chronicles (I & II) [דברי הימים]

Traditionally Leviticus is the first book taught to Jewish children, and over half of the commentary of the Talmud is concerned with understanding its contents.

A Concealed Trilogy in the 39 Books of the Old Testament

Several groups of three are revealed in the New Testament such as: Man is spirit, soul and body (1 Thes 5:23); God in water baptism as the Father, Son and Holy Ghost (Matthew 28:19), in time as: past, present and future (Revelation 1:4) and three days and nights – the time Jonah was in the fishes belly and Jesus was in the grave before His resurrection. Jesus was tempted three times (Luke 4:3-10). Three is a number of divine perfection. My intrigue is to present a perspective that groups of three are concealed in the design and order of the 66 books of the canonized Bible in a pattern and order that fit the nature of the God. The primary underlying two currents in this macro view of the Old Testament are the three stages of the believer's life – baby, young man and father as taught in 1 John 2:12-14; mingled with the three the categories of people: natural, carnal, or spiritual explained in 1 Corinthians 2:12 – 3:1 . We can have eyes that see the shadows of the Old Testament given substance in Jesus Christ and the intended design for the saints inner man and holy living (1 Corinthians 10:1-10 and 1 Peter 1:10-20).

Old Testament (39 books – Three groups: The Law, the Prophets, and the Writings)

Genesis, Exodus, Leviticus, Numbers, Deuteronomy

Genesis to Deuteronomy, the first set of five books written by Moses, called the "Law" contains 613 commandments in 4 categories: ceremonial, civil, dietary, and moral. The moral laws are the 10 commandments which are central to all the rest, and still is according to Romans 8:4 in the context of the spiritual laws detailed in Romans 1 – 8:17a. The exception being the 4th commandment concerning the Sabbath, which is not repeated in the New Testament because Christ is our Sabbath (Hebrews 4). Man has named the law of Moses Torah in Hebrew and Septuagint in Greek. Chuck Missler has an insightful interpretation of the law when he teaches how Leviticus is the third book which the other two point toward from both directions (2 + 1 + 2 = 5). The beginning of the concealed trilogy is in the calling of Israel, in our Father Abraham. Continued with deliverance by Moses, and the wilderness wanderings as a nation. These represent our individual calling and faith as Abraham, repentance from sin and birth into the new life as a baby, like Moses' deliverance from the bondage of slavery, and subsequent childhood in the wilderness. The best character illustration of how go from the wilderness into a spiritual young man stage of life is in the life of Jacob when he wrestled with the angel all night to receive the blessing God intended for him. This experience of Jacob leads us to the first of our next set of three books, Joshua.

Joshua, Judges & Ruth

The trilogy of Joshua, Judges and Ruth pick up after a while as we grow in childhood and our first love fades away into a time of wilderness wanderings, until crossing our Jordan River to battle and takeover our promised land as Joshua did. This accurately foretells the young man stage of the believer's life in agreement with Romans 6 sanctification truths. Even at this point we see some defeats like Ai and eventually to our dismay we find ourselves not doing what we should and doing what we should not because we are walking after the flesh, similar to the period of Judges when God's people did what was right in their own eyes. This is parallel to Romans 7 when we are caught up in the works of the law (or religion) and not growing in our personal relationship with Jesus. Finally, through time, diligence and experience we become spiritual fathers, resting in God's providence and sovereignty which is wonderfully illustrated in the story of Ruth and confirmed in Romans 8. In summary, reaching back into the Law and going forth into Joshua, Judges and Ruth with the nation of Israel is fulfilled in our sanctification revealed in Romans 6 through 8, extending into Romans 9 through 11.

Let's continue to the united kingdom of Israel with Kings Saul, David and Solomon. In Hebrew writings these six books are only three, and I think there is no harm in merging them. Saul represents the carnal man who is not called, but allowed by God to fill the position of king. He is followed by David, who represents the spiritual believer, is called of God and is a man after God's own heart, except for the period of time in his upper forties when pride and self took over. Even in his terrible sins he repented and was forgiven, yet sorrowful earthly consequences. Third is Solomon, who represents the carnal believer, who began his life right and full of wisdom, but gave himself over to foolishness unto the end of his life. The kings that follow Solomon in the division of Judah and Israel are covered in the Minor Prophets later.

Ezra, Nehemiah & Esther

These three historical books describe the time of return to Jerusalem from Babylonian and Persian captivity. Ezra the scribe loved the Scriptures and brought the law of Moses back to real application to Israel. He also wrote Psalm 1, probably Psalm 119 and possibly more books as told by Hebrew sages. Ezra represents the baby believer in their first love with the Scriptures. Next we see how Nehemiah was distressed when he saw Jerusalem in its sad condition in Nehemiah chapter 1. We must see ourselves, the walls and gates of our lives as needing rebuilding to continue growing from spiritual childhood into a young man who has the good hand of God on him to work as Nehemiah rebuilt the walls and gates of the city of Jerusalem; fighting the battle within his own people and without from other nations. Finally, Esther completes this trilogy in a similar pattern as Ruth does during the rise of Israel, resting in God's providence and sovereignty. Again we see the pattern of Joshua, Judges and Ruth in a later time period. Is this coincidence or by design a second witness of a truth concealed in the Old Testament and revealed in the New Testament?

Another triune way of looking at these three books is demonstrated in a previous article I wrote on the doctrine of "Languages in the Book of Acts and 1 Corinthians" which had 3 versions: the Ezra edition which was light duty, the Nehemiah edition was heavy duty where one gets down and dirty in the details and battle, holding back nothing and the Esther edition which was simple and straight forward. The audience would determine which version to use.

Job, Psalms & Daniel

These three wondrous, timeless and comprehensive books of the Old Testament must begin with Job, the first book of the Bible, penned before Moses wrote Genesis. Job's trust in God, personal righteousness and dialogue with his four friends are as real today for us in Christ as it was then. Next are the Psalms which address all the emotions of life from the most depressed to most joyful and everything in between. Psalms, the first book published on the Gutenberg Press, also presents the longest chapter which happens to be in the center of the Bible; Psalm 119. Thirdly in time and content is Daniel in his exemplary personal character, and detailed, yet wide and far reaching prophecies, ultimately fulfilled in the last book of the Bible - Revelation. All three are full of examples and very beneficial for the spiritually growing believer today.

Proverbs, Ecclesiastes & Song of Songs

Song of Songs is first not last in the youth of Solomon, an amazing love story depicting a glorious king growing in love with a lowly farm woman of the field. This compares wonderfully with the growing love relationship that individual believers have with the glorious king Jesus Christ. Maybe at the same time and in years that follow Solomon gives us a wisdom which even surpasses Job and his four friends. Proverbs 31 chapters is convenient to read one chapter a day. Lastly is Ecclesiastes written after Solomon has allowed his first love with the Shulamite woman to be replaced with many women who worship other Gods and weaken him in time to become a foolish man he warned against in Proverbs.

Isaiah, Jeremiah / Lamentations & Ezekiel

The grandeur of Isaiah prophesying of the tree of judgment falling down on Judah with the background forest of Jesus Christ's first and second coming. His book has some divine math in structure as the first 39 chapters focus on the holy character of God in the Old Testament – which has 39 books; followed by 27 chapters focus on the loving character of God in the New Testament – which has 27 books. Next is the longest book of the Bible after Psalms - Jeremiah. The self revealing stories of Jeremiah in Jerusalem just before and during the destruction and captivity to Babylon give us strength and hope in the midst of rejection as people around us do not listen or care about the Word of the LORD. Lamentations is appropriate for soon after the fall of Jerusalem in 586 B.C. Then during exile Ezekiel does some very strange living illustrations revealing God's plan in future things for the nation of Israel, of which we are temporarily grafted into as the unnatural vine. While Ezekiel was in the country, Daniel was in the King's palace. Daniel serves as a link between the larger and smaller books of the prophets. All three of these holy men give hope to the spiritually growing believer today. Only for the size of the books are these prophets first and separate from the following twelve. Is this because God knows our limited minds and by keeping the larger books first is probably best for us?

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

These are referred to as the 12 Minor Prophets**,** being minor in only that they are shorter books. We can learn a lot of what not to do during this time of the divided kingdom. Judah is most applicable to the spiritually growing believer in the New Testament. Why? Because the promise of the messiah were to the tribe of Judah, Jerusalem the city of peace and the temple of God we can closely identify in many types and figures concealed in the old and revealed to the New Testament believer. Israel applies to the carnal believer and the make-believer, often hard to distinguish one from the other. Examples are the traditional churches that depend on their ancestors and traditions for in a false or watered-down salvation. The surrounding nations represent the natural man in Adam, never experiencing the new life in Christ. These three groups are clearly divided in Amos, chapters 1 and 2. The written exception of the nations is Jonah and the revival in Nineveh, which lasted around 100 years. Breaking the prophets into chronological and geographical order helps simplify their perceived complexity.

Divided Kingdom

Israel	**Judah**	**Exile**	**Return**
Elijah-Elisha	Joel	*Ezekiel*	Haggai
Hosea - Amos	Micah - *Isaiah*	*Daniel*	Zechariah
Amos	Zephaniah - Habakkuk - *Jeremiah*		Malachi

Nations
Jonah – Nahum (Assyrians - Nineveh)
Obadiah (Edomites)

My conclusion is that God's design and intent for the believer in Christ is to enter into the fullness of the blessing of God as Paul prayed for in Ephesians 1:15-23 and 3:14-21. We are compelled but not forced; we have choices to make that determine our present and eternal rewards at the judgment seat of Christ. Our understanding of these spiritual growth truths must be experienced personally before we can clearly instruct other believers. How complete your understanding and practice of your sanctification will determine if you are walking after the flesh and a carnal believer or walking after the Spirit and a spiritual believer. May each believer enter into His rest and entire sanctification: to never fall, be fruitful and have an abundant entry into the kingdom of heaven as the Apostle Peter knew true for his life and continually reminded others in 1 Peter chapter 1. My prayer is that this trilogy concealed in the Old Testament is more clearly revealed to the reader to help them understand and appropriate these truths to experience in their personal walk with God.

New Testament **New Testament Gems** **Bible TOC**

Appendix: The New Testament reveals the Old Testament in major undercurrents, key text are Matthew 5-7 and Romans 6-8. To continue and fulfill from where we left the concealed trilogy of the Old Testament we see the * spiritual, carnal, and natural man as taught in 1 Corinthians 2:14-3:1, in a majority of the New Testament books as the following outlines.

Matthew, Mark & Luke / Acts
These three gospels may be harmonized or separated into the character of the Lion, Ox and Man.

John, 1-2-3 John, & Revelation 1-3
* Revelation 2-3 to the seven churches – 2 carnal, 2 spiritual and 3 both carnal and spiritual

Romans, Philippians & Colossians
* faithful and "spiritually" growing assemblies of believers (focus on earth)

Ephesians, 1 Thessalonians & 2 Thessalonians
* faithful and "spiritually" growing assemblies of believers (focus on heaven)

1-2 Timothy, Titus & Philemon
* faithful and "spiritually" growing individual believers

1 Corinthians, Galatians & Hebrews
(1 Corinthians 3:1 – love of this world, Galatians 1:6 and Hebrews 5:12 – works of the flesh)

* unfaithful and non-growing "carnal" assemblies of believers

2 Corinthians, James & 1 Peter
* I can't trilogize these three letters as a group, but as individual letters. 2 Corinthians will relate to 1 Corinthians as they change from carnal to spiritual believers in 2 Corinthians 7. James helps us grow into spiritual believers while 1 Peter helps us continue as spiritual believers.

2 Peter, Jude & Revelation 4-21
* exhortation to continue on and warning of the influence of false teachers – "natural" men.
It is interesting and an amazing balance how 2 Peter and Jude are just before 1, 2 and 3 John and Revelation.

New Testament compared to the Old Testament Romans 15:4, 1 Corinthians 10:6, 11-15

Old	versus	New
Outward	vs	Inward
Physical	vs	Spiritual
Temporary	vs	Eternal (Acts 17:30)
Grace	vs	Grace Abundant, 1 Timothy 1:14 Full of grace & truth, John 1:14 (Not law vs grace)
Nation	vs	Individual

(the body of Christ (Bride) is united with the head of Christ when He returns as the Bridegroom)

Heart hardened Mark 10:1-12, Hebrews 3:7-10	vs	Heart purified Acts 1:15, 1 Peter 1:22
Mystery, 27x (10 mysteries)	vs	Revealed in Jesus Christ

The Gospels

1. Genealogy of Christ
2. John the Baptizer
3. Jesus's Life from Conception to Ministry
4. Harmony of the Gospels
5. Seven Sayings on the Cross
6. Parables
7. Miracles
8. Comparative Overview of the Gospels

9 Dispensations and Covenants Timeline

THE GENEOLOGY OF JESUS CHRIST (born of God in the flesh) **New Testament Gems** **Bible TOC**

Notes	***Matthew 1 & Luke 3***	**Matthew 1** (Son of David)	**Luke 3** (Son of Man)	**Luke continued**
*1 Jeconiah repented and was restored to blessing. (1) Weep for those in exile (Jer 21:10). (2) Jeconiah had several sons in Babylon (1 Chr 3:17-18). (3) The new king after Nebuchadnezzar of Babylon, 38 years later, Evil-merodach released Jeconiah from prison and honored him more than his other kings (2 Ki 25:27-28). (4) Zerubabbel, son of Shealtiel "I will make you like my signet ring, for I have chosen you," (Haggai 2:23). (5) And after they were brought to Babylon, Jechonias begat Salathiel (Sheatiel); and Salathiel begat Zorobabel (Zerubabbel); (Mt 1:12). *2 Now this is interesting and shows us not to mess around with God's holiness. If you count the generations, from Joram to Uzziah, there are three guys missing: Ahaziah, Joash, and Amaziah! Ahaziah was called the son-in-law of the House of Jacob (2 Kgs 8) and slain by Jehu (2 Kgs 9). Joash was slain by the servants in 2 Kings 12 and Amaziah was slain by the people of Jerusalem in 2 Kings 14. Ahaziah, Joash, and Amaziah all died violent deaths. God was visiting them because of **idolatry**, and fulfilled the punishment of the 3rd and 4th generations (Ex 20:4-5). While you will find their records in the Old Testament, they are literally blotted out of the genealogy according to the Law (Deu 29:20), from God's Book of Remembrance. Thus, these 3 names were blotted out of the 3 groups of 14 generations according to Saint Matthew's account. *3 It is only here that women are mentioned in a genealogy. In Matthew's account, we see 5 women mentioned (Tamar, Rahab, Ruth, Bathsheba, and Mary). Two are Gentiles, Rahab and Ruth. They are all mentioned in relation to childbearing. *4 The 14 in Luke's account from Adam to Eber are my own opinion, not conviction. However, Eber is called the founder of the Jewish race and lived when the division from the Tower of Babel occurred *5 Solomon's lineage was cut off (see note *1). David's son Nathan was the lineage the promise of the seed of David was fulfilled, through Mary.	1. Abraham [Ishmael of Hagar] 2. Isaac [Jacob & Esau] 3. Jacob 4. Judah-Thamar*3 5. Pharez 6. Hezron 7. Ram 8. Amminadab 9. Nahshon 10. Salmon-Rahab*3 11. Boaz-Ruth*3 12. Obed 13. Jesse 14. David-her of Uriah*3 Notes: Josiah–Jeremiah 19 2nd son-Johoahaz 1st son – Johoiakim *1 Jehoaichin Jeremiah 22:18-30 (3 months, 10-day reign, childless-no legal successor to the throne) 2 Zerubbabel and Josiah The two olive trees and the candlestick. Zechariah 4:1-11 Zerubbabel rebuilt the temple after Nehemiah rebuilt the walls of Jerusalem. Read Haggai the prophet.	1. **David** 2. **Solomon*5** 3. Rehoboam 4. Abijah 5. Asa 6. Jehoshaphat 7. Jehoram Ahaziah*2 Joash*2 Amaziah*2 8. Uzziah 9. Jotham 10. Ahaz 11. Hezekiah 12. Manasseh 13. Amon 14. Josiah Jehoiakim*1 70 yrs captivity to Babylon 1. Jehoiachin*1 2. Salatheil 3. Zerubbabel 4. Abiud (great-great grandson of Zerubbabel?) 5. Eliakim 6. Azor 7. Sadoc 8. Achim 9. Eliud 10. Eleazar 11. Matthan 12. Jacob 13. **(Joseph) husband of Mary*3** 14. **Jesus**	1. **Adam** [Cain & Abel] 2. Seth 3. Enosh 4. Kenan 5. Mahalalel 6. Jared 7. **Enoch** 8. Methuselah 9. Lamech 10. **Noah** 11. Shem [Ham-Japeth] 12. Arphaxad 13. Salah 14. **Eber** Peleg Reu Serug Nahor Terah **David** **Nathan*5** Mattatha menan melea Eliakim Jonan **Joseph** Juda Simeon Levi Matthat Jorim Eliezer Jose Er Elmodam Cosam Addi melchi Neri Salathiel **Zerubbabel**	Rhesa Joanna Juda Joseph Semei Mattathias Maath Nagge Esli Naum Amos **Mattathias** Joseph Janna melchi Levi **Matthat** Heli MARY*3 **(Mary's linage)** **Jesus**

#	Name	Event	Scripture	Angel	God	Dream	Holy Ghost	Govt	Prophecy	Law	Comment
	Genealogy	Abraham to Joseph	Mt 1:1-17						Rev 12:1-5		Israel-Mary-Satan
	Genealogy	Joseph to Adam	Lu 3:23-48						Isaiah 9:6-7		Govt on shoulders
1	Zacharias-John	Before conception	Lk 1:5-25	Gabriel			John filled		Malachi 3:1, 4:5		
2	Mary	Jesus at conception	Lk 1:26-38	Gabriel			X		Isaiah 7:14		HS conceive
3	Joseph	Jesus after conception	Mt 1:18-25	X		X			Deut 22:13-30	X	Just & fear not
4	Mary-Elizabeth	John 6 months womb	Lk 1:39-45				Eliz filled				John jumped joy
5	Mary-Elizabeth	Stay about 3 months	Lk 1:46-56								her spirit rejoices
6	Zacharias-John	John's name at birth	Lk 1:57-66								dumb, all fear
7	Zacharias-John	Prophecy	Lk 1:67-80				Zach filled				Prepare His ways
8	Caesar Augustus	Tax of the world	Lk 2:1-5					X			Nazareth to Beth
9	Shepherds	Jesus at birth	Lk 2:6-20	X, X					Micah 4:8, 5:2		Bethlehem cradle
10	Joseph	Jesus 8 days old	Lk 1:21						Gen 17:11-12 Lev 12:3	X	Jerusalem Temple Male circumcision
11	Joseph-Mary Simeon & Anna	Jesus, 40 days old	Lk 1:22-40				X		Lev 12:4-5, 6-8	X	Jerusalem Temple Male dedication
12	*Wisemen / Herod	Jesus around 1 yr old	Mt 2:1-12		X	X			Micah 4-5		In a home / Daniel
13	Joseph/ Herod	Jesus around 1 yr old	Mt 2:13-18	X		X			Jer 31:15		Bethlehem to Egypt
14	Joseph/ Herod	Jesus around 4 yrs old	Mt 2:19-21	X		X			Hosea 11:1		Egypt to Israel
15	Joseph/ Archelaus	Jesus around 4 yrs old	Mt 2:22-23		X	X			Isaiah 9:1-2		to Galilee /Nazareth
16	Parents, Joseph mother, relatives	Jesus 12 yrs old Passover Feast	Lk 2:41-52						Exodus 20:12	X	Jerusalem Temple 4th command-ment
	John-Jesus	Jesus, 30 yrs. Old	Mt 3:13-17 Lu 3:21-23		X		X		Numbers 4:1-4	X	Jordan baptized Son of David - Mt
	Jesus-devil	Jesus, 30 yrs old	Mt 4:1-7 Lk 4:1-13	X			X				Wilderness tempted Son of Man - Lk
	John-Jesus	Jesus, 30 yrs old	Mark 1:1-13		X		X				Son of None
	Jesus-John	Jesus, 30 yrs old	John 1:1-14		X		X				Son of God

* https://Bethlehemstar.com The Star of Bethlehem Documentary 2007 - Bing video December 25, 2 BC

PART ONE: JOHN PROPHESIED (in the Hebrew Bible)				
Behold I will send my messenger (John), and he shall prepare the way before me Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.				Malachi 3:1a Malachi 4:5-6
PART TWO: JOHN'S BIRTH (6 months before Jesus' birth)				
The angel of the Lord appears to Zacharias with the name John. (before birth, same with Joseph and Jesus, Mt 1:18-25)			Luke 1:5-25	
Elizabeth's prophecy about Jesus. (blessing, same with Mary and Jesus, Luke 1:46-56)			Luke 1:39-45	
The birth and youth of John. (grew physically and spiritually, same with Jesus, Lu 2:39-40)			Luke 1:57-80	
PART THREE: JOHN'S MINISTRY (John 64 times, John the Baptist 14 times, John baptizes/variant 8 times)				
Preach the baptism of repentance for the remission of sins. The ax is laid at the root of the trees, fruit-fire. Law by Moses, grace & truth by Jesus.	Matthew 3:1-12	Mark 1:1-8	Luke 3:1-18	John 1:6-28
John baptizes Jesus in the Jordan River. Jesus prays and the Spirit descends like a dove. Jesus baptizes with the Holy Ghost.	Matthew 3:13-17	Mark 1:9-11	Luke 3:21-22	John 1:29-34
Make straight the way of the Lord. Behold the lamb of God, that takes away the sin of the world. Andrew & John follow Jesus.				John 1:35-42
The bride, bridegroom, & friend of the bridegroom. He must increase, but I must decrease. He that comes from heaven is above all.				John 3:22-36
PART FOUR: JOHN's DEATH (imprisoned and martyred)				
John exposes Herod's sins of marriage with his brother Philip's wife and much wickedness. Herod Antipas puts John in prison.			Luke 3:19-20	
Jesus encourages & defends John. There is no greater man born of woman. The least in the kingdom of heaven is greater than John.	Matthew 11:2-19		Luke 7:18-35	
John is beheaded by Herod Antipas. Herod supposes Jesus is John raised from the dead. (Matthew 16:13-16, 17:10-13)	Matthew 14:1-12	Mark 6:14-29	Luke 9:7-9	
PART FIVE: JOHN's DISCIPLES (continue)				
The disciples of John ask Jesus to teach them to pray as John taught his disciples.			Luke 11:1	
Twelve of John's disciples hear the gospel of God from Paul and are saved.			Acts 19:1-7	

Note: Elias = Elijah. Named in 19 New Testament passages - Confusion 10x, OT prophet 4x, Triune prophet 3x, John 2x.

PART ONE: THE PERIOD OF CHRIST'S LIFE PRIOR TO HIS MINISTRY.				
1. Luke's Preface and Dedication			Luke 1:1-4	
2. John's Introduction				John 1:1-18
3. Genealogy of Jesus According to Matthew	Mt 1:1-17			
4. Genealogy According to Luke			Luke 3:23-38	
5. Annunciation to Zacharias of the Birth of John the Baptist (At Jerusalem. Probably B.C. 6)			Luke 1:5-25	
6. Annunciation of the Birth of Jesus (At Nazareth, B.C. 5)			Luke 1:26-38	
7. Mary, Future Mother of Jesus, Visits Elisabeth, Future Mother of John the Baptist (In the Hill Country of Judea, B.C. 5)			Luke 1:39-56	
8. The Birth and Early Life of John the Baptist (Hill Country of Judea, B.C. 5)			Luke 1:57-80	
9. Annunciation to Joseph of the Birth of Jesus (At Nazareth, B.C. 5)	Mt 1:18-25			
10. The Birth of Jesus (At Bethlehem of Judea, B.C. 5)			Luke 2:1-7	
11. The Birth of Jesus Proclaimed by Angels to the Shepherds (Near Bethlehem, B.C. 5)			Luke 2:8-20	
12. Circumcision, Temple Service, and Naming of Jesus (The Temple at Jerusalem, B.C. 4)			Luke 2:21-39	
13. Eastern Wise-men, or Magi, Visit Jesus, the New-born King (Jerusalem and Bethlehem, B.C. 4)	Mt 2:1-12			
14. Flight into Egypt and Slaughter of the Bethlehem Children (Bethlehem and Road thence to Egypt, B.C. 4)	Mt 2:13-18			
15. The Child Jesus Brought from Egypt to Nazareth (Egypt and Nazareth, B.C. 4)	Mt 2:19-23			
16. Jesus Living at Nazareth and Visiting Jerusalem in His Twelfth Year (Nazareth and Jerusalem, A.D. 7 or 8)			Luke 2:40-52	

PART TWO: BEGINNING OF THE MINISTRY OF JOHN THE BAPTIST, THE FORERUNNER.				
17. John the Baptist's Person and Preaching (In the wilderness of Judea, and on the banks of the Jordan, occupying several months, probably A.D. 25 or 26)	Mt 3:1-12	Mk 1:1-8	Lu 3:1-18	

PART THREE: BEGINNING OF OUR the Lord'S MINISTRY.				
18. Jesus Baptized by John in the Jordan (Jordan east of Jericho, Spring of A.D. 27)	Mt 3:13-17	Mk 1:9-11	Lu 3:21,22	
19. Jesus Tempted in the Wilderness	Mt 4:1-11	Mk 1:12,13	Lu 4:1-13	

20. John's First Testimony to Jesus (Bethany beyond Jordan, February, A.D. 27)				Jn 1:19-34
21. Jesus Makes His First Disciples (Bethany Beyond Jordan, Spring, A.D. 27) Andrew/Peter, Phillip/Nathaniel				Jn 1:35-51
22. Jesus Works His First Miracle at Cana in Galilee				Jn 2:1-11
23. Jesus' First Residence at Capernaum				Jn 2:12

PART FOUR (A): FROM THE FIRST TO THE SECOND PASSOVER.				
24. Jesus Attends the First Passover of His Ministry (Jerusalem, April 9, A.D. 27)				
A. Jesus Cleanses the Temple, death & rise in 3 days (1st of 5 times his passion foretold)				Jn 2:13-25
B. Jesus Talks with Nicodemus				Jn 3:1-21
25. First Ministry in Judea--John's Second Testimony (Judea and Aenon)				Jn 3:22-36
26. Jesus Sets Out from Judea for Galilee				
A. Reasons for Retiring to Galilee	Mt 4:12	Mk 1:14	Lu 3:19,20	Jn 4:1-4
B. At Jacob's Well, and at Sychar				Jn 4:5-42
C. Arrival in Galilee			Luke 4:14	Jn 4:43-45
27. General Account of Jesus' Teaching	Mt 4:17	Mk 1:14	Lu 4:14-30	
28. The Second Miracle at Cana				Jn 4:46-54
29. Jesus' Temporary Residence at Capernaum	Mt 4:13-16			
PART FOUR: (B) FROM THE FIRST TO THE SECOND PASSOVER.				
30. Jesus Calls Four Fishermen to Follow Him (Sea of Galilee, Near Capernaum)	Mt 4:18-22	Mk 1:16-20	Lu 5:1-11	
31. Healing a Demoniac in a Synagogue (At Capernaum)		Mk 1:21-28	Lu 4:31-37	
32. Healing Peter's Mother-in-Law and Many Others (At Capernaum)	Mt 8:14-17	Mk 1:29-34	Lu 4:38-41	
33. Jesus Makes a Preaching Tour Through Galilee	Mt 4:23-25	Mk 1:35-39	Lu 4:42-44	
34. Jesus Heals a Leper and Creates Much Excitement (A city of Galilee)	Mt 8:2-4	Mk 1:40-45	Lu 5:12-16	
35. Jesus Heals a Paralytic at Capernaum	Mt 9:2-8	Mk 2:1-12	Lu 5:17-26	
PART FIVE: FROM THE SECOND PASSOVER UNTIL THE THIRD.				
37. Jesus Heals on the Sabbath Day and Defends His Act (A Feast-time at Jerusalem, probably the Passover)				Jn 5:1-47

38. Jesus Defends Disciples Who Pluck Grain on the Sabbath (Probably while on the way from Jerusalem to Galilee)	Mt 12:1-8	Mk 2:23-28	Lu 6:1-5	
39. Jesus Defends Healing a Withered Hand on the Sabbath (Probably Galilee)	Mt 12:9-14	Mk 3:1-6	Lu 6:6-11	
40. Jesus Heals Multitudes Beside the Sea of Galilee	Mt 12:15-21	Mk 3:7-12		
41. After Prayer Jesus Selects Twelve Apostles (Near Capernaum)	Mt 10:2-4	Mk 3:13-19	Lu 6:12-16	
42. The Sermon on the Mount (Concerning the Privileges and Requirements of the messianic Reign. A mountain plateau not far from Capernaum.)				
A. Introductory Statements	Mt 5:1,2		Lu 6:17-20	
B. Beatitudes: Promises to messiah's Subjects	Mt 5:3-12		Lu 6:20-26	
C. Influence and Duties of messiah's Subjects (1st parable)	Mt 5:13-16			
D. Relation of messianic Teaching to Old Testament and Traditional Teaching	Mt 5:17-48		Lu 6:27-30,32-36	
E. Almsgiving, Prayer, and Fasting to Be Performed Sincerely, Not Ostentatiously	Mt 6:1-18			
F. Security of Heavenly Treasures Contrasted with Earthly Anxieties	Mt 6:19-34			
G. Law Concerning Judging	Mt 7:1-6		Lu 6:37-42	
I. The Golden Rule	Mt 7:12		Lu 6:31	
J. The Two Ways and the False Prophets	Mt 7:13-23		Lu 6:43-45	
K. Conclusion and Application: Two Builders	Mt 7:24-29		Lu 6:46-49	
43. Healing the Centurion's Servant (At Capernaum)	Mt 8:1,5-13		Lu 7:1-10	
44. Jesus Raises the Widow's Son (At Nain in Galilee)			Luke 7:11-17	
45. The Baptist's Inquiry and Jesus' Discourse Suggested Thereby (Galilee)	Mt 11:2-30		Lu 7:18-35	
46. Jesus' Feet Anointed in the House of a Pharisee (Galilee)			Luke 7:36-50	
47. Further Journeying about Galilee			Luke 8:1-3	
48. Blasphemous Accusations of the Jews (Galilee)	Mt 12:22-37	Mk 3:19-30	Lu 11:14-23	
49. Sign Seekers and the Enthusiast Reproved (Galilee, on the same day as the last section)	Mt 12:38-45		Lu 11:24-36	

50. Christ's Teaching as to His Mother and Brethren (Galilee, same day as last lesson)	Mt 12:46-50	Mk 3:31-35	Lu 8:19-21	
51. Dining with a Pharisee, Jesus Denounces That Sect			Luke 11:37-54	
52. Concerning Hypocrisy, Worldly Anxiety, Watchfulness, and His Approaching Passion (Galilee)			Luke 12:1-59	
53. Repentance Enjoined. Parable of the Barren Fig-Tree			Luke 13:1-9	
54. The First Great Group of Parables (Beside the Sea of Galilee)				
A. Introduction	Mt 13:1-3	Mk 4:1,2	Lu 8:4	
B. Parable of the Sower	Mt 13:3-23	Mk 4:3-25	Lu 8:5-18	
C. Parable of the Seed Growing of Itself		Mk 4:26-29		
D. The Parable of the Tares	Mt 13:24-30			
E. Parables of the Mustard Seed and Leaven	Mt 13:31-35	Mk 4:30-34		
F. The Parable of the Tares Explained	Mt 13:36-43			
G. Parables of Treasure, Pearl, and Net	Mt 13:44-53			
55. Jesus Stills the Storm (Sea of Galilee; same day as last section)	Mt 8:18-27	Mk 4:35-41	Lu 8:22-25	
56. Jesus Heals Two Gergesene Demoniacs (Gergesa, now called Khersa)	Mt 8:28-34 9:1	Mk 5:1-21	Lu 8:26-40	
57. Matthew's Feast. Discourse on Fasting (Capernaum)	Mt 9:10-17	Mk 2:15-22	Lu 5:29-39	
58. Jairus' Daughter and the Invalid Woman (Capernaum, same day as last)	Mt 9:18-26	Mk 5:22-43	Lu 8:41-56	
59. Healing Blind men and a Dumb Demoniac (Probably Capernaum)	Mt 9:27-34			
60. Jesus Visits Nazareth and Is Rejected	Mt 13:54-58	Mk 6:1-6	Lu 4:16-31	
61. Third Circuit of Galilee. The Twelve Instructed and Sent Forth	Mt 9:35-38 10:1,5-42	Mk 6:6-13	Lu 9:1-6	
62. Herod Antipas Supposes Jesus to Be John. John is beheaded.	Mt 14:1-12	Mk 6:14-29	Lu 9:7-9	
63. First Withdrawal from Herod's Territory and Return (Spring, A.D. 29)				
A. Return of the Twelve and Retirement to the East Shore of Galilee	Mt 14:13	Mk 6:30-32	Lu 9:10	Jn 6:1
B. Feeding the Five Thousand	Mt 14:13-21	Mk 6:33-44	Lu 9:11-17	Jn 6:2-14
C. The Twelve Try to Row Back. Jesus Walks Upon the Water	Mt 14:22-36	Mk 6:45-56		Jn 6:15-21

64. Discourse on Spiritual Food and True Discipleship. Peter's Confession. (At the synagogue in Capernaum)				Jn 6:22-71
PART SIX: FROM the Lord's THIRD PASSOVER UNTIL OUR the Lord'S ARRIVAL AT BETHANY.				
65. Jesus Fails to Attend the Third Passover: Scribes Reproach Him for Disregarding Tradition (Galilee, probably Capernaum, Spring, A.D. 29)	Mt 15:1-20	Mk 7:1-23		Jn 7:1
66. Second Withdrawal from Herod's Territory	Mt 15:21	Mk 7:24		
67. Healing a Phoenician Woman's Daughter (Region of Tyre and Sidon)	Mt 15:22-28	Mk 7:25-30		
68. Another Avoiding of Herod's Territory	Mt 15:29	Mk 7:31		
69. The Deaf Stammerer Healed and Four Thousand Fed	Mt 15:30-38	Mk 7:32-8:9		
70. Third Withdrawal from Herod's Territory				
A. Pharisaic Leaven. A Blind Man Healed	Mt 15:39-16:12	Mk 8:10-26		
B. The Great Confession Made by Peter (Near Caesarea Philippi, Summer, A.D. 29)	Mt 16:13-20	Mk 8:27-30	Lu 9:18-21	
C. Passion Foretold. Peter Rebuked	Mt 16:21-28	Mk 8:31-9:1	Lu 9:22-27	
D. The Transfiguration. Concerning Elijah (At Mount Hermon, near Caesarea Philippi)	Mt 17:1-13	Mk 9:2-13	Lu 9:28-36	
E. Healing the Demoniac Boy (Region of Caesarea Philippi)	Mt 17:14-20	Mk 9:14-29	Lu 9:37-43	
71. Return to Galilee. The Passion Foretold	Mt 17:22,23	Mk 9:30-32	Lu 9:43-45	
72. Jesus Pays the Tribute Money (Capernaum, Autumn, A.D. 29)	Mt 17:24-27			
73. False Ambition Versus Childlikeness (Capernaum, Autumn, A.D. 29)	Mt 18:1-14	Mk 9:33-50	Lu 9:46-50	
74. Sin and Forgiveness Between Brethren (Autumn, A.D. 29)	Mt 18:15-36			
75. Jesus' Brothers Advise Him to Go to Jerusalem (Galilee, probably Capernaum)				Jn 7:2-9
76. The Private Journey to Jerusalem (Through Samaria. Probably September, A.D. 29)			Luke 9:51-56	Jn 7:10
77. As to Sacrifice for Christ's Service (Samaria. Probably September, A.D. 29)			Luke 9:57-62	
78. In the Temple at the Feast of Tabernacles (October, A.D. 29)				Jn 7:11-52
79. The Story of the Adulteress (Jerusalem)				Jn 7:53-8:11

80. messianic Claims met by Attempt to Stone Jesus (Jerusalem. October, A.D. 29)				Jn 8:12-59
81. Contention Over the Man Born Blind (Jerusalem)				Jn 9:1-41
82. Discourse on the Good Shepherd (Jerusalem, December, A.D. 29)				Jn 10:1-21
83. Mission and Return of the Seventy (Probably in Judea, October, A.D. 29)			Luke 10:1-24	
84. Parable of the Good Samaritan (Probably Judea)			Luke 10:25-37	
85. Jesus the Guest of Martha and Mary (Bethany, near Jerusalem)			Luke 10:38-42	
86. Prayer Taught and Encouraged (Probably Judea)			Luke 11:1-13	
87. Sabbath Healing. Mustard Seed and Leaven (Probably Perea)			Luke 13:10-21	
88. Feast of the Dedication. The Jews Attempt to Stone Jesus and He Retires to Perea (Jerusalem and beyond Jordan) Dec. 14-21. Feast of Lights.				Jn 10:22-42
89. The Strait Gate. Warned Against Herod (Perea)			Luke 13:22-35	
90. Dining with a Pharisee. Sabbath Healing and 3 Lessons Suggested by the Event (Probably Perea)			Luke 14:1-24	
91. Cost of Discipleship Must Be Counted (Probably Perea)			Luke 14:25-35	
92. Second Great Group of Parables (Probably in Perea)				
A. Introduction			Luke 15:1,2	
B. Parable of the Lost Sheep			Luke 15:3-7	
C. Parable of the Lost Coin			Luke 15:8-10	
D. Parable of the Lost Son			Luke 15:11-32	
E. Parable of the Unrighteous Steward			Luke 16:1-18	
F. Parable of the Rich Man and Lazarus			Luke 16:19-31	
G. Concerning Offenses, Faith, and Service			Luke 17:1-10	
93. Perea to Bethany. Raising of Lazarus				Jn 11:1-46
94. Retiring Before the Sanhedrin's Decree (Jerusalem and Ephraim in Judea)				Jn 11:47-54

95. Journey to Jerusalem. Ten Lepers. Concerning the Kingdom (Borders of Samaria and Galilee)			Luke 17:11-37	
96. Parable of the Importunate Widow			Luke 18:1-8	
97. Parable of the Pharisee and Publican			Luke 18:9-14	
98. Journey to Jerusalem. Concerning Divorce	Mt 19:1-12	Mk 10:1-12		
99. Blessing Children. Concerning Childlikeness. (In Perea)	Mt 19:13-15	Mk 10:13-16	Lu 18:15-17	
100. The Rich Ruler. Peril of Riches. Reward of Sacrifice. Parable of the Laborers in the Vineyard (In Perea)	Mt 19:16-20:16	Mk 10:17-31	Lu 18:18-30	
101. Foretelling His Passion. Rebuking Ambition (In Perea)	Mt 20:17-28	Mk 10:32-45	Lu 18:31-34	
102. Bartimaeus and His Companion Healed (At Jericho)	Mt 20:29-34	Mk 10:46-52	Lu 18:35-43	
103. Zacchaeus. Parable of the Pounds. Journey to Jerusalem (Jericho)			Luke 19:1-28	

PART SEVEN: LAST WEEK OF OUR the Lord'S MINISTRY, THE FOURTH PASSOVER, THE CRUCIFIXION.				
105. Jesus' Triumphal Entry into Jerusalem (From Bethany to Jerusalem & back, Sunday, Apr 2, A.D. 30)	Mt 21:1-12,14-17	Mk 11:1-11	Lu 19:29-44	Jn 12:12-19
106. Barren Fig-Tree. Temple Cleansed (Road from Bethany and Jerusalem. Monday, April 3, A.D. 30)	Mt 21:18,19, 12,13	Mk 11:12-18	Lu 19:45-48	
107. Finding the Fig-Tree Withered (Road from Bethany to Jerusalem, Tuesday, April 4, A.D. 30)	Mt 21:20-22	Mk 11:19-25	Lu 21:37,38	
108. In Reply to the Questions as to His Authority, Jesus Gives the Third Great Group of Parables (In the Court of the Temple. Tuesday, April 4, A.D. 30)				
A. Introduction	Mt 21:23-27	Mk 11:27-33	Lu 20:1-8	
B. Parable of the Two Sons	Mt 21:28-32			
C. Parable of the Wicked Husbandmen	Mt 21:33-46	Mk 12:1-12	Lu 20:9-19	
D. Parable of the Marriage of the King's Son	Mt 22:1-14			
109. Jewish Rulers Seek to Ensnare Jesus (Court of the Temple. Tuesday, April 4, A.D. 30)				
A. Pharisees and Herodians Ask About Tribute	Mt 22:15-22	Mk 12:13-17	Lu 20:20-26	
B. Sadducees Ask About the Resurrection	Mt 22:23-33	Mk 12:18-27	Lu 20:27-39	
C. A Lawyer Asks About the Great Commandment	Mt 22:34-40	Mk 12:38-34	Lu 20:40	

D. Jesus' Question Which None Could Answer	Mt 22:41-46	Mk 12:35-37	Lu 20:41-44	
110. Jesus' Last Discourse. Denunciation of Scribes and Pharisees (In the court of the Temple. Tuesday, Apr 4, A.D. 30)	Mt 23:1-39	Mk 12:38-40	Lu 20:45-47	
111. Observing the Offerings and Widow's Mites (In the Temple. Tuesday, April 4, A.D. 30)		Mk 12:41-44	Lu 21:1-4	
112. Greeks Seek Jesus. He Foretells He Shall Draw All men Unto Him. (In the Temple. Tues., April 4, A.D. 30)				Jn 12:20-50
113. Destruction of Jerusalem Foretold	Mt 24:1-28	Mk 13:1-23	Lu 21:5-24	
114. The Second Coming of Christ	Mt 24:29-51	Mk 13:24-37	Lu 21:25-37	
115. Conclusion of Our Lord's Discourse. Parables of Virgins and Talents. The Final Judgment. (Mount of Olives. Tuesday, April 4, A.D. 30)	Mt 25:1-46			
116. Jesus Predicts, the Rulers Plot for, and Judas Bargains for His Death (Mount of Olives, Bethany, and Jerusalem. Tuesday after sunset, which Jews regarded as the beginning of Wednesday)	Mt 26:1-5, 14-16	Mk 14:1,2,10 ,11	Lu 22:1-6	
117. Preparation for Passover. Disciples Contend for Precedence (Bethany to Jerusalem. Thursday afternoon and, after sunset, beginning of Friday)	Mt 26:17-20	Mk 14:12-17	Lu 22:7-18,24-30	
118. The Paschal meal. Jesus Washes the Disciples' Feet (Thursday evening of the beginning of Friday)				Jn 13:1-20
119. Judas' Betrayal and Peter's Denial Foretold (Jerusalem. Evening before the crucifixion)	Mt 26:21-25,31-35	Mk 14:18-21,27-31	Lu 22:21-23,31-38	Jn 13:21-38
120. the Lord's Supper Instituted (Jerusalem. Evening before the crucifixion)	Mt 26: 26-29	Mk 14:22-25	Lu 22:19,20	1Co 11:23-26
121. Farewell Discourse to Disciples (Jerusalem. Evening before the crucifixion)				Jn 14:1-16:33
122. the Lord's Prayer (Jerusalem. Thursday night)				Jn 17:1-26
123. Going to Gethsemane, and Agony Therein (A garden between the brook Kidron and the Mount of Olives. Late Thursday night.)	Mt 26:30 36-46	Mk 14:26 32-42	Lu 22:39-46	Jn 18:1
124. Jesus Betrayed, Arrested, and Forsaken (Gethsemane. Friday, several hours before dawn)	Mt 26:47-56	Mk 14:43-52	Lu 22:47-53	Jn 18:2-11
125. First Stage of Jewish Trial. Examination by Annas (Friday before dawn)				Jn 18:12-14,19-23
126. Second Stage of Jewish Trial. Jesus Condemned by Caiaphas and the Sanhedrin (Palace of Caiaphas. Friday)	Mt 26:57 59-68	Mk 4:53, 55-65	Lu 22:54, 63-65	Jn 18:24

127. Peter Thrice Denies the Lord (Court of the high priest's residence. Friday before and about dawn)	Mt 26: 58,69-75	Mk 14:54 ,66-72	Lu 22:54-62	Jn 18:15-18,25-27	
128. Third Stage of Jewish Trial. Jesus Formally Condemned by the Sanhedrin (Jerusalem. Fri. > dawn)	Mt 27:1,2	Mk 15:1	Lu 22:66-23:1	Jn 18:28	
129. First Stage of the Roman Trial. Jesus Before Pilate for the First Time (Jerusalem. Early Friday morning)	Mt 7:11-14	Mk 15:2-5	Lu 23:2-5	Jn 18:28-38	
130. Second Stage of the Roman Trial. Jesus Before Herod Antipas (Jerusalem. Early Friday morning)			Luke 23:6-12		
131. Third Stage of the Roman Trial. Pilate Reluctantly Sentences Him to Crucifixion (Friday. Toward sunrise)	Mt 7:15-30	Mk 15:6-19	Lu 23:13-25	Jn 18:39-19:16	
132. Remorse and Suicide of Judas (In the temple and outside the wall of Jerusalem. Friday morning)	Mt 27:3-10				Ac 1:18,19
133. The Crucifixion					
A. On the Way of the Cross (Within and without Jerusalem. Friday morning)	Mt 7:31-34	Mk 15:20-23	Lu 23:26-33	Jn 19:17	
B. Jesus Crucified and Reviled. His Three Sayings During First Three Hours (Friday morn, nine o'clock till noon)	Mt 7:35-44	Mk 15:24-32	Lu 23:33-43	Jn 19:18-27	
C. Darkness Three Hours. After Four More Sayings, Jesus Expires. Strange Events Attending His Death	Mt 7:45-56	Mk 15:33-41	Lu 23:44-49	Jn 19:28-30	
D. Jesus Found to Be Dead. His Body Buried and Guarded in the Tomb	Mt 7:57-66	Mk 15:42-47	Lu 23:50-56	Jn 19:31-42	

PART EIGHT: OUR the Lord'S RESURRECTION, APPEARANCES, AND ASCENSION. (Judea and Galilee. Forty days, Spring, A.D. 30)					
134. Angels Announce the Resurrection to Certain Women. Peter and John Enter the Empty Tomb. (Joseph's Garden. Sunday, very early)	Mt 28:1-8	Mk 16:1-8	Lu 24:1-8, 12	Jn 20:1-10	
135. First and Second Appearances of the Risen Christ. The Resurrection Reported to the Apostles. (Jerusalem. Sunday morning)	Mt 28:9,10	Mk 16:9-11	Lu 24:9-11	Jn 20:11-18	
136. Some of the Guards Report to the Jewish Rulers	Mt 28:11-15				
137. Third and Fourth Appearances of Jesus (Sunday afternoon)		Mk 16:12,13	Lu 24:13-35		1Co 15:5
138. Fifth Appearance of Jesus (Jerusalem. Sunday evening)		Mk 16:14	Lu 24:36-43	Jn 20:19-25	

139. Sixth Appearance of Jesus (Sunday, one week after the resurrection)				Jn 20:26-31	1Co 15:5
140. Seventh Appearance of Jesus (Sea of Galilee)				Jn 21:1-25	
141. Eight Appearance of Jesus (A mountain in Galilee)	Mt 28:16,17				1Co 15:6
142. The Great Commission Given (Time and place same as last section)	Mt 28:18-20	Mk 16:15-18	Lu 24:46,47		
143. Ninth and Tenth Appearances of Jesus (Jerusalem)			Lu 24:44-49		Ac 1:3-8, 1Co 15:7
144. The Ascension (Olivet, between Jerusalem and Bethany)		Mk 16:19,20	Lu 24:50-53		Ac 1:9-12
145. Our Lord Appears After His Ascension					1Co 15:8

Mankind are on one of three roads when we give up our spirit (expires or breathes out):

1st Christian - lying (LOW ROAD)

Acts 4:1-5:11 (5:1) But a certain man named **Ananias, with Sapphira his wife**, sold a possession, (5:5) And Ananias hearing these words fell down, and **gave up the ghost**: and great fear came on all them that heard these things.

2nd Christian - victorious (HIGH ROAD)

Acts 7:1-60 (59-60) And they stoned **Stephen**, calling upon God, and saying, Lord Jesus, **receive my spirit.** And he kneeled down, and cried with a loud voice, **Lord, lay not this sin to their charge.** And when he had said this, he fell asleep.

3rd Non-Christian - blasphemy (NO ROAD) John 14:6

Acts 12:1-23(1) **Herod** the king stretched forth [his] hands to vex certain of the church (23) And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and **gave up the ghost**.

The disciples challenge. Psalm 22 contains the seven sayings of the cross. Can you find them?

THE SEVEN SAYINGS OF JESUS ON THE CROSS **New Testament Gems** **Bible TOC**

Sayings 1 to 3 occur from 9:00AM TO 12:00AM and are TOWARD OTHERS Mark 15:25

1st FATHER, FORGIVE THEM; THEY DON'T KNOW WHAT THEY DO. Luke 23:34. **(Padre, perdonalos, porque no saben lo que hacen)** Forgive one another as I have forgiven you, Colossians 3:15.

2nd TODAY YOU SHALL BE WITH ME IN PARADISE. Luke 23:43. **(De cierto te dijo que hoy estaras conmigo en el paraiso)** Two thieves, 1 believed in his heart, by faith - 1 knew in mind, by knowledge. What a difference! Yes, one can hear and see God, but not believe in their heart. Romans 10:9,10 We can hear the words of God (from the bible and others) and see the works of God (in nature and others) - but don't believe in God, from our heart. Faith and repentance are inseparable.

3rd WOMAN, BEHOLD YOUR SON! DISCIPLE, BEHOLD YOUR MOTHER! John 19:26-27. **(Mujer, he ahi tu hijo. Despues dijo al discipulo, He ahi tu madre)** Jesus gives the beloved Apostle John and his mother Mary, to share the mother-son relationship. Jesus calls his mother "woman". Who is my mother or brethren or family? Those who do the will of God. Mark 3:31-35

Sayings 4 to 7 occur from 12:00 AM TO 3:00 PM or immediately after 3:00 PM and are TOWARD GOD Mark 15:33, Mathew 27:45 [there was darkness upon the earth as in the 9th judgment of Pharaoh Exodos 10:21]

4th about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI? that is to say, MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME? Matthew 27:45-46, Mark 15:34-36. (near 3:00 - sayings 5,6,7 follow promptly) **(Clamo a gran voz, diciendo: Dios mio, Dios mio, porque me has desamparado?)** Why - as in Job or in Habakkuk. Separated from God this one time in eternity, He became the sacrificial lamb of the Old Testament religion of Isreal, He took upon Himself the past, present and future sin of humanity. A holy God could not look upon His Son Jesus when he took the sin of the world upon himself.

5th I THIRST. John 19:28. **(Tengo sed)** A great thirst. He took the vinegar drink of soldiers. Fulfilled prophecy of Psalm 69:21. * Earlier, when offered wine with myrrh, a narcotic drink to relieve pain, Jesus refused. Mark 15:23.

6th IT IS FINISHED. John 19:30. **(Consumado es)** The mission is complete. Fulfilled Genesis 3:15.

7th Jesus cried with a loud voice FATHER, INTO THY HANDS I COMMEND MY SPIRIT, and having said thus, he gave up the ghost (spirit). Matthew 27:50 Mark 15:37 Luke 23:46. **(Clamando a gran voz, dijo: Padre, en tus manos encomiendo mi espiritu. Y expiro)** This is the cry of victory!!!

* I have finished what I came to do. I'm going home! (Victory - to be absent from the body is present with the Lord, 2 Corinthians 5). Into thy hands - metaphor, created in his image, God is spirit. Commend my spirit. GENESIS 2:7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

	Parables (29)	Who/When	Matthew	Mark	Luke
1	New Cloth on an Old Garment	Pharisees	9:9-16	2:13-21	5:27-36
2	New Wine in Old Bottles	Pharisees	9:17	2:22	5:37-39
	# 12 Apostles chosen, 28 AD, Spring				
3	Blasphemy against the Holy Ghost	Pharisees	12:25-32	3:23-30	*11:14-26
4	House on the Rock Foundation		7:24-27		6:46-49
	"kingdom of heaven"				
5	The Sower, Seed, and Soils	S1-S2-R6a	13:3-23	4:2-20 (13)	8:4-15 (8)
6	The Tares and the Wheat	S1-R6a/R6b	13:24-30	.	kingdom of God
7	The Mustard Seed, Tree, and Birds	Christiandom	13:31-32	4:30-34	*13:18,19
8	A Woman Hid Leaven in Flour	Christiandom	13:33	.	*13:20,21
	"Parables-secrets/mysteries" (Ps 78:2)		13:34-35		.
9	The Treasure Hid in a Field (Lu 14:33)	S1-S2-R6a	13:44	.	.
10	The Pearl of Great Price (Lu 14:33)	S1-S2-R6a	13:45-46	.	.
11	Separation of the Good from the Wicked	S1-R6a/R6b	13:47-50	.	.
	Scribe, Householder, new & old treasure	S2	13:51-53	.	.
	# 12 Apostles to Israel, 29 AD, Spring				
12	What Comes out of the Mouth Defiles	Pharisee-scribe	15:1-20	7:1-23	
13	The Workers in the Vineyard (1 penny)	S1-S2-R6a	20:1-16		
	# 70 disciples to Gentiles, 29 AD, Oct				
14	The Rich Fool	R6b		13:33-37	12:16-21
15	Faithful or Wicked Servant (to Israel)	S1-R6a/R6b	.		12:35-48
16	The Barren Fig Tree (about Israel)	- - -	..		13:6-9
17	Recognition at the Wedding Supper	S1-S2-R6a			14:7-14
18	The Lost Sheep (99:1)	Pharisee-scribe			15:1-7
19	The Lost Coin	Pharisee-scribe			15:8-10
20	The Lost Son	Pharisee-scribe			15:11-32
21	The Richman and Lazarus				16:19-31
22	The Persistent Widow (prayer)	S2-R6a			18:1-8
23	The Pharisee and the Tax Collector	R6b/S1-R6a			18:9-14
24	The Pounds (1:10-5-0)	S2-R6a/R6b			19:11-28
	"The Passion Week 30 AD, Apr				
25	The Two Sons (repentance)	S1-R6a/R6b	21:28-32		
26	The Wicked Farmer	Pharisees-R6b	21:33-46	12:1-12	20:9-19
27	The Wedding Dinner (Acts 1:8)	S1-S2-R6a?	22:1-14		
28	The Fig Tree (to Israel)	- - -	24:32-51	13:28-36	21:29-38
	29 AD, Dec				
29	The Gatekeeper, John 10:1-10	S1-S2			
		Total:	17	9	17
	Note:	Legend:	Note:	Note:	Note:
	Parabolic - metaphors or word pictures complement parables: salt, light, lamp under a basket, etc. Normally, Jesus is teaching His disciples.	Pharisee-scribe 8 Christiandom-2 Israel-3	The 2nd coming for Israel uses the words "day and hour".	The rapture of the body of Christ uses the words "times and seasons".	Parable = parabole in Greek
	* Jesus repeats a parable or a truth later	S1 Salvation S2 Sanctification			
	Study on mystery?	R6a Heaven-8 R6b Hell-9	(Romans 11)	(1-2 Thes, 1 Cor 15)	
	Update: 2 Nov 2025 (WH)				

Nature Miracles (9)	Matt	Mark	Luke	John
1. Stilling the Storm	8:23	**4:35**	8:22	
2. Feeding the 5000	14:13	6:30	9:10	6:1
3. Walking on the Water	14:25	6:48		6:19
4. Feeding the 4000	15:32	8:1		
5. Temple Tax in the Fish's Mouth	17:24			
6. Withering the Fig Tree	21:18	11:12		
7. Draught of Fish			5:1	
8. Turning Water into Wine				2:1
9. Second Draught of Fish				21:1
Healing Miracles (27)	**Matt**	**Mark**	**Luke**	**John**
General Healings (20)				
1. Cleansing of a Leper	8:2	1:40	5:12	
2. Healing a Centurion's Servant	8:5		7:1	
3. Healing Peter's Mother-in-law	8:14	1:30	4:38	
4. Healing the Sick at evening	8:16	1:32	4:40	
5. Healing a paralytic	9:2	2:3	5:18	
6. Healing the Hemorrhaging woman	9:20	**5:25**	8:43	
7. Healing Two Blind men	9:27			
8. Healing a Man's Withered Hand	12:9	3:1	6:6	
9. Healing the Gentile Woman's Daughter	15:21	7:24		
10. Healing the Epileptic Boy	17:14	9:17	9:38	
11. Healing a Blind men	20:30	10:46	18:35	
12. Healing a Deaf Mute		7:31		
13. Healing a Blind Man at Bethsaida		8:22		
14. Healing the Infirm, Bent Woman			13:11	
15. Healing the Man with Dropsy			14:1	
16. Cleansing the Ten Lepers			17:11	
17. Restoring a Servant's Ear			22:51	
18. Healing the Nobleman's Son (of fever)				4:46
19. Healing an Infirm Man at Bethesda				5:1
20. Healing the Man born blind				9:1
Resurrections (3)				
1. Raising the Ruler's Daughter	9:18,23	**5:22,35**	8:40,49	
2. Raising of a Widow's Son at Nain			7:11	
3. Raising of Lazarus				11:43
Casting out Demons (4)				
1. Demons entering a herd of swine	8:28	**5:1**	8:26	
2. Curing a Demon-possessed Mute	9:32			
3. Casting Out an Unclean Spirit		1:23	4:33	
4. Curing a Demon-possessed, Blind and Mute man	12:22		11:14	

Matthew	Mark	Luke	John	Comment
BEGINNING				
Genealogy from Abraham	No genealogy	Genealogy from Adam	Eternal	Different perspectives looking at the beginning of Christ's life on earth. The 4 faces of Jesus Christ. Same order in Rev 4:7; OT: Ez 1:10. 10:14
The Lion	The Ox (Cherub)	The Man	The Eagle	
Son of David	Son of none	Son of man	Son of God	
Disciple-ship	Servant-hood	Man-kind	God-head	
BODY				
3:1-12	1:1-8	3:1-18	Nothing	John the Baptist
3:13-4:11	1:9-11 (14)	3:21-4:13	Nothing	Baptism & temptation-Fall 25 AD
			2:13-25	1st Passover – Spring 26 AD
4:12	1:14	4:19-20	4:1-4	Reason for retiring to Galilee
5-7 Sermon on the Mount	Nothing	6:20-49	Nothing	**Knowledge – doctrine in our mind.** Expository method of study.
10:1-42 (sending out the 12 to Israel)	6:6-13 (sending out the 12 to Israel)	9:1-6 (sending 12 to Israel) **10 (sending 70 to the ekklesia)**	Nothing	**Witness – by faith for God's glory.** Compare and Contrast method of study.
			5:1-47	2nd Passover – Spring 27 AD
13:1-52 **Parables 1-4, 8 the ekklesia.** Parables 5-7 future Israel	4:30-32 Parable 3	8:4-18 Parables 1,3 13:18-20 Parable 4	Nothing	**Wisdom – understanding that promotes stability in Christ.** Expository and Comparative method of study.
15:1-20	7:1-23		7:1	3rd Passover – Spring 28 AD
18 :1-14, Salvation (opposition) **18:15-34, Sanctification**	9:33-37, 42-48	9:46-48 15:4-7	Nothing	**Our heart's practice of love toward others.** Expository method of study.
19:1-20:34	10:1-10:52	17:10-19-28	11:1-11:54	last trip to Jerusalem–Spring 29AD
24-25 (Prophecy for Israel)	13 (Prophecy for Israel)	17:10-47 (for Israel). 21 (prophecy for the ekklesia)	Nothing	**Hope in prophecy, is God's love revealed toward us.** Compare and Contrast methods of study.
21:1-27:66 7 chapters	11:1-15:47 5 chapters	19:29-23:56 < 5 chapters	11:55-19:42 >8 chapters	**Last week of Jesus' life**
ENDING				
28:1-15 . His resurrection	16:19-20 His ascension	24:49-53 His promise	21:20-25 His return	Different perspectives looking at the end of Christ's life on earth (during the time of his resurrection, appearances and ascension for 40 days, in Judea and Galilee).
28:16-20 (to the ekklesia for the entire dispensation)	16:16-20 (to the ekklesia, near future) Peter's influence	Paul's influence, Apostle of this dispensation.	The beloved Disciple.	
28:1-15 Positive context.	16:1-14, 15-18 Negative context	24:1-48 Positive context.	20:1-21:19 Positive context	
Nothing	I & II Peter	Acts or Luke II 14 books	I, II, III John & Revelation	
Wrote by a Hebrew Apostle for Israel.	Wrote for Israel and the ekklesia.	Wrote by a gentile for the ekklesia.	Wrote for the world.	
The most Jewish gospel.	The most Roman gospel.	The most gentile gospel.	The most spiritual gospel.	

Legend: Blue – for Israel, Yellow – for both Israel and the Ekklesia, Green – for the Ekklesia, Brown – for all people of all time

Dispensation: Paul's calling to the Gentiles and for the times of the Church , 1 Cor 9:17; Eph 3:2; Col 1:25.
The future reign of Jesus Christ on the earth, Eph 1:10.

by Bill Heath
Fellowship Church
Sep 29, 2023

Definition: a dispensation is an unique period of time where God governs the affairs of mankind and increasingly reveals Himself (dispensations 3, 5, and 7) to mankind.

Before time: Rebellion of Satan and plan of God for creation (before 4,000 BC and NLT 10,000 BC)

PAST

1. **Time God governed by innocence in the Garden. Gen 1-2.** ***(4000 BC)***

2. **Time God governed by conscience: Genesis 3-5, Adam & Eve. Cain & Abel. Genesis 6-9. Noah survives worldwide flood. Rainbow covenant.** ***(2350 BC)*** **Gen 10-11, Tower of Babel. Job** ***(2100 BC).*** **Gen 12-50, Abraham.** ***(2000 BC)***
   Children of Israel slaves in Egypt for 400 years.

3. **Time God governed by monarchy with the Law of Moses. God spoke through the Law of Moses. Exodus to Joshua.** ***(1500 BC)***
   a. **Time God governed by Judges** for 400 years. ***(1450-1050 BC)***
   b. **Time God governed by kings. United kingdom.** **David** ***(1000 BC)***
   Divided kingdom ***(933 BC).*** **Israel falls** ***(722 BC). Temple destroyed (586 BC)***

4. **Time of the exile in Babylon for 70 years.** ***(586-516 BC)***
   a. **Gentile dominion over Israel. (586 to 1948, to end of 7-year tribulation)**
   Prophets silent from Malachi to birth of Christ, 400 years.

PRESENT

5. **Time of Jesus Christ as a man on earth, the 4 gospels.** ***(1-33 AD)***
   Covenant fulfilled, Law of Moses, see Matthew 5-7.
   New Testament in the blood and of Jesus Christ. ***(33 AD)***

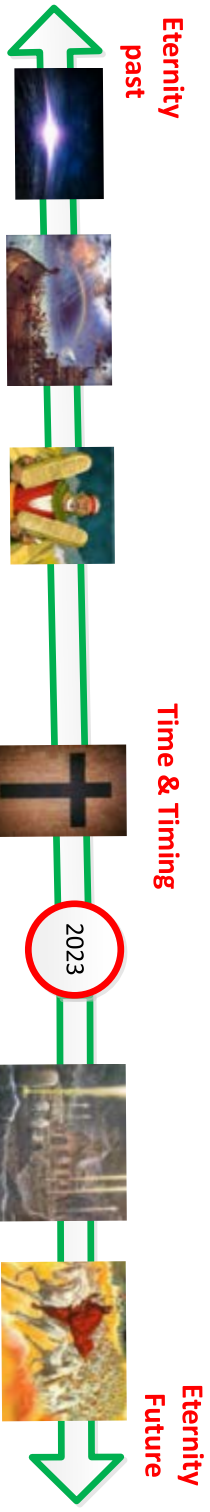
   Time God governs by the Church and the government ***(33-20XX AD)***
   a. **Acts 2-19 is transition from Jew to Gentile.**
   b. **7 periods of time for the 7 churches. Revelation 1-3.**
   c. **Acts 2 through Revelation 3, up to the pre-tribulation rapture.**
   Israel in exile. Temple destroyed. ***(70 AD)***

FUTURE

6. **Time God governs the earth by the Antichrist. 7-years tribulation.** ***(7 years)***
   Battle of Armegeddon at the end. Revelation 6-18.

7. **Time God governs by Jesus Christ on earth.** ***(1000 years)***
   Similar to Garden of Eden. Ezekiel 40-48 & Revelation 19-20.
   Satan cast into the bottomless pit until the end of the 1000 years.
   Covenants fulfilled: Abrahamic, Davidic, and New Covenant.

Covenant fulfilled: Noahic rainbow.
After time: The New Jerusalem, New Heaven and Earth. Revelation 21-22.



Matthew (28-166, 2.4 hr) 2022

12 Examples from the Lion (King)

Purpose: Kingdom of heaven, 32x, and nowhere else in the Bible. Kingdom of God (5x), My Father in heaven, 15x. Son of David, 10x. Right, righteous, righteousness, 24x.

Key verse: Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill the law.

A child of the King has the privilege to:	Scripture
1) Give gifts or **crowns** to the King (when he returns)	2:11
2) Understand the work of the Father, Son and **Holy Ghost**	3:16-17
3) Know the 3 areas of **sin** and not fall to temptation	4:3-10
4) Obey the **higher calling** of the New Testament	5-7
5) Understand & Trust in Christ's **authority** over them	8:8-10
6) **Rest** in the resurrected Jesus Christ daily	12:8
7) **Understand** the mysteries of the parables	13:33-35
8) Know God's love for the individual **lost sheep**	18:10-14
9) Follow **right procedures** with disobedient believers	18:15-16
10) Be **angry** at man and **blessed** by God at the same time	21:12-13
11) Give their **best** for our Lord Jesus Christ	26:7-9
12) **Disciple** men and women for future generations	28:18-20

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Matthew 5:44 (43-48)	Prayer Intercession	Forgive OT-NT difference	**Lazy** to forgive	Example of Jesus	Enemy, for those who despitefully use you
Matthew 6:5-8, 9-15	Supplication Prayer	OT Religion NT Pattern	**Lazy** to be seen by God alone	Prayer closet	Our Father in heaven, 6:16-18
Matthew 9:36-38	Supplication	Laborers Matthew 10:1-42	**Lazy** in Labor	Lord to Send	Intercession 12 Apostles
Matthew 14:23	Prayer	Seek God's will Walk on water		storm	Jesus alone in the mountain
Matthew 17:21	Prayer	Demon deliverance Teach	Missing in non TR translations	and fasting	Jesus rebukes the devil
Matthew 19:13	Prayer	Bless and teach	disciples	faith	Jesus for the little children
Matthew 21:12-13	Prayer	Teach	Overthrew moneychangers	Temple, a place	Jesus angered End of ministry
Matthew 21:18-22	Prayer	Teach	Do not doubt	Faith	Jesus to his disciples
Matthew 23:14	Prayer	Teach	Long prayers		Scribes and Pharisees
Matthew 24:20	Supplication	Wisdom	**Lazy** in the Word	Belief in the Word	Prophecy to Israel Tribulation saints
Matthew 26:36-46	Prayer			Watch and pray	Jesus at Gethsemane
Matthew 27:46	Conversation Supplication	Fulfill promise as the Lamb of God		9th hour 3:00 pm	My God, my God, Why have you forsaken me?

Outline I of Matthew "Gift of the Lord"

Background. The purpose of this book is to link the Old and New Testaments. Levi is his name from his looked down upon and sinful past as a tax collector before he followed Jesus Christ. His being a Levite, bookkeeper, and conversion testimony are relevant throughout his account. Matthew continues where Malachi stopped 400 years before, with the promise of a messiah and a messenger sent before him, who is John the Baptist.

Old Testament: > 270 references including 53 quotes & 13 prophecies of Christ's 1st coming

		Matthew
Part 1) The King's Coming (Introduction)		**1-4**
Birth	1-2	
Entry to public ministry	3-4	
Part 2) The King's Authority		**5-9**
Discourse 1: Sermon on the mount (OT / NT difference)	5-7	
Authenticating miracles (10)	8-9	
Part 3) The King's Agenda		**10-12**
Discourse 2: Commission of the 12 disciples	10	
Mission of the King	11-12	
Part 4) The King's Adversaries		**13-17**
Discourse 3: The Kingdom parables (from rejection to acceptance)	13:1-52	
The Kingdom conflict	13:53-17:27	
Part 5) The King's Administration		**18-23**
Discourse 4: Childlikeness of the obedient believer	18	
The Jerusalem ministry	19-23	
Part 6) The King's Atonement		**24-27:15**
Discourse 5: The Mount Olivet discourse (before Christ's return)	24-25	
The crucifixion and resurrection	26:1-28:15	
Part 7) The King's Assignment (Conclusion)		**28:16-20**

Matthew Chapter 1

1:1-16 ***The Genealogy of Jesus Christ*** *(born of God – in the flesh the son of David)*

(1) [1] The book of the generation of Jesus Christ, the **son of David**, the **son of Abraham**.
[2] **Abraham** begat **Isaac**; and Isaac begat **Jacob**; and Jacob begat **Judah** and his brethren;
[3] And Judah begat **Phares** and Zara of [a] Thamar; and Phares begat **Esrom**; and Esrom begat **Aram**;
[4] And Aram begat **Aminadab**; and Aminadab begat **Naasson**; and Naasson begat **Salmon**;
[5] And Salmon begat **Boaz** of Rachab; and Boaz begat **Obed** of [a] Ruth; and Obed begat **Jesse**;
[6] And Jesse begat **David the king**; and **David** the king begat **Solomon** of [a] her [that had been the wife] of Urias; [7] And Solomon begat **Roboam**; and Roboam begat **Abia**; and Abia begat **Asa**;
[8] And Asa begat **Josaphat**; and Josaphat begat **Joram**; and Joram begat **Ozias**; [9] And Ozias begat **Joatham**; and Joatham begat **Achaz**; and Achaz begat **Ezekia**s; [10] And Ezekias begat **Manasses**; and Manasses begat **Amon**; and Amon begat **Josias**; [11] And Josias begat **Jechonias** and his brethren, about the time they were carried away **to Babylon**: [12] And after they were brought to Babylon, **Jechonias** begat **Salathiel**; and Salathiel begat **Zorobabel**; [13] And Zorobabel begat **Abiud**; and Abiud begat **Eliakim**; and Eliakim begat **Azor**; [14] And Azor begat **Sadoc**; and Sadoc begat **Achim**; and Achim begat **Eliud**; [15] And Eliud begat **Eleazar**; and Eleazar begat **Matthan**; and Matthan begat **Jacob**; [16]And Jacob begat **Joseph** the husband of [a] Mary, of whom was born **Jesus**, who is called Christ.

[17] So all the generations from Abraham to David are **fourteen generations**, and from David until the carrying away into Babylon are **fourteen generations**, and from the carrying away into Babylon to Christ are **fourteen generations**.

[a] Four women in the genealogy of Jesus the Christ

An Angel tells Joseph to keep Mary (dream 1)

(2) [18] Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. [19] Then Joseph her husband, being a just [man], and not willing to make her a public example, was minded to put her away privately.
[20] But while he thought on these things, behold, the angel of the Lord appeared to him in a [a] dream, saying, **Joseph, you son of David, fear not to take to you Mary your wife: for that which is conceived in her is of the Holy Ghost. [21] And she shall bring forth a Son, and you shall call His name JESUS: for He shall save His people from their sins.** [22] Now all this was done, that it might be fulfilled which was spoken of the Lord by the [b] prophet, saying**,** [23] **Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us.** [24] Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took to him his wife: [25] And knew her not till she had brought forth her firstborn Son: and he called His name JESUS.

[a] 1st of 5 dreams, 4 to Joseph and 1 to the wise men.

The law of Moses gave two options for Joseph when he found Mary pregnant before marriage; he and the village of Nazareth could stone her to death (Deuteronomy 22:23-24) or he could give her a letter of divorce (Deuteronomy 24:1). Joseph being a just man in his heart, let his mind and community practice consider a letter of divorce. As Joseph struggled on what to do, God sent an angel in a dream to give clear direction. Something similar can happen in the Christ follower today.

[b] Isaiah 9:6.

Wise men Worship Jesus, King of the Jews *(Micah 5:2, a child in a home & antichrist)*

(3) [1] Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, [2] Saying, Where is He that is born King of the Jews? for **we have seen His star in the east,** and are come to worship Him. [3] When Herod the king had heard [these things], he was troubled, and all Jerusalem with him. [4] And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. [5] And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet**,** [6] **And you Bethlehem, [in] the land of Judah, are not the least among the princes of Judah: for out of you shall come a Governor, that shall rule my people Israel.** [7] Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared. [8] And he sent them to Bethlehem, and said, Go and search diligently for the Young Child; and when ye have found [Him], bring me word again, that I may come and worship Him also.

The Wisemen give Gold, Incense, and Myrrh to the Young Child in the House

(4) [9] When they had heard the king, they departed; and, look, the star, which they saw in the east, went before them, till it came and stood over where the Young Child was. [10] When they saw the star, they rejoiced with exceeding great joy. [11] And when they were come into the house, they saw the Young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.

Note: Timing and Time, Flattery and Deception, and Worship recognize Jesus as King, Priest, and Prophet. Look back to the three offices of Christ as Prophet (his death), Priest (He and us), and King (His return).

The Wisemen Another Way Flee and Joseph Flees from King Herod to Egypt (dreams 2 & 3)

(5) [12] **And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.** [13] And when they were departed, behold, the angel of the Lord appears to Joseph in a dream, saying, **Arise, and take the Young Child and His mother, and flee into Egypt, and be you there until I bring you word: for Herod will seek the Young Child to destroy Him.** [14] When he arose, he took the Young Child and His mother by night, and departed into Egypt: [15] And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt I have called My Son.**

Jesus at 2 years age Escapes Herod's Slaying

(6) [16] Then Herod, when he saw that he was mocked of the wise men, was exceeding angry, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. [17] Then was fulfilled that which was spoken by Jeremy the prophet, saying, [18] **In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping [for] her children, and would not be comforted, because they are not.**

Joseph and Family Move from Egypt to Nazareth (dreams 4 and 5)

(7) [19] But when Herod was dead, behold, an angel of the Lord appears in a dream to Joseph in Egypt, [20] Saying, **Arise, and take the young child and His mother, and go into the land of Israel: for they are dead which sought the Young Child's life.** [21] And he arose, and took the young child and his mother, and came into the land of Israel. [22] But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, **being warned of God in a dream, he turned aside into the parts of Galilee:** [23] And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, **He shall be called a Nazarene.**

Matthew chapters 2-3. Six times the right direction to travel was provided by God (twice to the wisemen and four to Joseph by an angel in a dream) to fulfill five prophecies given by the prophets (Mt 1:22 – Isa 7:14, Mt 2:5 – Mic 5:2, Mt 2:15 – Hos 11:1, Mt 2:17 – Jer 31:15, Mt 2:23 – Nu 6, Judges 13:5, 1 Sam 1:11, Isa 11:1, 14:19, 53:2-3, 7-9, 12; Jer 23:5, Am 2:11-12, Zec 3:8, 6:12, Ps 22:1). 2:23

Jesus' Chronological Comparison Chart - birthday and early life (easy & difficult things)

2 Pet 3:16	Matthew 1-3	Comments	Luke 1-3	Comments
	Joseph	husband of Mary	**Mary**	3:23a
Lineage	**Son of David (King)**	**Israel / OT**	**Son of Man (Adam)**	**Gentiles / NT**
	Royalty	Holy - judgment	**Humanity**	Love - grace
	Abraham to David (14)	Father role		Mother role
	David to Babylon (14)	(Hebrews 11-12) Difficult things	Joseph to Adam	Easy things Apostle Paul
	Babylon to Christ (14)	Matthew 1:1-17		Luke 3:23b-38
No mention of John's early life			Zechariah & Elizabeth	& Mary 1:1-56
			John born and grew	1:57-80
No mention of a baby or manger			Tax–Bethlehem - inn	2:1-7
			Shepherds-angel-host-manger	2:8-20 (2:20) Glorify God
No mention of circumcision or purification			**8 days** - circumcision	2:21
			40 days – purify 2:24 Simeon & Anna	2:22-35 & 2:36-38
Wise men Daniel 2:48 (advisor in kings court of Babylon & Persia, 605-535 BC)	from east to Jerusalem	2:1 (gentiles)	No mention of wisemen visiting, King Herod (Esau – Edomite – Amalek - Doeg – Haman – Obadiah), chief priests or scribes. Looking back: myrrh (past prophet's death, 1 Th 2:15), frankincense (present priest), gold (future king)	
	born King of the Jews	2:2		
	Seen star – **worship**	2:2		
	Star went before them	2:9		
	Came into a house	2:11		
	Fell down – **worship**	2:11		
	Gold, incense, myrrh	2:11 **gifts**		
	Warned not to return	2:12 dream	(to Herod, but go another way home)	
Young child	2:8,9,10,11,13,14,20,21	8 x, with mother	Not a baby in the manger	
Herod	Troubled	2:3	Herod , King of Judea (the Great)	1:5
(king in Jerusalem, an Edomite)	Time star appeared	2:7		
	I want to **worship** Him	2:8 Bethlehem	Herod, being tetrarch of Galilee	3:1-20
	Slew children **2 years**	2:16 **(& under)**		
Angels	take Mary as your wife	1:20, dream	to Zechariah-Gabriel	1:5-25
Hos 11:1	Flee to Egypt (Joseph)	2:13-15 dream	to Mary-Gabriel	1:26-38
	Go to Israel (Joseph)	2:19-21 dream	to shepherds	2:8-20
(no ángel)	Go to Nazareth, **4 years**	2:22-23 dream	(**with heavenly host**)	**2:13-14**
Prophecies	A special star - Balaam	Nu 24:17 mix	No mention of prophecy fulfilled However many are fulfilled (Genesis 3:15 born of woman, 2 Chr 6:16 come as a king, Daniel 7:13 come as God and man, Is 53:10 come to die)	
Is 7:14	a virgin with child	1:23 Emmanuel		
Micah 5:2	Bethlehem - Governor	2:4-6 rule Israel		
Jer 31:15	Rachel weeping for her	2:18 (children)		
Ex 4:22	Out of Egypt my Son	2:15 Hos 11:1		
Zech 12:10	Called a Nazarene	2:23 prophets		
Gifts (Time, Talents, and Treasure): Matthew 7:11, Acts 20:35, Revelation 11:12				
Jesus' Youth at Nazareth **(4 to around 30 years old)**			Passover annually **Jesus 12 years**	2:39-52 2:42
John (3:26-35)	Preached baptized Jesus	3:1-17	Preached (Lu 7:24-35) **Jesus 30 years**	3:1-23a John in prison
Jesus (devil)	fasted 40 days & nights	4:1-11 (3 tempt)	wilderness 40 days	4:1-13 (3 tempt

Matthew Chapter 3

3:1-5 ***John Baptizes those who Repent of their Sins***

(8) [1] In those days came John the Baptist, preaching in the wilderness of Judaea, [2] And saying, "Repent ye: for the kingdom of heaven is at hand. [3] For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." [4] And the same John had his raiment of camel's hair, and a leather girdle about his loins; and his food was locusts and wild honey. [5] Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, [6] And were baptized of him in Jordan, confessing their sins.

John Refuses to Baptize the Religious Leaders because of their lack of Repentance

(9) [7] But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who has warned you to **flee from the wrath to come? [8] Bring forth therefore fruits meet for repentance:** [9] And think not to say within yourselves, We have Abraham to [our] father: for I say to you, that God is able of these stones to raise up children to Abraham. [10] And now also the ax is laid to the root of the trees: therefore every tree which brings not forth good fruit is hewn down, and cast into the fire. [11] I indeed baptize you with water to repentance: but He that comes after me is mightier than I, whose shoes I am not worthy to bear: **He shall baptize you with the Holy Ghost, and [with] fire:** [12] Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

John Baptizes Jesus who Committed no Sins

(10) [13] Then comes Jesus from Galilee to Jordan to John, to be baptized of him. [14] But John forbad Him, saying, "I have need to be baptized of You, and come You to me?" [15] And Jesus answering said unto him, "Allow [it to be so] now: for thus it becomes us to fulfill all righteousness." Then he permitted Him. [16] And Jesus, when He was baptized, went up straightway out of the water: and, look, the heavens were opened to Him, and he saw the Spirit of God descending like a dove, and lighting upon Him: [17] And look a voice from heaven, saying, "This is My beloved Son, in whom I am well pleased."

Matthew 4:1-4 ***Temptation 1 – Lust of the Flesh*** *(hungry-bread) Deut 8:3*

(11) [1] Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. [2] And when He had fasted forty days and forty nights, He was afterward hungry. [3] And when the tempter came to Him, He said, "If You be the Son of God, command that these stones be made bread." [4] But He answered and said, "It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."

Note: 40 day fast by Moses, Elijah, and Jesus. This is always the first of three categories of all temptation and sin. See Genesis 3:6, Luke 4:1-13, & 1 John 2:16.

4:5-7 ***Temptation 2 – Pride of Life*** *(temple-angels-jump) Ps 91:11a-12, Deut 6:16*

(12) [5] Then the devil takes Him up into the holy city, and sets Him on a pinnacle of the temple, [6] And says unto Him, "If You be the Son of God, cast Yourself down: for it is written, **He shall give His angels charge concerning You: and in [their] hands they shall bear You up, lest at any time You dash Your foot against a stone."** [7] Jesus said unto him, "It is written again, **You shall not tempt the Lord your God."**

Note: Pinnacle is highest place. Temple mount. Ps 91:11b adds, "He shall keep thee in all thy ways".

4:8-11 ***Temptation 3 – Lust of the Eyes*** *(kingdoms-worship) Deut 6:13*

(13) [8] Again, the devil takes Him up into an exceeding high mountain, and shows Him all the kingdoms of the world, and the glory of them; [9] And says unto Him, "All these things will I give You, if You will fall down and worship me." [10] Then says Jesus unto him, "Get you hence, Satan: for it is written, **You shall worship the Lord Your God, and Him only shall you serve."** [11] Then the devil leaves Him, and, behold, angels came and ministered unto Him.

Note: Gen 1:28-30, Is 14:13-14, 2 Cor 4:4, Ja 4:7-10, Hebrews 1:4 (angels minister)

4:12-17 ***Turnover - John Decreases and Jesus Increases*** *(Isaiah 9:1-2, light vs darkness)*

(14) [12] Now when Jesus had heard that John was cast into prison, He departed into Galilee; [13] And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: [14] That it might be fulfilled which was spoken by Isaiah the prophet, saying, **"[15] The land of Zabulon, and the land of Nephthalim, [by] the way of the sea, beyond Jordan, Galilee of the Gentiles; [16] The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."** [17] From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

Note: John 1-4 early Judean ministry, 8 months later. John the baptizer, Mt 3:2. Heaven 33x, God 5x.

4:18-22 ***Turnover – Four Fishermen Surrender All to Follow Jesus*** *(John 1:35-51, Luke 6:12-16)*

(14) [18] And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, **casting a net** into the sea: for they were fishers. [19] And He says unto them, "Follow me, and I will make you fishers of men." [20] And they **straightway** left [their] nets, and followed Him. [21] And going on from there, He saw other two brethren, James [the son] of Zebedee, and John his brother, in a ship with Zebedee their father, **mending their nets;** and He called them. [22] And they **immediately** left the ship and their father, and followed Him.

Note: The disciples have 3 phases: Salvation – John 1:35-51, Surrender – Matthew 4:18-22, then Sanctification or their Apostleship, Luke 6:12-16 & Matthew 10:2-4. Luke is in chronological order.

Matthew Chapter 4

4:23-25 ***Jesus Teaches, Preaches, and Heals multitudes who come to Him in Galilee***

(15) [23] And Jesus went about all Galilee, **teaching** in their synagogues, and **preaching** the **gospel of the kingdom**, and **healing all** manner of **sickness** and **all** manner of **disease** among the people. [24] And His fame went throughout all **Syria:** and they brought to Him **all** sick people that were taken with diverse diseases and torments, **and** those which were controlled by demons, and those which were lunatic, and those that were paralyzed; and He healed them. [25] And there followed Him great multitudes of people from Galilee, and [from] Decapolis, and [from] Jerusalem, and [from] Judaea, and [from] beyond Jordan.

Note: The order is teaching, preaching, and healing. Healing today is sin sickness, mental-emotional. Cessationism versus continuationism? Both true when the Apostles role is understood in Acts.

Matthew Chapter 5 ***Knowledge for the New & Better Way*** *(Hebrews 12:24)* *(*6 min read)

5:1-12 ***The Eight Blessings*** *(beatitudes are within 3-6, without 7-9, persecution 10-12)*

(16) [1] And seeing the **multitudes,** He went up into a mountain: and when He was set, his **disciples** came to Him: [2] And He opened His mouth, and **taught** them, saying,

Notes: Four foundational truths to understand about the Sermon on the Mount in Matthew 5-7. This discourse: (1) shows the differences between the Old Testament and the New Testament. (2) Is a message for the church – not for the future 1000 year reign of Christ. (3) is in a divine order grounded in the beautitudes. (4) The beautitudes in Luke 6:17 seem to be later "standing in the plain."

[3] Blessed are the **poor in spirit**: for theirs is the **kingdom of heaven**.
[4] Blessed are they that **mourn:** for they shall be comforted.
[5] Blessed are the **meek**: for they shall inherit the earth.
[6] Blessed are they which do **hunger and thirst after righteousness**: for they shall be filled

Notes: The first 4 blessings come from **within ourselves.** vs 4 comforted, Revelation 21:4. vs 5 inherit the earth, Matthew 11:29. vs 6 hunger and thirst after righteousness, Romans 6:13-20, 8:4, 10.

(17) [7] Blessed are the **merciful:** for they shall obtain mercy.
[8] Blessed are the **pure in heart**: for they shall see God.
[9] Blessed are the **peacemakers:** for they shall be called the children of God.

Notes: The 5th to 7th blessings go **without our selves** as a witness to others, 1 Corinthians 3:12-15. vs 8 see God, Acts 15:9, 1 Peter 1:22. vs 9 children of God, Ephesians 6:12. Also the first seven blessings center is to "thirst and hunger after righteousness", the cause of persecution is vs 10-12.

(18) [10] Blessed are they which are **persecuted for righteousness'** sake: for theirs is the **kingdom of heaven**. [11] Blessed are ye, when [men] shall **revile** you, and **persecute** [you], and shall say all manner of evil against you **falsely, for my sake**. [12] Rejoice, and be exceedingly glad: for **great is your reward in heaven:** for so **persecuted** they the prophets which were before you.

Notes: The 8th blessing follows the other 7 in sequential order. This blessing does not bring joy and is not of God unless the other 7 are reality in our lives. Jesus Christ is our example as written in John 13-17. vs12 all believers are intended to be prophets in the New Testament, 1 Corinthians 14.

Matthew Chapter 5

5:13-16 ***Two Effects of the Eight Blessings - Salt*** *(13)* ***and the Light of the World*** *(14-16)*

(19) 13 Ye are the **salt of the earth:** but if the salt have lost his flavor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the **light of the world.** A city that is set on a hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light to all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Notes: vs 14 ye are the light of the world, John 8:12.

5:17-20 ***Christ Fulfills the Law, Teachers are Least of Great in the Kingdom of Heaven***

(20) 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 18 For verily I say unto you, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whoever therefore shall **break one of these least commandments,** and shall **teach men** so, he shall be called the **least in the kingdom of heaven**: but whoever shall **do and teach** them, the same shall be called **great in the kingdom of heaven."**
20 For I say unto you, "That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Notes: vs 20 exceed the righteousness of the scribes and Pharisees, Speaking of our salvation, not our sanctification, 2 Corinthians 5:21.

Knowledge for the New & Better Way

5:21-48 ***Six New & Better Ways with Jesus Christ and the Holy Ghost since Acts 2***

5:21-26 ***Kill versus Anger*** *(1st of 6)*

(21) 21 Ye have heard that it was said by them of old time, You shall not [a] kill; and whoever shall murder shall be in danger of the judgment: 22 But I say unto you, "That whoever is angry with his **brother without a cause** shall be in danger of the judgment: and whoever shall say to his **brother**, [b] Raca, shall be in danger of the council: but whoever shall say, [c] **You fool**, shall be in danger of [d] hell fire.
23 [e] Therefore if you bring your gift to the altar, and there remember that your **brother** has anything against you; 24 Leave there your gift before the altar, and go your way; first be reconciled to your **brother**, and then come and offer your gift. 25 Agree with your adversary quickly, while you are in the way with him; lest at any time the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. 26 Verily I say to you, You shall by no means come out there, till you have paid the uttermost farthing."

[a] The first murder in the Bible is when Cain murdered Abel in Genesis 9:6. It is prohibited in Exodus 20:13 and Deuteronomy 5:17. Vs 22 "without a cause" is missing in most modern versions.

[b] Empty one, an expression of contempt and abuse.

[c] Calling your brother a fool is a severe offense to God. This is the first time "fool is used in the New Testament. When fool or foolishness are used in other passages they always refer the lost or the believer in relation to this world, never about a brother calling a brother a fool. Luke 12:20, 1 Cor 1:18, 1:21, 1:23, 1:25, 2:14, 3:19, 5:18, 15:36, About Paul - 2 Cor 11:16, 11:23, 12:6, 12:11.

[d] Hellfire. The original of this is, "the GEHENNA of ore." The worn GEHENNA, commonly translated hell, is made up of two Hebrew words and signifies the valley of Hinnom. This was formerly a pleasant valley, near to Jerusalem, on the south, [or southeast.] A small brook or torrent usually ran through this valley, and partly encompassed the city. This valley the idolatrous Israelites devoted formerly to the horrid worship of Moloch, 2Ki 16:3; 2Ch 28:3. In that worship the ancient Jewish writers inform us that the idol of Moloch was of brass, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace anyone. When they offered children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable child into his arms, where it was soon consumed by the heat; and, in order that the cries of the child might not be heard, they made a great noise with drums and other instruments about the idol. These drums were called Toph, and hence a common name of the place was TOPHET, Jer 7:31-32. Used 12x in the New Testament. Matthew 7x, Mark 3x and James 1x.

[e] 1 Corinthians 11:16

5:27-30 ***Adultery versus Desire in Heart*** *(2nd of 6)*

(22) [27] Ye have heard that it was said by them of [a] old time, You shall not commit adultery: [28] But I say to you, That whoever looks on a woman to lust after her has committed adultery with her already in his heart. [29] And [b] if your right eye offend you, pluck it out, and cast [it] from you: for it is profitable for you that one of your members should perish, and not [that] your whole body should be cast into hell. [30] And if your right hand offend you, cut it off, and cast [it] from you: for it is profitable for you that one of your members should perish, and not [that] your whole body should be cast into hell.

[a] Exodus 20:14, Deut 5:18, 2 Peter 2:14

[b] Strict self-discipline for denying self and taking up our cross to follow Jesus. The temporary is used to emphasize the eternal effects of our actions on earth in this body.

Notes: Sermon on the Mount in Matthew chapters 5-7 **Title**: "A New & Better Way" from Hebrews 12:24.
Chapter Headings: 5 – Knowledge, 6 - Understanding, 7 – Wisdom; reveal the superior wisdom of Jesus. Chapters by Archbishop of Canterbury Stephen Langton, completed over 20 years in 1228 for universtity theology. 1st used by Wycliffe in 1382. He drafted the Magna Carta for King John of England in 1215.
Passage Headings: Led to chapter headings, then sermon heading. Bill Heath & Holy Ghost, 1 Jn 2:27.

Knowledge for the New & Better Way

5:31-32 ***Divorce and Remarriage*** *(3rd of 6)*

[31] It has been said, Whoever shall put away his wife, [a] let him give her a writing of divorcement:
[32] But I say to you, That whoever shall put away his wife, [b] saving for the cause of fornication, causes her to commit adultery: and whoever shall marry her that is divorced commits adultery.

[a] Duet 22:22, 24:1-4, dislike or incompatibility. 1 Corinthians 7 privides New Testament insight.
[b] Exception clause not found in Matthew 19:8-9, Mark 10:11-12, Luke 16:18, 1 Corinthians 7:12-16
Note: fornication is sexual immorality. Pornea in Greek. Leviticus 18-22.

5:33-37 ***Oaths verses No Oaths*** *(4th of 6)*

(23) [33] Again, ye have heard that it has been said by them of [a] old time, You shall not commit perjury, but shall perform to the Lord your oaths: [34] But I say to you, [b] Swear not at all; neither by heaven; for it is God's throne: [35] Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. [36] Neither shall you swear by your head, because you cannot make one hair white or black. [37] But let your communication be, Yes, yes; No, no: for whatsoever is more than these comes of evil.

Matthew Chapter 5

[a] Leviticus 19:12, Numbers 30:2, Deut 23:21 are verses of old time. Now the law is dead in this regard, Romans 7:2-3. Matthew 19:4-6, Malachi 2:16.

[b] This is referring to personally. Not applicable to the court of the land or the court of God as our witness. Matthew 26:63, 2 Corinthians 1:23, Galatians 1:20

5:38-42 ***Dollar for Dollar verses Go the Extra Mile*** *(5th of 6)*

(24) [38] Ye have heard that it has been said, An [a] eye for an eye, and a tooth for a tooth: [39] But I say to you, That ye resist not evil: but whoever shall smite you on your right cheek, turn to him the other also. [40] And if any man will sue you at the law, and take away your coat, let him have [your] cloke also. [41] And whoever shall compel you to go a mile, go with him twain. [42] Give to him that asks you, and from him that would borrow of you turn not you away.

[a] Exodus 21:26, Leviticus 24:20, Deut 19:21

5:43-48 ***Hate your Enemy verses Love your Enemy*** *(6th of 6)*

(25) [43] Ye have heard that it has been said, You shall love your neighbor, and [a] hate your enemy. [44] But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; [45] That ye may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. [46] For if ye love them which love you, **what reward have ye?** do not even the publicans the same? [47] And if ye salute your brethren only, what do ye more [than others]? do not even the publicans so? [48] Be ye therefore [b] perfect, even as your Father which is in heaven is perfect.

[a] even so in several Psalms – Psalm 139:21-22

[b] perfect can always be translated fully mature or ripe. This is stated for those who lack understanding about our sanctification process and purpose.

Notes on the Sermon on the Mount. An Old Testament shadow of the New Testament substance, beginning with Acts 2 written for our learning, (Heb 12:24, 8:5, 10:1, Col 3: 2:17, Ro 15:4) and the wisdom is due to the Holy Ghost which is Christ in every true believer (1 Cor 1:30-31, Mt 11:25-26).

1. On a mound, not a mountain. The longest teaching of Jesus.

2. Began with Jesus sitting with the disciples among a multitude, and ended with the people listening.

3. Some Scripture is repeated in Luke 6 or other Scripture. Luke 6 is to a different set of circumstances and much shorter

Matthew Chapter 6

Understanding for the New & Living Way *(Hebrews 12:24)* (5 min read)

Five Contrasts between Serving Man and Serving God

6:1-4 ***Give Money Publicly before men verses Give Money Privately before God*** *(1st of 3)*

(26) [1] Take heed that ye do not your alms before men, to be seen of them: otherwise ye have **no reward** of your [a] Father which is in heaven. [2] Therefore when you do [your] alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say to you, They have **their reward**. [3] But when you do alms, let not your left hand know what your right hand does: [4] That your alms may be in secret: and your Father which sees in secret himself shall **reward you openly**.

[a] First of 10 times mentioned in chapter 6:1-18

Matthew Chapter 6

6:5-8 ***Pray Publicly before men verses Privately before our Father in Heaven*** *(2nd of 3)*

(27) 5 And when you pray, you shall not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say to you, They have **their reward**. 6 But you, when you pray, enter into your closet, and when you have shut your door, [a] pray to your Father which is in secret; and **your Father which sees in secret shall reward you openly.** 7 But when ye pray, use not vain repetitions, as the heathen [do]: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like to them: for your Father knows what things ye have need of, before ye ask him.

[a] This does not prohibit right public prayer: Acts 2:42, 12:12, 13:3, 14:23, 20:23

6:9-15 ***A Pattern for Private Prayer to our Father in Heaven***

(28) 9 After this manner therefore pray ye: Our Father which are in heaven, Hallowed be your name. 10 Your kingdom come. Your will be done in earth, as [it is] in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: **For your is the kingdom, and the power, and the glory, forever. Amen.** 14 [a] For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

[a] Explanatory note to verse 12, showing the vital importance of forgiveness. 5:13b is omitted, in the footnote, or in brackets in the Critical Text, but included in the Textus Receptus and the Majority Text. Compare with Luke 11.

6:16-18 ***Fast Publicly before men versus Privately before our Father in Heaven*** *(3rd of 3)*

(29) 16 Moreover [a] when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear to men to fast. Verily I say to you, They have **their reward.** 17 But you, when you fast, anoint your head, and wash your face; 18 That you appear not to men to fast, but to your Father which is in secret: and **your Father, which sees in secret, shall reward you openly**.

[a] Fasting is not commanded but strongly encouraged. It loses value when imposed from an outside or wrong motive. Luke 18:12, 14. Fasting may be voluntary: Matthew 9:14-15, Luke 2:37, Acts 14:23; or involuntary: Acts 27:33, 2 Corinthians 11:27.

6:19-24 ***Save Treasures on Earth versus Save Treasures in Heaven***

(30) 19 Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore your eye be single, your whole body shall be full of light. 23 But if your eye be evil, your whole body shall be full of darkness. If therefore the light that is in you be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Matthew Chapter 6

Understanding the New & Living Way

6:25-34 ***Do Not Worry, but Seek and Trust in our Heavenly Father's Provision***

(31) 25 Therefore I say to you, **Take no thought for your life,** what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet [a] your heavenly Father feeds them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit to his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say to you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, [shall he] not much more [clothe] you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knows that ye have need of all these things. **33 But seek ye first the kingdom of God, and His righteousness; and all these things shall be added to you. 34 Take therefore no thought for the next day: for the next day shall take thought for the things of itself. Sufficient to the day is the evil thereof.**

[a] This is no excuse for laziness, 2 Thessalonians 3:10

Matthew Chapter 7

Wisdom for the New & Living Way *(Hebrews 12:24)* (4 min read)

7:1-6 ***Judge Not*** *(1-2),* ***Judge Self*** *(3-5a),* ***Judge Brother*** *(5b),* ***Judge Not the Unsaved*** *(6)*

(32) 1 [a] Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why behold you the splinter that is in your **brother's** eye, but consider not the beam that is in your own eye? 4 Or how will you say to your **brother**, Let me pull out the splinter out of your eye; and, behold, a beam is in your own eye? 5 You hypocrite, first cast out the beam out of your own eye; and then shall you see clearly to cast out the splinter out of your **brother's** eye. 6 [b] Give not that which is **holy** to the **dogs**, neither cast ye your **pearls** before **swine**, lest they trample them under their feet, and turn again and tear you.

[a] This is not a prohibition to judge, but directions on how to judge rightly, first ourselves – then other believers, for our and their eternal benefit. Some examples of evil and good judgment in the greater context of the New Testament follow:

Judge not because it is Evil		Judge because it is Good
In appearance (poor)	John 7:24, James 2:1-4	1 Corinthians 6:1-8 (angels, not court)
Wrongly to weaker brethren	Romans 14:1-5	Mt 18:15-17, 1 Cor 5:12-13
Service of another believer	1 Cor 4:3-5	Mt 7:15-20 (fruit), 1 Cor 14:29, 1 John 4:1
Your brother	James 4:11-12	2 Corinthians 6:14
		1 Timothy 3:1-13 (pastor and deacon)
		1 Thessalonians 5:14

To judge right we must know what the Bible says. In the Old Testament, only the kings sat in the gates for judgment**. Now in the New Testament, all believers are called to judge, discerning good and evil (Hebrews 5:14);** for our sanctification and preparation to enter the Kingdom of Heaven. Judge not the unregenerate (1 Tim 5:24, Titus 3:5).

[b] That which is holy and precious as a pearl is our righteous judgment. The dogs and swine are the unbelievers who reject the Savior, therefore they do not know of the new life in Christ. The true Christian needs discernment to distinguish a swine of dog and make a judgment when and how this verse is applicable, with wisdom from above (James 3:13-18).

Note: Judgment of mercy and truth require prayer as in Matthew 7:7-11 & Lu 11. Judgment in the Old Testament: Gen 4 Cain and Abel; Job 29:7, 31:21 in the gates; Ex 11:1-25 Moses and 70 elders; Judges until Samuel, Good Kings and Prophets for mercy & Truth Ps 25:10, 85:10, 89:14, 115:1; Pr 3:3, 14:22, 16:6, 20:28; Is 16:5, Hos 4:1Mic 7:20. The shadows of the substance (Col 2:17) and for our learning (Ro 15:4). Judgment in the New Testament: New Testament 2 John 3, not the Sanhedrin or priests..

Wisdom for the New & Living Way

7:7-12 ***Ask, Seek, and Knock*** *(a call to prayer and action, Luke 11:9-13)*

(33) 7 [a] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 For everyone that asks receives; and he that seeks finds; and to him that knocks it shall be opened.
9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give **good things** to them that ask Him?

[a] **This passage is directly taught with prayer in Luke 11:9-10, 11-13.** How do we have the wisdom to judge ourselves, repent and be cleansed (1 John 1:9), and then judge others? By prayer, which gives us wisdom from above. vs 11: Psalm 84:11, Isaiah 63:7. Good things is the **Holy Ghost** in Luke 11:13.

(34) 12 [a] Therefore all things whatsoever ye would that men should **do** to you, **do** ye even so to them: for [b] this is the law and the prophets.

[a] This is known as the "golden rule" or royal law (James 2:8). To follow Christ is not only abstinence from sin, it is goodness toward others; believers as the household of God first, but also toward unbelievers and our enemy..

[b] We can fulfill the law and the prophets in Christ and Christ in us. Galatians 2:20, Romans 8:4. This heavenly truth is not taught well from many pulpits and teachers. May the Holy Ghost speak to the heart of the believer who thirsts and hungers after God's righteousness.

7:13-14 ***The Wide Gate to Death or the Straight Narrow Gate to Life*** *(or, 1st of 3)*
(7:13-14 sets the stage for 7:15-27 warnings)

(35) 13 [a] Enter ye in at the **straight gate**: for **wide is the gate, and broad is the way, that leads to destruction,** and **many there be which go in there** at: 14 Because **straight is the gate, and narrow is the way,** which leads unto **life**, and **few there be that find it.**

This is a definite change of thought and a link between the preceding and the following teachings. The Pharisees and scribes, and false religious systems, and philosophies of men which are unsaved, can influence the believer's blessings on earth and eternal rewards in heaven. Warnings follow until the end of chapter 7. (Rev 2-3 to the 7 churches, "He that overcomes is truly saved.")

Matthew Chapter 7

7:15-20 ***Evil Fruit from a Evil Tree or Good Fruit from a Good Tree*** *(or, 2nd of 3)*

(36) 15 [a] Beware of false prophets, which come to you in sheep's clothing, but **inwardly they are ravening wolves.** 16 Ye shall know them by their **fruits.** Do men gather grapes of thorns, or figs of thistles? 17 Even so every **good tree** brings forth **good fruit**; but a **corrupt tree** brings forth **evil fruit.** 18 A **good tree** cannot bring forth **evil fruit**, neither [can] a **corrupt tree** bring forth **good fruit**. 19 Every **tree** that brings not forth **good fruit** is **hewn down, and cast into the fire.** **20 Wherefore by their fruits ye shall know them.**

[a] false teachers in 2 Peter 2:1, and their ways are discussed in the rest of chapter 2 and Jude; as well as 1 John 4:1, Ez 22:27, John 10:12, Acts 20:29. It is appropriate for Jesus to conclude his first teaching in this manner. John spoke of trees and fruit as good or evil in Mt 3:10 & Lu 3:9.

Note: Jeremiah 24 figs in two baskets. James 3:12 fruits. John 15:1-8 fruit and being cast into the fire.

7:21-23 ***Many "Christians" Never Knew the Lord Jesus Christ***

(37) 21 Not everyone that says to me, "Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of My Father which is in heaven." 22 Many will say to me in that day, "Lord, Lord, have we not **prophesied in Your name**? and in Your name have **cast out demons?** and in Your name done **many wonderful works?** 23 And [a] then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

[a] Revelation 20:11-15. A miracle is by supernatural, divine, or satanic power.

Wisdom for the New & Living Way

7:24-27 ***Build Your House upon the Rock or Build Your House on the Sand*** *(3rd of 3)*

(38) 24 Therefore whoever [a] **hears** these sayings of Mine, and [b] **does them**, I will liken him unto a **wise man**, which **built his house upon a rock**: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; **and it fell not**: for it was founded upon a rock. 26 And everyone that **hears** these sayings of Mine, and **does them not,** shall be likened to a **foolish man**, which **built his house upon the sand:** 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: **and great was the fall of it.**

[a] 3 similar activities of the wise & foolish man: Hear – House – Havoc.
[b] 3 different activities and consequences of the wise & foolish: do/do not – rock/sand – fell not/fell.
The one who hears and does builds his house upon the rock. The teachings of Jesus Christ and obedience to those teachings are the solid rock, John 13:17. Consider reading this passage in present tense verbs.

7:28-29 ***Conclusion and Teaching with Authority***

28 And it came to pass, when Jesus had ended these sayings, the **people** were astonished at His doctrine: 29 For He **taught** them as [one] having [a] authority, and not as the scribes.

[a] This authority will cause us to be bold after we receive the Holy Ghost, John 1:12. "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus" **Acts 4:13**. Being with Jesus through knowing and doing what is written in Scripture gives us authority. Teach, Preach, Heal – Mt 4:23-5:1.

Note: The scribes taught while subject to the priests, who interpreted and enforced the law.

8:1-3 ***Jesus Cleanses the Leper***

(39) [1] When he was coming down from the mountain, great multitudes followed him. [2] And, behold, there came a leper and worshipped him, saying, Lord, if You will, You can make me clean. [3] And Jesus put forth [His] hand, and touched him, saying, I will; be clean. And immediately his leprosy was cleansed. [4] And Jesus says unto him, See you tell no man; but go your way, show yourself to the priest, and offer the gift that [a] Moses commanded, for a testimony to them.

[a] First of 80x Moses referred to in the New Testament. The law of the priest verifying cleanness in Leviticus 14

8:4-13 ***Jesus Heals the Centurion's Servant***

(40) [5] Now when Jesus had entered into Capernaum, there came to him a centurion, beseeching him, [6] And saying, Lord, my servant lies at home paralyzed, grievously tormented. [7] And Jesus says unto him, I will come and heal him. [8] The centurion answered and said, Lord, I am not worthy that you should come under my roof: but speak the word only, and my servant shall be healed. [9] For I am a man under authority, having soldiers under me: and I say to this [man], Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does [it]. [10] When Jesus heard [it], he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. [11] And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. [12] But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. [13] And Jesus said unto the centurion, Go your way; and as you have believed, [so] be it done unto you. And his servant was healed in the selfsame hour.

8:14-17 ***Peter's Mother is Healed and Serves***

(41) [14] And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. [15] And he touched her hand, and the fever left her: and she arose, and ministered to them. [16] When the even was come, they brought to him many that were controlled by demons: and he cast out the spirits with [his] word, and healed all that were sick: [17] That it might be fulfilled which was spoken by Isaiah the prophet, saying, **Himself took our infirmities, and bare [our] sicknesses.**

8:18-27 ***Jesus is Weeding Out the False from the True Disciples*** *(Luke 9:57-58)*

(42) [18] Now when Jesus saw great multitudes about him, he gave commandment to depart to the other side. [19] And a certain scribe came, and said unto him, Master, I will follow you whithersoever you goes. [20] And Jesus says to him, The foxes have holes, and the birds of the air [have] nests; but the Son of Man has no where to lay [His] head. [21] And another of His disciples said unto Him, Lord, allow me first to go and bury my father. [22] But Jesus said unto him, Follow me; and let the dead bury their dead.

(43) [23] And when He was entered into a ship, His disciples followed Him. [24] And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. [25] And His disciples came to [Him], and awoke Him, saying, Lord, save us: we perish. [26] And He says unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. [27] But the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him!

Matthew Chapter 8

8:28-34 ***Demons Go into Herd of Pigs and then Run off Cliff to Drown***

(44) 28 And when he was come to the other side into the country of the Gergesenes, there met him two controlled by demons, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with you, Jesus, you Son of God? are you come hither to torment us before the time? 30 And there was a good way off from them a herd of many swine feeding. 31 So the demons begged him, saying, If you cast us out, allow us to go away into the herd of swine. 32 And He said unto them, "Go." And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to those [a] controlled by the demons. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they begged [him] that he would depart out of their coasts.

Matthew Chapter 9

9:1-8 ***Forgiveness of Sins is the Greatest Miracle***

(45) 1 And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man paralyzed, lying on a bed: and Jesus seeing their faith said unto the paralyzed; Son, be of good cheer; your sins be forgiven you. 3 And, behold, certain of the scribes said within themselves, This [man] blasphemes. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, [Your] sins be forgiven you; or to say, Arise, and walk? 6 But that ye may know that the Son of Man has authority on earth to forgive sins, (then says He unto the paralyzed,) Arise, take up your bed, and go to your house. 7 And he arose, and departed to his house. 8 But when the multitudes saw [it], they marveled, and glorified God, which had given such authority to men.

9:9-17 ***Follow me New Bottles with New Wine****: Eat with Sinners, Teach those in Error, and Fasting*

(46) 9 And as Jesus passed forth from there, he saw a man, named Matthew, sitting at the receipt of custom: and He says unto him, Follow me. And he arose, and followed Him. 10 And it came to pass, as Jesus sat at food in the house, behold, many publicans and sinners came and sat down with Him and His disciples. 11 And when the Pharisees saw [it], they said to His disciples, Why eat your Master with publicans and sinners? 12 But when Jesus heard [that], He said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what [that] means, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. 14 Then came unto him the disciples of John, saying, Why do we and the Pharisees fast oft, but your disciples fast not? 15 And Jesus said unto them, "Can the children of the bride chamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then they will fast."

(47) 16 No man puts a piece of new cloth to an old garment, for that which is put in to fill it up takes from the garment, and the tare is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runs out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Matthew Chapter 9

9:18-26 ***Jesus Raises a Dead Girl and Heals a Bleeding Woman***

(48) 18 While he spoke these things to them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay your hand upon her, and she shall live.
19 And Jesus arose, and followed him, and [so did] his disciples. 20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind [him], and touched the hem of his garment:
21 For she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; your faith has made you whole. And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24 He said unto them, "Give place: for the maid is not dead, but sleeps." And they laughed Him to scorn. 25 But when the people were put forth, He went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all that land.

9:27-31 ***Jesus Heals 2 Blind men***

(49) 27 And when Jesus departed there, two blind men followed Him, crying, and saying, "[You] Son of David, have mercy on us." 28 And when He was come into the house, the blind men came unto him: and Jesus says unto them, "Believe ye that I am able to do this? They said unto Him, "Yes, Lord."
29 Then touched He their eyes, saying, "According to your faith be it to you." 30 And their eyes were opened; and Jesus straightly charged them, saying, See [that] no man know [it]. 31 But they, when they were departed, spread abroad His fame in all that country.

9:32-38 ***Jesus Sends a Demon out of a Man*** *(32-34),* ***teaching, preaching, and healing*** *(35-37)*

(50) 32 As they went out, behold, they brought to Him a dumb man controlled by a demon. 33 And when the demon was cast out, the dumb spoke: and the multitudes marveled, saying, "It was never so seen in Israel." 34 But the Pharisees said, "He casts out demons through the prince of the demons."

(51) 35 And Jesus went about all the cities and villages, **teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.**
36 But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then says He unto His disciples, "The harvest truly is plenteous, but the laborers are few; 38 Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

10:1-4 ***Jesus Appoints 12 Disciples as Apostles*** *(Mark 3:13-19, Luke 6:12-16 prayed all night)*

(52) [1] And when He had called to [Him] **His twelve disciples,** He gave them **authority** [against] unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. [2] Now the names of the **twelve Apostles** are these; The first, Simon, who is called Peter, and Andrew his brother; James [the son] of Zebedee, and John his brother; [3] Philip, and Bartholomew; Thomas, and Matthew the publican; James [the son] of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; [4] Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

10:5-42 ***Jesus Sends Out the 12 Apostles to Israel***

[5] These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not: [6] But go rather to the lost sheep of the house of Israel. [7] And as ye go, **preach**, saying, "The kingdom of heaven is at hand." [8] Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give. [9] Provide neither gold, nor silver, nor brass in your purses, [10] Nor scrip for [your] journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his food. [11] And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go there. [12] And when ye come into a house, salute it. [13] And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return unto you. [14] And whoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. [15] Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the Day of Judgment, than for that city.

Matthew Chapter 10

Fear Not Religion (17), nor Government (18-20), nor Family (21, 35-37), nor men's (22-23) Hate for the Gospel

(53) 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaks in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against [their] parents, and cause them to be put to death. 22 And ye shall be hated of all for my name's sake: but he that endures to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

(54) 24 The disciple is not above [his] master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more [shall they call] them of his household? **26 Fear them not therefore:** for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, [that] speak ye in light: and what ye hear in the ear, [that] preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to kill the soul: but **rather fear him which is able to destroy both soul and body in hell.** 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whoever therefore shall confess me before men, him will I confess also before My Father which is in heaven. 33 But whoever shall deny me before men, him will I also deny before My Father which is in heaven. **34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.** 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes [shall be] they of his own household. 37 He that loves father or mother more than me is not worthy of me: and he that loves son or daughter more than me is not worthy of me**. 38 And he that takes not his cross, and follows after me, is not worthy of me.** 39 He that finds his life shall lose it: and he that loses his life for My sake shall find it.

Receive prophet, righteous man, disciple for a Reward

(55) 40 He that receives You receives me, and he that receives me receives Him that sent me. 41 He that receives a prophet in the name of a prophet shall receive a **prophet's reward;** and he that receives a righteous man in the name of a righteous man shall receive a **righteous man's reward**. 42 And whoever shall give to drink to one of these little ones a cup of cold [water] only in the name of a **disciple,** verily I say unto you, he shall in **no wise lose his reward**.

Note: The pastor or elder is lead prophet, righteous man, and disciple - for the flock. 1 Tim 4:8.

Matthew Chapter 11 11:1-19 ***He Must Increase, but I Decrease*** *(John 3:30)*

11:1-6 ***Jesus Comforts John the Baptist*** *(who is in prison)*

(56) [1] And it came to pass, when Jesus had made an end of commanding **His twelve** disciples, He departed there to **teach** and to **preach** in their cities. [2] Now when John had heard in prison the works of Christ, he sent two of his disciples, [3] And said unto Him, "Are You He that should come, or do we look for another?" [4] Jesus answered and said unto them, "Go and show John again those things which ye do hear and see: [5] The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel **preached** to them. [6] And blessed is whoever shall not be offended in me."

Note: verse 5 is Isaiah 35:5 around 1.5 years into Jesus' ministry. John dies in Mt 14:1-12.

11:7-15 ***Jesus Exalts John the Baptist*** *(Is 40:3, Malachi 3:1, 4:5, Mark 1:2, Luke 7:27)*

(57) [7] And as they departed, Jesus began to **say unto the multitudes concerning John,** "What went ye out into the wilderness to see? A reed shaken with the wind? [8] But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft [clothing] are in kings' houses. [9] But what went ye out for to see? A prophet? Yes, I say unto you, and **more than a prophet.** [10] For this is [he], of whom it is written, **Behold, I send My messenger before Your face, which shall prepare Your way before You.** [11] Verily I say unto you, Among them that are born of women there has not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. [12] And **from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.** [13] For all the prophets and the law prophesied until John. [14] **And if ye will receive [it], this is Elijah, which was for to come.** [15] He that has ears to hear, let him hear.

Note: Ears-hear: 1st of 22x, 18 spiritual, 4 Israel (Ro 11:8). messenger is a man (5x) or angel (181x). John begins, "Repent for your sins, bring fruit worthy of repentance." Satan is violent and enraged, Luke 11:21-22, when the 70 disciples sent to the gentiles to prepare the way, return.

11:16-19 ***The Unsaved will always Complain, Exalt Wisdom***

(58) [16] But whereunto shall I liken this generation? It is like to children sitting in the markets, and **calling** unto their fellows, [17] And saying, **We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.** [18] For John came neither eating nor drinking, and they say, he has a demon. [19] The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But **wisdom** is justified of her children.

Note: vs 17 Brandon in Play the Flute thinks students do not hear him. Raise the white flag to surrender.

11:20-24 ***Day of Judgment More Severe with More Light*** *(John 9:1-5, miracles by Apostles)*

(59) [20] Then began He to upbraid the cities wherein most of His **mighty works** were done, because they repented not: [21] **Woe** to you, **Chorazin!** woe to you, **Bethsaida!** for if the mighty works, which were done in you, had been done in **Tyre and Sidon**, they would have repented long ago in sackcloth and ashes. [22] But I say unto you, It shall be **more tolerable for Tyre and Sidon** at the **Day of Judgment,** than for you. [23] And you, **Capernaum,** which are exalted to heaven, shall be brought down to [a] Hades: for if the mighty works, which have been done in you, had been done in **Sodom,** it would have remained until this day. [24] But I say unto you, That it shall be **more tolerable for the land of Sodom** in the **Day of Judgment, than for you.**

[a] Greek "hades," or place of the dead, corresponds with the word translated "hell," *she'ol in context of Old Testament passages*. Gehenna used 12x is translated hell in the context of eternal torment and fire, waiting for the lake of fire in Revelation 19:20, 20:10, 20:14, 20:15, 21:8. Day of Judgment, Heb 9:27, Rev 21:27. The Constitution of the U.S.A. limits man's government while recognizing God's government.

Matthew Chapter 11

11:25-30 ***Jesus Prays*** *(25-27, Lu 11:21-22)* ***then Comforts those who Learn of Him*** *(28-30)*

(60) 25 At that time Jesus answered and said, I thank you, O Father, Lord of heaven and earth, because You have **hid** these things from the wise and prudent, and have **revealed** them unto babes. 26 Even so, Father: for so it seemed good in Your sight. 27 All things are delivered unto me of My Father: and no man knows the Son, but the Father; neither knows any man the Father, save the Son, and to whomsoever the **Son will reveal** [Him]. 28 **Come unto me,** all [ye] that **labor** and are **heavy laden,** and I will **give you rest.** 29 **Take My yoke** upon you, and **learn of me;** for I am **meek** and **lowly** in **heart:** and ye shall find **rest** unto your **souls.** 30 For **My yoke** is **easy,** and **My burden** is **light."**

Note: Are you experiencing the easy and light way to follow Jesus, or are you laboring and burdened? Take his yoke upon you, where Jesus is the other ox with you. All, including the Gentiles and the church. (Matthew 4:15, Isaiah 11:10). Mercy is more with more light. John 3:30 – Phil 4:13, Jn 5:30, 15:5. Learn of me: OT – Deut 7x, Hear, learn (fear God 4x), keep, do, teach. NT: Phil 4:9, 2 Tim 3:14.

Matthew Chapter 12

12:1-8 ***The Past Sabbath and the Law*** *(1-5)* ***or the Present Lord of the Sabbath*** *(6-8)*

(61) 1 At that time Jesus went on the sabbath day through the corn; and His disciples were a hungered, and began to pluck the ears of corn, and to eat. 2 But when the **Pharisees** saw [it], they said unto Him, Behold, Your disciples do that which is not lawful to do upon the sabbath day. 3 But He said unto them, "Have ye not read what David did, when he was a hungered, and they that were with him; 4 How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? /Deut 23:25/ 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? /Nu 28:9-10/ 6 But I say unto you, That in this place is [One] **greater than the temple.** 7 But if ye had known what [this] means, I will have mercy, and not sacrifice, /Hosea 6:6/ ye would not have condemned the guiltless. 8 For the Son of Man is Lord even of the sabbath day." /NT Sabbath: Col 2:16-17, Heb 4/

12:9-13 ***Jesus Heals a man's Withered Hand on the Sabbath in their*** *(13:54)* ***Synagogue***

(62) 9 And when He was departed there, He went into their synagogue: 10 And, behold, there was a man which had [his] hand withered. And they asked Him, saying, "Is it lawful to heal on the sabbath days?" **that they might accuse Him.** 11 And He said unto them, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift [it] out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then says He unto the man, "Stretch forth your hand. And he stretched [it] forth; and it was restored whole, like as the other."

12:14-21 ***Jesus the meek and Lowly King withdraws from Israel*** *(Isaiah 41:9, 42:1-4)*

(63) 14 Then the Pharisees went out, and held a council against Him, how they might destroy Him. 15 But when Jesus knew [it], He withdrew Himself from there: and great multitudes followed Him, and He healed them all; /Jesus in Ps 103:3, Mt 4:23-24, 8:16, 9:35, 10:1, 15:30-31, Mk 16:17-18, Acts 5:15-16 & 10:38 Peter, 8:6-8 Philip, 19:11-12 Paul, 1 Cor 12:9 gifts/ 16 And charged them that they should not make Him known: 17 That it might be fulfilled which was spoken by Isaiah the prophet, saying, 18 **Behold My Servant, whom I have chosen; My beloved, in whom My soul is well pleased: I will put My Spirit upon Him, /at baptism/ and He shall show judgment to the Gentiles. /when/** 19 **He shall not strive, nor cry; neither shall any man hear His voice in the streets.** 20 **A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment to victory /tribulation to 2nd coming/.** 21 **And in His name shall the Gentiles trust. /Acts 10- Rev 4/**

Matthew Chapter 12

12:22-37 ***Miraculous Healing / Blasphemy against the Works of the Holy Ghost by Jesus Christ***

(64) 22 Then was brought to Him one controlled by a demon, blind, and dumb: and He healed him, insomuch that the blind and dumb both spoke and saw. 23 And all the people were amazed, and said, "Is not this the **Son of David?"** 24 But when the **Pharisees heard** [it], they said, "This [Fellow] does not cast out demons, but by Beelzebub the prince of the demons." 25 And Jesus knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out demons, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out demons by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a **strong man's house, and spoil his goods, except he first bind the strong man?** and then he will spoil his house. 30 He that is not with me is against me; and he that gathers not with me scatters abroad." 31 Wherefore I say unto you, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy [against] the Spirit shall not be forgiven unto men. 32 And whoever speaks a word against the Son of Man, it shall be forgiven him: but whoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the [world] to come. /the last straw is when the Pharisees heard Jesus was the Son of David/

(65) 33 Either make the **tree good**, and his **fruit good;** or else make the **tree corrupt**, and his **fruit corrupt:** for the **tree** is known by [his] **fruit**. 34 **O generation of vipers, how can ye, being evil, speak good things?** for out of the abundance of the heart the mouth speaks. 35 A good man out of the good treasure of the heart brings forth good things: and an evil man out of the evil treasure brings forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the **day of judgment.** 37 For by your words you shall be justified, and by your words you shall be condemned." /fruit & tree in Matthew 6. Condemned – unbelievers, Loss of reward - believers/

12:38-45 ***Jonah and Solomon have less Judgment than "this Wicked Generation"***

(66) 38 Then certain of the **scribes and of the Pharisees** answered, saying, "Master, we would see a sign from You." 39 But He answered and said unto them, "An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: 40 For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. 41 The **men of Nineveh** shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a **greater than Jonah is here**.
/2 partial days according to Jewish thought, any part of day expressed as a full day. Same as brother./

(67) 42 The **queen of the south** shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a **greater than Solomon is here.** 43 When the unclean spirit is gone out of a man, he walks through dry places, seeking rest, and finds none. 44 Then he says, I will return into my house from whence I came out; and when he is come, he finds [it] empty, swept, and garnished. 45 Then goes he, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last [state] of that man is worse than the first. **Even so shall it be also to this wicked generation."**

Note: This refers to the Nation of Israel, rejecting Jesus Christ unto death. Jesus is greater than the temple and Sabbath Day (the Law), greater than Jonah (the prophets), greater than Solomon (wisdom); this is the blasphemy of the Holy Ghost unto their own generation's spiritual death.

12:46-50 ***Jesus Uses His Family for a Teaching Moment*** *(Psalm 69:8, Mark 3:21, 31-35)*

(68) 46 While He yet talked to the people, behold, [His] mother and His brethren stood outside, desiring to speak with Him. 47 Then one said unto Him, "Behold, Your mother and Your brethren stand outside, desiring to speak with You." 48 But He answered and said unto him that told Him, "Who is My mother? and who are My brethren?" 49 And He stretched forth His hand toward His disciples, and said, "Behold My mother and My brethren! 50 For whoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother."

Matthew Chapter 12

Note: Jesus had 4 biological brothers named in Mark 6:3. Jesus' mother Mary is equal to all other women who believe Jesus is the Christ and the only Son of God. The New Testament in Greek makes this clear.

Matthew Chapter 13 Seven Parables: 1st Four to the multitudes and last 3 to the Disciples **Outline**

13:1-9 ***Parable 1a - the Sower, the Seed, and the Soils***

(69) 1 The same day went Jesus out of the house, and sat by the seaside. 2 And great multitudes were gathered together unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spoke many things to them in [a] parables, saying,

Behold, a sower went forth to sow; 4 And when he sowed, some [seeds] fell by the **wayside**, and the fowls came and devoured them up: 5 Some fell upon **stony places**, where they had not much earth: and immediately they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among **thorns**; and the thorns sprung up, and choked them: 8 But other fell into **good ground**, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. 9 Who has ears to hear, let him hear.

[a] To understand a parable we must understand the spiritual laws of context and expositional consistency.

vs 3 parable.
vs 5 earth
Here we have the main characters and 4 types of soil:
Sower – Jesus or those in Christ (vs 37)
Seed – the Bible message about Jesus Christ's life, death, resurrection, and return (vs 19)
1st Wayside – those who won't hear (vs 19), Fowls (birds) – the devil and his demons (vs 19)
2nd Stony places – those who hear with joy, without repentance; then trials come (vs 20-21)
3rd Thorns – those who time allows only for the cares of this world and delight in riches (vs 22)
4th Good ground – those who are saved, or regenerated, evidenced by bearing fruit (vs 23, Gal 5:22-23)

13:10-17 ***The Purpose of Parables: know (10-13), conceal (14-15), reveal (16-17)***

(70) 10 And the disciples came, and said unto Him, Why speak you unto them in parables? 11 He answered and said unto them, Because it is given unto you to **know the** [a] **mysteries of the kingdom of heaven**, but to [b] them it is not given. 12 For whoever has, to him shall be given, and he shall have more abundance: but whoever has not, from him shall be taken away even that he has. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is [c] fulfilled the prophecy of Isaiah, which says, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and [their] ears are dull of hearing, and their eyes they have closed; lest at any time they should see with [their] eyes, and hear with [their] ears, and should understand with [their] heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous [men] have desired to see [those things] which ye see, and have not seen them; and to hear [those things] which ye hear, and have not heard them.

[a] A mystery in the New Testament is a fact never known about man, which man could never learn apart from divine revelation, but which is now revealed. This mystery covers the hidden valley between the prophetic mountains of Christ's 1st coming and Mount Calvary and his 2nd coming to the Mount of Olives.

[b] them are those who are in the multitude and reject Christ because they are not poor in spirit (MT 5:3)

[c] Isaiah 6:9-10. This is the same as Jesus says at the end of each letter to the 7 churches, "he that has an ear to hear, let him hear what the Spirit says to the church."

13:18-23 *Parable 1b - Jesus Interprets the Sower, the Seed, and the Soils*

(71) 18 [a] Hear ye therefore the parable of the sower. 19 When any one hears the word of the kingdom, and understands [it] not, then comes the wicked [one], and catches away that which was sown in his heart. This is he which received seed by the **way side**. 20 But he that received the seed into **stony places**, the same is he that hears the word, and anon with joy receives it; 21 Yet has he not root in himself, but endures for a while: for when tribulation or persecution arises because of the word, by and by he is offended. 22 He also that received seed among the **thorns** is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful. 23 But he that received seed into the **good ground** is he that hears the word, and understands [it]; which also bears fruit, and brings forth, some a hundredfold, some sixty, some thirty.

[a] The interpretation of the first parable is foundation and key to all the rest of the parables in Matthew vs 22 world.

13:24-30 *Parable 2 - the Tares and the Wheat*

(72) 24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, did not you sow good seed in your field? from whence then has it tares? 28 He said unto them, An enemy has done this. The servants said unto him, Will you then that we go and gather them up? 29 But he said, [a] No; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

[a] Generally we must wait for the reapers to gather the tares at the end. However, in our own family and local ministry, we must protect the sheep as Paul did with the false apostles and Judiazers in 2 Corinthians and Galatians, as well as Peter in 2 Peter 2 against the false teachers within the vineyard of the Lord.

13:31-32 *Parable 3 - the Mustard Seed/Tree and Birds*

(73) 31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the great among herbs, and becomes a tree, so that the [a] birds of the air come and lodge in the branches thereof.

[a] The fowls and birds of the air are both representative of evil, which is consistent in context and in the whole of Scripture.

13:33-35 *Parable 4 - the Leaven Hidden in Bread*

(74) 33 Another parable spoke he unto them; The kingdom of heaven is like unto [a] leaven, which a [b] woman took, and hid in three measures of meal, till the whole was leavened. 34 All these things spoke Jesus unto the multitude in parables; and without a parable spoke he not unto them:

35 That it might be fulfilled which was spoken by the [c] prophet, saying, I will open my mouth in parables; I will [d] utter things which have been kept secret from the [e] foundation of the world.

[a] Leaven represents the evil doctrines
[b] Woman is the wicked false teacher, like spiritual Babylon, Jezebel, Mary Eddy Baker. Most leaders of cultic religious systems are women. Revelation 2:20, 1 Corinthians 14:34, 1 Timothy 2:12
[c] Psalm 78:2
[d] God does this when Jesus speaks in parables.
[e] Matthew 25:34, Luke 11:50, Hebrews 11:3, 9:6, Rev 13:8, 17:8 (7x)

13:36-43 ***Parable 2b - the Tares and the Wheat***

(75) [36] Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. [37] He answered and said to them, He that sows the good seed is the Son of man; [38] **The field is the world**; the good seed are the children of the kingdom; but the tares are the children of the wicked [one]; [39] The enemy that sowed them is the demon; the harvest is the end of the world; and the reapers are the angels. [40] As therefore **the tares are gathered and burned in the fire; so shall it be in the end of this world.** [41] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; [42] And **shall cast them into a furnace of fire**: there shall be wailing and gnashing of teeth. [43] Then shall the righteous shine forth as the sun in the kingdom of their Father. [b] Who has ears to hear, let him hear.

Vs 38 world, not church. Matthew 3:24, Hebrews 9:26. The wheat and tares appear the same when they begin, and not a noticeable difference until time reveals.

[b] The same spiritual law of the 7 churches in Revelation 2-3.

13:44 ***Parable 5 - the Man that buys a Field for the Treasure***

(76) [44] Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man has found, he hides, and for joy thereof goes and sells all that he has, and buys that field.

[b] The field is the world, 13:38, Matthew 28:19-20, 2 Corinthians 8:9

13:45-46 ***Parable 6 - the merchant Buying a Great Pearl***

(77) [45] Again, the kingdom of heaven is like unto a merchant man, **seeking** goodly pearls: [46] Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

[a] The pearl of great price is Jesus Christ. The pearl is an unclean food to the Jew, but precious to God and the Gentiles, representing the Gentiles. The merchant man is Jesus Christ, the same as in the previous parable, but sequentially after in time.

13:47-50 ***7 – Parable of the Separation of the Good from the Bad Fish***

(78) [47] Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: [48] Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. [49] So shall it be at the end of the world: the [a] angels shall come forth, and sever the wicked from among the just, [50] And shall cast them into the **furnace of fire**: there shall be wailing and gnashing of teeth.

[a] Speaking of, at the end of the great tribulation, when Jesus Christ returns to Mount Olivet and reigns on the earth from Jerusalem. Revelation 19:11-16.

13:51-52 ***the Scribe's Treasure***

(79) [51] Jesus says unto them, Have ye understood all these things? They say unto him, [a] Yes, Lord. [52] Then said he unto them, Therefore every scribe [which is] instructed on the kingdom of heaven is like unto a man [that is] a [b] householder, which brings forth out of his treasure [things] new and old.

Matthew Chapter 13

[a] We can say yes today as the disciples said yes then. However, with more confidence like they had after Acts 2 when they received the Holy Ghost.

[b] The house is all 66 books of the Bible. New Testament (revealed mysteries) and Old Testament (concealed mysteries).

Jesus speaks to the multitude
Parable 1, 3-4nd ChurchWisdom for Today
Parable 2 – Israel coming in the end
Parable 3-4 Wisdom for the body of Christ
Parable 5-6 Wisdom of God in Christ
Parable 7 Judgment coming in the end
Parable 8 Wisdom for Today

13:53-58 *Jesus Returns to Nazareth and is Rejected*

(80) 53 And it came to pass, [that] when Jesus had finished these parables, He departed there.
54 And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence has this [man] this wisdom, and [these] mighty works? 55 Is not this the carpenter's son? is not His mother called Mary? And His brethren, [a] James, and Joses, and Simon, and [b] Jude? 56 And His sisters, are they not all with us? Whence then has this [man] all these things?
57 And they were offended in Him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. 58 And He did not many mighty works there because of their unbelief.

[a] James was a leader in the early church in Acts 15, and wrote the letter of James.

[b] Jude wrote the letter of Jude, the last book before Revelation.

Matthew Chapter 14

14:1-12 *John the Baptist's Death by Herod*

(81) 1 At that time Herod the tetrarch heard of the fame of Jesus, 2 And said to his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.
3 For Herod had laid hold on John, and bound him, and put [him] in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for you to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. 9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded [it] to be given [her]. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought [it] to her mother. 12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

Matthew Chapter 14

14:13-14 *Jesus Continues His Servanthood*

(82) 13 When Jesus heard [of it], he departed there by ship into a desert place apart: and when the people had heard [thereof], they followed him on foot out of the cities. 14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

(83) 15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves food. 16 But Jesus said to them, They need not depart; give ye them to eat. 17 And they say to him, We have here but five loaves, and two fishes. 18 He said, Bring them hither to me. 19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to [his] disciples, and the disciples to the multitude. 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, beside women and children.

(84) 22 And straightway Jesus constrained his disciples to get into a ship, and to go before him to the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went to them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spoke to them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be you, bid me come to you on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth [his] hand, and caught him, and said unto him, O you of little faith, wherefore did you doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, of a truth you are the Son of God.

(85) 34 And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased; 36 And begged him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Matthew Chapter 15

(86) 1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do your disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said to them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honor your father and mother: and, He that curses father or mother, let him die the death. 5 But ye say, Whoever shall say to [his] father or [his] mother, [It is] a gift, by whatsoever you might be profited by me; 6 And honor not his father or his mother, [he shall be free]. Thus have ye made the commandment of God of none effect by your tradition. 7 [Ye] hypocrites, well did Isaiah prophesy of you, saying, 8 This people draws near to me with their mouth, and honors me with [their] lips; but their heart is far from me. 9 But in vain they do worship me, teaching [for] doctrines the commandments of men.

(87) [10] And he called the multitude, and said to them, Hear, and understand: [11] Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man. [12] Then came his disciples, and said unto him, Know you that the Pharisees were offended, after they heard this saying? [13] But he answered and said, Every plant, which my heavenly Father has not planted, shall be rooted up. [14] Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. [15] Then answered Peter and said unto him, Declare to us this parable. [16] And Jesus said, Are ye also yet without understanding? [17] Do not ye yet understand, that whatsoever enters in at the mouth goes into the belly, and is cast out into the draught? [18] But those things which proceed out of the mouth come forth from the heart; and they defile the man. [19] For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: [20] These are [the things] which defile a man: but to eat with unwashed hands defiles not a man.

15:21-28 ***mercy to the Gentile Daughter by her Mother's Faith***

(88) [21] Then Jesus went there, and departed into the coasts of Tyre and Sidon. [22] And, behold, a woman of Canaan came out of the same coasts, and cried to him, saying, Have mercy on me, O Lord, [you] Son of David; my daughter is grievously controlled by a demon. [23] But he answered her not a word. And his disciples came and begged him, saying, Send her away; for she cries after us. [24] But he answered and said, I am not sent but to the lost sheep of the house of Israel. [25] Then came she and worshipped him, saying, Lord, help me. [26] But he answered and said, It is not meet to take the children's bread, and to cast [it] to dogs. [27] And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. [28] Then Jesus answered and said unto her, O woman, great is your faith: be it to you even as you will. And her daughter was made whole from that very hour.

(89) [29] And Jesus departed from there, and came near to the sea of Galilee; and went up into a mountain, and sat down there. [30] And great multitudes came to him, having with them [those that were] lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: [31] Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

(90) [32] Then Jesus called his disciples [to him], and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. [33] And his disciples say to him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? [34] And Jesus says to them, How many loaves have ye? And they said, Seven, and a few little fishes. [35] And he commanded the multitude to sit down on the ground. [36] And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. [37] And they did all eat, and were filled: and they took up of the broken [meat] that was left seven baskets full. [38] And they that did eat were four thousand men, beside women and children. [39] And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Matthew Chapter 16

(91) [1] The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. [2] He answered and said to them, When it is evening, ye say, [It will be] fair weather: for the sky is red. [3] And in the morning, [It will be] foul weather today: for the sky is red and gloomy. O [ye] hypocrites, ye can discern the face of the sky; but can ye not [discern] the signs of the times? [4] A wicked and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. And he left them, and departed. [5] And when his disciples were come to the other side, they had forgotten to take bread.

(92) [6] Then Jesus said to them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. [7] And they reasoned among themselves, saying, [It is] because we have taken no bread. [8] [Which] when Jesus perceived, he said to them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? [9] Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? [10] Neither the seven loaves of the four thousand, and how many baskets ye took up? [11] How is it that ye do not understand that I spoke [it] not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? [12] Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

16:13-20 ***The Retreat to Mount Hermon, A Conversation and Teaching***

(93) [13] When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? [14] And they said, Some [say that you are] John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets. [15] He says to them, But whom say ye that I am? [16] And Simon Peter answered and said, You are the Christ, the Son of the living God. [17] And Jesus answered and said unto him, Blessed are you, Simon Barjona: for flesh and blood has not revealed [it] unto you, but My Father which is in heaven. [18] And I say also unto you, That you are Peter, and upon this rock I will build My church; and the gates of [a] Hades shall not prevail against it. [19] And I will give unto you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven. [20] Then He charged His disciples that they should tell no man that He was Jesus the Christ.

[a] Greek ᾅδης *Hades*, "hades," or place of the dead. It corresponds with the word translated "hell," שאול *she'ol in context of Old Testament passages*; its usual signification, among the Hebrews, was "the lower world, the region of departed spirits." Used 11x in the New Testament; Matthew 2x, Mark 2x, Acts 2x, 1 Corinthians 1x, Revelation 4x. Gehenna is used 12x and translated hell in context to eternal torment and fire, waiting for the lake of fire in Revelation 20:14.

(94) [21] From that time forth began Jesus to show unto His disciples, how that He must go to Jerusalem, and allow many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. [22] Then Peter took him, and begaunn to rebuke him, saying, Be it far from you, Lord: this shall not be to you. [23] But He turned, and said unto Peter, Get you behind me, Satan: you are an offence unto me: for you savor not the things that be of God, but those that be of men.

16:24-28 ***Teaching to Come after Jesus, Deny Self, Take up Our Cross and Follow Him***

(95) [24] Then said Jesus to his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me. [25] For whoever will save his life shall lose it: and whoever will lose his life for My sake shall find it. [26] For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? [27] For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. [28] Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

Matthew Chapter 17

17:1-13 *On Mount Hermon: The Appearance of Moses and Elijah*

(96) [1] And after six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain [a] by themselves, [2] And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. [3] And, behold, there appeared to them Moses and Elijah talking with him. [4] Then answered Peter, and said to Jesus, Lord, it is good for us to be here: if you will, let us make here three tabernacles; one for you, and one for Moses, and one for Elijah. [5] While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. [6] And when the disciples heard [it], they fell on their face, and were sore afraid. [7] And Jesus came and touched them, and said, Arise, and be not afraid. [8] And when they had lifted up their eyes, they saw no man, save Jesus only. [9] And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. [10] And his disciples asked him, saying, Why then say the scribes that Elijah must first come? [11] And Jesus answered and said to them, Elijah truly shall first come, and restore all things. [12] But I say unto you, That Elijah is come already, and they knew him not, but have done to him whatsoever they listed. Likewise shall also the Son of man allow of them. [13] Then the disciples understood that he spoke to them of John the Baptist.

[a] Apart in KJV. Apart may seem to focus on the mountain, rather than the 2 original Greek works being translated by themselves which refers to people. The context indicates the location is MT Hermon mountain range up north in the Golan Heights and near where Jesus was, Caesarea Philippi (Mt 16:13).

17:14-21 *Down below, a Multitude comes to Jesus, Disappointed with his Disciples; he delivers the son*

(97) [14] And when they were come to the multitude, there came to him a [certain] man, kneeling down to him, and saying, [15] Lord, have mercy on my son: for he is lunatic, and sore vexed: for often times he falls into the fire, and oft into the water. [16] And I brought him to your disciples, and they could not cure him. [17] Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I allow you? bring him hither to me. [18] And Jesus rebuked the demon; and he departed out of him: and the child was cured from that very hour. [19] Then came the disciples to Jesus apart, and said, Why could not we cast him out? [20] And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. [21] Howbeit this kind goes not out but by prayer and fasting.

(98) [22] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: [23] And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

(99) [24] And when they were come to Capernaum, they that received tax [money] came to Peter, and said, Does not your master pay tax? [25] He says, Yes. And when he was come into the house, Jesus prevented him, saying, What think you, Simon? of whom do the kings of the earth take custom or tax? of their own children, or of strangers? [26] Peter says to him, Of strangers. Jesus says to him, Then are the children free. [27] Notwithstanding, lest we should offend them, go you to the sea, and cast a hook, and take up the fish that first comes up; and when you have opened his mouth, you shall find a piece of money: that take, and give to them for me and you.

The Backslider: Prevention and Recovery

18:1-4 ***Part 1 – Conversion (Be saved: born again)***

(100) [1] At the same time came the disciples to Jesus, saying, Who is the greatest in the kingdom of heaven? [2] And Jesus called a little child to him, and set him in the midst of them, [3] And said, Verily I say to you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. [4] Whoever therefore shall humble himself as this little child, the same is great in the kingdom of heaven.

18:5-10 ***Part 2 – Sin and Punishment (Beware: unsaved and saved)***

(101) [5] And whoso shall receive one such little child in my name receives me. [6] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and [that] he were drowned in the depth of the sea. [7] Woe to the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence come! [8] Wherefore if your hand or your foot offend you, cut them off, and cast them from you: it is better for you to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. [9] And if your eye offend you, pluck it out, and cast [it] from you: it is better for you to enter into life with one eye, rather than having two eyes to be cast into hell fire. [10] Take heed that ye despise not one of these little ones; for I say to you, That in heaven their angels do always behold the face of my Father which is in heaven.

18:11-14 ***Parable of the Backslidden (stray) Sheep***

(102) [11] For the Son of man is come to save that which was lost. [12] How think ye? if a man have a hundred sheep, and one of them be gone astray, does he not leave the ninety and nine, and goes into the mountains, and seeks that which is gone astray? [13] And if so be that he find it, verily I say to you, he rejoices more of that [sheep], than of the ninety and nine which went not astray. [14] Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

18:15-20 ***Part 3 - Sin and Forgiveness (Be holy: saved to saved)***

(103) [15] Moreover if your brother shall sin against you, go and tell him his fault between you and him alone: if he shall hear you, you have gained your brother. [16] But if he will not hear [you, then] take with you one or two more, that in the mouth of two or three witnesses every word may be established. [17] And if he shall neglect to hear them, tell [it] to the church: but if he neglect to hear the church, let him be to you as a heathen man and a publican. [18] Verily I say to you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. [19] Again I say to you, That if two of you shall agree on earth as concerning anything that they shall ask, it shall be done for them of my Father which is in heaven. [20] For where two or three are gathered together in my name, there am I in the midst of them.

18:21-33 ***Parable of the Unforgiving Servant***

(104) [21] Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? [22] Jesus says unto him, I say not unto you, Until seven times: but, Until seventy times seven. [23] Therefore is the kingdom of heaven likened to a certain king, which would take account of his servants. [24] And when he had begun to reckon, one was brought to him, which owed him ten thousand talents. [25] But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. [26] The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay you all. [27] Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. [28] But the same servant went out, and found one of his fellowservants, which owed him a hundred pence: and he laid hands on him, and took [him] by the throat, saying, Pay me that you owe. [29] And his fellowservant fell down at his feet, and begged him, saying, Have patience with me, and I will pay you all. [30] And he would not: but

went and cast him into prison, till he should pay the debt. [31] So when his fellowservants saw what was done, they were very sorry, and came and told to their lord all that was done. [32] Then his lord, after that he had called him, said unto him, O you wicked servant, I forgave you all that debt, because you desired me: [33] Should not you also have had compassion on your fellowservant, even as I had pity on you? [34] And his lord was angry, and delivered him to the tormentors, till he should pay all that was due to him. [35] So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not everyone his brother their sins.

Matthew Chapter 19

(105) [1] And it came to pass, [that] when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; [2] And great multitudes followed him; and he healed them there. [3] The Pharisees also came to him, tempting him, and saying to him, Is it lawful for a man to put away his wife for every cause? [4] And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, [5] And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? [6] Wherefore they are no more twain, but one flesh. What therefore God has joined together, let not man put asunder. [7] They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? [8] He says unto them, Moses because of the hardness of your hearts permitted you to put away your wives: but from the beginning it was not so. [9] And I say to you, Whoever shall put away his wife, except [it be] for fornication, and shall marry another, commits adultery: and whoso marries her which is put away does commit adultery.

(106) [10] His disciples say to him, If the case of the man be so with [his] wife, it is not good to marry. [11] But he said unto them, All [men] cannot receive this saying, save [they] to whom it is given. [12] For there are some eunuchs, which were so born from [their] mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive [it], let him receive [it].

(107) [13] Then were there brought to him little children, that he should put [his] hands on them, and pray: and the disciples rebuked them. [14] But Jesus said, Allow little children, and forbid them not, to come to me: for of such is the kingdom of heaven. [15] And he laid [his] hands on them, and departed there.

19:16-22 ***The Rich Young Man asks about Eternal Life and Goes Away Sorrowfu***l

(108) [16] And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? [17] And he said unto him, Why call you me good? [a] **there is none good but one, [that is], God: but if you will enter into life, keep the commandments.** [18] He says to him, Which? Jesus said, [b] You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, [19] Honor your father and [your] mother: and, You shall love your neighbor as yourself. [20] The young man says unto him, All these things have I kept from my youth up: what do I lack? [21] Jesus said unto him, If you will be perfect, go [and] sell what you have, and give to the poor, and you shall have treasure in heaven: and come [and] follow me. [22] But when the young man heard that saying, he went away sorrowful: for he had great possessions.

[a] Here Jesus put God the father superior to himself as the divine authority and source of all that is good.
[b] Jesus clearly states 5 of the 10 commandments of Moses, omits the first 4 which he was doing as a good religious Jew, then states the 10th commandment as to "love your neighbor as yourself " by selling what you have and giving it to the poor. This was the same commandment "Thou shall not covet" that convicted Paul of his need in Romans 7: 7-9. Note the timing and wisdom of Jesus to deal with this man's sin first. In this case, it was a good, rich & even religious person.

Matthew Chapter 19

(109) [23] Then said Jesus to his disciples, Verily I say to you, That a rich man shall hardly enter into the kingdom of heaven. [24] And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. [25] When his disciples heard [it], they were exceedingly amazed, saying, Who then can be saved? [26] But Jesus beheld them, and said to them, With men this is impossible; but with God all things are possible.

(110) [27] Then answered Peter and said unto him, Behold, we have forsaken all, and followed you; what shall we have therefore? [28] And Jesus said to them, Verily I say to you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. [29] And everyone that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. [30] But many [that are] first shall be last; and the last [shall be] first.

Matthew Chapter 20

(111) [1] For the kingdom of heaven is like to a man [that is] a householder, which went out early in the morning to hire laborers into his vineyard. [2] And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. [3] And he went out about the third hour, and saw others standing idle in the marketplace, [4] And said to them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. [5] Again he went out about the sixth and ninth hour, and did likewise.
[6] And about the eleventh hour he went out, and found others standing idle, and says to them, Why stand ye here all the day idle? [7] They say to him, Because no man has hired us. He says to them, Go ye also into the vineyard; and whatsoever is right, [that] shall ye receive. [8] So when even was come, the Lord of the vineyard says to his steward, Call the laborers, and give them [their] hire, beginning from the last to the first. [9] And when they came that [were hired] about the eleventh hour, they received every man a penny. [10] But when the first came, they supposed that they should have received more; and they likewise received every man a penny. [11] And when they had received [it], they murmured against the goodman of the house, [12] Saying, These last have worked [but] one hour, and you have made them equal to us, which have borne the burden and heat of the day. [13] But he answered one of them, and said, Friend, I do you no wrong: did not you agree with me for a penny? [14] Take what is yours, and go your way: I will give to this last, even as to you. [15] Is it not lawful for me to do what I will with my own? Is your eye evil, because I am good? [16] So the last shall be first, and the first last: for many be called, but few chosen.

(112) [17] And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, [18] Behold, we go up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the scribes, and they shall condemn him to death, [19] And shall deliver him to the Gentiles to mock, and to scourge, and to crucify [him]: and the third day he shall rise again. [20] Then came to him the mother of Zebedee's children with her sons, worshipping [him], and desiring a certain thing of him. [21] And he said unto her, What will you? She says unto him, Grant that these my two sons may sit, the one on your right hand, and the other on the left, in your kingdom. [22] But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say to him, We are able. [23] And he says to them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not my to give, but [it shall be given to them] for whom it is prepared of my Father. [24] And when the ten heard [it], they were moved with indignation against the two brethren. [25] But Jesus called them [to him], and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. [26] But it shall not be so among you: but whoever will be great among you, let him be your minister; [27] And whoever will be chief among you, let him be your servant:
[28] Even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many.

(113) [29] And as they departed from Jericho, a great multitude followed him. [30] And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, [you] Son of David. [31] And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, [you] Son of David. [32] And Jesus stood still, and called them, and said, What will ye that I shall do to you? [33] They say to him, Lord, that our eyes may be opened. [34] So Jesus had compassion [on them], and touched their eyes: and immediately their eyes received sight, and they followed Him.

Matthew Chapter 21 1-11 ***The Common People Sing Praise to the Humble Son of David***

(114) [1] And when they drew near to Jerusalem, and were come to Bethphage, to the mount of Olives, then sent Jesus two disciples, [2] Saying unto them, Go into the village over against you, and straightway ye shall find a donkey tied, and a colt with her: loose them, and bring them to me. [3] And if any [man] say anything to you, ye shall say, the Lord has need of them; and straightway he will send them.
[4] All this was done, that it might be fulfilled which was spoken by the prophet, saying, [5] Tell ye the daughter of Sion, Behold, your King comes to you, meek, and sitting upon a donkey, and a colt the foal of a donkey. [6] And the disciples went, and did as Jesus commanded them, [7] And brought the donkey, and the colt, and put on them their clothes, and they set [him] thereon. [8] And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.
[9] And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that comes in the name of the Lord; Hosanna in the highest. [10] And when he was come into Jerusalem, all the city was moved, saying, Who is this? [11] And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

21:12-17 ***Jesus is Displeased, Prayer and Scripture are Taught in the Temple***

(115) [12] And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, [13] And said to them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
[14] And the blind and the lame came to him in the temple; and he healed them. [15] And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, [16] And said unto him, Hear you what these say? And Jesus says to them, Yes; have ye never read, Out of the mouth of babes and sucklings you have perfected praise? [17] And he left them, and went out of the city into Bethany; and he lodged there.

21:18-22 ***The Miracle of the Fig Tree that Withers Immediately (sign of judgment)***

(116) [18] Now in the morning as he returned into the city, he hungered. [19] And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, Let no fruit grow on you henceforward forever. And presently the fig tree withered away. [20] And when the disciples saw [it], they marveled, saying, How soon is the fig tree withered away! [21] Jesus answered and said to them, Verily I say to you, If ye have faith, and doubt not, ye shall not only do this [which is done] to the fig tree, but also if ye shall say to this mountain, Be you removed, and be you cast into the sea; it shall be done.
[22] And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

21:23-27 ***Wisdom to Trump Man's Authority by God's Authority***

(117) [23] And when he was come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority do you these things? and who gave you this authority? [24] And Jesus answered and said to them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. [25] The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say to us, Why did ye not then believe him? [26] But if we shall say, Of men; we fear the people; for all hold John as a prophet. [27] And they answered Jesus, and said, We cannot tell. And he said to them, Neither tell I you by what authority I do these things.

Matthew Chapter 21 ***Parable of the Two Sons (belief and unbelief)***

21:28-32 ***Jesus refers to John the Baptist's Life and Witness Again***

(118) [28] But what think ye? A [certain] man had two sons; and he came to the first, and said, Son, go work today in my vineyard. [29] He answered and said, I will not: but afterward he repented, and went. [30] And he came to the second, and said likewise. And he answered and said, I [go], sir: and went not. [31] Whether of them twain did the will of [his] father? They say to him, The first. Jesus says to them, Verily I say to you, That the publicans and the harlots go into the kingdom of God before you. [32] For John came to you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it], repented not afterward, that ye might believe him.

21:33-46 ***Parable of the Vineyard Master, Farmers, Servants, and other Nation***

(119) [33] Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: [34] And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. [35] And the husbandmen took his servants, and beat one, and killed another, and stoned another. [36] Again, he sent other servants more than the first: and they did to them likewise. [37] But last of all he sent to them his son, saying, They will reverence my son. [38] But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. [39] And they caught him, and cast [him] out of the vineyard, and slew [him]. [40] When the Lord therefore of the vineyard comes, what will he do to those husbandmen? [41] They say unto him, He will miserably destroy those wicked men, and will let out [his] vineyard to other husbandmen, which shall render him the fruits in their seasons. [42] Jesus says unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? [43] Therefore say I to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. [44] And whoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. [45] And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. [46] But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Matthew Chapter 22

22:1-14 ***Parable of the Wedding Guest without Wedding Garments***

(120) [1] And Jesus answered and spoke to them again by parables, and said, [2] The kingdom of heaven is like to a certain king, which made a marriage for his son, [3] And sent forth his servants to call them that were bidden to the wedding: and they would not come. [4] Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and [my] fatlings are killed, and all things are ready: come to the marriage. [5] But they made light of [it], and went their ways, one to his farm, another to his merchandise: [6] And the remnant took his servants, and entreated them spitefully, and slew them. [7] But when the king heard [thereof], he was angry: and he sent forth his armies, and destroyed those murderers, and burned up their city. [8] Then says he to his servants, The wedding is ready, but they which were bidden were not worthy. [9] Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. [10] So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. [11] And when the king came in to see the guests, he saw there a man which had not on a wedding garment: [12] And he says to him, Friend, how came you in hither not having a wedding garment? And he was speechless. [13] Then said the king to the servants, Bind him hand and foot, and take him away, and cast [him] into outer darkness; there shall be weeping and gnashing of teeth. [14] For many are called, but few are chosen.

22:15-22 *The Pharisees with the Herodians Try to Trick Jesus in Words*

(121) [15] Then went the Pharisees, and took counsel how they might entangle him in [his] talk.
[16] And they sent out to him their disciples with the Herodians, saying, Master, we know that you are true, and teach the way of God in truth, neither care you for any [man]: for you regard not the person of men.
[17] Tell us therefore, What think you? Is it lawful to give tax to Caesar, or not? [18] But Jesus perceived their wickedness, and said, Why tempt ye me, [ye] hypocrites? [19] Show me the tax money. And they brought to him a penny. [20] And he says to them, Whose is this image and superscription? [21] They say to him, Caesar's. Then says he to them, Render therefore to Caesar the things which are Caesar's; and to God the things that are God's. [22] When they had heard [these words], they marveled, and left him, and went their way.

22:23-33 *Truths of the Resurrection are Taught to the Sadducees*

(122) [23] The same day came to him the Sadducees, which say that there is no resurrection, and asked him, [24] Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed to his brother. [25] Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife to his brother: [26] Likewise the second also, and the third, to the seventh. [27] And last of all the woman died also. [28] Therefore in the resurrection whose wife shall she be of the seven? for they all had her. [29] Jesus answered and said to them, Ye do err, not knowing the Scriptures, nor the power of God. [30] For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. [31] But as concerning the resurrection of the dead, have ye not read that which was spoken to you by God, saying, [32] I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. [33] And when the multitude heard [this], they were astonished at his doctrine.

22:34-40 *The Greatest Two Commandments are to Love God and Others*

(123) [34] But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. [35] Then one of them, [which was] a lawyer, asked [him a question], tempting him, and saying,
[36] Master, which is the great commandment in the law? [37] Jesus said unto him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. [38] This is the first and great commandment. [39] And the second is like to it, You shall love your neighbor as yourself. [40] On these two commandments hang all the law and the prophets.

22:41-46 *The Wisdom of Jesus Causes His Enemies to Be Silent*

(124) [41] While the Pharisees were gathered together, Jesus asked them, [42] Saying, What think ye of Christ? whose son is he? They say to him, [The Son] of David. [43] He says to them, How then does David in spirit call him Lord, saying, [44] the Lord said to my Lord, Sit you on my right hand, till I make your enemies your footstool? [45] If David then call him Lord, how is he his son? [46] And no man was able to answer him a word, neither durst any [man] from that day forth ask him anymore [questions].

Tuesday during Passion Week, Matthew chapters 23-25

Judgment on the Scribes and Pharisees, this Generation, and Jerusalem

23:1-12 ***Jesus Contrasts the Scribes & Pharisees and His Way of Humble Service***

(125) [1] Then spoke Jesus to the multitude, and to His disciples, [2] Saying, The scribes and the Pharisees sit in Moses' seat: [3] All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not. [4] For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they [themselves] will not move them with one of their fingers.
[5] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, [6] And love the uppermost rooms at feasts, and the chief seats in the synagogues, [7] And greetings in the markets, and to be called of men, Rabbi, Rabbi. [8] But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren. [9] And call no [man] your Father upon the earth: for one is your Father, which is in heaven. [10] Neither be ye called Masters: for one is your Master, [even] Christ. [11] But he that is great among you shall be your servant. [12] And whoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

23:13-33 ***8 Woes unto the Scribes and Pharisees***

(126) [13] But **woe** unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither allow ye them that are entering to go in.
[14] **Woe** unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. [15] **Woe** unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. [16] **Woe** to you, blind guides, which say, Whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold of the temple, he is a debtor! [17] Fools and blind: for whether is greater, the gold, or the temple that sanctifies the gold?
[18] And, Whoever shall swear by the altar, it is nothing; but whoever swears by the gift that is upon it, he is guilty. [19] Fools and blind: for whether is greater, the gift, or the altar that sanctifies the gift?
[20] Whoso therefore shall swear by the altar, swears by it, and by all things thereon. [21] And whoso shall swear by the temple, swears by it, and by him that dwells therein. [22] And he that shall swear by heaven, swears by the throne of God, and by Him that sits thereon. [23] **Woe** unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
[24] Blind guides, which strain at a gnat, and swallow a camel. [25] **Woe** unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. [26] Blind Pharisee, cleanse first that [which is] within the cup and platter, that the outside of them may be clean also. [27] **Woe** unto you, scribes and Pharisees, hypocrites! for ye are like to whited sepulchers, which indeed appear beautiful outward, but are within full of dead bones, and of all uncleanness. [28] Even so ye also outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity. [29] **Woe** unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, [30] And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. [31] Wherefore ye be witnesses to yourselves, that ye are the children of them which killed the prophets. [32] Fill ye up then the measure of your fathers. [33] Serpents, generation of vipers, how can ye escape the damnation of hell?

23:34-36 ***The Blood of the Righteous from Abel to Zacharias are Upon This Generation***

(127) [34] Wherefore, behold, I send to you prophets, and wise men, and scribes: [some] of them ye shall kill and crucify; [some] of them shall ye scourge in your synagogues, and persecute them from city to city: [35] That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
[36] Verily I say unto you, All these things shall come upon this generation.
Matthew Chapter 23

23:37-39 **Jesus Laments Over Jerusalem**

(128) [37] O Jerusalem, Jerusalem, [you] that kill the prophets, and stone them which are sent unto you, how often would I have gathered your children together, even as a hen gathers her chickens under [her] wings, and ye would not! [38] Behold, your house is left to you desolate. [39] For I say unto you, Ye shall not see me henceforth, till ye shall say, **BLESSED IS HE THAT COMES IN THE NAME OF THE LORD.**

Notes: vs 37, Matthew 5:12, Ruth 2:12. Vs 38, 1 Kings 9:7, Jeremiah 22:5. Vs 39, Psalm 118:26, Matthew 21:9. Vs 38, Jerusalem the capital of the nation Israel, will continue under the rule of the Gentiles, which began with Babylon and king Nebuchadnezzar, and continued until May 14, 1948. The temple that was rebuilt during the time of Ezra, Nehemiah, Esther and the prophets Haggai, Zechariah, and Malachi, then expanded by Herod the Great and Herod Antipas for 40 years, from 20 BC to 20 AD. This was while under the rule of the Roman Empire, until destroyed in 70 AD by General Titus. The Roman Emperors during this period were: Caesar Augustus, 31 BC-14 AD (Micah 5:2, Luke 2:1), Tiberius, 14-37 AD, (Luke 3:1), Nero, 54-68 AD, (1st Jewish-Roman War, 66-73 AD), Vespasian, 69-79 AD; Titus, 79-81 AD (destroyed temple in 70 AD).

After this passage Jesus departs the temple, then his disciples ask him about the temple in Jerusalem which leads into Matthew 24.

Matthew Chapter 24 **Gems**

Sign of Jesus Christ's Return and the End of the World

24:1-3 ***Judgment on the Temple and the Disciples Two Questions*** *(when and what sign)*

(129) [1] And Jesus went out, and departed from the temple: and His disciples came to [him] for to show him the buildings of the temple. [2] And Jesus said unto them, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." [3] And as He sat upon the mount of Olives, the disciples came unto him privately, saying, "Tell us, **when** shall these things be? and **what** [shall be] the **sign of Your coming**, and of the **end** of the **world**?" /2 Pet 3:11-18/

Notes: vs 2, Jeremiah 26:18 and John 2:19-20 foretell the destruction of the temple in three days & rebuilding without hands. Vs 3, world as known; both point to Christ's return and reign from Jerusalem.

24:4-14 ***Sign: Tribulation of Israel & the World*** *(Revelation 6:1-11, 1st 3 ½ years)*
deception, wars, famines, pestilences, earthquakes, & persecution

(130) [4] And Jesus answered and said unto them, **"Take heed that no man deceive you.** [5] For many shall come in My name, saying, I am Christ; and shall **deceive many**. [6] And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all [these things] must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. [8] All these are the **beginning of sorrows.** [9] **Then** they will deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. [10] And **then** shall many be offended, and shall betray one another, and shall hate one another. [11] And many false prophets shall rise, and shall deceive many. [12] And because iniquity shall abound, the love of many shall grow cold. [13] But he that shall **endure** to the end, the same shall be saved. [14] And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come.

24:15-31 ***Sign: Great Tribulation of Israel & the World*** (Jer 30:7, Rev 6:12-17, 7-18, 2nd 3 ½ years)

(131) 15 **When** ye therefore shall see the **ABOMINATION OF DESOLATION**, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:) 16 **Then** let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take anything out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe to them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For **then** shall be **great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be**

Note: vs 15, Daniel 9:27, 11:31, 12:11. Vs 21, Daniel 12:1, Joel 2:2. 1-2 Thes, 1 Cor 15:51-57.

Sign: The Coming *(Mt 24:3, 27, 37, 39)* ***of the Son of Man for His Elect*** *(Ro 11:25, Rev 7 & 14)*

(132) **.** 22 And except those days should be shortened, there should no flesh be saved: but for **the elect's sake** those days shall be shortened. 23 Then if any man shall say to you, Look, here is Christ, or there; believe [it] not. 24 For there shall arise false Christs, and false prophets, and shall show **great signs and wonders;** insomuch that, if [it were] possible, they shall deceive **the very elect.** 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, [he is] in the secret chambers; believe [it] not. /false teachers, 2 Peter 2:1, face to face – paroosea, 24x/

(133) 27 For as the lightning comes out of the east, and shines even to the west; so shall also the **coming** of the **Son of Man** be. 28 For wherever the carcass is, there will the eagles be gathered together. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And **then** shall appear the **sign of the Son of Man in heaven**: and **then** shall all the tribes of the earth mourn, and they shall see the Son of Man **coming** in the clouds of heaven with power and great glory. 31 And He shall send His angels with a great sound of a trumpet, and they shall **gather together His elect** from the four winds, from one end of heaven to the other. /return w/saints, Zech 14:5/

Notes: vs 28, Job 39:30, Ez 39:17, Hab 1:8, Luke 17:37. Vs 31, Matthew 13:41, 24:22, Ex 19:16, Deut 30:4, Is 27:13, Zec 2:6, 9:14, 1 Cor 15:21, 1 Thes 4:16, Heb 12:19, Rev 7:1, 8:2, 11:15, Daniel 7:2

24:32-35 ***When? The Parable of the Fig Tree***

(134) 32 **Now** learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, ye know that summer is near: 33 So likewise ye, when ye shall see all these things, know that it is near, [even] at the doors. 34 Verily I say unto you, This **generation** shall not pass, till all these things be fulfilled. **35 Heaven and earth shall pass away, but my words shall not pass away.**

Notes: The fig tree is Israel. Generation is fulfillment of prophecies for Jews & Gentiles; the world.

24:36-39 ***When? Only God Knows the Day and Hour When Jesus Will Return***

(135) 36 But of that day and hour knows no [man], no, not the angels of heaven, but My Father only. 37 But as the **days of Noah** [were], so shall also the coming of the Son of Man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. /1 Thes 4:16-17, 2 Thes 2:3-4, coming, Luke 17 includes Sodom/

Notes: vs 37, Genesis 6:5, 7:6-23. Living life as everything is normal. Also as days of Sodom, Luke 17.

24:40-51 ***Parable of the Wise Servant*** *(45-47, left behind)* ***and the Evil Servant*** *(48-51, taken)*

(136) [40] **Then** shall two be in the field; the **one shall be taken, and the other left.** [41] Two [women shall be] grinding at the mill; the one shall be taken, and the other left. [42] Watch therefore: for ye know not what hour your Lord does come. [43] But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have permitted his house to be broken up. [44] Therefore be ye also ready: for in such a hour as ye think not the Son of man comes. [45] Who then is a **faithful and wise servant**, whom his lord has made ruler over his household, to give them meat in due season? [46] Blessed is that servant, whom his lord when he comes shall find so doing. [47] Verily I say unto you, That he shall make him ruler over all his goods. [48] But and if that evil servant shall say in his heart, My lord delays his coming; [49] And shall begin to smite [his] fellow servants, and to eat and drink with the drunken; [50] the Lord of that servant shall come in a **day** when he looks not for [him], and in a **hour** that he is not aware of, [51] And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth. /waiting for the books, Rev 20:10-15/

Note: At the end of the world the wise will "left" on earth with Christ. The evil are "taken" down to hell.

The Earthquake is for Witnessing the Wisdom and Salvation of God (L)

His glory is revealed in the perfectness and consistency of creation in the big and little things. We will compare and contrast three events in Japan from March 11 to April 11, 2011.

Cherry Blossom Creation	**Earthquake** **Tsunami** (water-71% of earth)	**Nuclear Reactor Release** (atom – smallest particle)
CREATION		
Beautiful	Beastly	
Wonderful	Disastrous	
Annual and Known	Unknown	
Scheduled Event	Emergency	
Visible	Visible	Invisible
1 week – bloom	1 day – a few years to recover	1 day – many years to recover
Many small flowers	Large bodies of land & water	Microscopic atoms
Natural	Natural	Man-made, Zechariah 14:12-15
RESULTS		
Life – celebration	**Death – mourning** (20,000 died, 300,000 lost home)	
Depends on country	Known areas (ring of fire)	Depends on country
Praise	Trials – unavoidable	Trials – avoidable
Good	Neutral (acts of God)	Good and Evil
WITNESS (Psalm 46:1-3, 4-11)		
John 4:4-42 The Story of the Woman at the Well. Relate, create, draw, decide. Jude 22-23.		

Title: The Sign of Earthquakes – Acts of a Loving (L) and Holy (H) God

Earthquakes are a sign of the creator in control of the creation, from the beginning to the end.

Recently in Puerto Rico, a magnitude 6.5 earthquake shook the south coast on January 7, 2020 at 08:24, followed by a flurry of more than 1200 tremors. This was the strongest since 1918 with a magnitude 7.1.

In Japan, a magnitude 9.0 earthquake hit the East coast on March 11, 2011 at 14:46 and lasted for 5-11 minutes. The tsunami waves were 100 feet high moving at 100 mph; followed by earth waves and the Fukushima nuclear reactor release.

A Sign during Creation for Mankind (L)

Genesis 1:1 In the beginning God created the heaven and the earth. **Genesis 1:2** And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. (**Gen 1:8-9**, on day 3 the land and sea are created)
Psalm 148:5 Let them praise the name of the Lord: for he commanded, and they were created. (Ps 148:1-14)
Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
Job 38:4 Where were you when I laid the foundations of the earth? declare, if you have understanding.
Isaiah 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? **Isa 40:22** [It is] he that sitteth upon the circle of the earth, and the inhabitants thereof [are] as grasshoppers; that stretcheth out the heavens as a curtain,

A Sign in the Old Testament for Israel (H)

Exodus 19:18 And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. (Hebrews 12:18-21)

Numbers 16:32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. Jude 11, woe to the way of Cain, Balaam, and Core.

Joshua 6:20a So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat (Jericho battle)

1 Samuel 14:15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. (Jonathan battle)

1 Kings 19:11-12 At Mount Horeb (Sinai) God spoke to Elijah in a still small voice; not by wind, earthquake, or fire.

Amos 1:1b two years before the earthquake. (Magnitude 8.2, 750 BC) Isaiah 2:10-21 (day of the Lord), Micah 3:1-6

A Sign at the First Coming of the Lord Jesus Christ (L) for the Ekklesia

Matthew 27:51-54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Matthew 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

A Sign of God's Power and the Elect's Hope (L)

Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.

Acts 16:26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

Heb 12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. **Heb 12:27** And this [word], Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Heb 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Psalm 46:2 Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea

Paul Gives us Understanding of Earthquakes (Romans 1-2, 6-8) of Earthquakes (L)

Ro 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Ro 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope,

Ro 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. **Ro 8:22** For we know that the whole creation groaneth and travaileth in pain together until now.

Ro 8:23 And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body. **Galatians 4:19** My little children, of whom I travail in birth again until Christ be formed in you, (**John 16:20-22**, about sorrow-travail, & joy)

Future (H) for Israel and the World

A Sign at the Second Coming of the Lord Jesus Christ

Matthew 24:3b what *shall be* the sign of thy coming, and of the end of the world?
Matthew 24:7b there shall be famines, and pestilences, and earthquakes, in diverse places.
Matthew 24:8 All these *are* the **beginning of sorrows (birth pangs)**.

Mark 13:8b and there shall be earthquakes in diverse places, and there shall be famines and troubles: these *are* **the beginnings of sorrows (birth pangs)**.
Luke 21:11 And great earthquakes shall be in diverse places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

A Sign of the Judgment of Gog in Israel (Ezekiel 38-39)

Eze 38:19 For in my jealousy [and] in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; **Eze 38:20** So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that [are] upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

A Sign of Judgment during the 70th week of Daniel (9:24-27)

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Revelation 6:12 the sixth seal, and, lo, there was a great earthquake; (Rev 8:5, 11:13, 11:19)
Re 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, [and] so great. **Re 16:20** And every island fled away, and the mountains were not found.

A Sign at the Second Coming of the Lord Jesus Christ (Micah 1:3-4, Revelation 19-20)

Zechariah 14:4 And his feet shall stand in that day upon the mount of Olives, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] *a very great valley*; and half of the mountain shall remove toward the north, and half of it toward the south.

Matthew Chapter 25

25:1-13 ***Parable of the 10 Virgins*** *(5 had oil / 5 possess & 5 no oil / profess)*

(137) [1] Then shall the kingdom of heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom. [2] And five of them were wise, and five [were] foolish. [3] They that [were] foolish took their lamps, and took no oil with them: [4] But the wise took oil in their vessels with their lamps. [5] While the bridegroom tarried, they all slumbered and slept. [6] And at midnight there was a cry made, Behold, the bridegroom comes; go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9] But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. [10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11] Afterward came also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say to you, I know you not. [13] Watch therefore, for ye know neither the day nor the hour wherein the Son of man comes.

25:14-30 ***Parable of the 5-2-1 Talents*** *(2 possess & 1 profess)*

(138) [14] For [the kingdom of heaven is] as a man traveling into a far country, [who] called his own servants, and delivered to them his goods. [15] And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. [16] Then he that had received the five talents went and traded with the same, and made them other five talents. [17] And likewise he that [had received] two, he also gained other two. [18] But he that had received one went and digged in the earth, and hid his lord's money. [19] After a long time the Lord of those servants comes, and reckons with them. [20] And so he that had received five talents came and brought other five talents, saying, Lord, you delivered to me five talents: behold, I have gained beside them five talents more. [21] His lord said unto him, Well done, [you] good and faithful servant: you have been faithful over a few things, I will make you ruler over many things: enter you into the joy of your lord. [22] He also that had received two talents came and said, Lord, you delivered to me two talents: behold, I have gained two other talents beside them. [23] His lord said unto him, Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things: enter you into the joy of your lord. [24] Then he which had received the one talent came and said, Lord, I knew you that you are a hard man, reaping where you have not sown, and gathering where you have not strawed: [25] And I was afraid, and went and hid your talent in the earth: look, [there] you have [that is] yours. [26] His lord answered and said unto him, [You] wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not strawed: [27] You ought therefore to have put my money to the exchangers, and [then] at my coming I should have received my own with usury. [28] Take therefore the talent from him, and give [it] to him which has ten talents. [29] For to everyone that has shall be given, and he shall have abundance: but from him that has not shall be taken away even that which he has. [30] And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

25:31-46 ***Parable of the Sheep and Goats*** *(1 group possess & 1 group profess)*

(139) [31] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: [32] And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides [his] sheep from the goats: [33] And he shall set the sheep on his right hand, but the goats on the left. [34] Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me. [37] Then shall the righteous answer him, saying, Lord, when saw we you a hungered, and fed [you]? or thirsty, and gave [you] drink? [38] When saw we you a stranger, and took [you] in? or naked, and clothed [you]? [39] Or when saw we you sick, or in prison, and came to you? [40] And the King shall answer and say to them, Verily I say to you, Inasmuch as ye have done [it] to one of the least of these my brethren, ye have done [it] to me. [41] Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: [42] For I was a hungered, and ye gave me no food: I was thirsty, and ye gave me no drink: [43] I was a stranger, and ye took me not in: naked, and ye clothed

me not: sick, and in prison, and ye visited me not. [44] Then they will also answer him, saying, Lord, when saw we you a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to you? [45] Then shall he answer them, saying, Verily I say to you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me. [46] And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew Chapter 26

Jesus' Persecution (chapters 26-27)

26:1-5 ***The Plot to Kill Jesus***

(140) [1] And it came to pass, when Jesus had finished all these sayings, He said unto His disciples, [2] Ye know that after two days is [the feast of] the passover, and the Son of Man is betrayed to be crucified. [3] Then assembled together the chief priests, and the scribes, and the elders of the people, to the palace of the high priest, who was called Caiaphas, [4] And consulted that they might take Jesus by subtlety, and kill [Him]. [5] But they said, Not on the feast [day], lest there be an uproar among the people.

26:6-13 ***A Woman Anoints Jesus with Precious Ointment***
(Mark 14:3-9, Wednesday. Not Mary on Saturday in John 12:1-8, or sinner earlier in Luke 7:36-50)

[6] Now when Jesus was in Bethany, in the house of Simon the leper, [7] There came to Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat [at meat]. [8] But when His disciples saw [it], they had indignation, saying, To what purpose is this waste? [9] For this ointment might have been sold for much, and given to the poor. [10] When Jesus understood [it], He said unto them, Why trouble ye the woman? for she has performed a good work upon me. [11] For ye have the poor always with you; but me ye have not always. [12] For in that she has poured this ointment on My body, she did [it] for My burial. [13] Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, [there] shall also this, that this woman has done, be told for a memorial of her.

26:14-16 ***Judas Betrays Jesus*** *(Mark 14:10-11, Exodus 21:32, 30 pieces of silver)*

(141) [14] Then one of the twelve, called Judas Iscariot, went to the chief priests, [15] And said, What will ye give me, and I will deliver Him to you? And they covenanted with him for thirty pieces of silver. [16] And from that time he sought opportunity to betray Him.

26:17-25 ***Jesus and the Disciples Eat the Passover***

(142) [17] Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto Him, Where will You that we prepare for You to eat the passover? [18] And He said, Go into the city to such a man, and say to him, The Master says, My time is at hand; I will keep the passover at your house with My disciples. [19] And the disciples did as Jesus had appointed them; and they made ready the passover.

(142) [20] Now when the evening was come, He sat down with the twelve. [21] And as they did eat, he said, Verily I say unto you, that one of you shall betray me. [22] And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? [23] And He answered and said, He that dips [his] hand with me in the dish, the same shall betray me. [24] The Son of Man goes as it is written of Him: but woe to that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born. [25] Then Judas, which betrayed Him, answered and said, Master, "is it I?" He said unto him, You have said.

26:26-30 *Jesus Institutes His Holy Supper*

(143) [26] And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is My body. [27] And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it; [28] For this is My blood of the [a] new testament, which is shed for many for the remission of sins. [29] But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom. [30] And when they had sung a hymn, they went out into the mount of Olives.

[a] The New Testament begins with the death of Jesus on the cross. Hebrews 9:15-17.

26:31-35 *Jesus Predicts Peter's Denial*

(144) [31] Then says Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. [32] But after I am risen again, I will go before you into Galilee. [33] Peter answered and said unto him, Though all [men] shall be offended because of you, [yet] will I never be offended. [34] Jesus said unto him, Verily I say unto you, That this night, before the rooster crow, you shall deny me thrice. [35] Peter said unto Him, Though I should die with You, yet will I not deny You. Likewise also said all the disciples.

26:36-46 *Jesus Prays in Gethsemane*

(145) [36] Then comes Jesus with them to a place called Gethsemane, and says unto the disciples, Sit ye here, while I go and pray yonder. [37] And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. [38] Then says He unto them, My soul is exceeding sorrowful, even to death: tarry ye here, and watch with me.

(146) [39] And He went a little further, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as You [will]. [40] And He comes to the disciples, and finds them asleep, and says unto Peter, What, could ye not watch with me one hour? [41] Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. [42] He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from me, except I drink it, Your will be done. [43] And He came and found them asleep again: for their eyes were heavy. [44] And He left them, and went away again, and prayed the third time, saying the same words. [45] Then comes He to His disciples, and says unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. [46] Rise, let us be going: behold, he is at hand that does betray me.

26:47-75 *Jesus is Betrayed with a Kiss*

(147) [47] And while He yet spoke, look, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. [48] Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast. [49] And immediately he came to Jesus, and said, Hail, Master; and kissed Him. [50] And Jesus said unto him, Friend, wherefore are you come? Then came they, and laid hands on Jesus, and took Him. [51] And, behold, one of them which were with Jesus stretched out [his] hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. [52] Then said Jesus unto him, Put up again your sword into its place: for all they that take the sword shall perish with the sword. [53] Think you that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels? [54] But how then shall the Scriptures be fulfilled, that thus it must be? [55] In that same hour said Jesus unto the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye

laid no hold on me. [56] But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled.

(148) [57] And they that had laid hold on Jesus led [Him] away to **Caiaphas the high priest**, where the scribes and the elders were assembled. [58] But Peter followed Him afar off to the high priest's palace, and went in, and sat with the servants, to see the end. [59] Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; [60] But found none: yes, though many false witnesses came, [yet] found they none. At the last came two false witnesses, [61] And said, This [Fellow] said, I am able to destroy the temple of God, and to build it in three days. [62] And the high priest arose, and said unto Him, Answer you nothing? what [is it which] these witness against You? [63] But Jesus held His peace. And the high priest answered and said unto Him, I adjure you by the living God, that you tell us whether you be the Christ, the Son of God. [64] Jesus says unto him, You have said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. [65] Then the high priest tore his clothes, saying, He has spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. [66] What think ye? They answered and said, He is guilty of death. [67] Then did they spit in His face, and buffeted Him; and others smote [Him] with the palms of their hands, [68] Saying, Prophesy to us, you Christ, Who is he that smote You?

(149) [69] Now Peter sat outside in the palace: and a damsel came to him, saying, You also was with Jesus of Galilee. [70] But he denied before them all, saying, I know not what you say. [71] And when he was gone out into the porch, another [maid] saw him, and said unto them that were there, This [fellow] was also with Jesus of Nazareth. [72] And again he denied with an oath, I do not know the man. [73] And after a while came to [him] they that stood by, and said unto Peter, Surely you also are [one] of them; for your speech betrays you. [74] Then began he to curse and to swear, [saying], I know not the man. And immediately the rooster crew. [75] And Peter remembered the word of Jesus, which said unto him, Before the rooster crow, you shall deny me thrice. And he went out, and wept bitterly.

Matthew Chapter 27

27:1-10 ***Jesus' 3rd trial by Sanhedrin*** *(1-2)* ***and the Sorrowful Death of Judas*** *(3-10)*

(150) [1] **When the morning was come**, all the chief priests and elders of the people took counsel against Jesus to put Him to death: [2] And when they had bound Him, they led [Him] away, and delivered Him to Pontius Pilate the governor.

(151) [3] Then Judas, which had betrayed Him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, [4] Saying, I have sinned in that I have betrayed the innocent blood. And they said, What [is that] to us? see you [to that]. [5] And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. [6] And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. [7] And they took counsel, and bought with them the potter's field, to bury strangers in. [8] Wherefore that field was called, The field of blood, unto this day. [9] Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; [10] And gave them for the potter's field, as the Lord appointed me.

Notes: vs 1, before sunrise. vs 3, repent to death, Peter 26:75, 2 Cor 7:10. vs 9-10, Zechariah 11:12-13, Matthew probably referred to the first book of the prophets in the Hebrew Bible, Jeremiah.

Matthew Chapter 27

27:11-23 ***Jesus' 4th*** *(11-14)* ***and 6th*** *(15-19)* ***Trial before Pilate*** *(Luke 23:6-12 5th before Herod)*

(152) [11] And Jesus stood before the governor: and the governor asked Him, saying, **Are you the King of the Jews?** And Jesus said unto him, You say. [12] And when He was accused of the chief priests and elders, He answered nothing. [13] Then said Pilate unto Him, Hear You not how many things they witness against You? [14] And He answered him to never a word; insomuch that the governor marveled greatly.

(153) [15] Now at [that] feast the governor was custom to release to the people a prisoner, whom they would. [16] And they had then a notable prisoner, called Barabbas. [17] Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release to you? Barabbas, or Jesus which is called Christ? [18] For he knew that for envy they had delivered Him. [19] When he was set down on the judgment seat, his wife sent to him, saying, **Have you nothing to do with that Just Man**: for I have suffered many things this day in a dream because of Him.

27:20-25 ***Jesus' 7th Trial before the People***

(154) [20] But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. [21] The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. [22] Pilate says unto them, What shall I do then with Jesus which is called Christ? [They] all say unto him, Let Him be crucified. [23] And the governor said, Why, what evil has He done? But they cried out the more, saying, Let Him be crucified. [24] When Pilate saw that he could prevail nothing, but [that] rather a tumult was made, he took water, and washed [his] hands before the multitude, saying, I am innocent of the blood of this Just Person: see ye [to it]. [25] Then answered all the people, and said, His blood [be] on us, and on our children.

27:26-34 ***Jesus is Mocked and Beat*** *(Friday, less than 3 hours within 6-9, Hebrews 12:1-4)*

(155) [26] Then he released Barabbas unto them: and when he had scourged Jesus, he delivered [Him] to be crucified. [27] Then the soldiers of the governor took Jesus into the common hall, and gathered to Him the whole band [of soldiers]. [28] And they stripped Him, and put on Him a scarlet robe.

(156) [29] And when they had platted a crown of thorns, they put [it] upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, **Hail, King of the Jews!** [30] And they spit upon Him, and took the reed, and smote Him on the head. [31] And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify. [32] And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross. [33] And when they were come to a place called **Golgotha,** that is to say, a place of a skull, [34] They gave Him vinegar to drink mingled with gall: and when he had tasted [thereof], He would not drink.

Notes: vs 16, Barabbas is son of the father. vs 24, wash hands as in Deut 21. vs 31, walk to Golgotha around 40 minutes. vs 33, Golgotha is Calvary in Latin. vs 34, drink clouds, desensitives mind.

27:35-50 ***Jesus is Crucified*** *(Friday between 9-3)*

(157) [35] And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, **They parted My garments among them, and upon My vesture did they cast lots.** [36] And sitting down they watched Him there; [37] And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. [38] Then were there two thieves crucified with Him, one on the right hand, and another on the left.

(158) 39 And they that passed by reviled Him, wagging their heads, 40 And saying, You that destroy the temple, and build [it] in three days, save Yourself. If You be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking [Him], with the scribes and elders, said, 42 He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. 43 He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. 44 The thieves also, which were crucified with Him, cast the same in His teeth.

(159) 45 Now from the sixth hour there was darkness over all the land to the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why have You forsaken me? 47 Some of them that stood there, when they heard [that], said, This [man] calls for Elijah. 48 And straightway one of them ran, and took a sponge, and filled [it] with vinegar, and put [it] on a reed, and gave Him to drink. 49 The rest said, Let be, let us see whether Elijah will come to save Him. **50** Jesus, when He had cried again with a loud voice, yielded up the Spirit.

Notes: vs 35, 39, 43, 46; Psalm 22. Vs 44, later 1 thief (Luke 23:43). Vs 48, Psalm 69. Vs 38, Isaiah 58. Vs 37, King of the Jews written in Hebrew, Latin, & Greek. 4th saying. Vs 46, Eli in Hebrew. Immediately after 12-3 pm, 3 hours of darkness. 5th saying, Vs 48, I thirst (John 19:28). 6th saying, It is finished (John 19:30). 7th saying, Vs 50, Father, into thy hands I commend my Spirit (Luke 23:46).

27:51-56 ***Jesus' Body Dies; Temple Veil and Resurrection Miracles*** *(before Sunset Friday, 3-6)*

(160) 51 And, behold, the veil of the temple was tore in twain from the top to the bottom; and the earth did quake, and the rocks tore; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after His resurrection, and went into the holy city, and appeared to many. 54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

27:57-66 ***Jesus' Burial*** *(57-61, after sunset)* ***and Romans Protect the Tomb*** *(62-66, Saturday)*

(161) 57 When the evening was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.

(162) 62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together to Pilate, 63 Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. 64 Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make [it] as sure as ye can. 66 So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

Notes: vs 57 Joseph of Arimathaea of the Sanhedrin was a Sadducee and did not consent to Jesus' death, Mark 15:43, Luke 23:50-56. He was a rich man tat gave his tomb for Jesus, located near Golgotha.

Matthew Chapter 28 **After Jesus' Resurrection** (first & 2nd to last appearances, Acts 1:3-11)

28:1-10 ***Women - Minister*** *(1-4),* ***Obey*** *(5-8),* ***and Worship*** *(9-10)*

(163) [1] In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the tomb. [2] And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. [3] His countenance was like lightning, and his raiment white as snow: [4] And for fear of him the keepers did shake, and became as dead [men]. [5] And the angel answered and said unto the women, **Fear not ye: for I know that ye seek Jesus, which was crucified.** [6] **He is not here: for He is risen, as He said. Come, see the place where the Lord lay.** [7] **And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goes before you into Galilee; there shall ye see Him: look, I have told you.** [8] And they departed quickly from the sepulcher with fear and great joy; and did run to bring His disciples word. [9] And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him. [10] Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there they will see me.

Note: Mary Magdalene - The woman sinner who wiped her tears from his feet with her hair and anoints the feet of Jesus (Luke 7:36-50) is probably the same woman called Mary Magdalene, delivered of seven devils (8:1-3). This is at least one year before Mary of Bethany anoints Jesus' feet 6 days before the Passover, or Saturday, in John 12:1-8. Then the woman who anoints Jesus' head 2 days before the Passover, or Wednesday, in Matthew 26:6-13 and Mark 14:3-9. Next, Joseph and Nicodemus prepared Jesus' body with linen and spices for burial (John 19:39-40). Women came to add more sweet spices and anoint Jesus' body on Sunday morning (Mk 16:1). "All hail" is proper for a king, also translated "rejoice."

Eve restored: In addition, the nature of women to be gregarious, faithful, and loving is by design in Genesis 1-3, before the fall. Eve is restored as she follows Jesus, the last Adam (1 Cor 15:45), as evidenced by her appearance to women before men. Read George Whitfield's message, "Christ, the Best Husband."

28:11-15 ***Sin - Jewish Elders Bribe the Soldiers to Lie for Money*** *(they will coverup)*

(164) [11] Now when they were going, behold, some of the watch came into the city, and showed to the chief priests all the things that were done. [12] And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, [13] Saying, Say ye, His disciples came by night, and stole Him [away] while we slept. [14] And if this come to the governor's ears, we will persuade him, and secure you. [15] So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

28:16-17 ***Sin - some of the 11 Apostles Doubt***

(165) [16] Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. [17] And when they saw Him, they worshipped Him: but **some doubted**.

Note: The Apostles still doubt, even though they were told (28:6) by Jesus in John 2:18-22, Matthew 12:39-40, 16:21, Jesus' authority in John 10:17-18, and common knowledge, Matthew 27:62-64. They still need the Holy Ghost power in Acts 2 to change their hearts and minds (Ephesians 3:14-21).

28:18-20 ***men - Long Term Authority Charge*** *(authority – go disciple & teach – security)*

(165) [18] And Jesus came and spoke unto them, saying, All [a] **authority** is given unto me in heaven and on earth. [19] Go ye therefore, and [b] **disciple** all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: [20] [b] Teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the [d] **world**. Amen.

[a] power KJV. [b] teach KJV Teach is matheteuo 4x, mathetes (disciple) 254x, and mathano (learn) 31x. Teaching is didasko (teach) 99x. [c] behold. [d] world includes the church age and the tribulation period, until Christ returns to reign on earth (Revelation 19-20, Ezekiel 40-48).

Note: This is the long term charge of authority to the men in the church and family, while Mark 16:14-20 is short term during the life of the 12 Apostles. Lo is look at my eyes and listen, or possibly read my lips.

MATTHEW THE GREAT LINK

Key verse: 13:51-52

Genesis 1-2 Adam

Genesis 3-8 Noah

Nations

Tree of Knowledge of good and evil

Flood

Genesis 9-11

Babylon

Job

Genesis 12 - Abraham

Isaac - Jacob

ISRAEL

Exodus - Moses

Law of Moses

MT Sinai

Tabernacle in the wilderness

King David

ISRAEL (a nation)

Jerusalem

Ezekiel 14:14-20

Daniel

Nehemiah

Malachi

Solomon's Temple

Little Sanctuaries (Ezekiel 11:16)

Zerubabbel's Temple

Herod's Temple

John the Baptist

Matthew
5 discipleship lessons

MT 5-7 | MT 10 | MT 13 | MT 18 | MT 24-25

Jesus Christ – 1st Coming

MT Calvary

Acts 2

Revelation 1-3

Peter

Paul

John

Revelation 4-5

Revelation 6-18

The Great Tribulation (Daniel 9:24-27)

Revelation 19-20

The New Testament
TheChurch
Ekklesia, Body of Christ, Gentile and Jew, Priesthood of believers, Rivers of living water shall flow out of our bellies

The Temple is our body
(1 Corinthians 3:16, 6:19)

7 years

Kingdom of Heaven
1000 years

MT of Olives

Ezekiel's Temple

Jesus Christ – 2nd Coming

Revelation 21-22

Kingdom of God
New Jerusalem

Tree of Life

Fire

Pages
1 - rivers (2)
2 – trees (2)

3 – mountains (3)
4 – cities (2)
5 – people
6 – temples (7)

7 – events
8 – dispensations (7)

9 - Matthew

Dispensations		Covenants
1	4000 BC	1
2	2500 BC	
3	2000 BC	
4	1500 BC	
David	1000 BC	
Ezra	425 BC	
		Old Covenant
2	33 AD	
5	Present	
	Future	New Covenant
6		
7		

Matthew Gems

12 Unique things to Understand the Lion King of the Gospel of Matthew

1) Matthew is the first book of the New Testament and first gospel.
2) Matthew is the link between the Old and New Testament and more Hebraic in style than the other 3 gospels, he often grouped his material into sections of 3, 5, 6, or 7.
3) Matthew referred to the Old Testament 129 times, more than the other gospels.
4) Matthew's ancestry of Jesus goes back to Abraham, the father of the Jewish race.
5) Matthew gave exclusive use to the term "Kingdom of Heaven", 31x.
6) Matthew has more references to money than the other three gospels - his job was a tax collector.
7) Matthew is the least chronological of the four gospels.
8) Matthew uses the word discipline "*matheteuo*" (13:52, 27:57, 28:19, Acts 14:21).
9) Matthew alone spoke of the church (13:3-33, 16:18, 18:17).

10) Purpose: To reach the nation of Israel in the lifetime of Jesus. So they may repent and the kingdom of heaven begin. Repent is *matanoeo* or change of mind, rather than *metamelomai* or change of behavior. Change of mind will eventually change the behavior, not vice versa.

11) Key Passage: Repent for the kingdom of heaven is at hand. Kingdom of heaven represents the sovereign reign of the perfect king on earth.

Matthew's discourses	To who	For who	message

The narrative in chapters 1-4: Jesus' birth and youth, preaching and baptism by John, and temptation.

5-7 Knowledge Multitude the church Prepare for the kingdom of heaven

Lesson: Difference between Old & New Testament. Higher standards and more grace.
Key verse, 6:1-18.

The narrative in chapters 8-9: Jesus is authenticated by 10 miracles.

10 Evangelize 12 Apostles Israel Preach the kingdom of heaven

Lesson: The 12 Apostles are appointed and sent out. Later 70 disciples are sent into every city, Lu 10
The narrative in chapters 11-12: Jesus speaks of John in prison. Warnings and persecution.

13 Wisdom Multitude/disciples the church Parables of the kingdom of heaven

Lesson: The Kingdom of Heaven Mystery is Revealed in Seven Parables. The key verse is 13:34-35.
The narrative in chapters 14-17: Jesus' 2nd rejection at Nazareth. John's death. Miracles and conflict.

18 Discipleship Disciples the church Prevent and recover stray sheep

Lesson: How to prevent and recover the stray sheep. The key verse is 18:11.
The narrative in chapters 19-23: The Judea and Jerusalem ministry. Miracles, parables, and Warnings.

24-25 Hope Disciples the church Prophecy of Jesus return & reign

Lesson: Signs of Jesus' return and the end of the world. The fig tree, Noah, and deceivers. Be watchful.

The narrative in chapters 26-28: The crucifixion and resurrection. Power and Discipleship for today at 28:18-20.

Outline of Matthew 5-7 **Bible TOC**

12 Lessons to Discern the Differences Between the Old and New Testament

Background: This passage is the most extensive teaching of Jesus Christ recorded in the Bible. It is commonly called the Sermon on the Mount. Jesus returns from Jerusalem as written in John chapter 5, which is a high-level mountain top view, to Galilee, as written in Matthew chapters 5-7 with a detailed valley view.

Purpose: Know the **higher standards** and greater grace of the New Testament

	Scripture
Part 1. My position before God in Christ is blessed as I	**5:1-20**
1) am poor in spirit, mourn, meek, thirst & hunger after righteousness, Am merciful, pure in heart, and a peacemaker	5:3-9
2) am persecuted, salt & light; keep the commandments, and teach others	5:10-20
Part 2. and my mind understands the changes from the old to the new	**5:21-48**
Old (hard, cold heart) / New (soft, warm, sensitive heart)	
3) murder versus to brother: angry without a cause or call a fool	5:21-22
4) adultery versus looks to lust from his heart	5:27-28
5) take oaths versus not take oaths: yes=yes & no=no, anything more is evil	5:33-37
6) hate enemy versus love enemy: bless them, do good, pray for them	5:43-48
Part 3. and my actions are not as the religious scribes and Pharisees	**6:1-34**
Religious (seen of men, outward) / Christ-like (seen of God, inward)	
7) Prayer: public-many words-repetitive versus private-few words	6:5-15
8) Fasting: sad, disfigured face-public versus normal face-private	6:16-18
9) Money: save treasures on earth versus treasures in heaven	6:19-21
10) Seek first the kingdom of God, and His righteousness	6:33-34
Part 4. then I can put the New Testament into practice	**7:1-29**
11) by judging self first, then other believers – to obey the golden rule	7:1-12
12) finally, I have knowledge and grace to build my house on the Christ the Rock	7:13-27

Prayers:

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Matthew 6:5-13	Supplication	Pattern of prayer		Instruction	Luke 11:1-13
Matthew 7:7-11	Supplication			Promise	Luke 11:1-13

Matthew & Luke	**Mark & John**	**Comment**
Matthew 5:1-7:29 Luke 6:20-49	Nothing	5:1. Earlier. Privately to many disciples - on a mountain. 6:17-19. Later. Publicly to the 12 Apostles, many disciples, and a multitude - on a plain.

Cadence to Sermon on the Mount

Blessing 1 to 7 cause persecution 8 and 9,
Salt, light and the Law are mine.

Say no to anger, lust, an eye for an eye,
Say yes to love your enemy as I.

I choose to serve God openly,
To gain treasure for eternity.

Judge yourself first, ask-seek and knock,
Build your home on Christ the Rock.

The Sermon on the Mount in Matthew 5-7 is Chiastic

Chiastic thinking is a Hebrew mind method of expressing and understanding truth. Recognizing a chiasm helps interpret subunits within a chiasm by the interplay of other subunits. For example, A-A` play off each other thematically by contrast or comparison; and, identifying the purpose or climax of the chiastic unit.

The Greater Works and Greater Grace of the New Testament

A 5:3-16 **Blessed (9)** = Actions (7) + Persecutions (2), or How to be Salt and Light

Blessed *works* (7)	Eternal Promises
Poor in spirit	kingdom of heaven
Mourn	comforted
meek	inherit the earth
Thirst & hunger after righteousness	filled
merciful	obtain mercy
Pure in heart	see God
Peacemaker	children of God

Persecutions (2)	
For doing right	kingdom of heaven
Others revile and persecute you say evil against you falsely, for Christendom	great reward in heaven (rejoice & be exceedingly glad)

B 5:17-20 Christ came **to fulfill the Law and the prophets** (perfectly and forever)

C 5:21-48 **more *works* in us** – (6) contrasts

Law in the old testament	Today in the new testament *(works)*
Do not kill	Anger at his brother
Adultery	Lust in mind and heart
Divorce	Puts away without cause
Oaths	Yes or no
Retaliation	Go the extra mile
Hate enemy	Love enemy

D 6:1-18 **Secretly *work* for** our Father in Heaven

Give

Pray > ***a pattern of prayer***

Fast

C 6:19-34 **more *works* from us**: Store-up treasure in heaven / Seek first His Kingdom

B 7:1-12 Judge self then other believers, then ask-seek-knock **to fulfill the Law and the prophets**

A 7:13-27 **Blessed** eternal *works* (3) to do and teach for rewards (7:17)

Saved	Lost
Straight gate, narrow way	not the wide gate, wide way
Good fruit	not evil fruit from false prophets > final judgment
Build on the Rock	not on the sand

Conclusion: You are blessed by being salt and light after Christ fulfilled the Law and the prophets. You choose the greater works of Christ. My secret work for our Father in Heaven enables greater works, so I will fulfill the Law and be eternally blessed.

Questions and Learning

Chapter 5:1-20 (part I – present inward character)

1) How many blessings are there in chapter 5:1-12? 9
2) What does "poor in spirit" mean?
3) List the 7 faith actions we take to be a blessing.
4) List the 7 results of our faith actions.
5) Why are the last 2 blessings after the first 7 blessings?
6) Why are the 9 blessings in the order they are? Categorize the blessings into 3 groups.
7) What does our Father in heaven call believers in Christ?
8) What are some of the uses of salt?
9) Why does salt come before light?
10) Does grace replace the law or does it raise the standard?
11) What complete category of the law is NOT required to obey today? Why?

Chapter 5:21-48 (part II – past outward religious system)

12) How many contrasts are there between the time of the law before and grace today? 6
13) List as many as you can. Write one sentence about each on your list.
14) List some general differences between the religious and Christ-like ways.

Chapter 6:1-34 (part III – past and present outward religious system)

15) How many wrong verses right religious practices are mentioned? 4
16) List as many as you can. Write one sentence about each.
17) What is the correct word for "kill" in today's language?
18) Does the teaching on prayer mean that we should not pray publicly?
19) When is it right to take an oath?
20) Why is the teaching on the pattern of prayer shorter in Matthew 6:9-15, than Luke 11:1-13?
21) How often should a believer seek the kingdom of God and being right in God's eyes?

Chapter 7:1-28 (part IV – present privileges, for others)

22) What is the sequence of right judgment?
23) List times we should not judge. Provide supporting Scripture if known.
24) List times we should judge. Provide supporting Scripture if known.
25) Why is judgment described as holy and pearls?
26) Who do the dogs and pigs represent?
27) What is the golden rule in 7:12?
28) Why is the golden rule mentioned now toward the end of His teachings?

29) What are you building your house on, the rock or sand?
30) What is the rock?
31) List 3 similarities between the wise and foolish man.
32) List 3 differences between the wise and foolish man.
33) Is the man building upon the sand a believer, unbeliever, or either?
34) What is another word for doctrine?
35) Describe the authority that Jesus had.
36) Do you have this same authority today?

Gems of Matthew 10 **Comparisons and Contrasts in Witnessing of the 12 and the 70**

Matthew 10:1-42 (12)	Mark 6:7-13 (12)	Luke 9:1-6, 10 (12)	Luke 10:1-27 (70)	Comp-are
10:1 Jesus called his twelve disciples	6:7 Jesus called the twelve	9:1a Then he called his twelve disciples	10:1 the Lord appointed other seventy also (Genesis 10 - 70 nations, Nu 11:6-Moses)	Luke (70) different
	6:7 sent forth two by two		10:1 sent them two by two	The same
10:5-6 Go not into the way of the Gentiles, and into [any] city of the Samaritans: 6 But go rather to the lost sheep of the house of Israel.			10:1 sent into every city and place Jesus would visit later	Luke (70) different
10:6b he gave them power over unclean spirits and to heal all sickness and disease 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand. 10:8 raise the dead	6:7b, 13 he gave them power over unclean spirits (demons)	9:1b and gave them power and authority over all demons, and to cure diseases. 9:2 And he sent them to preach the kingdom of God, and to heal the sick.	10:2 Therefore said he to them, The harvest truly is great, but the laborers are few: **pray** ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 10:9 , 11b And heal the sick that are therein, and say to them, The kingdom of God is come near to you.	Luke (70) different focus and priority
10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.			10:3 **Go** your ways: behold, I send you forth as lambs among wolves.	The same
10:9-15 **Go** with no extra clothing, or money **trusting God to provide**, **Let your peace rest or return to you**. Shake dust off feet to those who will not listen. Their justice is coming and it will be more tolerable for Sodom than the cities who refuse Christ.	6:11 It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.	9:3 And he said to them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.	10:4-15 **Go** with no extra clothing, or money **trusting God to provide**, **Let your peace rest or return to you.** Shake dust off feet to those who will not listen. Their justice is coming and it will be more tolerable for Sodom than the cities who refuse Christ.	The same
10:17-39 councils, synagogues, governors and kings for my sake, for a testimony against them and the Gentiles. But he that endures to the end shall be saved. over the cities of Israel, till the Son of man be come. Fear him which is able to destroy both soul and body in hell. 33 But whoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 40-42 Rewards for receiving and helping the Jews during the future Great Tribulation. Gen 12:3	6:12 And they went out, and preached that men should repent.	9:6 And they departed, and went through the towns, preaching the gospel, and healing everyone. 9:10 And the Apostles, when they were returned, told him all that they had done.	10:16 He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me. 10:17-24 And the seventy returned again with joy, Jesus saw Satan as lightning fall from heaven . . . rather rejoice, because your names are written in heaven. 21 **In that hour Jesus rejoiced** 10:25-37 Parable of the Good Samaritan. Then said Jesus to him, Go, and do you likewise (Priest-Levite-Samaritan)	Different MT 10 and Mark 6 (witness-ing) are like MT 24-25 and Mark 13 (hope)
To nation Israel, in the near and far future, like Matthew 24-25.	To the gentiles and us today, until the rapture. Luke is influenced by the Apostle to the Gentiles, Paul.			

Luke Chapter 10 The Seventy Sent Out to Witness the Kingdom of God – 12 Points of Witnessing for Today

(64) 1 After these things (1) the Lord appointed (John 15:5) other seventy also, and

(2) sent them two and two (Ecclesiastes 4:12)

(3) before his face into every city and place, where he himself would come. 2 Therefore said he to them,

(4) The harvest truly is great, but the **laborers** are few: pray ye therefore the Lord of the harvest, that he would send forth **laborers** into his harvest. (Matthew 9:36-38)

3 (5) Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 (6) And into whatsoever house ye enter, first say, Peace [be] to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say to them, The kingdom of God is come near to you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaves on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come near to you. 12 But I say to you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And you, Capernaum, which are exalted to heaven, shall be thrust down to [a] hell.

16 (7) He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me. (Gen 12:3)

The 70 Rejoice and Jesus' Prayer Thanks to his Father

(65) 17 And the seventy returned again with joy, saying, Lord, even the demons are subject to us through your name. 18 And he said to them, [a] (8) **I beheld Satan as lightning fall from heaven.** 19 Behold, I give to you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

(9) 20 Notwithstanding in this rejoice not, that the spirits are subject to you; but rather rejoice, because your names are written in heaven. **21 In that hour Jesus rejoiced in spirit, and said, I thank you, O Father,** Lord of heaven and earth, that

(10) you have hid these things from the wise and prudent, and has (1 Corinthians 1:23-31)

(11) revealed them to babes: even so, Father; for so it seemed good in your sight.(1 Peter 1:3-12)
22 All things are delivered to me of my Father: and no man knows who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him].

23 And he turned him to [his] disciples, and said privately, (12) Blessed are the eyes which see the things that ye see: 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. (Revelation 1:3)

[a] Jesus tells of Satan's fall as lightning due to the works of the 70 disciples. At the end Satan is cast down from heaven to earth by God, Revelation 12:1-12; and finally to the Lake of Fire in 19:11-21; then eternal judgment in 20:1-3.

12 Truths of the Kingdom of Heaven "Now" in the Parables from Matthew 13

Purpose: The Key to the gospel of Matthew, so that we may understand the Kingdom of Heaven as applicable to the ekklesia (a church of called-out ones). The Kingdom of Heaven has 5 phases:

1) Before, in Old Testament prophecy referring to the reign of Christ on earth (Rev 19-20)
2) Before, when Christ walked on the earth; "at hand" (Matthew, Luke, Mark, John)
3) **Now,** between the rejection and return of the messiah; God's rule is acknowledged by (1) outward profession or (2) inner reality. (Acts 2 to Rev 4:1, Ro 14:17-19)
4) Future, when Christ returns to earth to reign from Jerusalem as prophesied (Rev 19-20)
5) Future, during the final everlasting kingdom (Revelation 21)

Key Passage: I will say things that have been kept secret since the foundation of the world (13:35)

Background: Matthew is the doorway between the Old and New Testament. The Kingdom of Heaven applies to Christendom or Churchianity in this series of parables. Jesus is on the Sea of Galilee teaching a multitude from a boat. Similar to his manifesto in the sermon on the Mount in Matthew 5-7. Rejection, the sign of Jonah and the bond of unity in Christ, outside of family and race leads into chapter 13. These parables are a response to Israel's rejection of her king, "on that day", (13:1a).

The kingdom of heaven "now" compares to	Scripture (parable)
1) seed is thrown on 4 types of **soil** along a path: wayside, stony, thorny & good	13:8, 23 (1)
2) a **new truth** that only the believer can understand	13:11
3) good seed producing wheat among tares in the **field**	13:30 (2)
4) begins small and **grows** great with wickedness living in it	13:31-32 (3)
5) sin that **grows** by the teachings of women; as leaven that raises in bread	13:33 (4)
6) a **new truth** that was kept secret from the foundation of the world	13:35
7) a **personal relationship** with Jesus Christ so we can understand the parables	13:36
8) a man that **sells all** with joy, **to buy** a treasure hid in the field	13:44 (5)
9) a merchantman that finds a great pear, then **sells all** he had **to buy** the pearl	13:45-46 (6)
10) a great net with good and bad **fish** to be separated at the end (Mark 16:15)	13:47 (7)
11) **truth** that is understood as we grow in Christ and by the Holy Ghost	13:51
12) the **truths** revealed in the new testament and concealed in the old testament	13:52

Today's application: Parable in Greek is parabole, "to throw beside." A parable is an earthly story that teaches a heavenly truth. What was hidden or a mystery from creation to the time of Jesus Christ is revealed to us as individuals in the body of Christ today; Ephesians 3:5, Colossians 1:26.

False teachings: Certain groups in this century are bringing in the kingdom now. The orthodox church or catholic church is the kingdom of heaven.

Asaph's Secrets Unleashed

1) Matthew links the Old Testament with the New Testament

2) Matthew 13 parables are key to the Gospel of Matthew

3) Matthew 13:35 is key to understanding what is concealed in the Old Testament and revealed in the New Testament

Israel and the Gentiles have two separate yet interrelated origins, purposes, and destinies

Matthew 13:1-52, Asaph's Secret Revealed

Parables 1-4 (to the multitude of people, for Israel and the church)	**13:1-9, 13:18-23**. (1st) **The Sower, the Seed, & the Soils** (Mark 4:10, 4:13, Luke 8:8 100 fold, cried) **13:10-17.** Purpose: for the disciples to know the mysteries of the kingdom of heaven (heart, 13:15) **13:24-30, 13:36-43**. (2nd) **The Tares & the Wheat** (wicked & good seed. End of the world, angels, fire) **13:31-32**. (3rd) **The Mustard Seed –Tree and the Birds** (tree is unnatural, birds are wicked 13:4, 19) **13:33.** (4th) **A Woman Hid Leaven in Flour** (leaven is deceit as Pharisees and Herod)
Mt 13:35 (34) **Ps 78:2** (3)	Jesus said, That it might be fulfilled which was spoken by the prophet (Asaph), saying I will open My mouth in parables; I will utter things which have been **kept secret from the foundation of the world**. I will open my mouth in a parable, I will utter dark sayings of old. Which we have heard & known, & our fathers have told us.
Parables 5-7 (to 12 Apostles and disciples, for the church)	**13:44**. (5th) **The Treasure Hid in a Field** (Luke 14:33, found, routine) **13:45-46.** (6th) **The Pearl of Great Price** (Luke 14:33, seeking, business) **13:47-50.** (7th) **Angels Separate the Wicked from Good** (End of the world, angels, fire. Rev 20:11-15)
Key words	Parable(s) - 12x in Matthew 13. Kingdom of heaven – 8x. (Householder - 2x, 13:27, 52. Asaph the prophet for the nation Israel, Psalm 78:2-3, and Jesus and those "in Christ" for the individual, local church; Jews and Gentiles Matthew 13:34-35).
Decision	**13:51-52.** See, hear, and understand a scribe (pastor, teacher, brother or sister in Christ) who is a Householder of the kingdom of heaven w/treasures **new** & old (**New** Testament & Old Testament)

Parables (20)	Mark-9	Luke-27	John-0
5:14-16 Lamp under a basket	Mk 4:21-22	Lu 8 / 11	
7:24-27 Build house on rock or sand		Lu 6:47-49	
9:16 * New cloth on old garment	Mk 2:21	Lu 5:36	
9:17 * New wine in old wineskins	Mk 2:22	Lu 5:37-38	
13:3-23 The 4 **soils** (sowing seed)	Mk 4:2-20	Lu 8:4-15	
13:24-30 The **wheat & weeds** (36-43) (1)			
13:31-32 The mustard seed **(birds)**	Mk 4:30-31	Lu 13:18-19	
13:33 The **leaven** (34-35)	OT-70x, NT-28x	Lu 13:20-21	
13:44 The hidden **treasure** (Israel) (2)			
13:45-46 The **pearl** (tribulation saints) (3)			
13:47-50 The **fish** separated (return) (4)			
18:12-14 The lost sheep		Lu 15:3-7	
18:23-35 The unforgiving servant (5)			
20:1-16 * Workers in the vineyard (6)			
21:28-32 * The 2 sons (7)			
21:33-45 * The wicked farmers	Mk 12:1-12	Lu 20:9-19	
22:2-14 * The wedding feast (8)			
24:32-44 > The fig tree	Mk 13:28-32	Lu 21:29-33	
25:1-13 > The 10 virgins (9)			
25:14-30 > The talents (75 #, 16 yrs.) (10)			
Red – signs of the times and mercy to the gentiles			
** OT-NT difference, > Future (10) Unique to Matthew*			

Miracles (21)	H-10, N-6, D-5
8:2 Healed leper (faith)	(H)
8:5 Healed centurion's servant (faith)	(H)
8:14 Healed Peter's mother-in-law	(H)
8:16 Healed many sick at evening	(H)
8:23 Quieting the storm	(N)
8:28 Demons enter herd of pigs	(D)
9:2 Healed a paralytic	(H)
9:20 Healed hemorrhaging woman (12 yrs.)	(H)
9:23 Raised ruler's daughter (12 yrs.)	(H)
9:27 Healed two blind men	(H)
9:32 Demon-possessed, mute man	(D)
12:9 Healed man's withered hand	(H)
12:22 Demon-possessed, blind & mute man	(D)
14:13 Feeding 5,000 (all 4 gospels)	(N)
14:25 Walking on the sea	(N)
15:21 Delivered gentile woman's daughter	(D)
15:32 Feeding 4,000	(N)
17:14 Delivered epileptic man	(D)
17:24 Temple tax in fish's mouth	(N)
20:30 Healed two blind beggars	(H)
21:18 Withering the fig tree	(N)
H-Healing, N-Nature, D-Demons	

PARABLE, CHURCH, AND AGE COMPARISON CHART		
Matthew 13	**Revelation 2-3 churches**	**Ages**
1st Four **Soils** Sow seed on soils of the heart	Ephesus (2:1-6) "lost 1st love"	30-100 AD Early Church – Acts 2-28
2nd Wheat & **Weeds** Weeds – poisonous, deadly Look same until mature	Smyrna (2:7-11)	100-312 AD Persecution
3rd **Birds** (mustard seed grows) Tree – kingdom/christendom Birds – false pastors	Pergamos (2:12-17) "Balaam, Nicolaitans" Marries the world - pervert	312-605 AD Emperor Constantine – Rome
4th **Leaven** (bread grows) Woman - false doctrine Leaven - sin, corruption	Thyatira (2:18-29) "Jezebel, prophetess"	605-1520 AD Eastern Orthodox and Roman Middle or Dark Ages
5th Hidden **Treasure** Treasure - salvation Purchaser – Jesus Christ	Sardis (3:1-6) "remember . . . and repent"	1520-1750 AD Reformation - Enlightment 1st Great Awakening
6th **Pearl** of Great Price Pearl – salvation Natural growth w/irritation	Philadelphia (3:7-13) "open door, and no man can shut" Rapture – 1000 year reign of Christ	1750-1900 AD 2nd Great Awakening, abolitionist, temperance (1917-1933), & mission movements
7th Good & Bad **Fish** Net – all people of all times Daniel 12:4	Laodiceans (3:14-22) "Lukewarm" buy of me gold tried in the fire, and white raiment, and anoint your eyes with eyesalve	1900-Present (1962-1980) Higher criticism – Dead Sea Scrolls Evolution – hippies – Info age – sexual promiscuity - World govt

Tools for the diligent Christ follower: 1 Peter 1:5-7

Hermeneutics lesson - Expositional consistency of the content of Matthew chapter 13, in the context of	
1 – The immediate text	(7 parables in Matthew 13)
2 – Before immediate text	(chapters 11-12, increasing enemy verbal rhetoric, resistance, and accusation)
3 – After immediate text	(chapters 13:53-16:12, increasing enemy verbal rhetoric, resistance, and accusation)
4 – The complete book	(chapters 1-28)
5 – More by the same writer	(None for Matthew) Paul-14, John-5, Peter-2, Moses-5, Solomon-3, Jeremiah-2
6 – The four gospels	(Matthew, Luke, Mark & John)
7 – The New Testament	(23 books)
8 – The Bible	(66 books) 39 Old Testament plus 27 New Testament

Matthew ***Gems of Matthew 18- 12 Lessons on Discipleship: (1-14) Humility & Offenses (15-35) Trespasses & Forgiveness IRT Sanctification***

Matthew 18:1-35	Mark 9:33-50	Luke 9:46-50	Notes
(1) 1-5 1 At the same time came the disciples to Jesus, saying, Who is the great in the kingdom of heaven? 2 And Jesus called a little child to him, and set him in the midst of them, 3 And said, Verily I say to you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whoever therefore shall humble himself as this little child, the same is great in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receives me. (3) 6-9 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and [that] he were drowned in the depth of the sea. 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore if **your hand or your foot offend** thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if your **eye offend** thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be **cast into hell fire.** 10-11 10 Take heed that ye despise not one of these little ones; for I say to you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost.	(1) 9:33-37 33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who [should be] the great. 35 And he sat down, and called the twelve, and says to them, If any man desire to be first, [the same] shall be last of all, and servant of all. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said to them, 37 Whoever shall receive one of such children in my name, receives me: and whoever shall receive me, receives not me, but him that sent me. (2) 9:38-40 38 And John answered him, saying, Master, we saw one casting out devils in your name, and he follows not us: and we forbad him, because he follows not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part. (3) 9:41-47 41 For whoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whoever shall offend one of [these] little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And if your hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dies not, and the fire is not quenched. And if your foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dies not, and the fire is not quenched. And if your eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dies not, and the fire is not quenched. 9:49-50 49 For everyone shall be salted with fire, and every sacrifice shall be salted with salt.	(1) 9:46-48 46 Then there arose a reasoning among them, which of them should be great. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said to them, Whoever shall receive this child in my name receives me: and whoever shall receive me receives him that sent me: for he that is least among you all, the same shall be great. (2) 9:49-50 And John answered and said, Master, we saw one casting out devils in your name; and we forbad him, because he follow not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us.	Similar in all 3, not in John. Pride and humility, or least and great. How to enter Salvation. Another time and place. Luke 17:1-4. 15:4-7 Parable of the 1 lost sheep Resisting Salvation Angels- Heb 1:14 In Capernaum, Westside of the Sea of Galilee. <u>Jesus's life</u> Autumn 29 AD. ½ yr. to go. 2 ½ yrs. since baptism

12-14 Parable of the 1 lost sheep.	50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.		

Matthew 18:15-20 15 Moreover **if your brother** shall **trespass against you, go and tell him his fault between you and him alone:** if he shall hear you, you have **gained your brother.** 16 But if he will not hear [you, then] take with you one or two more, that in the mouth of two or three witnesses every word may be established. **17** And if he shall neglect to hear them, tell [it] to the church: but if he neglect to hear the church, **let him be to you as a heathen man and a publican.** 18 Verily I say to you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say to you, That if two of you shall agree on earth as concerning anything that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together unto my name, there am I in the midst of them. (church = ekklesia or church of called-out ones, 3 x in 4 gospels, other in MT 16:17 – Peter's confession) Acts 7:38	Sanctification (Trespasses) Between brethren
Matthew 18:21-35 21 Then came Peter to him, and said, Lord, how oft shall my **brother sin against me, and I forgive him?** till seven times? 22 Jesus says to him, I say not to you, Until seven times: but, Until seventy times seven. (fullness of the king's forgiveness toward Israel exemplified 4 times in the Old Testament; Abraham to Exodus, Exodus to temple – 1 Kings 8, temple to Artaxerxes – Nehemiah 2:45, Artaxerxes to messiah – 69 of 70 weeks, Daniel 9:24-27, Jeremiah 70 yrs. – 490 yrs. / 7 = 70 years of captivity – 2 Chronicles 36:21, concerning the Sabbath rest of the land, … and now from individual to individual among believers in the New Testament) Parable of the Forgiving King 23 Therefore is the kingdom of heaven likened to a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought to him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. **26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay you all.** 27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took [him] by the throat, saying, Pay me that you owe. **29 And his fellow servant fell down at his feet, and begged him, saying, Have patience with me, and I will pay you all**. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow servants saw what was done, they were very sorry, and came and told to their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O you wicked servant, I forgave you all that debt, because you desired me: 33 Should not you also have had compassion on your fellow servant, even as I had pity on you? 34 And his lord was angry, and delivered him to the tormentors, till he should pay all that was due to him. **35 So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not everyone his brother their trespasses.**	Sanctification (Forgiving) Talent = 4 Roman Denarius (3 month wages) Luke 17:3-4 Eph 4:32 Col 3:13 Repentance of offender

Matthew 20:1-16, Workers' Time in the Vineyard	
1-9	Workers are hired at 7 am, 9 am, 12 pm, 3 pm, 5 pm.*The Lord of the vineyard is God.*
10-16	10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.[11] And when they had received [it], they **murmured** against the goodman of the house, [12] Saying, These last have wrought [but] one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.[13] But he answered one of them, and said,**Friend**, I do thee no wrong: didst not thou agree with me for **a penny**? [14] Take [that] thine [is], and go thy way: I will give unto this last, even as unto thee.
	[15] Is it not lawful for me to do what I will with mine own? Is thine **eye evil**, because I am good? [16] So the **last shall be first, and the first last: for many be called, but few chosen.** (Matthew 19:16-30) *The goodman is Jesus.*
Decision	When was I hired and what does that mean to the goodman of the house?

Gems of Matthew 24 Comparisons and Contrasts Christ's Return **Bible TOC**

Matthew 24-25	Mark 13	Luke 21	Compare
23:37-39 Jerusalem shall be desolate	12:41-44 poor widow gave all	21:1-4 poor widow gave all	
24:1-2 Departed temple – not 1 stone standing	13:1-2 departed temple – **not 1 stone standing**	21:5-6 some spoke – not 1 stone standing	End of day Herod 80 yrs
24:3 Mt of Olives. disciples asked privately, when-what/what sign of the coming and end of the world?	13:3-4 **Mt of Olives**. Peter, James, John & Andrew **when-what sign** all these things shall be fulfilled?	21:7 They asked, Master, when–what sign when these things shall come to pass?	**Same audience** /not the church
24:4-5 Beware of deceivers	13:5-6 **Beware of deceivers**	21:8 Beware of deceivers	**Same**
24:6-8 Wars, famines, **pestilences,** earthquakes. Beginning of sorrows.	13:7-8 **Wars, earthquakes, famines.** Beginning of sorrows.	21:9-11 Wars, earthquakes, famines, **pestilences,** fearful sights and great signs from heaven.	Luke a little different
24:9-14 Persecution Then . . . Many offended, betray, hate, love grow cold. Endure to the end shall be saved. Gospel to all nations. 24:15-25 to the Jews Daniel 9:27 Flee Jerusalem, not on Sabbath day. Great tribulation, many false Christs-deceivers, great signs and wonders. 24:26-31 Visible Return Immediately after sun darkened & Son of man appear in the clouds with power and great glory. Angels trumpet shall gather the elect.	13:9-13 Persecution Deliver to councils and in the synagogues beaten, before rulers and kings. Holy Ghost will help speak. Gospel to all nations. 13:14-23 to the Jews Daniel 9:27 Flee Jerusalem, not on Sabbath day. Great tribulation, many false Christs-deceivers, great signs and wonders. 13:24-27 Visible Return Immediately after sun darkened & Son of man appear **in the clouds with power and great glory.** Angels trumpet shall gather the elect.	21:12-19 Persecution Before Persecute in synagogues, prisons, before kings and rulers. Many shall betray. Mouth of wisdom. 21:20-26 to the Jews Jerusalem encompassed with armies. Flee or the sword or captivity into all nations will come. **Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.** 21:27-28 Visible Return Coming in a cloud with power and great glory	
24:32-35 Parable of the fig tree . . . near, even at the doors. Heaven and earth shall pass away, but my words shall not pass away.	13:28-31 **Parable of the fig tree. . . near, even at the doors. Heaven and earth shall pass away, but my words shall not pass away.**	21:29-33 Parable of the fig tree, **and all the trees . . .** heaven and earth shall pass away, but my words shall not pass away.	And all the trees are all nations
To Israel during the tribulation 24:36-39 Only the Father knows that day and hour. As in the days of Noah 24:40-41 Two in the field; one shall be "taken" & one left. 24:42-51. Watch and be ready. Weeping & gnashing of teeth Luke 12:41-48 (to all) 25:1-13. Parable of 10 virgins. 25:14-30. Parable of 5-2-1 talents. 25:31-46 Story of the sheep and the goats.	To Israel during the tribulation 13:32 Only the Father knows that day and hour. 13:33-37 1st Parable to all: House owner on a journey, watch and pray – watch ye – **what I say to you I say to all, watch.** Notes: Jesus is away until his return to reign on earth for 1000 years. Church to watch, alert – not sleepy. Acts 20:31, 1 Cor 16:13, Col 4:2, 1 Thes 5:6, 2 Tim 4:5, Heb 13:17, 1 Pet 4:7.	* Luke 17:22-37 Lot-Sodom 17:36 Two in the field, one shall be taken and one left. 21:34-36 Take heed to yourselves. Beware of hearts, cares of this life, whole earth. Watch and pray always, worthy to escape all these things. 21:37-38 Jesus taught in the temple at day before the crowds and His disciples at night at the Mount of Olives.	Acts 1:7 It is not for you to know the times or the seasons, which the Father has put in his own authority.
26:1 After 2 days was the feast of the Passover	14:1 After 2 days was the feast of the Passover.	22:1 The feast of passover drew near.	Same
Matthew to the nation Israel (Last 3 parables in Mt 13?)	Mark (Peter) to Israel & the gentiles	Luke (Paul) to the gentiles & Israel. See Luke 17:20-37	John to the world

with Jesus before Gethesmane: (Tuesday & Thursday)			
Matthew 26:1-35?	**Mark 14:1-31**	**Luke 22:1-38**	**John 12:2-8**
TUESDAY or WEDNESDAY **1. Jesus Crucified in 2 Days** **1** And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, **2** Ye know that after two days is [the feast of] the passover, and the Son of man is betrayed to be crucified. **3** Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, **4** And consulted that they might take Jesus by subtilty, and kill [him]. **5** But they said, Not on the feast [day], lest there be an uproar among the people. /S. Judean Passover/ **2. Mary Anoints Head of Jesus** **6** Now when Jesus was in Bethany, in the house of Simon the leper, **7** There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat [at meat]. **8** But when his disciples saw [it], they had indignation, saying, To what purpose [is] this waste? **9** For this ointment might have been sold for much, and given to the poor. **10** When Jesus understood [it], he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. **11** For ye have the poor always with you; but me ye have not always. **12** For in that she hath poured this ointment on my body, she did [it] for my burial. **13** Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, [there] shall also this, that this woman hath done, be told for a memorial of her. **3. Judas Plans Betrayal** **14** Then one of the twelve, called Judas Iscariot, went unto the chief priests, **15** And said [unto them], What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. **16** And from that time he sought opportunity to betray him. THURSDAY **4. Disciples Prepare for Passover**	TUESDAY or WEDNESDAY **1. Jesus Crucified in 2 Days** **1** After two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death. **2** But they said, Not on the feast [day], lest there be an uproar of the people. /S. Judean Passover, Friday 6pm/ **2. Mary Anoints Head of Jesus** **3** And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured [it] on his head. /Bethany 2 miles or 40 minutes to Jerusalem/ **4** And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? **5** For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. **6** And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. **7** For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. **8** She hath done what she could: she is come aforehand to anoint my body to the burying. **9** Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, [this] also that she hath done shall be spoken of for a memorial of her. /Luke 7:36-50, Mary Magdalene does similar worship of Jesus in the past/ **3. Judas Plans Betrayal** **10** And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. **11** And when they heard [it], they were glad, and promised to give him money. And he sought how he might conveniently betray him THURSDAY **4. Disciples Prepare for Passover** **12** And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? **13** And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.	TUESDAY or WEDNESDAY **1. Passover Feast near** **1** Now the feast of unleavened bread drew nigh, which is called the Passover. **2** And the chief priests and scribes sought how they might kill him; for they feared the people. /S. Judean Passover, Friday 6pm/ **3. Judas Plans Betrayal** **3** Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. **4** And he went his way, and communed with the chief priests and captains, how he might betray him unto them. **5** And they were glad, and covenanted to give him money. **6** And he promised, and sought opportunity to betray him unto them in the absence of the multitude. THURSDAY **4. Disciples Prepare for Passover** **7** Then came the day of unleavened bread, when the passover must be killed. **8** And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. **9** And they said unto him, Where wilt thou that we prepare? **10** And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. **11** And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? **12** And he shall shew you a large upper room furnished: there make ready. **13** And they went, and found as he had said unto them: and they	TUE or WED **2. Mary Anoints Feet of Jesus** **2** There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. **3** Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. **3. Judas Plan** **4** Then saith one of his disciples, Judas Iscariot, Simon's [son], which should betray him, **5** Why was not this ointment sold for three hundred pence, and given to the poor? **6** This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. **7** Then said Jesus, Let her alone: against the day of my burying hath she kept this. **8** For the poor always ye have with you; but me ye have not always.

17 Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? **18** And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. **19** And the disciples did as Jesus had appointed them; and they made ready the passover. **20** Now when the even was come, he sat down with the twelve. **6. Jesus Identifies Betrayer** **21** And as they did eat, he said, Verily I say unto you, that one of you shall betray me. **22** And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? **23** And he answered and said, He that dippeth [his] hand with me in the dish, the same shall betray me. **24** The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. **25** Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. **5. The 1st Communion** **26** And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body. **27** And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it; **28** For this is my blood of the new testament, which is shed for many for the remission of sins. **29** But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. **30** And when they had sung an hymn, they went out into the mount of Olives. **8. Jesus Predicts Peter's Denials** **26:31-35** Jesus predicts Peter's denial	**14** And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? **15** And he will shew you a large upper room furnished [and] prepared: there make ready for us. **16** And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. /N. Galilee Thursday 6am/ **6. Jesus Identifies Betrayer** **17** And in the evening he cometh with the twelve. **18** And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. **19** And they began to be sorrowful, and to say unto him one by one, [Is] it I? and another [said, Is] it I? **20** And he answered and said unto them, [It is] one of the twelve, that dippeth with me in the dish. **21** The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. /Psalm 41:9/ **5. The 1st Communion** **22** And as they did eat, Jesus took bread, and blessed, and brake [it], and gave to them, and said, Take, eat: this is my body. **23** And he took the cup, and when he had given thanks, he gave [it] to them: and they all drank of it. **24** And he said unto them, This is my blood of the new testament, which is shed for many. **25** Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. **26** And when they had sung an hymn, they went out into the mount of Olives. **8. Jesus Predicts Peter's Denials** **27** And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. /Zach 13:7, false shepherds/ **28** But after that I am risen, I will go before you into Galilee. **29** But Peter said unto him, Although all shall be offended, yet [will] not I. **30** And Jesus saith unto him, Verily I say unto thee, That this day, [even] in this night, before the cock crow twice, thou shalt deny me thrice. **31** But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.	made ready the passover. /N. Galilee Thursday 6am/ **5. The 1st Communion** **14** And when the hour was come, he sat down, and the twelve apostles with him. **15** And he said unto them, With desire I have desired to eat this passover with you before I suffer: **16** For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. **17** And he took the cup, and gave thanks, and said, Take this, and divide [it] among yourselves: **18** For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. **19** And he took bread, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. **20** Likewise also the cup after supper, saying, This cup [is] the new testament in my blood, which is shed for you. **6. Jesus Identifies Betrayer** **21** But, behold, the hand of him that betrayeth me [is] with me on the table. **22** And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! **23** And they began to inquire among themselves, which of them it was that should do this thing. **7. Luke 22:24-30** Selfish ambition of the disciples rebuked **8. Peter's Denials** **22:31-38** Jesus predicts Simon, Simon denials	**Before Wednesday** Saturday night 12:1, 6 days before Passover 12:9-11, Sunday 12-19, triumphant entry Monday or Tuesday? 20-36, Greeks visit Jesus 37-50, Jews reject Jesus THURSDAY PM **5. 1st Communion 13:1-20** Jesus washes the 12 disciples feet. /1 Corinthians 11:24-26 (11:17-34)/ **6. Betrayer 13:21-35** Jesus identifies his betrayer **8. Peter 13:36-38** Jesus predicts Simon Peter's denial **9. Discourses 14:1-31** The farewell discourse in the upper room **15:1-27** The true vine discourse **16:1-33** The promise of the Holy Spirit **17:1-26** The high priestly prayer of Jesus
Matthew - King Jesus	Mark - Servant Jesus	Luke - Man Jesus	Jn - God Jesus

With Jesus at Gethesmane: Sorrow, Supplication, and Strength (one day event)

Matthew 26:36-46	Mark 14:32-42	Luke 22:39-46	John 18:1-2
SORROW **36** ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. **37** And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. **38** Then saith he unto them, **My soul is exceeding sorrowful, even unto death:** tarry ye here, and watch with me. /soul, Isaiah 53:2b-3a, 12a. Matthew 10:28 soul, body, hell/	**SORROW** **32** ¶ And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. **33** And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; **34** And saith unto them, **My soul is exceeding sorrowful unto death:** tarry ye here, and watch. /Hebrews 5:7/	**39** ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. **40** And when he was at the place, he said unto them, **Pray that ye enter not into temptation.** /Phil 4:7-9/	**1** ¶ When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
SUPPLICATION **(1st) 39** And he went a little further, and fell on his face, and prayed, saying, **O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou [wilt].** /cup – God's wrath on sin & baptism of suffering, Mark 10:38-39, Luke 12:50 (12:35-59), Rev 14:10, 16:19 Worship my Father – fall forward prostrate, always conscious, OT & NT/ **40** And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me **one hour? 41** Watch and pray, that ye enter not into temptation: the spirit **indeed [is] willing**, but the flesh [is] weak.	**SUPPLICATION** **(1st) 35** And he went forward a little, and fell on the ground, and prayed that, if it were possible, **the hour** might pass from him. **36** And he said, **Abba, Father, all things [are] possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.** /say-the hour, Mark 13:11 trib/ **37** And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch **one hour? 38** Watch ye and pray, lest ye enter into temptation. The spirit **truly [is] ready**, but the flesh [is] weak. /translators	**(1st) 41** And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, **42** Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.** /Jesus tempted by the devil in wilderness **3x**, Luke 4:1-13/ /Israel asked the LORD **3x,** Judges 20:18-48**/**	Key words: Father/Abba-4x Jesus Pray(ed/er)–14x (agony, more earnestly) Cup – 4x (take away, pass, drink) Sorrow – 4x (very heavy, exceeding, unto death) Hour – 5x (one, the) Disciples – 9x Temptation – 4x Watch -6x Asleep – 7x (eyes heavy, no answer, for sorrow) Rise – 3x Betray – 5x (he-4x, Judas-1x)
(2nd) 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. **43** And he came and found them asleep again: for their eyes were heavy.	**(2nd) 39** And again he went away, and prayed, and **spake the same words.** /James 4:7-10, Phil 2:4-8/ **40** And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.	**(3rd) 43** And there appeared an angel unto him from heaven, **strengthening him.** **44** And being in an agony he prayed **more earnestly**: and his sweat was as it were **great drops of blood** falling down to the ground. **45** And when he rose up from prayer, and was come to his disciples, he found them **sleeping for sorrow, 46** And said unto them, Why sleep ye? **STRENGTH** **rise** and **pray, lest ye enter into temptation.**	
(3rd) 44 And he left them, and went away again, and prayed the third time, **saying the same words.** **45** Then cometh he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of man is betrayed into the **hands of sinners**. /His will, way, & time-Romans 12:1-2 and Hebrews 12:1-4/ **STRENGTH** **46 Rise, let us be going:** behold, he is at hand that doth betray me.	**(3rd) 41** And he cometh the third time, and saith unto them, Sleep on now, and take [your] rest: it is enough, the hour is come; behold, the Son of man is betrayed into the **hands of sinners.** /soon Peter denies Jesus **3x**, Mk 14:72, Lu 22:61-62/ **STRENGTH** **42 Rise up, let us go**; lo, he that betrayeth me is at hand.		**2** And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.
Ready writer	Personal – Peter's disciple	Power – Paul's doctor	Love relation
1st around 40 AD	2nd around 45 AD	3rd between 45-55 AD	4th after 90 AD
King Jesus – to Jews in Jerusalem	Servant Jesus – church in Rome	Man Jesus - gentiles	God Jesus-world
Greek – 183 words	Greek – 158 words	Greek – 101 words	Gk - 35 words

The 11 Apostles are sleepy and weak before they receive power from on high prophesied in Luke 24:49 and Acts 1:8.

with Jesus at the Tomb (one day event)			
Matthew 28:1-10	**Mark 16:1-11**	**Luke 24:1-12**	**John 20:1-18**
1st WOMEN Minister **1** In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre. **THE STONE/GUARDS** **2** And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. **3** His countenance was like lightning, and his raiment white as snow: **4** And for fear of him the keepers did shake, and became as dead [men]. /Guards-MT 27:62-66, 28:11-15/ **3rd WOMEN/ANGELS** **5** And the angel answered and said unto the women, **Fear not ye: for I know that ye seek Jesus, which was crucified.** **6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.** **6th WOMEN/JESUS** **8** And they departed quickly from the sepulchre with fear and **great joy**; and did run to bring his disciples word. **9** And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. **10** Then said Jesus unto them, Be not afraid: go tell **my brethren** that they go into Galilee, and there shall they see me. **Matthew 18:11-15** /Tomb guards bribed. (Matthew 18:2-4)/	**1st WOMEN MINISTER** **1** And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him. **2** And very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun. **THE STONE** **3** And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? **4** And when they looked, they saw that the stone was rolled away: for it was very great. **3rd WOMEN/ANGELS** **5** And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. **6** And he saith unto them, **Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.** **6th WOMEN RETURN** **8** And they went out quickly, and fled from the sepulchre; for they trembled and were **amazed**: neither said they any thing to any [man]; for they were afraid. **7th MARY RETURNS** **9** Now when [Jesus] was risen early the first [day] of the week, **he appeared first to Mary Magdalene**, out of whom he had cast seven devils. **10** [And] **she** went and told **them** that had been with him, **as they mourned and wept.** **11** And they, when they had heard that he was alive, and had been seen of **her**, believed not.	**1st WOMEN MINISTER** /Luke 23 53-56/ **1** Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. **THE STONE** **2** And they found the stone rolled away from the sepulchre. **3** And they entered in, and found not the body of the Lord Jesus. **3rd WOMEN/ANGELS** **4** And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: **5** And as they were afraid, and bowed down [their] faces to the earth, they said unto them, **Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.** **8** And they remembered his words, **6th WOMEN RETURN** **9** And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. **10** It was Mary Magdalene, and Joanna, and Mary [the mother] of James, and other [women that were] with them, which told these things unto the apostles. **11** And their words seemed to them as idle tales, and they believed them not. **8th PETER VISITS** **12** Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. /Colossians 3, put off/put on/	**1st WOMEN MINISTER** **1** The first [day] of the week cometh Mary Magdalene early, when it was **yet dark**, unto the sepulchre, **THE STONE** and seeth the stone taken away from the sepulchre. **2nd MARY MAGDALENE** **2** Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. **4th PETER & JOHN VISIT** **3** Peter therefore went forth, and that other disciple, and came to the sepulchre. **4** So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. **5** And he stooping down, [and looking in], saw the linen clothes lying; yet went he not in. **6** Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, **7** And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. **8** Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. **9** For as yet they knew not the scripture, that he must rise again from the dead. **10** Then the disciples went away again unto their own home. **5th MARY MEETS ANGELS/JESUS** **11** But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre, **12** And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. **13** And they say unto her, **Woman, why weepest thou?** She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. **14** And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. **15** Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. **16** Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. **17** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God. **18** Mary Magdalene came and told the disciples that she had seen the Lord, and [that] he had spoken these things unto her.
All women fear except Mary,love has no fear (2 Tim 1:7). Mary has early arrival and departure			

with Jesus at the Ascension (taken up into a cloud into heaven, one time event)				
Matthew 28:16-20	**Mark 16:12-18**	**Luke 24:50-53**	**John 20:30-31, 21:24-25**	**Acts 1:1-11**
2nd GREAT COMMISSION /earlier-long term/ 16 Then the eleven disciples went away into **Galilee**, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All **authority** is given unto me in heaven and in earth. 19 **Go ye** therefore, and **teach** all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 **Teaching** them to observe all things whatsoever I have commanded you: **/John 20:31/** and, lo, **I am with you alway, [even] unto the end of the world.** Amen. /The 11 Apostles are in Galilee. No mention of the ascension, because it is days later/ /No signs & wonders & miracles: Moses-Elijah, Jesus-tribulation/	**3rd EMMAUS ROAD** 12 After that he appeared in another form unto two of them, as they walked, and went into the country. 13 And they went and told [it] unto the residue: neither believed they them. **4th THE ELEVEN** 14 ¶ Afterward he appeared unto **the eleven** as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. **5th APOSTLE'S** **COMMISSION** /later-early church in Acts only/ 15 And he said unto **them**, **Go ye** into all the world, and preach the gospel to every creature. 16 He that **believeth and is baptized /Holy Spirit/ shall be saved;** but he that believeth not shall be damned. 17 And these **signs shall follow them** that believe; In my name shall they **cast out devils**; they shall **speak with new tongues;** 18 They shall take up **serpents**; and if they **drink any deadly thing**, it shall not hurt them; they shall **lay hands on the sick**, and they shall recover. **6th ASCENSION** 19 So then after the Lord had spoken unto **them**, he was received up into heaven, and sat on the right hand of God. /Heb 4:14-16/ **8th AFTER PENTECOST** 20 And **they** went forth, and preached every where, the Lord working with [them], and confirming the word with **signs following**. Amen. /Two disciples going to Emmaus, outside Jerusalem. The ascension is the same day as the Apostle's Commission/	**3rd EMMAUS ROAD** 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that **repentance and remission of sins** should be preached in his name among all nations, **beginning at Jerusalem**. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of **Jerusalem**, until ye be endued with **power** from on high. /Acts 2/ **6th ASCENSION** 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. **7th AT THE TEMPLE** 52 And they worshipped him, and returned to **Jerusalem** with great joy: 53 And were continually in the temple, praising and blessing God. Amen. /10 days later was the day of Pentecost or the Feast of weeks (7x7+1=50 days after the resurrection) Leviticus 16:15-16, Deuteronomy 16:16/	**1st SIGNS NOT WRITTEN IN THIS BOOK** 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book**:** /Galilee/ **THESE WRITTEN, TO BELIEVE** 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. **10th WROTE HIS TESTIMONY** 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. **THINGS NOT WRITTEN IN BOOKS** 21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. /Jesus life; written and not written things/ /written: Exodus Jude 3, 2 Tim 3:16-17, Ro 15:4, 1 Cor 10:11, 13: Jude 3, Rev 1:/ /21:25. Not written - from Genesis 1:1, John 1:1-5. Do not add to the word or you become like the Pharisees and scribes./	**9th FORMAL LETTER TO ROMAN OFFICIAL** 1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, /Luke 1:3-4, Theophilus - friend of God/ **6th ASCENSION** 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 And, being assembled together with [them], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [saith he], ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own **authority**. 8 But ye shall receive **power,** after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and **a cloud received him out of their sight.** 10 And while they looked stedfastly toward heaven as he went up, behold**, two men stood by them in white apparel;** 11 Which also said, **Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner /2nd coming or return/ as ye have seen him go into heaven.** /All about the ascension/ Acts 1:12 at the Mount of Olives/
to Jew in Jerusalem around 40 AD Jesus the king	to the Jew in Rome around 45-50 AD Jesus the servant (ox)	to Theophilus in Rome/Romans around 63 AD Jesus the man	to the world. around 90 AD Jesus the eagle	to Theophilus the ascension and Pentecost around 64 AD Story of the early church

The traditional Jesus

With Jesus at the Ascension

Acts
1:1-11

"this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"

The Biblical Jesus

Mark (16-102, 1.5 hr) 2024

12 Examples from the Servant Jesus with Mark

Background: Mark is a disciple of Peter. You can sense Peter's strong influence in this Gospel when compared to Acts and 1 & 2 Peter.

Sequence: Chapter's 1-7 move very quick over almost 3 years, chapters 8-10 slow down for the last trip to Jerusalem and chapters 11-16 the last week of our Lord's life.

SERVANT'S BEGINNING (1:1-1:8)

1. Example of a messenger preparing the way for Jesus in God's timing 1:2-3

SERVANT'S GALILEAN MINISTRY (1:9-6:6)

2. Jesus healed Peter's wife, then she **ministered** unto them (Jesus & 4 Apostles) 1:29-31

SERVANT'S SELF-REVELATION TO 12 DISCIPLES (6:7-8:30)

3. For they (the 12) considered not [the miracle] of the loaves: for their heart was hardened. 6:52
4. And he said unto them (the 12), How is it that ye do not understand? 8:21

SERVANT'S LAST TRIP TO JERUSALEM (8:31-10:52)

5. If any man desire to be **first**, [the same] shall be **last** of all, and **servant** of all. 9:35
6. a **great** among you, shall be your **minister**: the chiefest, shall be **servant** of all. 10:43-45

SERVANT'S LAST WEEK IN JERUSALEM (11-13)

7. Parable of the sent away **servant**, 4x. (to the chief priests, scribes, and elders) 12:2,4
8. Parable of the fig tree. (to 4 Apostles: Peter, James, John, and Andrew) 13:34

SERVANT'S LAST DAY IN JERUSALEM (14-15)

9. Peter drew a sword and smote a servant of the high priest, and cut off his ear. 14:47
10. Prophesy: and the servants did strike him with the palms of their hands. 14:65
11. Eloi, Eloi, lama sabachthani? or My God, my God, why hast thou forsaken me? 15:34
12. Women ministered unto Jesus (during His ministry on earth) 15:40-41

SERVANT'S RESURRECTION, APPEARANCES, & ASCENSION AROUND JERUSALEM (16)

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Mark 1:35-39 (35)	Prayer	Seek Father's will	None	**Early morn. Prayer - alone**	Jesus - occasion Before preaching
Mark 6:45-52 (46)	Prayer	Seek Father's will	None	Sent away disciples and crowd - alone	Jesus - occasion > walked on wayer
Mark 9:14-29 (29)	Intercession	Demons	Eating food, Gluttony	Fasting, MT 17:21 (TR)	Jesus – occasion
Mark 11:15-19 (17)	Prayer	Righteous Anger	Money	OT place of prayer in the temple	Jesus Last week of ministry
Mark 11:20-26	Prayer	Miracle in nature	Doubt in heart Unforgiveness	Faith in God believe	Jesus Teaching disciples
Mark 14:32-42	Supplication	Your will, not Mine	Peter-James-John > flesh	Desire God's will	Jesus – occasion Garden – alone
Mark 15:34-39	Supplication	Cried words to God			Jesus – on the cross 4th & 7th saying

Application for today. The Christ like leader is a servant to the Body of Christ. The servant and example is underneath pushing others upward to be more like Christ. The symbol representing this activity is an inverted pyramid.

Mark Chapter 1 1:1-8 ***John the Baptizer*** (Narrative 1)

(1) [1] The beginning of the gospel of Jesus Christ, the Son of God; [2] As it is written in the prophets, **Behold, I send My messenger before your face, which shall prepare your way before you.** [3] **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.** [4] John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. [5] And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the Jordan River, confessing their sins. [6] And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; [7] And preached, saying, There comes One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. [8] I indeed have baptized you with water: but [c] He shall baptize you with the Holy Ghost.

vs 2, Malachi 3:1a Behold, I will send my messenger, and he shall prepare the way before me:
vs 3, Isaiah 40:3 The voice of him that cries in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God, 1st coming of Jesus. The context is Isaiah 40:4-8, the 2nd coming of Jesus.
vs 6, Matthew 3:7-12 and Luke 3:10-14 say Jesus would baptize "with the Holy Ghost and fire," fulfilled beginning in Acts 2 with the mighty wind and cloven tongues of fire on each head. The single article before the two nouns in the Greek text indicates a single baptism with the Holy Ghost and fire.

Baptism is baptisma or immersion in Greek. Baptism is used in four settings in Mark.

1) Baptize hands and cups (Mark 7:4) outside in the Old Testament
2) Baptism of many by John in water for remission of sins (Mk 1:4-5, 11:30). He prepared the way for the Son of God
3) Baptism of Jesus by John (Mark 1:8), same as many, and "to fulfill all righteousness", Matthew 3:15, 1st of 85x

Baptisms at the moment of salvation

4) Baptism of the Holy Ghost – wait for power from on high (Luke 24:49 and Acts 2) inward in the New Testament
5) Baptized in the name of Jesus (Acts 2:38, 8:16, 19:5)
6) Baptized into the body of Christ (1 Corinthians 12)
7) Baptized into the death of Christ (Romans 6)

Baptism Anytime

8) Baptism by suffering (Mark 10:38-39) inward in the New Testament. Trials purify as fire does silver

Baptism after salvation

9) Baptism by immersion in water

Hebrews 6:1-2 should cover the doctrine of baptisms in this manner. Two Old Testament baptisms (things to set apart for the Lord's use, and by John the baptizer in water for inward repentance, remission of sins, and prepare the way for the Savior) and six New Testament baptisms (Five are spiritual baptisms at the beginning of salvation and continually: the name of Jesus, body of Christ, Holy Ghost, Fire, and Jesus' death; and one is physical in water that is after salvation and one time).

1:9-3:6 ***The Servant's Early Galilean Ministry***

1:9-13 ***Jesus is Baptized and Tempted*** (Narrative 2)

(2) [9] And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. [10] And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him: [11] And there came a voice from heaven, [saying], You are My beloved Son, in whom I am well pleased. [12] And immediately the Spirit driveth Him into the wilderness. [13] And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.

Vs 10-11, evidence of the Godhead in the Spirit coming from God in Heaven to the Son on earth.
vs 11, At His baptism is also written in Matthew 3:17 and Luke 3:22. Later, the same words are later spoken by God at the Mount of Transfiguration in Matthew 17:5 and testified by Peter in 2 Peter 1:7.

1:14-20 ***Jesus Calls Simon and Andrew, James and John*** (Narrative 3)

(4) 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. 16 Now as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed Him. 19 And when He had gone a little further there, He saw James the [son] of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him.

vs 15, metanoeo (*met-an-o*-eh'-o) in Greek. to think differently or afterwards, i.e., reconsider (morally, feel compunction):--repent. Mk 1:15, 6:12. Mankind needs to repent for salvation and sanctification: Acts 2:38, 17:30, 26:20 Romans 2:4, 2 Cor 12:21, Rev 2:5, 2:16, 2:21-22, 3:3, 3:19. They repented not during the Great Tribulation: Revelation 9:20-21, 16:9, 16:11.

1:21-22 ***Sabbath in Synagogue*** (Narrative 4/Teaching 1)

(5) 21 And they went into Capernaum; and straightway on the sabbath day He entered into the synagogue, and taught. 22 And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.

1:23-28 ***Man Delivered from Unclean Spirit in Synagogue*** (Miracle 1)

23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let [us] alone; what have we to do with You, you Jesus of Nazareth? are You come to destroy us? I know You who You are, the Holy One of God. 25 And Jesus rebuked him, saying, Hold your peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commands He even the unclean spirits, and they do obey Him. 28 And immediately His fame spread abroad throughout all the region round about Galilee.

vs 23, This is the first of ten times the description unclean is used. Unclean is used 30x in the NT. 10x in Mark. 1:23, 26-27; 3:11, 3:30; 5:2, 5:8, 5:13; 7:25; Rev 18:2, 1 Peter 1Pe 1:12,15-16; 2:5,9; 3:5 Holy Ghost, be ye holy, priesthood, nation, women (not a routine part of Old Testament teachings and way) 2Pe 1:18,21; 2:21; 3:2,11 mount, men, Spirit, commandment, prophets conversation. (14x) The contrast of unclean and clean or unholy and holy is unique to Peter.

1:29-31 ***Healing of Peter's Mother-in-law*** (Miracle 2)

(6) 29 And immediately, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell Him of her. 31 And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

1:32-34 ***Many Diseased are Healed and Demons are Cast Out*** (Miracle 3)

(7) 32 And at evening, when the sun did set, they brought unto Him all that were diseased, and them that were controlled by demons. 33 And all the city was gathered together at the door. 34 And He healed many that were sick of diverse diseases, and cast out many demons; and permitted not the demons to speak, because they knew Him.

1:35-39 ***Prayer then Preaching*** (Narrative 4), 39b ***Demons Cast Out*** (Miracle 4)

(8) 35 And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed. 36 And Simon and they that were with him followed after Him. 37 And when they had found Him, they said unto Him, All [men] seek for You. 38 And He said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39 And He preached in their synagogues throughout all Galilee, and cast out demons.

Mark Chapter 1

1:40-45 ***Healing of Leprous Man*** (Miracle 5)

(9) [40] And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If You will, You can make me clean. [41] And Jesus, moved with compassion, put forth [His] hand, and touched him, and says unto him, I will; be you clean. [42] And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. [43] And He straightly charged him, and immediately sent him away; [44] And says unto him, See you say nothing to any man: but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, for a testimony unto them. [45] But he went out, and began to publish [it] much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was outside in desert places: and they came to Him from every quarter.

Mark Chapter 2

2:1-12 one day, time and place

2:1-2 ***Jesus at a Full Home in Capernaum*** (Teaching 5)

(10) [1] And again He entered into Capernaum after [some] days; and it was noised that He was in the house. [2] And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them.

2:3-12 ***Healing of Paralyzed Man*** (scribes challenge - Miracle 6)

[3] And they come to Him, bringing one paralyzed, which was carried of four. [4] And when they could not come near to Him for the press, they uncovered the roof where He was: and when they had broken [it] up, they let down the bed wherein the paralyzed lay. [5] When Jesus saw their faith, He said unto the paralyzed, Son, your sins be forgiven you. [6] But there were certain of the scribes sitting there, and reasoning in their hearts, [7] Why does this [man] thus speak blasphemies? who can forgive sins but God only? [8] And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts? [9] Whether is it easier to say to the paralyzed, [Your] sins be forgiven you; or to say, Arise, and take up your bed, and walk? [10] But that ye may know that the Son of man has authority on earth to forgive sins, (He says to the paralyzed,) [11] I say unto you, Arise, and take up your bed, and go your way into your house. [12] And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Mark Chapter 2

2:13-17 ***Matthew called*** (13-14, Narrative 5)
Eating with Publicans & Sinners (15-17, scribes & pharisees - Teaching 6)

(11) 13 And He went forth again by the sea side; and all the multitude resorted to Him, and He taught them. 14 And as He passed by, He saw Levi the [son] of Alphaeus sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

2:15-22 one day, time, and place

15 And it came to pass, that, as Jesus sat to eat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him. 16 And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eats and drinks with publicans and sinners? 17 When Jesus heard [it], He says unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

2:18-20 ***Fasting*** (disciples of John and the Pharisees - Teaching 7)

(12) 18 And the disciples of John and of the Pharisees used to fast: and they come and say unto Him, Why do the disciples of John and of the Pharisees fast, but Your disciples fast not? 19 And Jesus said unto them, Can the children of the bride chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then they will fast in those days.

2:21-22 ***Parables of Old and New Cloths and Old and New Wine Bottles*** (Teaching 8/parable 1-2)

(13) 21 No man also sews a piece of new cloth on an old garment: else the new piece that filled it up takes away from the old, and the tear is made worse. 22 And no man puts new wine into old bottles: else the new wine does burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

2:23-28 ***Plucking Corn on the Sabbath Defended*** (Pharisees - Teaching 9)

(14) 23 And it came to pass, that He went through the corn fields on the sabbath day; and His disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto Him, Behold, why do they on the sabbath day that which is not lawful? 25 And He said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also unto them which were with him? 27 And He said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.

Note on the sabbath made for man and Christ as the Lord of the Sabbath. We must not traditionalize outward forms of religion for spirituality. When ill in body and mind we understand God will accomplish his will with or without us. We must be faithful to seek, submit, surrender, and serve.

Mark Chapter 3

3:1-6 ***Healing on the Sabbath Defended*** (1-5, Miracle 7) and (6, Teaching 10)
(Pharisees and Herodians)

(15) [1] And He entered again into the synagogue; and there was a man there which had a withered hand. [2] And they watched him, whether He would heal him on the sabbath day; that they might accuse Him. [3] And He says unto the man which had the withered hand, Stand forth. [4] And He says unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. [5] And when he had looked round about on them with anger, being grieved for the hardness of their hearts, He says unto the man, Stretch forth your hand. And he stretched [it] out: and his hand was restored whole as the other. [6] And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.

3:7-12 ***Many Healed Near the Sea of Galilee*** (Narrative 6)

(16) [7] But Jesus withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judea, [8] And from Jerusalem, and from Idumaea, and [from] beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him. [9] And He spoke unto His disciples, that a small ship should wait on Him because of the multitude, lest they should throng him. [10] For He had healed many; insomuch that they pressed upon Him for to touch him, as many as had plagues. [11] And unclean spirits, when they saw Him, fell down before Him, and cried, saying, You are the Son of God. [12] And He straightly charged them that they should not make Him known.

3:13-19a ***12 Apostles Ordained to Preach, & authority to Heal and Cast out Demons*** (Narrative 7)

(17) [13] And He goes up into a mountain, and calls [unto Him] whom He would: and they came unto Him. [14] And He ordained twelve, that they should be with Him, and that He might send them forth to preach, [15] And to have authority to heal sicknesses, and to cast out demons: [16] And Simon He surnamed Peter; [17] And James the [son] of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder: [18] And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the [son] of Alphaeus, and Thaddaeus, and Simon the Canaanite, [19] And Judas Iscariot, which also betrayed Him:

vs 13, Mount Arbel has a beautiful view of Galilee, the Great Commission of Matthew 28:16-20 was here also. Below Mount Arbel and toward Magda and Capernaum is Sower's Cove. Jesus selects then sends out the 12 in Matthew 10:2-4 and prays all night in Luke 6:12-16.

Part 3: The Servant's Later Galilean Ministry *(3:19b-6:6; 1 ½ to 2 years into Jesus Ministry)*

3:19b-35, one day, time, and place

3:19b-30 ***Blasphemy of the Holy Ghost*** (scribes- Teaching 11/parable 3)

(18) and they went into a house. [20] And the multitude came together again, so that they could not so much as eat bread. [21] And when His friends heard [of it], they went out to lay hold on Him: for they said, He is beside Himself. [22] And the scribes which came down from Jerusalem said, He has Beelzebub, and by the prince of the demons casts He out demons. [23] And He called them [unto him], and said unto them in parables, How can Satan cast out Satan? [24] And if a kingdom be divided against itself, that kingdom cannot stand. [25] And if a house be divided against itself, that house cannot stand. [26] And if Satan rise up against himself, and be divided, he cannot stand, but has an end. [27] No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. [28] Verily I say unto you, All sins shall be forgiven to the sons of men, and blasphemies wherewith soever they shall blaspheme: [29] But he that shall blaspheme against the Holy Ghost has never forgiveness, but is in danger of eternal damnation: [30] Because they said, He has an unclean spirit.

3:31-35 ***"Who is My Mother or My Brethren?"*** (Teaching 12)

(19) [31] There came then His brethren and His mother, and, standing outside, sent unto him, calling Him. [32] And the multitude sat about Him, and they said unto Him, Behold, Your mother and Your brethren outside seek for you. [33] And He answered them, saying, Who is My mother, or My brethren? [34] And He looked round about on them which sat about Him, and said, Behold My mother and My brethren! [35] For whoever shall do the will of God, the same is My brother, and My sister, and mother.

Let us Bind the Strong Man (Satan-demons)
Mark 3:23-30

Background: Jesus prays and ordains 12, then sends the 12 with power to heal sickness and cast out demons, then Jesus heals all in a crowded house where His friends said He is beside Himself, then the scribes accuse that Jesus, by the prince of the demons, cast out demons. Jesus replies to the scribes:

Part 1, **23-26.** Satan cannot cast out Satan (demons). (Matthew 7:21-23, Mark 9:28-29, Luke 10:17-20)

Truth: Satan's demons can give a deceptive show, but only God casts out demons through Jesus.

Part 2, **27.** Let us bind the strong man (Satan-demons). (Gal 2:20, Ph 4:13, 19, 2 Tim 2:9, Heb 12:12, 1 Jn 4:4)

Testimony: How to bind the enemy. (Philippians 2:5-11, James 4:7-10, Ephesians 6:10-18)

Part 3, **28-30.** Demons blaspheme the Holy Ghost. (Mt 11:23-24, Jn 5:36, 2 Cor 10:5, Heb 10:29).

Truth: Only the scribes and Pharisees in Jesus' life can blaspheme the Holy Ghost.

Decision: What must I do to "bind the strong man"? 1 st in me, then in others.

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Mark Chapter 4

Parables of the Seed and A Miracle on the Same Day (Mt 13:1, Lu 8:4)

4:1-20 ***Parable of the Sower*** *(Believer),* ***Seed*** *(Word),* ***and Four Grounds*** *(Heart)* (Teaching 13/p4)

(20) [1] And He began again to teach by the sea side: and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. [2] And He taught them many things by parables, and said unto them in His doctrine, [3] Hearken; Behold, there went out a sower to sow: [4] And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. [5] And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: [6] But when the sun was up, it was scorched; and because it had no root, it withered away. [7] And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. [8] And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred. [9] And He said unto them, He that has ears to hear, let him hear.

(21) [10] And when He was alone, they that were about Him with the twelve asked of Him the parable. [11] And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all [these] things are done in parables: [12] That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and [their] sins should be forgiven them. [13] And He said unto them, [14] Don't ye know this parable? and how then will ye know all parables? The sower sows the Word**.** [15] And these are they by the way side, where the Word is sown; but when they have heard, Satan comes immediately, and takes away the Word that was sown in their hearts. [16] And these are they likewise which are sown on stony ground; who, when they have heard the Word, immediately receive it with gladness; [17] And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution arises for the Word's sake, immediately they are offended. [18] And these are they which are sown among thorns; such as hear the Word, [19] And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful. [20] And these are they which are **sown on good ground; such as hear the Word, and receive [it], and bring forth fruit, some thirtyfold, some sixty, and some a hundred.**

Note: Mark 4 has 5 parables. Matthew 13 – 8 parables, 4 different. Luke 8 – 1 parable, the Sower. The 30-60-100 fruit includes (a) salvation and spiritual growth, (b) myself and other believers from Acts 2 through Revelation 3. The **good ground heart:**

1.	is **born again & continual**	4:1-20
2.	is a **candle on a candlestick**,	4:21-23
3.	has **wisdom**,	4:24-25
4.	is the **church**, (Lord of the harvest, Mt 9:38, Lu 10:2)	4:26-29
5.	has a future **inheritance in the kingdom of God**,	4:30-32

4:21-23 ***The Seed*** *(Word)* ***is a Candle designed for a Candlestick*** (Teaching 14/parable 5)

(22) [21] And He said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? [22] For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad. [23] If any man have ears to hear, let him hear.

4:24-25 ***The Hearers Wisdom due to the Seed on Good Ground*** (Teaching 15/parable 6)

(James 3:13-18, Mark 9:33-50)

[24] And He said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. [25] For he that has, to him shall be given: and he that has not, from him shall be taken even that which he has.

Mark Chapter 4

4:26-29 ***The Growing Church from the Seed*** *(the good ground)* (Teaching 16/p7)

(23) [26] And He said, So is the **kingdom of God,** as if a man should cast seed into the ground;
[27] And should sleep, and rise night and day, and the seed should spring and grow up, he knows not how.
[28] For the earth brings forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
[29] But when the fruit is brought forth, immediately **he puts in the sickle**, because the harvest is come.

4:30-34 ***The Growing Church as a Mustard Seed*** *(the good ground)* (Teaching 17/p8)

(24) [30] And He said, Whereunto shall we liken the **kingdom of God?** or with what comparison shall we compare it? [31] [It is] like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: [32] But when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches; so that the fowls of the air may lodge under the shadow of it.

[33] And with many such parables He spoke the Word unto them, as they were able to hear [it].
[34] But without a parable spoke He not unto them: and **when they were alone, He expounded all things to His disciples.**

4:35-41 ***The Storm Calmed (with His disciples) / 4:39 & 1:25 peace, be still*** (Miracle 8)

(25) [35] And the same day, when the even was come, He says unto them, Let us pass **over** to the other side. [36] And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships. [37] And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. [38] And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, care You not that we perish? [39] And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? how is it that ye have no faith? [41] And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him? /Jonah/

Mark Chapter 5

5:1-20 ***Demons Cast into 2000 Pigs of Gadarenes*** (Miracle 9)

(26) [1] And they came over to the other side of the sea, into the country of the Gadarenes. [2] And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,
[3] Who had [his] dwelling among the tombs; and no man could bind him, no, not with chains: [4] Because that he had been often bound with shackles and chains, and the chains had been plucked asunder by him, and the chains broken in pieces: neither could any [man] tame him. [5] And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. [6] But when he saw Jesus afar off, he ran and worshipped Him,/Judges 7 Jonah 4:2/ [7] And cried with a loud voice, and said, What have I to do with You, Jesus, [you] Son of the most high God? I adjure You by God, that You torment me not.
[8] For He said unto him, Come out of the man, [you] unclean spirit. [9] And He asked him, What is your name? And he answered, saying, my name is Legion: for we are many. [10] And he begged Him much that He would not send them away out of the country. [11] Now there was there near to the mountains a great herd of swine feeding. [12] And all the demons begged him, saying, send us into the swine, that we may enter into them. [13] And immediately Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. [14] And they that fed the swine fled, and told [it] in the city, and in the country. And they went out to see what it was that was done. [15] And they come to Jesus, and see him that was controlled by a demon, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. [16] And they that saw [it] told them how it befell to him that was controlled by a demon, and [also] concerning the swine. [17] And they began to pray Him to depart out of their coasts. [18] And when He was come into the ship, he that had been controlled by a demon prayed Him that he might be with Him.
[19] Howbeit Jesus permitted him not, but says unto him, Go home to your friends, and tell them how great things the Lord has done for you, and has had compassion on you. [20] And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all [men] did marvel.

Mark Chapter 5

5:21-23, 35-43 ***Synagogue's Ruler Dead Daughter Raised*** *(12 yrs. old, known)* (Miracle 10)

(27) [21] And when Jesus was passed over again by ship to the other side, much people gathered unto Him: and He was near to the sea. [22] And, behold, there comes one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet, [23] And begged Him greatly, saying, My little daughter lies at the point of death: [I pray you], come and lay your hands on her, that she may be healed; and she shall live.

5:24-34 ***Woman Touches Jesus' Garment is Healed*** *(12 yrs. with issue of blood, outcast)* (Miracle 11)

[24] And [Jesus] went with him; and much people followed Him, and thronged Him. [25] And a certain woman, which had an issue of blood twelve years, [26] And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, [27] When she had heard of Jesus, came in the press behind, and touched His garment. [28] For she said, If I may touch but His clothes, I shall be whole. [29] And straightway the fountain of her blood was dried up; and she felt in [her] body that she was healed of that plague. [30] And Jesus, immediately knowing in Himself that power had gone out of Him, turned Him about in the press, and said, Who touched My clothes? [31] And His disciples said unto Him, You see the multitude thronging You, and say You, who touched Me? [32] And He looked round about to see her that had done this thing. [33] But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. [34] And He said unto her, Daughter, your faith has made you whole; go in peace, and be whole of your plague.

Note: vs 30, KJV virtue, Greek dynamis. Same 2 miracles in Matthew 9:19-26, Luke 8:40-56. Touched - Mark 3:10, 6:56. Eyewitness Peter, most frequent in verses and words in the 4 gospels. Touch Jesus' death, resurrection, & ascension - Mt 22:31, Mk 12:26, Lu 23:14, Jn 20:17 only 1x.

(28) [35] While He yet spoke, there came from the ruler of the synagogue's [house certain] which said, Your daughter is dead: why trouble you the Master any further? [36] As soon as Jesus heard the word that was spoken, He says unto the ruler of the synagogue, Be not afraid, only believe. [37] And He permitted no man to follow Him, save Peter, and James, and John the brother of James. [38] And He comes to the house of the ruler of the synagogue, and sees the tumult, and them that wept and wailed greatly. [39] And when He was come in, He says unto them, Why make ye this fuss, and weep? the damsel is not dead, but sleeps. [40] And they laughed Him to scorn. But when He had put them all out, He takes the father and the mother of the damsel, and them that were with Him, and enters in where the damsel was lying.
[41] And He took the damsel by the hand, and said unto her, [a] Talitha cumi; which is, being interpreted, Damsel, I say unto you, arise. [42] And straightway the damsel arose, and walked; for she was [of the age] of twelve years. And they were astonished with a great astonishment. [43] And He charged them straightly that no man should know it; and commanded that something should be given her to eat.

[a] Talitha is Hebrew for a little girl's name, Talitha; or it may mean "little lamb" as a term of endearment. Strong's Number H2924 in Hebrew is "taleh" occurring 2 times in 2 verses, 1 Samuel 7:9, and Isaiah 65:25. The ending -a is a Hebrew feminine diminutive.

Cumi is definitely female where Cum is male for arise. Cumi is used in the majority text and Textus Receptus (KJV, NKJV, Darby, ERV, Webster's, YLT, Latin-Vulgate, Douay-Rheims). Today in modern Hebrew cumi is always feminine and commonly used to speak with people and animals for arise or get up. Cum is arise for masculine. The Hebrew in Jesus day was Mishnaic Hebrew commonly spoke everywhere. Hebrew has changed through time the same as English, but are still Hebrew and English.

Whereas cum is used in the eclectic text which refers to the older Vaticanus and Sinaiticus (Westcott and Hort, NASB, NAS 1977, NET Bible, NIV, Holman Christian Standard Bible, Good News Translation, Berean Study Bible, etc.), The reason Aramaic is stressed by Catholic and old Protestant scholars is due to a low view of the Hebrew nation and therefore language, and Israel's place in the present and prophetic future.

Note: The Textus Receptus (latin, "Received Text") is the Greek text originally compiled by Erasmus around 1516. Though the earliest work was prepared by Desiderius Erasmus, his work was later revised by Robert Estienne (or, Stephanus) and further revised by Theodore Beza. The text produced by each is substantially the same, aside from some minor variations. The Blue Letter Bible utilizes *Stephanus' edition* from 1550.

Mark Chapter 6

6:1-6 ***At Nazareth Jesus Teaches, Rejected, and Heals a Few*** (Narrative 8)

(29) [1] And He went out from there, and came into His own country; and His disciples follow Him.
[2] And when the sabbath day was come, He began to teach in the synagogue: and many hearing were astonished, saying, From where has this [man] these things? and what wisdom is this which is given unto Him, that even such mighty works are performed by His hands? [3] Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judah, and Simon? **and are not His sisters here with us?** And they were offended at Him. [4] But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. [5] And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. [6] And He marveled because of their unbelief. And He went round about the villages, teaching.

Part 4: The Servant's Self-revelation to the Disciples (6:7-8:30)

6:7-13, 30-31 ***The 12 Apostles Sent Out to Preach Repentance*** (Teaching 18)
(to Jewish villages, also cast out demons and heal many)

(30) [7]And He called the twelve, and began to send them forth by two and two; and gave them authority over unclean spirits; [8] And commanded them that they should take nothing for [their] journey, save a staff only; no scrip, no bread, no money in [their] purse: [9] But [be] shod with sandals; and not put on two coats. [10] And He said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. [11] And whoever shall not receive you, nor hear you, when ye depart there, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. [12] And they went out, and preached that men should repent. [13] And they cast out many demons, and anointed with oil many that were sick, and healed them.

Note: Jesus gives them temporary authority over unclean spirits, just as the Apostolic time in the early church. Challenge – compare and contrast with the same accounts in Matthew 10:1-42, and Luke 9:1-6. Also compare with the 70 disciples sent out to the gentiles in Luke 10:1-24.

6:14-29 ***King Herod Thinks Jesus is John the Baptist Risen from the Dead*** (Narrative 9)

(31) [14] And king Herod heard [of Him]; (for His name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.
[15] Others said, That it is Elijah. And others said, That it is a prophet, or as one of the prophets.
[16] But when Herod heard [thereof], he said, It is John, whom I beheaded: he is risen from the dead.
[17] For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. [18] For John had said unto Herod, It is not lawful for you to have your brother's wife. [19] Therefore Herodias had a quarrel against him, and would have killed him; but she could not: [20] For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. [21] And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief [estates] of Galilee; [22] And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever you will, and I will give [it] you. [23] And he swore unto her, Whatsoever you shall ask of me, I will give [it] you, to the half of my kingdom. [24] And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. [25] And she came in straightway with haste unto the king, and asked, saying, I will that you give me by and by in a charger the head of John the Baptist. [26] And the king was exceeding sorry; [yet] for his oath's sake, and for their sakes which sat with him, he would not reject her.
[27] And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, [28] And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. [29] And when his disciples heard [of it], they came and took up his corpse, and laid it in a tomb.

6:30-31 ***Apostles Share their Miracles and Teaching*** (Narrative 10)

(32) [30] And the Apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught. [31] And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

6:32-44 ***Feeding of 5000*** (with 5 loaves and 2 fish, and 12 baskets leftover) (Miracle 12)

(33) [32] And they departed into a desert place by ship privately. [33] And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him. [34] And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things.
[35] And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed: [36] Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. [37] He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? [38] He says unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. [39] And He commanded them to make all sit down by companies upon the green grass. [40] And they sat down in ranks, by hundreds, and by fifties. [41] And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave them to His disciples to set before them; and the two fishes divided He among them all. [42] And they did all eat, and were filled. [43] And they took up twelve baskets full of the fragments, and of the fishes. [44] And they that did eat of the loaves were about five thousand men.

Note: Same event in Matthew 14:13, Luke 9:10, & John 6:1. Compare & contrast with feeding the 5k. Mk 6:30-8:30 covers a thread of bread, food, and eating. Mk 9-10 covers fasting & the last trip to Jerusalem.

6:45-52 ***Jesus Prays*** (Teaching 19) ***and Walks on Water/Calms Sea*** (after 3 am, Miracle 13)

(34) [45] And straightway He constrained His disciples to get into the ship, and to go to the other side before to Bethsaida, while He sent away the people. [46] And when He had sent them away, He departed into a mountain to pray. [47] And when evening was come, the ship was in the midst of the sea, and He alone on the land. [48] And He saw them toiling in rowing; for the wind was contrary to them: and about the fourth watch of the night He comes unto them, walking upon the sea, and would have passed by them.
[49] But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out:
[50] For they all saw Him, and were troubled. And immediately He talked with them, and says unto them, Be of good cheer: it is I; be not afraid. [51] And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. [52] For they considered not [the miracle] of the loaves: for their heart was hardened.

6:53-56 ***All who Touched the Border of His Garment were Healed at Gennesaret*** (Miracle 14)

(35) [53] And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
[54] And when they were come out of the ship, straightway they knew Him, [55] And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was.
[56] And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and begged Him that they might touch if it were but the border of his garment: and as many as touched Him were made whole.

Mark Chapter 7

7:1-23 ***Tradition of Washings, what comes out of the Heart*** (Teaching 19/p9, pharisees and scribes)

(36) [1] Then came together unto Him the Pharisees, and certain of the scribes, which came from Jerusalem. [2] And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault. [3] For the Pharisees, and all the Jews, except they wash [their] hands often, eat not, holding the tradition of the elders. [4] And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, [as] the washing of cups, and pots, brazen vessels, and of tables. [5] Then the Pharisees and scribes asked Him, Why walk not Your disciples according to the tradition of the elders, but eat bread with unwashed hands? [6] He answered and said unto them, Well has Isaiah prophesied of you hypocrites, as it is written, **This people honor Me with [their] lips, but their heart is far from Me.** [7] **Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men.** /Is 29:13/ [8] For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do. [9] And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. [10] For Moses said /God commanded/, **Honor your father and your mother; and, Whoso curses father or mother, let him die the death:** /Ex 20:12, 21:17/ [11] But ye say, If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever you might be profited by me; [he shall be free]. [12] And ye suffer him no more to do anything for his father or his mother; [13] Making the Word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

what comes out of a Man's Heart is more important than Traditions of men

(37) [14] And when He had called all the people, He said unto them, Hearken unto Me everyone, and understand: [15] There is nothing from outside a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. [16] If any man have ears to hear, let him hear.

[17] And when He was entered into the house from the people, His disciples asked Him concerning the parable. [18] And He says unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from outside enters into the man, [it] cannot defile him; [19] Because it enters not into his heart, but into the belly, and goes out into the draught, purging all meats? [20] And He said, That which comes out of the man, that defiles the man. [21] For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, [22] Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: [23] All these evil things come from within, and defile the man.

Vs 20-23 Truth of the evil from the natural man's heart has 13 characteristics are revealed.
Evil has a progressive order: Heart – Mind – Words - Actions – Habits - Character

7:24-30 ***A Gentile Woman's Wisdom /Demon Leaves her Daughter*** (15-mile trip, Miracle 15)

(38) [24] And from there He arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know [it]: but He could not be hid. [25] For a [certain] woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet: [26] The woman was a Greek, a Syrophenician by nation; and she begged Him that He would cast forth the demon out of her daughter. [27] But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast [it] to the dogs. [28] And she answered and said unto Him, Yes, Lord: **yet the dogs under the table eat of the children's crumbs.** [29] And He said unto her, For this saying go your way; the demon is gone out of your daughter. [30] And when she was come to her house, she found the demon gone out, and her daughter laid upon the bed.

Pharisees' Defiled Eating and Words
Mark 7:1-23 /Matthew 15:1-20, 5 differences/

Background: The Pharisees and scribes come from Jerusalem to find fault with Jesus and His disciples. Mark better describes the traditions and doctrines of men (vs 8) and the resulting sins (vs 21-22).

Mark 7:1-16
Q1 7:1-5. The scribes and Pharisees question Jesus. "Why don't your disciples wash their hands before eating?
A1 7: 6-13. Jesus answers. 7:10. Moses said /God commanded/ 7:13 word /commandments/ of God. 5th of 10.
A2 7:14-16. Jesus answers all the people. "Hearken unto me and understand, have ears that hear."

Mark 7:17-23
Q2 7:17. The disciples question Jesus about the parable. / Matthew 15:12 "the Pharisees were offended"/
/A1 Matthew 15:13-14. Jesus answers the disciples. "not planted, shall be rooted up, blind lead the blind"/ (Mt 3:10)
A2 7:18-23. Jesus answers Peter. "what enters into the man /mouth/ cannot defile him – what comes out of the man /mouth/ is from the heart and defiles the man. (Luke 11:3, Acts 10, 1 Timothy 4:4-5)

7:21-22. "from within, out of the heart of men, proceed evil thoughts, **adulteries, fornications, murders,** thefts, covetousness, wickedness, deceit,**lasciviousness,** an evil eye, blasphemy, pride, foolishness:" **(Gal 5:19-21)**

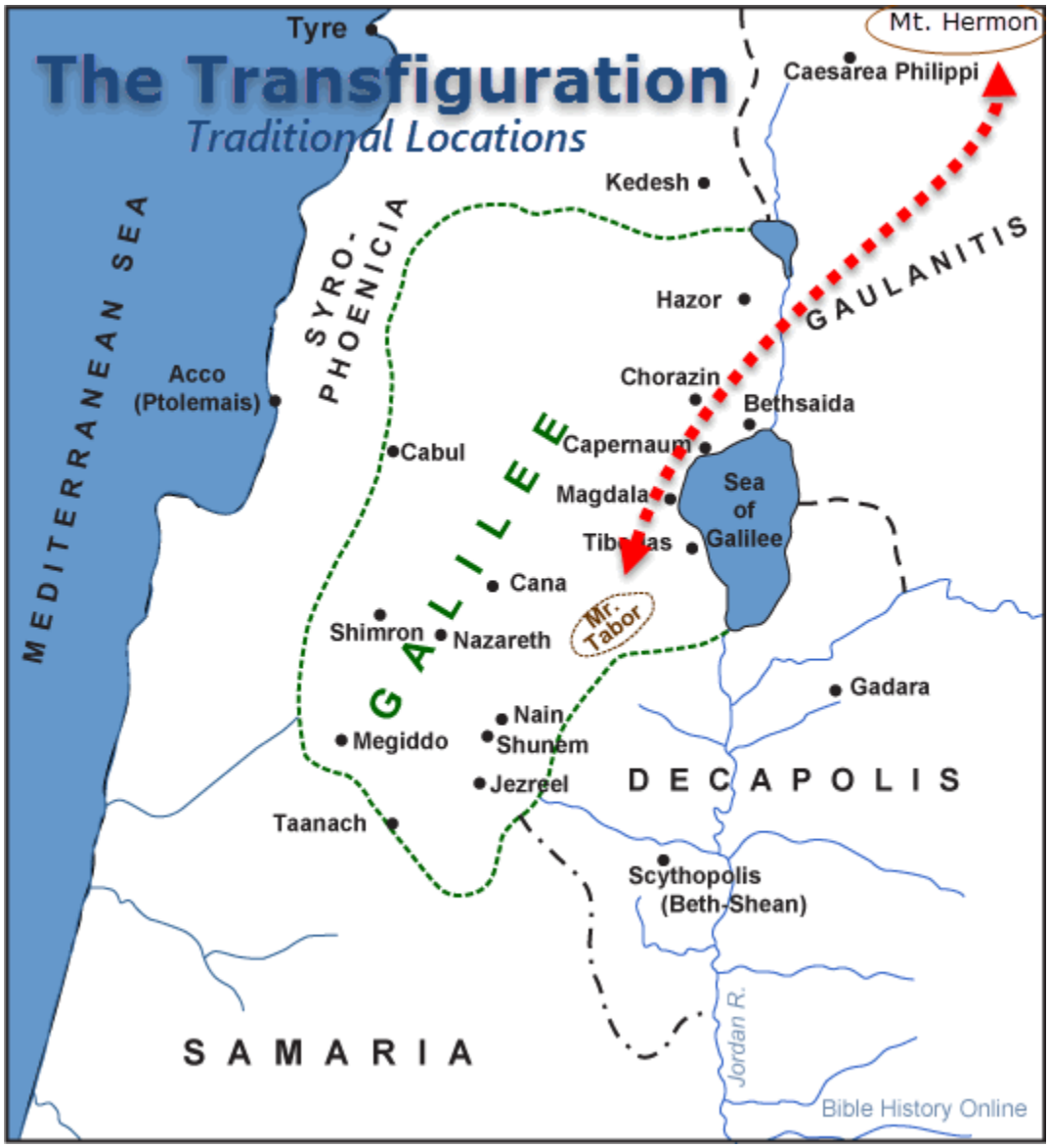
disobedience: * heart – mind (hear-see) > feelings/attitude > words > actions > habits > character (Hebrews 4:12)

Decision: Do my heart and my mouth defile me? Yes, what must I do ? (Romans 10:9 -10 or James 3)

7:31-37 ***Jesus Heals a Deaf Mute Man*** (Miracle 16)

(39) 31 And again, departing from the coasts of Tyre and Sidon, He came to the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring to Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. 33 And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; 34 And looking up to heaven, He sighed, and says unto him, [a] Ephphasa, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spoke plain. 36 And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published [it]; 37 And were beyond measure astonished, saying, He has done all things well: he makes both the deaf to hear, and the dumb to speak.

[a] Ephphasa is Hebrew and not Aramaic. The Greek transliteration of Ephphatha is Ephphata in Hebrew and **Etphataa** in Aramaic. In English "be opened".



Note on map: Mark 8:27 and Matthew 16:13 refer to the location 15 miles north of the Sae of Galilee as Caesarea Phillipi. Matthew 17:1 refers to "after 6 days". Both are clear evidence that the mount of transfiguration is at Mount Hermon and not the Catholic traditional site of Mount Tabor. Additionally, the Jewish historian tells about a wall around Mount Tabor at this time.

Mark Chapter 8 *Preparing for the Servants Last Trip to Jerusalem (8:1-30)*

8:1-9 ***4000 Fed*** (Miracle 17, 7 loaves/7 baskets leftover, Mk 6, 5 loaves/12 baskets)

(40) [1] In those days the multitude being very great, and having nothing to eat, Jesus called His disciples [to Him], and says unto them, [2] I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat: [3] And if I send them away fasting to their own houses, they will faint by the way: for some of them came from far. [4] And His disciples answered Him, From where can a man satisfy these with bread here in the wilderness? [5] And He asked them, How many loaves have ye? And they said, Seven. [6] And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave unto His disciples to set before them; and they did set them before the people. [7] And they had a few small fishes: and He blessed, and commanded to set them also before them. [8] So they did eat, and were filled: and they took up of the broken [pieces] that was left seven baskets. [9] And they that had eaten were about four thousand: and He sent them away.

8:10-12 ***Seeking a Sign*** (Teaching 20, to the Pharisees, Jonah – Mt 12:38-41, Lu 11:29-32)

(41) [10] And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha. [11] And the Pharisees came forth, and began to question with Him, seeking of Him a sign from heaven, tempting Him. [12] And He sighed deeply in His spirit, and says, Why does this generation seek after a sign? verily I say to you, There shall no sign be given to this generation.

8:13-21 ***Parable of the Leavened Bread*** (Teaching 21, reproof to 12 Apostles) Mt 15:39

(42) [13] And He left them, and entering into the ship again departed to the other side. [14] Now [the disciples] had forgotten to take bread, neither had they in the ship with them more than one loaf. [15] And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and [of] the leaven of Herod. [16] And they reasoned among themselves, saying, [It is] because we have no bread. [17] And when Jesus knew [it], He says unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? [18] Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? [19] When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say to him, Twelve. [20] And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. [21] And He said unto them, How is it that ye do not understand?

vs 17-18, 21 Jesus scolds the 12 Apostles for not hearing, seeing or understanding, & hardened hearts
Also in Matthew 15:32, 16:11 Below consider the contrasts with feeding the 5,000 at Mark 6:32-44.

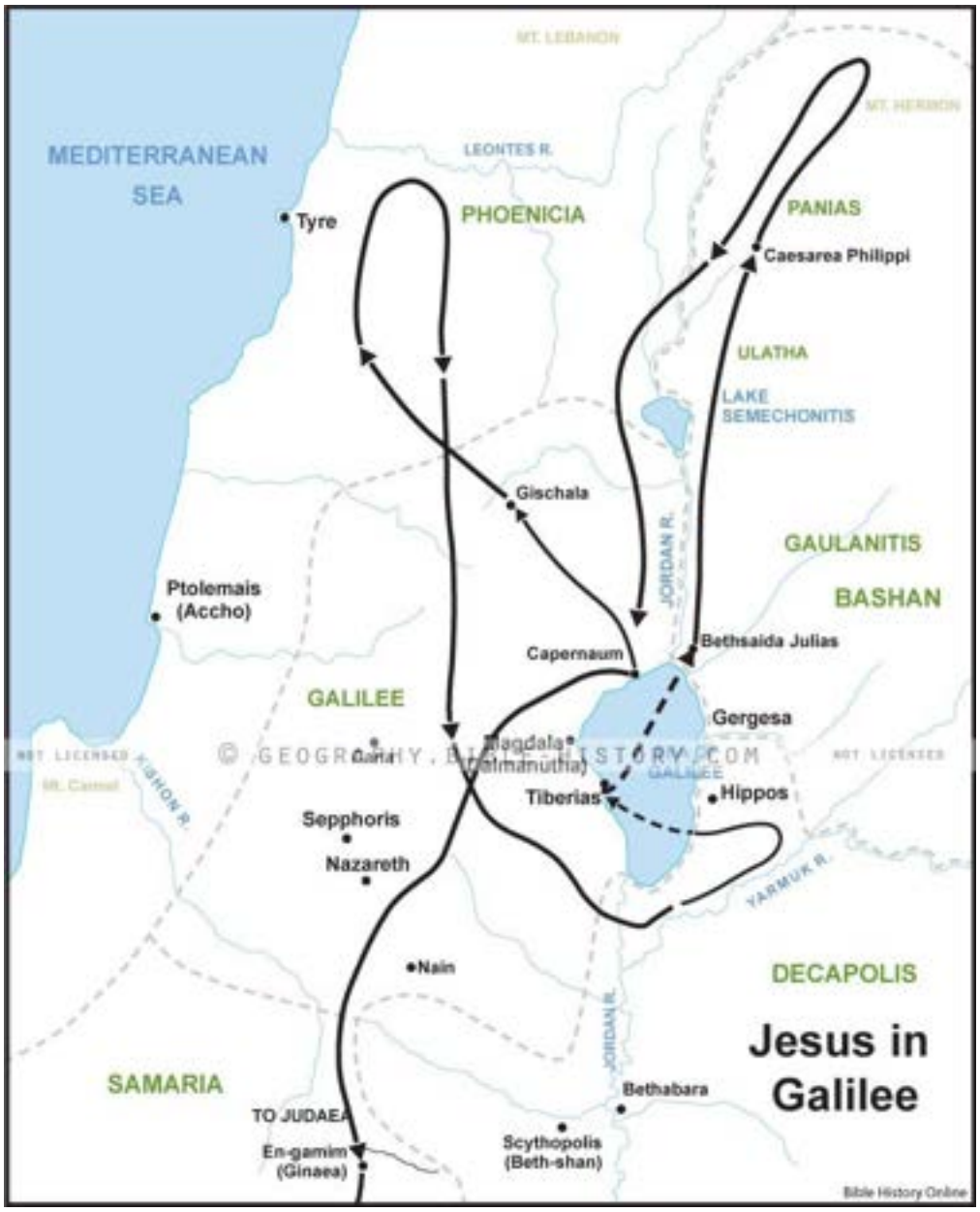
Mark	Fed 5000 (Mark 6:32-44) 1st witness	Fed 4000 (Mark 8:1-9) 2nd witness
	Desert place – end of **1 day**	From far away – **there for 3 days**
	Compassion – **taught multitude** much	Compassion – **taught the 12 Apostles**
	Multitude had **5 loaves & 2 fish**	**Disciples** have **7 loaves & a few fish**
	Command multitude to **sit** by groups of **50**	Command multitude to **sit**
	Jesus prayed – blessed	Jesus prayed – gave thanks
	12 baskets leftover and of the fishes	**7 baskets leftover**
Before	6:30-31 **Return of the 12** sent out in Galilee, they did many miracles & taught	7:31-38 **Multitude publish a miracle** by Jesus in Galilee **(following Jesus)**
After	6:45-52 ship - **prayed alone** at mountain Walk on water – spoke - storm ceased	8:10-21 **Teaching to the 12. Forgot bread.** Leaven (deceit) of pharisees & Herod

8:22-26 ***Blind Man Healed in Two Steps*** (Miracle 18)

(43) [22] And He comes to Bethsaida; and they bring a blind man unto Him, and begged Him to touch him. [23] And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw anything. [24] And he looked up, and said, I see men as trees, walking. [25] After that He put [His] hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. [26] And He sent him away to his house, saying, Neither go into the town, nor tell [it] to any in the town.

8:27-30 ***Apostles Confirm Christ's Identity*** (to disciples, Teaching 22)

(44) [27] And Jesus went out, and His disciples, into the towns of Caesarea Philippi: and by the way He asked His disciples, saying unto them, Whom do men say that I am? [28] And they answered, John the Baptist: but some [say], Elijah; and others, One of the prophets. [29] And He says unto them, But whom say ye that I am? And Peter answers and says unto Him, You are the Christ. [30] And He charged them that they should tell no man of Him.



Part 5: The Servant's Last Trip to Jerusalem *(8:31-10:52)*

8:31-33 ***First Prophecy of Jesus' Death and Resurrection*** *(to disciples, Teaching 23)*

[31] And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed, and after three days rise again. [32] And He spoke that saying openly. And Peter took Him, and began to rebuke Him. [33] But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get you behind me, Satan: for you mind not the things that be of God, but the things that be of men.

Mark Chapter 8

8:34-9:1 ***Denial of Self to Follow Christ*** (Teaching 23)

(45) [34] And when He had called the people [to Him] with His disciples also, He said unto them, Whoever will come after Me, let him deny himself, and take up his cross, and follow Me. [35] For whoever will save his life shall lose it; but whoever shall lose his life for My sake and the gospel's, the same shall save it. [36] For what shall it profit a man, if he shall gain the whole world, and lose his own soul? [37] Or what shall a man give in exchange for his soul? [38] Whoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He comes in the glory of His Father with the holy angels.

[9:1] And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Note: Kingdom of God power in Acts 2 and in Romans 14:7 (righteousness, peace & joy in the Holy Spirit.

Mark Chapter 9

9:2-10 ***Christ's Rising from the Dead*** (Teaching 24, Mount of Transfiguration, God's voice)

(46) [2] And after six days Jesus takes [with Him] Peter, and James, and John, and leads them up into a high mountain apart by themselves: and He was transfigured before them. [3] And His raiment became shining, exceeding white as snow; so as no launderer on earth can white them. [4] And there appeared unto them Elijah with Moses: and they were talking with Jesus. [5] And Peter answered and said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for you, and one for Moses, and one for Elijah. [6] For He knew not what to say; for they were sore afraid. [7] And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: hear Him. [8] And suddenly, when they had looked round about, they saw no man anymore, save Jesus only with themselves. [9] And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. [10] And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Vs 4, Elijah and Moses are also the two Witnesses of Revelation 11:3-12.

Harmony of the gospels – Time of retreat at Mount Hermon or the Mount of Transfiguration

Event / Theme of Gospel	Son of David (to Israel)	Son of None (to Roman)	Son of Man (to gentile)	Son of God (to all)
Conversation: **Jesus** asks, Who do people say I am? **Disciples** give 5 responses. **Peter** replies, the Christ, Son of the living God. **Jesus** says to not tell anyone; speaks of death. **Peter** defends Jesus. **Jesus** rebukes Peter.	Matthew 16:13-23.	Mark 8:27-33	Luke 9:18-22 (Jesus was praying alone)	John 21:21-22 (Jesus did much more and all we need to know is written, i.e., John does not write what Mt-Mk-Lu says)
Teaching: **Jesus** exhorts all to come after him, self-denial, taking up their cross and following him.	Matthew 16:24-28(24)	Mark 8:34-9:1(34)	Luke 9:23-27(23)	
Miracle: After 6 days, **Jesus, Peter, James and John** go to a higher mountain alone. Moses and Elijah appear and Jesus change into glory. **Peter's** mistake. **Jesus** talks with the three disciples as they were descending the mountain. Do not tell anyone.	Matthew 17:1-13	Mark 9:2-13	Luke 9:28-36	

Mark Chapter 9

9:11-13 ***Elijah Must Precede Christ*** (Teaching 25 on John the Baptist)

(47) 11 And they asked Him, saying, Why say the scribes that [a] Elijah must first come? 12 And He answered and told them, Elijah verily comes first, and restores all things; and how it is written of the Son of man, that He must suffer many things, and be set at nothing. 13 But I say unto you, That Elijah is indeed come, and they have done unto him whatsoever they wished, as it is written of Him.

[a] Elijah is John the Baptist! Malachi 4:5-6, Matthew 17:9-13. The two witnesses in Revelation 11 are in the spirit of Moses and Elijah, not the Biblical men returning to earth to be raised from the dead again. They will be normal men who used to do the miracles God did in the time of Moses and Elijah. The miracles will be from the true God, not the miracles of the false prophet.

9:14-29 ***Dumb & Deaf Spirit Cast Out of a Father's Son*** (Miracle 19)
Prayer & Fasting (Teaching 26)

(48) 14 And when He came to [His] disciples, He saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld Him, were greatly amazed, and running to [Him] saluted Him. 16 And He asked the scribes, What question ye with them?
17 And one of the multitude answered and said, Master, I have brought to you my son, which has a dumb spirit; 18 And wheresoever he takes him, he tears him: and he foams, and gnashes with his teeth, and pines away: and I spoke to Your disciples that they should cast him out; and they could not.
19 He answers him, and says, O faithless generation, how long shall I be with you? how long shall I allow you? bring him to Me. 20 And they brought him unto Him: and when He saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And He asked his father, How long is it ago since this came to him? And he said, Of a child. 22 And ofttimes it has cast him into the fire, and into the waters, to destroy him: but if you can do anything, have compassion on us, and help us. 23 Jesus said unto him, If you can believe, all things are possible to him that believes. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help you my unbelief. 25 When Jesus saw that the people came running together, He rebuked the foul spirit, saying to him, [You] dumb and deaf spirit, I charge you, come out of him, and enter no more into him. 26 And [the spirit] cried, and tore him sore, and came out of him: and he was as one dead; insomuch that many said, he is dead. 27 But Jesus took him by the hand, and lifted him up; and he arose. 28 And when He was come into the house, His disciples asked Him privately, Why could not we cast him out? 29 And He said unto them, This kind can come forth by nothing, but by prayer [a] and fasting.

vs 29 Most newer Bible versions omit "and fasting" referring to the Westcott and Hort family of manuscripts. Exceptions are the NKJV, HCSB, ISV, Aramaic Bible in Plain English, Douay-Rheims, WEB, and YLT.

9:30-32 ***Disciples about His Death & Resurrection*** (Teaching 27)

(49) 30 And they departed there, and passed through Galilee; and He would not that any man should know [it]. 31 For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day. 32 But they understood not that saying, and were afraid to ask Him.

Mark Chapter 9 9:33-50 ***War or Peace among all True Believers*** (Teaching 28)

9:33-37 ***The 12 Apostles on War or Peace among Themselves***

(50) 33 And He came to Capernaum: and being in the house He asked them, a What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who [should be] the great.

1) Disputing among themselves – No (33-34)
2) Serving – Yes (35-37)
3) Disputing with other believers – No (38-42)
4) Offenses by Hand, Foot or Eye – No (43-49a)
5) Flavored with Salt – Yes (49b-50). Context - end of Galilean Ministry.

35 And He sat down, and called the twelve, and says unto them, If any man desire to be first, [the same] shall be last of all, and servant of all. 36 And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, 37 Whoever shall receive one of such children in My name, receives Me: and whoever shall receive Me, receives not Me, but Him that sent Me.

9:38-42 ***The 12 Apostles on War or Peace among other Believers***

(51) 38 And John answered Him, saying, Master, we saw one casting out demons in Your name, and he follows not us: and we forbad him, because he follows not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. 40 For he that is not against us is on our part. 41 For whoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whoever shall offend one of [these] little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

9:43-50 ***Offenses among Believers*** *(Romans 14, 1 Cor 3, 2 Cor 5:10-11, Eph 1-3)*

(52) 43 And if your hand offend you, cut it off: it is better for you to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dies not, and the fire is not quenched. 45 And if your foot offend you, cut it off: it is better for you to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dies not, and the fire is not quenched. 47 And if your eye offend you, pluck it out: it is better for you to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dies not, and the fire is not quenched.

Note Hand = what we do, foot = where we go, eye = what we set our eyses to see.

Saltiness and Peace among Believers

49 For everyone shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Note:

Mark Chapter 10

10:1-12 ***The Old Testament Hard Heart & Adultery*** (Teaching 29, to Pharisees)

(53) 1 And He arose from there, and comes into the coasts of Judea by the farther side of Jordan: and the people resort unto Him again; and, as He was custom, He taught them again. 2 And the Pharisees came to Him, and asked Him, a Is it lawful for a man to put away [his] wife? tempting Him. 3 And He answered and said unto them, What did Moses command you? 4 And they said, Moses permitted to write a bill of divorcement, and to put [her] away. 5 And Jesus answered and said unto them, For the hardness of your

heart he wrote you this precept. [6] But from the beginning of the creation God made them male and female. [7] For this cause shall a man leave his father and mother, and cleave to his wife; [8] And they twain shall be one flesh: so then they are no more twain, but one flesh. [9] What therefore God has joined together, let not man put asunder. [10] And in the house His disciples asked Him again of the same [matter]. [11] And He says unto them, Whoever shall put away his wife, and marry another, commits adultery against her. [12] And if a woman shall put away her husband, and be married to another, she commits adultery.

[a] Genesis 1:27,2:24. Mark 10:9 is added by Jesus. Law: Deuteronomy 24:1-4 details 5 related laws related to divorce. Last history: Nehemiah 13. Last prophet: Malachi 4. New Testament: Matthew 5:27-32, Matthew 19:8, 1 Corinthians 7:10-11, 15. Sexual indecency as in adultery (Leviticus 18:6-18) and indecent exposure Deuteronomy 23:14. Also, John spoke to Herod with his brother's wife, and 1 Cor 5:1-10 and 2 Corinthians 7 (repentance and reconciliation with God and therefore the local church).

10:13-31 ***Childlike Faith or being good or Wealthy for Salvation*** *(Teaching 30)*

10:13-16 ***Salvation by Being as a Child*** (disciples, young child like faith, Psalm 131:2)

(54) [13] And they brought young children to Him, that He should touch them: and [His] disciples rebuked those that brought them. [14] But when Jesus saw [it], He was much displeased, and said unto them, Allow the little children to come unto Me, and forbid them not: for of such is the kingdom of God. [15] Verily I say unto you, Whoever shall not receive the kingdom of God as a little child, he shall not enter therein. [16] And He took them up in His arms, put [His] hands upon them, and blessed them.

10:17-22 ***Salvation is Not by Being or Doing Good*** (rich man, Romans 3:10, 23)

(55) [17] And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master (teacher), what shall I do that I may inherit eternal life? [18] And Jesus said unto him, **Why call you Me good? there is none good but one, [that is], God.** [19] You know the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor your father and mother. [20] And he answered and said unto Him, Master, all these I have observed from my youth. [21] Then Jesus beholding him loved him, and said unto him, One thing you lack: go your way, sell whatsoever you have, and give to the poor, and you shall have treasure in heaven: and come, take up the cross, and follow Me. [22] And He was sad at that saying, and went away grieved: for he had great possessions.

10:23-27 ***Salvation is Difficult due to Worldly Riches*** (disciples, James 4:4, I John 2:15-17)

(56) [23] And Jesus looked round about, and says unto His disciples, How hardly shall they that have riches enter into the kingdom of God! [24] And the disciples were astonished at His words. But Jesus answers again, and says unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! [25] It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. [26] And they were astonished out of measure, saying among themselves, Who then can be saved? [27] And Jesus looking upon them says, With men [it is] impossible, but not with God: for with God all things are possible.

10:28-31 ***Discipleship Requires us to Forsake All for Christ*** *(Peter leads, Romans 14:17-18)*

(57) [28] Then Peter began to say unto Him, Look, we have left all, and have followed You.
[29] And Jesus answered and said, Verily I say unto you, There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, [30] But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. [31] But many [that are] first shall be last; and the last first.

Mark Chapter 10

10:32-34 ***Death and Resurrection of Jesus*** (12 Apostles, Teaching 34, Psalm 22, Mark 9:30-32)

(58) 32 [a] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him, 33 [Saying], Behold, we go up to Jerusalem; and the Son of man shall be delivered to the chief priests, and to the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

Note: "the third day"or resurrection is repeated 17x . 15x in the gospels,and Acts 10:40, and 1 Cor 15:4.

Matthew - 4x	Mark - 3x	Luke - 7x	John - 1x	Comments
Note: Jesus predicts his future death and resurrection on the 3rd day 4x to his disciples and 1x to the Pharisees & Herod			2:19-22 To the Jews	After 1st cleansing of the temple
1st 16:21-23 (24-28) Disciples - Peter	8:31-33 (34-38) Disciples - Peter	9:22 (23-27) Omits rebuke	Note: 2:1 the third day was a marriage in Cana of Galilee (1st miracle)	Peter rebuked (take cross daily)
2nd 17:22-23 Disciples - Galilee Exceeding sorry	9:30-32 Disciples - Galilee Understood not	9:43-45 Disciples-**hid/fear** Understood not		Luke 18:34 same as Luke 9:45 -fear "neither knew"
		3rd 13:31-35 Pharisees & Herod		
4th 20:17-19 To Jerusalem 12 disciples	10:32-34 To Jerusalem The Twelve	18:31-34 To Jerusalem The Twelve	Note: 1st prophecy is Genesis 3:15	After: Teach – greatest is servant **Luke omits**
Note: 5th 26:1-5 after, Betrayed-crucified. Matthew only predicts Jesus' death after 2 days when the Passover occurs. Matthew 26:61 and 27:40, Mark 14:58 and 15:29, and John 2:19 speak of his body as the the temple of God, to destroy and to build it in three days. Day=24 hours, daylight, part of a day				
After Jesus is Crucified				
27:63-64 to Pilate Guard tomb		24:6-8 (24:1-12) Women at tomb	Note: Acts 27:19 the 3rd day we cast out the tackling of the ship. 1 Cor 15:4 buried & rose	Roman soldiers Jesus a deceiver
Note: Acts 2:15 these are not drunk, seeing it is [but] the 3rd hour of the day (9am). 10:40 Him God raised the 3rd day, & showed Him openly.		24:21 (13-35) on road to Emmaus		They remembered his words
		24:46 (36-53) 11 Apostles		Fear-peace Opened their eyes

10:35-40 ***Request for High Positions in Heaven?*** (Teaching 35, Drink the Cup and Baptism with Jesus

(59) 35 And James and John, the sons of Zebedee, come unto Him, saying, Master, we would that you should do for us whatsoever we shall desire. 36 And He said unto them, What would ye that I should do for you? 37 They said unto Him, Grant to us that we may sit, one on your right hand, and the other on your left hand, in your glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto Him, We can. And Jesus said unto them, [a] Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on My right hand and on My left hand is not Mine to give; but [it shall be given to them] for whom it is prepared.

[a] In order of Scripture, Martyrdom of Jesus, James in Acts 12:2 and all 12 Apostles except. The cup of sorrow and suffering from this world that hates the Lord Jesus Christ.

Mark 14: Garden of Gethsemane.

In your glory is during the 1000-year reign of Christ on earth in Revelation 19-20. This is for Israel and to fulfill prophecy.

Mark Chapter 10

10:41-45 ***The Greatest Shall be the Servant of All*** (10 Apostles, Teaching 36)

(60) 41 And when the ten heard [it], they began to be much displeased with James and John.
42 But Jesus called them [to him], and says unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
43 But so shall it not be among you: but whoever will be great among you, shall be your minister:
44 And whoever of you will be the chief, shall be servant of all. 45 [a] For even the Son of man came not to be ministered to, but to minister, and to give His life a ransom for many.

[a] Key passage describing Jesus' and our duty as servants, not Lords over others. Philippians 2:5-11.

10:46-52 ***Blind Man Healed Immediately and Follows Jesus*** (Miracle 20)

(61) 46 And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 47 And when He heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, [you] Son of David, have mercy on me.
48 And many charged him that he should hold his peace: but he cried the more a great deal, [You] Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calls you. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What will you that I should do unto you? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go your way; your faith has made you whole. And immediately he received his sight, and followed Jesus in the way.

Mark Chapter 11

Part 6: The Servant's Last Week in Jerusalem (11:1-13:37)

11:1-11 ***Narrative (6) Jesus Rides a Donkey into Jerusalem*** *(Palm Sunday) Zach 9:9, Ps 25*

(62) 1 And when they came near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sends forth two of his disciples, 2 And says to them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring [him].
3 And if any man say to you, Why do ye this? say ye that the Lord has need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door outside in a place where two ways met; and they loose him. 5 And certain of them that stood there said to them, What do ye, loosing the colt? 6 And they said to them even as Jesus had commanded: and they let them go.
7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that comes in the name of the Lord: 10 Blessed [be] the kingdom of our father David, that comes in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out to Bethany with the twelve. // all 4 gospels //

11:12-14 ***Miracle (23) of the Barren Fig Tree (Monday)***

(63) 12 And on the **next day, when they were come from Bethany,** he was hungry: 13 And seeing a fig tree afar off having leaves, he came, if perhaps he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not [yet]. 14 And Jesus answered and said to it, No man eat fruit of you hereafter forever. And his disciples heard [it].

11:15-19 ***Narrative (7)Temple for Prayer, not Money (house of prayer)***

(64) 15 So they came to Jerusalem: then Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; 16 And would not allow that any man should carry [any] vessel through the temple.
17 And He taught, saying to them, **Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.** 18 And the scribes and chief priests heard

[it], and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. [19] And **when evening was come, he went out of the city.**

11:20-26 ***Teaching (44) Faith in God, Belief in Jesus, and Prayer and Forgiveness*** *(Tuesday)*

(65) [20] Now **in the morning, as they passed by, they saw the fig tree dried up from the roots.** [21] And Peter calling to remembrance says unto Him, Master, behold, the fig tree which you cursed is withered away. [22] And Jesus answering says unto them, Have faith in God. [23] For verily I say to you, That whoever shall say to this mountain, Be you removed, and be you cast into the sea; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass; he shall have whatsoever he says. [24] Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. [25] And when ye stand praying, forgive, if ye have anything against any: that your Father also which is in heaven may forgive you your trespasses. [26] But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

11:27-33 ***Teaching (45) on Authority from God or Man (Wednesday)***

(66) [27] Then **they come again to Jerusalem**: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, [28] And say to him, By what authority do you these things? and who gave you this authority to do these things? [29] And Jesus answered and said to them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. [30] **The baptism of John,** was [it] from heaven, or of men? answer me. [31] And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? [32] But if we shall say, Of men; they feared the people: for all [men] counted John, that he was a prophet indeed. [33] So they answered and said to Jesus, We cannot tell. And Jesus answering says to them, Neither do I tell you by what authority I do these things.

Note: Parable of the 2 sons is next according to Matthew 11:28-32, the 1st of a series of 3 parables.

Mark Chapter 12

12:1-12 ***Teaching (46) on Jews Loss and Gentile Gain (parable)***

(67) [1] And he began to speak to [a] them by parables. A [certain] man planted a vineyard, and set a hedge about [it], and digged [a place for] the winefat, and built a tower, and let it out to husbandmen, and went into a far country. [2] And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. [3] And they caught [him], and beat him, and sent [him] away empty. [4] And again he sent to them another servant; and at him they cast stones, and wounded [him] in the head, and sent [him] away shamefully handled. [5] And again he sent another; and him they killed, and many others; beating some, and killing some. [6] Having yet therefore one son, his well-beloved, he sent him also last to them, saying, They will reverence my son. [7] But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. [8] And they took him, and killed [him], and cast [him] out of the vineyard. [9] What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to others. [10] And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner: [11] This was the Lord's doing, and it is marvelous in our eyes? [12] And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

[a] them refers to the priests, scribes, and elders in 11:27. Also titled "Parable of the Wicked Husbandman". Next is the 3rd in the series, "Parable of the Wedding Garment" in Mt 22:1-14 and Luke 14:16-24.

Mark Chapter 12

12:13-17 ***Teaching (47) on Honoring Both the Government and God***

(68) 13 And **they send to him certain of the Pharisees and of the Herodians, to catch him in [his] words.** 14 And when they were come, they say to him, Master, we know that you are true, and care for no man: for you regard not the person of men, but teach the way of God in truth: Is it lawful to give tax to Caesar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said to them, Why tempt ye me? bring me a penny, that I may see [it]. 16 And they brought [it]. And he says to them, Whose is this image and superscription? And they said unto him, Caesar's. 17 And Jesus answering said to them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marveled at him.

12:18-27 ***Teaching (48) on the Nature of our Resurrected Bodies*** *(Sadducees confused) 1 Cor 6:1-6*

(69) 18 Then come to him the **Sadducees**, which say there is no resurrection; and they asked him, saying, 19 Master, Moses wrote to us, If a man's brother die, and leave [his] wife [behind him], and leave no children, that his brother should take his wife, and raise up seed to his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering said to them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as concerning the dead, that they rise: have ye not read in the book of Moses, how in the bush God spoke to him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do **greatly err**.

12:28-34 ***Teaching (49) on Reasoning with Unbelievers (****Luke 10:27****)***

(70) 28 And **one of the scribes came, and having heard them reasoning together**, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments is, [a] Hear, O Israel; the Lord our God is one Lord: 30 And you shall love the Lord your God with all your **heart**, and with all your **soul**, and with all your **mind**, and with all your **strength**: this is the first commandment. 31 And the second is like, [namely] this, You shall love your neighbor as yourself. There is none other commandment greater than these. 32 And the scribe said unto him, Well, Master, you have said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbor as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, You are Nnot far from the kingdom of God. And no man after that dared ask him [any question].

[a] Deuteronomy 6:4-5 heart, soul, and strength. Matthew 23:7 heart, soul, and mind; omits strength. Hebrews 4:12 soul and heart, like Deut 30:2, 6, 10; Joshua 22:5; Proverbs 2:10.

12:35-40 ***Teaching (50) on the Importance of the Details of Doctrine***

(71) 35 And Jesus answered and said, **while he taught in the temple, How say the scribes** that Christ is the Son of David? 36 [a] For David himself said by the Holy Ghost, the Lord said to my Lord, Sit you on my right hand, till I make your enemies your footstool. 37 David therefore himself calls him Lord; and whence is he [then] his son? And the common people heard him gladly. 38 And he said to them in his doctrine, Beware of the scribes, which love to go in long clothing, and [love] salutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation.

[a] Psalm 110

Mark Chapter 12

12:41-44 *Teaching (51) on Giving Quality, not Quantity*

(72) 41 And **Jesus sat over against the treasury**, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called [to him] his disciples, and says to them, Verily I say to you, That this poor widow has cast more in, than all they which have cast into the treasury: 44 For all [they] did cast in of their abundance; but she of her want did cast in all that she had, [even] all her living.

Mark Chapter 13 (Matthew 24-25, Luke 21)

13:1-4 *Teaching (52) by Question and Answer with The 11.*

(73) 1 And as He went out of the temple, one of His disciples says unto Him, Master, see what manner of stones and what buildings [are here]! 2 And Jesus answering said unto him, See you these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, 4 Tell us, **when** shall these things be? and **what** [shall be] the **sign** when all these things shall be fulfilled?

Note: the sign of Jonah is for the rapture, only God the Father knows the times or seasons (Acts 1:7).

13:5-8 *Deception, Wars, Earthquakes, Famines, and Troubles*

(74) 5 And Jesus answering them began to say, Take heed lest any [man] deceive you: 6 For many shall come in my name, saying, I am [Christ]; and shall deceive many. 7 And when ye shall hear of wars and rumors of wars, be ye not troubled: for [such things] must needs be; but the end [shall] not [be] yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in diverse places, and there shall be famines and troubles: these are the beginnings of sorrows.

13:9-13 *Persecution and Hatred*

(75) 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations. 11 But when they shall lead [you], and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against [their] parents, and shall cause them to be put to death. 13 And ye shall be hated of all [men] for my name's sake: but he that shall endure to the end, the same shall be saved.

Note: This betrayal and hate is intensified before and during the tribulation worldwide.

13:14-23 *Great Calamities Shall Befall the Jews*

(76) 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that reads understand,) then let them that be in Judea flee to the mountains: 15 And let him that is on the housetop not go down into the house, neither enter [therein], to take anything out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For [in] those days shall be affliction, such as was not from the beginning of the creation which God created to this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he has chosen, he has shortened the days. 21 And then if any man shall say to you, Look, here is Christ; or, look, [he is] there; believe [him] not: 22 For false Christs and false prophets shall rise, and shall show signs

and wonders, to seduce, if [it were] possible, even the elect. [23] But take ye heed: behold, I have foretold you all things.

Mark Chapter 13

Note: Speaking to the Jews in the future during the tribulation, specifically the last 3 ½ years. Daniel 9:24-27. Pray it be not in winter. Pray it be not on the Sabbath, Matthew 24:20.

13:24-27 ***Jesus Foretells the Manner of His Visible Second Coming*** *(13:24-37)*

(77) [24] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, [25] And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. [26] And then they will see the Son of man coming in the clouds with great power and glory. [27] And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Note: Jesus coming in great power and glory is the 2nd coming, not the rapture of the church that is invisible to the world.

13:28-31 ***The Parable of the Fig Tree*** *(Mt 24:32-35, Luke 21:29-33)*

(78) [28] Now learn a parable of the fig tree; When her branch is yet tender, and puts forth leaves, ye know that summer is near: [29] So ye in like manner, when ye shall see these things come to pass, know that it is near, [even] at the doors. [30] Verily I say to you, that this generation shall not pass, till all these things be done. [31] Heaven and earth shall pass away: but my words shall not pass away.

Note: Fig tree cursed in Mark 11:20-24 and Matthew 21:20-22. This is Monday when Jesus went into the temple after overthrowing the money changers. All the people were astonished at His doctrine.

13:32-37 ***Watch and Pray***

(79) [32] But of that day and [that] hour knows no man, no, not the angels which are in heaven, neither the Son, but the Father. [33] Take ye heed, watch and pray: for ye know not when the time is. [34] [For the Son of man is] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. [35] Watch ye therefore: for ye know not when the master of the house comes, at evening, or at midnight, or at the roostercrowing, or in the morning: [36] Lest coming suddenly he find you sleeping. [37] And what I say to you I say unto all, Watch.

Note: the day of Jesus Christ is the rapture in most cases: 1 Cor 1:8, 1 Cor 5:5, 2 Cor 1:14, Philippians 1:6, Hebrews 4:8. Day of Jesus Christ judging the secrets of men is the Great White Throne Judgment when the books are open in Revelation 20:11-15 and Romans 2:16. Watch and pray applies in the Old Testament Habakkuk and Ezekiel watchman, to the apostles in the Garden of Gethesmane, for the church and during the tribulation.

In this parable Jesus is away until his return to reign on earth for 1000 years.
Church to watch, alert – not sleepy. Acts 20:31, 1 Cor 16:13, Col 4:2, 1 Thes 5:6, 2 Tim 4:5, Heb 13:17, 1 Pet 4:7.

Day of the Lord includes the rapture, the 7-year tribulation, the 2nd Coming of Jesus, and the 1000-year reign of Jesus Christ on the earth.

14:1-2 ***Narrative (8) The Passover in Two Days (Friday after 6 pm)***

(80) [1] **After two days was [the feast of] the passover, and of unleavened bread**: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death. [2] But they said, Not on the feast [day], lest there be an uproar of the people.

Note: The detailed chronology of "evenings" and "mornings", the overnight stays at Bethany, and two days before the Passover feast, reveals Jesus was crucified on Friday afternoon.

14:3-9 ***Teaching (53) on Discernment of Times*** *(Thursday night)*

(81) [3] And **being in Bethany in the house of Simon the leper**, as he sat at food, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured [it] on his head. [4] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? [5] For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. [6] And Jesus said, Let her alone; why trouble ye her? she has performed a good work on me. [7] For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. [8] She has done what she could: she is come before hand to anoint My body to the burying. [9] Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, [this] also that she has done shall be spoken of for a memorial of her.

Note: Some of the 12 or the disciples had indignation and murmured against the woman. The disciples would include the 12, or were only the 12, John 12:4. Only Judas spoke loudly and acted upon it.
The woman is Mary, the sister of Martha, who anoints his head. A similar story is earlier when another Mary anoints Jesus' feet with her hair and oil because she is thankful for the forgiveness of sin, Jn 12:1-8.

14:10-11 ***Narrative (9) Judas Betrays Jesus***

(82) [10] And Judas Iscariot, 1 of the 12, went to the chief priests, to betray him to them.
[11] When they **heard** [it], they were **glad**, and promised to **give him money**. And he sought how he might conveniently betray him.

14:12-16 ***Narrative (10) The Upper Room Prepared on the Day of the Passover***

(83) [12] And **the first day of unleavened bread, when they killed the passover,** his disciples said unto him, Where will you that we go and prepare that you may eat the passover? [13] And he sends forth two of his disciples, and says to them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. [14] And wheresoever he shall go in, say ye to the goodman of the house, The Master says, Where is the guest chamber, where I shall eat the passover with my disciples? [15] And he will show you a large upper room furnished [and] prepared: there make ready for us. [16] And his disciples went forth, and came into the city, and found as he had said to them: and they made ready the passover.

14:17-21 ***Narrative (11) Discernment among the Twelve of His Betrayal (****Thursday evening****)***

(84) [17] And **in the evening he comes with the twelve.** [18] And as they sat and did eat, Jesus said, Verily I say to you, One of you which eats with me shall betray me. [19] And they began to be sorrowful, and to say to him one by one, [Is] it I? and another [said, Is] it I? [20] And he answered and said to them, [It is] one of the twelve, that dips with me in the dish. [21] The Son of man indeed goes, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

14:22-25 ***Teaching (54) on the New Testament: His Death, Departure and Return***

(85) [22] And as they did eat, Jesus took bread, and blessed, and brake [it], and gave to them, and said, Take, eat: this is my body. [23] And he took the cup, and when he had given thanks, he gave [it] to them: and they all drank of it. [24] And he said to them, This is my blood of the new testament, which is shed for many. [25] Verily I say to you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

14:26-31 ***Narrative (12) Peter's Pride and Foretelling of his Three Denials***

(86) [26] And when they had sung a hymn, they went out into the mount of Olives. [27] And Jesus says to them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. [28] But after that I am risen, I will go before you into Galilee. [29] But Peter said unto him, Although all shall be offended, yet [will] not I. [30] And Jesus says to him, Verily I say to you, That this day, [even] in this night, before the rooster crow twice, you shall deny me thrice. [31] But he spoke the more vehemently, If I should die with you, I will not deny you in any wise. Likewise also said they all.

14:32-42 ***Teaching (55) on Watching and Praying (3 times)***

(87) [32] And they came to a place which was named Gethsemane: and He says to His disciples, Sit ye here, while I pray. [33] And He takes with Him Peter and James and John, and began to be sore amazed, and to be very heavy; [34] And says unto them, My soul is exceeding sorrowful to death: tarry ye here, and watch.

(88) [35] And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. [36] And He said, Abba, Father, all things are possible to you; take away this cup from me: nevertheless not what I will, but what you will. [37] And He comes, and finds them sleeping, and says unto Peter, Simon, sleep you? could not you watch one hour? [38] Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. [39] And again He went away, and prayed, and spoke the same words. [40] And when He returned, He found them asleep again, (for their eyes were heavy,) neither knew they what to answer Him. [41] And He comes the third time, and says unto them, Sleep on now, and take [your] rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. [42] Rise up, let us go; look, he that betrays me is at hand.

With Jesus at Gethesmane: Sorrow, Supplication, and Strength			
Matthew 26:36-46	**Mark 14:32-42**	**Luke 22:39-46**	**John 18:1-2**
SORROW **36** ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. **37** And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. **38** Then saith he unto them, **My soul is exceeding sorrowful, even unto death:** tarry ye here, and watch with me. /soul, Isaiah 53:2b-3a, 12a. Matthew 10:28 soul, body, hell/	**SORROW** **32** ¶ And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. **33** And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; **34** And saith unto them, **My soul is exceeding sorrowful unto death:** tarry ye here, and watch. /Hebrews 5:7/	**39** ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. **40** And when he was at the place, he said unto them, **Pray that ye enter not into temptation.** /Phil 4:7-9/	**1** ¶ When Jes had spoken these words, went forth wit his disciples over the broo Cedron, wher was a garden into the which he entered, a his disciples.
SUPPLICATION **(1st) 39** And he went a little further, and fell on his face, and prayed, saying, **O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou [wilt].** /cup – God's wrath on sin & baptism of suffering, Mark 10:38-39, Luke 12:50 (12:35-59), Rev 14:10, 16:19 Worship my Father – fall forward prostrate, always conscious, OT & NT/ **40** And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me **one hour? 41** Watch and pray, that ye enter not into temptation: the spirit **indeed [is] willing**, but the flesh [is] weak.	**SUPPLICATION** **(1st) 35** And he went forward a little, and fell on the ground, and prayed that, if it were possible, **the hour** might pass from him. **36** And he said, **Abba, Father, all things [are] possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.** /say-the hour, Mark 13:11 trib/ **37** And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch **one hour? 38** Watch ye and pray, lest ye enter into temptation. The spirit **truly [is] ready,** but the flesh [is] weak. /translators	**(1st) 41** And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, **42** Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.** /Jesus tempted by the devil in wilderness **3x**, Luke 4:1-13/ /Israel asked the LORD **3x,** Judges 20:18-48**/**	Key words: Father/Abba- Jesus Pray(ed/er)–1 (agony, more earnestly) Cup – 4x (take away, pass, drink) Sorrow – 4x (very heavy, exceeding, unto death) Hour – 5x (one, the) Disciples – 9x Temptation – Watch -6x Asleep – 7x (eyes heavy, no answer, for sorrow) Rise – 3x Betray – 5x (he-4x, Judas-1
(2nd) 42 He went away again the second time, and prayed, saying, O my Father, if this **cup** may not pass away from me, except I drink it, thy will be done. **43** And he came and found them asleep again: for their eyes were heavy.	**(2nd) 39** And again he went away, and prayed, and **spake the same words.** /James 4:7-10, Phil 2:4-8/ **40** And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.	**(3rd) 43** And there appeared an angel unto him from heaven, **strengthening him**. **44** And being in an agony he prayed **more earnestly**: and his sweat was as it were **great drops of blood** falling down to the ground. **45** And when he rose up from prayer, and was come to his disciples, he found them **sleeping for sorrow**, **46** And said unto them, Why sleep ye?	
(3rd) 44 And he left them, and went away again, and prayed the third time, **saying the same words.** **45** Then cometh he to his disciples, and saith unto them, Sleep on now, and take [your] rest: behold, the hour is at hand, and the Son of man is betrayed into the **hands of sinners**. /His will, way, & time-Romans 12:1-2 and Hebrews 12:1-4/ **STRENGTH** **46 Rise, let us be going:** behold, he is at hand that doth betray me.	**(3rd) 41** And he cometh the third time, and saith unto them, Sleep on now, and take [your] rest: it is enough, the hour is come; behold, the Son of man is betrayed into the **hands of sinners.** /soon Peter denies Jesus **3x**, Mk 14:72, Lu 22:61-62/ **STRENGTH** **42 Rise up, let us go**; lo, he that betrayeth me is at hand.	**STRENGTH** **rise** and **pray, lest ye enter into temptation.**	**2** And Judas also, which betrayed him, knew the plac for Jesus ofttimes resorted thith with his disciples.
Ready writer	Personal – Peter's disciple	Power – Paul's doctor	Love relation
1st around 40 AD	2nd around 45 AD	3rd between 45-55 AD	4th after 90 AD
King Jesus – to Jews in Jerusalem	Servant Jesus – church in Rome	Man Jesus - gentiles	God Jesus-wo
Greek – 183 words	Greek – 158 words	Greek – 101 words	Gk - 35 words
The 11 Apostles are sleepy and weak before they receive power from on high prophesied in Luke 24:49 and Acts 1			

14:43-52 ***Teaching (56) on the Fulfillment of Prophecy***

(89) 43 And immediately, while he yet spoke, comes Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead [him] away safely. 45 And as soon as he was come, he goes straightway to him, and says, Master, master; and kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said to them, Are ye come out, as against a thief, with swords and [with] staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 And there followed him a certain young man, having a linen cloth cast about [his] naked [body]; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked.

14:53-65 ***Teaching (57) on Enduring False Accusations (trial) and Timing***

(90) 53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answer you nothing? what [is it which] these witness against you? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Are you the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of authority, and coming in the clouds of heaven. 63 Then the high priest tore his clothes, and says, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophesy: and the servants did strike him with the palms of their hands.

14:66-72 ***Narrative (13) Peter's Three Denials Completed***

(91) 66 And as Peter was beneath in the palace, there comes one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And you also was with Jesus of Nazareth. 68 But he denied, saying, [a] I know not, neither understand I what you say. And he went out into the porch; and the rooster crew. 69 And a maid saw him again, and began to say to them that stood by, This is [one] of them. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely you are [one] of them: for you are a Galilean, and your speech agree [thereto]. 71 But he began to curse and to swear, [saying], I know not this man of whom ye speak. 72 And the second time the rooster crew. And Peter called to mind the word that Jesus said unto him, Before the rooster crow twice, you shall deny me thrice. And when he thought thereon, he wept.

[a] Peter's lack of understanding is great.

Mark Chapter 15

15:1-5 ***Narrative*** *(14)* ***Not Replying to Pilate with a Purpose*** *(trial, Friday morning)*

(92) **1 And straightway in the morning** the chief priests held a consultation with the elders and scribes
and the whole council, and bound Jesus, and carried [him] away, and delivered [him] to Pilate.
2 And Pilate asked him, Are you the King of the Jews? And he answering said unto him, You say [it].
3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him
again, saying, Answer you nothing? behold how many things they witness against you. 5 But Jesus yet
answered nothing; so that Pilate marveled.

15:6-14 ***Narrative*** *(15)* ***Pilate finds no Evil in Jesus*** *(trial)*

(93) 6 Now at [that] feast he released to them one prisoner, whomsoever they desired. 7 And there was
[one] named Barabbas, [which lay] bound with them that had made insurrection with him, who had
committed murder in the insurrection. 8 And the multitude crying aloud began to desire [him to do] as he
had ever done to them. 9 But Pilate answered them, saying, Will ye that I release to you the King of the
Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the
people, that he should rather release Barabbas to them. 12 And Pilate answered and said again to them,
What will ye then that I shall do [to him] whom ye call the King of the Jews? 13 And they cried out again,
Crucify him. 14 Then Pilate said to them, Why, what evil has he done? And they cried out the more
exceedingly, Crucify him.

15:15-23 ***Narrative*** *(16)* ***Roman Soldiers Mock and Simon Helps Jesus***

(94) 15 And [so] Pilate, willing to content the people, released Barabbas to them, and delivered Jesus,
when he had scourged [him], to be crucified. 16 And the soldiers led him away into the hall, called
Praetorium; and they call together the whole band. 17 And they clothed him with purple, and platted a
crown of thorns, and put it about his [head], 18 And began to salute him, Hail, King of the Jews!
19 And they smote him on the head with a reed, and did spit upon him, and bowing [their] knees
worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own
clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who passed by,
coming out of the country, the father of Alexander and Rufus, to bear his cross. 22 And they bring him to
the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine
mingled with myrrh: but he received [it] not.

15:24-39 ***Narrative (17) The King of the Jews is Crucified***

(95) 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the Scripture was fulfilled, which says, And he was numbered with the transgressors. 29 And they that passed by railed on him, wagging their heads, and saying, Ah, you that destroy the temple, and build [it] in three days, 30 Save yourself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why have you forsaken me? 35 And some of them that stood by, when they heard [it], said, Behold, He calls Elijah. 36 And one ran and filled a sponge full of vinegar, and put [it] on a reed, and gave Him to drink, saying, Let alone; let us see whether Elijah will come to take Him down. 37 And Jesus cried with a loud voice, and gave up the Spirit. 38 [a] And the veil of the temple was tore in twain from the top to the bottom. 39 And when the centurion, which stood over against him, saw that He so cried out, and gave up the Spirit, he said, Truly this man was the Son of God.

[a] Hebrews 9:8, 24; 10:19-22.

15:40-41 ***Narrative (18) Mary Magdalene and the Women Followers*** *(15:40 – 16:11)*

(96) 40 There were also women looking on [a] afar off: among whom was [b] Mary Magdalene, and [c] Mary the mother of James the less and of Joses, and Salome; 41 (Who also, when he was in Galilee, followed him, and ministered to him;) and many other women which came up with him to Jerusalem.

[a] Prophesied in Psalm 38:11

[b] Mary Magdalene is the most mentioned woman in this passage, 4 times. Also in John 19:23-25, 20:11-17, Luke 8:2.

[c] Mary the mother of James and Joses (John), sons of Zebedee. Matthew 15:40 and 27:56. This indicates that Mary, the mother of Jesus, was the sister of Mary, the mother of James and John, the sons of thunder; therefore, putting Jesus as the cousin of James and John.

Note the character, nature, and duties of the women who followed Jesus in 15:40 to 16:11. There is much to learn of the God-given complementary roles between male and female from Genesis 1-3 through the Scriptures. The women, no men were around at this time. Why?

We learn from each other to be fully blessed as male-female, brother-sister, husband-wife, inside the church, outside the church. Men are missing the female character, and women are missing the male character. We complement each other and enjoy the differences.

15:42-47 ***Joseph of Arimathaea boldly asks for the Body of Jesus***

(97) 42 And now when the evening was come, because it was the preparation, that is, the day before the sabbath, 43 Joseph of Arimathaea, a honorable counselor, which also waited for the kingdom of God, came, and went in boldly to Pilate, and craved the body of Jesus. 44 And Pilate marveled if he were already dead: and calling [to him] the centurion, he asked him whether he had been any while dead. 45 And when he knew [it] of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone to the door of the sepulcher.

47 And Mary Magdalene and Mary [the mother] of Joses beheld where he was laid.

Part 8: The Servant's Resurrection in Jerusalem (16:1-20)

16:1-8 *Narrative (19) An Angel Appears to the Women at the Tomb*

(98) [1] And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him. [2] And very early in the morning the first [day] of the week, they came to the sepulcher at the rising of the sun. [3] And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? [4] And when they looked, they saw that the stone was rolled away: for it was very great. [5] And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. [6] And he says to them, **Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. [7] But go your way, tell his disciples and Peter that he goes before you into Galilee: there shall ye see him, as he said to you.** [8] And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they anything to any [man]; for they were afraid.

16:9-11 *Narrative (20) Jesus Appears to Mary Magdalene*

(99) [9] [a] Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven demons. [10] [And] she went and told them that had been with him, as they mourned and wept. [11] And they, when they had heard that he was alive, and had been seen of her, believed not.

[a] Verses 9-20 are missing in the oldest manuscripts, Sinaiticus and Vaticanus; but quoted by the Church fathers Irenaeus and Hippolytus in the second and third century. 16:1-8 is in all four gospels.

16:12-13 *Narrative (21) Jesus Appears to 2 Disciples*

(100) [12] After that he appeared in another form to two of them, as they walked, and went into the country. [13] And they went and told [it] to the residue: neither believed they them.

16:14-18 *Teaching (58) or Command to the 11 Apostles*

(101) [14] Afterward he appeared to the eleven as they sat at food, and [a] upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. [15] And he said to them, Go ye into all the world, and preach the gospel to every creature. [16] He that believes and is baptized shall be saved; but he that believes not shall be damned. [17] And these signs shall follow them that believe; In My name they will cast out demons; they shall speak with new languages; [18] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

[a] Apostles scolded due to their continual unbelief and hardness of heart. This commission is to the 11 Apostles for the immediate future.

[a] 16:19-20 *Narrative (22) Teaching (primary) and confirming signs (secondary)*

(102) [19] So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God. [20] And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

[a] Summary of Teachings, Miracles and Narratives. Teachings (58): In 1:14 to 10:45 are (43) teachings, therefore they are balanced in flow. Miracles (23): In 1:22 to 11:14 are all (23) miracles, ending with the barren fig tree. No miracles occur afterwards in this book, which has more miracles than the other 3 gospels. The focus changes to narrative during the last week of Jesus. Narratives (22): In 11:15 to 16:20 are 16 narratives, which compose most of the rest of Mark. An exception is the teaching in Mark 13.

Q & A from Mark chapters 1-3 **Bible TOC**

Level 1 – Basic (content)

10) What are the 4 books covering the life of Jesus? MT, MK, LU, JN
11) Who are the two pairs of brothers chosen by Jesus? Peter & Andrew, James & John
12) List the 12 Apostles. Peter, James, John – Andrew, Philip, Bartholomew – Matthew, Thomas, James – Thaddaeus, Simon, Judas Iscariot
13) List the miracles of Jesus. 9 each, listed below
14) List the teachings of Jesus. 12 each, listed below
15) Describe the narrative of the birth of Jesus. There is nothing to describe.
16) Did the multitudes come to hear or be healed in 3:13-21?

Level 2 – Intermediate (immediate context)

2) Divide the chapters into sections and give titles to each section (1:1-11. The Three Baptisms)
3) Which did Mark write more about? The miracles or teachings of Jesus. Teachings
4) Can anything be inferred by the type and order of the miracles? Type – healings and miracles
5) What did Jesus normally do in the synagogue? Taught. Were there exceptions? Some miracles
6) Who were the enemies of Jesus and why? The scribes and Pharisees
7) What do the two parables of Mark 2:21-22 teach us? The new will break the old.
8) Why did Jesus reverse the order of people in his response to the question in 3:31-35?

Level 3 – Advanced (far context and concise word in original language)

1) What is the Greek word for baptism and where is it used in the New Testament (definition, list and categorize)? Baptizo is "to immerse in." Mk 1:4-5,8-9; 6:14; 7:4; 10:38-39; 16:16
2) What is the Greek word for repent and where is it used in the New Testament (definition, list of verses and categorize)? Matanoeo. Divide list into salvation and sanctification.
3) What is the Old Testament use of baptism? Outward washing of the flesh or dying cloth.
4) How is the Sabbath day used? Teach that Jesus replaced the Old Testament Sabbath.
5) How does Mark 3:9-19 relate to Matthew 10? Jesus sends 12 out to witness to Israel.
6) When is Mark 3:31-35 in relation to Matthew 12:46-50? Before the parables of the kingdom of heaven. How do Mark 4 and Matthew 13 compare? 2 vs 8 and 2 additional parables. Why the difference? The inspiration of God. Next Friday we cover Mark chapters 4-7.

Gems

Time: 50s AD, before the other 3 gospels. Read in 1.5 hours.

Place: Rome (Colossians 4:10, Philemon 24). The most Roman gospel. Most Latin words – 7x.

Writer: Mark, writing for the Apostle Peter (1 Peter 5:13), Met at Mark's Mother's home (Acts 12:25)

Keywords: Straightway (distance), immediately (time), forthwith (with something), Anon (quickly), as soon as (G2112, adverb) - 40x, most in Bible. Immediately, straight – 3x (G2117, adjective)

Content: Teachings 58x (1-16, only 4 proverbs), Miracles 21x (1-9), Narrative 24x

Beginning: No genealogy, Son of none, Servant-hood (like an OX in Rev 4:7, Ez 1:10, 10:20)

Ending: the ekklesia's near future (Mark 6:14-18) His ascension (Mark 16:19-20)

Straight: Prepare ye the way of the Lord, make his paths straight (Mark 1:3)

Balanced: Jesus did not come to be served, but to serve (Mark 10:45).

Luke (24-153, 2.6 hr) 2023

Bible TOC **Next / Previous Book**

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

Jesus' last days: 22 23 24

12 Witnesses of the Son of Man

Purpose: Luke was the physician who accompanied the Apostle Paul on parts of his 2nd and 3rd missionary journey (Acts 16:9, 20:5). He is the only gentile writer in the Bible.

Unique things: His story of Jesus includes 18 parables not in the other three gospels. He portrays Jesus as the perfect man, while referring to Him as Lord "Kurios" 95x of 166x in the 4 gospels. This is the longest book; along with Acts it composes 27% of the New Testament, with Matthew the 2nd longest.

Introduction: 1:1-4 correlate with the introduction to the book of Acts 1:1-2

The Son of man: Scripture

Part A: Ministry as a son of Adam and the Son of God **1:5-4:13**

1) Preparation by - the birth, ministry and imprisonment of John the Baptist (Mal 4:4-6)

2) Experience in – His birth, childhood, baptism, genealogy and temptations

Part B: Ministers in Galilee (3 yrs., Capernaum-Nazareth-Galilee-Mt Hermon) **4:14-9:50**

3) Jesus began his public teaching quoting Isaiah 61:1 4:16-21

4) Save the nations (gentiles) as Elijah saved Zarephath and Elisha healed Naaman
These are 2 witnesses represent the prophets 4:25-27

Part C: Ministers on the way to Jerusalem (last 6 months, 17 of 18 unique parables) **9:51-19:27**

5) Examples of self-denial to follow Jesus 9:57-62

6) The cost of discipleship 10:25-35

7) Discipleship: Doing what is our duty and expected 17:1-10

8) Preparing for the return of Christ 17:22-18:8

Notes: Sending of the *12 Apostles* to Israel (Mt 10:1-42, Mk 6:6-13) 9:1-6
Feast of Tabernacles John 7 9:51
Sending of the *70 disciples:* to "every city Jesus would go" 10: 1-24
70 nations: from Noah to Abraham, Genesis 10:1-32
70 nations: Adoni-Bezek after Joshua, Judges 1:1-8
Feast of Dedication John 10:22 (winter) 13:22-34
Feast of Passover (spring) 17:1

Part D: Ministers in Jerusalem (last week, crucified on Wednesday) **19:28-24:53**

9) Jesus spoke to the people during the day in the temple 21:5, 37
Jesus spoke to the Apostles in the evening on the Mount of Olives (Mt 24, Mk 13)

10) Time of the Gentiles 21:21, 24
Pray your flight be not in the winter, nor the Sabbath (Mt 24:20)

11) Carousing, drunkenness, and cares of this life – watch and pray 21:34-36
Giving and taking in marriage as in the days of Noah (Mt 24:36-39)

12) Wait until you be provided with power from on high promise 24:30-31, 44-45, 49

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Luke 2:37	Supplication	Fasting and Prayer	Anna a prophetess	Wait on the Lord	Jesus' dedication at temple
Luke 6:12-16	Supplication	Chose 12 Apostles		Season (all night)	Season, Jesus Prayed
Luke 9:28-36	Supplication	His death		Moses & Elijah	MT of Transfiguration
Luke 11:1-4	Supplication Praise	Basic pattern for prayer	Unforgiveness	Discipleship	Well known Mathew 6:9-15
Luke 11:5-8	Supplication	Fulfill Need	Giving up	Persistence	Need bread for family
Luke 11:9-10	Supplication	Fulfill Need	Laziness	Divine sequence	Ask-Seek-Knock
Luke 11:11-13	Supplication	Fulfill Need	Lack of faith	Example of father-son relationship	Bread-stone, Fish-serpent, Egg-scorpion **Give Holy Ghost**
Luke 15:17-19	Supplication	Repentance	Satisfied	Not Worthy	Prodigal Son
Luke 16:27 (19-31)	Conversation	Urgent request	Richness	Lazarus	Richman / I pray you
Luke 18:1-8	Supplication	Personal need		Persistence	Judge and God
Luke 18:9-14	Supplication	Repentance	Hypocrite	Humility	Pharisee and Publican
Luke 23:34	Intercession	Forgiveness		Mathew 6:12-15	Jesus on the Cross

Luke Chapter 1 1:1-4 ***Introduction and Dedication***

(1) [1] Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, [2] Even as they delivered them to us, which from the beginning were eyewitnesses, and ministers of the word; [3] It seemed good to me also, having had perfect understanding of all things from the very first, to write to you in order, most excellent Theophilus, [4] That you might know the certainty of those things, wherein you have been instructed.

1:5-25 ***Zacharias & Angel Gabriel meet in the Temple***

(24 courses, 50 priests, 2x year, 1 week, 4 lots, 1 Chr 9:22)

(2) [5] There was in the days of Herod, the king of Judaea, **a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.** **[6] And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.** [7] And they had no child, because that Elisabeth was barren, and they both were well stricken in years. [8] And it came to pass, that while he executed the priest's office before God in the order of his course, [9] According to the custom of the priest's office, **his lot was to burn incense** when he went into the temple of the Lord. [10] And the whole multitude of the people were praying outside at the time of incense. [11] And there appeared to him an angel of the Lord standing on the right side of the altar of incense. [12] And when Zacharias saw [him], **he was troubled, and fear fell upon him.**

[13] But the angel said unto him**, Fear not, Zacharias: for your prayer is heard; and your wife Elisabeth shall bear you a son, and you shall call his name John.** [14] **And you shall have joy and gladness; and many shall rejoice at his birth.** [15] **For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.** [16] **And many of the children of Israel shall he turn to the Lord their God.** [17] **And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.** [18] And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. [19] And the angel answering said unto him, **I am Gabriel, that stand in the presence of God; and am sent to speak to you, and to show you these glad tidings.** [20] **And, behold, you shall be dumb, and not able to speak, until the day that these things shall be performed, because you believe not my words, which shall be fulfilled in their season.**

[21] And the people waited for Zacharias, and **marveled that he tarried so long in the temple.** [22] And when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he beckoned to them, and remained speechless. [23] And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. [24] And after those days his wife Elisabeth conceived, and **hid herself five months,** saying, [25] Thus has the Lord dealt with me in the days wherein he looked on [me], to take away my reproach among men.

Note: Zacharias and Elisabeth were of priestly heritage in Aaron. John born 9 months, 8+ days later.

1:26-38 ***Jesus' Birth Announcement***

(3) [26] And in the sixth month the angel Gabriel was sent from God to a city of Galilee, named Nazareth, [27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. [28] And the angel came in to her, and said, **Hail, [you that are] highly favored, the Lord is with you: blessed are you among women.** [29] And when she saw [him], she was troubled at his saying, and cast in her mind what manner of salutation this should be. [30] And the angel said unto her, **Fear not, Mary: for you have found favor with God.** [31] **And, behold, you shall conceive in your womb, and bring forth a son, and shall call His name JESUS.** [32] **He shall be great, and shall be called the Son of the Highest: and the Lord God shall give to Him the throne of His father David:** [33] **And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.**

(4) [34] Then Mary said unto the angel, How shall this be, seeing I don't know a man? [35] And the angel answered and said unto her, **The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you: therefore also that holy thing which shall be born of you shall be called the Son of God.** [36] **And, behold, your cousin Elisabeth, she has also conceived a son in her old age: and this is the sixth month with her, who was called barren.** [37] **For with God nothing shall be impossible.** [38] And Mary said, Behold the handmaid of the Lord; be it to me according to your word. And the angel departed from her.

1:39-45 ***Mary Visits Elisabeth – Elisabeth prophesies***

(5) [39] And Mary arose in those days, and went into the hill country with haste, into a city of Judah;
[40] And entered into the house of Zacharias, and saluted Elisabeth. [41] And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: [42] And she spoke out with a loud voice, and said, Blessed are you among women, and blessed is the fruit of your womb. [43] And whence is this to me, that the mother of my Lord should come to me?
[44] For, look, as soon as the voice of your salutation sounded in my ears, the baby leaped in my womb for joy. [45] And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

Note: Elisabeth is of a highly esteemed family, Luke 1:5 "the daughters of Aaron," more than her husband Zacharias.

1:46-56 ***Mary Praises her Savior***

(6) [46] And Mary said, My soul does magnify the Lord, [47] And my spirit has rejoiced in God my Savior.
[48] For he has regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. [49] For he that is mighty has done to me great things; and holy is his name. [50] And his mercy is on them that fear him from generation to generation. [51] He has shown strength with his arm; he has scattered the proud in the imagination of their hearts. [52] He has put down the mighty from [their] seats, and exalted them of low degree. [53] He has filled the hungry with good things; and the rich he has sent empty away. [54] He has helped his servant Israel, in remembrance of [his] mercy; [55] As he spoke to our fathers, to Abraham, and to his seed forever. [56] And Mary abode with her about three months, and returned to her own house.

1:57-66 ***Elisabeth*** *(57-61)* ***and Zacharias*** *(62-66)* ***Rejoice at John's Birth and at the Temple***

(7) [57] Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
[58] And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. [59] And it came to pass, that on the eighth day they came to circumcise the baby; and they called him Zacharias, after the name of his father. [60] And his mother answered and said, Not [so]; but he shall be called John. [61] And they said unto her, There is none of your kindred that is called by this name. [62] And they made signs to his father, how he would have him called. [63] And he asked for a writing table, and wrote, saying, His name is John. And they marveled all. [64] And his mouth was opened immediately, and his tongue [loosed], and he spoke, and praised God. [65] And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
[66] And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

1:67-80 ***Zacharias' Prophecy*** *(67-79)* ***and John Grew and Waxed Strong*** *(80)*

(8) [67]And his father **Zacharias was filled with the Holy Ghost, and prophesied**, saying,
[68] **Blessed [be] the Lord God of Israel;** for He has visited and redeemed His people, [69] And has raised up a horn of salvation for us in the **house of His servant David**; [70] As He spoke by the mouth of His **holy prophets**, which have been since the world began: [71] That we should be saved from our enemies, and from the hand of all that hate us; [72] To perform the mercy [promised] to our fathers, and to remember His holy covenant; [73] The oath which He swore to our father Abraham, [74] That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,
[75] In holiness and righteousness before Him, all the days of our life. [76] And you, child, shall be called the prophet of the Highest: for you shall go before the face of the Lord to prepare His ways; [77] To give knowledge of salvation unto His people by the remission of their sins, [78] Through the tender mercy of our God; whereby the dayspring from on high has visited us, [79] To give light to them that sit in darkness and [in] the shadow of death, to guide our feet into the way of peace. [80] And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing to Israel.

Note: 1:71-75 prophecy of Christ's reign on earth at his return; the Abrahamic covenant. Malachi 4:5-6.

Luke Chapter 2

2:1-7 ***The Birth of Jesus***

(9) [1] And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. [2] (this taxing was first made when Cyrenius was governor of Syria.)
[3] And all went to be taxed, everyone into his own city. [4] And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) [5] To be taxed with Mary his espoused wife, being great with child.
[6] And so it was, that, while they were there, the days were accomplished that she should be delivered.
[7] And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Note: Zacharias (Luke 1:20) and Joseph (Matthew 1:19) are similar in their unbelief, as Elisabeth and Mary are similar in their belief.

Jesus was most likely born in fall or September – October. The wisemen propbably visit during the next year in winter or December or January

2:8-14 ***Angels Visit the Shepherds***

(10) [8] And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. [9] And, look, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were very afraid. [10] And the angel said unto them, **Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.** [11] **For unto you is born this day in the city of David a Savior, which is Christ the Lord.** [12] **And this [shall be] a sign unto you; Ye shall find the baby wrapped in swaddling clothes, lying in a manger.** [13] And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, [14] [a] **Glory to God in the highest, and on earth peace, good will toward men.**

[a] Upward from man to God in the highest, outward toward others on earth with peace, and downward from God to man with the gift of His Son being born in the flesh. This is another triune truth.

2:15-20 ***Shepherds Visit Jesus***

(11) [15] And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go then to Bethlehem, and see this thing which is come to pass, which the Lord has made known to us. [16] And they came with haste, and found Mary, and Joseph, and the baby lying in a manger. [17] And when they saw, they made known abroad the saying which was told them concerning this child. [18] And all they that heard [it] wondered at things which were told them by the shepherds.
[19] But Mary kept all these things, and pondered them in her heart. [20] And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.

2:21-24 ***The Circumcision of Jesus on the Eighth Day and Purification of Mary after 40 Days***

(12) [21] And when eight days were accomplished for the circumcising of the baby, His name was called JESUS, which was so named of the angel before He was conceived in the womb. [22] And when the days of her purification according to the Law of Moses were accomplished, they brought Him to Jerusalem, to present [Him] to the Lord; [23] (As it is written in the Law of the Lord, **Every male that openeth the womb shall be called holy to the Lord;**) [24] And to offer a sacrifice according to that which is said in the Law of the Lord, **A pair of turtledoves, or two young pigeons**

Note: Lev 12:1-8, 40 days for the 1st born male, a burnt offering and a sin offering (a lamb or pigeon), the priest offers an atonement to the Lord. A female was purified after 80 days.

Luke Chapter 2

2:1-38 *New Worship in the Holy Ghost with Simeon and Anna*

(13) 25 And, behold, there was a man in Jerusalem, whose name [*was*] Simeon; and the same man [*was*] just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, 28 Then took he Him up in his arms, and blessed God, and said, Lord, 29 now let You Your servant depart in peace, according to Your word: 30 For my eyes have seen Your salvation, 31 Which You have prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of Your people Israel. 33 And Joseph and His mother marvelled at those things which were spoken of Him. 34 And Simeon blessed them, and said unto Mary His mother, Behold, this [child] is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

References for Luke 2:32 - Isa 49:6; 42:6, 51:4-5; 60:1-3; Joh 8:12; Ac 13:47; 26:23; 1Pe 2:9

Note: Simeon in verse 25 is just, devout, and waiting for the consolation of Israel. Just is used 76x in the New Testament, and several men (Noah, Job, Habakkuk 2:4, Joseph, Jesus, and Cornelius) carry the weight of being equal, fair, and right. Devout is used 3x – careful, devout, and religious. Consolation is used 28x, is related to comfort or exhort, but carries the factor of distress, as in the case of the nation of Israel.

Also of benefit is the ability to compare and contrast the nature of Simeon and Anna, as well as man and woman. Lastly, we who believe in the Scriptures can (1) WAIT on Jesus' 2nd Coming, (2) when we will SEE him, and (3) WORSHIP him, like Simeon and Anna did.

(14) 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity; 37 And she [*was*] a widow of about 84 years, which departed not from the temple, but served [*God*] with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

2:39-40 *Jesus Grows in Nazareth (2:52)*

(15) 39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.

2:41-52 *Visit to Jerusalem for the Passover when Jesus was 12 Years Old and Every Year*

(16) 41 Now His parents went to Jerusalem every year at the feast of the passover. 42 And when He was twelve years old, they went up to Jerusalem after the custom of the feast. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not [of it]. 44 But they, supposing Him to have been in the company, went a day's journey; and they sought Him among [their] kinsfolk and acquaintance. 45 And when they found Him not, they turned back again to Jerusalem, seeking Him. 46 And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard Him were astonished at His understanding and answers. 48 And when they saw Him, they were amazed: and His mother said unto Him, Son, why have you thus dealt with us? behold, your father and I have sought you sorrowing. 49 And He said unto them, How is it that ye sought me? knew ye not that I must be about My Father's business? 50 And they understood not the saying which He spoke to them.

(17) 51 And He went down with them, and came to Nazareth, and was subject to them: but His mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favor with God and man.

Luke Chapter 3

3:1-8 *John the Baptist's Clear Witness*

(18) [1] Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, [2] Annas and Caiaphas being the high priests, the Word of God came to John the son of Zacharias in the wilderness. [3] And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; [4] As it is written in the book of the words of Isaiah the prophet //Isaiah 40:3-5//, saying,

The voice of one crying in the wilderness:

"Prepare ye the way of the Lord, make His paths straight.

[5] Every valley shall be filled, and every mountain and hill shall be brought low;

and the crooked shall be made straight,

and the rough ways [shall be] made smooth;

[6] And all flesh shall see the salvation of God."

[7] Then he said to the multitude that came forth to be baptized of him, O generation of vipers, who has warned you to flee from the wrath to come? [8] Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to [our] father: for I say to you, That God is able of these stones to raise up children to Abraham.

3:9-20 ***John Exhorts the People*** *(10-11),* ***Publicans*** *(12-13)* ***Soldiers*** *(14) and* ***People*** *(15-18)*

(19) [9] And now also the axe is laid to the root of the trees: every tree therefore which brings not forth good fruit is hewn down, and cast into the fire. [10] And the people asked him, saying, What shall we do then? [11] He answers and says to them, He that has two coats, let him impart to him that has none; and he that has food, let him do likewise. [12] Then came also publicans to be baptized, and said unto him, Master, what shall we do? [13] And he said unto them, Exact no more than that which is appointed you. [14] And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse [any] falsely; and be content with your wages. [15] And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; [16] John answered, saying unto them all, I indeed baptize you with water; but one mightier than I comes, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire: [17] Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable. [18] And many other things in His exhortation He preached unto the people.

3:19-20 ***Herod the Tetrarch Imprisons John***

[19] But [a] Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, [20] Added yet this above all, that he shut up John in prison.

[a] This event takes time later. Luke inserts here for continuity of the subject.

3:21-22 ***John Baptizes Jesus & God Speaks from Heaven*** *(Mt 17:5, 1 Peter 3:21, 2 Peter 1:16-18)*

(20) [21] Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, [22] And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, You are My beloved Son; in You I am well pleased.

Luke Chapter 3

3:23-38 ***THE GENEOLOGY OF JESUS CHRIST*** *(BORN OF GOD–IN THE FLESH)*

(21) 23 And Jesus himself began to be about [a] thirty years of age, being (as was supposed) the son of Joseph, [b] of Heli,
24 of Matthat, of Levi, of melchi, of Janna, of Joseph,
25 of Mattathias, of Amos, of Naum, of Esli, of Nagge,
26 of Maath, of Mattathias, of Semei, of Joseph, of Judah,
27 of Joanna, of Rhesa, of Zorobabel, of Salathiel, of Neri,
28 of melchi, of Addi, of Cosam, of Elmodam, of Er,
29 of Jose, of Eliezer, of Jorim, of Matthat, of Levi,
30 of Simeon, of Judah, of Joseph, of Jonan, of Eliakim,
31 of melea, of menan, of Mattatha, of **Nathan**, of **David**,

32 of Jesse, of Obed, of Boaz, of Salmon, of Naasson,
33 of Aminadab, of Aram, of Esrom, of Phares, of **Judah**,
34 of Jacob, of Isaac, of **Abraham**,

of Thara, of Nachor, 35 of Saruch, of Ragau, of Peleg, of Heber, of Sala,
36 of Cainan, of Arphaxad, of Shem, of Noah, of Lamech,
37 of Mathuselah, of Enoch, of Jared, of Maleleel, of Cainan,
38 of Enos, of Seth, of Adam, of **God**.

[a] A priest entered public ministry at 30 years old and the ceremony for this event was baptism in water, Numbers 4:3 (a descendant of Aaron beginning from age 30 to 50) and Exodus 29:4 (washing in water). Jesus did this to fulfill all righteousness of the law of Moses, Matthew 3:15.

[b] Of Heli traces the linage of Jesus through his biological mother Mary. Mary goes back to King David, but through David's son Nathan; not Solomon, from whom Joseph traces his linage. Both Mary and Joseph go back to Abraham and the tribe of Judah.
For more information of the genealogy of Jesus Christ go to the beginning of New Testament notes.

Luke Chapter 4

4:1-13 ***Jesus is full of, and led by the Holy Ghost into 40 day fast and 3 temptations***

(22) 1 And Jesus being full of the Holy Ghostt returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

1st Temptation (compared to Eve in Genesis 3 - the desire of the flesh or body)

3 And the devil said unto Him, If you be the Son of God, command this stone that it be made bread.
4 And Jesus answered him, saying, [a] It is written, Man shall not live by bread alone, but by every Word of God.

[a] Deuteronomy 8:3, by every word of Scripture·

2nd Temptation (compared to Eve in Genesis 3 - the desire of the eyes)

5 And the devil, taking him up into a high mountain, showed to him all the kingdoms of the world in a moment of time. 6 And the devil said unto Him, All this power will I give you, and the glory of them: for that is delivered to me; and to whomsoever I will I give it. 7 If you therefore will worship me, all shall be yours. 8 And Jesus answered and said unto him, [a] Get behind me, Satan: for it is written, You shall worship the Lord your God, and Him only shall you serve.

[a] Deuteronomy 6:13, 10:20

Luke Chapter 4

3rd Temptation *(compared to Eve in Genesis 3 – the pride of life)*

9 And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If you be the Son of God, cast yourself down from hence: 10 For it is written, [a] He shall give his angels charge over you, to keep you: 11 And in [their] hands they shall bear you up, lest at any time you dash your foot against a stone. 12 And Jesus answering said unto him, [b] It is said, You shall not tempt the Lord your God. 13 And when the devil had ended all the temptation, he departed from him for a season.

[a] It is an observation made long ago by Jerome, on Ps 91:11 that Satan, in citing this text, has left out the middle clause, "in all your ways."

[b] Abbott New Testament Commentary. By comparing this passage with the one which our Savior quotes, (De 6:16,) which refers to the conduct of the Israelites at Massah or meribah, (Ex 17:2,7,) it seems that the expression *tempt God* is applied to the sin of presumptuously calling for or expecting miraculous interpositions from him. Compare to the three temptations account in Matthew 4: 1-12.

4:14-15 ***Jesus Accepted in Galilee*** *(public ministry begins in Galilee)*

(23) 14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all.

4:16-30 ***The Welcome Home and Rejection of Jesus of Nazareth***

Background: Jesus lived in the village of Nazareth almost his whole life. When 30 years old he was baptized, full of the Holy Ghost and led by the Holy Ghost into a 40-day fast and 3 temptations. After this he went to Cana, Jerusalem, and Samaria. After a few months he begins the great Galilean ministry and Cana, then returns to his hometown Nazareth.

Jesus is Welcome Home after being away several months *(context of Isaiah 60-63)*

(24) 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered to him the book of the [a] prophet Isaiah. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And He closed the book, and He gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

[a] Isaiah 61:1-3 The Spirit of the Lord GOD is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and **the opening of the prison to them that are bound**; To proclaim the acceptable year of the Lord, *//and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified*.

Jesus says he is the Christ *(Matthew 16:20)*

21 And he began to say to them, This day is this Scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said to them, Ye will surely say to me this proverb, Physician, heal yourself: whatsoever we have heard done in Capernaum, do also here in your country. 24 And he said, Verily I say to you, No prophet is accepted in his own country.

[25] But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; [26] But to none of them was Elijah sent, save to Sarepta, [a city] of [b] Sidon, to a woman [that was] a widow. [27] And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving [a] Naaman the Syrian.

[b] Both the woman from Sidon and Naaman the Syrian were Gentiles. Also, the truth was established by 2 witnesses.

Compare: Stories from Elijah (1 Kings 17:8-24) and Elisha (2 Kings 5) in the **time** of the prophets. (1) **Time** of the law, then prophets, and now Christ. (2) Truth to the people and land of Israel, about the consequences of sin and disobedience to the law of Moses. (3) God's blessings, then and now (Romans 10), extend to the Gentiles.

Contrast: (1) The Poor Widow versus the Rich General concerning position, ability, and money; (2) The people's relationship with the Poor Widow versus the Rich General; (3) God's prophet relationship in time (first mentioned) and honor (face to face), with the Poor Widow versus the Rich General. The New Testament shows the same contrast in 1 Corinthians 1:26-31 (29).

Jesus is rejected by his hometown of Nazareth

[28] And all they in the synagogue, when they heard these things, were filled with wrath, [29] And rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. [30] But [c] he passing through the midst of them went his way,

[c] We see the protection of God and the wisdom of Jesus.

Jesus Sets up Headquarters at Capernaum

4:31-37 ***Teaching in the Synagogue at Capernaum*** *(Matthew, Luke)*

(25) [31] And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.
[32] And they were astonished at His doctrine: for His word was with authority.

Rebuking a Demon in the Synagogue at Capernaum *(Matthew, Luke)*

[33] And in the synagogue there was a man, which had a spirit of an unclean demon, and cried out with a loud voice, [34] Saying, Let [us] alone; what have we to do with You, Jesus of Nazareth? are You come to destroy us? I know You who You are; the Holy One of God. [35] And Jesus rebuked him, saying, Hold your peace, and come out of him. And when the demon had thrown him in the midst, he came out of him, and hurt him not. [36] And they were all amazed, and spoke among themselves, saying, What a word is this! for with authority and power He commands the unclean spirits, and they come out. [37] And the fame of Him went out into every place of the country round about.

Note: We see the religious knowledge of the demons and Jesus power in the verses above and below, 4:40-41

4:38-39 ***Peter's mother-in-law healed at Peter's House*** *(Matthew, Luke, Mark)*

(26) [38] And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they begged Him for her. [39] And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered to them.

4:40-41 ***All Healed and Delivered at Capernaum*** *(Matthew, Luke, Mark)*

(27) [40] Now when the sun was setting, all they that had any sick with diverse diseases brought them to Him; and He laid His hands on every one of them, and healed them. [41] And demons also came out of many, crying out, and saying, You are Christ the Son of God. And He rebuking them permitted them not to speak: for they knew that He was Christ.

4:42-44 ***Jesus Must Depart Capernaum and preach the kingdom of God throughout Galilee*** *(Matthew, Mark, Luke)*

[42] And when it was day, He departed and went into a desert place: and the people sought Him, and came to Him, and stayed Him, that He should not depart from them. [43] And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. [44] And He preached in the synagogues of Galilee.

Luke Chapter 5

5:1-11 *The Great Catch and Calling of Four Fishermen*

(28) [1] And it came to pass, that, as the people pressed upon Him to hear the Word of God, He stood by the lake of Gennesaret, [2] And saw two boats standing by the lake: but the fishermen were gone out of them, and were washing [their] nets. [3] And He entered into one of the boats, which was Simon's, and prayed Him that He would thrust out a little from the land. And He sat down, and taught the people out of the boat. [4] Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. [5] And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at your word I will let down the net. [6] And when they had this done, they enclosed a great multitude of fish: and their net broke. [7] And they beckoned to [their] partners, which were in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

[8] When Simon Peter saw [it], he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. [9] For he was astonished, and all that were with him, at the draught of the fishes which they had taken: [10] And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth you shall catch men. [11] And when they had brought their boats to land, they forsook all, and followed him.

Questions for the diligent Bible believer:

Question 1: What was the first reason the people were there? Vs 1 Answer: to hear the Word of God
Question 2: How many movements of the boats were there? Vs 2-7, 11 Answer: 5
Question 3a: Why doesn't Luke mention Andrew, the brother of Peter, while Matthew 4:18-22 and Mark 1:16-20 do?
Question 3b: Why does John the Apostle mention Andrew differently than Matthew, Mark, and Luke? (John 1:40, 6:8, 12:22)
Question 4: What are the three eternal spiritual laws for a man coming to God through Jesus Christ? Vs 8, 10-11. Answer: Humility, personal sin, and forsake all - then follow Jesus

5:12-16 *Jesus Heals a Leper, Multitudes Come, and Jesus Withdraws to Pray*

(29) [12] And it came to pass, when He was in a certain city, behold a man full of leprosy: who seeing Jesus fell on [his] face, and begged Him, saying, Lord, if you will, you can make me clean. [13] And He put forth [His] hand, and touched him, saying, I will: be you clean. And immediately the leprosy departed from him. [14] And He charged him to tell no man: but go, and show yourself to the priest, and offer for your cleansing, according as Moses commanded, for a testimony to them. [15] But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by Him of their infirmities. [16] And He withdrew Himself into the wilderness, and prayed.

5:17-26 *Jesus Heals a Paralytic Man who Comes by Friends Through the Roof*

(30) [17] And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was [present] to heal them. [18] And, behold, men brought in a bed a man which was paralyzed: and they sought [means] to bring him in, and to lay [him] before Him. [19] And when they could not find by what [way] they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with [his] couch into the midst before Jesus. [20] And when He saw their faith, He said unto him, Man, your sins are forgiven you. [21] And the scribes and the Pharisees began to reason, saying, Who is this which speaks blasphemies? Who can forgive sins, but God alone?
[22] But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts?
[23] Whether is easier, to say, your sins be forgiven you; or to say, Rise up and walk? [24] But that ye may know that the Son of man has power upon earth to forgive sins, (He said to the paralyzed,) I say unto you, Arise, and take up your couch, and go into your house. [25] And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. [26] And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.

Luke Chapter 5

5:27-39 ***The Call of Matthew*** *(Matthew 9:9-17, Mark 2:13-22)*

CALLING - Matthew the Tax Collector is Called, then Throws a Party

(31) 27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow me. 28 And he left all, rose up, and followed him. 29 And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

COMPLAINT - The Disciples of the Pharisees ask Jesus about Eating and Drinking with Publicans and Sinners

30 But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance.

CONCERN - The Disciples of John the Baptist ask Jesus about Fasting

33 And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise [the disciples] of the Pharisees; but yours eat and drink? 34 And He said unto them, Can ye make the [a] children of the bride chamber fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken away from them, and [b] then they will fast in those days.

[a] Marriage supper–John 2:1, Bride & Bridegroom; friend of Bridegroom–John 3:29, he that is least in the kingdom of heaven is greater than John the Baptist–Luke 7:28, invite many to the wedding–Matthew 22:1-14, I will not drink of the fruit of the vine, until the kingdom of God is come–Luke 22:17, a great mystery, Christ and the church–Ephesians 5:31-32, drink this cup, ye do show the Lord's death until he come–1 Cor 11:25, Blessed are they which are called to the marriage supper of the Lamb–Revelation 19:19.

[b] The days of fasting are from the ascension of Christ to the rapture of the body of Christ, when the bride joins the bridegroom.

CONTRAST - Parable to Contrast the New and the Old (cloth, bottles and wine) Testaments

(32) 36 And He spoke also a parable unto them; No man puts a piece of a new garment upon an old; if otherwise, then both the new makes a tare, and the piece that was [taken] out of the new agrees not with the old. 37 And no man puts new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But [a] new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old [wine] straightway desires new: for he says, The old is better.

Note: Matthew hears Jesus say, "follow me", he left all to follow Jesus – then hosts a great feast, invites co-workers and sinners, hears Pharisees and disciples' complaints, and hears parables on the old and new testaments. Zaccharus paid back 4x to everyone he overtaxed.

Luke Chapter 6

6:1-5 *Disciples Defended for Picking Grain on the Sabbath*

(33) [1] And it came to pass on the second sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and did eat, rubbing them in [their] hands. [2] And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? [3] And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him; [4] How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? [5] And He said unto them, That the Son of man is Lord also of the sabbath.

6:6-11 *A Withered Hand Healed on the Sabbath*

(34) [6] And it came to pass also on another sabbath, that He entered into the synagogue and taught: and there was a man whose right hand was withered. [7] And the scribes and Pharisees watched Him, whether He would heal on the sabbath day; that they might find an accusation against Him. [8] But He knew their thoughts, and said unto the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. [9] Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy [it]? [10] And looking round about upon them all, He said to the man, Stretch forth your hand. And he did so: and his hand was restored whole as the other. [11] And they were filled with madness; and communed one with another what they might do to Jesus.

6:12-16 *After Prayer the 12 Apostles are Selected*

(35) [12] And it came to pass in those days, that H**e went out into a mountain to pray, and continued all night in prayer to God.** [13] And when it was day, He called [to him] His disciples: and of them He chose twelve, whom also He named Apostles; [14] Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, [15] Matthew and Thomas, James the [son] of Alphaeus, and Simon called Zelotes, [16] And [a] Jude [the brother] of James, and Judas Iscariot, which also was the traitor.

6:17-19 *Multitudes Heard and Healed*

(36) [17] And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; [18] And they that were vexed with unclean spirits: and they were healed. [19] And the whole multitude sought to touch Him: for there went power out of Him, and healed them all.

Note: vs 19, KJV virtue, Greek dynamis.

6:20-26 ***Sermon on the Mount – to Disciples*** *(same time and place as Matthew 5-7)*

(37) [20] And he lifted up his eyes on his disciples, and said, Blessed [be ye] poor: for yours is the kingdom of God. [21] Blessed [are ye] that hunger now: for ye shall be filled. Blessed [are ye] that weep now: for ye shall laugh. [22] Blessed are ye, when men shall hate you, and when they shall separate you [from their company], and shall reproach [you], and cast out your name as evil, for the Son of man's sake. [23] Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers to the prophets. [24] But woe to you that are rich! for ye have received your consolation. [25] Woe to you that are full! for ye shall hunger. Woe to you that laugh now! for ye shall mourn and weep. [26] Woe to you, when all men shall speak well of you! for so did their fathers to the false prophets.

Luke Chapter 6

6:27-36 *Love Your Enemies, Do Good to them that Hate You, Bless them that Curse you*

(38) [27] But I say to you which hear, Love your enemies, do good to them which hate you, [28] Bless them that curse you, and pray for them which despitefully use you. [29] And to him that smites you on the [one] cheek offer also the other; and him that takes away your cloke forbid not [to take your] coat also. [30] Give to every man that asks of you; and of him that takes away your goods ask them not again. [31] And as ye would that men should do to you, do ye also to them likewise. [32] For if ye love them which love you, what thank have ye? for sinners also love those that love them. [33] And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. [34] And if ye lend [to them] of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. [35] But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind to the unthankful and [to] the evil. [36] Be ye therefore merciful, as your Father also is merciful.

6:37-45 *Judge Not, Condemn Not – Forgive, Give*

(39) [37] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: [38] Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. [39] And he spoke a parable to them, Can the blind lead the blind? shall they not both fall into the ditch? [40] The disciple is not above his master: but everyone that is [a] perfect shall be as his master. [41] And why behold you the mote that is in your brother's eye, but perceive not the beam that is in your own eye? [42] Either how can you say to your brother, Brother, let me pull out the mote that is in your eye, when you yourself behold not the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then shall you see clearly to pull out the mote that is in your brother's eye. [43] For a good tree brings not forth corrupt fruit; neither does a corrupt tree bring forth good fruit. [44] For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. [45] A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil: for of the abundance of the heart his mouth speaks.

[a] Perfect may be better translated: mended, repaired, perfectly joined together. In Greek - katartizo

6:46-49 *Parable of a House Built on the Solid or Missing Foundation*

(40) [46] And why call ye me, Lord, Lord, and do not the things which I say? [47] **Whoever comes to me, and hears my sayings, and does them, I will show you to whom he is like:** [48] He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. [49] But he that hears, and does not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Is My House Built on Rock?
Matthew 7:24-27 (7:21-27) & Luke 6:46-49 (6:37-49)
The Three Little Pigs story is close to this parable

Luke 6:46 & 49.

Curse: Lord, Lord > Hears & Does Not > Built House > No Foundation > Earth > Storm > Fall

Luke 6:47-48.

Blessing: Hears & Does > Built House > Foundation digged deep > Rock > Storm could not shake the house

Key words
Lord, Lord: 5x in the Bible (Matthew 7:21, 7:22, 25:11, Luke 6:46, 13:25)
Hear: "it is written" (Mark 14:7, John 1:1-3, 13:17, Romans 10:13-17)
House: spiritual house & family (Matthew 12:50, Eph 2:20, 1 Peter 2:5)
Foundation: Jesus Christ (1 Corinthians 3:10-15, 2 Peter 2-3, Jude)
Rock: Jesus Christ (Mt 16:18 Peter's confession, Ro 9:33, 1 Cor 10:4)
Storm: trials (John 17:13-21, 2 Cor 8:2, James 1:2-4, 1 Peter 1:6-9)
Fall: Not in Jesus Christ (John 3:16-18, 15:1-8, 1 John 2:19, Rev 20:11-15)

Decision: How much do I hear and do what Jesus said?

Luke Chapter 7

Two Ways that Jesus meets Needs

7:1-10 ***First: Healing the Centurion's Servant at Capernaum*** *(upon the Gentiles' humble request)*

(41) [1] Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. [2] And a certain centurion's servant, who was dear to him, was sick, and ready to die. [3] And when he heard of Jesus, he sent to him the elders of the Jews, beseeching him that he would come and heal his servant. [4] And when they came to Jesus, they begged him instantly, saying, That he was worthy for whom he should do this: [5] For he loves our nation, and he has built us a synagogue. [6] Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying to him, Lord, trouble not yourself: for I am not worthy that you should enter under my roof: [7] Wherefore neither thought I myself worthy to come to you: but say in a word, and my servant shall be healed. [8] For I also am a man set under authority, having under me soldiers, and I say to one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does [it]. [9] When Jesus heard these things, he marveled at him, and turned him about, and said to the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. [10] And they that were sent, returning to the house, found the servant whole that had been sick.

7:11-17 ***Second: Raising the Widow's Son from Death at Nain*** *(upon Jesus' compassion)*

(42) [11] And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. [12] Now when he came near to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. [13] And when the Lord saw her, he had compassion on her, and said unto her, Weep not. [14] And he came and touched the coffin: and they that bare [him] stood still. And he said, Young man, I say to you, Arise. [15] And he that was dead sat up, and began to speak. And he delivered him to his mother. [16] And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God has visited his people. [17] And this rumor of him went forth throughout all Judaea, and throughout all the region round about.

7:18-35 ***John the Baptist's Inquiry and Jesus' Praise of John***

(43) [18] And the disciples of John showed him of all these things. [19] And John calling two of his disciples sent them to Jesus, saying, Are you he that should come? or look we for another? [20] When the men were come to him, they said, John [the] Baptist has sent us to you, saying, Are you he that should come? or look we for another? [21] **And in that same hour he cured many of [their] infirmities and plagues, and of evil spirits; and to many [that were] blind he gave sight.**

[22] Then Jesus answering said to them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. [23] And blessed is [he], whoever shall not be offended in me. [24] And when the messengers of John were departed, he began to speak to the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? [25] But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts. [26] But what went ye out for to see? A prophet? Yes, I say to you, and much more than a prophet. [27] This is [he], of whom it is written, Behold, I send my messenger before your face, which shall prepare your way before you. [28] For I say to you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. [29] And all the people that heard [him], and the publicans, justified God, being baptized with the baptism of John. [30] But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. [31] And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? [32] They are like to children sitting in the marketplace, and calling one to another, and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. [33] For John the Baptist came neither eating bread nor drinking wine; and ye say, He has a demon. [34] The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! [35] But wisdom is justified of all her children.

Luke Chapter 7

7:36-50 ***Jesus' Feet Anointed in a Pharisee's House*** *(complete worship)*

(44) [36] And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to food. [37] And, behold, a woman in the city, which was a sinner, when she knew that [Jesus] sat at a meal in the Pharisee's house, brought an alabaster box of ointment, [38] And stood at his feet behind [him] weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. [39] Now when the Pharisee which had bidden him saw [it], he spoke within himself, saying, This man, if he were a prophet, would have known who and what manner of woman [this is] that touches him: for she is a sinner.

(45) [40] And Jesus answering said unto him, Simon, I have something to say to you. And he says, Master, say on. [41] There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. [42] And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? [43] Simon answered and said, I suppose that [he], to whom he forgave most. And he said unto him, You have rightly judged. [44] And he turned to the woman, and said to Simon, See you this woman? I entered into your house, you gave me no water for my feet: but she has washed my feet with tears, and wiped them with the hairs of her head. [45] You gave me no kiss: [a] but this woman since the time I came in has not ceased to kiss my feet. [46] My head with oil you did not anoint: but this woman has anointed my feet with ointment. [47] Wherefore I say to you, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, [the same] loves little. [48] And he said unto her, Your sins are forgiven. [49] And they that sat at food with him began to say within themselves, Who is this that forgives sins also? [50] And he said to the woman, Your faith has saved you; go in peace.

[a] The complete worship of this woman is compared to the partial worship or half-way worship of believer and churches today.

Luke Chapter 8

8:1-3 *Jesus and 12 Travel Proclaiming and Healing*

(46) [1] And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve [were] with him, [2] And [a] certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven demons, [3] And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered to him of their substance.

[a] This unique circumstance notes the 12 Apostles and several women who traveled together, and the women ministered unto Jesus; all in purity of relationship.

8:4-15 *Parable of the Seed and the 4 Grounds*

(47) [4] And when much people were gathered together, and were come to him out of every city, he spoke by a parable: [5] A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. [6] And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. [7] And some fell among thorns; and the thorns sprang up with it, and choked it. [8] And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that has ears to hear, let him hear.
[9] And his disciples asked him, saying, What might this parable be? [10] And he said, To you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. [11] Now the parable is this: The seed is the Word of God. [12] Those by the way side are they that hear; then comes the demon, and takes away the word out of their hearts, lest they should believe and be saved. [13] They on the rock [are they], which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
[14] And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of [this] life, and bring no fruit to perfection. [15] But that on the [a] good ground are they, which in a honest and good heart, having heard the word, keep [it], and bring forth fruit with patience.

[a] Three of the four conditions of ground have no fruit that endures. Verses 8 and 15 describe the good ground. Fruit is the fruit of the new life in Christ, evidenced by the fruit of the Holy Ghost.

8:16-18 *The Parable of the Lamp*

(48) [16] No man, when he has lighted a candle, covers it with a vessel, or puts [it] under a bed; but sets [it] on a candlestick, that they which enter in may see the light. [17] For nothing is secret, that shall not be made manifest; neither [anything] hid, that shall not be known and come abroad. [18] Take heed therefore how ye hear: for whoever has, to him shall be given; and whoever has not, from him shall be taken even that which he seems to have.

8:19-21 *Teaching on Who are our Mother and Brethren*

(49) [19] Then came to him [his] mother and his brethren, and could not come at him for the press.
[20] And it was told him [by certain] which said, Your mother and your brethren stand outside, desiring to see you. [21] And he answered and said to them, My mother and my brethren are these which hear the Word of God, and do it.

8:22-25 *The Storm is Stilled from Violence*

(50) [22] Now it came to pass on a certain day, that he went into a ship with his disciples: and he said to them, Let us go over to the other side of the lake. And they launched forth. [23] But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled [with water], and were in jeopardy. [24] And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. [25] And he said to them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commands even the winds and water, and they obey him.

8:26-40 ***Jesus Delivers a Man from a Legion of Demons to a Sound Mind***

(51) [26] And they arrived at the country of the Gadarenes, which is over against Galilee. [27] And when he went forth to land, there met him out of the city a certain man, which had demons long time, and wore no clothes, neither abode in [any] house, but in the tombs. [28] When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, **What have I to do with you, Jesus, Son of God most high?** I beseech you, torment me not. [29] (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in shackles; and he brake the bands, and was driven of the devil into the wilderness.) [30] And Jesus asked him, saying, What is your name? And he said, Legion: because many demons were entered into him. [31] And they begged him that he would not command them to go out into the deep. [32] And there was there a herd of many swine feeding on the mountain: and they begged him that he would allow them to enter into them. And he permitted them. [33] Then went the demons out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. [34] When they that fed them saw what was done, they fled, and went and told [it] in the city and in the country. [35] Then they went out to see what was done; and came to Jesus, and found the man, out of whom the demons were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. [36] They also which saw [it] told them by what means he that was possessed of the demons was healed. [37] Then the whole multitude of the country of the Gadarenes round about begged him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. [38] Now the man out of whom the demons were departed begged him that he might be with him: but Jesus sent him away, saying, [39] Return to your own house, and show how great things God has done to you. And he went his way, and published throughout the whole city how great things Jesus had done to him. [40] And it came to pass, that, when Jesus was returned, the people [gladly] received him: for they were all waiting for him.

[a] by 1 or more demons or being demonized, Greek is daimonizomai.

The Trilogy of 3 Twelves *(Luke 8:41 to 9:6)*

8:41-56 ***Jarius' Daughter*** *(12 years old and dead)* ***and Invalid Woman*** *(12 years ill)* ***Healed on Same Day***

(52) [41] And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and begged him that he would come into his house: [42] For he had one only daughter, about twelve years of age, and she lay dying. But as he went the people thronged him. [43] And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, *[44] Came behind [him], and touched the border of his garment: and immediately her issue of blood stopped.* [45] And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng you and press [you], and you say, Who touched me? [46] And Jesus said, Somebody has touched me: for I perceive that virtue is gone out of me. [47] And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared to him before all the people for what cause she had touched him, and how she was healed immediately. [48] And he said unto her, Daughter, be of good comfort: your faith has made you whole; go in peace.

[49] While he yet spoke, there comes one from the ruler of the synagogue, saying to him, Your daughter is dead; trouble not the Master. [50] But when Jesus heard [it], he answered him, saying, Fear not: believe only, and she shall be made whole. [51] And when he came into the house, he permitted no man to go in, save Peter, and James, and John, and the father and the mother of the child. [52] And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleeps. [53] And they laughed him to scorn, knowing that she was dead. [54] And he put them all out, and took her by the hand, and called, saying, maid, arise. [55] And her spirit came again, and she arose straightway: and he commanded to give her food. [56] And her parents were astonished: but he charged them that they should tell no one what was done.

Luke Chapter 9

9:1-6 *The 12 Disciples Instructed and Sent Forth*

(53) [1] Then He called His **twelve disciples** together, and gave them power and authority over all demons, and to cure diseases. [2] And he sent them to preach the kingdom of God, and to heal the sick. [3] And he said to them, Take nothing for [your] journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. [4] And whatsoever house ye enter into, there abide, and there depart. [5] And whoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. [6] And they departed, and went through the towns, preaching the gospel, and healing everywhere.

9:7-9 *Herod Thinks Jesus is John*

[7] Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; [8] And of some, that Elijah had appeared; and of others, that one of the old prophets was risen again. [9] And Herod said, John I have beheaded: but who is this, of whom I hear such things? And he desired to see him.

9:10-17 *Feeding the 5000* *(12 baskets of fragments leftover)*

(54) [10] And **the Apostles, when they were returned**, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. [11] And the people, when they knew [it], followed him: and he received them, and spoke to them of the kingdom of God, and healed them that had need of healing. [12] And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get food: for we are here in a desert place. [13] But he said to them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy food for all this people. [14] For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. [15] And they did so, and made them all sit down. [16] Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. [17] And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

9:18-22 *Peter's Confession of Christ*

(Jesus Foretells His Death and Resurrection – 1st time; at hills of Mount Hermon)

(55) [18] And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? [19] They answering said, John the Baptist; but some [say], Elijah; and others [say], that one of the old prophets is risen again. [20] He said to them, But whom say ye that I am? Peter answering said, The Christ of God. [21] And he straightly charged them, and commanded them to tell no man that thing; [22] Saying, The Son of man must allow many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

9:23-27 *The Cost of Discipleship*

(56) [23] And he said to them all, [a] If anyone will come after me, let him deny self, and take up his cross daily, and follow me. [24] For whoever will save his life shall lose it: but whoever will lose his life for my sake, the same shall save it. [25] For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? [26] For whoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and [in his] Father's, and of the holy angels. [27] But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

[a] If anyone will come after me
let him deny self
and take up his cross **daily**
and **follow me** (9:57-62, to many followers)

This 4-part command is repeated in Matthew 16:24 and Mark 8:34 in the same time, only here is the word "daily".

9:28-36 ***Moses and Elijah Appear During Prayer at Mountain in Hermon***

(57) [28] **And it came to pass about eight days after these sayings**, he took Peter and John and James, and **went up into a mountain to pray**. [29] And as he prayed, the fashion of his countenance was altered, and his raiment was white [and] glistering. [30] And, behold, there talked with him two men, which were Moses and Elijah: [31] Who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem. [32] But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. [33] And it came to pass, as they departed from him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for you, and one for Moses, and one for Elijah: not knowing what he said. [34] While he thus spoke, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. [35] And there came a voice out of the cloud, saying, This is my beloved Son: hear him. [36] And when the voice was past, Jesus was found alone. And they kept [it] close, and told no man in those days any of those things which they had seen.

9:37-42 ***Jesus Rebukes the Unclean Spirit in a Boy***

(58) [37] And it came to pass, that on the next day, when [a] **they were come down from the hill**, much people met him. [38] And, behold, a man of the company cried out, saying, Master, I beseech you, look upon my son: for he is my only child. [39] And, look, a spirit takes him, and he suddenly cries out; and it rears him that he foams again, and bruising him hardly departs from him. [40] And I begged your disciples to cast him out; and they could not. [41] And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and allow you? Bring your son hither. [42] And as he was yet a coming, the demon threw him down, and tare [him]. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

[a] Jesus and the 12 Apostles go up north to a hill near the Mount Hermon range, are at a hill, go further up into a mountain, come back down to a hill, then back into the crowds of people. The retreat is finished. The faithless and perverse generation includes his 12 disciples.

9:43-45 ***Jesus' Betrayal Foretold*** *(2nd time – before and after mountain experience in 9:28-36)*

(59) [43] And they were all amazed at the mighty power of God. But while they wondered everyone at all things which Jesus did, he said to his disciples, [44] Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. [45] [a] But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

[a] This was the blindness of the Old Testament period to the messiah

9:46-62 ***Jesus our Teacher Corrects 4 Problems***

Correction 1: The Apostles' Pride is Corrected by meekness *(new way)*

(60) [46] Then there arose a reasoning among them, which of them should be great. [47] And Jesus, perceiving the thought of their heart, took a child, and set him by Him, [48] And said unto them, Whoever shall receive this child in My name receives me: and whoever shall receive me receives Him that sent me: for he that is least among you all, the same shall be great.

Correction 2: The Apostles' Separateness is Corrected by Inclusiveness *(new way)*

(61) [49] And John answered and said, Master, we saw one casting out demons in Your name; and we forbad him, because he follows not with us. [50] And Jesus said unto him, Forbid not: for he that is not against **us** is for **us**.

DISCIPLESHIP LESSONS FROM THE PARABLES IN LUKE 9:51 TO 19:27

Background: The last trip to Jerusalem covered a period of 4-6 months from 9:51 to 19:28. During this period Jesus taught his disciples 19 parables unique to Luke. A parable is an earthly story or illustration with a heavenly importance. Parables are for the believer to understand the character and plan of God. As we understand in our mind, we can live from the heart.

No.	Passage	Title of Parable	Discipleship Lesson	Related Passages
1.	10:25-37	the Good Samaritan	(1) Love each other	Deut 6:5, Lev 19:8
2.	11:5-10	a Friend in Need	(2) Prayer – God's nature, our trust	
3.	11:11-13	our Earthly Father	(2) Prayer – God's nature, our trust	
4.	11:33-36	the Light & Darkness	(3) Pride – darkness, man's nature	
5.	12:13-21	the Rich Fool	(3) Money – darkness, man's nature	
6.	12:35-40	the Watchful Servant	(4) Discipleship – light, believer's guide	
7.	12:42-48 (49-53)	the Faithful & Unfaithful	(4) Discipleship – light, believer's guide	**Mt 24:45-51** - contrasts
8.	13:6-9	the Barren Fig Tree	(5) Present Israel	Romans 9-11
9.	13:18-19	the Mustard Seed	(5) Future Church – birds, evil	**Mt 13:30-31, Mk 4:30-32**
10.	13:20-21 (22-35)	the Leaven	(5) Future Church – leaven, sin	**Mt 13:32**
11.	14:7-24	the Great Supper	(6) Future rewards – honor & guests	1 Cor 3:13-15, 2 Tim 2:21
12.	14:25-35	being Christ's Disciple	(7) Discipleship - count the cost	
13.	15:1-7	the Lost **Sheep**	(8) Foolishness - food & clothing, one sinner found	
14.	15:8-10	the Lost **Coin**	(8) Carelessness – money, one sinner found	
15.	15:11-32	the Lost **Son**	(8) Selfishness – life, one son / brother found	
16.	17:1-10	our Servanthood	(10) Servanthood - our expected and reasonable labors	
17.	18:1-8	a Judge and God	(11) Prayer. Justice will come – God will avenge his elect	
18.	18:9-14	the Pharisee & Publican	(11) Prayer. Self-exaltation and self-abasement	
19.	19:11-27	the Pounds	(12) Love God	

Notes: The chiastic structure of the parables:

		Passage	# parables
A – Love	parable 1	9:51-10:42	1
B – Prayer	parables 2-3	11:1-13	2
C – Discipleship	parables 4-7	11:14-12:59	4
D – Prophecy	parables 8-10	13:1-13:45	3
C – Discipleship	parables 11-17	14:1-17:10	7
B – Prayer	parables 18-19	17:11-18:17	2
A – Love	parable 20	18:18-19:27	1

Five (5) phases of discipleship: Salvation
Grounding in the faith
Character development
Service (deacon)
Disciple others (elder/pastor/bishop)

Further study and application: The 3 parables that are similar in other gospels: Lu 12:42-48, stated later in Mt 24:45-51. Lu 13:18-19 stated earlier in Mt 13:30-31, Mk 4:30-32. Luke 13:20-21 stated earlier in Mt 13:32. Look at the setting of Luke 8-9.

(1) What % of words in this section of Luke are devoted to parables?
(2) Study passages surrounding 3 similar parables in Matthew and Mark for time, audience, context, and interpretation.
(3) Compare to frequency of miracles and teachings in this time period, and compare with Matthew and Mark.
(4) Relate to discipleship taught and experienced in your life.

Luke Chapter 9

Jesus' Ministry on the Way to Jerusalem 9:51 – 19:27

Correction 3: The Apostles' Personal Anger is Corrected by Peace *(new way)*

(62) [51] And it came to pass, when **the time was come that He should be received up, He steadfastly set His face to go to Jerusalem,** [52] And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. [53] And they did not receive Him, because **His face was as though He would go to Jerusalem**. [54] And when His disciples James and John saw [this], they said, Lord, will you that we command fire to come down from heaven, and consume them, even as Elijah did? [55] [a] But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. [56] For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

[a] "Ye know not what manner of spirit ye are of" is omitted in the NIV.

Correction 4: The Cost of Discipleship Clarified Three Times *(new way)*

(63) [57] And it came to pass, that, as they went in the way, a man said unto Him, Lord, **I will follow you** wherever you go. [58] And Jesus said unto him, Foxes have holes, and birds of the air [have] nests; but the Son of man has no where to lay [His] head. [59] And He said to another, **Follow me**. But he said, Lord, allow me first to go and bury my father. [60] Jesus said unto him, Let the dead bury their dead: but go you and preach the kingdom of God. [61] And another also said, Lord, **I will follow You**; but let me first go bid them farewell, which are at home at my house. [62] And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke Chapter 10

10:1-16 ***The Seventy Sent Out to Prepare the Way for Jesus to Come***

(64) [1] After these things the Lord **appointed a different seventy** also, and sent them two and two before his face into **every city and place,** where he was about to come. [2] Therefore said he to them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that **he** would send forth laborers into **his** harvest. [3] Go your ways: behold, I send you forth **as lambs among wolves**. [4] Carry neither purse, nor scrip, nor shoes: and [a] **salute no man by the way**. [5] And into whatever house ye enter, first say, Peace to this house. [6] And if a son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. [7] And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. **Go not from house to house**. [8] And into whatever city ye enter, and they receive you, eat such things as are set before you: [9] And heal the sick that are therein, and say to them, The kingdom of God is come near to you.

[10] But into whatever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, [11] Even the very dust of your city, which cleaves on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come near to you.

[12] But I say to you, that it shall be more tolerable in that day for Sodom, than for that city. [13] Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. [14] But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. [15] And you, Capernaum, which are exalted to heaven, shall be thrust down to Hades.

[16] [c] He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me.

[a] They was an expediency and purpose with a specific mission, as they were not to make special preparation, and that they were to give their time and attention wholly to their work, and not engage in social enjoyments such as the lengthy cultural exchange of courtesies. Related is staying in a house rather than going from house to house, without being led by the Spirit. This mission of the seventy was for a local and temporary purpose, and not a binding pattern for future application. However, the spirit may lead to parts or all elements of this mission.

[b] Greek ᾅδης *Hades*, "hades," or place of the dead. It corresponds with the word translated "hell," שאול *she'ol in the context of Old Testament passages*; its usual signification, among the Hebrews, was "the lower world, the region of departed spirits." Used 11x in the New Testament; Matthew 2x, Mark 2x, Acts 2x, 1 Corinthians 1x, Revelation 4x. Gehenna is used 12x and translated as hell in context to eternal torment and fire, waiting for the lake of fire in Revelation 20:14.

[c] Jeremiah 15:19, 2 Chronicles 36:16, Matthew 10:40-42.

10:17-24 *The 70 Rejoice and Jesus' Prayer of Thanks to his Father*

(65) 17 And the seventy returned again with joy, saying, Lord, even the demons are subject to us through your name. 18 And he said to them, [a] **I beheld Satan as lightning fall from heaven.** 19 Behold, I give to you authority to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this **rejoice not, that the spirits are subject to you; but rather rejoice, because** [b] **your names are written in heaven.** 21 In that hour Jesus rejoiced in spirit, and said, **I thank you, O Father,** Lord of heaven and earth, that you have hid these things from the wise and prudent, and has revealed them to babes: even so, Father; for so it seemed good in your sight. 22 All things are delivered to me of my Father: and no man knows who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal. 23 And he turned to his disciples, and said privately, Blessed are the eyes which see the things that ye see: 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

[a] Jesus tells of Satan's fall as lightning due to the works of the 70 disciples. They got his attention. At the end, Satan is cast down from heaven to earth by God, Revelation 12:7-12. A fall is voluntary by Satan; being cast down is directed by God. Isaiah 14:2, John 12:31, 16:11, Ephesians 6:12, Hebrews 2:14, 1 John 3:8, Jude 1:6, Revelation 20:2.

[b] "your names are written" **Ex** 32:32; **Ps** 69:28; **Isa** 4:3; **Da** 12:1; **Php** 4:3; **Heb** 12:23; **Re** 13:8; 20:12; 21:27.

10:25-37 *Parable of the Good Samaritan - Parable 1*

(66) 25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how read you? 27 And he answering said, You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. 28 And he said unto him, You have answered right: this do, and you shall live. 29 But he, willing to justify himself, said to Jesus, And who is my neighbor? 30 And Jesus answering said, A certain [man] went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded [him], and departed, leaving [him] half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked [on him], and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion [on him], 34 And went to [him], and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the next day when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever you spend more, when I come again, I will repay you. 36 Which now of these three, think you, was neighbor to him that fell among the thieves? 37 And he said, He that showed mercy on him. Then said Jesus to him, Go, and do you likewise.

10:38-42 *The Guest of Mary and Martha*

(67) 38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, do you not care that my sister has left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, you are careful and troubled about many things: 42 But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her.

Luke Chapter 11

11:1-13 ***Five Foundations of Prayer from Luke***

Ask about prayer (11:1), then follow the basics of prayer (11:2-4):
with friends (11:5-8), with actions (11:9-10), and with the Holy Ghost (11-13).

11:1 **Foundation #1: Humility before God and man** (Luke 2:52, Jesus increased in wisdom and stature, and in favor with God and man)

1 And it came to pass that, as he was praying in a certain place, when he ceased, **one of his disciples** said unto him, Lord, **teach us** to pray, as **John also taught his disciples**.

11:2-4 **Foundation #2: Basic doctrine of prayer** (1 Corinthians 11:16, 34; 14:40 Let all things be done decently and in order) Mt 6:9-13. The pattern of prayer has five areas addressed in five lines:

2 And he said unto them, When ye pray, say, Our **Father** which art in **heaven**, **Hallowed** be thy name.
Thy kingdom come. Thy will be done, as in heaven, so in earth.
3 Give us day by day our daily bread.
4 And forgive us our sins; for we also forgive every one that is indebted to us.
And lead us not into temptation; but deliver us from evil.

THREE STORIES (wisdom of parables) WITH THREE LESSONS

11:5-8 **Foundation #3 (3 friends) most common with friends** (1 Thessalonians 5:17 Pray without ceasing, context of 1 Thes. 5)

STORY 1 5 And he said unto them, Which of **you** shall have a **friend**, and shall go unto him at midnight, and say unto him, **Friend,** lend me **three loaves**; 6 For a **friend** of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

LESSON 8 I say unto you, Though he will not rise and give him, because he is **his friend,** yet because of his importunity he will rise and give him as many as he needeth.

Note: Importunity is the opposite of opportunity, based on friendship and love.

11:9-10 ***Foundation #4 (3 actions)*** *A.S.K. God (on earth: Genesis 3:9-13, Luke 2:3, Matthew 5, Acts 1:14, Jude 1:20) Matthew 7:7-8*

STORY 2 9 And I say unto you, Ask, and it shall be **given** you; seek, and ye shall **find**; knock, and it shall be **opened** unto you.

LESSON 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11:11-13 **Foundation #5 (3 foods)** compare our earthly father to our heavenly father; Mt 7:9-11

STORY 3 11 If a son shall **ask** bread of any of you that is a father, will he **give** him a stone? /caution-tempt/
or if [he **ask**] a fish, will he for a fish **give** him a serpent? /danger-sin/
12 Or if he shall **ask** an egg, will he **offer** him a scorpion? /warning-death/

LESSON 13 If ye then, being evil, know how to **give good gifts** unto your children: how much more shall [your] heavenly Father **give the Holy Spirit** to them that **ask** Him?

Note: Ask & give. Give can be stated as hand, and offer is the same as give or hand.
Holy Spirit – authority and power as children of God. Continual need, grieve not – Eph 4:30 /quench not – 1 Thes 5:19. Hinder not – Gal 5:7: Self or Others in temptation (1 Cor 10) turning into sin (1 John), or the devil 1 Thes 2:18. The Holy Spirit makes us children of God in power and authority.

11:14-23 ***The Beelzebub Discussion***

(71) 14 And he was casting out a demon, and it was dumb. And it came to pass, when the demon was
gone out, the dumb spoke; and the people wondered. 15 But some of them said, He casts out demons
through Beelzebub the chief of the demons. 16 And others, tempting [him], sought of him a sign from
heaven. 17 But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought
to desolation; and a house [divided] against a house falls. 18 If Satan also be divided against himself, how
shall his kingdom stand? because ye say that I cast out demons through Beelzebub. 19 And if I by
Beelzebub cast out demons, by whom do your sons cast them out? therefore they will be your judges.
20 But if I with the finger of God cast out demons, no doubt the kingdom of God is come upon you.
21 When a strong man armed keeps his palace, his goods are in peace: 22 But when a stronger than he
shall come upon him, and overcome him, he takes from him all his armor wherein he trusted, and divides
his spoils. 23 He that is not with me is against me: and he that gathers not with me scatters.

11:24-28 ***The Sign of Jonah***

(72) 24 When the unclean spirit is gone out of a man, he walks through dry places, seeking rest; and
finding none, he says, I will return to my house whence I came out. 25 And when he comes, he finds [it]
swept and garnished. 26 Then goes he, and takes [to him] seven other spirits more wicked than himself;
and they enter in, and dwell there: and the last [state] of that man is worse than the first. 27 And it came
to pass, as he spoke these things, a certain woman of the company lifted up her voice, and said unto him,
Blessed is the womb that bare you, and the paps which you have sucked. 28 But he said, Yes rather,
blessed are they that hear the Word of God, and keep it.

11:29-32 ***Jesus Greater than The Sign of Jonah and Wisdom of Solomon***

(73) 29 And when the people were gathered thick together, he began to say, This is an evil generation:
they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet. 30 For as Jonah
was a sign to the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south
shall rise up in the judgment with the men of this generation, and condemn them: for she came from the
utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.
32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they
repented at the preaching of Jonah; and, behold, a greater than Jonah is here.

11:33-36 ***Parable of Light & Darkness – parable 4*** *(Mt 5:13-16)*

(74) 33 No man, when he has lighted a candle, puts [it] in a secret place, neither under a bushel, but on a
candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when
your eye is single, your whole body also is full of light; but when [your eye] is evil, your body also is full of
darkness. 35 Take heed therefore that the light which is in you be not darkness. 36 If your whole body
therefore [be] full of light, having no part dark, the whole shall be full of light, as when the bright shining
of a candle does give you light.

11:37-44 ***Woe to the Scribes and Pharisees*** *(climax of the Pharisees Opposition)*

(75) 37 And as he spoke, a certain Pharisee begged him to dine with him: and he went in, and sat down to
eat. 38 And when the Pharisee saw [it], he marveled that he had not first washed before dinner.
39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but
your inward part is full of ravening and wickedness. 40 [Ye] fools, did not he that made that which is
outside make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all
things are clean to you. 42 But woe to you, Pharisees! for ye tithe mint and rue and all manner of herbs,
and pass over judgment and the love of God: these ought ye to have done, and not to leave the other
undone. 43 Woe to you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in
the markets. 44 Woe to you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and
the men that walk over them are not aware [of them].

Luke Chapter 11

11:45-54 *Woe to the Lawyers and Politicians*

(76) 45 Then answered one of the lawyers, and said unto him, Master, thus saying you reproach us also.
46 And he said, Woe to you also, [ye] lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe to you! for ye build the sepulchers of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchers. 49 Therefore also said the wisdom of God, I will send them prophets and Apostles, and [some] of them they shall slay and persecute:
50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel to the blood of Zacharias, which perished between the altar and the temple: verily I say to you, It shall be required of this generation. 52 Woe to you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And as he said these things to them, the scribes and the Pharisees began to urge [him] vehemently, and to provoke him to speak of many things: 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Luke Chapter 12

12:1-12 *Fearless Confessions*

(77) 1 In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
4 And I say unto you My friends, **Be not afraid** of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: **Fear Him**, which after He has killed has authority to cast into hell; yes, I say unto you, **Fear him**. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denies me before men shall be denied before the angels of God. 10 And whoever shall speak a word against the Son of man, it shall be forgiven him: but to him that blasphemes against the [a] Holy Ghost it shall not be forgiven. 11 And when they bring you to the synagogues, and [to] magistrates, and authorities, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

[a] The Holy Ghost's roles are taught. John 16:8-10 "reproves the world of sin, righteousness, and judgment."

12:13-21 *Parable of the Rich Fool – parable 5*

(78) 13 And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. 14 And He said unto him, Man, who made Me a judge or a divider over you? 15 And He said unto them, Take heed, and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses.

(79) 16 And He spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, you have much goods laid up for many years; take your ease, eat, drink, [and] be merry.

20 But God said unto him, [You] fool, this night your soul shall be required of you: then whose shall those things be, which you have provided? 21 So is he that lays up treasure for himself, and is not **rich toward God.**

Luke Chapter 12

12:22-34 ***God's Provisions for His Little Flock (Disciples***

(80) 22 And He said unto His disciples, Therefore I say unto you, **Take no thought** for your life, what ye shall **eat**; neither for the body, what ye shall **put on**. 23 The life is more than food, and the body [is more] than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and **God feeds them: how much more are ye better than the fowls?** 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more [will he clothe] you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, **neither be ye of doubtful mind.** 30 For all these things do the nations of the world seek after: and **your Father knows** that ye have need of these things. 31 But rather **seek ye the kingdom of God; and all these things shall be added unto you.** 32 **Fear not, little flock**; for it is **your Father's good pleasure to give you the kingdom.**

33 Sell that ye have, and give alms; provide yourselves bags which grow not old, a **treasure in the heavens that fails not,** where no thief approaches, neither moth corrupts. 34 **For where your treasure is, there will your heart be also.**

12:35-40 ***Parable of the Watchful Servant – parable 6***

(81) 35 Let your loins be girded about, and [your] lights burning; 36 And ye yourselves like unto men that wait for their lord, when He will return from the wedding; that [a] when He comes and knocks, they may open to him immediately. 37 Blessed are those servants, whom the Lord when He comes shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. 38 And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have permitted his house to be broken through. 40 Be ye therefore ready also: for the Son of man comes at a hour when ye think not.

[a] do not be like the Shulamite woman with Solomon, a type of the bride-bridegroom relationship. Song 5:1-9

12:41-48 ***Parable of the Faithful & Wise Steward vs Unfaithful & Wicked Servant – parable 7***
(Mt 24:45-51)

(82) 41 Then Peter said unto him, Lord, speak you this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise **steward**, whom [his] Lord shall make ruler over His household, to give [them their] portion of meat in due season? 43 Blessed is that servant, whom his Lord when He comes shall find so doing. 44 Of a truth I say unto you, that He will make him ruler over all that He has. 45 But and if that servant say in his heart, My lord delays his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 the Lord of that servant will come in a day when he looks not for [him], and at a hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not [himself], neither did according to his will, shall be beaten with many [stripes]. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few [stripes]. For to whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Matthew 24:45 Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord, when he comes, shall find so doing. 47 Verily I say to you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delays his coming; 49 And shall begin to smite [his] fellow servants, and to eat and drink with the drunken; 50 the Lord of that servant shall come in a day when he looks not for [him], and in a hour that he is not aware of, 51 And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Luke Chapter 12

Compare

1) Matthew 24:45-51a and Luke 12:42-46a are very similar because we must always be watchful and ready, no matter what dispensation we live in.

2) Matthew – servant 4x: faithful and wise 1x, blessed 1x, evil 1x. Luke – * steward 1x, servant 3x: blessed 1x.
* Steward is oikinomos in Greek. Used 10x: Lu 12:24, 16:1,3,8, Ro 16:23, 1 Cor 4:1-2, Gal 4:2, Titus 1:7, 1 Pet 4:10

Matthew 24:49 – fellow servants (relation to Israel as a nation) Luke 12:45 – menservants and maidens (individuals)

Contrast

1a) Matthew 24:51b **with the hypocrites**: there shall be weeping and gnashing of teeth. Weeping and gnashing of teeth is used 5x: Matthew 8:12, 22:13, 24:51, 25:30, and Luke 13:28.

1b) Luke 12:46b-48 **with the unbelievers**. 47 And that servant, which knew his lord's will, and prepared not [himself], neither did according to his will, shall be beaten with many [stripes]. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few [stripes]. For to whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. Plus 49-53 concerning baptism of death and division.

2a) Matthew 24 – to the 12 disciples privately at Mt of Olives during His last (passion) week. Spoken after the parable of the fig tree, to Israel during the tribulation of Revelation. This is a period of judgment and mercy.

2b) Luke 12:1, 41, 54 - to Peter among a multitude, outside, during his last journey to Jerusalem. Weeks to a few months before Matthew 24. This is written for the believer during the dispensation of grace, which ends before the time of Mt 24.

12:49-59 ***The Coming Crisis of Divided Families & Persecution***

(83) 49 I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a baptism to be baptized with; and how am I narrowed till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, No; but rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. 54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There comes a shower; and so it is. 55 And when [ye see] the south wind blow, ye say, There will be heat; and it comes to pass. 56 [Ye] hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yes, and why even of yourselves judge ye not what is right? 58 When you go with your adversary to the magistrate, [as you are] in the way, give diligence that you may be delivered from him; lest he hale you to the judge, and the judge deliver you to the officer, and the officer cast you into prison. 59 I tell you, you shall not depart there, till you have paid the very last mite.

Luke Chapter 13

13:1-5 *A Call for Sinners to Repent or Perish*

(84) [1] There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. [2] And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? [3] I tell you, No: but, except ye repent, ye shall all likewise perish. [4] Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? [5] I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Note: Common theme is Jerusalem (1-3, Galileans sacrifice/4-5, Jerusalemites) - sinners – repent – perish (Lake of Fire). Hebrews 9:27, Revelation 20:11-15.

13:6-9 *Parable of the Barren Fig Tree – parable 8*

(85) [6] He spoke also this parable; A certain [man] had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. [7] Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? [8] And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung [it]: [9] And if it bear fruit, [well]: and if not, [then] after that you shall cut it down.

Notes:

Certain man, his vineyard, he, I = Jesus Christ
Dresser (owner) of his vineyard, him, Lord, you = God

Fig Tree = Israel, the nation. Hosea, Daniel 4, John axe laid at the root. Acts 1:8, Romans 11.
Fruit = religion is ripe (blessed by obedience) or rotten (cursed by disobedience), Jeremiah 24
(leaves) Genesis 3 fig leaf replaced by animal skin, Cain & Abel. Rev 22 leaves for the healing of nations.

(Vineyard) place of labor and good works for the glory of God, Song of Songs, Luke 20:9-19, James 3:12

3 years – 3 Passover feasts, at the 4th Passover Feast, Jesus was the sacrificial lamb
Cut it down – Jerusalem and the temple in 70 AD by the Roman General Titus.

Timeline of the four Passover Feasts in Jerusalem and the temple during the ministry of Jesus Christ

1st	John 2:13-25	Jesus cleanses the temple the 1st time	Jn 1:46-50, Nathaniel-no guile
2nd	John 5:1-47 (1, 14)	Jerusalem, on the feast day	
	Luke 12:1-13:9	Parable of the **barren fig-tree**	Pharisees, season, patience September/c. 3 months pass
3rd	John 7:1	Mt 15:1-20, Mk 7:1-23	Jesus does not attend
weep 1	John 11:1-44	**Lazarus** resurrected, Pharisees hate increases to kill Jesus	
	John 11:45-57		c. 3 months pass
weep 2	Luke 19:41-44	**Jerusalem**, the **withered fig-tree** Jesus cleanses the temple the 2nd time	After Palm Sunday
		Mt 21:18-19, 20-22; Mk 11:12-18, 19-25; Lu 19:45-48, 21:37-38	Mt 24-25, Mk 13, Lu 21 Israel after the rapture
weep 3	John 18:1	**Gethsemane**, night of Passover, Thursday >6 pm. 12-3 pm crucified.	Body in the tomb before 6 pm on Friday
4th	John 13-17, 18-19	Jesus is the Passover lamb of God	

(Olive Tree, fruit, leaf, branch) dove with olive leaf, Genesis 8:11. Zech 4:11 & Rev 11:4. Mt 11:17, 24.

Luke Chapter 13

New Testament compared to the Old Testament Romans 15:4, 1 Corinthians 10:6, 11-15

Old	versus	New
Outward	vs	Inward
Physical	vs	Spiritual
Temporary	vs	Eternal (Acts 17:30)
Grace	vs	Grace Abundant, 1 Timothy 1:14 Full of grace & truth, John 1:14 (Not law vs grace)
Nation	vs	Individual

(The body of Christ (Bride) is united with the head of Christ when He returns as the Bridegroom)

Heart hardened Mark 10:1-12, Hebrews 3:7-10	vs	Heart purified Acts 1:15, 1 Peter 1:22
Mystery, 27x (10 mysteries)	vs	Revealed in Jesus Christ

13:10-17 ***Woman Healed on the Sabbath*** *(sick for 18 years)*

(86) 10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself]. 12 And when Jesus saw her, he called [her to him], and said unto her, Woman, you are loosed from your infirmity. 13 And he laid [his] hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said to the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 the Lord then answered him, and said, [You] hypocrite, does not each one of you on the sabbath loose his ox or [his] donkey from the stall, and lead [him] away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan has bound, look, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

13:18-19 ***Parable of the Mustard Seed – parable 9*** *(Mt 13:30-31, Mk 4:30-32)*

(87) 18 Then said he, To what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

13:20-21 ***Parable of Leaven – parable 10*** *(Mt 13:32)*

20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

John Gill's Exposition

It is like leaven,... Which is small in quantity, but is of a swelling, spreading quality; and fitly expresses the small beginnings of the Gospel ministry, and its increase, also the state and case of Gospel churches, and the nature of the grace of God; unless false doctrine should rather be meant, which privately, secretly, and by little and little, got into the churches of Christ, the kingdom of God, and spread itself all over them, as in the times of the papacy:

which a woman took; Christ, and his ministers, Wisdom, and her maidens, understanding the Gospel; but if the leaven of error is intended, that woman, Jezebel, is meant, who calls herself a prophetess, and teaches, and seduces the servants of God, **Re** 2:20

and hid in three measures of meal: among a few of God's people at first, both among Jews and Gentiles,

till the whole was leavened; until all the elect of God are gathered in, and evangelized by it; even the whole fullness of the Gentiles, and all the people of the Jews, which shall be saved in the latter day; but if the parable is to be understood of the false doctrine and discipline of the Antichristian and apostate church of Rome, it may denote the small beginnings of the mystery of iniquity, which began to work in the Apostle's time by the errors and heresies then propagated, and the manner in which the man of sin was privately introduced; whose coming is after the working of Satan, with signs and lying wonders, and with all deceivableness of unrighteousness, first among a few, and then more, until at length the whole world wondered after the beast, **2 Th** 2:7.

13:22-30 ***The Strait Gate***

(88) [22] And he went through the cities and villages, teaching, and journeying toward Jerusalem.
[23] Then said one to him, Lord, are there few that be saved? And he said to them, [24] Strive to enter in at the straight gate: for many, I say to you, will seek to enter in, and shall not be able. [25] When once the master of the house is risen up, and has shut to the door, and ye begin to stand outside, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say to you, I know you not whence ye are: [26] Then shall ye begin to say, We have eaten and drunk in your presence, and you have taught in our streets. [27] But he shall say, I tell you, I know you not whence ye are; depart from me, all workers of iniquity. [28] There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out. [29] And they shall come from the east, and [from] the west, and from the north, and [from] the south, and shall sit down in the kingdom of God. [30] And, behold, there are last which shall be first, and there are first which shall be last.

13:31-35 ***Warning of Death – the place and time are not right***

(89) [31] The same day there came certain of the Pharisees, saying to him, Get you out, and depart hence: for Herod will kill you. [32] And he said to them, Go ye, and tell that fox, Behold, I cast out demons, and I do cures today and tomorrow, and the third [day] I shall be perfected. [33] Nevertheless I must walk today, and tomorrow, and the [day] following: for it cannot be that a prophet perish out of Jerusalem.

(90) [34] O Jerusalem, Jerusalem, which kills the prophets, and stones them that are sent to you; how often would I have gathered your children together, as a hen [does gather] her brood under [her] wings, and ye would not! [35] Behold, your house is left to you desolate: and verily I say to you, Ye shall not see me, until [the time] come when ye shall say, Blessed is he that comes in the name of the Lord.

Note: Goes with Luke 14:25-35

_____ Church _____
_____ Work _____
_____ Acts 1:8 _____
_____ God _____
_____ Family _____
_____ Community _____
_____ Self _____

DISCIPLESHIP DISCUSSION EXERCISE – Heart and time priorities

Luke Chapter 14

14:1-24 *Dining with a Chief Pharisee and Parable of a Great Supper*

(91) [1] And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. [2] And, behold, there was a certain man before him which had the dropsy. [3] And Jesus answering spoke to the [a] lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? [4] And they held their peace. And he took [him], and healed him, and let him go; [5] And answered them, saying, Which of you shall have a donkey or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? [6] And they could not answer him again to these things.

[a] Lawyers (8x, Zenas) accompany the Pharisees (95x, Nicodemus and Paul). At other times, the scribes (68x), priests (118x), publicans (22x, Matthew), or Sadducees (14x). All these titles, except for priest and scribe, arose during the 400 silent years between Malachi and John the Baptist. These Pharisees or teachers of the Law supplanted the place of the father in the home, teaching communities as trained, hired professionals. Today, this has evolved into the Rabbi or Pastor in Judaism and Christianity. The Apostle Paul worked as a tentmaker for income. There is no evidence of a full-time salaried professional in the early church. Paul calls his past in this system "dung" (Philippians 3:4-8), and Peter and James were the contrary in Acts 4:13. What we need is more time learning from the master in Scripture, prayer, and obedience. These religious titles are 99% negative and mostly disappear after Acts, except for priest, the use of Jesus as our Great High Priest (Heb 4:14-16) and the priesthood of believers (1 Peter 2:9).

Parable of a Great Supper *(Honor, Seats and Guests)* ***parable 11*** *(vs 7-24)*

(92) [7] And he put forth a parable to those which were invited, when he **marked** how they chose out the chief rooms; saying to them, [8] When you are invited of any [man] to a wedding, sit not down in the highest room; unless a [a] **more honorable** man than you be invited of him; [9] And he that invites you and him come and say to you, Give this man place; and you begin with **shame** to take the lowest room. [10] But when you are invited, **go and sit down in the lowest room**; that when he that invites you comes, he may say to you, Friend, **go up higher**: **then shall you have worship** in the presence of them that sit at food with you. [11] For whoever exalts himself shall be abased; and he that humbles himself shall be exalted. [12] Then said he also to him that invited him, When you make a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor rich neighbors; unless they also invite you again, and a recompense be made you. [13] But when you make a feast, call the poor, the maimed, the lame, the blind: [14] And you shall be blessed; for they cannot recompense you: for you shall be recompensed at the **resurrection of the just**.

[a] Although said with the Pharisees in the scene, this is a discipleship lesson for believers. We can learn from the Pharisees and go in the opposite direction in lifestyle. The issue is degrees of honor in God's eyes. We must prevent pride (Romans 12:3a), especially since we live in a time of abundant grace. This is a basic illustration for the believer to keep growing in Christ. John 13. 2 Timothy 2:21, 1 Corinthians 3:13-15. It will all be fully understood by all believers at the resurrection of the just, when Christ returns.

(93) [15] [a] And when one of them that sat at food with him heard these things, he said unto him, **Blessed is he that shall eat bread in the kingdom of God.** [16] Then said he to him, A certain man made a great supper, and invited many: [17] And sent his servant at supper time to say to them that were invited, **Come; for all things are now ready**. [18] And they all with one [consent] began to make excuse. **The first** said unto him, I have bought a piece of ground, and I must needs go and see it: I pray you have me excused. [19] And **another said**, I have bought five yoke of oxen, and I go to prove them: I pray you have me excused. [20] And **another said**, I have married a wife, and therefore I cannot come. [21] So that servant came, and showed his lord these things. Then the master of the house being **angry** said to his servant, **Go out quickly** into the streets and lanes of the city, and **bring in** here the poor, and the maimed, and the halt, and the blind. [22] And the servant said, Lord, it is done as you have commanded, and yet there is room. [23] And the Lord said to the servant, **Go out** into the highways and hedges, and **compel them to come in**, that my house may be filled. [24] For I say to you, That none of those men which were invited shall **taste of my supper**.

[a] This is the only interactive parable where a person participates in the continuance of a parable. One who was "one of them that sat at food with him". Was it one of the disciples, say Peter, was it one of the Pharisees? Note the 3 sequential steps of "say" then 3 excuses (16-20), "go out quickly, bring in" (21-22), and "go out, compel them to come in" (23-24). Sitting down at the food represents the "marriage supper of the Lamb" in Revelation 19:7-9. This is also a 3-part parable. Great lessons on how to prepare for this great time.

14:25-35 ***Parable of Being Christ's Disciple – parable 12***

(94) 25 And [a] there went great multitudes with him: and he turned, and said to them, 26 If anyone come to me, and [b] hate not his father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he cannot be **my** disciple. 27 And whoever does not bear **his** cross, and come after me, cannot be **my** disciple. 28 For which of you, [c] intending to build a tower, sits not down first, and counts the cost, whether he have [sufficient] to finish [it]? 29 Lest haply, after he has laid the foundation, and is not able to finish [it], all that behold [it] begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, [c] going to make war against another king, sits not down first, and consults whether he be able with ten thousand to meet him that comes against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sends an ambassage, and desires conditions of peace. 33 So likewise, whoever he be of you that forsakes not all that he has, he cannot be **my** disciple. 34 [d] Salt is good: but if the salt has lost it's [e] taste, wherewith shall it be seasoned? 35 It is **neither fit for the land**, nor yet for the dunghill; [but] [f] **men** cast it out. [g] He that has ears to hear, let him hear.

[a] There is a change in audience (hearers), location, and time from the parable of the Great Supper. The only evidence of where and when was in chronological order of time, and on His way to Jerusalem, as researched and written by Luke the physician.

[b] Hate not. Hate in Greek is Miseo – to detest, misos – hatred. It is always translated as hate, 38x. Contrast hate with love, as sinful with holy, as dirty with clean. The Biblical definition of hate is captured by the Apostle of Love, John: 15:18-19, 23-25, 1 John 2:9--11, 3:13-15, and further aspects of hate in Ephesians 5:29 regarding marriage and Romans 9:13 regarding Jacob and Esau. In summary, hate is the absence of love.

[c] Building a tower is defensive, while going to make war is offensive. Both require me to sit down first and consider if I can finish what I begin. Both require commitment, diligence, and focus. All believers can finish this race set before us if we're willing to forsake all that we have and become a disciple of Christ. Have you ever committed your life to Christ in this way? This is the continual, daily working out of our salvation in the death and resurrection power of Jesus Christ, not some belief and experience in the past (Romans 6:1-8:17a).

- To sit down is a position to rest, reflect and resolve.
- To finish a tower requires a high degree of skill, experience and planning.
- To win a battle with 10,000 men against 20,000 requires a high degree of training, readiness and unity.

[d] Matthew 5:13 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

[e] Savor [KJV]

[f] John 15:6 "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

[g] In the Hebraic sense our ears represent hearing God's word. We can have heavy ears, stop our ears from listening, and even deaf ears (Micah 7:16), spiritually speaking. This is the only parable that ends with the strong warning. Matthew 13:16, 43; Acts 28:27and Romans 11:8 (referring to the nation Israel), Matthew 4:9, 11:15, Luke 8:8, 14:35, 1 Corinthians 2:9, Revelation 2-3.
An unbeliever is in no position to hear anything from God. A believer may be in the position to hear, but does not hear what the Spirit says, unless he becomes a disciple.

Luke Chapter 15

15:1-7 ***Parable of One Lost Sheep – parable 13***

(95) [1] Then drew near to him all the **publicans and sinners** for to hear him. [2] And the **Pharisees and scribes** murmured, saying, This man receives sinners, and eats with them. [3] And he spoke this parable to them, saying, [4] What man of you, having a hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? [5] And when he has found [it], he lays [it] on his shoulders, rejoicing. [6] And when he comes home, he calls together [his] friends and neighbors, saying to them, Rejoice with me; for I have found my sheep which was lost. [7] I say to you, that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance.

15:8-10 ***Parable of One Lost Coin – parable 14***

(96) [8] Either what woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and seek diligently till she find [it]? [9] And when she has found [it], she calls [her] friends and [her] neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. [10] Likewise, I say to you, there is joy in the presence of the angels of God over one sinner that repents.

15:11-32 ***Parable of One Lost Son – parable 15***

(97) [11] And he said, A certain man had two sons: [12] And the younger of them said to [his] father, Father, give me the portion of goods that falls [to me]. And he divided to them [his] living. [13] And not many days after the younger son gathered all together, and took his journey into a far country, and there was his substance with riotous living. [14] And when he had spent all, there arose a mighty famine in that land; and he began to be in want. [15] And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. [16] And he would fain have filled his belly with the husks that the swine did eat: and no man gave to him. [17] And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! [18] I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before you, [19] And am no more worthy to be called your son: make me as one of your hired servants. [20] And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. [21] And the son said unto him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son.

(98) [22] But the father said to his servants, Bring forth the best robe, and put [it] on him; and put a ring on his hand, and shoes on [his] feet: [23] And bring hither the fatted calf, and kill [it]; and let us eat, and be merry: [24] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. [25] Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing. [26] And he called one of the servants, and asked what these things meant. [27] And he said unto him, Your brother is come; and your father has killed the fatted calf, because he has received him safe and sound. [28] And he was angry, and would not go in: therefore came his father out, and entreated him. [29] And he answering said to [his] father, Look, these many years I serve you, neither transgressed I at any time your commandment: and yet you never gave me a kid, that I might make merry with my friends: [30] But as soon as this your son was come, which has devoured your living with harlots, you have killed for him the fatted calf. [31] And he said unto him, Son, you are ever with me, and all that I have is yours. [32] It was meet that we should make merry, and be glad: for this **your brother was dead, and is alive again;** and was lost, and is found.

Comparative notes: Younger = son of Adam-man, age of abundant grace (present), elder son = son of Abraham, age of grace/law (past), father = God.

What	Total	Lost	Found	Rejoicing	Joy
Sheep (sacrificial)	100	1 (4)	1 (5)	tells others (6)	in heaven (7a) 1 repents (7b)
Silver (redemption)	10	1 (8)	1 (9a)	tells others (9b)	in heaven (10a) 1 repents (10b)
Son	2	1 (11-16)	1 (17 -21)	within family (22-32a)	on earth 1 repents (32b)
(mankind, John 1:12)		decision, freewill		inheritance, elder and younger sons (1 Cor 10:32, Ro 9-11)	

Luke Chapter 16

16:1-13 ***Parable of Discipleship as Stewardship – parable 16***

Wisdom of the natural

(99) [1] And he said also **to his disciples**, There was a **certain rich man**, **which had a steward**; and the same was accused to him that he had wasted his goods. [2] And he called him, and said unto him, How is it that I hear this of you? give an account of your stewardship; for you may be no longer steward.
[3] Then the steward said within himself, What shall I do? for my lord takes away from me the stewardship: I cannot dig; to beg I am ashamed. [4] I am resolved what to do, that, when I am put out of the stewardship, **they may receive me into their houses.** [5] So he called every one of his lord's debtors [to him], and said to the first, How much owe you to my lord? [6] And he said, A hundred measures of oil. And he said unto him, Take your bill, and sit down quickly, and write fifty. [7] Then said he to another, And how much owe you? And he said, A hundred measures of wheat. And he said unto him, Take your bill, and write fourscore. [8] And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Application of the Spiritual

[9] And I say to you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may **receive you into everlasting habitations.** [10] **He that is faithful** in that which is least is faithful also in much: and **he that is unjust** in the least is unjust also in much. [11] If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true [riches]? [12] And if ye have **not been faithful** in that which is another man's, who shall give you that which is **your own**?
[13] [b] **No servant can serve two masters**: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **Ye cannot serve God and mammon.**

[a] Luke 12:33, 1Ti 6:17; Lu 12:33; Mt 6:19; 19:21. We must learn to use unrighteous mammon wisely to inherit eternal riches. Least is on earth and much in heaven; another man's is on earth, and our own is what we are rewarded with in heaven.

[b] Mt 6:24. The same passage and context as the Sermon on the Mount is evidence that it was also for this age. "cannot serve God and mammon" Ga 1:10; 2Ti 4:10; Jas 4:4.

16:14-18 ***Parable of Poor Wisdom Giving 2 Coins vs Covetous Pharisees***

(100) [14] And the Pharisees also, who were covetous, heard all these things: and they derided him.
[15] And he said to them, Ye are they which justify yourselves before men; but God knows your hearts: for that which is highly esteemed among men is abomination in the sight of God. [16] The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presses into it.
[17] And it is easier for heaven and earth to pass, than one tittle of the law to fail.

(101) [18] Whoever puts away his wife, and marries another, commits adultery: and [a] whoever marries her that is put away from [her] husband commits adultery.

[a] 1 Corinthians 7:39-40, not to remarry until the death of the original person.

16:19-31 ***A Rich man and a Poor man – story***

(102) [19] There was a **certain rich man**, which was clothed in purple and fine linen, and fared sumptuously every day: [20] And there was a **certain beggar named Lazarus**, which was laid at his gate, full of sores, [21] And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. [22] And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; [23] And in Hades he lift up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom. [24] And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. [25] But Abraham said, Son, remember that you in your lifetime receives your good things, and likewise Lazarus evil things: but now he is comforted, and you are tormented. [26] And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that [would come] from there. [27] Then he said, I pray you therefore, father, that you would send him to my father's house: [28] For I have five brethren; that he may testify to them, lest they also come into this place of torment. [29] Abraham says to him, **They have Moses and the prophets; let them hear them.** [30] And he said, No, father Abraham: but if one went to them from the dead, they will repent. [31] And he said unto him, If they **hear not** Moses and the prophets, neither will they be **persuaded**, though one rose from the dead.

[a] Greek ᾅδης *Hades*, "hades," or place of the dead. It corresponds with the word translated "hell," שאול *she'ol*, has not the same meaning that we now attach to that word; its usual signification, among the Hebrews, was "the lower world, the region of departed spirits." 19-22a (story), 22b (reward), 22c-31 (punishment)

Luke Chapter 17

17:1-6 ***Concerning Offenses from Anyone*** *(1-2),* ***Forgiveness of Saved*** *(3-4), &* ***Faith for Self*** *(5-6)*

(103) [1] Then said he to the **disciples**, It is impossible but that [a] offences will come: but woe through whom they come! [2] It were better for him that a millstone were hanged around his neck, and he cast into the sea, than that he should offend one of these little ones. [3] **Take heed to yourselves**: If your brother trespass against you, rebuke him; and if he repent, forgive him. [4] And if he trespass against you seven times in a day, and seven times in a day turn again to you, saying, I repent; you shall forgive him.
[5] And the Apostles said to the Lord, **Increase our faith.** [6] And the Lord said, If ye had faith as a grain of mustard seed, ye might say to this sycamore tree, Be you plucked up by the root, and be you planted in the sea; and it should obey you.

[a] Matthew 5:23-24 in context of 5:21-26 concerning prayer

17:7-10 ***Parable of the Servants Reasonable, Expected Service – parable 17***

(104) [7] But which of you, having a servant plowing or feeding beast, will say to him by and by, when he is come from the field, Go and sit down to eat? [8] And will not rather say to him, Make ready wherewith I may sup, and gird yourself, and serve me, until I have ate and drank; and afterward you shall eat and drink? [9] Does he thank that servant because he did the things that were commanded him? I think not.
[10] So likewise ye, when ye shall have done all those things which are commanded you, say, We are [a] unprofitable servants: we have done that which was our duty to do.

[a] Unprofitable means that we cannot add to our expected duties. Verses 1-10 link to 11-19, leading to 20-37. This is the balance for the often quoted "well done, good and faithful servant" Matthew 25:21, 23

17:11-19 ***10 Lepers Healed and 1 Gentile Made Whole***

(105) [11] And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. [12] And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: [13] And they lifted up [their] voices, and said, Jesus, Master, have mercy on us. [14] And when he saw them, he said to them, Go show yourselves to the priests. And it came to pass, that, as they went, they were cleansed. [15] And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, [16] And fell down on [his] face at his feet, giving him thanks: and he was a Samaritan.
[17] And Jesus answering said, Were there not ten cleansed? but where are the nine? [18] There are not found that returned to give glory to God, save this stranger. [19] And he said unto him, Arise, go your way: your faith has made you whole.

MAP OF THE SEA OF GALILEE.

Luke Chapter 17

17:20-21 ***The Return of Jesus Christ to Israel*** *(Matthew 24)*

(106) 20 And when he was demanded of the **Pharisees**, when the kingdom of God should come, he answered them and said, The kingdom of God comes not with observation: 21 Neither shall they say, Look here! or, look there! for, behold, the kingdom of God is among you. /KJV within/

17:22-37 ***Judgment and Warning*** *(Matthew 24)*

(107) 22 And he said to the **disciples**, The **days** will come, when ye shall desire to see **one of the days of the Son of man**, and ye shall not see [it]. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lightens out of the one [part] under heaven, shines to the other [part] under heaven; so shall also the Son of man be in his day. 25 But first must he allow many things, and be rejected of this generation. 26 And as it was in the **days of Noah**, so shall it be also in the **days of the Son of man**. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the **days of Lot**; they did eat, they drank, they bought, they sold, they planted, they built; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 **Remember Lot's wife**. 33 Whoever shall seek to save his life shall lose it; and whoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. 35 Two shall be grinding together; the one shall be taken, and the other left. 36 Two shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said to them, Wheresoever the body is, there will the eagles be gathered together.

Luke Chapter 18

18:1-8 ***Parable on Prayer, Contrasting a Judge and God – parable 18***

(108) [1] And he spoke a parable to them, that **men ought always to pray, and not to faint**;
[2] Saying, There was in a city a judge, which feared not God, neither regarded man: [3] And there was a widow in that city; and she came to him, saying, Avenge me of my adversary. [4] And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; [5] Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me. [6] And the Lord said, Hear what the unjust judge says. [7] And shall not God avenge his own elect, which cry day and night to him, though he bear long with them? [8] I tell you that he will avenge them speedily. Nevertheless **when the Son of man comes, shall he find faith on the earth?**

18:9-14 ***Parable of the Pharisee and Tax Collector – parable 19***

(109) [9] And he spoke this parable to certain which trusted in themselves that they were righteous, and despised others: [10] Two men went up into the temple to pray; the one a Pharisee, and the other a publican. [11] The Pharisee stood and prayed thus with himself, God, I thank you, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. [12] I fast twice in the week, I give tithes of all that I possess. [13] And the publican, standing afar off, would not lift up so much as [his] eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. [14] I tell you, this man went down to his house justified [rather] than the other: for everyone that exalts himself shall be abased; and he that humbles himself shall be exalted.

18:15-17 ***Blessing Children*** *(wisdom)*

(110) [15] And they brought to him also infants, that he would touch them: but when [his] disciples saw [it], they rebuked them. [16] But Jesus called them, and said, Allow little children to come to me, and forbid them not: for of such is the kingdom of God. [17] Verily I say to you, Whoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18:18-30 ***The Young Rich Ruler's Sorrow*** *(wisdom – salvation/sanctification)*

(111) [18] And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
[19] And Jesus said unto him, Why call you me good? none is good, save one - God. [20] You know the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and your mother. [21] And he said, All these I have kept from my youth up. [22] Now when Jesus heard these things, he said unto him, Yet lack you one thing: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: and come, follow me. [23] And when he heard this, he was very sorrowful: for he was very rich. [24] And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! [25] For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. [26] And they that heard [it] said, Who then can be saved? [27] And he said, The things which are impossible with men are possible with God. [28] Then Peter said, Look, we have left all, and followed you. [29] And he said to them, Verily I say to you, There is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, [30] Who shall not receive manifold more in this present time, and in the world to come life everlasting.

18:31-34 ***Suffering Foretold and Disciples Lack of Understanding*** *(prophecy)*

(112) 31 Then he took [to him] the twelve, and said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered to the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge [him], and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

18:35-43 ***A Blind Man Healed***

(113) 35 And it came to pass, that as he was come near to Jericho, a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passes by. 38 And he cried, saying, Jesus, Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more; Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought to him: and when he was come near, he asked him, 41 Saying, What will you that I shall do to you? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive your sight: your faith has saved you.
43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw [it], gave praise to God.

Luke Chapter 19

19:1-10 ***Zacchaeus meets Jesus*** *(wisdom – salvation, moments of enlightment)*

(114) 1 And [Jesus] entered and passed through Jericho. 2 And, behold, [there was] a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that [way]. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at your house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw [it], they all murmured, saying, That he was gone to be guest with a man that is a sinner.
8 And Zacchaeus stood, and said to the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore [him] fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

19:11-27 ***Parable of the 10 Pounds – parable 20***
(rewards, lack of reward, and punishment)

(115) 11 And as they heard these things, he added and spoke a parable, because he was near to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.
13 And he called his ten servants, and delivered them ten pounds, and said to them, **Occupy till I come**.
14 But his citizens hated him, and sent a message after him, saying, We will not have this [man] to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, your pound has gained ten pounds. 17 And he said unto him, Well, you good servant: because you have been faithful in a very little, have you authority over ten cities. 18 And the second came, saying, Lord, your pound has gained five pounds. 19 And he said likewise to him, Be you also over five cities. 20 And another came, saying, Lord, behold, [here is] your pound, which I have kept laid up in a napkin: 21 For I feared you, because you are an austere man: you take up that you lay not down, and reaps that you did not sow. 22 And he says to him, Out of your own mouth will I judge you, [you] wicked servant. You knew that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gave not you my money into the bank, that at my coming I might have required my own with usury? 24 And he said to them that stood by, **Take from him the pound, and give [it] to him that has ten pounds.**
25 (And they said unto him, Lord, he has ten pounds.) 26 For I say to you, That to everyone which has shall be given; and from him that has not, even that he has shall be taken away from him. 27 But those my enemies, which would not that I should reign over them, bring here, and slay them before me.

Gospel of salvation, vs 12-15

12: far country = heaven (after the cross, "It is finished"), resurrection, ascension, and return to earth. Nobleman = Jesus Christ.
13: ten servants to occupy until He comes (be watchful and ready). Not offensive, but rest with alertness and zeal. Ten = perfection or fullness of divine order. 10 generations to flood. 10 plagues. 10 commandments. Ps 119 has 10 terms for His Word: Way, Testimony, Precepts, Commandments, Laying, Law, Judgment, Righteousness, Statutes, Word. 10 toes or horns of prophecy in Daniel and Revelation. 10 virgins - represent the whole of the nation of Israel (as distinct from the elect remnant, which is the Bride). Matthew 25:1-13.
14: His citizens = Jews rejected Him
15: rapture of the called-out ones

Judgment Seat of Christ, vs 16-26

16-17: 1 + 9 = 10 pounds (fruitful, abundant grace now and future reign over 10 cities with Christ)
18-19: 1 + 4 = 5 pounds (fruitful, grace now and future reign over 5 cities with Christ)
20-21: 1 + 0 = 1 pound (unfruitful, grace for salvation, but did not grow in Christ, remained a baby)
22-26: Punishment to unfruitful believer (1 Corinthians 3:12-15, 2 Corinthians 5:10)
27: Condemnation to the unsaved, vs 14

19:28-40 *The Triumphant Entry into Jerusalem*

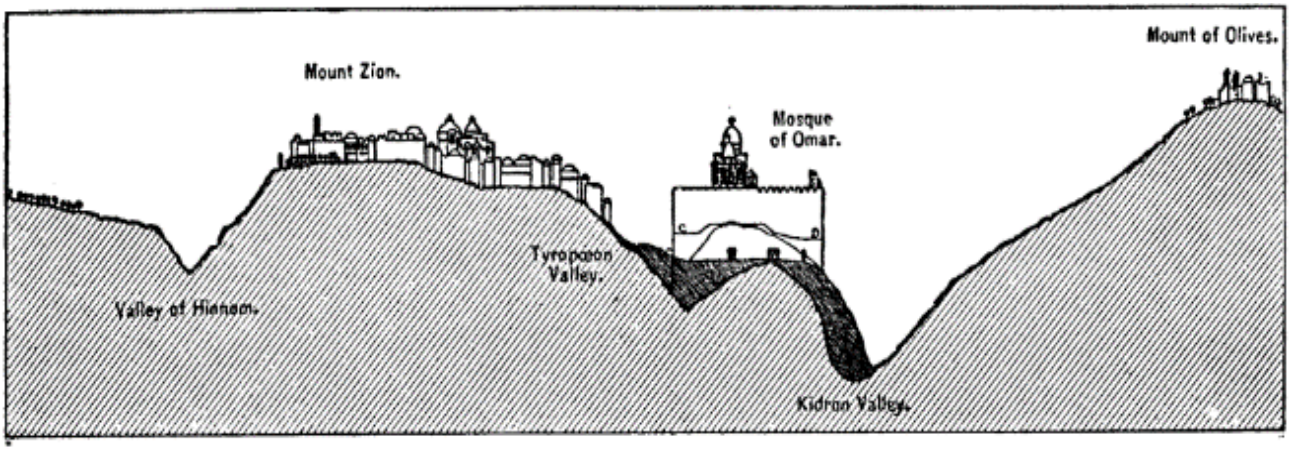
(116) 28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to
pass, when he was come near to Bethlehem and Bethany, at the mount called [the mount] of Olives, he
sent two of his disciples, 30 Saying, Go ye into the village over against [you]; in the which at your entering
ye shall find a colt tied, whereon yet never man sat: loose him, and bring [him hither]. 31 And if any man
ask you, Why do ye loose [him]? thus shall ye say to him, Because the Lord has need of him. 32 And they
that were sent went their way, and found even as he had said to them. 33 And as they were loosing the
colt, the owners thereof said to them, Why loose ye the colt? 34 And they said, the Lord has need of him.
35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.
36 And as he went, they spread their clothes in the way. 37 And when he was come near, even now at the
descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a
loud voice for all the mighty works that they had seen; 38 Saying, Blessed [be] the King that comes in the
name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from among
the multitude said unto him, Master, rebuke your disciples. 40 And he answered and said to them, I tell
you that, if these should hold their peace, the stones would immediately cry out.

19:41-44 *Sorrow over Jerusalem Know the Time*

(117) 41 And when he was come near, he beheld the city, and wept over it, 42 Saying, If you had known,
even you, at least in this your day, the things [which belong] to your peace! but now they are hid from
your eyes. 43 For the days shall come upon you, that your enemies shall cast a trench about you, and
compass you round, and keep you in on every side, 44 And shall lay you even with the ground, and your
children within you; and they shall not leave in you one stone upon another; because you knew not the
time of your visitation.

19:45-48 *Cleansing of the Temple*

(118) 45 And he went into the temple, and began to cast out them that sold therein, and them that
bought; 46 Saying to them, It is written, My house is the house of prayer: but ye have made it a den of
thieves. 47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the
people sought to destroy him, 48 And could not find what they might do: for all the people were very
attentive to hear him.



SECTION ACROSS JERUSALEM—WEST TO EAST.

20:1-8 *Controversy Over Authority*

(119) 1 And it came to pass, [that] on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon [him] with the elders, 2 And spoke to him, saying, Tell us, by what authority do you these things? or who is he that gave you this authority? 3 And he answered and said to them, I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. 7 And they answered, that they could not tell whence [it was]. 8 And Jesus said to them, Neither tell I you by what authority I do these things.

20:9-18 *Parable of the Wicked Tenant Farmer – parable 21*

(120) 9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent [him] away empty. 11 And again he sent another servant: and they beat him also, and entreated [him] shamefully, and sent [him] away empty. 12 And again he sent a third: and they wounded him also, and cast [him] out. 13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence [him] when they see him. 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed [him]. What therefore shall the Lord of the vineyard do to them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard [it], they said, God forbid. 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 18 Whoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

20:19-26 *Question of Tribute to Caesar*

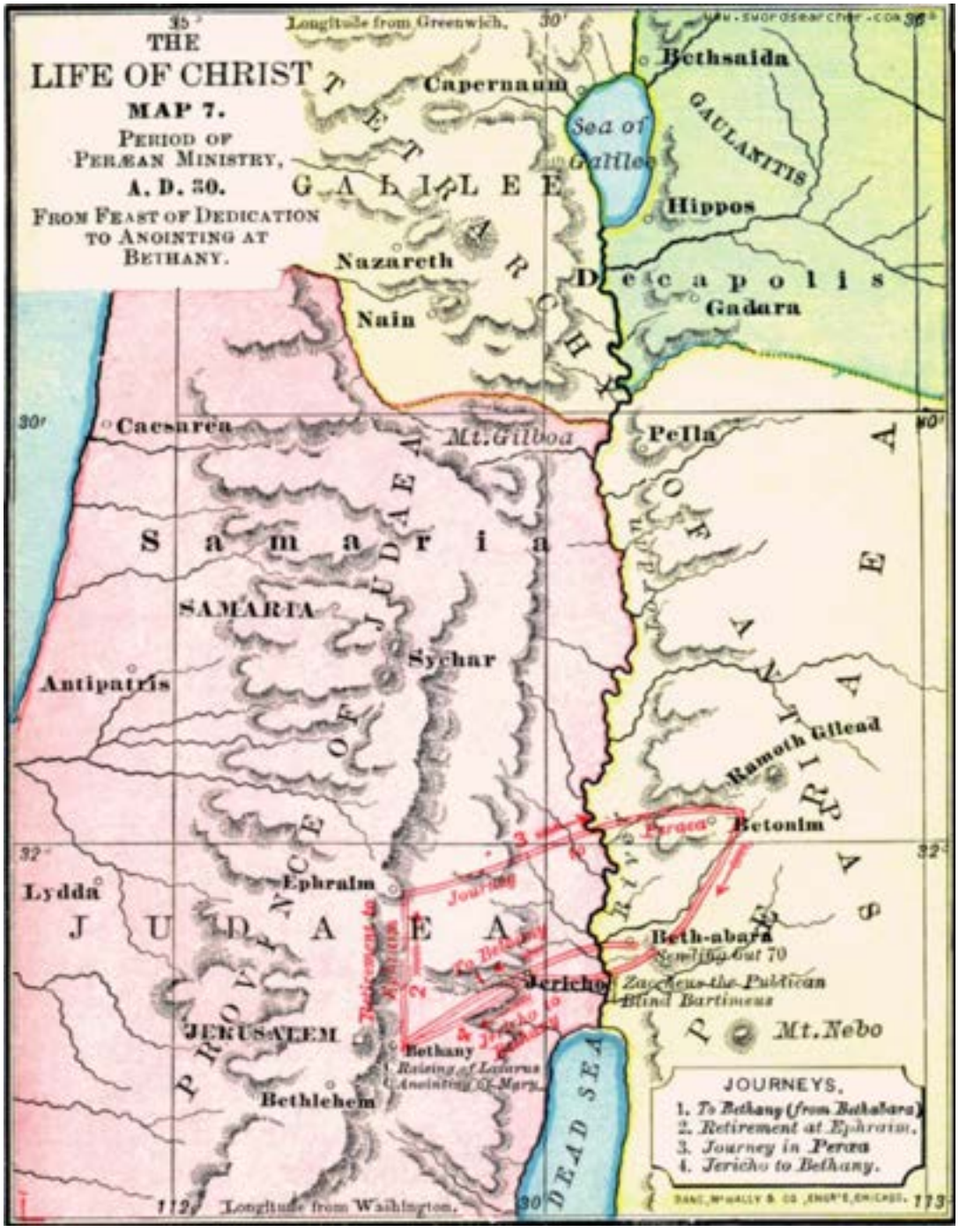
(121) 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. 20 And they watched [him], and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him to the power and authority of the governor. 21 And they asked him, saying, Master, we know that you say and teach rightly, neither accept you the person [of any], but teach the way of God truly: 22 Is it lawful for us to give tax to Caesar, or no? 23 But he perceived their craftiness, and said to them, Why tempt ye me? 24 Show me a penny. Whose image and superscription has it? They answered and said, Caesar's. 25 And he said to them, Render therefore to Caesar the things which be Caesar's, and to God the things which be God's. 26 And they could not take hold of his words before the people: and they marveled at his answer, and held their peace.

20:27-38 *Sadducees ask about the Resurrection*

(122) 27 Then came to [him] certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying, Master, Moses wrote to us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said to them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die anymore: for they are equal to the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses showed at the bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live to him.

20:39-47 ***The Scribes ask how Christ is David's son*** *(Psalm 110, melchezedik)*

(123) [39] Then certain of the scribes answering said, Master, you have well said. [40] And after that they dare not ask him any [question at all]. [41] And he said to them, How say they that Christ is David's son? [42] And David himself says in the book of Psalms, the Lord said to my Lord, Sit you on my right hand, [43] Till I make your enemies your footstool. [44] David therefore calls him Lord, how is he then his son? [45] Then in the audience of all the people he said to his disciples, [46] Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; [47] Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.



Luke Chapter 21

21:1-4 ***The Poor Widow's Offering***

(124) 1 And he looked up, and saw the rich casting their gifts into the treasury. 2 And he saw also a certain poor widow casting therein two mites. 3 And he said, Of a truth I say to you, that this poor widow has cast in more than they all: 4 For all these have of their abundance cast in to the offerings of God: but she of her poverty has cast in all the living that she had.

21:5-28 ***Teaching about the Destruction of the Temple, hate, patience, & Times of the Gentiles***

(125) 5 And as some spoke of the temple, how it was adorned with goodly stones and gifts, he said, 6 [As for] these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. 7 And they asked him, saying, Master, but when shall these things be? and what sign [will there be] when these things shall come to pass? 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am [Christ]; and the time draws near: go ye not therefore after them. 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. 10 Then said he to them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in diverse places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

(126) 12 But [a] before all these, they shall lay their hands on you, and persecute [you], delivering [you] up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle [it] therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to oppose nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and [some] of you they will cause to be put to death. 17 And ye shall be hated of many for my name's sake. 18 But there shall not a hair of your head perish. 19 In your patience possess ye your souls.

[a] Luke is speaking to gentile believers. Foretelling the fall of Jerusalem in 70 AD.. Addressing the first generation of believers. Luke does not mention the Great Tribulation.

(127) 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is near. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe to them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then they will see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws near.

21:29-38 ***Parable of the Fig Tree, and all the Trees – parable 22***

(128) 29 And he spoke to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now near at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is near at hand. 32 Verily I say to you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away.

(129) 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and [so] that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. 37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called [the mount] of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

Luke Chapter 22

22:1-6 *The Plot to Kill Jesus*

(130) [1] Now the feast of unleavened bread drew near, which is called the Passover. [2] And the chief priests and scribes sought how they might kill him; for they feared the people. [3] Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. [4] And he went his way, and communed with the chief priests and captains, how he might betray him to them. [5] And they were glad, and covenanted to give him money. [6] And he promised, and sought opportunity to betray him to them in the absence of the multitude.

22:7-13 *Preparations for the Passover meal*

(131) [7] Then came the day of unleavened bread, when the passover must be killed. [8] And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. [9] And they said unto him, Where will you that we prepare? [10] And he said to them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he enters in. [11] And ye shall say to the goodman of the house, The Master says to you, Where is the guest chamber, where I shall eat the passover with my disciples? [12] And he shall show you a large upper room furnished: there make ready. [13] And they went, and found as he had said to them: and they made ready the passover.

22:14-23 *In the Upper Room with the 12 Apostles (the last night)*

(132) [14] And when the hour was come, he sat down, and the twelve Apostles with him. [15] And he said to them, with desire I have desired to eat this passover with you before I allow: [16] For I say to you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God. [17] And he took the cup, and gave thanks, and said, Take this, and divide [it] among yourselves: [18] For I say to you, I will not drink of the fruit of the vine, until the kingdom of God shall come. [19] And he took bread, and gave thanks, and brake [it], and gave to them, saying, This is my body which is given for you: this do in remembrance of me. [20] Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. [21] But, behold, the hand of him that betrays me is with me on the table. [22] And truly the Son of man goes, as it was determined: but woe to that man by whom he is betrayed! [23] And they began to enquire among themselves, which of them it was that should do this thing.

22:24-30 *Strife among the Apostles of Who Should be the Greatest*

(133) [24] And there was also a strife among them, which of them should be accounted the great. [25] And he said to them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. [26] But ye [shall] not [be] so: but he that is great among you, let him be as the younger; and he that is chief, as he that does serve. [27] For whether is greater, he that sits at food, or he that serves? is not he that sits at food? but I am among you as he that serves. [28] Ye are they which have continued with me in my temptations. [29] And I appoint to you a kingdom, as my Father has appointed to me; [30] That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

22:31-34 *Announcement of Peter's Denial*

(134) [31] And the Lord said, Simon, Simon, behold, Satan has desired [to have] you, that he may sift [you] as wheat: [32] But I have prayed for you, that your faith fail not: and when you are converted, strengthen your brethren. [33] And he said unto him, Lord, I am ready to go with you, both into prison, and to death. [34] And he said, I tell you, Peter, the rooster shall not crow this day, before that you shall thrice deny that you know me.

22:35-38 *Preparing His Disciples for the Future*

(135) [35] And he said to them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. [36] Then said he to them, But now, he that has a purse, let him take [it], and likewise [his] scrip: and **he that has no sword, let him sell his garment, and buy one.** [37] For I say to you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. [38] And they said, Lord, behold, [a] here are two swords. And he said to them, It is enough.

[a] Luke 9:1-10, 12 Apostles sent out. Is 53:12, Hebrews 7:26. Before Pentecost – "here are 2 swords," Lu 22:49-51.

22:39-46 ***Prayer and the Arrest Of Jesus at the Mount of Olives***

(136) 39 And he came out, and went, as he was custom, to the mount of Olives; and his disciples also
followed him. 40 And when he was at the place, he said to them, Pray that ye enter not into temptation.
41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying,
Father, if you be willing, remove this cup from me: nevertheless not my will, but thine, be done.
43 And there appeared an angel to him from heaven, strengthening him. 44 And being in an agony he
prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
46 And said to them, Why sleep ye? rise and pray, lest ye enter into temptation.

22:47-53 ***Judas' Betrayal***

(137) 47 And while he yet spoke, behold a multitude, and he that was called Judas, one of the twelve, went
before them, and drew near to Jesus to kiss him. 48 But Jesus said unto him, Judas, betray you the Son of
man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord,
shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his
right ear. 51 And Jesus answered and said, Allow ye thus far. And he touched his ear, and healed him.
52 Then Jesus said to the chief priests, and captains of the temple, and the elders, which were come to
him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the
temple, ye stretched forth no hands against me: but this is your hour, and the authority of darkness.

The Trials of Jesus (22:54-23:25)

22:54-62 ***Peter's Denial of Jesus***

(138) 54 Then took they him, and led [him], and brought him into the high priest's house. And Peter
followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down
together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and
earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman,
I know him not. 58 And after a little while another saw him, and said, You are also of them. And Peter
said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, of a
truth this [fellow] also was with him: for he is a Galilean. 60 And Peter said, Man, I know not what you
say. And immediately, while he yet spoke, the rooster crew. 61 And the Lord turned, and looked upon
Peter. And Peter remembered the Word of the Lord, how he had said unto him, Before the rooster crow,
you shall deny me thrice. 62 And Peter went out, and wept bitterly.

22:63-65 ***The Mockery of the Soldiers***

(139) 63 And the men that held Jesus mocked him, and smote [him]. 64 And when they had blindfolded
him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote you?
65 And many other things blasphemously spoke they against him.

22:66-71 ***Trail Before the Sanhedrin***

(140) 66 And as soon as it was day, the elders of the people and the chief priests and the scribes came
together, and led him into their council, saying, 67 Are you the Christ? tell us. And he said to them, If I tell
you, ye will not believe: 68 And if I also ask [you], ye will not answer me, nor let [me] go. 69 Hereafter
shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Are you then the
Son of God? And he said to them, Ye say that I am. 71 And they said, What need we any further witness?
for we ourselves have heard of his own mouth.

Luke Chapter 23

23:1-7 *The First Appearance before Pilate*

(141) [1] And the whole multitude of them arose, and led him to Pilate. [2] And they began to accuse him, saying, We found this [fellow] perverting the nation, and forbidding to give tax to Caesar, saying that he himself is Christ a King. [3] And Pilate asked him, saying, Are you the King of the Jews? And he answered him and said, You say [it]. [4] Then said Pilate to the chief priests and [to] the people, I find no fault in this man. [5] And they were the more fierce, saying, He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place. [6] When Pilate heard of Galilee, he asked whether the man were a Galilean. [7] And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

23:8-12 *Appearance Before Herod (Pilate and Herod become friends)*

(142) [8] And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long [season], because he had heard many things of him; and he hoped to have seen some miracle done by him. [9] Then he questioned with him in many words; but he answered him nothing. [10] And the chief priests and scribes stood and vehemently accused him. [11] And Herod with his men of war set him at nothing, and mocked [him], and arrayed him in a gorgeous robe, and sent him again to Pilate. [12] And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

23:13-25 *Second Appearance before Pilate*

(143) [13] And Pilate, when he had called together the chief priests and the rulers and the people, [14] Said to them, Ye have brought this man to me, as one that perverts the people: and, behold, I, having examined [him] before you, have found no fault in this man concerning those things whereof ye accuse him: [15] No, nor yet Herod: for I sent you to him; and, look, nothing worthy of death is done to him. [16] I will therefore chastise him, and release [him]. [17] (For of necessity he must release one to them at the feast.) [18] And they cried out all at once, saying, Away with this [man], and release to us Barabbas: [19] (Who for a certain sedition made in the city, and for murder, was cast into prison.) [20] Pilate therefore, willing to release Jesus, spoke again to them. [21] But they cried, saying, Crucify [him], crucify him. [22] And he said to them the third time, Why, what evil has he done? I have found no cause of death in him: I will therefore chastise him, and let [him] go. [23] And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. [24] And Pilate gave sentence that it should be as they required. [25] And he released to them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

23:26-31 *Events on the Way to Golgotha* *(prophecy of the Great Tribulation)*

(144) [26] And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear [it] after Jesus. [27] And there followed him a great company of people, and of women, which also bewailed and lamented him. [28] But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but [a] weep for yourselves, and for your children. [29] For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. [30] Then they will begin to say to the mountains, Fall on us; and to the hills, Cover us. [31] For if they do these things in a green tree, what shall be done in the dry?

[a] Same with David's prophecy to his first wife Michel, when she corrected him for dancing as a fool, with nakedness, before other women - as a king. An anti-type of Christ, in character of holiness.

23:32-38 *Jesus Crucified Between Two Criminals*

(145) [32] And there were also two other, malefactors, led with him to be put to death. [33] And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. [34] Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. [35] And the people stood beholding. And the rulers also with them derided [him], saying, He saved others; let him save himself, if he be Christ, the chosen of God. [36] And the soldiers also mocked him, coming to him, and offering him vinegar, [37] And saying, If you be the king of the Jews, save yourself. [38] And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

23:39-43 ***The Criminal Believes***

(146) 39 And one of the malefactors which were hanged railed on him, saying, If you be Christ, save yourself and us. 40 But the other answering rebuked him, saying, Do not you fear God, seeing you are in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss. 42 And he said to Jesus, Lord, remember me when you come into your kingdom. 43 And Jesus said unto him, Verily I say to you, Today shall you be with me in paradise.

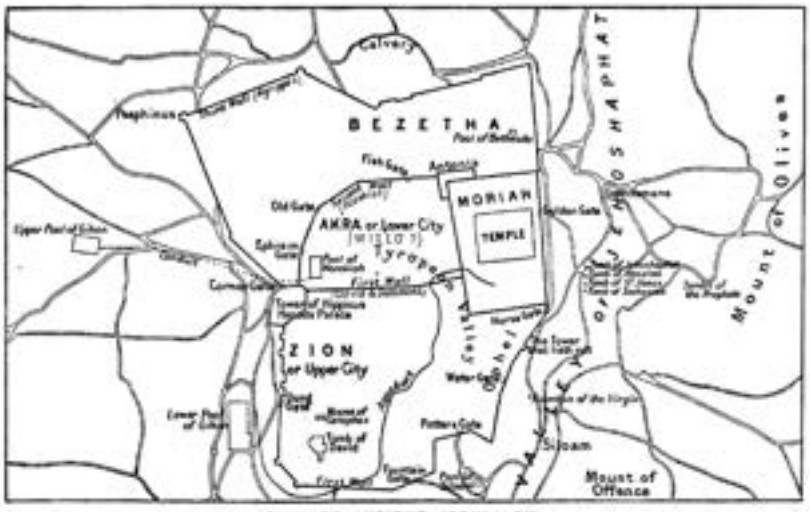
Note: The three die either (1) In sin, (2) From sin, (3) For sin

23:44-49 ***Jesus' 7th Saying on the Cross***

(147) 44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was tore in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into your hands I commend my spirit: and having said thus, he gave up the Spirit. 47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

23:50-56 ***The Burial of Jesus in the tomb of Joseph of Arimathaea***

(148) 50 And, behold, [there was] a man named Joseph, a counselor; [and he was] a good man, and a just: 51 (The same had not consented to the counsel and deed of them;) [he was] of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. 52 This [man] went to Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. 54 And that day was the preparation, and the sabbath drew on. 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.



PLAN OF ANCIENT JERUSALEM.

Luke Chapter 24

24:1-12 *The Resurrection of Jesus*

(149) 1 Now upon the first [day] of the week, very early in the morning, they came to the sepulcher, bringing the spices which they had prepared, and certain [others] with them. 2 And they found the stone rolled away from the sepulcher. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down [their] faces to the earth, they said to them, **Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spoke to you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.** 8 And they remembered his words, 9 And returned from the sepulcher, and told all these things to the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary [the mother] of James, and other [women that were] with them, which told these things to the Apostles. 11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran to the sepulcher; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

24:13-35 *Appearance to Disciples Walking to Emmaus*

(150) 13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem [about] threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed [together] and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were held that they should not know him.
17 And he said to them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Are you only a stranger in Jerusalem, and has not known the things which are come to pass there in these days?
19 And he said to them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. 22 Yes, and certain women also of our company made us astonished, which were early at the sepulcher; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulcher, and found [it] even so as the women had said: but him they saw not. 25 Then he said to them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself. 28 And they drew near to the village, where they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at food with them, he took bread, and blessed [it], and brake, and gave to them.
31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, the Lord is risen indeed, and has appeared to Simon. 35 And they told what things [were done] in the way, and how he was known of them in breaking of bread.

Luke Chapter 24

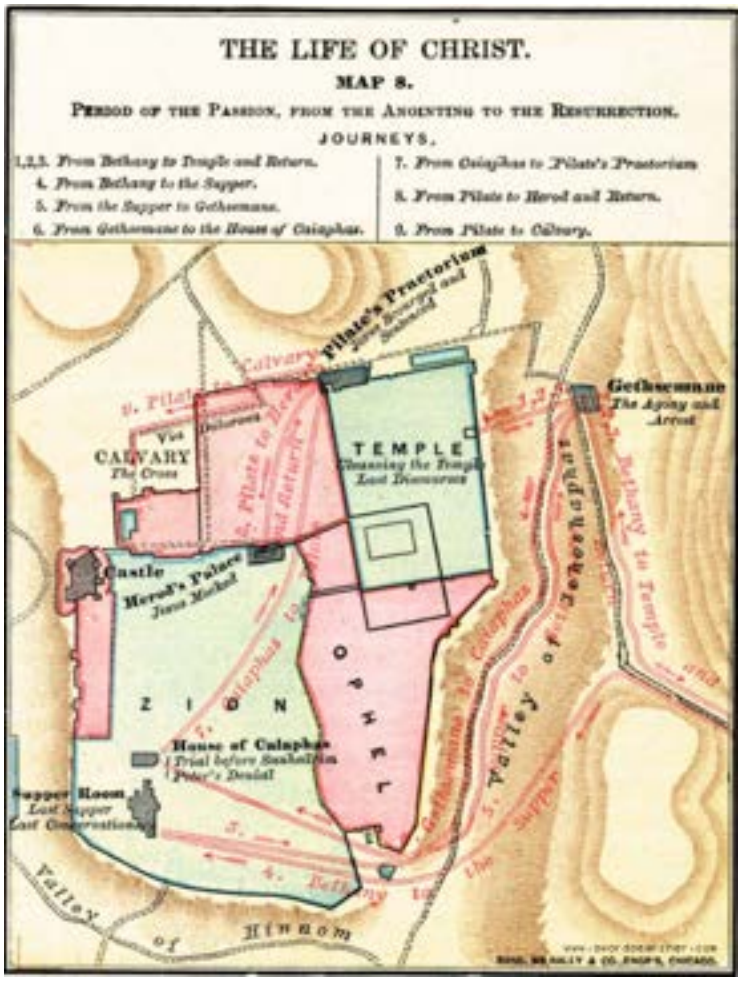
24:36-49 *Appearances to the Disciples in Jerusalem*

(151) 36 And as they thus spoke, Jesus himself stood in the midst of them, and says to them, Peace [be] to you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said to them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as ye see me have. 40 And when he had thus spoken, he showed them [his] hands and [his] feet. 41 And while they yet believed not for joy, and wondered, he said to them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of a honeycomb. 43 And he took [it], and did eat before them.

(152) 44 And he said to them, These are the words which I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me. 45 Then opened he their understanding, that they might understand the Scriptures, 46 And said to them, Thus it is written, and thus it behooved Christ to allow, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

24:50-53 *The Ascension of Jesus at Bethany*

(153) 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.



John (21-112, 2 hr) 2026

Jesus' 3 + years: 1 2 3 4 5 6 7 8 9 10 11 12

Jesus' last day: 13 14 15 16 17 18 19 20 21

12 Witnesses of the Son of God

Purpose: Doctrine, Reproof, Correction & Instruction (2 Timothy 3:16-17)
Text: John 1-21. Ezekiel 1:10, Revelation 4:7 – a creature with 4 faces (face of an eagle)
Key verse: John 20:31
Key Words: I am 27x. Verily, verily 25x

Chapters 1-12 First 3+ years of Jesus' work where he meets the needs of sinners (public).

"I am the" (8 - I am) (8 sign miracles)

1) 1-5	Word	1:1	Birth from before time, 1:1-18.
2)	Forgiver of Sin	1:29	The Lamb of God takes away the sin of the world.
		2:1	First miracle of Jesus foretells his marriage feast **not to justify Christians drinking alcohol.**
		3:3	Nicodemus. Ye must be born again, 3:16.
	Living Water	4:10	Jesus witnesses to the woman at the well.
		4:24	We must worship God in spirit and truth.
		4:46	**Rich son healed of a fever. Time & distance factors.**
		5:14	**Poor man, crippled 38 yrs. healed. Sin no more.**
		6:19	Jesus's walking on water foretells a glorified body.
3) 6	**Bread of Life**	**6:35**	Jesus provides for 5,000 with 5 loaves of bread.
	Rivers of Living Water	7:38	At the Feast of Tabernacles. Conflict escalates.
		8:11	Go and sin no more - a woman caught in adultery.
4) 7-9	**Light of the World**	8:12	John 1:4-9, Genesis 1:8, Proverbs 119:105.
5)	I am	8:58	Before Abraham was, I am. Exodus 3:14.
		9:25	**The blind man healed. Sin an issue.**
6) 10	**Door**	10:7	Man has many doors, but God has only 1 door.
7)	**Good Shepherd**	10:11	Many are hirelings who flee in time of trouble.
8) 11-12	**Resurrection & Life**	**11:**25	Lazarus raised after 4 days. Foretells our future.
	Seed of Life	12:24	A seed must die before it gives life. 12:1, 6 days!

Chapters 13-21 The last day of Jesus' work, where he meets the needs of his own (private).

9) 13-14	Servant	13:5	An eternal example of humility as a leader.
	Way, Truth, and Life	14:6	Love one another. 4x in 13-15.
10) 15	**Vine**	15:5	Ye are the branches, abide in me, and I in you.
11) 16-17	Giver of the Holy Ghost	15:26; 16:7, 13; 17:17-23	prayer for future Believers.
12) 18-19	Whole Burnt Offering	19:17	Fulfilled law of Moses. It is finished. 19:30.

20	The resurrection & appearances	20:29	Mary Magdalene, Peter & John, disciples, Thomas.
21	Epilogue for the Apostle Peter	**21:11**	**Catch of 153 fish.** Peter reinstated 3x.

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
John 2:1-10	Conversation	Need	Self-Sufficiency	Helplessness	1st Miracle, Water-Wine
John 2:12-24		Right Anger	Money	House of Prayer	Beginning of Jesus' Ministry
John 4:20-24	All			NT place of prayer	Worship in Spirit & truth
John 14:13-17	Supplication Conversation				**In Jesus name** Jesus prays (vs 16)
John 15:7	Supplication Conversation	God's Will	Not Abide in Christ	Abide in Christ	Individual(s)
John 15:16	Supplication	Bring forth fruit Our fruit remains			**In Jesus name**
John 16:23-24	Supplication	Our joy may be full			**In Jesus name**
John 16:26	Supplication	Need			**In Jesus name**
John 17:1-26	Supplication				Jesus' prayer for future believers
John 18:1-9					

Notes: The efficacy of the blood of Christ to forgive sin – Is it sufficient for all time? Efficacy is acceptable or unacceptable depending on the evaluation and experience of a group of prescribers and users, backed up with empirical data.

According to Matthew, Mark, and Luke, John is 90% unique compared to the Gospel. John focuses on the Judean ministry, rather than the Galilean ministry. Written around 66 AD. John discipled Polycarp, and Polycarp discipled Irenaeus, an indicator of his way of being used.

John 7:1-10:21 Two days in the life of Jesus.

There is only 1 parable in John 10, and 8 "sign" miracles: The first 7 say, "Go to Jesus for all our needs," the last miracle says, "Jesus provides for my needs." Belief is addressed 101x and known 92x, faith is 0x.

1. CHANGING WATER INTO WINE. (John 2:1-11). At Cana, Jesus turned the water into wine, a symbol of joy and of the New Covenant (Luke 22:20), where wine represents the blood of the messiah shed for sin.
2. Healing a Ruler's Son. (John 4:46-54) At Capernaum, Jesus heals the sick son of a royal official.
3. HEALING A DISABLED MAN. (John 5:1-16). In Jerusalem, after waiting at the pool of Bethesda for 38 years. Israel wandered in the wilderness for a further 38 years after God had found them guilty of their sin (Deuteronomy 2:14). Zechariah 13:1, "*In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*"
4. FEEDING A LARGE CROWD. (John 6:5-14)
5. WALKING ON THE SEA. (John 6:16-21). On the Sea of Galilee at night after calming a storm.
6. HEALING THE MAN BORN BLIND. (John 9:1-41). In Jerusalem at the end of the feast of Tabernacles.
7. RAISING A DEAD MAN. (John 11:1-44). On the way to Jerusalem, after four days, Lazarus was raised from the dead.
8. THE MIRACULOUS CATCH OF FISH. (John 21:1-14 and Luke 5:1-11) At the Sea of Galilee, their nets were empty in the morning after fishing all night. In the morning, Jesus stood on the shore and instructed them to cast their nets again, this time on the other side of the boat. They caught 153 large fish. On bringing the catch to shore, they were invited to a breakfast of bread and fish that had already been prepared. In the first sign, Jesus provided wine. Here, at the lakeside, He provided bread. Bread and wine symbolically represent the body and blood of Christ (1 Cor. 10:16).

The Apostle John wrote 5 books in the New Testament, which can be summarized as:
The gospel of John – Believe
1, II, III John – Be sure
Revelation – Be ready

John Chapter 1

1:1-5 *In the Beginning Jesus is the Word*

(1) [1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by Him; and without Him was not anything made that was made. [4] In Him was life; and the life was the light of men. [5] And the light shines in darkness; and the darkness comprehended it not.

1:6-14 *John the Baptist is Witness to the Light*

(2) [6] There was a man sent from God, whose name was John. [7] The same came for a witness, to bear witness of the Light, that all [men] through Him might **believe**. [8] He was not that Light, but [was sent] to bear witness of that Light. [9] [That] was the true Light, which lights every man that comes into the world. [10] He was in the world, and the world was made by Him, and the world knew Him not. [11] He came to His own, and His own received Him not. **[12] But as many as received Him, to them gave He authority to become the sons of God, [even] to them that believe on His name:** [13] Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. [14] And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

1:15-18 *John the Baptist Declares Grace and Truth from Jesus Builds upon the Law from Moses*

(3) [15] John bare witness of Him, and cried, saying, This was He of whom I spoke, He that comes after me is preferred before me: for He was before me. [16] And of His fullness have all we received, and grace for grace. [17] For the law was given by Moses, [but] grace and truth came by Jesus Christ. [18] No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he has declared [Him].

1:19-28 *John the Baptist Cries "Make straight the way of the Lord"*

(4) [19] And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are you? [20] And he confessed, and denied not; but confessed, I am not the Christ. [21] And they asked him, What then? Are you Elijah? And he says, I am not. Are you that prophet? And he answered, No. [22] Then said they to him, Who are you? that we may give an answer to them that sent us. What say you of yourself? [23] He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. [24] And they which were sent were of the Pharisees. [25] And they asked him, and said unto him, Why baptize you then, if you be not that Christ, nor Elijah, neither that prophet? [26] John answered them, saying, I baptize with water: but there stands One among you, whom ye know not; [27] He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. [28] These things were done in Bethabara beyond Jordan, where John was baptizing.

1:29-34 *John the Baptist Reveals that Jesus is the Lamb of God*

(5) [29] The next day John sees Jesus coming to him, and says, Behold the Lamb of God, which takes away the sin of the world. [30] This is He of whom I said, After me comes a man which is preferred before me: for He was before me. [31] And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. [32] And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. [33] And I knew Him not: but He that sent me to baptize with water, the same said to me, Upon whom you shall see the Spirit descending, and remaining on Him, the same is He which baptizes with the Holy Ghost. [34] And I saw, and bare record that this is the Son of God.

John Chapter 1

1:35-42 *John the Baptist Gives Andrew and Peter to the Lamb of God*

(6) 35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as He walked, he says, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and says to them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwell you? 39 He says to them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour. 40 One of the two which heard John [speak], and followed him, was Andrew, Simon Peter's brother. 41 He first finds his own brother Simon, and says to him, We have found the messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, You are Simon the son of Jona: you shall be called Cephas, which is by interpretation, A stone.

1:43-51 *Philip and Nathanael Follow Jesus*

(7) 43 The day following /day 4/ Jesus would go forth into *Galilee*, and **findeth Philip**, and saith unto him, **follow me** /as the Apostle Paul said in 1 Cor 11:1/. 44 Now Philip was of Bethsaida /house of fish/, the city of Andrew and Peter. /1st 5 disciples, later of the 12 Apostles/, 45 **Philip findeth Nathanael**, and saith unto him, **We have found Him /No – Jesus found them/**, of whom Moses in the law, and the prophets, did write /Gen 3:15 to Malachi 4:5, 1 Cor 1:27-28, Moses & Elijah Luke 9:28-36, Rev 11:1/, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? /no direct prophecy, a small insignificant village, Is 53:2-3/ Philip saith unto him, **Come and see**. 47 Jesus saw Nathanael coming to Him, and saith of Him, Behold an **Israelite indeed, in whom is no guile!** /deceit, tricks, half-truths, lies, nefarious, heal catcher – **Jacob, Romans 11:26, Rev 14:5 144k**/ 48 Nathanael saith unto Him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree /meditation on the Scriptures and prayer were often under the fig tree/, I saw thee. 49 Nathanael answered and saith unto Him, Rabbi /teacher-master, office of prophet/, Thou art the Son of God /office of priest, great high priest/; Thou art the King of Israel /office of king, 1st mention, 3 gifts by magi, Pilate – King of the Jews in Hebrew, Greek, Latin/. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the **Son of man**. /Genesis 28:10. Christ is to us as Jacob's ladder at Bethel (house of God) between heaven and earth, saints in the New Testament have continual access to heaven through Jesus. Genesis 32:24-30, Jacob wrestled with the angel all night to enter the full blessing of his inheritance. Total surrender, 1 baptism, many fillings.

Note: Jesus spoke wisdom to Nathaniel and us. No other Apostle had this type of introduction. Soon after Jesus called Simon, called Peter, Andrew, his brother," follow me and I will make you fishers of men", then brothers James and John immediately followed Him. Mt 4:18-22, Mk 1:16-20, Lu 5:1-11.

John Chapter 2

2:1-11 *The 1st Miracle of Changing Water into Wine at the Marriage Feast in Cana of Galilee*

(8) 1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and His disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus said unto him, They have no wine. 4 Jesus said unto her, Woman, what have I to do with you? My hour is not yet come. 5 His mother said to the servants, Whatsoever he says to you, do [it]. 6 And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus says unto them, Fill the water pots with water. And they filled them up to the brim. 8 And he says unto them, Draw out now, and bear to the governor of the feast. And they bare [it]. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the

bridegroom, [10] And says to him, Every man at the beginning does set forth good wine; and when men have well drunk, then that which is worse: [but] you have kept the good wine until now.
[11] This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and **His disciples believed on him.**

2:12-17 ***The Zeal of Jesus at His First Passover Feast as the Revealed Son of God*** *(Psalm 69:9a)*

(9) [12] After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and they continued there not many days. [13] And the **Jews' passover was at hand**, and Jesus went up to **Jerusalem**, [14] And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: [15] And when He had made a whip of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; [16] And said unto them that sold doves, Take these things hence; make not My Father's house a house of merchandise.
[17] And His disciples remembered that it was written, The zeal of Your house has eaten me up.

2:18-25 ***Jesus Speaks of His Future Death and Resurrection in 3 Days at Passover***

(10) [18] Then answered the Jews and said unto Him, What sign show you to us, seeing that you do these things? [19] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
[20] Then said the Jews, Forty and six years was this temple in building, and will You rear it up in three days? [21] But He spoke of the temple of His body. [22] When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said. [23] Now when He was in Jerusalem at the passover, in the feast [day], **many believed in his name, when they saw the miracles** which he did. [24] But Jesus did not commit Himself to them, because He knew all [men], [25] And needed not that any should testify of man: for He knew what was in man.

John Chapter 3

3:1-21 ***Nicodemus Secretly Seeks to Know Jesus*** *Better (water = the Word)*

(11) [1] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: [2] The same came to Jesus by night, and said unto Him, Rabbi, we know that you are a teacher come from God: for no man can do these miracles that you do, except God be with him. [3] Jesus answered and said unto him, Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God. [4] Nicodemus says to Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? [5] Jesus answered, Verily, verily, I say to you, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God. [6] That which is born of the flesh is flesh; and that which is **born of the Spirit is spirit**. [7] Marvel not that I said to you, Ye must be born again. [8] The wind blows where it lists, and you hear the sound thereof, but **cannot tell whence it comes, and where it goes: so is everyone that is born of the Spirit.**

Jesus tells Nicodemus he must believe in the Son of Man

(12) [9] Nicodemus answered and said unto Him, How can these things be? [10] Jesus answered and said unto Him, Are you a master of Israel, and know not these things? [11] Verily, verily, I say unto you, We speak that we do know, and testify that we have seen; and ye receive not our witness. [12] If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you [of] heavenly things? [13] And no man has ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven. [14] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: [15] That whoever **believes in Him** should not perish, but have eternal life.

Note: vs 14 serpent, Numbers 21:5-8.

(13) [16] For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life. [17] For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. [18] He that believes on Him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of God. [19] And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. [20] For everyone that practices evil hates the light, neither comes to the light, lest his deeds should be reproved. [21] But he that does truth comes to the light, that his deeds may be made manifest, that they are worked in God.

3:22-30 ***People are Going to John and Jesus - Christ Must Increase and John Decrease***

(14) [22] After these things came Jesus and His disciples into the land of Judaea; and there He tarried with them, and baptized. [23] And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. [24] For John was not yet cast into prison. [25] Then there arose a question between [some] of John's disciples and the Jews about purifying. [26] And they came to John, and said unto him, Rabbi, He that was with you beyond Jordan, to whom you bare witness, behold, the same baptize, and all [men] come to him. [27] John answered and said, A man can receive nothing, except it be given him from heaven. [28] Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. [29] He that has the bride is the bridegroom: but the friend of the bridegroom, which stands and hears Him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled. [30] **He must increase, but I decrease.**

Note: RV 1960 ,pero que yo mengue. YLT , and me to become less. Most other translations keep

3:31-36 ***God gave the Spirit without measure to Jesus, who is from Heaven and Above All***

(15) [31] He that comes from above is above all: he that is of the earth is earthly, and speaks of the earth: He that comes from heaven is above all. [32] And what He has seen and heard, that He testifies; and no man receives His testimony. [33] He that has received His testimony has set to **his seal** that God is true. [34] For he whom God has sent speaks the words of God: for God gives not the Spirit by measure [to him]. [35] The Father loves the Son, and has given all things into His hand. [36] He that believes on the Son has everlasting life: and he that believes not the Son shall not see life; but the wrath of God abides on him.

John Chapter 4 4:1-42 The "I AM" Witness (4:26, the Samaritan woman at the well)

4:1-3 ***Background*** *(Jesus departs from Jerusalem to Galilee through Samaria)*

(16) [1] When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, [2] (Though Jesus Himself baptized not, but His disciples,) [3] He left Judaea, and departed again into Galilee.

Note: This is after a few months of ministry. Compare with Nicodemus in John 3.

4:4-6 ***Divine Encounter #1:*** *The Right Time and the Right Place and the Right Person*

[4] And He must needs go through Samaria. [5] Then He comes to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. [6] Now Jacob's well was there. Jesus therefore, being wearied with [his] journey, sat thus on the well: [and] it was about the sixth hour.

Note: Sychar is Shechem, one of the capitals of Samaria in the divided kingdom of Israel. Is this encounter human freewill or divine providence? The sixth hour is 12am Roman time.

4:7-9 ***Relate*** *(across race, gender, religious, and cultural barriers)*

(17) [7] There comes a woman of Samaria to draw water: Jesus said unto her, Give me to drink. [8] (For His disciples were gone away unto the city to buy meat.) [9] Then said the woman of Samaria unto Him, How is it that You, being a Jew, ask drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Note: Jesus begins and ends the conversation speaking 7x and the woman 6x.

4:10-15 ***Create*** *(interest comparing natural water and spiritual water)*

[10] Jesus answered and said unto her, If you knew the gift of God, and who it is that said unto you, Give me to drink; you would have asked Him, and He would have given you living water. [11] The woman said unto Him, Sir, You have nothing to draw with, and the well is deep: from where then have You that living water? [12] Are You greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his beast? [13] Jesus answered and said unto her, Whoever drinks of this water shall thirst again: [14] But whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. [15] The woman said unto Him, Sir, give me this water, that I thirst not, neither come here to draw.

4:16-20 ***Convict*** *(the sin sick – by whose stripes ye were healed, 1 Peter 2:24)*

(18) [16] Jesus said unto her, Go, call your husband, and come here. [17] The woman answered and said, I have no husband. Jesus said unto her, You have well said, I have no husband: [18] For you have had five husbands; and he whom you now have is not your husband: in that you said truly. [19] The woman said unto Him, Sir, I perceive that You are a prophet. [20] Our fathers worshipped in this mountain /Gerizim/; and ye say, that in Jerusalem is the place where men ought to worship.

4:21-26 ***Reveal*** *(false and true worship of God in Spirit and truth)*

[21] Jesus said unto her, Woman, believe me, the hour comes, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. [22] Ye worship ye know not what: we know what we worship: for salvation is of the Jews. [23] But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him. [24] God [is] a Spirit: and they that worship Him must worship [Him] in spirit and in truth. [25] The woman said unto Him, I know that messiah comes, which is called Christ: when He is come, He will tell us all things. [26] Jesus said unto her, I that speak unto you AM.

Note: I Am is the title of the God of Israel, first mentioned in Exodus 3:1-13. Moses is with his family in the desert at a mountain, an angel appears, and God speaks to Moses at a burning bush that is not consumed. God tells Moses to take off his shoes because he is standing on holy ground, then replies to Moses' question, Who shall I say sent me? 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
Ex 33:[8] And it came to pass, when Moses went out unto the tabernacle, [that] all the people rose up, and stood every man [at] his tent door, and looked after Moses, until he was gone into the tabernacle.

4:27 ***His Disciples Return with Meat***

(19) [27] And upon this came His disciples, and marveled that He talked with the woman: yet no man said, What do You seek? or, Why do You talk with her?

4:28-30 ***The Woman's Witness Adds Many Believers*** *(also 39-42, 1 Thessalonians 1)*

[28] The woman then left her waterpot, and went her way into the city, and said unto the men, [29] Come, see a man, which told me all things that ever I did: is not this the Christ? [30] Then they went out of the city, and came unto Him.

John Chapter 4

4:31-38 ***Witnessing Discipleship*** *(sow and reap, wages and fruit, Luke 10:2, 1 Corinthians 3:6-15)*

(20) 31 meanwhile His disciples prayed Him, saying, Master, eat. 32 But He said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Has any man brought Him [anything] to eat? 34 Jesus said unto them, My meat is to do the will of Him that sent me, and to finish His work. 35 Say not ye, There are yet four months, and [then] comes harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reaps receives wages, and gathers fruit unto life eternal: that both he that sows and he that reaps may rejoice together. 37 And herein is that saying true, one sows, and another reaps. 38 I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

Note: verse 34 "work" is ergon in Greek for the end goal, compared with "labor" in verse 38 for toil, weariness in body and mind from work. Works is an occupation or trade..

4:39-42 ***Jesus' Witness Adds Many More Believers*** *(1st evangelistic campaign - to the Gentiles)*

39 And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days. 41 And many more believed because of His own word; 42 And said unto the woman, Now we believe, not because of your saying: for we have heard [Him] ourselves, and know that this is indeed the Christ, the Savior of the world.

4:43-54 ***Divine Encounter #2*** *- Jesus Heals a Nobleman's Son – the 2nd Miracle at Cana of Galilee*

(22) 43 Now after two days He departed thence, and went into Galilee. 44 For Jesus Himself testified, that a prophet hath no honor in his own country. 45 Then when He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast: for they also went unto the feast. 46 So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went to Him, and begged Him that He would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman says unto Him, Sir, come down ere my child die. 50 Jesus says unto him, Go your way; your son lives. And the man believed the word that Jesus had spoken to him, and he went his way. 51 And as he was now going down, his servants met him, and told [him], saying, Your son lives. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that [it was] at the same hour, in the which Jesus said unto him, Your son lives: and himself believed, and his whole house. 54 This is again the second miracle [that] Jesus did, when He was come out of Judaea into Galilee.

Q – Does healing have to be done with the laying on of hands?
A – No, this is a tradition developed from selecting certain verses from the Bible.

Application: I know that Jesus can heal, and the grace of God is sufficient if no healing. I know that lifestyle and genetic predisposition are also factors to consider.

John Chapter 5

Divine Encounter #3

5:1-9 ***A Lame Man is Made Whole at the Pool of Bethesda on the Sabbath*** *(3rd of 8 miracle signs)*

(23) [1] After this there was a feast of the Jews; and Jesus went up to Jerusalem. [2] Now there is at Jerusalem by the sheep [market] a pool, which is called in the Hebrew tongue Bethesda, having five porches. [3] In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. [4] For an angel went down at a certain season into the pool, and troubled the water: whoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. [5] And a certain man was there, which had an infirmity thirty and eight years. [6] When Jesus saw him lie, and knew that he had been now a long time [in that case], He says unto him, Will you be made whole? [7] The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me. [8] Jesus says unto him, Rise, take up your bed, and walk. [9] And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

5:10-16 ***The Lame Man told to Sin no More, unless a Worse Thing come Upon Him***

(26) [10] The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for you to carry [your] bed. [11] He answered them, He that made me whole, the same said to me, Take up your bed, and walk. [12] Then they asked him, What man is that which said to you, Take up your bed, and walk? [13] And he that was healed knew not who it was: for Jesus had conveyed Himself away, a multitude being in [that] place. [14] Afterward Jesus finds him in the temple, and said unto him, Behold, you are made whole: sin no more, lest a worse thing come to you. [15] The man departed, and told the Jews that it was Jesus, which had made him whole. [16] And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day.

Q1: Why did Jesus heal only one person who was lame for 38 years, with hundreds present? (5:5)
A: It took 38 years for the generation of soldiers to die due to their unbelief at Kadesh-barnea until the nation crossed the Brook of Zered. (Numbers 13-14, Deuteronomy 2:14, Psalm 95:7-11, 1 Corinthians 10:1-13, and Hebrews 3).

Q2: Does the Law of Moses permit doing good on the Sabbath?
A: Yes, but the Rabbi's Mishnah has 23 pages of commentary on how to rest during the sabbath and added to the law of Moses.

Q3: Why does Jesus say "sin no more" as connected with being "made whole?"
A: He is holy and desires we live holy lives. We do not know if this man believed or did not believe.

John Chapter 5

Jesus Claims to be Equal with His Father God and the Jews Desire to Kill Him

5:17-20 ***1st – past miraculous works of Jesus***

(27) [17] But Jesus answered them, My Father works thus far, and I work /occupation-trade/. [18] Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was his Father, making Himself equal with God. [19] Then answered Jesus and said unto them, Verily,

verily, I say unto you, The Son can do nothing of Himself, but what He sees the Father do: for what things soever He does, these also does the Son likewise. [20] For the Father loves the Son, and shows Him all things that Himself does: and He will show Him greater works /ergon/ than these, that ye may marvel.

5:21-24 ***2nd -present words of life the people hear***

[21] For as the Father raises up the dead, and quickens them; even so the Son quickens whom He will. [22] For the Father judges no man, but has committed all judgment to the Son: [23] That all [men] should honor the Son, even as they honor the Father. He that honors not the Son honors not the Father which has sent Him. [24] Verily, verily, I say unto you, He that hears My word, and believes on Him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death to life.

5:25-30 ***3rd – future words of judgment at the resurrection of life & resurrection of damnation***

(28) [25] Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. [26] For as the Father has life in Himself; so has He given to the Son to have life in Himself; [27] And has given Him authority to execute judgment also, because He is the Son of Man. [28] Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, [29] And shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation. /Daniel 12:2, OT, NT, Trib unbelievers, Rev 20:7-15. "done evil" may be translated "practiced evil" with same effect. Only a faith in Jesus Christ makes the differene./ [30] I can of My own self do nothing: as I hear, I judge: and My judgment is just; because I seek not My own will, but the will of the Father which has sent me.

Note: 1 Cor 2 spiritual man judges all things. 1 Cor 6:2-3, shall judge this world and the fallen angels/

5:31-47 ***The 5 Witnesses – from Least to Most Important***

5:31 ***Witness 1 – Self*** *(alone, this witness is not valid, Deuteronomy 17:6)*

(29) [31] If I bear witness of Myself, My testimony is not true.

5:32-35 ***Witness 2 – Others*** *(the witness of John the Baptist, Luke 3:22 - temporary)*

[32] There is another that bears witness of me; and I know that the testimony which he witnesses of me is true. [33] Ye sent to John, and he bare witness unto the truth. [34] But I receive not testimony from man: but these things I say, that ye might be saved. [35] He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

5:36 ***Witness 3 – Jesus*** *(the witness of Jesus' miracles - temporary)*

But I have greater witness than [that] of John: for the works /ergon/ which the Father has given me to finish, the same works /ergon/ that I do, bear witness of me, that the Father has sent me.

5:37 ***Witness 4 – God*** *(the witness of God's Spirit and Voice - eternal)*

[37] And the Father Himself, which has sent me, has borne witness of me. Ye have neither heard His voice at any time, nor seen His shape. /His Spirit that descended as a dove at his baptism, later voice at the mount of transfiguration, Paul's on the Road to Damascus/

5:38-47 ***Witness 5 – Scripture*** *(the witness of the Holy Scriptures - eternal)*

(30) [38] And ye have not His word abiding in you: for whom He has sent, Him ye believe not. [39] Search the Scriptures; for in them ye think ye have eternal life: and they are they which witness of me. [40] And ye will not come to me, that ye might have life. [41] I receive not honor from men. [42] But I know you, that ye have not the love of God in you. [43] I am come in My Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. [44] How can ye believe, which receive honor one of

another, and seek not the honor that [comes] from God only? [45] Do not think that I will accuse you to the Father: there is [one] that accuses you, [even] Moses, in whom ye trust. [46] For had ye believed Moses, ye would have believed me: for he wrote of me. [47] But if ye believe not his writings, how shall ye believe My words?

Q1 – What is the most critical witness for believers today? (5:31-39)
A1 – In order of importance: (1) Scripture, (2) God, (3) Jesus, (4) Others, (5) Self.
A2 – The word witness in Greek is martyría. Martyría has two derivatives, martureo and marturia. In John 5:31-39 matureo is a verb used 7 times for the outward witness to hear and see. Marturia is a noun used 4 times for a judicial court witness in the sense of divine justice required in the law of Moses, Deuteronomy 17:6, translated as testimony.

Q2 – What other names do people honor come to (5:40-44)
A – In 132-135 AD, the second Jewish revolt from the Roman Empire, Simon ben Kosevah claimed to be the messiah of David's line. Matthew 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. False Christianity merges with secularism.

Q3 – How can the Jews believe in Moses but not in Jesus? (5:45-47)
A1 – The Jews' understanding of the law of Moses was distorted by their own writings, additions, and commentaries.
A2 – Moses wrote of Jesus in types and shadows in the Tabernacle, the ceremonial laws, Deuteronomy 18:15, the six cities of refuge in Joshua 20, etc.

Application: I must prevent and mitigate my personal temptations that lead to sin and loss of access to God to keep a good conscience, which God gave me when I first believed, and the blood of Jesus washed away my sins from Adam and my past life. As Jesus Christ is the perfect great High Priest whose conscience was always blameless, Jesus, who is in heaven and in me, by the power of the Holy Spirit, along with the power of the Holy Scriptures and the fellowship of the saints, simplifies obedience to God. Then I can be a good ambassador for the King Jesus I represent.

John Chapter 6

I am the Bread of Life (1-71, 6:35, 48, 51)

6:1-15 ***Fed the 5,000 at the Sea of Galilee***
(Matthew >10-15K, 5 Barley Loaves & 2 Small Fish, only miracle in 4 gospels)

(31) [1] After these things Jesus went over the sea of Galilee, which is [the sea] of Tiberias. [2] And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. [3] And Jesus went up into a mountain, and there He sat with His disciples. [4] And the passover, a feast of the Jews, was near. [5] When Jesus then lifted up [His] eyes, and saw a great company come unto Him, he said unto **Philip**, Whence shall we buy **bread**, that these may eat? [6] And this He said to prove him: for He Himself knew what He would do. [7] Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. [8] One of His disciples, **Andrew**, Simon Peter's brother, said to Him, [9] There is a lad here, which has five barley loaves, and two small fishes: but what are they among so many? [10] And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. [11] And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. [12] When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. [13] Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. [14] Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. [15] When Jesus therefore perceived that they would come and take Him by force, to make him a king, He departed again into a mountain Himself alone.

Note: The time setting. John 6 is when Jesus is at the height of popularity in Galilee, over 2 years into his 3 ½ year ministry; over a year after John 4 and around 6 months after John 5. This is near the time of the 3rd Passover. Herod the Tetrarch rules Galilee from Tiberias. He just killed John the Baptist and desires to see Jesus (Luke 9:7-9), and the 12 disciples just returned from their 1st missionary trip. Jesus healed everyone who came to him in the day at a location south of Bethsaida (Luke 9:10-12).

Q1 – What can the 12 baskets of bread left over signify?
A – The perfect government & provision of God. 12 Apostles & the 12 children of Israel. (Rev 21:12-14)

Q2 - Who is the prophet that should come into the world? (John 6:14)
A - Jesus Christ spoke of himself (Deut 18:15) as a prophet, as the woman at the well. He died as a prophet, is now a priest, and returns as king.

6:16-21 ***Disciples Go on Boat to Capernaum and Jesus Walks*** *on Water*

(32) [16] And when evening was [now] come, His disciples went down to the sea, [17] And entered into a boat, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. [18] And the sea arose by reason of a great wind that blew. [19] So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing near to the boat: and they were afraid. [20] But He said unto them, It is I; be not afraid. [21] Then they willingly received Him into the boat: and immediately the boat was at the land where they went.

Note: The dark was during the 4th watch or between 3 to 6 am, Jewish time. Here the sea is around 7 miles wide. They were going to Capernaum but landed in Gennesaret (Matthew 14:34-36).

6:22-29 ***Believing that God Sent Jesus (whom God sealed) is More Important than Miracles***

(33) [22] The day following, when the people which stood on the other side of the sea saw that there was no other boat there, save that one where into His disciples were entered, and that Jesus went not with His disciples into the boat, but [that] His disciples were gone away alone; [23] (Howbeit there came other boats from Tiberias near to the place where they did eat bread, after that the Lord had given thanks:) [24] When the people therefore saw that Jesus was not there, neither His disciples, they also took boats, and came to Capernaum, seeking for Jesus. [25] And when they had found Him on the other side of the sea, they said unto him, Rabbi, when came you here? [26] Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. [27] Labor not for the meat which perishes, but for that meat which endures to everlasting life, which the Son of Man shall give unto you: for Him has God the Father sealed. [28] Then said they unto Him, What shall we do, that we might work the works of God? [29] Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He has sent.

Note: 6:27-30 work is ergon/Labor is ergazomai that includes trade. 6:27 sealed, Ephesian 1:13, 4:30.

6:30-40 ***The Father Gave us the Bread of Life and the Promise to Rise on the Last Day***

(34) [30] They said therefore unto Him, What sign show You then, that we may see, and believe You? what do You work? [31] Our fathers did eat **manna** in the desert; as it is written, He gave them bread from heaven to eat. [32] Then Jesus said unto them, Verily, verily, I say to you, Moses gave you not that bread from heaven; but My Father gives you the true bread from heaven. [33] For the bread of God is He which comes down from heaven, and gives life to the world. [34] Then said they unto Him, Lord, evermore give us this bread. [35] And Jesus said unto them, **I am the bread of life**: he that comes to me shall never hunger; and he that believes on me shall never thirst. [36] But I said to you, That ye also have seen me, and believe not. [37] All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out. [38] For I came down from heaven, not to do My own will, but the will of Him that sent me. [39] And this is the Father's will which has sent me, that of all which He has given me I should lose nothing, but should raise it up again at the last day. [40] And this is the will of Him that sent me, that everyone which sees the Son, and believes on Him, may have everlasting life: and I will raise him up at the last day.

Note: 6:31. It is written in Exodus 16:14-15 and Psalm 78:24-25.

6:41-50 ***Jesus is the Bread from Heaven - The Father Draws Us to Jesus and Teaches Us***

(35) [41] The Jews then murmured at Him, because He said, **I am the bread** which came down from heaven. [42] And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he says, I came down from heaven? [43] Jesus therefore answered and said unto them, Murmur not among yourselves. [44] No man can come to me, except the Father which has sent me draw him: and I will raise him up at the last day. [45] It is written in the prophets, And they shall be all taught of God. Every man therefore that has heard, and has learned of the Father, comes to me. [46] Not that any man has seen the Father, save He which is of God, He has seen the Father. [47] Verily, verily, I say unto you, He that believes on me has everlasting life. [48] **I am that bread of life.** [49] Your fathers did eat manna in the wilderness, and are dead. [50] This is the bread which comes down from heaven, that a man may eat thereof, and not die.

Note: 6:45. Taught of God refers to the church age and the millennium: Isaiah 54:13-14, Micah 4:1-4, Jeremiah 31:31-34, and 1 Thessalonians 4:9

6:51-59 *Jesus Invites Us to Eat His Flesh and Drink His Blood so We can Dwell in Him and He can Dwell in Us*

(36) 51 I Am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us [His] flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say to you, Except ye eat the flesh of the **Son of Man**, and drink His blood, ye have no life in you. 54 Whoso eats My flesh, and drinks My blood, has eternal life; and I will raise him up at the last day. 55 For My flesh is meat indeed, and My blood is drink indeed. 56 He that eats My flesh, and drinks My blood, dwells in me, and I in him. 57 As the living Father has sent me, and I live by the Father: so he that eats me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eats of this bread shall live forever. 59 These things said he in the synagogue, as he taught in Capernaum.

6:60-71 *Jesus' Words of Truth Turn Many Disciples Away from Following Him*

(37) 60 Many therefore of His disciples, when they had heard [this], said, This is a hard saying; who can hear it? 61 When Jesus knew in Himself that his disciples murmured at it, he said unto them, Does this offend you? 62 [What] and if ye shall see the **Son of Man** ascend up where He was before? 63 It is the Spirit that quickens; the flesh profits nothing: the words that I speak unto you, [they] are spirit, and [they] are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. 65 And he said, Therefore said I unto you, that no man can come to me, except it were given to him of my Father. 66 From that [time] many of His disciples went back, and walked no more with Him. 67 Then said Jesus to the twelve, Will ye also go away? 68 Then **Simon Peter** answered Him, Lord, to whom shall we go? you have the words of eternal life. 69 And we believe and are sure that You are that Christ, the Son of the Living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a demon? 71 He spoke of **Judas Iscariot** [the son] of Simon: for he it was that should betray Him, being one of the twelve.

John Chapter 7 *Two Days in the Life of Jesus (John 7:1-10:21)*

7:1-9 *Jesus Tells His Brothers that His Time to Reveal Himself is Not Yet*

(38) 1 After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him. 2 Now the Jews' **feast of tabernacles** was at hand. 3 His brethren therefore said unto Him, Depart hence, and go into Judaea, that your disciples also may see the works that you do. 4 For there is no man [that] does anything in secret, and he himself seeks to be known openly. If you do these things, show yourself to the world. 5 For **neither did His brethren believe in Him**. 6 Then Jesus said unto them, My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hates, because I testify of it, that the works thereof are evil. 8 Go ye up to this feast: I go not up yet to this feast; for My time is not yet full come. 9 When He had said these words unto them, He abode [still] in Galilee.

Q – Is there a known time for events in our lives?
A – Yes, as we follow Christ as the children of God, there is a divine timing for special events in our lives.

Application: I will have those close to me who project their will and understanding of God upon me. They may be my family, carnal saints, or the unbeliever. I must wait for the king's orders as a good soldier of the faith and not go ahead of God's time. Every day, person and circumstance is a time to learn, coach, and teach with increasing wisdom from above.

QT hint: Daily time in Scripture and prayer helps us give God the glory with the victories and sorrows associated with following the Lord Jesus Christ.

7:10-24 ***Jesus Goes Privately to the Feast of Tabernacles***

(39) [10] But when His brethren were gone up, then went He also up to the feast, not openly, but as it were in secret. [11] Then the Jews sought Him at the feast, and said, Where is He? [12] And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, No; but He deceives the people. [13] Howbeit no man spoke openly of Him for fear of the Jews. [14] Now about the midst of the feast Jesus went up into the temple, and taught. [15] And the Jews marveled, saying, How knows this man letters, having never learned? [16] Jesus answered them, and said, My doctrine is not Mine, but His that sent me . [17] If any man will do His will, he shall know of the doctrine, whether it be of God, or [whether] I speak of Myself. [18] He that speaks of himself seeks his own glory: but He that seeks His glory that sent Him, the same is true, and no unrighteousness is in Him. [19] Did not Moses give you the law, and [yet] none of you keeps the law? Why go ye about to kill me? [20] The people answered and said, You have a demon: who goes about to kill you? [21] Jesus answered and said unto them, I have done one work, and ye all marvel. [22] Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. [23] If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? [24] Judge not according to the appearance, but judge righteous judgment.

Q – Why are the Jews in error about healing on the Sabbath day?
A – Since the time Jesus healed the lame man on Saturday in John chapter 5, the Jews sought to kill Jesus. Religion without Godly character and righteousness is a leaking cistern. The spiritual blindness of religion causes man to maximize and get stuck on specific events and not continue.

Application: I must keep my eyes on Christ alone. We worship in spirit and truth, and not going back to the bondage of religion regarding a specific day or place or hierarchy of religion. Galatians 2:16-21.
QT hint: Daily time in Scripture and prayer helps us give God the glory with the victories and sorrows associated with following the Lord Jesus Christ. Jesus Speaks Boldly at the Feast of Tabernacles

7:25-36 ***Jesus Continues to Teach in the Temple at the Feast of Tabernacles***

(40) [25] Then said some of them of Jerusalem, Is not this He, whom they seek to kill? [26] But, look, He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is the very Christ? [27] Howbeit we know this man whence He is: but when Christ comes, no man knows whence He is. [28] Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of Myself, but He that sent me is true, whom ye know not. [29] But I know Him: for I am from Him, and He has sent me. [30] Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come. [31] And **many of the people believed on Him**, and said, When Christ comes, will He do more miracles than these which this [Man] has done? [32] The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him. [33] Then said Jesus unto them, Yet a little while am I with you, and [later] I go to Him that sent me. [34] Ye shall seek me, and shall not find [me]: and where I am, ye cannot come. [35] Then said the Jews among themselves, Where will He go, that we shall not find Him? will He go to the dispersed among the Gentiles, and teach the Gentiles? [36] What [manner of] saying is this that He said, Ye shall seek me, and shall not find [me]: and where I am, ye cannot come?

Q – Why did the Jews not understand where Jesus came from and where Jesus is going?
A – Because their minds were blinded. The same as all unbelievers today.

Application: I must be patient and show mercy on those blind to the truth of where Jesus came from and is going to. I must witness this boldly through my lifestyle and words of truth, as Jesus did.

7:37-44 ***If any Thirst, go to Jesus & receive the Holy Ghost***
(from the belly shall rivers of living water)

(41) [37] In the last day, that great [day] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. [38] He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water. [39] (But this spoke he of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.) [40] Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. [41] Others said, This is the Christ. But some said, Shall Christ come out of Galilee? [42] Has not the Scripture said, That Christ comes of the seed of David, and out of the town of Bethlehem, where David was? [43] So there was a division among the people because of Him. [44] And some of them would have taken Him; but no man laid hands on Him.

Q – What is the process to have rivers of living water come from within in?
A – To thirst after truth and righteousness, believe in Jesus, and receive the Holy Ghost when we thirst after truth and righteousness in this world and within ourselves.

Application: I know there will be division because of who we think Jesus is, mostly from those who have never received the Holy Ghost but have a form of Godliness.

7:45-53 ***Nicodemus Speaks to Defend Jesus*** *(2 years after John 3)*

(42) [45] Then came the officers to the chief priests and Pharisees; and they said to them, Why have ye not brought him? [46] The officers answered, Never man spoke like this man. [47] Then answered them the Pharisees, Are ye also deceived? **[48] Have any of the rulers or of the Pharisees believed on him?** [49] But this people who knows not the law are cursed. **[50] Nicodemus says to them, (he that came to Jesus by night, being one of them,) [51] Does our law judge [any] man, before it hear him, and know what he does? [52] They answered and said unto him, Are you also of Galilee? Search, and look: for out of Galilee arises no prophet.** [53] And every man went to his own house.

Q – Why do the religious Pharisees refer to Old Testament Scripture in error? (7:52)
A – Because of their higher education, position, and pride, the religious leaders do not know the Holy Scriptures in content or in context. The prophet Jonah is referred to in 2 Kings 14:25, and the prophet Jesus Christ is referred to in Isaiah 9:1.

Application: I must know the content of the Bible alone before I can understand the context and interpretation. Then I can apply the Bible to my personal life by faith in the living God.

John Chapter 8 **I Am the Light of the World (8:12, 9:5)**

8:1-11 ***Woman Caught in Adultery is Told to Sin No More*** (the scribes and pharisees, 1-29)

(43) [1] Jesus went unto the mount of Olives. [2] And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them. [3] And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, [4] They say unto Him, Master, this woman was taken in adultery, in the very act. [5] Now Moses in the law commanded us, that such should be stoned: but what say You? [6] This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down, and with [His] finger wrote on the ground, [as though He heard them not]. [7] So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her. [8] And again He stooped down, and wrote on the ground. [9] And they which heard [it], being convicted by [their own] conscience, went out one by one, beginning at the eldest, [even] unto the last: and Jesus was left alone, and the woman standing in the midst. [10] When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman,
John Chapter 8

where are those your accusers? has no man condemned you? [11] She said, No man, Lord. And Jesus said unto her, Neither do I condemn you: go, and sin no more. /Unknown if believer/

Q – What did Jesus write on the ground the first time, then the second time?
A – Something that spoke to the conscience of the scribes and Pharisees. All have sinned except for Jesus Christ. The woman may be named "The Unknown Believer" since the Scripture is silent if she repented and believed. I must be wise and bold with the religious & sinners. Did the woman obey? We do not know.

Note: 7:53-8:11 is included in the Textus Receptus and the majority of the Greek manuscripts, as well as the Ethiopic and the Armenian manuscripts. The internal and external evidence fit the culture at the time of Jesus and reactions in the early church. The Pharisees and scribes, not knowing the Scriptures (Lev 20:10, Deut 22:22, Ez 23:43-47), and the bill of divorce for minor reasons. Jesus's wisdom is clear. In error, many versions of the Bible omit or marginalize 7:53 to 8:11 as not inspired, and therefore removed.

8:12-20 ***I Am the Light of the World***

(44) [12] Then spoke Jesus again unto them, saying, **I AM the light of the world:** he that follows me shall not walk in darkness, but shall have the light of life. [13] The Pharisees therefore said unto Him, You bear record of Yourself; Your record is not true. [14] Jesus answered and said unto them, Though I bear record of Myself, [yet] My record is true: for I know whence I came, and where I go; but ye cannot tell whence I come, and where I go. [15] Ye judge after the flesh; I judge no man. [16] And yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent me. [17] It is also written in your law, that the testimony of two men is true. [18] I am one that bear witness of Myself, and the Father that sent me bears witness of me. [19] Then said they to Him, Where is Your Father? Jesus answered, Ye neither know me, nor My Father: if ye had known me, ye should have known My Father also. [20] These Words spoke Jesus in the treasury, as He taught in the temple: and no man laid hands on Him; for His hour was not yet come.

Notes: Record, testimony, and witness in the KJV are variations of the same Greek words "martyria" or "martyreo". Generally, the strength of the English language and the context drive the different English words. The true light in John 1:1-9 verses the angel of light in 1 Cor 11, true vs not true – record 8:14, judgment 8:16, Father 8:26, worshippers 4:22-23. Later in 8:32 the truth shall set you free; free from what? Slavery to sin.

8:21-29 ***Ye Shall Die in Your Sins*** *(Jesus to the scribes and Pharisees)*

(45) [21] Then said Jesus again to them, I go My way, and ye shall seek me, and shall die in your sins: where I go, ye cannot come. [22] Then said the Jews, Will He kill Himself? because He says, Where I go, ye cannot come. [23] And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. [24] I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM, ye shall die in your sins. [25] Then said they unto Him, Who are You? And Jesus said unto them, Even [the same] that I said unto you from the beginning. [26] I have many things to say and to judge of you: but He that sent me is true; and I speak to the world those things which I have heard of Him. [27] They understood not that he spoke to them of the Father. [28] Then said Jesus unto them, When ye have lifted up the Son of Man**,** then shall ye know that **I AM**, and [that] I do nothing of Myself; but as My Father has taught me**,** I speak these things. [29] And He that sent me is with me: the Father has not left me alone for I do always those things that please Him.

8:30-36 *The **Truth** shall make you **Free** from the Slavery of **Sin*** /the Jews (31) Abraham's see (33)/

(46) [30] As He spoke these Words, many believed on Him. [31] Then said Jesus to those Jews which believed on Him, If ye continue in My Word, [then] are ye My disciples indeed; [32] And ye shall know the truth, and the truth shall make you free. [33] They answered Him, We be Abraham's seed, and were never in bondage to any man: how say You, Ye shall be made free? [34] Jesus answered them, Verily, verily, I say unto you,

Whoever commits sin is the servant of sin. [35] And the servant abides not in the house forever: [but] the Son abides ever. [36] If the Son therefore shall make you free, ye shall be free indeed.

Q – Is everyone who sins a servant of sin? (The servant of sin abides not in the house of God the Father forever)
A – Yes, and the only way to be free from the slavery of sin is by believing in the words of the Lord Jesus Christ. This is an example of the false believer. Psalm 23:6.

Application: I know that I am saved because I desire to please the Father, continue in His word, and am free from the penalty and power of sin. As Christ grows in me, I sin less and less. (Gal 1:6-9)

8:37-47 *Who is Your **Spiritual Father**, God or the **Devil**? /Abraham 37, 39, 40/*

(47) [37] I know that ye are Abraham's seed; but ye seek to kill me, because My Word has no place in you. [38] I speak that which I have seen with My Father: and ye do that which ye have seen with your father. [39] They answered and said unto Him, Abraham is our father. Jesus says unto them, If ye were Abraham's children, ye would do the works of Abraham. [40] But now ye seek to kill me, a man that has told you the truth, which I have heard of God: this did not Abraham. [41] Ye do the deeds of your father. Then said they unto him, We be not born of fornication; we have one Father, [even] God. [42] Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of Myself, but He sent me. [43] Why do ye not understand My speech? [even] because ye cannot hear My word. [44] Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it. [45] And because I tell [you] the truth, ye believe me not. [46] Which of you convinces me of sin? And if I say the truth, why do ye not believe me? [47] He that is of God hears God's Words: ye therefore hear them not, because ye are not of God.

Q – Does everyone have a spiritual father?
A – Yes, whether they realize it or not. The modern worldly culture cries out, you are judging me.

8:48-59 *The **Jews** Accuse Jesus of Having a **Demon***
/Jews 48, 52, 57. Abraham 52, 53, 56, 57, 58. so passed by 59/

(48) [48] Then answered the Jews, and said unto Him, Say we not well that you are a Samaritan, and have a demon? [49] Jesus answered, I have not a demon; but I honor My Father, and ye do dishonor me. [50] And I seek not My own glory: there is One that seeks and judges. [51] Verily, verily, I say unto you, If a man keep My saying, he shall never see death. [52] Then said the Jews unto Him, Now we know that you have a demon. Abraham is dead, and the prophets; and You say, If a man keep My saying, he shall never taste of death. [53] Are you greater than our father Abraham, which is dead? and the prophets are dead: whom make You Yourself? [54] Jesus answered, If I honor Myself, My honor is nothing: it is My Father that honors me; of whom ye say, that He is your God: [55] Yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like to you: but I know Him, and keep His saying. [56] Your father Abraham rejoiced to see My day: and he saw [it], and was glad /Hebrews 11:13/. [57] Then said the Jews to Him, You are not yet fifty years old, and have You seen Abraham? [58] Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. [59] Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.

John Chapter 8

Father, a family relationship term, is most used in the Gospel of John: 111 verses (Matthew:55 verses)

8:16	Judgment:	Jesus and Father One
8:18-19	Witness:	Jesus and Father One
8:28-29	Teach:	Father and Jesus One
8:54	Honor:	Father and Jesus One

John Chapter 9

9:1-7 ***I am the Light of the World**, A Blind Man is Healed (witness 1 of 6)*

(49) [1] And as [Jesus] passed by, he saw a man which was blind from [his] birth. [2] And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? [3] Jesus answered, Neither has this man sinned, nor his parents: but that the works of God should be made manifest in him. [4] I must work the works of Him that sent me, while it is day: the night comes, when no man can work. [5] As long as I am in the world, I AM the light of the world. [6] When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, [7] And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. /known true believer/

Note: Work(s) is the Greek noun "ergon" which is God working in and through us, or the Greek verb "ergazomai" which is work as a trade that involves labor, toil, and weariness. Was the man blind from his parents' sin? No, when referring to Ezekiel 18:20. Night is physical death of all bodies, in context speaking of Jesus' crucifixion. Hymn.

Application: The disciples' culture, parents, and teachers taught them about sin and suffering differently than Jesus. Jesus is teaching a new way, which goes back to Job. Ezekiel 18:1-4, 10-20, Exodus 32:30-32. Jeremiah 31:30, Gal 6:5, Romans 14:4, 2 Corinthians 5:10, Revelation 2-3..

QT hint: Daily Scripture and prayer help us not to mix the surrounding culture into our belief and practice, which results in sin.

9:8-12 ***Public*** *witness the Blind Man's testimony (witness 2 of 6)* *I am 9:9*

(50) [8] The **neighbors** therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? [9] Some said, This is he: others [said], He is like him: [but] he said, I am [he]. [10] Therefore said they unto him, How were your eyes opened? [11] He answered and said, A man that is called Jesus made clay, and anointed my eyes, and said to me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. [12] Then said they to him, Where is he? He said, I know not.

9:13-17 ***Pharisees*** *witness the Blind Man's testimony (witness 3 of 6)* *A prophet 9:17*

[13] They brought to the Pharisees him that before was blind. [14] And it was the sabbath day when Jesus made the clay, and opened his eyes. [15] Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. [16] Therefore said some of the Pharisees, This man is not of God, because he keeps not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. [17] They said to the blind man again, What say you of Him, that He has opened your eyes? He said, **He is a prophet.**

Note: He is a prophet. This 3rd I AM repeats the I AM as a prophet (John 4:19 woman, John 6:14 bread, and Light)

John Chapter 9

9:18-23 ***Parents*** *witness their son's testimony (witness 4 of 6)* *Jews 9:18, 22*

(51) [18] But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. [19] And they asked them, saying, Is this your son, who ye say was born blind? how then does he now see? [20] His parents answered them and said, We know that this is our son, and that he was born blind: [21] But by what means he now sees, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. [22] These [words] spoke his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. [23] Therefore said his parents, he is of age; ask him.

9:24-34 ***Personal*** *witness to the Pharisees (witness 5 of 6)* *Teach 9:33-34*

[24] Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. [25] He answered and said, Whether he be a sinner [or no], I know not: one thing I know, that, whereas I was blind, now I see. [26] Then said they unto him again, What did He to you? how opened He your eyes? [27] He answered them, I have told you already, and ye did not hear: wherefore would ye hear [it] again? will ye also be His disciples? [28] Then they reviled him, and said, You are His disciple; but we are Moses' disciples. [29] We know that God spoke to Moses: [as for] this [fellow], we know not from where He is.

[30] The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence He is, and [yet] He has opened mine eyes. [31] Now we know that God hears not sinners: but if any man be a worshipper of God, and does His will, him He hears. [32] Since the world began it was not heard that any man opened the eyes of one that was born blind. [33] If this Man were not of God, He could do nothing. [34] They answered and said unto him, You was altogether born in sins, and do you teach us? And they cast him out.

Note: John 4 Ye know not what ye worship.

9:35-38 ***Son of God's*** *witness the spiritual sight (witness 6 of 6) Pharisees 9:40*

(52) [35] Jesus heard that they had cast him out; and when He had found him, He said unto him, Do you believe on the Son of God? [36] He answered and said, Who is he, Lord, that I might believe on Him? [37] And Jesus said unto him, You have both seen Him, and it is He that talks with you. [38] And he said, Lord, I believe. And he worshipped Him. [39] And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. [40] And [some] of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? [41] Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remains.

Q – Why does being blind relate to sin?
A – Because the person in their sin nature (Adam) is spiritually blind to their need for Jesus Christ to forgive their sin. Notice the word sin is singular, representing our sin nature from birth in Adam. All our sins result from this sin nature inherited from the first Adam (Romans 5:12). The blind man is a true believer.

Application: I know the time from when Jesus reveals himself to the time I believe is unique for myself and each saved person. Initial salvation is a process with the blind man, the same as the lame man who was healed at the temple earlier - Jesus went back to him later—glory to God.
QT hint: Daily time in Scripture and prayer helps us have wisdom from above to interact with others, say things they do not want to hear, and remain faithful to God.

9:1-7	***Personal*** *witness of physical sight*	*(witness 1 of 6)*	*blind man 9:7*
9:8-12	***Public*** *witnesses the Blind Man's testimony*	*(witness 2 of 6)*	*received sight 9:11*
9:13-17	***Pharisees*** *witness the Blind Man's testimony*	*(witness 3 of 6)*	*A prophet 9:17*
9:18-23	***Parents*** *witness their son's testimony*	*(witness 4 of 6)*	*Jews 9:18, 22*
9:24-34	***Personal*** *witness to the Pharisees*	*(witness 5 of 6)*	*Teach 9:33-34*
9:35-38	***Prophet's*** *witness of spiritual sight*	*(witness 6 of 6)*	*Pharisees 9:40*

John 9 Chart – Contrasts Between Honor and Dishonor or Light and Darkness

Honor	***Dishonor***	***1-2-3 John***	***Comments***
Sin *No More (8:11)*	*Die in your Sins (8:21, 8:24, 8:24)*	*1 John 1:7-10*	*John 5:14 sin no more – lame man healed. Believed ?*
Light *of life (8:12)*	*Walk in darkness (8:12)*	*1 John 1:5, 2:8-9*	*Walk is a verb that is future tense and active voice*
Record *true (8:13)*	*Record not true (8:13)*	*3 John 12*	
Know *from where come and where go (8:14)*	*Know not from where come or where go (8:14)*	*3 John 12*	
Judgment *true (8:16, 8:26, 8:50)*	*Judgment after the flesh (8:15)*	*1 John 4:17*	
Not of this ***World*** *(8:23)*	*Of this World (8:23)*	*1 John 2:15*	
Father *God (8:42, 54) Jesus has not a demon (8:49)*	*Father devil (8:44) Jesus has a demon (8:48)l*	*1 John 2:18, 2:22, 4:3*	*2 John 3,4,9*
Believe *(9:35, 9:36, 9:38)*	*Believe not (8:24, 30-31, 45-46, 9:18)*	*1 John 5:10-13*	*Difference from believe and know*
See *(9:39-41)*	*Blind (9:39-41)*		

10:1-10 ***I am the Door*** *of the* ***Sheep*** *(2, 7, 8)*

Sheep 9x, Door 5x, Voice-Hear-Call 5x, Thief 3x, Shepherd 1x, Porter 1x

(53) [1] Verily, verily, I say unto you, he that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. [2] But he that enters in by the door is the shepherd of the sheep. [3] To Him the porter opens; and the sheep hear his voice: He calls His own sheep by name, and leads them out. [4] And when He puts forth His own sheep, He goes before them, and the sheep follow Him: for they know His voice. [5] But a stranger they will not follow, but will flee from him: for they know not the voice of strangers. [6] This parable spoke Jesus unto them: but they understood not what things they were which He spoke unto them. [7] Then said Jesus unto them again, Verily, verily, I say unto you, I Am the Door of the Sheep. [8] All that ever came before me are thieves and robbers: but the sheep did not hear them. [9] I Am the Door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. [10] The thief comes not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly.

Application: I am a sheep or child of God. I enjoy the liberty of going in (word & prayer) and out, and finding pasture (witness & works). I rejoice in eternal life and the abundant life. They are Pharisees (9:40), scribes, Jews – all listen.

10:11-21 ***I am the Good Shepherd*** *of the* ***Sheep*** *(11, 14)*

Sheep 8x, Shepherd 5x, Give his life 6x, Voice 1x, Hireling 3x, Father 3x

(54) [11] I Am the Good Shepherd: the Good Shepherd gives His life for the sheep. [12] But he that is a hireling, and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep. [13] The hireling flees, because he is a hireling, and cares not for the sheep. [14] I am the Good Shepherd, and know My [sheep], and am known of Mine. [15] As the Father knows me, even so know I the Father: and I lay down My life for the sheep. [16] And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, [and] one shepherd. [17] Therefore does My Father love me, because I

John Chapter 10

lay down My life, that I might take it again. [18] No man takes it from me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again. This commandment I have received of My Father. [19] There was a division therefore again among the Jews for these sayings. [20] And many of them said, He has a demon, and is mad; why hear ye him? [21] Others said, These are not the words of him that is demonized. Can a demon open the eyes of the blind?

Note: John 9, the blind man healed on the Sabbath, John 5, the lame man healed on the Sabbath

10:22-30 ***My Sheep*** *Hear My Voice and Follow me (2-3 months later) 7:1-10:21 two days*

Sheep 6x, Father 4x, Eternal life-5x, Believe not 1x

(55) 22 Now it was at Jerusalem the [a] feast of the dedication, and it was winter. 23 And Jesus walked in
the temple in Solomon's porch. 24 Then came the Jews round about Him, and said unto Him, How long do
you make us to doubt? If you be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye
believed not: the works that I do in My Father's name, they bear witness of me. 26 But ye believe not,
because ye are not of My sheep, as I said unto you. 27 My sheep hear My voice, and I know them, and
they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall anyone
pluck them out of My hand. 29 My Father, which gave them me, is greater than all; and no [one] is able to
pluck them out of My Father's hand. 30 I and [My] Father are one.

10:31-42 ***The Jews Attempt to Stone Jesus*** *(31, 39)*

(56) 31 Then the Jews took up stones again to stone Him. 32 Jesus answered them, Many good works. I
have shown you from My Father; for which of those works do ye stone me? 33 The Jews answered Him,
saying, For a good work we stone you not; but for blasphemy; and because that you, being a man, make
yourself God. 34 Jesus answered them, [b] Is it not written in your law, I said, Ye are gods? 35 If He called
them gods, to whom the Word of God came, and the Scripture cannot be broken; 36 Say ye of Him, whom
the Father has sanctified, and sent into the world, You blaspheme; because I said, I am the Son of God?
37 If I do not the works of My Father, believe me not. 38 But if I do, though ye believe not me, believe the
works: that ye may know, and believe, that the Father is in me, and I in Him. 39 Therefore they sought
again to take Him: but he escaped out of their hand, 40 And went away again beyond Jordan into the place
where John at first baptized; and there He abode. 41 And many resorted to Him, and said, John did no
miracle: but all things that John spoke of this man were true. 42 And many believed on Him there.

[a] In 167 BC, the temple and city were taken by Antiochus Epiphanes. He slew 40K inhabitants and sold 40K more as slaves. In addition, he sacrificed a sow on the altar of burnt offerings, and a broth made of the sow he sprinkled all over the temple. Three years later, in 164 BC, Judas Maccabaeus instituted a feast. Judas Maccabaeus recovered Jerusalem and the temple, which was *purified* with great pomp and solemnity. The ceremony of purification continued through eight days, during which Judas presented magnificent victims, and celebrated the praise of God with hymns and psalms (Josephus, Ant., b. xii. ch. 11). On this account, it was called the feast of renovation or dedication. Josephus calls it the **feast of *lights*** because the city was illuminated, as expressive of joy. The feast began on the **fifteenth day of December**. The festival continued for eight days, with continual demonstrations of joy. See Daniel 8:1-14, where the Greek Kingdom of Alexander the Great breaks into 4 kingdoms. Antiochus Epiphanes is a figure of the Antichrist during Daniel 9:24-27 and Revelation 6-18.

[b] Verses 34-36. *In your law.* The word *law* here is used to include the Old Testament. Psalms 82:6-7,

"I have said, Ye are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes. *I said*. The Psalmist said, or God said by the Psalmist. *Ye are gods*. This was said of *magistrates* on account of the dignity and honor of their office, and it shows that the word translated "god" in that place *might* be applied to man. Such a use of the word is, however, is rare. See instances in Ex 7:1; 4:16.

John 10 Chart - Contrasts between a Thief among the Sheep and the Shepherd of the Sheep

10:1-10	**A Thief among the Sheep**		**I AM the Door of the Sheep**
1-6	Parable they understood not (10:6)		
1	Enters not by the door into the **sheepfold** (10:1)		Enters by the **door** (10:2)
2	Climbs up some other way (10:1)		Shepherd of the sheep (10:2)
3	Thief and Robber (10:1)		Porter opens *the door* (10:3)
4			Sheep hear his voice (10:3)

5			He calls his own sheep by name (10:3)
6			He leads them out (10:3)
7			He puts forth his own sheep (10:4)
8			He goes before them (10:4)
9			His sheep follow him (10:4)
10			His sheep know his voice (10:4)
11			Stranger they will not follow (10:5)
12			Flee from him (10:5)
13			Know not the voice of strangers (10:5)
7-10	**They did not understand, so Jesus clarified the Parable**		
14			I AM the Door of the sheep (10:7)
17	All before me are thieves and robbers (10:8a)		Sheep did not hear them (10:8b)
18			I AM the Door (10:9)
19			By me, if any man enter, he shall be saved (10:9)
20			He shall go in and out, and find pasture (10:9)
21	Thief comes to steal, kill, destroy (10:10a)		Jesus comes for life, life more abundant (10:10b)
10:11-21	**A Hireling and Wolf among the Sheep**		**I AM the Good Shepherd of the Sheep**
			Good Shepherd gives his life for the sheep (10:11) Shepherd gives life, 6x in 10:11-18. LOVE
	Hireling sees the **wolf**, leaves the **sheep**, **and the wolf** catches and scatters the **sheep**. Cares not for the **sheep**. (10:12-13)		**I AM the Good Shepherd**, and **know** my sheep, and am **known** of **mine**. Father **know**s me and I **know** Father (10:11-18). Jesus' words cause division among the Jews (10:19-21)
			Other sheep not of this fold, hear my voice. One fold and one shepherd. Therefore, my Father loves me. I lay down my life and take it again (16-18)
10:22-30	Ye Believe not, because ye are **Not My Sheep**		**My Sheep Hear my Voice and they Follow me**
	Ye believe not, because ye are not my sheep (10:26)		My sheep hear my voice, and I know them, and they follow me (10:27)
			I give them eternal life. Never perish, none pluck from My hand. My Father which gave them me is greater than all. None pluck from My Father's hand. (10:28-29) • Sheep have eternal life, 5x SECURITY
			I and Father are one (10:30)
10:31-42	Jews try to stone Jesus to death (10:31-39)		Jesus went to where John baptized (10:40)
	Know & believe that the Father is in me		Many believed in Jesus there. (10:41-42)

Other Scripture on shepherds, sheep, and wolves. I choose to be a sheep and follow the voice of the Shepherd.

Past: He was led as a sheep to the slaughter, like a dumb lamb he opened not his mouth (Acts 8:32). Behold the lamb of God that takes away the sin of the world (Jn 1:29). Psalm 23 is past and present (Old & New Testament).

Present: The parable of the 99 sheep (Mt 18:12). Shepherd and Bishop of my soul (1 Peter 2:25). The great Shepherd of the sheep through the blood of the everlasting covenant (Heb 13:20). We are killed all day long, we are accounted as sheep to the slaughter (Ro 8:36). Wolves in sheep clothing (Mt 7:15), sheep among wolves – be wise as serpents and harmless as doves (Mt 10:16), sent as lambs among wolves (Lu 10:3), grievous wolves enter, not sparing the flock (Ac 20:29). Pastors and Teachers: Feed my sheep (John 21).

Future: Lamb in Revelation > 20x.The chief Shepherd returns with a crown of glory that fades not away (1 Pe 5:4). All nations will appear before Christ when he returns, and he divides the sheep from the goats (Mt. 24:31-46)

John Chapter 11

Family Love is 11:1-45

11:1-16 *Lazarus Dies at Bethany & Thomas is Confused*

(57) [1] Now a certain [man] was sick, [named] Lazarus, of Bethany, the town of Mary and her sister Martha. [2] (It was [that] Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) [3] Therefore his sisters sent to Him, saying, Lord, behold, he whom You

love is sick. [4] When Jesus heard [that], He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. [5] Now Jesus loved Martha, and her sister, and Lazarus. [6] When He had heard therefore that he was sick, He abode two days still in the same place where He was. [7] Then after that says He to [His] disciples, Let us go into Judaea again. [8] [His] disciples say unto Him, Master, the Jews of late sought to stone You; and go You thither again? [9] Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbles not, because he sees the light of this world. [10] But if a man walk in the night, he stumbles, because there is no light in him. [11] These things said He: and after that He says unto them, Our friend Lazarus sleeps; but I go, that I may awake him out of sleep. [12] Then said His disciples, Lord, if he sleep, he shall do well. [13] Howbeit Jesus spoke of His death: but they thought that He had spoken of taking of rest in sleep. [14] Then said Jesus unto them plainly, Lazarus is dead. [15] And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go to him. [16] Then said Thomas, which is called Didymus, to his fellow disciples, Let us also go, that we may die with Him.

Note: Bethany is 2 miles or less than one hour east of Jerusalem. Thomas speaks 3x in John: John 11:16, confused Thomas, 14:5, questioning Thomas, and 20:24-29, doubting Thomas.

11:17-27 ***I am the Resurrection and Life*** *(Job 19:23-27, Old Testament saints)*

(58) [17] Then when Jesus came, He found that he had [lain] in the grave four days already. [18] Now Bethany was near to Jerusalem, about fifteen furlongs off: [19] And many of the Jews came to Martha and Mary, to comfort them concerning their brother. [20] Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat [still] in the house. [21] Then said Martha unto Jesus, Lord, if You had been here, my brother had not died. [22] But I know, that even now, whatsoever You will ask of God, God will give [it] You. [23] Jesus said unto her, Your brother shall rise again. [24] Martha said unto Him, I know that he shall rise again in the resurrection at the last day. [25] Jesus said unto her, I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live: [26] And whoever lives and believes in me shall never die. Do you believe this? [27] She says unto Him, Yes, Lord: I believe that You are the Christ, the Son of God, which should come into the world.

11:28-37 ***Jesus Wept with Others***

(59) [28] And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calls for you. [29] As soon as she heard [that], she arose quickly, and came to Him. [30] Now Jesus was not yet come into the town, but was in that place where Martha met Him. [31] The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goes to the grave to weep there. [32] Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying to Him, Lord, if you had been here, my brother had not died. [33] When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, [34] And said, Where have ye laid him? They said unto Him, Lord, come and see. [35] Jesus wept. [36] Then said the Jews, Behold how He loved him! [37] And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Application: I know there will be times to weep with others. In John 9, the blind man opens his eyes.

11:38-45 ***Jesus Raises Lazarus from the Dead***

(60) [38] Jesus therefore again groaning in Himself comes to the grave. It was a cave, and a stone lay upon it. [39] Jesus said, Take ye away the stone. Martha, the sister of him that was dead, says unto Him, Lord, by this time he stinks: for he has been [dead] four days. [40] Jesus says unto her, Said I not unto you, that, if you would believe, you should see the glory of God? [41] Then they took away the stone [from the

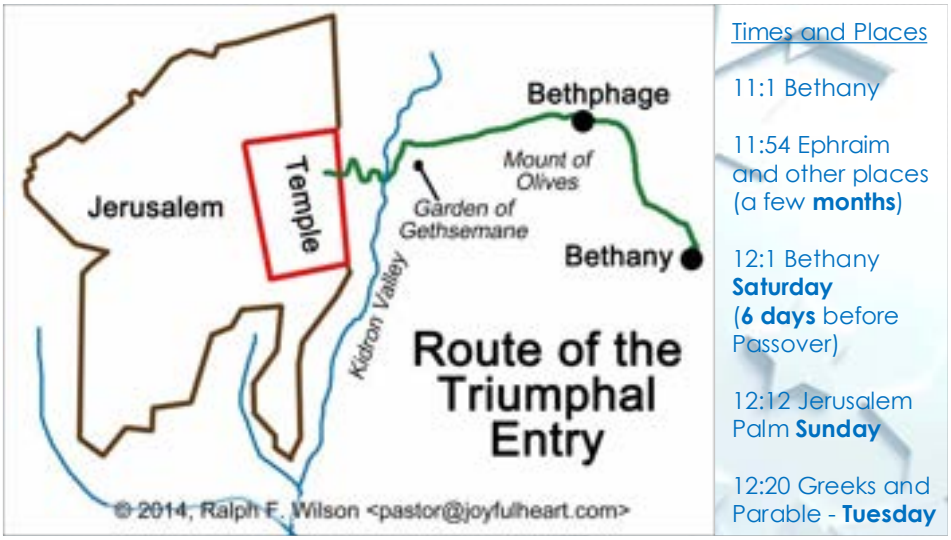
place] where the dead was laid. And Jesus lifted up [His] eyes, and said, Father, I thank You that You have heard me. [42] And I knew that You hear me always: but because of the people which stand by I said [it], that they may believe that You have sent me. [43] And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. [44] And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go.
[45] Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him.

11:46-54 ***The Political Climate and the High Priest's Prophecy of Jesus' Death***

(61) [46] But some of them went their ways to the Pharisees, and told them what things Jesus had done.
[47] Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man does many miracles. [48] If we let Him thus alone, all will believe on Him: and the Romans shall come and take away both our place and nation. [49] And one of them, [named] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, [50] Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. [51] And this spoke he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; [52] And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.
[53] Then from that day forth they took counsel together for to put Him to death. [54] Jesus therefore walked no more openly among the Jews; but went thence to a country near to the wilderness, into a city called Ephraim, and there continued with His disciples. [55] And the Jews' passover was near at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. [56] Then sought they for Jesus, and spoke among themselves, as they stood in the temple, What think ye, that He will not come to the feast? [57] Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should show [it], that they might take Him.

Q – Why did the political climate complement the prophecy of Caiaphas?
A – Because God controls governments, leaders, and true prophecies. Expedient, like Balaam's donkey?

Application: I know that Jesus gathers together that which is spread abroad.



John Chapter 12

12:1-11 ***Mary (sister of Lazarus) Worships Jesus with Precious Ointment (Saturday)***

(62) [1] Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. [2] There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with Him. [3] Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odor of the ointment. [4] Then says one of His disciples, Judas Iscariot, Simon's [son], which should betray

Him, [5] Why was not this ointment sold for three hundred pence, and given to the poor? [6] This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
[7] Then said Jesus, Let her alone: against the day of My burying has she kept this. [8] For the poor always ye have with you; but me ye have not always. [9] Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. [10] But the chief priests consulted that they might put Lazarus also to death;
[11] Because that by reason of him many of the Jews went away, and believed on Jesus.

Anointings: 1st sinful woman anoints feet, sin forgiven Luke 7:36-50, followed by parable of 2 debtors.
2nd Mary anoints feet, worship, sister of Lazarus, Judas complains, Saturday, John 12 1-8.
3rd woman anoints head, prepares for burial, disciples complain, Wed., Matthew 26:6-13 and Mark 14:3-9.

12:12-19 ***The Triumphant Entry into Jerusalem (Palm Sunday)*** *sitting on a donkey, Zech 9:9*

(63) [12] On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, [13] Took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that comes in the name of the Lord. [14] And Jesus, when He had found a young donkey, sat thereon; as it is written, [15] Fear not, daughter of Zion: behold, **YOUR KING COMES, SITTING ON AN ASS'S COLT.**
[16] These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and [that] they had done these things to Him.
[17] The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record. [18] For this cause the people also met Him, for that they heard that He had done this miracle. [19] The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him.

John Chapter 12

12:20-26 ***The Corn of Wheat Must Fall to the Ground and Die to Bring Forth Fruit (Tuesday)***

(64) [20] And there were certain Greeks among them that came up to worship at the feast: [21] The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. [22] Philip comes and tells Andrew: and again Andrew and Philip tell Jesus. [23] And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. [24] Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit.
[25] He that loves his life shall lose it; and he that hates his life in this world shall keep it to life eternal.
[26] If any man serve me, let him follow me; and where I am, there shall also My servant be: if any man serve me, him will [My] Father honor.

Note: First mention of Greeks as a group coming to see Jesus, Mark 7:25-30 records a Greek woman to heal her daughter of the devil. The Greco-Roman culture and the Greek language are dominant, Latin is rising.

Q – How are we to hate our life in this world?
A – We must understand the Biblical definition of hate. Hate is the absence of love.

Application: As the Greeks ask to see Jesus for the first time. My first time was when I was saved on July 7, 1976, and now it is daily that I see Jesus in the Bible, in prayer, and in my heart and mind. This is a growing experience until I put off this earthly tabernacle.

QT hint: Daily time in Scripture and prayer helps us be a corn of wheat that falls into the ground.

12:27-36 ***Believe and Walk in the Light to be the Children of Light***

(65) [27] Now is My soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I to this hour. [28] Father, glorify Your name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again. [29] The people therefore, that stood by, and heard [it], said that it thundered: others said, An angel spoke unto Him. [30] Jesus answered and said, This voice came not because of me, but for your sakes. [31] Now is the judgment of this world: now shall the prince of this world be cast out. [32] And I, if I be lifted up from the earth, will draw all [men] to me. [33] This He said, signifying what death He should die. [34] The people answered Him, We have heard out of the law that Christ abides forever: and how say You, The Son of man must be lifted up? who is this Son of Man? [35] Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walks in darkness knows not where he goes. [36] While ye have light, believe in the light, that ye may be the children of light. These things spoke Jesus, and departed, and did hide Himself from them.

John Chapter 12

12:37-41 ***Three of Isaiah's Prophecies Fulfilled***

(66) [37] But though He had done so many miracles before them, yet they believed not on Him: [38] That the saying of Isaiah the prophet might be fulfilled, which he spoke, [a] **LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?** [39] Therefore they could not believe, because that Isaiah said again, [40] [b] **HE HAS BLINDED THEIR EYES, AND HARDENED THEIR HEART; THAT THEY SHOULD NOT SEE WITH [THEIR] EYES, NOR UNDERSTAND WITH [THEIR] HEART, AND BE CONVERTED, AND I SHOULD HEAL THEM.** [41] These things said Isaiah, [c] **WHEN HE SAW HIS GLORY, AND SPOKE OF HIM.**

Q – Why is Isaiah quoted near the end of Christ's life? [a] Isaiah 53:1, [b] Isaiah 6:10, [c] Is 6:1-9
A – Because Isaiah reveals more of the 1st and 2nd coming of Jesus and the character of God than any of the prophets. The suffering and purity of Jesus are near the end of his physical life.

12:42-50 ***The Pharisees Love the Praise of men and The Words of Jesus and the Father are One***

(67) [42] Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess [Him], lest they should be put out of the synagogue: [43] For they loved the praise of men more than the praise of God. [44] Jesus cried and said, He that believes on me, believes not on me, but on Him that sent me. [45] And he that sees me sees Him that sent me. [46] I am come a light into the world, that whoever believes on me should not abide in darkness. [47] And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. [48] He that rejects me, and receives not My words, has one that judges him: the word that I have spoken, the same shall judge him in the last day. [49] For I have not spoken of Myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. [50] And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said to me, so I speak.

Application: I know that when I speak truth to others, their reaction is not toward me, but toward God. My concern is to live a life that honors God daily, with each circumstance and person I come in contact with in my path of life. Word-say-speak: 9x, Judge: 4x.

John Chapter 13

Jesus Teaches His Disciples Seven Times at the Upper Room *(chapters 13-14)*

(Jesus begins the teaching) 13:1-5 ***The Master Washes the Servants' Feet*** *(including Judas Iscariot)*

(68) [1] Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. [2] And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray Him; [3] Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; [4] He rises from supper, and laid aside His garments; and took a towel, and girded Himself. [5] After that He pours water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

(Q1) 13:6-20 ***Peter Asks, "Lord, do you wash my feet?"*** *(Judas Iscariot's betrayal announced)*

(69) [6] Then comes He to Simon Peter: and Peter says unto Him, Lord, do you wash my feet?
[7] Jesus answered and said unto him, What I do you know not now; but you shall know hereafter.
[8] Peter says unto Him, You shall never wash my feet. Jesus answered him, If I wash you not, you have no part with me. [9] Simon Peter says unto Him, Lord, not my feet only, but also [my] hands and [my] head.
[10] Jesus says unto him, He that is washed needs not save to wash [his] feet, but is clean every whit: and ye are clean, but not all. [11] For He knew who should betray Him; therefore said He, Ye are not all clean.
[12] So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done unto you? [13] Ye call me Master and Lord: and ye say well; for [so] I AM.
[14] If I then, [your] Lord and Master, have washed your feet; ye also ought to wash one another's feet.
[15] For I have given you an example, that ye should do as I have done unto you. [16] Verily, verily, I say unto you, The servant is not greater than His lord; neither He that is sent greater than He that sent Him.
[17] If ye know these things, happy are ye if ye do them.

(Jesus continues teaching) Psalm 41:9

[18] I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, **HE THAT EATS BREAD WITH ME HAS LIFTED UP HIS HEEL AGAINST ME.** [19] Now I tell you before it come, that, when it is come to pass, ye may **believe** that **I AM**. [20] Verily, verily, I say unto you, He that receives whomsoever I send receives me; and he that receives me receives Him that sent me.

(Q2) 13:21-30 ***Peter asks John, John asks,"Lord, who is it?"*** *(Judas Iscariot departs)*

(70) [21] When Jesus had thus said, **He was troubled in spirit,** and testified, and said, **Verily, verily, I say unto you, that one of you shall betray me.** [22] Then the disciples looked one on another, doubting of whom He spoke. [23] Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.
[24] Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spoke.
[25] He then lying on Jesus' breast says unto Him, **Lord, who is it?** [26] Jesus answered, He it is, to whom I shall give a sop, when I have dipped [it]. And when He had dipped the sop, He gave [it] unto Judas Iscariot, [the son] of Simon. [27] And after the sop Satan entered into him. Then said Jesus unto him, That you do, do quickly. [28] Now no man at the table knew for what intent He spoke this unto him. [29] For some [of them] thought, because Judas had the bag, that Jesus had said unto him, Buy [those things] that we have need of against the feast; or, that he should give something to the poor. [30] He then having received the sop went immediately out: and it was night.

Note: Jesus was troubled. Trials cause trouble and temptations (James 1:5, and 1 Peter 1:6). Dec 1, 2021 Pastor Marvin Harris. 1. Trouble unifies, 2. Trouble is common, 3. Trouble deepens us spiritually, 4. Trouble glorifies God. Trails are tribulation.

The sop is a serving of bread, and the dip goes with the bread. Some say the host offering others bread with sop is an act of friendship and love. Later, Peter asks Jesus, "What about this man?" John 21:20-22.

John Chapter 13

(Jesus continues teaching) 13:31-35 ***A New Commandment is Given – Love One Another***

(71) 31 Therefore, when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him. 32 If God be glorified in Him, God shall also glorify Him in Himself, and shall **straightway** glorify Him. 33 **Little children,** yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Where I go, ye cannot come; so now I say unto you. **34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all [men] know that ye are My disciples, if ye have love one to another.**

Note: 1st of 10 commandments to love one another (15:12, 15:17, 1 John 3:11, 3:23, 4:7, 4:11, 4:12, 2 John 1:5). Vs 34 love one another in Leviticus 19:18 is hidden in the law of Moses; magnified by John.

(Q4) 13:36-14:4 ***Peter asks, "Lord, where are you going?"***

(72) 36 Simon Peter said unto Him, Lord, where are you going? Jesus answered him, Where I go, you cannot follow me now; but you shall follow me afterwards. 37 Peter said unto Him, Lord, why cannot I follow you now? I will lay down my life for your sake. 38 Jesus answered him, Will you lay down your life for My sake? Verily, verily, I say unto you, The rooster shall not crow, till you have denied me thrice.

John Chapter 14

(Jesus continues teaching) ***I AM the Way, the Truth, and the Life (14:6)***

1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In My Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. 4 And where I go ye know, and the way ye know.

Note: Mansions - the mansions are in heaven and described in Revelation 21-22. This is our inheritance as children of God in the dispensation of the grace of God (Ephesians 3:2). The same word in Greek is used in John 14:23 and translated as "abode" due to context. See Isaiah 63:15, 2 Cor 5:1, and Psalms 11:4. Receive us as in 1-2 Thessalonians, 1 Corinthians 15.

(Q5) 14:5-7 ***Thomas Asks, "Lord, we know not where you go; and how can we know the way?"***

(73) 5 Thomas says unto Him, Lord, we know not where you go; and how can we know the way? 6 Jesus says unto him, I AM the Way, the Truth, and the Life: no man comes to the Father, but by me. 7 If ye had known me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

Note: Christ is the sinner's Way to the Father and to heaven. The Truth is all that is written in the Scriptures. Life is the life-giving Spirit by which the dead in sin are made alive. Doubting, confused, or reasoning Thomas?

(Q6) 14:8-21 ***Philip Says, "Lord, show us the Father, and it satisfies us"*** *(prayer 13:13-14)*

(74) 8 Philip says unto Him, Lord, show us the Father, and it satisfies us. 9 Jesus says unto him, I have been so long time with you, and yet have you not known me, Philip? he that has seen me has seen the Father; and how say you [then], Show us the Father? 10 Believe you not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of Myself: but the Father that dwells in me, He does the works. 11 Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believes on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go to My Father. 13 And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask anything in My name, I will do [it]. 15 If ye love me, keep My commandments.

John Chapter 14

(Jesus continues teaching) about the Comforter (1st mention of the Holy Ghost)

16 And I will pray the Father, and He shall give you another Comforter, that He may abide with you
forever; 17 [Even] the Spirit of truth; whom the world cannot receive, because it sees Him not, neither
knows Him: but ye know Him; for He dwells with you, and shall be in you. 18 I will not leave you an
orphan: I will come unto you. 19 Yet a little while, and the world sees me no more; but ye see me:
because I live, ye shall live also. 20 At that day ye shall know that I [am] in My Father, and ye in me, and
I in you. 21 He that has My commandments, and keeps them, he it is that loves me: and he that loves me
shall be loved of My Father, and I will love him, and will manifest Myself to him.

Q – What are the greater works that followers of Jesus Christ shall do? (14:12)
A – The greater works are not miracles, but the saved that "do and teach" as Jesus began to do in discipleship with those the Father gave him. (Acts 1:1). Greater works in Luke 10 when the 70 return.

Application: I must not apply the disciples of Jesus examples before they received the power of Christ in them through the gift of the Holy Ghost on the day of Pentecost (Acts 2) because they were still under the Old Covenant. I will teach others this truth so they cannot justify personal sin using examples from the disciples of Jesus before they received the gift of the Holy Ghost. See 2 Timothy 2:2 teaching, Acts 1:8, 2, and 1 Corinthians 14.

(Q7) 14:22-31 ***Judas asks, "Lord, what is the cause that you will show yourself to us & not to the world?"***

(75) 22 [a] Judas says unto Him, not Iscariot, Lord, what is the cause that you will show yourself to us, and
not to the world? 23 Jesus answered and said unto him, If a man love me, he will keep My words: and My
Father will love him, and We will come unto him, and make Our abode with him. 24 He that loves me not
keeps not My sayings: and the word which ye hear is not Mine, but the Father's which sent me.
25 These things I have spoken unto you, being [yet] present with you. 26 But the Comforter, [which is] the
Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to
your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, My peace I give unto
you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid.

(Jesus ends the conversation) The prince of this world has nothing in Jesus

(76) 28 Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye
would rejoice, because I said, I go unto the Father: for My Father is greater than I. 29 And now I have
told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk
much with you: for the prince of this world comes, and has nothing in me. 31 But that the world may know
that I love the Father; and as the Father gave me commandment, even so I do. [b] Arise, let us go from
here.

[a] Judas or Jude is the brother of James, who is mentioned in a list of Apostles' names in Mt 10:3, Mk 3:18, Lu 6:16, Acts 1:13. Only here does he speak. Judas discerned judgment coming, leading to his writing the book of Jude. He is a cousin of Jesus Christ. Lastly, being the 4th to speak and with such depth, he is a type of Elihu in the book of Job who spoke after the other three.

[b] Jesus and the Apostles now rose from the supper and went to the Mount of Olives in chapters 15-16-17.

John Chapter 15 *Jesus' Last Teachings to His 11 Apostles at the Mount of Olives (15-17)*

15:1-17 ***In Jesus: Abide (11x), Fruit (8x), Love (7x), & Friends (3x)***

I AM the True Vine / I AM the Vine

(78) [1] I AM the True Vine, and My Father is the Husbandman. [2] Every [branch] in me that bears not fruit He takes away: and every [branch] that bears fruit, He prunes it, that it may bring forth more fruit. [3] Now ye are clean through the Word which I have spoken unto you. [4] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. [5] I AM the Vine, ye are the branches: He that abides in me, and I in him, the same brings forth much fruit: for without me ye can do nothing. [6] If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. [7] If ye abide in me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you [8] Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

Note**: What is fruit?** 15:2 fruit, 15:5 more fruit, 15:8 much fruit, 15:16 fruit should remain. John 12:24 seed dies. (1) Christ's likeness (love), (2) God's likeness (holy), (3) Fruit of the Holy Ghost (Gal 5:22-23), (4) souls, John 4:31-38. Branches receive 15:5, Disciples follow 15:8, Friends fellowship 15:15. Matthew 13, Parable of sower on good soil bears fruit 30, 60, 90 fold.

15:9-12 ***Jesus Commands Us to Love One Another***

(79) [9] As the Father has loved me, so I have loved you: continue ye in My love. [10] If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. [11] These things I have spoken unto you, that My joy might remain in you, and [that] your joy might be full. [12] This is My commandment, That ye love one another, as I have loved you.

15:13-17 ***Jesus Calls Us His Friends and Ordains Us to Have Fruit that Remains***

(80) [13] Greater love has no man than this, that a man lay down his life for his friends. [14] Ye are My friends, if ye do whatsoever I command you. [15] Henceforth I call you not servants; for the servant knows not what his lord does: but I have called you friends; for all things that I have heard of My Father I have made known unto you. [16] Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you. [17] These things I command you, that ye love one another.

Note: 15:15 in Amos 3:7.

15:18-16:4 ***Jesus Predicts the World's Hatred of Believers*** *(good words and works expose sin)*

(81) [18] If the world hate you, ye know that it hated me before [it hated] you. [19] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hates you. [20] Remember the Word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept My saying, they will keep yours also. [21] But all these things will they do to you for My name's sake, because they know not Him that sent me. [22] If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. [23] He that hates me hates My Father also. [24] If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and My Father. [25] But [this comes to pass], that the Word might be fulfilled that is written in their law, **They hated me without a cause.**

vs 25 **Psalm 35:19** Let not them that are my enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause. Also Psalm 69:4. Love not the world 1 John 2:15.

John Chapter 15

15:26-27 ***Jesus Says the Father will Send the Comforter*** *(parakletos – John 4x, advocate 1Jn 1x)*

(82) [26] And when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceeds from the Father, He shall testify of me: [27] And ye also shall bear witness, because ye have been with me from the beginning.

John Chapter 16

16:1-4 ***Jesus Cautions of Hate and Killing of Believers***

(83) [1] These things I have spoken unto you, that ye should not be offended. [2] They shall put you out of the synagogues: yes, the time comes, that whoever kills you will think that he does God service. [3] And these things will they do to you, because they have not known the Father, nor me. [4] But these things I have told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

16: 5-15 ***The Holy Ghost's 3-Fold Work*** *(reprove the world of sin-righteousness-judgment)*

(84) [5] But now I go My way unto Him that sent me; and none of you ask me, Where are you going? [6] But because I have said these things unto you, sorrow has filled your heart. [7] Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. [8] And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: [9] Of sin, because they believe not on me; [10] Of righteousness, because I go unto My Father, and ye see me no more; [11] Of judgment, because the prince of this world is judged. [12] I have yet many things to say unto you, but ye cannot bear them now. [13] Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, [that] shall He speak: and He will show you things to come. [14] He shall glorify me: for He shall receive of Mine, and shall show [it] unto you. [15] All things that the Father has are Mine: therefore said I, that He shall take of Mine, and shall show [it] unto you.

vs 11, The Prince of this world is Satan. John 12:31 and 14:30. Luke 9-10 The 12 Apostles and the 70 disciples sent. Satan fell like lightning from the sky.

16:16-22 ***The Eleven Apostles' Sorrow Will Turn into Joy***

(85) [16] A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. [17] Then said [some] of His disciples among themselves, What is this that He says unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go unto the Father? [18] They said therefore, What is this that He says, A little while? we cannot tell what he says. [19] Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? [20] Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. [21] A woman when she is in travail has sorrow, because her hour is come: but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world. [22] And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man takes from you.

Note: Trials or troubles. 1 Peter 1:6-7, James 1:2-8. Four points: Dec 1, 2021, Pastor Marvin Harris. 1. Trouble unifies, 2. Trouble is common, 3. Trouble deepens us spiritually, 4. Trouble glorifies God.
Vs 20, Isaiah 13:8.

John Chapter 16

16:25-33 ***The Eleven Apostles will Pray Directly to the Father*** *(Acts 2, 6:4, Heb 2:14-16, 4:16-18)*

(86) 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give [it] you. 24 Thus far have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full. 25 These things I have spoken to you in proverbs: but the time comes, when I shall no more speak to you in proverbs, but I shall show you plainly of the Father. 26 At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: 27 For the Father Himself loves you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29 His disciples said unto Him, Look, now You speak plainly, and speak no proverb. 30 Now we are sure that You know all things, and need not that any man should ask You: by this we believe that You came forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour comes, yes, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

vs 32, Zechariah 13:7. vs 33, This sets the context of chapter 17. "I have overcome the world." As we abide in Christ, we can also overcome the world. Ro 12:21, Rev 2-3. Overcomers in each church age, each local church, and each individual are in salvation & fruit.

John Chapter 17

Jesus' High Priestly Prayer (a pattern of prayer)

17:1-5 ***First for God's Glory*** *(works, Heb 10:24-25, Rev 2-3)*

(87) 1 These words spoke Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Your Son, that Your Son may also glorify You: 2 As you have given Him authority over all flesh, that He should give eternal life to as many as you have given Him. 3 And this is life eternal, that they might know You the only true God, and Jesus Christ, whom You have sent. 4 I have glorified You on the earth: I have finished the work which You gave Me to do. 5 And now, O Father, glorify Thou Me with Your own self with the glory which I had with You before the world was.

Q – Why does Jesus begin this prayer with Himself?
A – Review Ephesians 1:4, 2:10. As we abide in Christ, we enter into the good works God ordained before the foundation of the world and prepare for the future kingdom of God. The pattern of prayer is ourselves, our disciples, and others – 2 Tim 2:2.

Application: I must not hold to a traditional and/or legalistic form of prayer. At different times, my pattern of prayer may change.

Vs 4, Isaiah 42:1

QT hint: Daily time in Scripture and prayer helps us learn how to pray as the need arises, and the Holy Ghost leads us. Ephesians 1:4, 2:10, as we abide in Christ, we enter into the works ordained before the foundation of the world.

17:6-19 ***Second for His Eleven Apostles Sanctification***

(88) 6 I have manifested Your name to the men which You gave Me out of the world: Yours they were, and You gave them unto me; and they have kept your word. 7 Now they have known that all things whatsoever You have given Me are of You. 8 For I have given unto them the Words which You gave Me; and they have received them, and have known surely that I came out from You, and they have believed that You did send Me. 9 I pray for them: I pray not for the world, but for them which You have given Me; for they are Yours. 10 And all Mine are Yours, and Yours are Mine; and I am glorified in them. 11 And now

I am no more in the world, but these are in the world, and I come unto You. Holy Father, keep through Your own name those whom You have given Me, that they may be one, as We are. [12] While I was with them in the world, I kept them in Your name: those that You gave Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

(89) [13] And now I come unto You; and these things I speak in the world, that they might have My joy fulfilled in themselves. [14] I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. [15] I pray not that You should take them out of the world, but that You should keep them from the evil. [16] They are not of the world, even as I am not of the world. [17] Sanctify them through Your truth: Your Word is truth. [18] As You have sent Me into the world, even so I have also sent them into the world. [19] And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

Vs 12, Psalm 41:9.
Vs 17, Psalm 119:142.

Note: Lead us not into temptation, but deliver us from evil, Luke 11. Rev 1, 21-22.
Apostles: 76x refers only to the 11 Apostles (15:27), and the Apostle Paul, born out of due time. 4x the word "sent" is used in context, sent as a missionary. There are no Apostles today.

17:20-26 ***Third for all Future Disciples Oneness***

(90) [20] Neither pray I for these alone, but for them also which shall believe on Me through their Word; [21] That they all may be one; as You, Father, are in Me, and I in You, that they also may be one in Us: that the world may believe that You have sent Me. [22] And the glory which You gave Me I have given them; that they may be one, even as We are one: [23] I in them, and You in Me, that they may be made perfect in one; and that the world may know that You have sent Me, and has loved them, as You have loved Me. [24] Father, I will that they also, whom You have given Me, be with Me where I am; that they may behold My glory, which You have given Me: for You loved Me before the foundation of the world. [25] O righteous Father, the world has not known You: but I have known You, and these have known that You have sent Me. [26] And I have declared to them Your name, and will declare [it]: that the love wherewith You have loved Me may be in them, and I in them.

Note: vs 24, before the foundation of the world, 17:5.
vs 26, on the day of Pentecost

John Chapter 18

18:1-10 ***Soldiers Fall Backward and Jesus Arrested by Religious Leaders***

(91) [1] When Jesus had spoken these words, he went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. [2] And Judas also, which betrayed Him, knew the place: for Jesus ofttimes resorted thither with His disciples. [3] Judas then, having received a band [of men] and officers from the chief priests and Pharisees, comes thither with lanterns and torches and weapons. [4] Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? [5] They answered Him, Jesus of Nazareth. Jesus says unto them, I Am. And Judas also, which betrayed Him, stood with them. [6] As soon then as He had said unto them, I AM, they went backward, and fell to the ground. [7] Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. [8] Jesus answered, I have told you that I Am: if therefore ye seek me, let these go their way: [9] That the saying might be fulfilled, which He spoke, Of them which you gave me I have lost none. [10] Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. [11] Then said Jesus unto Peter, Put up your sword into the sheath: the cup which My Father has given me, shall I not drink it?

Q – Why did the soldiers fall backward when Jesus replied, "I am"?
A – Because the identity of "I am" belongs to God during the time of Moses. (Exodus 3:14) There is power in these words of truth.

Application: I know God has given me to Jesus, and Jesus protects me as he did his disciples (18:8-9).

QT hint: Daily time in Scripture and prayer helps us trust God who has given us to Jesus and know our time will come to drink of the cup of suffering according to our Father's will and to His glory.

18:12-14 *Jesus is Delivered to the Religious Leader Annas*

(92) 12 Then the band and the captain and officers of the Jews took Jesus, and bound Him, 13 And led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

18:15-18 *The Disciple Peter Denies Knowing Jesus the First Time*

(93) 15 And Simon Peter followed Jesus, and [so did] another disciple: that disciple was known to the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door outside. Then went out that other disciple, which was known to the high priest, and spoke to her that kept the door, and brought in Peter. 17 Then says the damsel that kept the door to Peter, Are not you also [one] of this man's disciples? He says, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

18:19-24 *Jesus' Answer of a Public Life to the High Priest*

(94) 19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spoke openly to the world; I even taught in the synagogue, and in the temple, where the Jews always resort; and in secret I have said nothing. 21 Why ask you me? ask them which heard me, what I have said to them: behold, they know what I said. 22 And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answer you the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smite you me? 24 Now Annas had sent Him bound to Caiaphas the high priest.

Q – Should believers protect or separate their lives from the public?
A – No, there is no private life for the Christ-following believer, except for private prayer and reading of the Bible. The privacy of personal life requires wisdom from above.

Application: I must be bold in my public teaching of the truths of God.

QT hint: Daily time in Scripture and prayer helps us know what is private and alone for our communications with God and what is public for truth and holiness.

18:25-27 *Peter Denies His Lord Twice More and the Rooster Crows*

(95) 25 And Simon Peter stood and warmed himself. They said therefore unto him, Are not you also [one] of his disciples? He denied [it], and said, I am not. 26 One of the servants of the high priest, being [his] kinsman whose ear Peter cut off, says, Did not I see you in the garden with Him? 27 Peter then denied again: and immediately the rooster crew.

Q – Why did the rooster crow precisely when Peter denied the Lord the third time?
A – God moved to fulfill the prophecy of Jesus by having the timing and number of people ask Peter if he knew Jesus, and the rooster crowed at the usual time of daybreak.

Application: I believe God moves all people in His time to accomplish His will. I must continue in God's high calling to experience the fullness of joy and peace in trusting His time.

QT hint: Daily time in Scripture and prayer helps us mature in Christ to trust God's timing.

18:28-37 ***Jesus is led from the prison at Caiaphas's House (Psalm 88) to be judged by Pilate***

(96) [28] Then led they Jesus from Caiaphas to the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. [29] Pilate then went out to them, and said, What accusation bring ye against this man? [30] They answered and said unto him, If he were not a malefactor, we would not have delivered him up to you. [31] Then said Pilate to them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: [32] That the saying of Jesus might be fulfilled, which He spoke, signifying what death He should die. [33] Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Are you the King of the Jews? [34] Jesus answered him, Say you this thing of yourself, or did others tell it you of me? [35] Pilate answered, Am I a Jew? Your own nation and the chief priests have delivered You to me: what have You done? [36] Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. [37] Pilate therefore said unto Him, Are you a king then? Jesus answered, You say that I am a king. To this end I was born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth hears My voice.

Q – Why do only the people of the truth hear the truth?
A – Because their ears are deaf to the truth of God in His Son Jesus Christ (John 14:6).

Application: I should not be offended or defend myself when judged wrongly for speaking the truth.

QT hint: Daily time in Scripture and prayer comforts us, and our kingdom is not of this world but a kingdom from heaven in the future.

18:38-40 ***The Jews Chose the Robber Barabbas Before the King of the Jews Jesus***

(97) [38] Pilate says unto Him, What is truth? And when he had said this, he went out again to the Jews, and says unto them, I find in Him no fault [at all]. [39] But ye have a custom, that I should release to you one at the passover: will ye therefore that I release to you the King of the Jews? [40] Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Q – Why did Pilate refer to Jesus as the King of the Jews?
A – Because Pilate believed Jesus was a special person and possibly the king of the Jews.

Application: I should not be offended or defend myself when an evil person is given favor over me.

QT hint: Daily time in Scripture and prayer encourages us when we do right and are not recognized, but instead puts us at a disadvantage for doing right as we follow Jesus.

Jesus is Crucified

19:1-4 *Jesus Whipped, Mocked, and Beat*

(98) [1] Then Pilate therefore took Jesus, and scourged [Him]. [2] And the soldiers platted a crown of thorns, and put [it] on His head, and they put on Him a purple robe, [3] And said, Hail, King of the Jews! and they smote Him with their hands. [4] Pilate therefore went forth again, and says unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

Q – Why did Jesus not resist mockery and suffering?
A – Because it was the Father's will to become the sacrifice for the sins of mankind.

Application: I glory in the mockery and suffering that comes into my life from the loving hand of our Father in heaven.

QT hint: Daily time in Scripture and prayer gives us hope and strength for the sever trials that God allows.

19:5-15 *Pilate Persuaded to Crucify the Jews King Jesus*

(99) [5] Then came Jesus forth, wearing the crown of thorns, and the purple robe. And [Pilate] says unto them, Behold the man! [6] When the chief priests therefore and officers saw Him, they cried out, saying, Crucify [Him], crucify [Him]. Pilate says unto them, Take ye Him, and crucify [Him]: for I find no fault in Him. [7] The Jews answered him, We have a law, and by our law He ought to die, because he made Himself the Son of God. [8] When Pilate therefore heard that saying, he was the more afraid; [9] And went again into the judgment hall, and says unto Jesus, Where are You from? But Jesus gave him no answer. [10] Then says Pilate unto Him, Speak You not to me? know You not that I have power to crucify You, and have power to release You? [11] Jesus answered, You could have no authority [at all] against me, except it were given you from above: therefore he that delivered me unto you has the greater sin. [12] And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If you let this man go, you are not Caesar's friend: whoever makes himself a king speaks against Caesar. [13] When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. [14] And it was the preparation of the passover, and about the sixth hour: and he says to the Jews, Behold your King! [15] But they cried out, Away with [Him], away with [Him], crucify Him. Pilate says unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Q – Are there degrees of sin?
A – Yes, the Jews committed a greater sin than Pilate when they chose to crucify Jesus.

Application: I know sin is sin compared to God's perfection and holiness. I also know that there are degrees of sin and punishment with justice. Jesus gave his life so I can be forgiven of sin, for salvation, then continually for sanctification.

QT hint: Daily time in Scripture and prayer helps us fear God, hate sin, and recognize the degrees of sin.

19:16-24 *The Crucifixion of the King of the Jews*

(100) [16] Then he delivered Him unto them to be crucified. And they took Jesus, and led [Him] away. [17] And He bearing His cross went forth into a place called [the place] of a skull, which is called in the Hebrew Golgotha: [18] Where they crucified Him, and two other with Him, on either side one, and Jesus in the midst. [19] And Pilate wrote a title, and put [it] on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. [20] This title then read many of the Jews: for the place where Jesus was crucified was near to the city: and **it was written in Hebrew, [and] Greek, [and] Latin.** [21] Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. [22] Pilate answered, What I have written I have written. [23] Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also [His] coat: now the coat

was without seam, woven from the top throughout. [24] They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which says, **THEY PARTED MY RAIMENT AMONG THEM, AND FOR MY VESTURE THEY DID CAST LOTS.** These things therefore the soldiers did.

Q – Why is Psalm 22:18 quoted? (19:24)
A – Because Psalm 22 is the most precise prophecy speaking of Christ's past ministry in death.

19:25-27 ***Jesus Requests the Disciple John and not the Family to Care for His Mother Mary***

(101) [25] Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the [wife] of Cleophas, and Mary Magdalene. [26] When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He says to His mother, Woman, behold your son! [27] Then says He to the disciple, Behold your mother! And from that hour that disciple took her to his own [home].

Q – Why did Jesus favor John over the family of Jesus to care for Mary?
A – Because the relationship in Christ is stronger than relationship with family if they are not believers. Also, Mary was a widow, so the family of God is responsible for her care.

Application: I love my family. I love my family more when they share the same salvation and service to God. I love widows because the Bible and logic tell me this is right. (1 Timothy 5:3-16)

19:28-30 ***The Finished Work of Christ on the Cross*** *([a] Psalm 69:21)*

(102) [28] After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, says, **I THIRST**. [29] Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put [it] upon hyssop, and put [it] to his mouth. [30] When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the spirit.

Q – What does the finished work of Christ mean for believers?
A1 – All the works of Christ are consummated, never needing to be repeated.
A2 – The Old Testament sacrificial, ceremonial, and priestly system is abolished.
A3 – Christ became our sacrifice and priest.
A4 – The maturing believer learns to rest in the completed work of Christ.

Application: I learn to rest and walk in the completed work of Christ. I disciple younger believers on how to rest and walk in the finished work of Christ.

19:31-37 ***Old Testament Scripture and Prophecy Fulfilled Immediately after the Death of Christ***

(103) 31 The Jews therefore, because it was the [a] preparation, that the bodies should not remain upon the cross [that] they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that He was dead already, they brake not His legs: 34 But one of the soldiers with a spear pierced His side, and immediately came there out blood and water. 35 And he that saw [it] bare record, and his record is true: and he knows that he says true, that ye might believe. 36 For these things were done, that the Scripture should be fulfilled, [b] **A BONE OF HIM SHALL NOT BE BROKEN**. 37 And again another Scripture says, [c] **THEY SHALL LOOK ON HIM WHOM THEY PIERCED**.

[a] Deuteronomy 22:23-24 requires the body not to be left overnight to keep the next day holy. John 19:14, coinciding with the Passover, it was a day of double sacredness and solemnity.

[b] Referring to the paschal lamb in Exodus 12:46 and Numbers 9:12, which John the Baptist called the lamb of God who takes away the sin of the world. Christ is our Passover, 1 Corinthians 5:7.

[c] Zechariah 12:10

19:38-42 ***The Burial of Christ by Joseph of Arimathaea and Nicodemus*** *(John 3 and 8)*

(104) 38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, begged Pilate that he might take away the body of Jesus: and Pilate gave [him] leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound [weight]. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where He was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation [day]; for the sepulcher was near at hand.

John Chapter 20

Jesus is Resurrected

20:1-10 ***Mary Magdalene, Peter, and John at the Empty Tomb***

(105) 1 The [a] first [day] of the week comes Mary Magdalene early, when it was yet dark, to the tomb, and sees the stone taken away from the tomb. 2 Then she runs, and comes to Simon Peter, and to the other disciple, whom Jesus loved, and says unto them, They have taken away the Lord out of the tomb, and we know not where they have laid Him. 3 Peter therefore went forth, and that other disciple, and came to the tomb. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the tomb. 5 And he stooping down, [and looking in], saw the linen clothes lying; yet he went not in.
6 Then comes Simon Peter following him, and went into the tomb, and sees the linen cloths lying,
7 And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the tomb, and he saw, and believed. 9 For as yet [b] they knew not the Scripture, [c] that He must rise again from the dead. 10 Then the disciples went away again to their own home.

[a] In Greek, it is sabbaton, translated "on the first sabbath". Same in John 20:19, Acts:20:7, 1 Cor 16:2.

[b] **they. Mt** 16:21-22; **Mk** 8:31-33; 9:9-10,31-32; **Lu** 9:45; 18:33; 24:26,44-46

[c] **that. Ps** 16:9-10 is the primary reference. Related passages are: 22:15,22-31; **Isa** 25:8; 26:19; 53:10-12; **Ho** 13:14; **Ac** 2:25-32; 13:29-37; **1Co** 15:4.

20:11-16 ***Mary Magdalene Stays at the Tomb and Sees the Risen Lord Jesus***

(106) [11] But Mary stood outside at the tomb weeping: and as she wept, she stooped down, [and looked] into the tomb, [12] And sees two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. [13] And they say to her, Woman, why do you weep? She says to them, Because they have taken away my Lord, and I know not where they have laid Him. [14] And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. [15] Jesus says unto her, Woman, why weep you? Whom seek you? She, supposing Him to be the gardener, says unto Him, Sir, if you have borne Him hence, tell me where you have laid Him, and I will take Him away.
[16] Jesus says unto her, Mary. She turned herself, and says unto Him, Rabboni; which is to say, Master.
[17] Jesus says to her, Touch me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend to My Father, and your Father; and [to] My God, and your God.
[18] Mary Magdalene came and told the disciples that she had seen the Lord, and [that] He had spoken these things unto her.

20:19-23 ***The Disciples See Jesus the same Day*** *(an interim pledge, until Pentecost)*

(107) [19] Then the same day at evening, being the first [day] of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and says unto them, Peace to you. [20] And when He had so said, He showed them [His] hands and His side. Then were the disciples glad when they saw the Lord. [21] Then said Jesus to them again, Peace to you: as [My] Father has sent me, even so send I you. [22] And when he had said this, he breathed on them, and says to them, Receive ye the Holy Ghost: [23] Whoever sins ye remit, they are remitted unto them; [and] whose soever [sins] ye retain, they are retained.

John Chapter 20

20:24-29 ***After Eight Days, Thomas Sees Jesus and Believes***

(108) [24] But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
[25] The other disciples therefore said unto him, We have seen the Lord. But he said to them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. [26] And after eight days again His disciples were within, and Thomas with them: [then] came Jesus, the doors being shut, and stood in the midst, and said, Peace to you.
[27] Then says He unto Thomas, Reach hither your finger, and behold My hands; and reach hither your hand, and thrust [it] into my side: and be not faithless, but believing. [28] And Thomas answered and said unto him, My Lord and my God. [29] Jesus says to him, Thomas, because you have seen me, you have believed: blessed are they that have not seen, and [yet] have believed.

20:30-31 ***John Wrote so that We Can Believe that Jesus is the Christ, the Son of God***

(109) [30] And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: [31] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.

John Chapter 21

Jesus' Farewell to Disciples

21:1-14 ***The Disciples Practice Holiness and Enjoy Fellowship with Jesus***

(110) [1] After these things Jesus showed Himself again to the disciples at the sea of Tiberias; and on this wise showed He [Himself]. [2] There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the [sons] of Zebedee, and two other of His disciples. [3] Simon Peter says unto them, I go a fishing. They say unto him, We also go with you. They went forth, and entered into a ship immediately; and that night they caught nothing. [4] But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. [5] Then Jesus says to them, Children, have ye any meat? They answered Him, No. [6] And He said to them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. [7] Therefore that disciple whom Jesus loved says unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt [his] fisher's coat [to him], (for he was naked,) and did cast himself into the sea. [8] And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. [9] As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. [10] Jesus says unto them, Bring of the fish which ye have now caught. [11] Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. [12] Jesus says to them, Come [and] dine. And none of the disciples dared ask Him, Who are you? knowing that it was the Lord. [13] Jesus then comes, and takes bread, and gives them, and fish likewise. [14] This is now the third time that Jesus showed Himself unto His disciples, after that He was risen from the dead.

John Chapter 21

21:15-19 *Jesus Commands Peter to Feed His Sheep, Deny Self, and Follow Him*

(111) [15] So when they had dined, Jesus says unto Simon Peter, Simon, [son] of Jonah, love you me more than these? He says unto Him, Yes, Lord; you know that I love you. He says unto him, Feed My lambs. [16] He says unto him again the second time, Simon, [son] of Jonah, love you me? He says unto Him, Yes, Lord; you know that I love You. He says to him, Feed my sheep. [17] He says to him the third time, Simon, [son] of Jonah, love you me? Peter was grieved because he said unto Him the third time, Love you me? And he said unto him, Lord, you know all things; you know that I love you. Jesus says to him, Feed My sheep. [18] Verily, verily, I say unto you, When you was young, you girded yourself, and walked where you would: but when you shall be old, you shall stretch forth your hands, and another shall gird you, and carry [you] where you would not. [19] This spoke He, signifying by what death he should glorify God. And when He had spoken this, He says to him, Follow me.

21:20-23 *Lesson to Peter: You Follow me – Do not be Concerned about My Will for Others*

(112) [20] Then Peter, turning about, sees the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrays You? [21] Peter seeing him says unto Jesus, Lord, and what [shall] this man [do]? [22] Jesus says unto him, If I will that he tarry till I come, what [is that] to you? You follow me. [23] Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what [is that] to you?

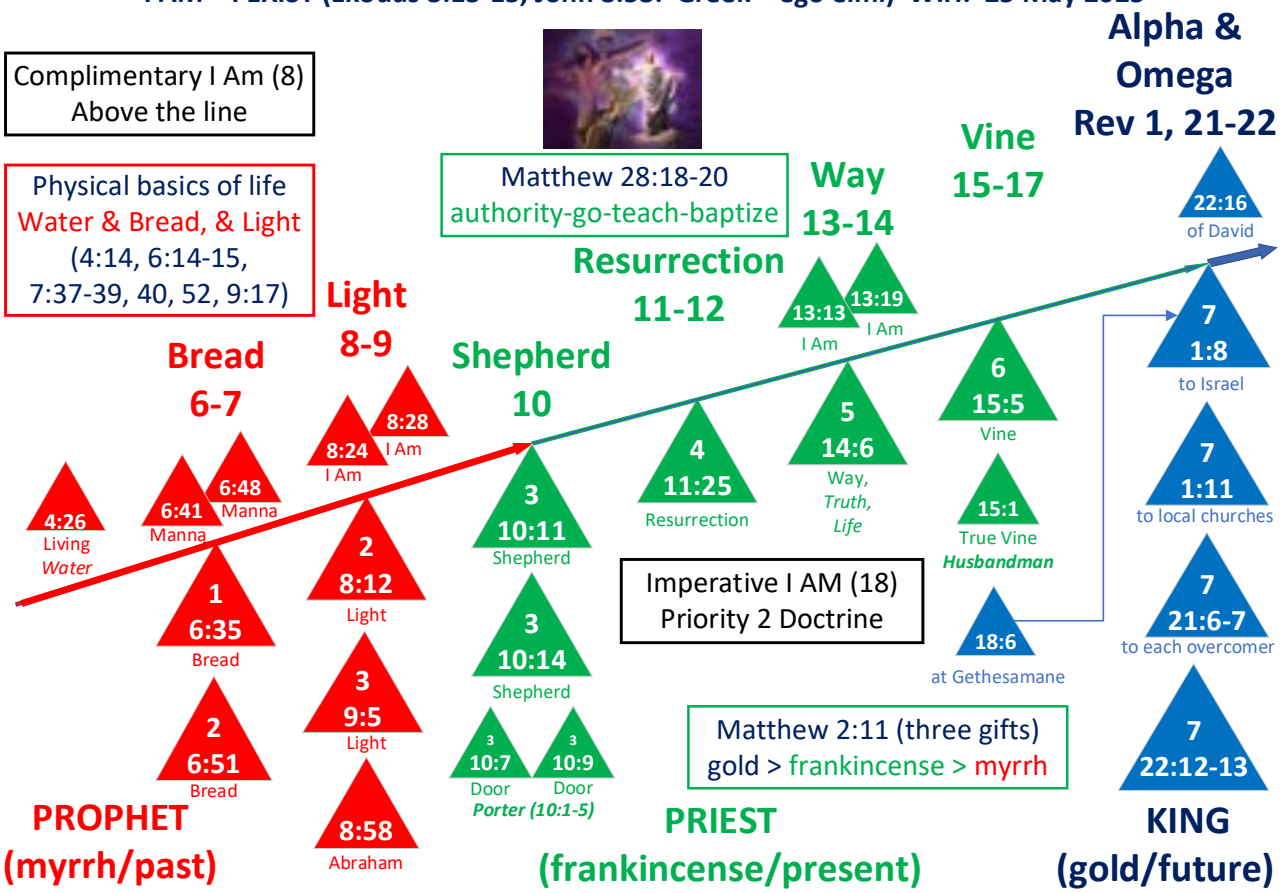
21:24-25 *Final Words in John's Heart and Mind*

[24] This is the disciple which testifies of these things, and wrote these things: and we know that his testimony is true. [25] And there are also many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written. Amen.

John 1-21	**Believe** 72x **Believe not** 26x **John** 20:31 **Know** 63x **Know not** 26x **Life** 39x **Not life** 6x (15%) **1 John** 5:11-13		**John** 8-12 Light, 13-17 Love, 18-21 Life **Revelation** 1-18 Light 19-20 Love, 21-22 Life **1 John** 1:1-2:11 Light 2:5-5:3 Love, 5:6-19 Life		
	I AM (4-17 = 20x, 18 - 1x) + (Rev = 5x) = 26x		***Who***	***When (appx)***	***Where***
John 1-3	**the beginning – the foundation** Lamb of God -Adam **Light (life)** 1:4-5, 7-9, 3:19-21 Darkness (death) sin **Love & Life** (3:16)		John the baptizer, disciples	1-7 months **Passover 1**	Jordan, Cana, Capernaum, Jerusalem
John 4-5 Prophet	*I AM (the witness) (4:26)* I have meat to eat that ye know not of (4:32-34)	**living water**, Never **thirst** 4:10-11, 13-15 Light 5:35	Woman at the Well /Lame man	8-18 months Sabbath **Passover 2,** 5:1	Samaria Galilee, Jerusalem
John 6-7 Prophet	*I AM the **Bread** of **Life** (6:35, 6:51)* I am manna (6:41, 6:48)	If any **thirst**, Rivers of **living water** (7:37-39)	ed Multitude Heal 1, Taught	2 ½ - 3 years **Passover 3** Tabernacles	Galilee, Jerusalem
John 8-9 Prophet	*I AM the **Light** of the **World** (8:12, 9:5)* I AM (8:24, 8:28)	*before Abraham was, I AM (8:58)* Contrast Chart – 1 John	Blind man healed (9:1-41)	Tabernacles 2 days, 7:1-10:21	Mount of Olives
John 10 Priest	*I AM the **Door** of the **Sheep** (10:7, 10:9)* - thief & robber	*I AM the **Good Shepherd** of the **Sheep** (10:11, 10:14)* - thief flees from wolf	My **Sheep** hear my **Voice**	3 yr 3 mo December 24	Feast of Dedication (Lights) 10:22 Jerusalem
John 11-12 Priest	*I AM the **Resurrection** and the **Life** (11:25)* Seed die – fruit (12:24)	the **Light** of this **World** (11:9-10, 12:35-36, 12:46) Night-stumble-no light-dark	family – funeral Love - emotion Others hate	3 yr, 4 mo Jn 12:1 Palm Sunday	Bethany, Ephraim, Bethany, Jerusalem
John 13-14 Priest	*I AM the **Way**, the **Truth**, and the **Life** (14:6)*	I AM (13:13, 13:19) Discipleship-- 6 questions Supper-wash feet-betrayal	Judas departed 13:31 11 disciples	Thursday night before **Passover 4**	Jerusalem Upper Room
John 15-17 Priest	*I AM the **True Vine** (15:1)* *I AM the **Vine** (15:5)*	Abide 8x Abide not 1x. Fruit 6x, No fruit 1x. World-Hates 15:18-25	11 disciples	Late Thursday- 3 yr, 6 mo	Mount of Olives (en route to Gethsemane)
John 18-21	**the ending – the cross** *I AM (18:6) at Gethsemane*	Betrayal by Judas 4 trials 4 appearances	11 disciples, Jews, Romans 1 Cor 15:1-11	Early Friday morning-evening 40 days Acts 1:3	18 Gethsemane 19 Golgotha 20-21 appears
Revel-ation *King*	*I AM **Alpha & Omega**, the **beginning** & the **ending*** *(1:8, 21:6)* I Am (22:16)	*I AM **Alpha & Omega**, **First** & the **Last** (1:11)* ***+ Beginning & End** (22:13)*	Jesus-lamb, John-angels, beasts, elders	96 AD (98 AD? 1-2-3 John)	Island of Patmos (Ephesus?) **The World**

The Seven Mountaintop Revealings of the I AM by the Apostle John

I AM = I EXIST (Exodus 3:13-15, John 8:58. Greek = ego eimi) W.H. 25 May 2025



Comparisons of the "I Am" to the Tabernacle in the Wilderness

Scripture	Tabernacle Furnishings: fixed (f) & variable (v)
	<u>Outside the Tabernacle</u>
I am that I am (Ex 3:14)	Curtains around the perimeter of the Tabernacle (f) (Removed by Christ: the barrier between Jew and Gentile)
I am the Door (10)	Curtain at the entrance of the tabernacle area (f)
I am the Good Shepherd (10)	The Altar of Sacrifice (f) (the lamb was slain for us as John the Baptist proclaimed)
I am the Water of Life (4)	**The Wash Basin for Cleansing (v)** (no dimensions, mirrors, the Scriptures - John 17:17)
	<u>Inside the Tabernacle</u>
I am the Way, Truth & Life (14)	Curtain at the entrance to the Holy Place (f)
I am the Bread of Life (6)	The Table of Showbread (f) (fresh weekly, 12 loaves. Represents fellowship)
I am the Light of the World (7)	The Candlestick (f) (Daily, prepare in the morning – light at night, 7 candles. Oil represents the Holy Ghost)----------
"A new and living way"	**The altar of incense (v)**
Hebrews 10:20	(just outside the Most Holy Place, offered morning & evening daily, a sweet fragrance representing the prayers of the obedient)
I am that I am (Ex 3:14)	The curtain between the Holy Place and Most Holy Place (f) (torn by God after the death of His Son on the cross)
I am the Vine (15)	The Ark of the Covenant (f) (inside: 10 commandments, Aaron's budded rod and bowl of manna, & mercy Seat)
I am the Resurrection (11)	The Ark of the Covenant with the mercy Seat and Cherubims in God's presence (f)
Brass – Judgment	
Gold – King and honor	
Silver – redemption	
Wood – Man	
Overhead Coverings	Animal skins, outside or top covering dyed in red (representing the blood of the Lamb of God)

THE SEVEN SAYINGS OF JESUS ON THE CROSS

Introduction. Passion week is the last week of Jesus' life. The last two days are written in the gospel of Saint John. Saint John wrote more of these last 2 days than the other gospel writers: Mathew, Mark, and Luke. Probably because he was closer to Jesus than the other Apostles, it is Thursday evening. In John chapter 13, we read about washing the disciples' feet and the Last Supper. Chapters 14 to 17 reveal His last message for humanity (some call this the Lord's high priestly prayer). Chapters 18 and 19 tell of the Garden of Gethsemane prayer, the betrayal by Judas, Jesus' several trials before the Romans, Greeks, and Jews, and then the journey to be crucified at Mount Calvary. While on the cross at Mount Calvary, the Lord spoke seven times.

Sayings 1 to 3 occur from 9:00 AM TO 12:00 AM and are TOWARD OTHERS Mark 15:25

1. FATHER, FORGIVE THEM; they do not know what they do (Luke 23:34)

(Padre, perdonalos, porque no saben lo que hacen)

The Lord's Prayer is, "forgive us our sins, as we forgive those who sin against us." Luke 11:4 paraphrased: To Forgive supplies, replenishes life. Not to forgive takes away, drains life.

Forgive one another as I have forgiven you, Colossians 3:15.

2. TODAY YOU SHALL BE WITH ME IN PARADISE (Luke 23:43)

(De cierto te dijo que hoy estaras conmigo en el paraiso)

Two thieves, 1 believed in his heart by faith, and 1 knew in mind by knowledge. What a difference! Yes, one can hear and see God, but not believe in their heart. Romans 10:9, 10 We can hear the words of God (from the bible and others) and see the works of God (in nature and others) - but do not believe in God, from our heart. Faith and repentance are inseparable. Remember Tuesday's study by PO Grimes. Faith and repentance are inseparable. Luke 23:39-43 The "If" is full of disbelief, irrelevance, selfishness, and disdain.

3. WOMAN, BEHOLD YOUR SON! Disciple, behold your mother! (John 19:26,27)

(Mujer, he ahi tu hijo. Despues dijo al discipulo, He ahi tu madre)

Jesus gives the beloved Apostle John and his mother, Mary, to share the mother-son relationship. Jesus calls his mother "woman." Mary's body was a vessel to carry the God-man Jesus. This was a great privilege and honor. However, only for the purpose that God's Son could come to live among us and experience all life's relationships, joys, and sorrows in the family, community, work, and religion, without sin. That is why Jesus is an arbitrator between man and God. 1 Timothy 2:5 He can identify with us when we call upon God for His mercy. 1 Corinthians 10:13.

Who is my mother or brethren or family? Those who do the will of God. Mark 3:31-35

Sayings 4 to 7 occur from 12:00 AM TO 3:00 PM or immediately after 3:00 PM and are TOWARD GOD

Mathew 27:45 [there was darkness upon the earth as in the 9th judgment of Pharaoh Exodos 10:21]

4. MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME (Matthew 27:45,46 Mark 15:34-36)

(near 3:00 - cries 5,6,7 follow promptly)

(Clamo a gran voz, diciendo: Dios mio, Dios mio, ?porque me has desamparado?)

Why, as in Job or in Habakkuk? Separated from God this one time in eternity, He became the sacrificial lamb of the Old Testament religion of Israel. He took upon Himself the past, present, and future sins of humanity. A holy God could not look upon His Son, Jesus, when he took the sin of the world upon Himself. He was sacrificed once and for all.

5. I THIRST (John 19:28)

(Tengo sed)

Human, physical identity. 1 Cor 10:13 A great thirst. He took the vinegar drink of the soldiers.
* When offered wine with myrrh, a narcotic drink to relieve pain, Jesus refused. Mark 15:23

6. IT IS FINISHED (John 19:30)
(Consumado es)

The finality of the mission is complete. Fulfilled Gen 3:15 is the central point of our history and calendar.

7. FATHER, INTO YOUR HANDS I COMMEND MY SPIRIT (MT 27:50, MK 15:37, LU 23:46, JN 19:30)
(Clamando a gran voz, dijo: Padre, en tus manos encomiendo mi espiritu. Y expiro)

Jesus cried with a loud voice FATHER, INTO YOUR HANDS I COMMEND MY SPIRIT, and having said thus, he gave up the ghost (spirit is the same, referring to the Holy Ghost)

Cry of Victory!!! I have finished what I came to do. I am going home! (Victory - to be absent from the body is present with the Lord, 2 Corinthians 5). Luke 23:46 Complete saying. Different writers are complimentary.

* Soon after 1. The temple veil was torn in two from top to bottom. Mark 15:38
2. An Earthquake occurred. Matthew 27:52-53
3. The Old Testament saints were raised from the graves. Matthew 27:52,53

* Also 1. Smashed the bones of the legs of two thieves, Jesus was already dead. Numbers 9:12, Psalm 34:20. This added suffering before mercy death by the sword into the heart. Usually hung on a cross for 2 to 3 days.
2. Pierced heart to ensure death. Jesus' heart produced blood and water. (study)

Into your hands - metaphor, created in his image, God is spirit. I commend my spirit - 3 X in NT WE WILL SEE THREE Different ways to expire. GIVE UP - EXPIRE OR BREATHE OUT IN HEBREW. GENESIS 2:7 And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

The Last Seven Days of Jesus in his human body

1st and 2nd Coming of Jesus Christ

Da 9:24 Seventy weeks are determined upon thy people and upon thy holy city (Jerusalem), to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. (Acts 2 to Revelation 3 is between the 69th and 70th week)

1st Coming of Jesus Christ (as the Lamb of God)

Da 9:25 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. **Da 9:26** And after threescore and two weeks shall the messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; (Roman Empire, General Titus, 70 AD)

2nd Coming of Jesus Christ (as the King of Kings)

and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

Da 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

Ephesians 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

Passover >Unleavened Bread >Firstfruit (Spring) **Pentecos**t (Summer) Trumpets >Atonement >**Tabernacles** (Fall)

Note: The Jewish mind understands 3 partial days and nights. Genesis 42:17-18, Esther 4:16-5:1, 1 Samuel 30:12-13, 2 Chronicles 5-12. Three literal days and nights as Jonah was in the fish "forces" a death on Wednesday and not the context.

Daniel 9:25a, c Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem the street shall be built again, and the wall, even in troublous times.	Daniel 9:25b. unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: **(69 weeks x 360 day years = 173, 880 days, Jesus's triumphant entry into Jerusalem as a king.)**		Matthew 21-26 Mark 11-14 Lu 19:29-22:6 John 12:12-50 Lament over Jerusalem 2nd cleansing of Temple Healing in the Temple Curse-Death of Fig Tree 3 parables: wedding dinner Jewish rulers 4 questions Olivet discourse of Return Mary anoints Jesus feet Judas betrays Jesus	John 13-17
Ezra 7:11-28	Matthew 21:4-5 Zechariah 9:9	**Sunday**	Monday-Wednesday	Thursday
March 14, 445 BC	April 6, 32 AD	**Day 1 (April 6, 32 AD)**	Days 2-4	Day 5

 Mt 27:51-53	Ge 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Jesus is our rest Hebrews 4:10 (3:18-4:16)	Up from the grave Christ's body arose	**The empty tomb** 	7x7+1=50 days 	2nd coming as King of kings	
Friday (< 6 pm)	**Saturday (> 6pm)**	Sunday		Sunday	Season / 70th week	
Day 6	**Day 7**	Day 8 or First Day		Feast of Pentecost	Feast of Tents	

The I Am in the four Gospels comparison table

	Matthew		Mark		Luke		John		Total
I AM	0		1	14:62 High Priest	0		19	100% (includes Jn 4:26 Greek)	20
I Am	1	22:32, Ex 3 Sadducees	1	12:26, Ex 3 Sadducees	1	22:70 Pilate	8	100%	11
I am	22		9		18		28		77
Other	0		0		0		4	I am not, Jn 1-3 John 8:24 believe not I AM	4
Sub-total	23		11		19		59		112
Total	53						59		112

WAMM, May 29 to June 26, 2024. Jesus the _____ Lord & Master

The Gospel according to John, chapters 13-17

Guidelines: Keep interactions to 30 seconds or less & allow turns. Pray for one another!

Objectives: (1) How are you a servant to others in Christ? (2) How does the Word sanctify you?

1. May 29. John 13 THE SERVANT (in the Upper Room, all hear)

1) 1-17 Why and how do you wash other disciples' feet? (vs 14)
2) 18-35 How and when are you troubled in spirit as Jesus was? (vs 21)
3) 36-14:1 How do you love other disciples as Jesus did? (vs 34)

2. Jun 5. John 14 THE WAY (in the Upper Room, all hear)

1) 2-15 Explain & compare the words: I am the **way** & the **truth** & the **life**. (vs 6)
2) 16-21 When & how do you know that you are in Jesus & Jesus is in you? (vs 20)
3) 22-31 How do you show your love to Jesus? (vs 23) "We-Our"

3. Jun 12. John 15 THE VINE (en route to Gethsemane, west of the brook Kidron)

1) 1-8 Describe your relationship w/Jesus (prune/purge) & what is your "fruit"? (vs 5)
2) 9-17 What do you look for in a friend relationship? (vs 14, 17)
3) 18-27 Describe your relationship with the world? (vs 20, 26-27)

4. Jun 19. John 16 THE SPIRIT (en route to Gethsemane, west of the brook Kidron)

1) 1-16 Who is Jesus speaking to of the Comforter? Why? (vs 13-14, 1 Jn 2:27-29)
2) 17-22 Describe a time your sorrow was turned into joy. (vs 20)
3) 23-33 How do you be cheerful during trials? (vs 33, James 1:2-8)

5. Jun 26. John 17 THE PRAYER (en route to Gethsemane, west of the brook Kidron)

1) 1-5 What changes may you make to pray more like Jesus in John 17?
2) 6-19 How should the Word relate to others and the world in your prayers? (vs 17-19)
3) 20-27 How does this prayer relate directly to you? (vs 20-24)

Notes by Bill Heath (701-895-4133) updated: 27 June 2024

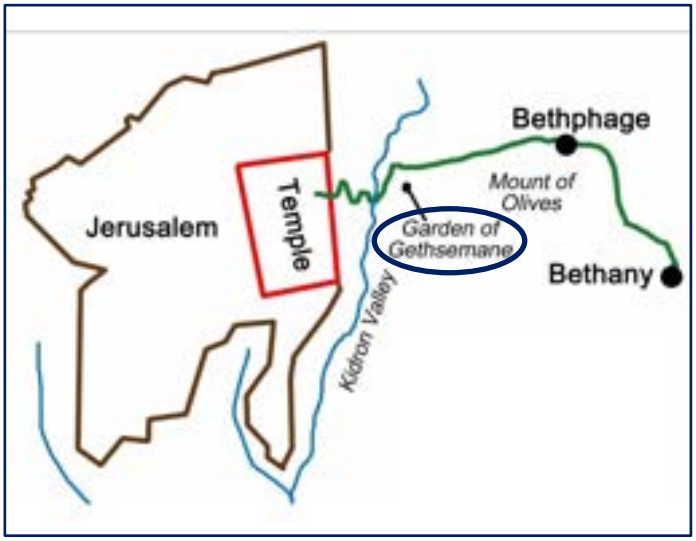
Time: 33 AD (the last evening before the death of Jesus) **Place:** Upper Room - walking to Gethsemane

Background: The Lord Jesus reveals His mission and His Father in Heaven, rather than His miracles. Jesus answers six (6) questions from five of His disciples in chapters 13 and 14 in the Upper Room. The study of John 13-17 is more focused on the immediate content and context due to being the last substantial teaching of Jesus before His death on the cross. The last words of our life on earth should be important for those who know their Creator God. This is the perfect ending with the 11 Apostles.

Keywords (KJVish / Strongs Concordance): Greatest frequency in the Bible. My Father/the Father (G3962, pater 53x), love (G25,agapao, 25x), believe(s) (G4100, pisteuo, 14x), go (G5217, hypago 13x, depart) / go (G4198, poreuomai 6x, travel), abide/dwell/remain/continue (G3306, meno, 12x), trouble (G5015, tarasso, 3x), purge/prune (G2508, kathairo, 1x, then root word G2513, katharos).

Notes: The teaching in John 13-16 can represent the Holy Place, and the prayer in John 17 can represent the Most Holy Place in the tabernacle and the temples in Scripture. John 17:20-26 includes all future believers through the 11 Apostles, and later the Apostle Paul to the Gentiles. Crossing the Brook Kidron in John 18:2 is a parable of what Jesus accomplished for believers. "What is the Kidron Valley in the Bible?"

Jesus and the 11 Apostles walk from the Upper Room (John 13-14) to the Kidron Valley (John 15-17), then cross the Kidron Brook (John 18:2) to the Garden of Gethsemane (John 18:2-11)



2748 Κεδρών Kedrṓn, *ked-rone'* of Hebrew origin (H6939); Cedron (i.e. Kidron), a brook near Jerusalem:—Kidron. *proper locative noun*

John 18:1 (KJV) When Jesus had spoken these words, he went forth with his disciples over the brook **Kidron**, where was a garden, into the which he entered, and his disciples.
6939 קִדְרוֹן Qidrôwn, *kid-rone'* from H6937; dusky place; Kidron, a brook near Jerusalem:—Kidron. *proper noun with reference to a stream* *10x*
6937 קָדַר qâdar, *kaw-dar'* a primitive root; to be ashy, i.e. dark-colored; by implication, to mourn (in sackcloth or sordid garments):—be black(-ish), be (make) dark(-en), × heavily, (cause to) mourn. *verb*

2Sa 15:23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the **brook Kidron**, and all the people passed over, toward the way of the wilderness.
1Ki 2:37 For it shall be, [that] on the day thou goest out, and passest over the **brook Kidron**, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.
1Ki 15:13 And also Maachah his mother, even her he removed from [being] queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt [it] by the **brook Kidron**.
2Ki 23:6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the **brook Kidron**, and burned it at the **brook Kidron**, and stamped [it] small to powder, and cast the powder thereof upon the graves of the children of the people.

2Ki 23:12 And the altars that [were] on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake [them] down from thence, and cast the dust of them into the **brook Kidron**.
2Ch 15:16 And also [concerning] Maachah the mother of Asa the king, he removed her from [being] queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped [it], and burnt [it] at the **brook Kidron**.
2Ch 29:16 And the priests went into the inner part of the house of the LORD, to cleanse [it], and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took [it], to carry [it] out abroad into the **brook Kidron**.
2Ch 30:14 And they arose and took away the altars that [were] in Jerusalem, and all the altars for incense took they away, and cast [them] into the **brook Kidron**.
Jer 31:40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the **brook** of **Kidron**, unto the corner of the horse gate toward the east, [shall be] holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Conclusion: The Kidron Brook represents the place where Jesus destroys our idols, a place of burning the idols of self, family, position, possessions and this world's religious belief systems. Truly, God inspired the Apostle John to write in the last words in **1 John 5:21 "**Little children, keep yourselves from idols.

*** ROAD TO DAMASCUS - ROAD OF LIFE**

1ST Christian - lying (LOW ROAD)

Acts 5:5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.
Acts 5:10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying [her] forth, buried [her] by her husband.

1 Cor 11:26-32 Lords supper and judging ourselves.

Romans 13:11 And that, knowing the time, that now [it is] high time to awake out of sleep: for now [is] our salvation nearer than when we believed.

2ND Christian - victorious (HIGH ROAD)

Acts 7:59, 60 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Romans 13:14 Put on the Lord Jesus Christ.

I Thessalonians 5:6 Therefore let us not sleep, as [do] others; but let us watch and be sober.
I Thes 5:10 Who died for us, that, whether we wake or sleep, we should live together with him. 5:4-11
I Thessalonians 5:23 I pray to God that your spirit, soul, and body be preserved blameless until the coming of the Lord Jesus Christ.

3RD Nonchristian - blasphemy (NO ROAD) John 14:6

Acts 12:23 And immediately, the angel of the Lord smote him because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Series: New Worship in the New Testament – before Jesus' Public Ministry

Passage	Title	Jesus' age	Angels
1. John 1:1-5	New Worship – in the Beginning – with God	in Heaven	Yes
2. Luke 1:5-25	New Worship - in Silence - with Zacharias (John)	in Heaven	Yes
3. Luke 1:26-38	New Worship – in Obedience – with Mary	in Heaven	Gabriel
4. Luke 1:39-45	New Worship – in Joy - with Elisabeth (John)	3 mo - womb	No
5. Luke 1:46-56	New Worship – in Praise – with Mary	3 mo - womb	Yes
6. Luke 1:57-66	New Worship – in Witness – with John	6 mo - womb	No
7. Luke 1:67-80	New Worship – in Witness - with Zacharias	6 mo - womb	No
8. Luke 2:8-20	New Worship – in Simplicity – with Shepherds	birthday - Oct	Yes
9. Luke 2:21-38	New Worship – in Holy Ghost – w/ Simeon & Anna	8 /40 days	No
10. Matthew 2:1-18	New Worship – in Giving – with Wise men	> 1 year	Yes
11. Matthew 2:19-23	New Worship – in Time & Place – with Joseph	2-4 years	Yes
12 Lu 2:39-40, 51-52	New Worship – in Nazareth – with Joseph & Mary	4-30 years	No
13. Lu 2:41-50	New Worship – in Teaching – with Joseph & his Mother	12 years	No
14. Mt 3:1-16, Lu 3:1-14, Jn 1:6-28	New Worship – in Witness – with John	29 years	No
15. Mk 1:1-13, Lu 3:15-23, Jn 1:29-33	New Worship – in Baptism – with John	30 years	**God**
16. Mt 4:1-11, Lu 4:1-13	New Worship – in Scripture – with Jesus & Satan	30 years	Yes

Jesus ' Public Ministry of 3 ½ years. His death was in April 3, AD 33. (Monk error by 4 years, 29 A.D.)

Harmony of the Gospels at the Garden of Gethsemane

Apostle Matthew 26:[30] And having sung a hymn, they went forth to the mount of the Olives;

1st [31-35] Peter and the other 10 disciples promise not to deny Jesus

2nd [36] Then came with them Jesus to a place called Gethsemane, and he said to the disciples, `Sit ye here, till having gone away, I shall pray yonder.' [37] And having taken Peter, and the two sons of Zebedee, he began to be sorrowful, and to be very heavy; [38] then says he to them, `Exceedingly sorrowful is my soul--unto death; abide ye here, and watch with me.' [39] And having gone forward a little, he fell on his face, praying, and saying, `My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou.' [40] And he comes unto the disciples, and finds them sleeping, and he says to Peter, `So! ye were not able one hour to watch with me! [41] watch, and pray, that ye may not enter into temptation: the spirit indeed is forward, but the flesh weak.' [42] Again, a second time, having gone away, he prayed, saying, `My Father, if this cup cannot pass away from me except I drink it, Your will be done;' [43] and having come, he finds them again sleeping, for their eyes were heavy. [44] And having left them, having gone away again, he prayed a third time, saying the same word; [45] then cometh he unto his disciples, and says to them, `Sleep on henceforth, and rest! lo, the hour has come nigh, and the Son of Man is delivered up to the hands of sinners. [46] Rise, let us go; lo, he has come nigh who is delivering me up.'

Disciple Mark 14:[26] And having sung a hymn, they went forth to the mount of the Olives,

1st [27-31] Peter and the other 10 disciples promise not to deny Jesus

2nd [32] And they come to a spot, the name of which *is* Gethsemane, and he says to his disciples, `Sit ye here till I may pray;' [33] and he takes Peter, and James, and John with him, and began to be amazed, and to be very heavy, [34] and he says to them, `Exceeding sorrowful is my soul--to death; remain here, and watch.' [35] And having gone forward a little, he fell upon the earth, and was praying, that, if it be possible, the hour may pass from him, [36] and he said, `Abba, Father; all things are possible to Thee; make this cup pass from me; but, not what I will, but what Thou.' [37] And he comes, and finds them sleeping, and says to Peter, `Simon, you did sleep! you was not able to watch one hour! [38] Watch ye and pray, that ye may not enter into temptation; the spirit indeed is forward, but the flesh weak. [39] And again having gone away, he prayed, the same word saying; [40] and having returned, he found them again sleeping, for their eyes were heavy, and they had not known what they might answer him. [41] And he cometh the third time, and says to them, `Sleep on henceforth, and rest--it is over; the hour did come; lo, the Son of Man is delivered up to the hands of the sinful; [42] rise, we may go, lo, he who is delivering me up has come nigh.'

Note: Abba – Romans 8:15, Galatians 4:6 (3x), in context. a heart cry to God, a Chaldean or Aramaic word. Father is pater in Greek (372x).

Disciple Luke 22:[39] And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. [40] And when he was at the place, he said unto them, Pray that ye enter not into temptation. [41] And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, [42] Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but your, be done. [43] And there appeared an angel unto him from heaven, strengthening him. [44] And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. [45] And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, [46] And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Apostle John 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Harmony of the Gospels at the Garden of Gethsemane

Common

Matthew	Mark	Luke	John
1- Sung hymn	sung hymn	N/A	N/A
2- N/A	N/A	N/A	Jn 15-17, Left upper room
3- Peter/all 12 promise not to deny Jesus		N/A	N/A
4- Mount of Olives	Mount of Olives	Mount of Olives	garden
5- Cup/ cup	cup	cup	N/A
6- Not my will, but your will, 3x	not my will, but your will, 2x	not my will, but your will, 1x	N/A
7- Sleepy	sleepy	sleepy / sorrow	N/A
Eyes heavy	eyes heavy/no answer	N/A	N/A

Different

Matthew	Mark	Luke / Acts	John
1. Son of David	Son of None	Son of Man	Son of God
2. OT link	suffering servant	discipleship	truth
3. N/A	Peter's influence	Paul's influence	N/A
4. Fullest account	shorter account	shortest account (summary)	N/A
5. Jew (earthly promises)	half Jew (Rome)	Gentile	Jew (heavenly p.)
6. Peter & 2 sons of Zebedee	Peter, James & John	disciples	disciples
7. Pray, 5x (252 words)	pray, 4x (238 words)	pray, 5x (122 words)	N/A
8. Fell to face to pray	fell to ground to pray Kneeled down & prayed	stones cast	N/A
9. 3 separate temptations	3 separate temptations	3 to 1 merged temptation	N/A
10. Watch & pray – temptation	watch & pray – temptation	pray – temptation	N/A
11. Spirit willing/flesh weak	spirit willing/flesh weak	N/A	N/A
12. Rise	rise	rise and pray	N/A
13. N/A	N/A	Adds angel strengthened	N/A
14. N/A	N/A	Adds sweat as drops of blood	N/A

- Mark the disciple
- Mark was the nephew of Barnabas, who was cousin to Peter's wife.

- Mark was one of the servants at the wedding feast at Cana who poured out the water that Jesus turned to wine. This is Jesus' first public miracle, however it is not related in the *Gospel of Mark.*

- Mark was one of the Seventy Apostles sent out by Christ;
  he was the servant who carried water to the house of Simon the Cyrenian, where the Last Supper took place; and Mark was the one who hosted the disciples in his house after the death of Jesus, and into whose house the resurrected Jesus Christ came, although all the doors were shut.

- The New Testament sources for the life of John Mark are slender and need interpreting. The John Mark in *Acts* (xii, 12, 25; xv, 37) mentioned as John (xiii, 5, 13) and as Mark (xv, 39) is surely the Mark mentioned by Paul (*Colossians*., iv, 10; II *Tim*., iv, 11; *Philem*., 24) and by Peter in *I Peter*, v, 13.

- Mark of the Pauline Letters was the cousin (*anepsios*) of Barnabas (*Colossians*., iv, 10), to whom Mark of Acts seems to have been bound by some special tie (*Acts*, xv, 37, 39).

- Mark's mother was a prominent member of the earliest group of Christians in Jerusalem; it was to her house that Peter turned on his release from prison; the house was approached by a porch (pulon), there was a slave girl (*paidiske*) to open the door, and the house was a meeting-place for the brethren, "many" of whom were praying there the night St. Peter arrived from prison (*Acts*, xii, 1)

Acts (28-122, 2.25 hr) 2021

12 Historical Acts of the Apostles

Some historical and time-specific acts of the Apostles: Scripture

Chapters 1-12 focus on the Apostle Peter and Israel

1) Jesus commanded the Apostles through the Holy Ghost for 40 days 1:2

2) Peter said, Ananias, why has Satan filled your heart to lie to the Holy Ghost 5:3

3) Stephen, a man full of faith and of the Holy Ghost - - did great wonders and miracles 6:5, 8

4) Then the Spirit said to Philip, Go near, and join yourself to the chariot 8:29

5) While Peter thought on the vision, the Spirit said unto him, Behold, three men seek you. 10:19

6) Agabus stood up, and signified by the Spirit that there should be a great dearth throughout all the world. 11:28

Chapters 13-28 focus on the Apostle Paul and the Gentiles

7) As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work I have called them…. So they, being sent forth by the Holy Ghost… Then Saul (or Paul) filled with the Holy Ghost set his eyes on him and said 13:2,4,9

8) Paul and Barnabas said, "we turn to the Gentiles", then persecution arose – disciples filled with joy and with the Holy Ghost. 13:52

9) God, which knows the hearts… gave the Gentiles the Holy Ghost… purifying their hearts by faith 15:8-9

10) Paul and Timothy were forbidden of the Holy Ghost to preach the word in Asia… then the Spirit Forbid their going into Bithynia… Then Paul had a vision in the night of a man standing and saying "Come over into Macedonia and help us." (2nd missionary journey, Acts 15:36-18:22) 16:6-7, 9

11) later in Macedonia, Paul was pressed in the Spirit, and testified to the Jews Jesus Christ 18:5

12) disciples said to Paul through the Spirit, "you should not go to Jerusalem. A prophet Agabus took Paul's clothes and tied his hands and feet, and said, so shall the Jews at Jerusalem do to you 21:4,11

Pauls' trials 21:15-26:23

Paul's trip to Rome 27-28

During his 1st Roman imprisonment for 2 years he wrote 4 letters: Ephesians, Philippians, Colossians, Philemon . Then after being free for a year he was imprisoned again for around a year when he wrote 2 Timothy. Paul was martyred by the Roman Emperor Nero around 68 AD.

Related Scripture: Ephesians 2:20, Hebrews 2:4-5, 2 Peter 3:1

History of the Early Church – the spreading of the revelation from the Jews to the Gentiles

Background: The writer is Luke, the physician, who must give an account of the early church from many eyewitnesses. Luke is the only gentile writer in the Bible. We know nothing of his life before joining with Paul on his 2nd and 3rd missionary journeys (Acts 16:10). His perspective and purpose of writing is not to teach, exhort, correct, or discipline – but to write an accurate historical account.

Key Verse is Acts 1:8 But ye shall receive **authority, after the Holy Ghost is come upon you**: and **ye shall be witnesses to me** in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth.

Pattern: Prayer – Authority – Proclaim - Persecution – More Prayer

Part 1: Chapters 1-7 Witness in Jerusalem **33 AD**

People saved (5 times): 2:4?, 2:41, 3:16, 4:4, 5:14

Luke 24	Christ was crucified, resurrected and showed himself alive for	40 days	
(1) 1	Preparation for Pentecost	9 days	
(2) 2	Feast of Pentecost, Peter's Witness, 3000 souls saved	1 day (months in-between)	
(3) 3:1-5:42	Lame Man Healed and Effects: 5000 saved & imprisonment	2 days (months in-between)	
(4) 6:1-7	More Spiritual Leaders needed	1 day (months in-between)	
(5) 6:8-8:3	Stephen's Witness, the first Disciple Martyred – Saints Scattered	1 day	**34 AD**

Part 2: Chapters 8-12 Witness Extends to Samaria and Judea

People saved (7 times): Samaria **8:14-17**, 8:36. 9:35, 9:42 Judea **10:44-47**, 11:21, 12:24

(6) 8:4-8:40	Philip's Witness in Samaria to Sorcerer & Ethiopian (map)		
(7) 9:1-31	Jesus Witnesses to Saul (from Persecutor to Peace-maker)	1 day	**35 AD**
(8) 9:32-11:18	Peter's Witness in Judea to Cornelius (The Gentile Pentecost)	2 days	**36 AD**
(9) 11:19-12:25	Barnabas and Saul Unite, James Martyred & Peter Imprisoned		

Part 3: Chapters 13-28 Witness Extends to uttermost part of the earth **45 AD**

People saved (9 times): 13:48, 14:21-23, 16:1, 17:4, 17:12, 17:31, 18:26, **19:4-6** and 28:24

(10) 13-14	1st Witnessing Journey of Saul (Paul) & Barnabas (map)	< 2 years	**46–48 AD**
(11) 15	Council at Jerusalem **(James) Galatians** - 1 50 AD, Gal 2:1		**49 AD**
(12) 15:36-18:22	2nd Witnessing Journey of Paul & Silas (map) **1 & 2 Thes** – 2 & 3, 18:5, from Corinth, 51 AD	3 years	**49-52 AD**
(13) 18:23-21:14	3rd Witnessing Journey of Paul & Timothy (map)	4 years	**53-58 AD**
	1 Cor - 4, 19:22, from Ephesus, 56 AD. **2 Cor** - 5, **Ro** - 6, from Macedonia		57 AD
(14) 21:15-23:35	Paul's Witness in Jerusalem to a mob & the Sanhedrin	7 days	
24:1 - 26:23	Paul's Witness in Caeserea to Felix, Festus & Agrippa	>2 years	**58-59 AD**
(15) 27-28	Paul's Witness on Trip to Rome (map)	4 months	**59 AD**
2 years in prison: **Ephesians** 7, **Philippians** - 8, **Colossians**-9, **Philemon** 10 **(1 Peter)**			**60-62 AD**

History of the Early Church – the spreading of the revelation from the Jews to the Gentiles

4th Witnessing Journey: **1 Timothy** - 11 **& Titus** – 12 **(Hebrews** - 13, **2 Peter)** **63-66 AD**

2nd Roman imprisonment: **2 Timothy** - 14 and martyred by Nero **67-68 AD**

(1,2,3 John & Revelation)

Part 4: Personal Reflection and Application

(16) Acts 29 to today **68 AD to Present**

(17) My Acts by the Holy Ghost **Past-Present & Future**

Lesson: As we understand Luke, the interpretation and application of Acts takes a unique and appropriate meaning. I recall as a young believer being set in circumstances where I read from Romans to Jude in three days; not until later, knowing the Holy Ghost led me to begin in Romans instead of Acts or even Matthew or Genesis, to get grounded in the doctrine of Christ.

Note that the Apostle John was not an evangelist or church builder, but only an elder who knew what was happening in the church and had a revelation.

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Acts 1:14	Prayer & Supplication	Waiting for power		All in one accord	In upper room
Acts 1:24	Prayer	Choice		Cast lots	Chose Matthias for Judas
Acts 2:42	Prayers	Continue		Outpouring of Spirit	1-18 manifestations of Spirit
Acts 3:1 (1-11)	Prayer	9th hour		Regular time, temple	Healed lame man
Acts 4:29-31	Supplication	Boldness			Whole place shook
Acts 6:1-4	Prayer	Select servants	Church division		Leaders need time in Word & prayer
Acts 6:6	Prayer	Select servants			Laid hands on them
Acts 7:59-60	Intercession	Forgiveness		Lord, lay not charge	Stephen stoned to death
Acts 8:34	Conversation	Understand text			Eunuch-Phillip / I pray you
Acts 9:11	Supplication				Saul praying
Acts 9:40 (36-43)	Supplication	Tabitha			Peter raised from death
Acts 12:5 (1-19)	Supplication	Peter in prison		Angel of the Lord	w/o ceasing by the church
Acts 14:23	Supplication	Ordain elders		Fasting	
Acts 16:9	Conversation			Man of Macedonia	Vision of Paul
Acts 23:18	Conversation	Paul's deliverance		Young man helped	
Acts 24:4	Conversation				Paul-Felix / I pray you

Acts Chapter 1

Acts of the Apostles (Jerusalem 1-7. Peter and Israel 8-12) 33 A.D.

33 AD (Luke and Paul, Gal 1:15-20, collect and order data for Luke-Acts, 35-66 AD)

1:1-5 ***Introduction & Review****, Jesus Speaks for 40 Days about the Kingdom of God (Luke 1:1-4, 24)*

(1) [1] The former treatise I have made, O Theophilus, of all that Jesus began to do and teach, [2] Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen: [3] To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: [4] And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, [says He], ye have heard of me. [5] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Note: Theophilius in Greek is God lover. In Luke, he was "most excellent", a high political Roman position

1:6-11 ***Apostles Question of the Kingdom to Israel*** *(1:6-8)* ***Jesus Ascends into Heaven*** *(1:9-11)*

(2) [6] When they therefore were come together, they asked of Him, saying, Lord, will you at this time restore again the kingdom to Israel? [7] And He said unto them, It is not for you to know the times or the seasons, which the Father has put in His own [a] authority. [8] But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me in both Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth. [9] And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. [10] And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; [11] Which also said, **Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.**

[a] Power [KJV] [b] Dunamis. The 2 men are 2 angels as in Luke 24:4-7 at the day of his resurrection.

1:12-14 ***Prayer in the Upper Room*** *(15 men, plus Mary and the women of Luke 24:10, all from Galilee)*

(3) [12] Then returned they to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. [13] And when they were come in, they went up into an upper room, where abode Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James [the son] of Alphaeus, Simon Zelotes, and Judas [the brother] of James. [14] These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with His brethren.

Notes: Sabbath day's journey is 900 meters or one-half mile. Lu 24:47-53, Jerus-Bethany-Galilee-Jerus-Mt Olivet. Accord is used 12x: 11x in Acts and 1x in Romans 15:16 (mind). Greek = homothumadon, homo = same / thumadon = passion or warmly in heart and mind. Totally there and in tune, accordian. Good or evil united in the same manner.

1:15-26 ***Judas' Suicide*** *(1:15-20, Matthew 27:3-10/$, Luke/medical)* ***Replaced by Matthias*** *(1:21-26)*

(4) [15] And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,) [16] men [and] brethren, this Scripture must needs have been fulfilled, which the [a] Holy Ghost by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus. [17] For he was numbered with us, and had obtained part of this ministry. [18] Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. [19] And it was known to all the dwellers at Jerusalem; insomuch as that field is called in their own [b] language, Aceldama, that is to say, The field of blood. [20] For it is written in the book of Psalms, **LET HIS HABITATION BE DESOLATE, AND LET NO MAN DWELL THEREIN: AND HIS [c]BISHOPRIC LET ANOTHER TAKE.** [21] Which of these men have accompanied us all the time that the Lord Jesus went in and out among us, [22] Beginning from the baptism of John, to that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. [23] And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. [24] And they prayed, and said, You, Lord, which knowest the of all [men], shew whether of these two Thou hast chosen.

25 That he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

[a] Psalm 69:25 and 109:8. [b] Tongue KJV, Dialektos in Greek. 6x in Acts: 1:19, 2:6, 2:8, 21:40, 22:2, 26:14. Refers directly to known understood language. [c] Same as Elder or Overseer or Episkope, 1 Timothy 3:1, Church govt.

The Birth of the Church ***33 AD***

2:1-13 ***Sound from Heaven, Fire and Speak the Wonderful Works of God (120 Galileans)***

(5) 1 And when the day of Pentecost was fully come, they were all with one accord in one place.
2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared to them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own tongue. 7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and medes, and Elamites, and the dwellers in mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What means this? 13 Others mocking said, These men are full of new wine.

Note: Tongues = Known Understood Languages. Greek = glossa, used 48x, signifies unnaturally acquired. Acts 11 & 19. 1 Cor 12 and 14, The least of the gifts to some. 1 Cor 14:21-22, sign of judgment. True & false tongues mixed. The tongues as of fire is a sign to the Jews, not the eternal fire of Matthew 3.

2:14-36 ***Peter's First message – 10 Points Speak the Wonderful Works of God***

(6) 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all [ye] that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is [but] the third hour of the day. 16 But [a] this is that which was spoken by the prophet Joel; 17 **AND IT SHALL COME TO PASS IN THE LAST DAYS, SAYS GOD, I WILL POUR OUT OF MY SPIRIT UPON ALL FLESH: AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS:** 18 **AND ON MY SERVANTS AND ON MY HANDMAIDENS I WILL POUR OUT IN THOSE DAYS OF MY SPIRIT; AND THEY SHALL PROPHESY:** 19 [b] **AND I WILL SHOW WONDERS IN HEAVEN ABOVE, AND SIGNS IN THE EARTH BENEATH; BLOOD, AND FIRE, AND VAPOR OF SMOKE:**
20 **THE SUN SHALL BE TURNED INTO DARKNESS, AND THE MOON INTO BLOOD, BEFORE THAT GREAT AND NOTABLE DAY OF THE LORD COME:** 21 **AND IT SHALL COME TO PASS, [THAT] WHOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED.**

[a] Joel 2:28-32. Vs 17-18 began fulfillment then and vs 17-20 are fulfilled in the future. Last days includes the 1st and 2nd coming, in context. Acts 1:3 kingdom of God, 1:6 kingdom to Israel. Peter and 12 Apostles understood later; Acts 10, Acts 15, Galatians 2:12 (11-21), Heb 2:3-4. 1 & 2 Peter.

(7) 22 Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know:
23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God has raised up, having loosed the pains of death: because it was not possible that He should be held of it. 25 For David speaks concerning Him, [a] **I FORESAW**
26 **THEREFORE DID MY HEART REJOICE, AND MY TONGUE WAS GLAD; MOREOVER ALSO MY FLESH SHALL REST IN HOPE:** 27 **BECAUSE YOU WILL NOT LEAVE MY SOUL IN HADES, NEITHER WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION.** 28 **YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU SHALL MAKE ME FULL OF JOY WITH YOUR COUNTENANCE.** 29 men [and] brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; 31 He seeing this before spoke of the resurrection of Christ, that **HIS SOUL WAS NOT LEFT IN HADES, NEITHER HIS FLESH DID SEE CORRUPTION**. 32 This Jesus has God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he says himself, [b] **THE LORD SAID TO MY LORD, SIT ON MY RIGHT HAND,** 35 **UNTIL I MAKE YOUR FOES YOUR FOOTSTOOL.** 36 Therefore let all the house of Israel know assuredly, that God has made that same Jesus, whom ye have crucified, both Lord and Christ.

Note: *10 point message:* Jesus' Life (22), Death (23), Burial (23), Resurrection (24), fulfillment of prophecy (25-29), Ascension (30-32), Exaltation (33a), Father sends Holy Ghost (33b), Return as king (34-35), sin revealed (36).

[a] Psalm 16:8-11. Explanation of vs 25-28 given in vs 29-34.

[b] Psalm 110:1. Most quoted Psalm in the New Testament. Matthew 24: 43, Mark 12:36, Luke 20:42 in debate with Pharisees at the temple. Jehovah said to Adonai. Psalm 110:4 refers to King-Priest melchizedek.

[c] Greek ᾅδης *Hades*, or place of the dead. It corresponds with the word translated "hell," שאול *she'ol in context of Old Testament passages*; its usual signification, among the Hebrews, was "the lower world, the region of departed spirits." Used 11x in the New Testament; Matthew 2x, Mark 2x, Acts 2x, 1 Corinthians 1x, Revelation 4x. Gehenna is used 12x and translated hell in context to eternal torment and fire, waiting for the lake of fire in Revelation 20:14.

2:37-41 ***3,000 Jews Repent, are Baptized, and Receive the Holy Ghost***

(8) 37 Now when they heard [this], they were pricked in their heart, and said unto Peter and to the rest of the Apostles, men [and] brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added [to them] about three thousand souls.

Note: Holy Ghost convicts (37), Man Repents and baptized for the remission of sins – John the Baptizer's water baptism for Israel (38), Gift of Holy Ghost received (38-39) 12 men, 60 per hour = 4 ½ hours for 3000 baptisms. Mizpeh/baptismal pools at the southern gate of temple.

2:42-47 ***16 Manifestations of the Holy Ghost***

(9) 42 And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And [a] fear came upon every soul: and many wonders and signs were done by the Apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all [men], as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their food with gladness and singleness of heart, 47 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Note: Fellowship and the communion service are closely related.

[a] phobos *fob'-os,* from a primary phebomai (to be put in fear); alarm or fright:--be afraid, + exceedingly, fear, terror. Acts 5:5, 11; 9:31 "Then had the churches rest throughout all Judaea and Galilee and

Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

Acts Chapter 2

3,000 Jews hear the gospel (2:14-36), repent, are baptized, receive the Holy Ghost (2:37-41) show 16 manifestations of the Holy Ghost (2:42-47)

1. "they continued steadfastly **in the Apostles' doctrine** and (vs 42)
2. in **fellowship,** and the (vs 42)
3. breaking of **bread**, and (vs 42)
4. **prayers**. And (vs 42)

5. **fear** came upon every soul: (vs 43)

6. and many **wonders & signs** were done **through the Apostles** (vs 43) And Heb 2:3-4, Eph 2:20
7. all who believed were **together**, and (vs 44)
8. had **all things common**, and (vs 44)
9. **sold their possessions** and goods, and (vs 45)
10. **divided** them among all, as everyone had **need**. (vs 45)

11. And they, continuing **daily with one accord** in the **temple**, and (vs 46)
12. breaking **bread in houses**, (vs 46)
13. ate their food with **gladness** and **singleness of heart**, (vs 46)
14. **praising God**, and (vs 47)

15. having **favor** with all the people. And (vs 47)
16. the Lord **added** those who were being **saved daily** to the church." (vs 47)

Cause: Four manifestations 1-4 still apply the same today (necessary for spiritual growth)

Effect: Five manifestations 5 and 11-14 still apply the same today (revival)

Circumstantial: Seven manifestations 6-10 and 15-16 do not apply the same today

3:1-11 ***Peter & John go to Pray at the Temple & Heal A Lame Man*** *(pray 3pm-jail 6pm)*

(10) [1] Now Peter and John went up together into the temple at the hour of prayer, [being] the ninth [hour]. [2] And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; [3] Who seeing Peter and John about to go into the temple asked for alms. [4] And Peter, fastening his eyes upon him with John, said, Look on us. [5] And he gave heed unto them, expecting to receive something of them. [6] Then Peter said, Silver and gold I have none; but such as I have give I you: In the name of Jesus Christ of Nazareth rise up and walk. [7] And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. [8] And he leaping up stood, and walked, and entered with them into the temple; walking, and leaping, and praising God. [9] Then all the people saw him walking and praising God: [10] And they knew that it was he which sat for alms at the Beautiful gate of the temple: so they were filled with wonder and amazement at that which had happened unto him. [11] As the lame man which was healed held Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly wondering.

3:12-18 ***Peter Preaches the Providence of God in Israel and Jesus***

(11) [12] And when Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? [13] The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when He was determined to let him go. [14] But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; [15] Then killed the Prince of life, whom God has raised from the dead; whereof we are witnesses. [16] And His name, through faith in His name is this man made strong, whom ye see and know: yes, the faith which is by Him has given him this perfect soundness in the presence of you all. [17] And now, brethren, I know that through ignorance ye did it, as [did] also your rulers. [18] But those things, which God before had showed by the mouth of all his prophets, that Christ should allow, He has so fulfilled.

Note: Through ignorance they crucified Jesus, as Joseph's brothers; it worked out for the good of many, Gen 50:20.

3:19-4:4 ***The Invitation & Results of Peter's Second message***

(12) [19] Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; [20] And He shall send Jesus Christ, which before was preached unto you: [21] Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began. [22] For Moses truly said unto the fathers, A prophet shall the Lord your God raise up to you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. [23] And it shall come to pass, [that] every soul, which will not hear that prophet, shall be destroyed from among the people. [24] Yes, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. [25] Ye are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, And in your seed shall all the kindreds of the earth be blessed. [26] Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

Notes: 3:22-25 Jesus is a prophet like Moses, in the midst of false prophets (Deuteronomy 18:15-22). A national message. The times of refreshing are when Christ returns and in a sense the church age.

5,000 Believe and Persecution by the Sanhedrin

(13) [1] And as they spoke unto the people, the priests, and the captain of the temple, and the Sadducees, [2] came upon them, [2] Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. [3] And they laid hands on them, and put them in hold to the next day: for it was now eventide. [4] Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

4:5-22 ***Peter and John Proclaim Jesus Christ of Nazareth*** *(vs 11, Psalm 118:22)*

(14) [5] And it came to pass on the next day, that their rulers, and elders, and scribes, [6] And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. [7] And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? [8] Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, [9] If we this day be examined of the good deed done to the impotent man, by what means he is made whole; [10] Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by Him does this man stand here before you whole. [11] This is the stone which was set at nothing of you builders, which is become the head of the corner. [12] Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

(15) [13] Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.
[14] And beholding the man which was healed standing with them, they could say nothing against it.
[15] But when they had commanded them to go aside out of the council, they conferred among themselves,
[16] Saying, What shall we do to these men? for that indeed a notable miracle has been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny [it]. [17] But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name.
[18] And they called them, and commanded them not to speak at all nor teach in the name of Jesus.
[19] But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken to you more than to God, judge ye. [20] For we cannot but speak the things which we have seen and heard.
[21] So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all glorified God for that which was done. [22] For the man was above forty years old, on whom this miracle of healing was showed.

4:23-37 ***12 Apostles Pray, Power, and Proclaim Jesus Christ*** *(vs 25-26 Psalm 2:1-2)*

(16) [23] And being let go, they went to their own company, and reported all that the chief priests and elders had said to them. [24] And when they heard that, they lifted up their voice to God with one accord, and said, Lord, You are God, which has made heaven, and earth, and the sea, and all that in them is:
[25] Who by the mouth of your servant David has said, Why did the heathen rage, and the people imagine vain things? [26] The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. [27] For of a truth against Your holy child Jesus, whom You have anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, [28] For to do whatsoever Your hand and Your counsel determined before to be done. [29] And now, Lord, behold their threatenings: and grant to Your servants, that with all boldness they may speak Your word,
[30] By stretching forth Your hand to heal; and that signs and wonders may be done by the name of Your holy child Jesus. [31] And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the Word of God with boldness.

(17) [32] And the multitude of them that believed were of one heart and of one soul: neither said any [of them] that anything of the things which he possessed was his own; but they had all things common.
[33] And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. [34] Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, [35] And laid them down at the Apostles' feet: and distribution was made unto every man according as he had need. [36] And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, [and] of the country of Cyprus, [37] Having land, sold [it], and brought the money, and laid [it] at the Apostles' feet.

Acts Chapter 5

5:1-16 ***Ananias & Sapphira Let Satan Fill their Hearts & Lie*** *(1/2 truth)* ***33 AD***

(18) [1] But a certain man named Ananias, with Sapphira his wife, sold a possession, [2] And kept back [part] of the price, his wife also being privy [to it], and brought a certain part, and laid [it] at the Apostles' feet. [3] But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Ghost, and to keep back [part] of the price of the land? [4] While it remained, was it not your own? and after it was sold, was it not in your own authority? why have you conceived this thing in your heart? you have not lied to men, but unto God. [5] And Ananias hearing these words fell down, and gave up the Spirit: and great fear came on all them that heard these things. [6] And the young men arose, wound him up, and carried [him] out, and buried [him]. [7] And it was about the space of three hours after, when his wife, not knowing what was done, came in. [8] And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yes, for so much. [9] Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried your husband are at the door, and shall carry you out. [10] Then fell she down straightway at his feet, and yielded up the Spirit: and the young men came in, and found her dead, and, carrying [her] forth, buried [her] by her husband. [11] And great fear came upon all the church, and upon as many as heard these things.

Note: John Calvin described the evil behind the lie or half-truth: contempt of God, sacrilegious defrauding, perverse vanity and ambition, lack of faith, corrupting of good and holy order, and hypocrisy. They are putting new wine into old bottles. Ananias & Sapphira did not understand the Holy Spirit as the sorcerer in Acts 13:6-12 and the young diviner woman in Acts 16:16-18.

Believers - Multitudes of men and Women are added to the Lord

(19) [12] And by the hands of the Apostles were many signs and wonders worked among the people; (and they were all with one accord in Solomon's porch. [13] And of the rest dared no man join himself to them: but the people magnified them. [14] And believers were the more added to the Lord, multitudes both of men and women.) [15] Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. [16] There came also a multitude [out] of the cities round about to Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed everyone.

Note: 4:30, 5:12, Lame man healed–whose faith-Acts 3:16, Jesus Christ, Hebrews 2:1-4, Eph 2:20, John 17, Rejoice names written in heaven, Gal 2:20, Rev 3 Laodicea, time management – priorities.

5:17-42 ***The 12 Apostles are Persecuted*** *(in jail overnight)* ***and Proclaim Jesus Christ***

(20) [17] Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, [18] And laid their hands on the Apostles, and put them in the common prison. [19] But the angel of the Lord by night opened the prison doors, and brought them forth, and said, **[20] Go, stand and speak in the temple to the people all the words of this life.** [21] And when they heard [that], they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. [22] But when the officers came, and found them not in the prison, they returned, and told, [23] Saying, The prison truly found we shut with all safety, and the keepers standing outside before the doors: but when we had opened, we found no man within. [24] Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. [25] Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

We Must Obey God Rather than Man

(21) [26] Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. [27] And when they had brought them, they set them before the council: and the high priest asked them, [28] Saying, Did not we straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. [29] Then Peter and the other Apostles answered and said, We ought to obey God rather than men. [30] The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. [31] Him has God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and

forgiveness of sins. [32] And we are His witnesses of these things; and [so is] also the Holy Ghost, whom God has given to them that obey Him. [33] When they heard, they were cut [to the heart], and took counsel to slay them.

Note: "vs 13 "raised Jesus", incarnation-John Gill, seed of David, holy child Jesus, and Acts 3:13.

Gamaliel, a Pharisee, Defends the Apostles (Pharisee: human wisdom-mercy-still blind)

(22) [34] Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the Apostles forth a little space; [35] And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as concerning these men. [36] For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nothing. [37] After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, [even] as many as obeyed him, were dispersed. [38] And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nothing: [39] But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. [40] And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. [41] And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. [42] And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts Chapter 6 **33 AD**

6:1-7 ***The 12 Apostles Lay Hands on 7 Greek-speaking Helpers for the Grecian Widows***

(23) [1] And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. [2] Then the twelve called the multitude of the disciples [unto them], and said, It is not reason that we should leave the Word of God, and serve tables. [3] Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. [4] But we will give ourselves continually to prayer, and to the ministry of the word. [5] And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: [6] Whom they set before the Apostles: and when they had prayed, they laid [their] hands on them. [7] And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Note: Hellenistic Jews. Why 7? (1) Jesus fed 5,000 in Matthew 14 with 12 baskets of bread leftover. Later, Jesus fed 4,000 in Matthew 15 with 7 baskets of bread leftover. (2) Jesus sent the 12 Apostles to only the Jews of Israel in Luke 9. Later, Jesus sent 70 disciples to all of Israel, including the Gentiles.

6:8-15 ***False Witnesses Accuse Stephen of Blasphemy against Moses and God***

(24) [8] And Stephen, full of faith and power, did great wonders and miracles among the people. [9] Then there arose certain of the synagogue, which is called [the synagogue] of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. [10] And they were not able to resist the wisdom and the spirit by which he spoke. [11] Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and [against] God. [12] And they stirred up the people, and the elders, and the scribes, and came upon [him], and caught him, and brought [him] to the council, [13] And set up false witnesses, which said, This man ceases not to speak blasphemous words against this holy place, and the law: [14] For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. [15] And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Note: Council is the Sanhedrin; 71 priests, Sadducees, Pharisees, Scribes, and Elders. They are the Hebrew religious supreme court, after the pattern of Moses in the Wilderness in Exodus 18, when 70 men were selected to help Moses govern Israel.

Acts Chapter 7

Stephen Recalls the History of Israel (7:1-50) 34 AD

7:1-8 ***The Story of Abraham, Isaac, and Jacob*** *(circa 2100 BC)*

(25) [1] Then said the **high priest,** Are these things so? [2] And he said, men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in mesopotamia, before he dwelt in Haran, [3] And said unto him, Get you out of your country, and from your kindred, and come into the land which I shall show you. [4] Then came he out of the land of the Chaldaeans, and dwelt in Haran: and from there, when his father was dead, he removed him into this land, wherein ye now dwell. [5] And he gave him no inheritance in it, no, not [so much as] to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when he had no child. [6] And God spoke on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and **treat them evil** [a] **four hundred years.** [7] And the nation to whom they shall be in bondage will I judge, said God: and after that they will come forth, and serve me in this place. [8] And he gave him the covenant of circumcision: and so Abraham became the father of Isaac, and circumcised him the [b] eighth day; and Isaac Jacob; and Jacob the twelve patriarchs.

[a] Genesis 15:13 prophesied. 430 years of Exodus 12:40 and Galatians 3:17 include 30 years of peace and blessing under the first Pharaoh who knew Joseph.

[b] Genesis 17:12.

7:9-18 ***Joseph was Rejected by His Brethren, then Blessed by God*** *(1800 BC)*

(26) [9] And the patriarchs, moved with envy, sold **Joseph into Egypt: but God was with him,** [10] And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. [11] Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. [12] But when Jacob heard that there was corn in Egypt, he sent out our fathers first. **[13] And at the second [time] Joseph was made known to his brethren; and Joseph's kindred was made known to Pharaoh.** [14] Then sent Joseph, and called his father Jacob to [him], and all his kindred, threescore and fifteen souls. [15] So Jacob went down into Egypt, and died, he, and our fathers, [16] And were carried over into Sychem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Emmor [the father] of [a] Sychem. [17] But when the time of **the promise drew near,** which God had sworn to Abraham, the people grew and multiplied in Egypt, [18] Until another king arose, which knew not Joseph.

[a] At Hebron, where Abraham, Isaac, and Jacob were buried.

Note: 7:14, disregard the inferior Septuagint, which states 70, which is only another way of numbering the family at this instance.

7:19-29 ***Moses Raised in Egypt*** *(1st 40 years of Moses' life) (circa 1525 BC)*

(27) [19] The same dealt subtlely with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. [20] In which time Moses was born, and was exceedingly fair, and nourished up in his father's house three months: [21] And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. [22] And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. **[23] And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.** [24] And seeing one [of them] allow wrong, he defended [him], and avenged him that was oppressed, and smote the Egyptian: [25] For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. [26] And the next day he showed himself to them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? [27] But he that did his neighbor wrong thrust him away, saying, Who made you a ruler and a judge over us? [28] Will you kill me, as you did the Egyptian yesterday? [29] Then Moses fled at this saying, and was a stranger in the land of Midian, where he became the father of two sons.

7:30-41 ***Moses Delivers Israel from Egypt & the Law given*** *(2nd and 3rd 40 years of Moses life)*

(28) 30 And **when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord, in a flame of fire in a bush.** 31 When Moses saw [it], he wondered at the sight: and as he drew near to behold [it], the voice of the Lord came unto him, 32 [Saying], **I [AM] THE GOD OF YOUR FATHERS, THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB.** Then Moses trembled, and dared not behold. 33 Then said the Lord to him, **PUT OFF YOUR SHOES FROM YOUR FEET: FOR THE PLACE WHERE YOU STAND IS HOLY GROUND.** 34 **I HAVE SEEN, I HAVE SEEN THE AFFLICTION OF MY PEOPLE WHICH IS IN EGYPT, AND I HAVE HEARD THEIR GROANING, AND AM COME DOWN TO DELIVER THEM. AND NOW COME, I WILL SEND YOU INTO EGYPT.** 35 This Moses whom they refused, saying, Who made you a ruler and a judge? the same did God send [to be] a ruler and a [a] deliverer **by the hand of the angel which appeared to him in the bush**. 36 He brought them out, after that he had showed **wonders and signs** in the land of Egypt, and in the Red sea, and **in the wilderness forty years.** 37 This is that Moses, which said to the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like to me; him shall ye hear. 38 This is he, that was in the church in the wilderness with the **angel which spoke to him in the mount Sinai**, and [with] our fathers: who received the lively oracles to give unto us: **39 To whom our fathers would not obey,** but thrust [him] from them, and in their hearts turned back again into Egypt, 40 Saying to Aaron, Make us gods to go before us: for this Moses, which brought us out of the land of Egypt, we know not what is become of him. 41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

Notes on Old Testament prophecies: 7:32, Exodus 3:3. 7:33-34, Exodus 3:15. Wonders and signs increased when God changed his way of revealing truth to mankind 5 times: Moses (law) Elijah and Elisha (prophets), The 4 gospels (Jesus), the 12 Apostles and Stephen and Philip (Acts or 1st century church), and the 7-year tribulation in Revelation 6-18 (the nation Israel and the world).
[a] In Greek, Lutrotes: Redeemer. To set free by paying a ransom. The ransom Moses paid was choosing to suffer with the people of God rather than enjoy the riches of Egypt for a season; Hebrews 11:23-29.

7:42-50 ***From Joshua to Babylon Captivity of Israel*** *(circa 1405 to 722/586-70=516 BC)*

(29) 42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, **O YE HOUSE OF ISRAEL, HAVE YE OFFERED TO ME SLAIN BEASTS AND SACRIFICES [BY THE SPACE OF] FORTY YEARS IN THE WILDERNESS?** 43 **YES, YE TOOK UP THE TABERNACLE OF MOLOCH, AND THE STAR OF YOUR GOD REMPHAN, FIGURES WHICH YE MADE TO WORSHIP THEM: AND I WILL CARRY YOU AWAY BEYOND BABYLON.** 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking to Moses, that he should make it according to the fashion that he had seen. 45 Which also our fathers that came after brought in with Joshua into the possession of the Gentiles, whom God drove out before the face of our fathers, to the days of David; 46 Who found favor before God, and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him a house. 48 Howbeit the Most High dwells not in temples made with hands; as says the prophet, 49 **HEAVEN IS MY THRONE, AND EARTH IS MY FOOTSTOOL: WHAT HOUSE WILL YE BUILD ME? SAYS THE LORD: OR WHAT IS THE PLACE OF MY REST?** 50 **HAS NOT MY HAND MADE ALL THESE THINGS?**

Notes on Old Testament prophets: 7:42, Amos 5:25-26. The Hebrews treated the 12 minor prophets as one book. 7:43, Joshua 24:20, and Jeremiah 20:6. 7:48, Isaiah 66:1-2

7:51-54 ***Stephen Concludes His Message and Enrages the Sanhedrin***

(30) 51 Ye stiff-necked and uncircumcised in heart and ears, **ye do always resist the Holy Ghost: as your fathers [did], so [do] ye.** 52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 Who have received the law by the **disposition of angels**, and have not kept [it]. 54 When they heard these things, they were cut to the heart, and they gnashed on him with [their] teeth.

Acts Chapter 7

7:55-60 ***Stephen Sees Jesus in Heaven, Stoned to Death, Heaven and Falls Asleep*** *(circa 35 AD)*

(31) 55 But he, **being full of the Holy Ghost,** looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast [him] out of the city, and stoned [him]: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Note: Stephen seems to be transformed from glory to glory by the Spirit of the Lord, 2 Cor 3:18.

Acts Chapter 8

Revival leads to Believers preaching the word and rejoicing 34 AD

8:1-4 ***Saul Persecutes the Believers in Jerusalem and they Scatter Abroad Preaching the Word***

(32) 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the Apostles. 2 And devout men carried Stephen [to his burial], and made great lamentation over him. 3 As for Saul, he made havoc of the church, entering into every house, and hauling men and women, committed them to prison. 4 Therefore they that were scattered abroad went everywhere preaching the word.

8:5-25 ***Philip*** *(5-8, 12, 14-17, 25)* ***Preaches to Samaria*** *(Simon the Sorcerer, 9-11, 13, 18-24)*

(33) 5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed to those things which Philip spoke, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed [with them]: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city. 9 But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 To whom they all gave heed, from the least to the great, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Note: Simon is a false disciple. 8:13b Miracles and signs by the Apostles, Stephen, and Philip. Read Miraculous Gifts, are they for today? By Thomas R. Edgar, professor of New Testament Studies at Capital Bible Seminary for 43 years. Went to be with Jesus on December 1, 2021. He also wrote Satisfied by the Promise of the Holy Ghost, Affirming the Fullness of God's Provision for Spiritual Living.

Peter and John go to Samaria so they can receive the Holy Ghost

(34) 14 Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent to them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they [their] hands on them, and they received the Holy Ghost. 18 And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this authority, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Your money perish with you, because you have thought that the gift of God may be purchased with money. 21 You have neither part nor lot in this matter: for your heart is not right in the sight of God. 22 Repent therefore of this your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you. 23 For I perceive that you are in the gall of bitterness, and [in] the bond of iniquity. 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. 25 And they, when they had testified

and preached the Word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Note: Simonry is the buying or selling of a spiritual office, act, or privilege, especially from the 5th to 11th century. The motive is for personal gain. Two common examples are the sale of indulgences and relics, or today, selling holy oil, prayer cloths, or giving money for healing. 8:12, 16 The water baptism of John for repentance.

8:26-40 ***Philip Teaches the Ethiopian*** *(Isaiah 53:7b-8a, missing 7a & 8b. 8 steps to rejoice.)*

(35) 26 And the angel of the Lord spoke to Philip, saying, **Arise, and go toward the south to the way that goes down from Jerusalem to Gaza, which is desert.** 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 Was returning, and sitting in his chariot read Isaiah the prophet. (1st) 29 Then the Spirit said to Philip, Go near, and join yourself to this chariot. 30 And Philip ran thither to [him], and (2nd) heard him read the prophet Isaiah, and said, Do you understand what you read? 31 And he said, (3rd) How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

(36) 32 The place of the Scripture which he read was this, **HE WAS LED AS A SHEEP TO THE SLAUGHTER; AND LIKE A LAMB DUMB BEFORE HIS SHEARER, SO OPENED HE NOT HIS MOUTH: 33 IN HIS HUMILIATION HIS JUDGMENT WAS TAKEN AWAY: AND WHO SHALL DECLARE HIS GENERATION? FOR HIS LIFE IS TAKEN FROM THE EARTH.**
34 And the eunuch answered Philip, and said, I pray you, of whom speaks the prophet this? of himself, or of some other man? (4th) 35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. 36 And as they went on [their] way, they came to a certain water: and the eunuch said, See, [here is] water; what does hinder me to be baptized? 37 And Philip said, If you (5th) believe with all your heart, you may. And he answered and said, (6th) I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and (7th) they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing (8th). 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Note: Philip stayed at Caesarea, Acts 21:7-14. True disciple - eight steps to salvation and rejoicing.

Acts Chapter 9

9:1-9 ***Paul's Conversion from Persecutor to Peace-maker***

(37) 1 And Saul, yet breathing out threatenings and [a] slaughter against the disciples of the Lord, went to the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this **way**, whether they were men or women, he might bring them bound to Jerusalem. 3 And as he journeyed, he came near Damascus: [b] and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying to him, Saul, Saul, why do you persecute me? 5 And he said, Who are you, Lord? And the Lord said, I am Jesus whom you persecute: it is hard for you to kick against the pricks. 6 And he trembling and astonished said, **Lord, what will you have me to do?** And the Lord said unto him, Arise, and go into the city, and it shall be told you what you must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was **three days** without sight, and **neither did eat nor drink.**

[a] Murder: used 10 x in the New Testament (9x translated murder). Phonos in Greek. Acts 26:10-11.

[b] Paul gives conversion testimony later, Acts 22:6-12, 26:12-18.

9:10-16 *Disciple Ananias and Saul Have Visions*

(38) 10 And there was a certain disciple at Damascus, named **Ananias**; and to him said the Lord in a **vision**, 'Ananias.' And he said, 'Behold, I am here Lord.' 11 And the Lord said unto him, 'Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called **Saul, of Tarsus**: for, behold, [a] he prays, 12 And has seen in a **vision** a man named Ananias coming in, and putting his hand on him, that he might receive his sight.' 13 Then Ananias answered, 'Lord, I have heard by many of this man, how much evil he has done to your [b] saints at Jerusalem: 14 And here he has authority from the chief priests to bind all that call on your name.' 15 But the Lord said unto him, 'Go your way: for he is a chosen vessel to me, to bear my name before the Gentiles, and kings, and the children of Israel:
16 For I will show him how great things he must suffer for my name's sake.'

[a] Seven prayers of Paul: Ephesians 1:17-23, 3:14-21, Philippians 1:9-10, Colossians 1:9-11, 1 Thessalonians 3:10-13, 2 Thessalonians 1:11-12, 2:16-17. Paul made several comments and instructions on prayer in his 14 letters.

[b] Saints = Hagios in Greek. Most holy one, sacred. First time used of 60 x in the New Testament. Used more often than brother – 45 x, disciples – 32 x, Christians – 3 x (in a derogatory manner), believers – 2 x. Brethren is used 195 x.

9:17-22 *Saul's Beginning as a Brother in Christ*

(39) 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, [even] Jesus, that appeared to you in the way as you came, has sent me, that you might receive your sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight speedily, and arose, and was baptized. 19 And when he had received meat, he was strengthened. [a] Then was Saul certain days with the disciples which were at Damascus.
20 And straightway he preached Christ in the synagogues, that he is the Son of God. 21 But all that heard were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests? 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is Christ.

[a] Galatians 1:16-18.

9:23-31 *Saul's First Persecution – Fleeing in a Basket from Damascus*

(40) 23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they watched the gates day and night to kill him. 25 [a] Then the disciples took him by night, and let him down by the wall in a basket. 26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.
27 But Barnabas took him, and brought him to the Apostles, and declared to them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them coming in and going out at Jerusalem. 29 And he spoke boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.
30 [Which] when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.
31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were **edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied**.

[a] This is the first of Saul's persecutions. 2 Corinthians 11:23-33, (32-33).

9:32-35 *Peter Heals a Man Paralyzed for Eight Years*

(41) 32 And it came to pass, as Peter passed throughout all [quarters], he came down also to the saints which dwelt at Lydda. 33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was paralyzed. 34 And Peter said unto him, Aeneas, Jesus Christ makes you whole: arise, and make your bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Acts Chapter 9

9:36-43 ***Peter Raises Dorcas from Death at Joppa***

(42) 36 Now there was at Joppa a certain disciple named [a] Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did. 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent to him two men, desiring that he would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41 And he gave her [his] hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

[a] Dorcas and Tabitha both mean Gazelle.

Acts Chapter 10 ***The Gentile Pentecost (4 days)*** **33 to 40 AD**

10:1-8 ***Cornelius the Centurion has a Vision from an Angel to Hear Peter***

(43) 1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian [band], 2 A devout [man], and one that feared God with all his house, which gave much alms to the people, and prayed to God always. 3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, **Cornelius.** 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, **Your prayers and your alms are come up for a memorial before God. 5 And now send men to Joppa, and call for [one] Simon, whose surname is Peter: 6 He lodges with one Simon a tanner, whose house is by the sea side: he shall tell you what you ought to do.** 7 And when the angel which spoke unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 And when he had declared all [these] things unto them, he sent them to Joppa.

10:9-23 ***Peter's Vision of Unclean Animals, then goes to Caeserea to meet Cornelius***

(44) 9 On the next day, as they went on their journey, and drew near unto the city, Peter went up upon the housetop to [a] pray about the sixth hour: 10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 Wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. 15 And the voice spoke unto him again the second time, What God has cleansed, [that] call not common. 16 This was done thrice: and the vessel was received up again into heaven. 17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, 18 And called, and asked whether Simon, which was surnamed Peter, was lodged there.

[a] Devout Jews often prayed 3 times a day; morning, noon and night (9 am, 12 am, 3 pm). Psalm 55:17.

Note: 10:11. Other times the third heaven is opened in the New Testament: Mt 3:16-Mr 1:10-Lu 3:21 when Jesus was baptized by John, Acts 7:56 when Stephen martyred, Acts 10:11 when 1st gentile was added to the church, Re 4:1 when the church is raptured, Re 11:19 before wrath during the tribulation, Re 19:11 when Jesus Christ returns.

(45) [19] While Peter thought on the vision, the Spirit said unto him, Behold, three men seek you.
[20] Arise therefore, and get you down, and go with them, doubting nothing: for I have sent them.
[21] Then Peter went down to the men which were sent to him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? [22] And they said, Cornelius the centurion, a just man, and one that fears God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for you to come into his house, and to hear words of you. [23] Then he called them in, and lodged them. And on the next day Peter went away with them, and certain brethren from Joppa accompanied him.

10:24-33 ***Peter and Cornelius Share their Visions at Caesarea***

(46) [24] And the next day after they entered into Caesarea. Now Cornelius waited for them, and had called together his kinsmen and near friends. [25] And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped [him]. [26] But Peter took him up, saying, Stand up; I myself also am a man.
[27] And as he talked with him, he went in, and found many that were come together. [28] And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation; but God has showed me that I should not call any man common or unclean.
[29] Therefore I came promptly, as soon as I was sent for: I ask therefore for what intent ye have sent for me? [30] And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, [31] And said, Cornelius, your prayer is heard, and your alms are had in remembrance in the sight of God. [32] Send therefore to Joppa, and call here Simon, whose surname is Peter; he is lodged in the house of [one] Simon a tanner by the sea side: who, when he comes, shall speak to you. [33] Immediately therefore I sent to you; and you have well done that you are come. Now therefore are we all here present before God, to hear all things that are commanded you of God.

10:34-48 ***Peter Witnesses Jesus Christ to the First Gentiles (prejudice overcome, Col 3:11)***

(47) [34] Then Peter opened [his] mouth, and said, Of a truth I perceive that God is no respecter of persons:
[35] But in every nation, he that fears Him, and works righteousness, is accepted with Him. [36] The word which [God] sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)
[37] That word, [I say], ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; [38] How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. [39] And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: [40] Him God raised up the third day, and showed Him openly;
[41] Not to all the people, but unto witnesses chosen before of God, [even] to us, who did eat and drink with Him after He rose from the dead. [42] And He commanded us to preach to the people, and to testify that it is He which was ordained of God [to be] the Judge of the living and dead. [43] To Him give all the prophets witness, that through His name whoever believes in Him shall receive remission of sins.

(48) [44] While Peter yet spoke these words, the Holy Ghost fell on all them which heard the word.
[45] And they of the circumcision which believed were astonished, as many as came with Peter, because that [a] on the Gentiles also was poured out the gift of the Holy Ghost. [46] For they heard them speak with tongues, and magnify God. Then answered Peter, [47] Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? [48] And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

[a] For the 3rd time, Peter uses the "the keys to the Kingdom of Heaven", as the rock of salvation in Matthew 16:18-19, Acts 2:14, 8:14-15, and 10:44 - Eph 3:6. Known languages, Acts 2, sign, 1 Cor 14:21-22a

11:1-18 ***Peter Tells Jerusalem Brethren of His Vision of Clean and Unclean Animals***

(49) 1 And the Apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 Saying, **You went in to men uncircumcised, and did eat with them.** 4 But Peter rehearsed the matter from the beginning, and [a] expounded it by order unto them, saying, 5 I was in the city of Joppa **praying: and in a trance I saw a vision**, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 6 Upon the which when I had fastened my eyes, I considered, and saw four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord: for nothing common or unclean has at any time entered into my mouth. 9 But the voice answered me again from heaven, What God has cleansed, [that] call not common. 10 And this was done three times: and all were drawn up again into heaven.

[a] The careful setting in order of facts is always an important part of our testimony. Used 2 other times in Acts 18:26 when Priscilla and Aquila explained a more perfect way to Apollos, and in Acts 28:23 when Paul explained the kingdom to his countrymen in Rome.

(50) 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 And he showed us how he had seen an angel in his house, which stood and said unto him, **Send men to Joppa, and call for Simon, whose surname is Peter; 14 Who shall tell you words, whereby you and all your house shall be saved.** 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the Word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as [He did] unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then has God also to the Gentiles granted repentance unto life.

Note: 11:16, Acts 1:5. Hearing and speaking the wonderful words of life involves the right people, right place and right time. God's will, not man's will.

11:19-21 ***Those Scattered Preach Jesus to Jews Only – then to Grecians that turned to the Lord***

(51) 19 Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to [a] Antioch, spoke unto the [b] Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned to the Lord.

[a] Antioch will become the home of the early church outside of Jerusalem, plus the home of the Majority Text, family of best reliable manuscripts of the New Testament. Acts 11:26, 15:22, 35.

[b] John 12:20-32, Acts 6:1, 9:29 address the Grecians which could be linked to give insight to this group of people.

11:22-30 ***Jerusalem Church Sends Barnabas to Antioch, Paul Joins Barnabas***

(52) 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. 27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of

Claudius Caesar. [29] Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: [30] Which also they did, and sent it to the [b] elders by the hands of Barnabas and Saul.

[a] Prophets in Acts early church, Eph 2:20, 4:11. Claudius Caesar 41-54 AD, 2nd famine in Judea, 45 AD.
[b] An elder is a spiritually mature believer in Christ. Not all older believers are mature. Also named Presbyter. Acts 2:17, 11:30, 14:23, 15:2, 4, 6, 22-23; 16:4, 20:17, 21:18, 1 Timothy 5:1-2, 17, 19; Titus 1:5-6,7; Hebrews 11:2; James 5:14; 1 Peter 5:1, 5; 3 John 1.
Note: Barnabas "seeked" Saul like Jesus parents when lost at 12 in Jerusalem. 2x in the New Testament.

Acts Chapter 12

12:1-5 *Herod Kills James and Imprisons Peter (man's government)* *44 AD*

(53) [1] Now about that time Herod the king stretched forth [his] hands to vex certain of the church.
[2] And he killed [a] James the brother of John with the sword. [3] And because he saw it pleased the Jews, he proceeded further to take Peter also. **(Then were the days of unleavened bread.)** [4] And when he had apprehended him, he put [him] in prison, and delivered [him] to four [b] quaternions of soldiers to keep him; intending after [c] **Easter** to bring him forth to the people. [5] Peter therefore was kept in prison prayer was made without ceasing of the church unto God for him.

[a] The inner 3 were John, James and Peter.
[b] 4 sets of 4 or 16, 4 shifts of 6 hours each. 2 inside the cell and 2 outside the cell door.
[c] Days of Unleavened Bread include the Passover. Passover 28x and Easter 1x. Passover is always the first day of unleavened bread (Ex 12:1-8, 15 13:7 Lev 2:11, Nu 28:16-18, Deut 16:1-6, II Chr 8:13). The Sabbath after the 7th day of unleavened bread is the Feast of First-fruits. The Tyndale Bible, Great Bible, and Bishop's Bible translate 12:4 Easter. Easter, known as a fertility Goddess of Spring, is a pagan fertility God whom Herod celebrated. They are close in date range. Easter is Ishtar or Ostara. In England and Europe, the term was/is Easter.

12:6-19 *Peter Delivered from Prison by An Angel*

(54) [6] And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. [7] And, behold, an angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, **Arise up quickly.** And his chains fell off from his hands. [8] And the angel said unto him, **Gird yourself, and bind on your sandals.** And so he did. And he says unto him, **Cast your garment about you, and follow me.** [9] And he went out, and followed him; and knew not that it was true which was done by the angel; but thought he saw a vision. [10] When they were past the first and the second ward, they came unto the iron gate that leads unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and immediately the angel departed from him.
[11] And when Peter was come to himself, he said, Now I know of a surety, that the Lord has sent His angel, and has delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

(55) [12] And when he had considered [the thing], he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. [13] And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. [14] And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. [15] And they said unto her, You are mad. But she constantly affirmed that it was even so. Then said they, It is his angel. [16] But Peter continued knocking: and when they had opened [the door], and saw him, they were astonished.
[17] But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto [a] James, and to the brethren. And he departed, and went into another place. [18] Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. [19] And when Herod had sought for him, and found him not, he examined the keepers, and commanded that [they] should be put to death. And he went down from Judea to Caesarea, and [there] abode.

Acts **Chapter 12**

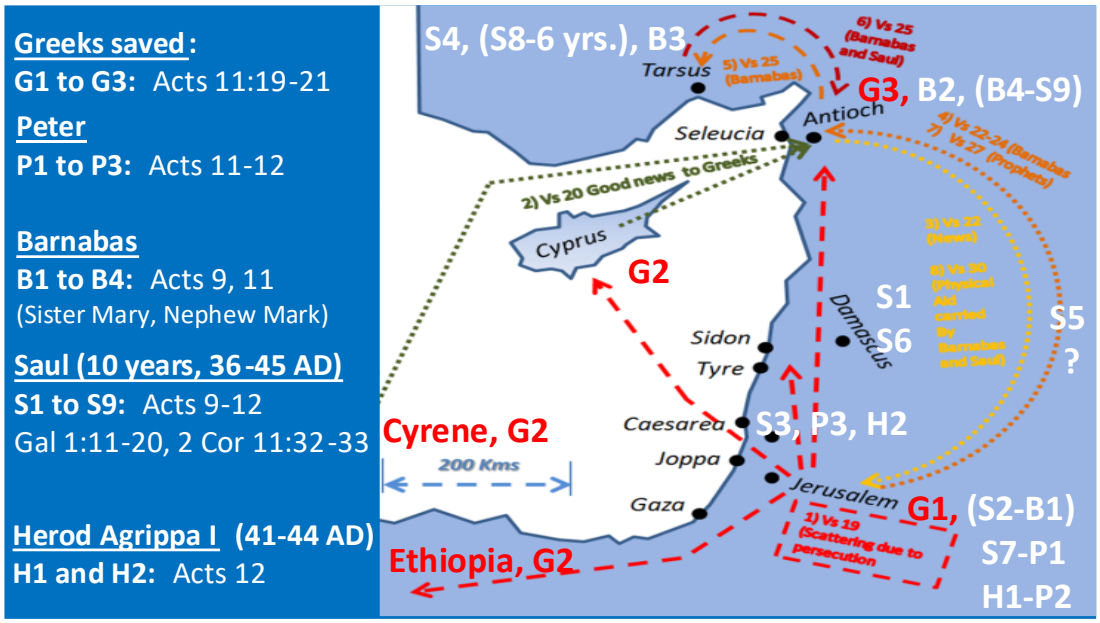
[a] James the leader of the Jerusalem church (Acts 15), he later wrote the book of James.

12:20-25 ***Herod Dies in Caesarea***

(56) [20] And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's [country]. [21] And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. [22] And the people gave a shout, [saying, It is] the voice of a god, and not of a man. [23] And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the spirit. [24] But the Word of God grew and multiplied. [25] And Barnabas and Saul returned [a] **from** Jerusalem, when they had fulfilled [their] ministry, and took with them John, whose surname was Mark.

[a] from Jerusalem "to Antioch" in Tyndale & Geneva Bible, not "to" in Bishops & Legacy Standard Bible

Note: Josephus writes Herod Agrippa I worms (maggots) caused death in 5 days. His great grandfather Herod the Great died a similar death. Mark 9:44, 46, 48, Is 66:24, 51:8 & Is 14:11 "where the worm dieth not, and the fire is not quenched. Job is near hell with his worms; Job 17:14, 24:20, 25:6.



Acts 13 & 14 The First Missionary Journey of Paul and Barnabas

(up to 2 years, 12 cities – 7 going & 5 return)

Acts Chapter 13

13:1-3 *At Antioch the Holy Ghost Sends Barnabas and Saul to Witness*

(57) [1] Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. [2] As they ministered to the Lord, and fasted, the **Holy Ghost** said, "Separate me Barnabas and Saul for the work whereunto I have called them." [3] And when they had fasted and prayed, and laid [their] hands on them, they sent them away.

Note: Barnabas and Saul were teachers, the other three are probably prophets.

13:4-13 *Saul Called Paul at Paphos (after he rebukes the sorcerer, then Paul takes lead)*

(58) [4] So they, being sent forth by the Holy Ghost, departed to Seleucia; and from there they sailed to Cyprus. [5] And when they were at Salamis, they spoke the Word of God in the synagogues of the Jews: and they also had [a] Mark as their servant. [6] And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was [b] Bar-jesus: [7] Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the Word of God. [8] But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. [9] Then Saul, (who also [is called] Paul,) filled with the Holy Ghost, set his eyes on him, [10] And said, "O full of all subtlety and all mischief, [you] son of the devil, [you] enemy of all righteousness, will you not cease to pervert the right ways of the Lord? [11] And now, behold, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a season." And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. [12] Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. [13] Now when [c] Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and [d] Mark departing from them returned to Jerusalem.

Acts Chapter 13

[a] Mark who later wrote the inspired Gospel of Mark. Mark also wrote the historical "Acts of Barnabas" returning to the Island Cyprus, the home of Barnabas, to preach the good news and eventual martyrdom by fire, led by Bar-jesus.

[b] Bar-jesus is translated "son of jesus", vs 6 is the same as Elymas the sorcerer, vs 8. He is the spiritual advisor of the Roman magistrate of Cyprus (a 1 year term).

[c] Saul's 1st miracle, a divine judgment. Saul is a Jewish name for Paul in Roman. Paul takes the lead and Barnabas follows hereafter. A definitive time where Paul faces the devil in ministry.

[d] This possibly causes the sharp division between Paul and Barnabas in Acts 15:38-39. Mark was restored 10 years later, evidence in 2 Timothy 4:11.

13:14-43 *Paul Teaches the Jews the History of Israel and Jesus Christ at Antioch in Pisidia*

(59) 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue
on the sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the
synagogue sent unto them, saying, [Ye] men [and] brethren, if ye have any word of exhortation for the
people, say on. 16 Then Paul stood up, and beckoning with [his] hand said, men of Israel, and ye that fear
God, give audience. 17 The God of this people of Israel chose our fathers, and exalted the people when
they dwelt as strangers in the land of Egypt, and with a high arm He brought them out of it. 18 And about
the time of forty years He endured their habits in the wilderness. 19 And when He had destroyed [a] seven
nations in the land of Canaan, He divided their land to them by lot. 20 And after that He gave [unto them]
judges about the space of four hundred and fifty years, until Samuel the prophet. 21 And afterward they
desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space
of forty years. 22 And when He had removed him, He raised up to them David to be their king; to whom
also He gave testimony, and said, I have found David the [son] of Jesse, [b] a man after my own heart,
which shall fulfill all my will. 23 Of this man's seed has God according to [his] promise raised to Israel a
Savior, Jesus:

[a] Deuteronomy 7:1, Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites

[b] When compared to Saul and the fulfillment of a type as a victorious king and judge for Christ's 2nd coming to reign on earth.

(60) 24 When John had first preached before His coming the baptism of repentance to all the people of
Israel. 25 And as John fulfilled his course, he said, Whom think ye that I am? I am not He. But, behold,
there comes one after me, whose shoes of his feet I am not worthy to loose. 26 men [and] brethren,
children of the stock of Abraham, and whoever among you fears God, to you is the word of this salvation
sent. 27 For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices
of the prophets which are read every sabbath day, they have fulfilled them in condemning Him. 28 And
though they found no cause of death [in Him], yet desired they Pilate that He should be slain.
29 And when they had fulfilled all that was written of Him, they took [Him] down from the tree, and laid
[Him] in a sepulcher. 30 But God raised Him from the dead: 31 And He was seen many days of them
which came up with Him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we
declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God has fulfilled
the same unto us their children, in that He has raised up Jesus again; as it is also written in the second
psalm, You are My Son, this day I have begotten You. 34 And as concerning that He raised Him up from
the dead, [now] no more to return to corruption, He said on this wise, I will give you the sure mercies of
David. 35 Wherefore He says also in another psalm, You shall not allow Your Holy One to see corruption.
36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his
fathers, and saw corruption: 37 But He, whom God raised again, saw no corruption.

Note: 13:33 & 35 refers to Psalm 2:7 directly (only time a specific Psalm is referred to) & Psalm 16:10.

(61) [38] Be it known unto you therefore, men [and] brethren, that through this man is preached unto you the forgiveness of sins: [39] And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. [40] Beware therefore, lest that come upon you, which is spoken of in the prophets; [41] [a] Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

[a] Habakkuk 1:5.

13:42-52 ***Paul and Barnabas Turn from the Jews to the Gentiles, then Persecuted by the Jews***

(62) [42] And when the Jews were gone out of the synagogue, the Gentiles begged that these words might be preached to them the next sabbath. [43] Now when the [a] church was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. [44] And the next sabbath day came almost the whole city together to hear the Word of God. [45] But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming.

[a] Greek word *synagogue*, which is translated as "synagogue" in all 56 other places, a transition translation that shows the synagogue is now a church of believers. Similar to James 2:2.

(63) [46] Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, look, we turn unto the Gentiles. [47] For so has the Lord commanded us, [saying], [a] I have set you to be a light of the Gentiles, that you should be for salvation unto the ends of the earth. [48] And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed. [49] And the Word of the Lord was published throughout all the region. [50] But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. [51] But they shook off the dust of their feet against them, and came to Iconium. [52] And the disciples were filled with joy, and with the Holy Ghost.

[a] Isaiah 42:6-7

Acts Chapter 14 ***Paul and Barnabas, 1st Missions Trip***

14:1-6 ***At Iconium they Preach*** *(1, 3),* ***then are Persecuted and Flee*** *(2, 4-6)*

(64) [1] And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Greeks believed. [2] But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. [3] Long time therefore abode they speaking boldly in the Lord, which gave testimony to the word of His grace, and granted signs and wonders to be done by their hands. [4] But the multitude of the city was divided: and part held with the Jews, and part with the Apostles. [5] And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, [6] They were aware of [it], and fled to Lystra and Derbe, cities of Lycaonia, and to the region that lies round about:

Note: The word apostle is used *79x in the New Testament: 73x for the 12 with Matthias and Paul (sent by Jesus Christ). 3x for false apostles in 2 Cor 11:13 and Rev 2:2 (sent by Satan). 1x for Christ Jesus in Hebrews 3:1 (sent by God). Apostles (sent by the church in Acts 13:1-3) are only used for Barnabas with Paul in 14:4, 14, who is a missionary. 14 Apostles died. Luke and Paul most use the word apostle in Luke & Acts and 1 & 2 Corinthians (50x).

Acts Chapter 14

14:7-20 ***At Lystra they Preach*** *(7),* ***Heal & Worshipped*** *(8-18),* ***then Persecuted*** *(19-20)*

(65) 7 And there they preached the gospel. 8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, 10 Said with a loud voice, Stand upright on your feet. And he leaped and walked. 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called [a] Barnabas, Jupiter; and Paul, mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people. 14 [Which] when the apostles, Barnabas and Paul, heard [of], they tore their clothes, and ran in among the people, crying out, 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: 16 Who in times past permitted all nations to walk in their own ways. 17 Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. 19 And there came thither [certain] Jews from Antioch and Iconium, who persuaded the people, and, having [a] stoned Paul, drew [him] out of the city, supposing he had been dead. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

[a] Jupiter in Roman is Zeus in Greek. Mercurius in Roman is Hermes in Greek.

Note: 14:16 cross-references in Acts 17:30 (today New Testament), Psalm 81:12 (past Old Testament), Mic 4:5 (future New Testament).

14:21-28 ***Derbe, Lystra, Iconium, Antioch/P & Perga*** *(21-25);* ***then Return to Antioch/S*** *(26-28)*

(66) 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and [to] Iconium, and Antioch, 22 Confirming the souls of the disciples, [and] exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. 24 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had preached the word in Perga, they went down into Attalia: 26 And there sailed to Antioch, from where they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith to the Gentiles. 28 And there they abode long time with the disciples.

[a] Since Paul died, he could have went to the third heaven at this time as described in 2 Corinthians 12:12.

Notes: 14:22. Kingdom of God. Who-believers. When I die (Hebrews 9:27, 1 Corinthians 15). Where Jesus is (Rev 21-22). We shall judge angels and return with Christ to reign with Him during the millennium. 14:21-23 is similar to Colossians 1:28-29 and Ephesians 1 and 3 prayers.
Timothy and Paul met, most likely at Derbe or one of the 3 cities of persecution before, 2 Timothy 2:11.

Elders: same as pastors, bishops, overseers, presbytery, or under shepherds. The local church is autonomous.

Acts Chapter 15 *Church Leaders Solving the Culture of Mixing OT Error into NT Truth*

15:1-5 ***Christian Pharisees Add to the Gospel, for Gentiles to Circumcise and Keep the Law***

(67) [1] Then certain men which came down from Judea taught the brethren, [and said], "Except ye be circumcised after the manner of Moses, ye cannot be saved." [2] When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem to the Apostles and elders about this question. [3] And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy to all the brethren. [4] And when they were come to Jerusalem, they were received of the church, and [of] the Apostles and elders, and they declared all things that God had done with them. [5] But there rose up certain of the sect of the Pharisees which believed, saying, "That it was needful to circumcise them, and to command them to keep the law of Moses."

15:6-12 ***Peter then Paul say Salvation for Gentiles and Jews is the Same*** *(2 witnesses)*

(68) [6] And the Apostles and elders came together to consider this matter. [7] And when there had been much disputing, [a] Peter rose up, and said unto them, "men [and] brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. [8] And God, which knows the hearts, bare them witness, giving them the Holy Ghost, even as [He did] to us; [9] And put no difference between us and them, purifying their hearts by faith. [10] Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? [11] But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." [12] Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had worked among the Gentiles by them.

[a] Peter, while at Antioch earlier, had a great dispute with Paul on this issue. Galatians 2:11-21. Acts 10, 13 years ago. The last time Peter, Paul, and James were together was in Galatians 1:18-19. Rom 7:1-4.

15:13-21 ***James Defends Peter with Scripture from the Prophets and a Reasonable Solution***

(69) [13] And after they had held their peace, James answered, saying, "men [and] brethren, hearken to me: [14] Simeon has declared how God at the first did visit the Gentiles, to take out of them a people for His name. [15] And to this agree the words of the prophets; as [a] it is written, [16] **AFTER THIS I WILL RETURN, AND WILL BUILD AGAIN THE TABERNACLE OF DAVID, WHICH IS FALLEN DOWN; AND I WILL BUILD AGAIN THE RUINS THEREOF, AND I WILL SET IT UP:** [17] **THAT THE RESIDUE OF MEN MIGHT SEEK AFTER THE LORD, AND ALL THE GENTILES, UPON WHOM MY NAME IS CALLED, SAYS THE LORD, WHO DOES ALL THESE THINGS.** [18] Known to God are all His works from the beginning of the world. [19] Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: [20] But that we write to them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood. [21] For Moses of old time has in every city them that preach him, being read in the synagogues every sabbath day."

[a] Amos 9:11-12, context of Amos 8-9. David built a tabernacle for the Ark, 1 Chr 19. Future hope for Israel. Romans 11. "After this" refers to the "fullness of the gentiles." Christ is coming as king and judge to rule from the throne of David in Jerusalem.

15:22-35 ***Barnabas & Paul Return to Antioch with a Letter, then Teach and Preach***

(70) [22] Then pleased it the Apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren: [23] And they wrote [letters] by them after this manner; "The Apostles and elders and brethren [send] greeting to the brethren which are of the Gentiles in Antioch and Syria and Cilicia:
[24] Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, [Ye must] be circumcised, and keep the law: to whom we gave no [such] commandment: [25] It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, [26] men that have hazarded their lives for the name of our Lord Jesus Christ. [27] We have sent therefore Judas and Silas, who shall also tell [you] the same things by mouth.
[28] For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; [29] That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

(71) [30] So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the letter: [31] [Which] when they had read, they rejoiced for the consolation. [32] And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. [33] And after they had tarried [there] a space, they were let go in peace from the brethren to the Apostles. [34] Notwithstanding it pleased Silas to abide there still. [35] Paul also and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also.

Note: These 4 commands are appropriate for the times. Noachide laws derived today in messianic groups are not necessary, and are an unnecessary burden or substitute for the liberty New Testament believers have. Prophets in the apostolic age were associated with the Apostles; they spoke words for the direction of the church in transition from the Old Testament to the New Testament Scriptures being written (Acts 11:27), or wisdom from above. (1 Cor 13:10, Hebrews 2:1-4, Eph 2:20 or 2:11-22). Only James is written.

15:36-41 ***Paul Separates from Barnabas for the Right Reason, Begins the 2nd Missions Trip***

Trip 2

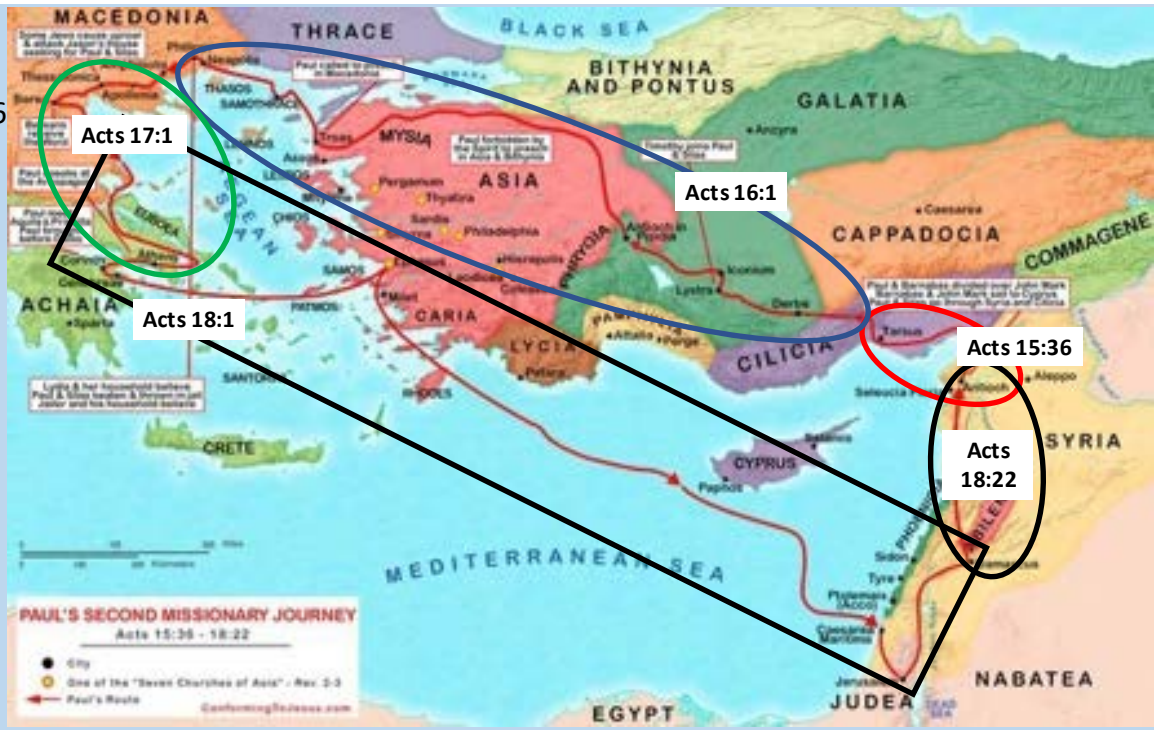
Acts 15:36 to 18:22

Paul & Silas

Time
2 years

Distance
3050 miles

Stops
14 cities
8 regions



(72) [36] And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, [and see] how they do. [37] And Barnabas determined to take with them John, whose surname was Mark. [38] But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. [39] And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed to Cyprus; [40] And Paul chose Silas, and departed, being recommended by the brethren to the grace of God. [41] And he went through Syria and Cilicia, [a] confirming the churches.

Note: Mark was the cousin of Barnabas and both from Cyprus.

Acts Chapter 16

6:1-5 *Paul meets Timothy*

(73) [1] Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: [2] Which was well reported of by the brethren that were at Lystra and Iconium. [3] Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. [4] And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem. [5] And so were the churches established in the faith, and increased in number daily.

16:6-10 ***The Holy Ghost Forbids*** *(Asia, Bithynia)* ***then Permits Paul Where to go*** *(Macedonia)*

(74) [6] Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, [7] After they were come to Mysia, they assayed to go into Bithynia: but the Spirit permitted them not. [8] And they passing by Mysia came down to Troas. [9] And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us." [10] And after he had seen the vision, immediately [a] we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel to them.

[a] First of three instances where Luke identifies himself with Paul in Acts.

16:11-15 ***In Philippi – a Business Woman (Lydia) & Her Household are Saved and Baptized***

[11] Therefore loosing from Troas, we came with a straight course to Samothracia, and the next [day] to Neapolis; [12] And from there to Philippi, which is the chief city of that part of Macedonia, [and] a colony: and we were in that city abiding certain days. [13] And on the sabbath we went out of the city by a river side, [a] where prayer was custom to be made; and we sat down, and spoke to the women which resorted [thither]. [14] And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]: whose heart the Lord opened, that she attended to the things which were spoken of Paul. [15] And [b] when she was baptized, and her household, she begged [us], saying, If ye have judged me to be faithful to the Lord, come into my house, and abide [there]. And she constrained us.

[a] Gathering to meet for prayer at an appropriate location when you have no synagogue or building, or other specifics is needful. Lydia was a God-fearer.

[b] Household is all under her care due to her being a widow or single.

16:16-24 ***In Philippi – A Fortune Teller Loses Her Ability and Paul & Silas Persecuted***

(75) [16] And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by [a] prophesying: [17] The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show to us the way of salvation. [18] And this did she many days. But Paul, being grieved, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And he came out the same hour. [19] And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace to the rulers, [20] And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, [21] And teach customs, which are not lawful for us to receive, neither to observe, being Romans. [22] And the multitude rose up together against them: and the magistrates tore off their clothes, and commanded to beat them. [23] And when they had **laid** many stripes upon them, they cast them into prison, charging the jailor to keep them safely: [24] Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

[a] To predict or foretell. Prophesy in Old Testament sense as Samuel. Soothsaying [KJV] or diviner in Old Testament Hebrew. Demons can tell the truth, but they do it for their own purposes.

Note: Learning from Caleb Planet. One time a young homeless man came into our church, sat in the front row, had crosses on his hands, and strange behavior saying he was Christ. I invited him home to eat

– he had a great appetite. We found out that he was mentally ill. While giving him a ride, a high gust of wind arose. The pastor and I knew it was supernatural, but not of Christ or the Holy Ghost.

16:25-34 ***In Philippi – Paul and Silas Sing in Prison and the Jailer with His Family are Saved***

(76) 25 And at midnight Paul and Silas prayed, and [a] sang praises to God: and the prisoners heard them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do yourself no harm: for we are all here. 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and you shall be saved, and your house. 32 And they spoke to him the Word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and washed [their] stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

[a] Praising God in adversity. David did this in 1 Samuel 30:6.

(77) 35 And when it was day, the magistrates sent the sergeants, saying, Let those men go. 36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast [us] into prison; and now do they thrust us out privately? no verily; but let them come themselves and fetch us out. 38 And the sergeants told these words to the magistrates: and they feared, when they heard that they were Romans. 39 And they came and begged them, and brought them out, and desired them to depart out of the city. 40 And they went out of the prison, and entered into [the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Acts **Chapter 17**

17:1-9 ***Rejection by Jews at Thessalonica***

(78) 1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in to them, and three sabbath days reasoned with them out of the Scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach to you, is Christ. 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews which believed not, moved with envy, took to them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6 And when they found them not, they drew Jason and certain brethren to the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 Whom Jason has received: and these all do contrary to the decrees of Caesar, saying that there is another king, [one] Jesus. 8 And they troubled the people and the rulers of the city, when they heard these things. 9 And when they had taken [a] security of Jason, and of the other, they let them go.

17:10-15 ***Reception of Bible Students at Berea***

(79) 10 And the brethren immediately sent away Paul and Silas by night to Berea: who coming [thither] went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, [a] whether those things were so. 12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. 13 But when the Jews of Thessalonica had knowledge that the Word of God was preached of Paul at Berea, they came thither also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still. 15 And they that conducted Paul brought him to Athens: and receiving a commandment to Silas and Timothy for to come to him with all speed, they departed.

[a] The doctrine of Christ does not fear scrutiny. This is good training for Timothy.

17:16-34 ***Religious message to the Greek Philosophers at Athens on Mars Hill***

(80) 16 Now while Paul waited for them at Athens, his spirit was [a] stirred in him, when he saw the city wholly given to idolatry. 17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. 18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seems to be a setter forth of strange [b] demons: because he preached unto them Jesus, and the resurrection. 19 And they took him, and brought him to Areopagus, saying, [c] May we know what this new doctrine, whereof you speak, is? 20 For you bring certain strange things to our ears: we would know therefore what these things mean. 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

[a] Stirred or aroused is a strong word that implies violent excitement. The English word paroxysm comes from it.

[b] to have a demon, Greek is echei daimonion. [c] The language is very polite.

(81) 22 Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too [a] superstitious. 23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I to you.
24 God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwells not in temples made with hands; 25 Neither is worshipped with men's hands, as though He needed anything, seeing He gives to all life, and breath, and all things; 26 And has made of one blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation; 27 That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: 28 For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like to gold, or silver, or stone, graven by are and man's device. 30 And the times of this ignorance [b] God winked at; but now commands all men everywhere to repent: 31 Because He has appointed a day, in the which He will judge the world in righteousness by [that] Man whom He has ordained; [whereof] He has given assurance to all [men], in that He has raised Him from the dead.

[a] Very religious is a more accurate translation, which would not offend the philosophers of god. No Scripture is used, only things observable to all.

[b] "Winked at" today means to connive with.. Then it meant "to overlook with forbearance." Paul concludes with repentance and faith, including the resurrection and judgment to come.

(82) 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear you again of this [matter]. 33 So Paul departed from among them. 34 Howbeit certain men clave to him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Acts Chapter 18 ***18:1-17 - 1st Time at Corinth, Stayed 2 Years, 49-51 AD***

18:1-6 ***Paul Lives with Aquila & Priscilla (Gems); Departs from the Jews***

(83) 1 After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came to them. 3 And because he was of the same craft, he abode with them, and worked: for by their occupation they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5 And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews [that] Jesus was Christ.

[6] And when they opposed themselves, and blasphemed, he shook [his] raiment, and said unto them, Your blood [be] upon your own heads; I [am] clean: from henceforth I will go to the Gentiles.

Note: vs. 5, Paul was moved in the spirit after Silas and Timothy arrived. We need each other.

18:7-11 ***Paul Safe to Teach & Many Saved***

(84) [7] And he departed there, and entered into a certain [man's] house, named Justus, [one] that worshipped God, whose house joined hard to the synagogue. [8] And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. [9] Then spoke the Lord to Paul in the night by a vision, [a] Be not afraid, but speak, and hold not your peace: [10] For I am with you, and no man shall set on you to hurt you: for I have much people in this city. [11] And he continued [there] a year and six months, teaching the Word of God among them.

[a] Paul was assured of God's protection in a violent world. At other times, Paul fled. We must discern the difference. He personally baptized in water, only Crispus, 1 Corinthians 1:14.

18:12-17 ***Gallilo is the New Deputy of Achaia, Persecution of Paul Turns Toward Sosthenes***

(85) [12] And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the [a] judgment seat, [13] Saying, This [fellow] persuades men to worship God contrary to the law. [14] And when Paul was now about to open [his] mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O [ye] Jews, reason would that I should bear with you: [15] But if it be a question of words and names, and [of] your law, look ye [to it]; for I will be no judge of such [matters]. [16] And he drove them from the judgment seat. [17] Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat [him] before the judgment seat. And Gallio cared for none of those things.

[a] Same as Bema Seat used in 2 Corinthians 5:10. Gallio showed Roman impartiality and tolerance as long as peace was maintained.

18:18-23 ***Paul Leaves Aquila & Priscilla in Ephesus on way to Jerusalem***

(86) [18] And Paul [after this] tarried [there] yet a good while, and then took his leave of the brethren, and sailed there into Syria, and with him Priscilla and Aquila; [a] having shorn [his] head in Cenchrea: for he had a vow. [19] And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. [20] When they desired [him] to tarry longer time with them, he consented not; [21] But bade them farewell, saying, I must by all means keep this feast that comes in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. [22] And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

[a] Cutting the hair marked the fulfillment of a vow, a common practice in the Jewish culture. Probably a short-term Nazarite vow which was complete when he returned to the temple in Jerusalem. He would purify himself for 7 days then burn his hair with the offerings. If he made the vow at the beginning of the trip his hair was over 3 years in growing. Possibly the filth of the sin of Corinth on the mind of Paul rompted him to reconsecrate his life after he departed from Corinth. See Numbers 6 for the Nazarite vow.

Acts Chapter 18

3rd Missionary Journey (Paul & Timothy)

[23] And after he had spent some time [there], he departed, and went over [all] the country of Galatia and Phrygia in order, [b] strengthening all the disciples.

[b] Ephesus, where he spent 3 years and wrote 1 Corinthians, is the primary purpose of this journey and the main city.

Trip 3

Acts 18:23 to 21:14

Paul & Timothy Apollos

Time
4 years

Distance
3,300 miles

Stops
cities
regions

18:24-28 ***In Ephesus Aquila & Priscilla Disciple Apollos in the Way of God More Perfectly***

(87) [24] And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the Scriptures, came to Ephesus. [25] This man was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. [26] And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. [27] And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: [28] For he mightily convinced the Jews, [and that] publicly, showing by the Scriptures that Jesus was Christ.

Q1 – Was Apollos saved before he met Aquila and Priscilla? He knew only Joh's baptism of repentance.
A – No, Apollos was an intelligent gifted religious man, but he was not saved. Note they taught in their home only,

Q2 –What was the way of God more perfectly?
A – The message that Jesus was raised from the dead, or the resurrection, and the gift of the Holy Ghost.

Q3 – Why did Apollos change from teaching the Baptism of John to Jesus was the Christ?
A – Because he now understood that the man Jesus was anointed one sent from God. (1 Corinthians 1:12 and 3:4)

Application: Now I know the context teaches the Baptism of the Holy Ghost that happens the moment we are saved. This understanding helps me have more of the mind of Christ.

QT hint: Daily time in Scripture and prayer helps us discern the religious person like Apollos so we can teach them the way of God so they can know that Jesus was the Christ. At this time in Alexandria was the greatest libray known.

Acts Chapter 19

Paul at Ephesus for 3 Years

19:1-7 ***12 Disciples of John. 3rd and Last Time for the "sign" of tongues*** *(1 Cor 14:20-22)*

(88) [1] And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, [2] He said unto them, "Have ye received the Holy Ghost when ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost." [3] And he said unto them, "To what then were ye baptized?" And they said, "To John's baptism." [4] Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people, that they should //1. faith// believe on Him which should come after him, that is, on Christ Jesus". [5] When they heard [this], //2. re-baptism, Acts 2:38, 8:16 & 19:5// they were baptized in the name of the Lord Jesus. [6] And //3. Apostle hands, Acts 8, 10, 19// when Paul had laid [his] hands upon them, //4. Receive the H.S.// the Holy Ghost came on them; and they spoke with languages //Acts 2, 10, & 19// and prophesied //Acts 2 wonderful works of God, 10 magnify God, & 19 prophesied as in 1 Cor 14//. [7] And all the men were about twelve.

Note: 19:6, Languages is the same as in Acts 2 and 10; a known, understood foreign language, used as a sign of judgment against Israel (1 Cor 14:20-21). Another evidence that the household of Cornelius in Acts 10 did not include small children or babies, nor John's water baptism. Christians required the laying on of hands by the Apostles Peter & John - Acts 8, Peter - Acts 10, and Paul in Acts 19 to confirm the spread of the Gospel (Acts 1:8).
BLB: At salv-C Missler, JV McGee, Bob Davis, Bill Foote, R Comfort. After salv-C Smith, J Courson, Joe Focht, R Ries

Past: OT Mizpah. John baptized for repentance from sin to prepare the way for Jesus (Matthew 11:11).
Present: At the moment of our faith in Jesus the believer is (1) Born of the Spirit (John 3:3-8), (2) Indwelt by the Spirit (1 Cor 3:16, 6:19), (3) Sealed by the Holy Ghost (Ephesians 1:13), (4) Taught by the Holy Ghost (John 14:6) (5) Anointed by the Holy Ghost (1 John 2:20 & 27), and (6) **Baptized** by the Holy Ghost (John 1:33, Acts 1:5,8, 2:4, 10:47, 11:16), (7) **Baptized** by one spirit into the body of Christ (1 Cor 12:13, 1 Cor 10:2), (8) **Baptized** into the death of Jesus (**Ro 6:3**), and the **Baptism** of suffering (Mt 20:22-23, Mk 10:38-39, Lu 12:50, 1 Pe 1:6-7).
Then an act of faith and obedience to the Scriptures: **Baptized** in the name of the Lord Jesus (Acts 2:38, 8:16, 19:5) or the Father, Son, and the H.S. (Mt 28:18-20). Water baptism by immersion after the age of accountability.
Future: Finally, the unbeliever is **Baptized** by fire (Matthew 3:11-12, Rev 20:11-15).

19:8-22 ***Paul Proclaims the Kingdom of God and Performs Special Miracles***

(89) [8] And he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. [9] But when several were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. [10] And this continued by the space of two years; so that all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks.

(90) [11] And God worked special miracles by the [a] hands of Paul: [12] So that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. [13] Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preaches. [14] And there were seven sons of Sceva, a Jew, [and] chief of the priests, which did so. [15] And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? [16] And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. [17] And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. [18] And many that believed came, and confessed, and showed their deeds. [19] Many of them also which used [b] curious arts brought their books together, and burned them before all: and they counted the price of them, and found [it] fifty thousand [pieces] of silver. [20] So mightily grew the Word of God and prevailed. [21] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. [22] So he sent into Macedonia two of them that ministered unto him, Timothy and Erastus; but he himself stayed in Asia for a season.

[a] Around this time Paul finished writing 1 Corinthians "But I will stay at Ephesus until Pentecost, because a great door for effective work has opened to me, and there are many who oppose me." 1 Corinthians 16:8-9. Relics class 1, 2, 3. Plenary Indulgence, confession, and experiences. [b] Ephesus was the largest city in Asia, a port city of over 200,000 people.

Acts Chapter 19

19:23-41 ***Paul Escapes Persecution from the Temple of Diana Idol Worshippers***

(91) 23 And the same time there arose no small stir about that way. 24 For a certain [man] named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain to the craftsmen; 25 Whom he called together with the workmen of like occupation, and said, "Sirs, ye know that by this craft we have our wealth. 26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away much people, saying that they be no gods, which are made with hands: 27 So that not only this our craft is in danger to be set at nothing; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worships." 28 And when they heard [these sayings], they were full of wrath, and cried out, saying, [a] Great is Diana of the Ephesians. 29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

(92) 30 And when Paul would have entered in unto the people, the disciples permitted him not.
31 And certain of the chief of Asia, which were his friends, sent unto him, desiring [him] that he would not adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.
33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense to the people. 34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

[a] The Temple of Diana is the 4th of 7 wonders of the ancient world, designated in 225 BC by Philo of Byzantium. It was made of marble, 425' long x 220' wide and 60' high with 127 pillars of double and triple columns. Its size and beauty were awesome to see, as the Greeks said, "we would see Jesus in John 12:21 and John saw in Rev 21:1, may we have eyes that see and ears that hear.

The temple took 120 years to build and 1 night to be destroyed by an arsonist seeking publicity. The Goths destroyed it in 262 AD; today, only 1 column remains after the evacuation. Today, the old city of Ephesus is a huge archaeological site and tourist attraction.

The statue of Diana in front of the temple is described in several different ways at different times. In 431 AD, Roman Emperor Theodosius II called a council (The Ecumenical Council) to address whether Mary was the mother of Jesus (Nicaea) or the mother of God. Here, the first church was dedicated to the Virgin Mary. At the same site, an ancient temple of the Ionians worshipped a goddess called the "Great Mother".

[b] Ekklesia in 19:32, 39 & 41. Only 3 of 115 times does ekklesia refer to non-believers.

The theater is known for its greatness, with a capacity of 25,000.

35 And when the town clerk had appeased the people, he said, [Ye] men of Ephesus, what man is there that knows not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the [image] which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

Note: 19:37 Churches existed at Ephesus as many believers were there due to Paul's preaching and teaching for three full years.

Acts Chapter 20

At Ephesus 52-54 AD (wrote 1 Cor, Gal?, lost letter to Corinthians)

20:1-5 ***Ephesus to Troas and Support for the Saints at Jerusalem*** *(Acts 19:21)*

(93) [1] And after the uproar was ceased, Paul called unto [him] **the disciples**, and embraced them, and departed for to go into **Macedonia**. [2] And when he had gone over those parts, and had given them **much exhortation** //encouragement to good works, 1 of 7 gifts in Ro 12:8 (4-8)//, he came into **Greece,** [3] And [there] abode three months. **And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.** [4] And there accompanied him into Asia //7// Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. [5] These going before tarried for **us** at Troas.

Note: 2nd visit to Troas, 1st in Acts 16:6-8 after no-go 2x and go to Macedonia, (2 Cor 2:12)
God inspired Paul to write Romans (20:2-3) and 2 Corinthians (20:3-6a). Seven men were entrusted with treasure to help the saints in Jerusalem (Romans 15:7-33 (25-27)). All new travelers except Timothy. 1 Tim 1:3-4 Paul urged Timothy to remain in Ephesus to teach sound doctrine.

20:6-12 ***At Troas Paul Preaches Until Midnight and Talks Until the Next Morning***

(94) [6] And **we** sailed away from Philippi after the days of unleavened bread, and came to them to **Troas** in five days //2 Tim 4:13//; where **we** abode seven days. [7] And upon the [a] first [day] of the week, when the disciples came together to break bread, **Paul preached** //discuss, dispute or reason, 13x// **unto them, ready to depart on the next day; and continued his speech until midnight.** [8] And there were many lights in the upper chamber, where they were gathered together. [9] And there sat in a window a certain young man named **Eutychus**, being fallen into a deep sleep: and as Paul was **long preaching** //discuss, dispute, or reason//, he sunk down with sleep, and fell down from the third loft, and was taken up dead. [10] And Paul went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life //soul, same as Elijah and Elisha did// is in him. [11] When he therefore was come up again, and had broken bread, and eaten, and talked //be in company, 4x// a long while, even till break of day, so he departed. [12] And they brought the young man alive, and were not a little comforted.

[a] Friday at 6 pm for the Jews. Saturday evening is the first day of the week for the church. Paul preached for at least 6 hours until midnight. Luke wrote in Hebrew time. In Greek, it is sabbaton, which can be translated "on a certain sabbath". Same in 1 Cor 16:2, John 20:1, 19. Col 2:11-17.

20:13-16 ***From Troas to Miletus, They Travel by Ship and Paul by Foot at Assos***

(95) [13] And **we** went before to ship, and sailed unto Assos, there intending to take in Paul: for so had **he** appointed, minding **himself** to go afoot //20 miles//. [14] And when **he** met with **us** at Assos, **we** took him in, and came to **Mitylene**. [15] And **we** sailed there, and came the next [day] over against Chios; and the next [day] **we** arrived at Samos, and tarried at Trogyllium; and the next [day] **we** came to Miletus. [16] For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost //1 Cor 16:8, Paul left his jacket, books, and scrolls at Troas (2 Tim 4:13)//.

20:17-38 ***At Miletus, Paul's FAREWELL to the Ephesian Elders*** *(1st pastor's conference)*

(96) [17] And from Miletus he sent to Ephesus, and **called the elders** of the church.

Note: Elders-Bishops-Pastors. They are interchangeable, fitting the context of Scripture. Elders – man (individual, presbyteros 67x, spiritually mature and trusted to do right for the church), Bishops – Ministry (overseer, episcope a specific area of the church), Pastors – method (shepherd, feed the flock). Jesus Christ is the Bishop and Shepherd of our souls, 1 Peter 2:25. Psalm 23, John 10.

Acts **Chapter 20**

1st Pastor's Conference – Paul's 3rd message

(Msg 1 to Jews in Acts 13, Msg 2 to Gentiles in Acts 17, Msg 3 to the Church)

Paul's Life Style is a Pattern to Follow *(Follow me as I follow Christ, the suffering servant)*

18 And when they were come to him //36 miles//, he said unto them, Ye know, from the first day that I
came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all
humility of mind, and with many tears, and **temptations**, which befell me by the lying in wait of the
Jews: 20 [And] how I kept back nothing that was profitable [unto you], but have showed you, and have
taught you publicly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks,
repentance toward God //reversal, 24x//, **and faith toward our Lord Jesus Christ** //Heb 6:1//**.**
22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me
there: 23 Save that the Holy Ghost witnesses in every city, saying that bonds and afflictions abide me.
**24 But none of these things move me, neither count I my life dear unto myself, so that I might
finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify
the gospel of the grace of God.** 25 And now, behold, I know that ye all, among whom I have gone
preaching the kingdom of God //strongest sense, 2 Tim 4:1//, shall see my face no more. **26 Wherefore
I take you to record this day, that I [am] pure from the blood of all [men].** 27 For I have not
shunned to declare unto you all the counsel of God.

Paul's Warning to the Elders of Ephesus

28 Take heed therefore **unto yourselves**, and to **all the flock**, over the which the Holy Ghost has made
you bishops, **to feed the church of God**, which He has purchased with His own blood. **29** For I know
this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of
your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Paul's Pattern of Life Style to Follow

(97) 31 Therefore watch, and remember, that by the space of three years I ceased not to warn
//admonish// everyone night and day with **tears**. 32 And now, brethren, **I commend you to God, and
to the word of His grace**, **which is able to build you up, and to give you an inheritance among all
them which are sanctified** //purify or consecrate, and set apart**//.** 33 I have coveted no man's silver,
or gold, or apparel. 34 Yes, ye yourselves know, that these hands have ministered to my necessities, and
to them that were with me. 35 I have showed you all things, how that so laboring //toil, weary, work
hard// ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, "It is
more blessed to give than to receive."

Note: Jesus said this is many parables such as the Good Samaritan, the woman who poured oil on Jesus feet then wiped with her hair and fragrance filled the room, and possibly directly to the Apostles as in John 21:25, and later to Paul while in the desert (Galatians 1:11-20) then returned to Damascus and went to Jerusalem for 15 days to confer with Peter and the James the brother of Jesus, after 3 years from his salvation in Acts 9.

A Sad Goodbye because they will no longer see Face to Face

36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore,
and fell on Paul's neck, and kissed him, 38 Sorrowing most of all for the words which he spoke, that they
should see his face no more. And they accompanied him unto the ship.

Note: Compare to the epistle to the Ephesians, written when in prison in Rome, and the first church in Revelation 2:1-7, where, 30 years later, false apostles entered, and they lost their first love of God.

Acts Chapter 21

21:1-14 *Paul's Trip from Miletus to Jerusalem*

(98) [1] And it came to pass, that after we were gotten from them, and had launched, we came with a straight course to Coos, and the [day] following to Rhodes, and from there to Patara: [2] And finding a ship sailing over to Phenicia, we went aboard, and set forth. [3] Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. [4] And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. [5] And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till [we were] out of the city: and we kneeled down on the shore, and prayed. [6] And when we had taken our leave one of another, we took ship; and they returned home again. [7] And when we had finished [our] course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. [8] And the next [day] we that were of Paul's company departed, and came to Caesarea: and we entered into the house of **Philip the evangelist, which was [one] of the seven;** and abode with him. [9] And the same man had **four daughters, virgins, which did prophesy.**

Agabus the Prophet Speaks of Paul's Near Future Bondage (only prophecy besides Jesus)

[10] And as we tarried [there] many days, there came down from Judaea a certain **prophet, named Agabus**. [11] And when he was come to us, he took Paul's girdle, and bound his own hands and feet, and said, **Thus says the Holy Ghost,** So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver [him] into the hands of the Gentiles. [12] And when we heard these things, both we, and they of that place, begged him not to go up to Jerusalem. [13] Then Paul answered, What mean ye to weep and to break my heart? **for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.** [14] And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

Paul's 5 Trials in Jerusalem and Caeserea *(Acts 21:15-26:32)* 58-60 AD

Paul's Testifies in Jerusalem Before the Mob & Sanhedrin *(Acts 21:15-23:35) 12 days*

21:15-26 *Paul Follows the Advice of James and the Elders with a Vow for Peace*

(99) [15] And after those days we took up our baggage, and went [a] up to Jerusalem. [16] There went with us also [certain] of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. [17] And when we were come to Jerusalem, the brethren received us gladly. [18] And the [day] following Paul went in with us to **James**; and all the **elders** were present. [19] And when he had saluted them, he declared particularly what things God had worked among the Gentiles by his ministry. [20] And when they heard [it], they glorified the Lord, and said unto him, "**You see, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:** [21] And they are informed of you, that you teach all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise [their] children, neither to walk after the customs. [22] What is it therefore? the multitude must needs come together: for they will hear that you are come. [23] Do therefore this that we say to you: We have four men which have a vow on them; [24] Them take, and [b] purify yourself with them, and pay the charges with them, that they may shave [their] heads: and all may know that those things, whereof they were informed concerning you, are nothing; but [that] you yourself also walk orderly, and keep the law. [25] As concerning the Gentiles which believe, we have written [and] concluded that they observe no such thing, save only that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from fornication." [26] Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an **offering should be offered** for every one of them. [21] And they are informed of you, that you teach all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise [their] children, neither to walk after the customs. [22] What is it therefore? the multitude must needs come together: for they will hear that you are come.

[23] Do therefore this that we say to you: We have four men which have a vow on them; [24] Them take, and [b] purify yourself with them, and pay the charges with them, that they may shave [their] heads: and all may know that those things, whereof they were informed concerning you, are nothing; but [that] you yourself also walk orderly, and keep the law. [25] As concerning the Gentiles which believe, we have written [and] concluded that they observe no such thing, save only that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from fornication." [26] Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, **until that an offering should be offered for every one of them**.

[a] A 2-day trip. Were James and the elders fearful due to the cultural climate of Jerusalem, causing them to make an offering of sacrificial animals? Leviticus 19:15.

[b] A temporary Nazarite vow of separation to God. After 7 days of purification (Numbers 19:12), an offering is brought to the temple (Numbers 6:13-15), then their cut-off hair is burnt at the altar with the offering animals (Numbers 6:18), signifying release from the vow. Same as Paul did in Acts 18:18. Galatians.

21:27-40 ***Paul Arrested Outside the Temple on False Accusations About the Vow***

(100) [27] And when the seven days were almost ended, **the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, [28] Crying out, "men of Israel, help: This is the man, that teaches all everywhere against the people, and the law, and this place:** and further brought Greeks also into the temple, and has polluted this holy place."
[29] (For they had seen before with him in the city Trophimus an Ephesian, whom they **supposed** that Paul had brought into the temple.) [30] And all the city was moved, and the people ran together: and they took Paul, and drew him [a] out of the temple: and immediately **the doors were shut. [31] And as they went about to kill him**, tidings came to the chief captain of the battalion, that all Jerusalem was in an uproar.
[32] Who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers, they left beating of Paul. [33] Then the chief captain came near, and took him, and commanded [him] to be bound with two chains; and demanded who he was, and what he had done.
[34] And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. [35] And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. [36] For the multitude of the people followed after, crying, "Away with him."

[a] to the Court of the Gentiles, which is outside the court of the Israelites and the women.

[37] Then as Paul was to be led into the castle, he said to the chief captain, "May I speak to you?" Who said, "**Can you speak Greek?** [38] Are not you that Egyptian, which before these days made an uproar, and led out into the wilderness four thousand men that were murderers?" [39] But Paul said, "I am a man [which am] a Jew of Tarsus, [a city] in Cilicia, a citizen of no insignificant city: and, I beseech you, allow me to speak to the people." [40] And when he had given him license, Paul stood on the stairs, and beckoned with the hand to the people. And when there was made a great silence, **he spoke to them in the [a] Hebrew dialect**, saying,

[a] Paul spoke Greek to the Jews of the dispersion. He spoke Hebrew to the Jews in Jerusalem, not Aramaic. The Dead Sea Scrolls evidence this.

Acts Chapter 22

22:1-21 *Paul's Personal Testimony Before the Angry Mob – 1st Testimony*

Part 1 – Before His Salvation in His Old Life (1-5)

(101) [1] "men, brethren, and fathers, **hear ye my defense** [which I make] now unto you. [2] (And when they heard that he **spoke in the Hebrew dialect** to them, they kept the more silence: and he says,) [3] I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the **law of the fathers**, and was zealous toward God, as ye all are this day. [4] And **I persecuted [a] this way to the death, binding and delivering into prisons both men and women.** [5] As also the high priest does bear me witness, and all the estate of the elders: from whom also I received letters to the brethren, and went to Damascus, to bring them which were there bound to Jerusalem, for **to be punished.**

[a] A Jewish term he used, not to alienate his audience, Acts 9:2. Gamaliel, Acts 5:34-40, the highest Rabbi. Note: men, brethren, and fathers used 3x, Acts 7:2, 22:1, 28:17.

Part 2A – Paul's Salvation Experience (6-16)

[6] And it came to pass, that, as I made my journey, and was come near to Damascus about noon, suddenly there shone from heaven a great light round about me. [7] And I fell to the ground, and heard a voice saying to me, "Saul, Saul, why do you persecute me?" [8] And I answered, "Who are you, Lord?" And he said unto me, "I am Jesus of Nazareth, whom you persecute." [9] And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke to me. [10] And I said, "What shall I do, Lord?" And the Lord said unto me, "Arise, and go into Damascus; and there it shall be told you of all things which are appointed for you to do." [11] And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. [12] And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt [there], [13] Came to me, and stood, and said to me, "Brother Saul, receive your sight." And the same hour I looked up upon him. [14] And he said, "The God of our fathers has chosen you, that you should know his will, and see that Just One, and should hear the voice of his mouth. [15] For you shall be his witness to all men of what you have seen and heard. [16] And now why do you tarry? [a] arise, and be baptized, and wash away your sins, calling on the name of the Lord."

[a] In Greek and context: Get yourself baptized (in water) and wash away your sins, having called on the name of the Lord. 1 Peter 3:20-21. Titus 3:5 declares that salvation is the "washing of regeneration" Note: The light shone to all and blinded only Paul, who had scales on his eyes, Acts 9:10-16, 23:1-5, Gal 4:13-15, 6:11, 2 Cor 12:7. Followed by evidence applicable for the content or audience of testimony.

Part 2B – Paul's Past Coming to Pray at the Temple in Jerusalem (17-21)

[17] And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; [18] And saw Him saying unto me, "Make haste, and get you quickly out of Jerusalem: for they will not receive your testimony concerning me." [19] And I said, "Lord, they know that I imprisoned and beat in every synagogue them that believed on You: [20] And when the blood of Your martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the raiment of them that slew him." [21] And He said unto me, "Depart: for I will send you far hence to the Gentiles."

Note: The only time this event is in Scripture. Not to be confused with later in Galatians 1:17-19.

Acts Chapter 22

22:22-29 *Paul's Defense with His Roman Citizenship and the Soldier's Rescue*

(102) 22 And they gave him audience unto this word, and [then] lifted up their voices, and said, "Away with such a [fellow] from the earth: for it is not fit that he should live." 23 And as they cried out, and cast off [their] clothes, and threw dust into the air, 24 The chief captain commanded him to be brought into the castle, and bade that he should be [a] examined by scourging; that he might know wherefore they **cried so against him**. 25 And as they bound him with thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" 26 When the centurion heard [that], he went and told the chief captain, saying, "Take heed What you do: for this man is a Roman." 27 Then the chief captain came, and said unto him, "Tell me, are you a Roman?" He said, "Yes." 28 And the chief captain answered, "With a great sum obtained I this freedom." And Paul said, "But I was [free] born." 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

[a] The Roman scourge was more severe than the Jewish 39 strikes. Jesus suffered a Roman scourge.

22:30-23:11 *Paul's Persecution by the High Priest & the Sanhedrin and His Witness*

(103) 30 On the next day**,** because he would have known the certainty wherefore he was **accused of the Jews,** he loosed him from [his] bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Acts Chapter 23

Persecution is followed by Protection and Providence 58 AD

1 And Paul, earnestly beholding the **council** said, "men [and] brethren, I have lived in all good conscience before God until this day." 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, "God shall smite you, [you] whited wall: for sit you to judge me after the law, and command me to be smitten contrary to the law?" 4 And they that stood by said, "Revile you God's high priest?" 5 Then said Paul, "I knew not, brethren, that he was the high priest: for it is written, YOU SHALL NOT SPEAK EVIL OF THE RULER OF YOUR PEOPLE."

[a] Exodus 22:28. Note the instant repentance of Paul when he realized he broke the law of Moses. Notes: Great Sanhedrin, 70 plus high priest, Mt 5:22, every town of 120 men as heads of families had a local court called a Council, smaller towns had 7 or 3 judges. Not fathers as before the mob in 22:1. Ananias, appointed by Herod Agrippa II around AD 48, was known for being harsh and cruel. In AD 66, at the start of the first great Jewish Revolt, Ananias was assassinated by an angry mob of anti-Roman revolutionaries. Whitewash 2x, Mt 23:27. Similar to John 18:19-24 except Jesus was struck. Paul's sick eyes prevented recognition.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "men [and] brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." 7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. 8 For the Sadducees say that there is no resurrection, **neither angel, nor spirit:** but the Pharisees confess both. 9 And there arose a great cry: and the scribes [that were] of the Pharisees' part arose, and strove, saying, "We find no evil in this man: but if a spirit or an angel has spoken to him, let us not fight against God." 10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by [a] force from among them, and to bring [him] into the castle. 11 And the night following the Lord stood by him, and said, "Be of good cheer, Paul: for as you have testified of me in Jerusalem, so must you bear witness also at Rome."

[a] Same word used for "caught up" or rapture of the saints, forcibly or violently seized. Harpazo in Greek. 1 Thessalonians 4:17. Used 13 times in the New Testament, always with the same concept.

Note: Jerusalem and Rome are purposed to Paul by the Spirit in Acts 19:21.

23:12-22 ***A Vow*** *(12-15)****, a Young Man, and a Soldier*** *(16-22)*

(104) [12] And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. [13] And they were more than forty which had made this conspiracy. [14] And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. [15] Now therefore ye with the council signify to the chief captain that he bring him down to you tomorrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. [16] And when [a] Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. [17] Then Paul called one of the centurions unto [him], and said, "Bring this young man unto the chief captain: for he has a certain thing to tell him." [18] So he took him, and brought [him] to the chief captain, and said, "Paul the prisoner called me unto [him], and prayed me to bring this young man unto you, who has something to say unto you." [19] Then the chief captain took him by the hand, and went [with him] aside privately, and asked [him], "What is that you have to tell me?" [20] And he said, "The Jews have agreed to desire you that you would bring down Paul tomorrow into the council, as though they would enquire somewhat of him more perfectly. [21] But do not you yield to them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink until they have killed him: and now are they ready, looking for a promise from you." [22] So the chief captain [then] let the young man depart, and charged [him, "See you] tell no man that you have showed these things to me."

[a] Only mention of Paul's family. His nephew probably overheard talk from the adults in the family. Paul's family was probably well known in the Sanhedrin. This story is the providence of God.

23:23-35 ***Paul Escorted by the Chief Captain with a Letter to Felix, the Governor in Caesarea***

(105) [23] And he called unto [him] two centurions, saying, "Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the [a] third hour of the night; [24] And provide them beasts, that they may set Paul on, and bring [him] safe unto Felix the governor."

At 9 pm Jewish time, 470 Roman soldiers safely escorted Paul to Caesarea.

[25] And he wrote a letter after this manner: [26] Claudius Lysias unto the most excellent governor Felix [sends] greeting. [27] This man was taken of the Jews, and should have been killed of them: [a] then came I with an army, and rescued him, having understood that he was a Roman. [28] And when I would have known the cause wherefore they accused him, I brought him forth into their council: [29] Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. [30] And when it was told me how that the Jews laid wait for the man, I sent straightway to you, and gave commandment to his accusers also to say before you what [they had] against him. Farewell. [31] Then the soldiers, as it was commanded them, took Paul, and brought [him] by night to Antipatris. [32] On the next day they left the horsemen to go with him, and returned to the castle: [33] Who, when they came to Caesarea, and delivered the letter to the governor, presented Paul also before him. [34] And when the governor had read [the letter], he asked of what province he was. And when he understood that [he was] of Cilicia; [35] "I will hear you," said he, "when your accusers are also come." And he commanded him to be kept in Herod's judgment hall.

[a] The letter is highly biased in favor of the writer, as the world commonly enlarges the record of their accomplishments, which normally are circumstantial. Same term in Luke 1:3 to Theophilus, same as most noble Felix in 24:3 and Festus - in person, Acts 26:25.

Paul Trials in Caesarea Before Felix, Festus & Agrippa *(Acts 24:1-26:32) 2 years, 58-60 AD*

Acts Chapter 24 ***Paul's Witness to Governor Felix***

24:1-9 ***False Accusations by Tertullus Before Governor Felix (5-7)***

(106) [1] And **after five days Ananias the high priest descended with the elders, and [with] a certain orator [named] Tertullus,** who informed the governor against Paul. [2] And when he was called forth, Tertullus began to accuse [him], saying, "Seeing that by you we enjoy great quietness, and that very worthy deeds are done to this nation by your providence, [3] We accept [it] always, and in all places, most noble [a] Felix, with all thankfulness. [4] Notwithstanding, that I be not further tedious to you, I pray you that you would hear us of your clemency a few words. [5] For we have found this man [a] pestilent [fellow], and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: [6] Who also has gone about to profane the temple: whom we took, and would have judged according to our law. [7] But the chief captain Lysias came [upon us], and with great violence took [him] away out of our hands, [8] Commanding his accusers to come to you: by examining of whom yourself may take knowledge of all these things, whereof we accuse him." [9] And the Jews also assented, saying that these things were so.

Q – What can believers learn from this passage?
A1 – Politically correct writing (Acts 23:26-30) aligns with politically correct speech or rhetoric when attacked by the enemy. Flattery is a modern term for the introduction to rhetoric. Orator in Greek is rhetoros, a derivative of rhetoric.
A2 – God prepares his people for persecution as he prepared Paul in Acts 20:23-24, 21:10-14.

Application: I trust God to prepare me and the way for persecution, with wisdom from above and by using others.

[a] Felix is the first slave to become a governor of a Roman province (Judea). Josephus records that many Jews died or were mistreated under the rule of Felix; therefore, Emperor Nero replaced him with Festus, Acts 24:27. James and the elders persuaded Paul to purify himself with 4 other Jews, Acts 21:15-26.

24:10-21 ***Paul Defends Himself Before Governor Felix – 3rd Trial***

(107) [10] Then Paul, after that the governor had beckoned to him to speak, answered, "Forasmuch as I know that you have been of many years a judge unto this nation, I do the more cheerfully answer for myself: [11] Because that you may understand, that there are **yet but twelve days since I went up to Jerusalem for to worship.** [12] And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: [13] Neither can they prove the things whereof they now accuse me. [14] But this I confess to you, that **after the way which they call heresy**, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: [15] And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. [16] And herein do I exercise myself, **to have always a conscience void of offence toward God, and [toward] men.** [17] Now after many years I came to bring alms to my nation, and offerings. [18] Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. [19] Who ought to have been here before you, and object, if they had anything against me. [20] Or else let these same [here] say, if they have found any evil doing in me, while I stood before the council, [21] Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day."

24:22-27 ***Paul Reasons with Governor Felix (Felix keeps Paul for > 2 years)***

(108) [22] And when Felix heard these things, having **more perfect knowledge of [that] way**, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. [23] And he commanded a centurion to keep Paul, and to let [him] have liberty, and that he should forbid none of his acquaintance to minister or come to him. [24] And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. [25] And as **he reasoned of righteousness, temperance, and judgment to come, Felix trembled,** and answered, "Go your way for this time; when I have a convenient season, I will call for you." [26] **He hoped also that money should have been given him of Paul, that he might loose him:** wherefore he sent for him the oftener, and communed with him. [27] But **after two years Porcius Festus came into Felix' room**: and Felix, willing to show the Jews a pleasure, left Paul bound.

Acts Chapter 24

Note: Felix was evil and waiting for the turnover of duties. Festus was a fairer ruler. John 16:5-11.

Acts Chapter 25

25:1-12 ***Paul's Defense Before Governor Festus & His Appeal to Caesar – Trial 4*** *(> 14 days)*

(109) [1] Now when **Festus** was come into the **province**, **after three days** he ascended from **Caesarea to Jerusalem**. [2] Then the high priest and the chief of the Jews informed him against Paul, and begged for him, [3] And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him. [4] But Festus answered, that Paul should be kept at [a] Caesarea, and that he himself would depart shortly [thither]. [5] Let them therefore, said he, which among you are able, go down with [me], and accuse this man, if there be any wickedness in him. [6] And when he had tarried among them **more than ten days, he went down to Caesarea**; and the **next day sitting on the judgment seat** commanded Paul to be brought. [7] And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. **[8] While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, I have [a] offended anything at all.** [9] But Festus, willing to do the Jews a pleasure, answered Paul, and said, "Will you go up to Jerusalem, and there be judged of these things before me?" [10] Then said Paul, "I stand at Caesar's judgment seat, where I ought to be judged: to the Jews I have done no wrong, as you very well know. [11] For if I be an offender, or have committed anything worthy of death, **I refuse not to die**: but if there be none of these things whereof these accuse me, no man may deliver me to them. I appeal to Caesar." [12] Then Festus, when he had conferred with the council, answered, "Have you appealed to Caesar? to Caesar shall you go."

[a] Caesarea was the Roman headquarters of the government in Judea.

[b] In Greek, translated as " sinned. Translated as sin in 38 other places. Paul always kept the law of Moses. Acts 16:1-3, 18:18, 18:19-21, 19:1, 20:16, 21:26. Caesar Nero killed his wife, mother, and step-brother

25:13-25:27 ***Paul Before King Agrippa –5th Trial coordination*** *(around 30 days)*

(110) [13] And **after certain days** [a] king Agrippa and Bernice came to Caesarea to salute Festus. [14] And when they had been there **many days,** Festus declared Paul's cause to the king, saying, "There is a certain man left in bonds by Felix: [15] About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. [16] To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. [17] Therefore, when they were come hither, without any delay on the **next day** I sat on the judgment seat, and commanded the man to be brought forth. [18] Against whom when the **accusers** stood up, they brought no accusation of such things as I supposed: [19] But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. [20] And because I doubted of such manner of questions, I asked [him] whether he would go to Jerusalem, and there be judged of these matters. [21] But when Paul had appealed to be reserved to the **hearing of Augustus**, I commanded him to be kept until I might send him to Caesar." [22] Then **Agrippa said to Festus,** "I would also hear the man myself. Tomorrow, said he, you shall hear him." [23] And on the **next day**, when **Agrippa was come, and Bernice, with great pomp,** and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. [24] And Festus said, "**King Agrippa**, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and [also] here, crying that he ought not to live any longer. [25] But when I found that he had committed nothing worthy of death, and that he himself has **appealed to Augustus**, I have determined to send him. [26] Of whom I have no certain thing to write to my lord. Wherefore I have brought him forth before you, and specially before you, O king Agrippa, that, after examination had, **I might have somewhat to write.** [27] For it seems to me unreasonable to send a prisoner, and not withal to signify the crimes [laid] against him."

Acts Chapter 25

[a] King Agrippa was the last of the Herodian dynasty. The Herodians were ½ Jew and ½ Edumean. His ancestors were: Great grand-father Herod the Great (Matthew 2:1, who killed the babies boys), Great Uncle Antipas (beheaded John the Baptist), Father Agrippa I (executed James, imprisoned Peter, died in Caeserea, Acts 12).

Acts Chapter 26

A Complete Salvation Testimony *(I, me, my 34x. To* king Agrippa and leaders)

26:1-3 ***Introduction***

(111) [1] Then **Agrippa** said unto Paul, "You are permitted to speak for yourself." Then Paul stretched forth the hand, and answered for himself: [2] "**I** think **myself** happy, **king Agrippa**, because I shall answer for myself this day before you concerning all the things whereof I am **accused** of the Jews: [3] Especially [because I know] you to be expert in all customs and questions which are among the Jews: /appointed high priest & oversaw temple activities/ wherefore **I beseech you** to **hear me patiently**.

26:4-12 *Part 1 –* ***Life against Jesus of Nazareth (LOST)***

[4] My manner of **life** from my youth, which was at the first among my own nation at Jerusalem, know all the Jews; [5] Which knew me from the beginning, if they would testify, that after the most straightest sect of our religion I lived a Pharisee. [6] And now I stand and am judged for the **hope** of the promise made of God unto our fathers: [7] To which **[promise] our twelve tribes, instantly serving [God] day and night, hope to come.** For which **hope's** sake, king Agrippa, I am accused of the Jews. [8] Why should it be thought a thing incredible with you, that God should raise the dead? [9] I verily thought with myself, that I ought to do many things **contrary** to the name **of Jesus of Nazareth.** [10] Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and **when they were put to death, I gave my voice against them.** [11] And **I punished them often in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them,** I **persecuted** them even unto strange cities. [12] Whereupon as I went to Damascus with authority and commission from the chief priests,

Notes: vs 6 – hope = confidence or trust. vs 7 - The 12 tribes of Israel **(no lost tribes)** are verified in Matthew 19:28, Luke 2:26, 22:30, Acts 2:9, James 1:1, Revelation 7:4, 21:12.
I was as they are – 1 Cor 6:9-11, such were some of you. What changed me? The chief of sinners.

26:13-18 *Part 2 –* ***Experience the Lord Jesus (SAVED)***

(112) [13] At midday, O king, I saw in the way a light from heaven, above the **brightness of the sun**, shining round about me and them which journeyed with me. [14] And when we were all fallen to the earth, **I heard a voice speaking unto me,** and saying in the **Hebrew dialect**, "Saul, Saul, why do you persecute me?" [it is] hard for you to kick against the pricks." [15] And **I said, "Who are you, Lord?"** And He said, "I am Jesus whom you persecute. /not body stolen/ [16] But rise, and stand upon your feet: for I have appeared unto you for this purpose, to make you a **minister** and a **witness** both of these things which you have seen, and **of those things in the which I will appear unto you;** **[17] Delivering you from** the people, and [from] the Gentiles, unto whom **NOW I send you**, [18] To **open** their eyes**, [and]** to **turn** them **from** darkness to light, **and** [from] the authority of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Notes: What is your key verse when you were 1st saved? Mine is John 14:6. NOW in TR.
vs 13 – Rev 1:16b. vs 14 - Hard sticks with sharp points "pricks" or "goads" to drive cattle in the direction you want. Today you may say, "like banging your head against a wall." The New Testament is written in Greek, except Matthew in Hebrew +293 words, Latin-80, & Aramaic-4.

Acts Chapter 26

26:19-23 *Part 3* – ***Life for Christ (CHANGED)***

(113) 19 "Whereupon, O **king Agrippa**, **I was not disobedient** unto the heavenly vision: 20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and [then] to the Gentiles, /Acts 9:1-30/ that **they** should **repent and turn to God,** /change of mind-attitude, an about-face, 180-degree, **turn or return,** /200s, Wyman Fragment-Ro 5:1, 1500s, Erasmus/ **and do works meet for repentance.** /works-ergon, not for salv – because saved, meet-follow/

21 For these causes the **Jews** caught me in the temple, and went about to **kill** [me]. 22 Having therefore obtained **help of God,** /Roman Govt/ **I continue unto this day**, **witnessing both to small and great**, saying **none other things** than those which the **prophets and Moses did say should come:** 23 That **Christ should allow,** /slain/ [and] that He should be the first that should **rise from the dead,** /Luke 24:27, 46 road to Emmaus, disciples, hear of Moses and prophets about Jesus death and resurrection/ and should **show light unto the people, and to the Gentiles**." /Acts 22:21 sent to the Gentiles/

Note: Sometimes witnessing includes my testimony. Sometimes only my testimony, other times only my witness.

26:24-32 *Part 4* - ***Reaction of Others (WITNESS)***

(114) 24 And as he thus spoke for himself, Festus said with a loud voice, "Paul, [a] you are beside yourself; much learning does make you mad." 25 But he said, "I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knows of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, do you believe the prophets? I know that you believe." 28 Then Agrippa said unto Paul, "You almost persuade me to be a Christian." 29 And Paul said, "I would to God, that not only you, but **also all that hear me this day,** were both almost, and altogether such as I am, except these bonds." 30 And when he had thus spoken, **the king rose up**, and the governor, and Bernice, and they that sat with them: 31 And when they were gone aside, they talked between themselves, saying, "This man does nothing worthy of death or of bonds." 32 Then said **Agrippa unto Festus**, "This man might have been set at liberty, if he had not appealed to Caesar." /Acts 19:21/

[a] Paul and we must not be guilty of a crime; however, being mad or thinking differently is no crime. Agrippa gets uncomfortable and says "enough-stop" to stop Paul from speaking.

Note: vs 28 & 29 - This reply is light-hearted, but not ironic. Paul's response is very revealing, showing a pure heart for the salvation of all people. Vs 30 to 32 - Agrippa had a weak or no written reason, except mob hate and violence from the Jews. Therefore, a light sentence from Caesar in Rome: 2 years of house arrest, no chains, allowing visitors.

(15) 27-28 Paul's Witness on Trip to Rome (map) 7 months **60 AD**

Acts Chapter 27

27:1-8 ***The Voyage from Caesarea to Crete***

(115) 1 And when it was [a] determined that we should sail into Italy, they delivered Paul and certain other prisoners to [one] named **Julius, a centurion** of Augustus' band. 2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; [one] Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next [day] we touched at Sidon. And Julius courteously entreated Paul, and gave [him] liberty to go to his friends to refresh himself. 4 And when we had launched from there, we sailed under Cyprus, because the **winds were contrary.** 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, [a city] of Lycia. 6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly **many days**, and scarce were come over against Cnidus, the wind not permitting us, we sailed under Crete, over against

Salmone; [8] And, hardly passing it, came to a place which is called The fair havens; near whereunto was the city [of] Lasea.

[a] In the late 19th century, Scottish unbelievers set out to expose errors in the journeys of Paul. Sir William Ramsey concluded that Luke was accurate in every detail and became a believer, writing several books on Acts and Paul to defend God's Word. This account of the trip to Rome is the best preserved from all classical literature of this period for seamanship, weather, and geography.

27:9-20 ***The Dangerous Storm at Sea***

(116) [9] Now when **much time was spent, and when sailing was now dangerous**, because the **[a] fast was now already past**, Paul admonished them, [10] And said to them, "Sirs, [b] I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." [11] Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. [12] And because the haven was not commodious to **winter** in, the more part advised to depart there also, if by any means they might attain to Phenice, [and there] to winter; [which is] a haven of Crete, and lies toward the south west and north west. [13] **And when the south wind blew softly**, supposing that they had obtained [their] purpose, loosing [there], they sailed close by Crete. [14] But not long after there arose against it **a tempestuous wind,** called [c] Euroclydon. [15] And when the ship was caught, and could not [d] bear up into the wind, we let [her] drive. [16] And running under a certain island which is called Clauda, we had much work to come by the boat: [17] Which when they had taken up, they used cables, undergirding the ship; and, fearing lest they should fall into the [c] sandbars, strake sail, and so were driven. [18] And we being exceedingly tossed with a tempest, the next [day] they lightened the ship; [19] And the **third [day]** we cast out with our own hands the tackling of the ship. [20] And when neither sun nor stars in many days appeared, and **no small tempest lay on [us], all hope that we should be saved was then taken away.**

[a] The Day of Atonement was at the beginning of October when winter storms were imminent. By November 11 the mediterranean was normally not sailed.

[b] Paul was not only an experienced sea traveler, but also a prophet. Although not realized yet by the captain and centurion, from this point, Paul is the one in charge.

[c] The wind changed from a mild southerly breeze to a violent northeasterly wind as a typhoon. It pushed them toward the African coast sandbars of Syrtis, a location with sandbars. Wet and cold.

[d] were being borne along relates to the doctrine of verbal inspiration of the Scripture, "men spoke from God, being borne along by the Holy Ghost," 2 Peter 1:21. Just as the ship could not resist the winds of the storm, so the Apostles and prophets could not resist the words of the Holy Ghost, John 6:63.

27:21-26 ***Paul Comforts the Crew***

(117) [21] But after long abstinence Paul stood forth in the midst of them, and said, **"Sirs, ye should have listened to me,** and not have loosed from Crete, and to have gained this harm and loss. [22] And now I exhort you to be of good cheer: for there shall be no loss of [any man's] life among you, but of the ship. [23] For there **stood by me this night the angel of God, whose I am, and whom I serve,** [24] Saying, Fear not, Paul; you must be brought before Caesar: and, look, God has given you all them that sail with you. [25] Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. [26] Howbeit we must be cast upon a certain island."

Acts Chapter 27

27:27-44 ***The Shipwreck after 14 Nights of a Tempest***

27 But when the **fourteenth night** was come, as we were driven up and down in Adria, about **midnight** the shipmen deemed that they drew near to some country; 28 And sounded, and found [it] twenty fathoms: and when they had gone a little further, they sounded again, and found [it] fifteen fathoms. 29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30 And as the **shipmen were about to flee out of the ship**, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship, 31 Paul said to the centurion and to the soldiers, **"Except these abide in the ship, ye cannot be saved."**
32 Then the soldiers cut off the ropes of the boat, and let her fall off.

(118) 33 And while the day was coming on, Paul begged them all to take meat, saying, "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take [some] meat: for this is for your health: for there shall not a hair fall from the head of any of you."
35 And when he had thus spoken, **he took bread, and gave thanks to God in presence of them all:** and when he had broken [it], he began to eat. 36 Then were they all of good cheer, and they also took [some] meat. 37 And we were in all in the ship **two hundred threescore and sixteen souls.**
38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.
39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40 And when they had taken up the anchors, they committed [themselves] to the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. 41 And falling into a place where two seas met, they **ran the ship aground**; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. **43 But the centurion, willing to save Paul, kept them from [their] purpose;** and commanded that they which could swim should cast [themselves] first [into the sea], and get to land: 44 And the rest, some on boards, and some on [broken pieces] of the ship. And so it came to pass, that they escaped all safe to land.

vs 31, The soldiers were needed to help beach the ship safely. The unbelievers and believers are working together. Here we see divine sovereignty and human responsibility come together.

vs 41, The 2 seas are where two currents meet and develop a mud or sandbar. The seas were used to accomplish God's purpose, just as in Matthew 16:18.

Acts Chapter 28 60-63 AD

28:1-10 **At Malta 3 Months:** ***Kindness*** *(1-2, 7, 10),* ***Snake Bite*** *(3-6), and* ***Healing*** *(8-10)*

(119) 1 And when they were escaped, then they knew that the island was called [a] Malta. 2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us everyone, because of the **present rain**, and because of the **cold.** 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the [venomous] beast hang on his hand, they said among themselves, No doubt this man is a **murderer**, whom, though he has escaped the sea, yet vengeance suffers not to live. 5 And he **shook off the beast** into the fire, and felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they **changed their minds**, and said that he was a **god.** 7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us **three days courteously**.
8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and [b] healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 Who also honored us with many honors; and when we departed, they laded [us] with such things as were necessary.

[a] Malta is 60 miles south of Sicily, 18 miles long, and 8 miles wide. KJV Melita. Publius is Popular.

Notes: The end of Mark, 16:9-20, speaks of being bitten by poisonous snakes and remaining unaffected. This is true during the apostolic age and verified in Hebrews 2:1-4. This passage is omitted or noted in all modern translations of the New Testament.

Acts Chapter 28

NU (N = Nestle-Aland 28th ed / U = United Bible Society 3rd ed, Gk NT).

Barbarous is non-Greek speaking. Fever and bloody flux could be dysentery or goat's milk bacteria.

28:11-15 *Trip to Rome: Paul finds Brethren and Brethren find Paul*

(120) 11 And **after three months** we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 12 And landing at **Syracuse** /80 miles/, we tarried [there] **three days**. 13 And from there we **fetched a compass**, and came to **Rhegium:** and **after one day** the **south wind blew**, and we came the **next day to Puteoli:** /180 miles/ 14 Where we found brethren, and were desired to tarry with them **seven days**: and so we went toward Rome. 15 And from there, when the **brethren** heard of us, they **came to meet us** as far as Appii forum /33 miles/, and the three taverns: /43 miles/ whom when Paul saw, he **thanked God,** and took **courage**.

Notes: Castor & Pollux are Twin brother gods thought to provide safety to sailors.

28:16-31 *At Rome 2 Years: An Appointment with the Jews and Liberty to Preach and Teach*

(121) 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was permitted to dwell by himself with a soldier that kept him. 17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, "[a] men [and] brethren, though I have committed nothing against the people, or customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, when they had examined me, would have let [me] go, because there was no cause of death in me. 19 But when the Jews spoke against [it], I was constrained to appeal to Caesar; not that I had anything to accuse my nation of. 20 For this cause therefore I have called for you, to see [you], and to speak with [you]: because that for the hope of Israel I am bound with this chain." 21 And they said unto him, "We neither received letters out of Judea concerning you, neither any of the brethren that came showed or spoke any harm of you. 22 But we desire to hear of you what you think: for as concerning this sect, we know that everywhere it is spoken against."

28:23-31 *Paul's Last Message to the Jews First*

(122) 23 And when they had appointed him a day, there came many to him into [his] lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and [out of] the prophets, from morning till evening /Spring, 9am to 6pm/. 24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spoke the Holy Ghost by [a] Isaiah the prophet to our fathers, 26 Saying, **Go to this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; unless they should see with [their] eyes, and hear with [their] ears, and understand with [their] heart, and should be converted, and I should heal them.** 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and [that] they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

[a] Isaiah 6:9-10. Jesus said the same when he began speaking parables to the Jews in Matthew 13:13-16, Mark 4:10-12, Luke 8:9-10, John 12:40-41, Acts 28:26-27, Romans 11:8. This is prophesied to continue until the last 3 ½ years of the future tribulation before the return of Christ, Romans 11:17-21. The failure to respond to the gospel is the failure to repent and believe. Convert is to turn or return.

Paul's last of 11 messages in Acts and last of 8 times to depart from the Jews to the Gentiles: Acts 9:15 – Jesus, 10 – Peter, 13:46 – Paul, 15 – 1st church council, 18:6 – Paul, 22:17-21 – Jesus, 26:17 – Jesus, 28:25-28 – God in Isaiah 6:9-10. 4th and final is the same pattern as Amos; the judgment is sure.

Now, in the church age, this is also true in the 7 churches of Revelation 2-3. He that has an ear to hear let him hear what the Spirit says to the church. For the saved within the church age, Acts 2 through Rev 3.

Acts Chapter 28

30 And Paul dwelt [a] **for two whole years** in his own hired house, and received all that came in unto him,
31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, [b] no man forbidding him.

[a] During this time has had several visitors, including Luke and Aristarchus most of the time and when he wrote to the Ephesians, Philippians, Colossians, and Philemon **(4 prison epistles).** The beginning of the internal witness of the Scripture begins in each of our lives the moment we have ears that hear and eyes that see with our hearts. The final attempt to go first to the Jews and therefore the burden that compelled Paul to write the letter to the Hebrews, without directly identifying himself as the writer.

Notes: May we be imitators of Paul, as he imitated Christ (1 Corinthians 11:1), consistently seeking God's will, way, and time. The rest of Paul's life is a mixture of Scripture and non-biblical historical writings.

4th Witnessing Journey **63-66 AD**

Hebrews was probably written after Paul got out of jail and Timothy was in prison, Hebrews 13:23. When? We have no witness. **1 Timothy and Titus were written during this time period.**

Possible places Paul visited: Colosse & Ephesus (Phmn 22), Macedonia (1 Tim 3:1, Phil 1:25, 2:24), Ephesus (1 Tim 3:14), Spain (Romans 15:28), Crete (Titus 1:5), Corinth & Miletus (2 Tim 4:20), winter in Nicopolis (Titus 3:12), Troas (2 Tim 4:13).

The Great Fire in Rome. Emperor Nero blamed the Christians, then persecuted those in Rome **64 AD**

The Great Jewish Revolt (1st Jewish-Roman War, Masada fell in 73 AD) **66-73 AD**

2nd Roman imprisonment **2 Timothy written** **67-68 AD**
Paul was martyred by the Roman Emperor Nero. Beheaded. Eusebius and Tertullian.

Peter was martyred by Nero also. Crucified upside down. **(Peter wrote 2 Peter)**

John, 1,2,3 John & Revelation **85-95 AD**

Detailed Outline and GEMS of the book of Acts **Bible TOC**

Doctrines: (1) Teaching, (2) Prayer, (3) Evangelism, (4) Fellowship, (5) Holy Ghost (Acts 2:42)

SCRIPTURE	*PEOPLE*	*EVENT*	*LOCATION-DATE*	**DOCTRINE**	*OT Quotation NT Book*
ACTS 1-12 (The Apostle Peter – later; James, Stephen, and Phillip - and witnesses at Jerusalem, Judea, and Samaria)					
1:1-3	From Luke to Theophilus- "Lover of God. Was Luke the man from Macedonia?	Intro to Book, continues from the Gospel of Luke, "All that Jesus BEGAN to Teach and Do, until the Day he was taken up". Theophilus - Luke's master and/or Roman Official to the emperor in Paul's legal defense.	Written around 65 AD. I believe the last of the 3 synoptic gospels.	**Luke the physician gave "an orderly account."** They, them or we, us 16:10-17, 20:5, 21:18, 27:1, 28:16.	Luke 1:1-4
1:4-11	Jesus, 11 Apostles, 2 Angels	Last words of Jesus before ascension. (vs 4-8) Two angels talk to 11 Apostles. (vs 9-11)	**Mount Olivet.** At the end of **40 days** of appearing at least 10 times to > 500 witnesses 13 May 33 AD	Jesus ascends to heaven in a cloud; he shall return in the same way (vs 9-11)	1 Corinthians 15:1-11 Hebrews 4:11-16 (Jesus' ministry today)
1:12-14	11 Apostles, Mary, mother of Jesus, and brothers	Wait for power on high, Jesus will continue work that he began.	**Jerusalem** - upper room. **Wait for 10 Days, until the day of Pentecost.**		Leviticus 23:15-22 (Feast of Pentecost)
1:15-26	Peter-Matthias, 11 Apostles, 120 Believers	Choose to replace Judas. A lot fell on Matthias. Holy Ghost directs from now on to know the will of God.	Jerusalem-upper room	Paul's unique ministry to the Gentiles. 12 Apostles to the nation of Israel. Was Peter in the flesh?	vs 20. Ps 69:25, 109:8 Translation: Bishop ric = Office
1:8 Key verse of Acts The Book of Hebrews is the theology of this transition	3)Witness - martyr, Not afraid to die for what he believes. A martyr while living. Your kingdom come. **Acts 10** (Peter) spoke - no laying on of hands.	2)Power - dynamic, dynamite To live for Jesus, understand Scripture, obey God, and witness. 1 Cor 14:21-22 Languages are a sign, "baptized in the name of Jesus" Acts 2,8,19 (Jews understood, as they were baptized into Moses in the wilderness) - Not in Acts 10, who were Gentiles!	4)Book of transition to ALL **Jerusalem - Acts 2** (Jesus) **Samaria - Acts 8** (Phillip) No languages **Judea - Uttermost part of the world - Acts 19** (Paul)	1)OT/prior to conversion -with us (sin-right-judge) NT-in us (John 14:17, 1 Cor 12:3, 6:19) NT-upon or overflows us The Holy Ghost empowers the church.	Great Commission of Matthew 28 and Mark 16. Which is more valid today? Matthew 28 Mark 16 - short view Transitions: a. Jesus to Apostles b.Old Covenant to New Covenant c. Witness-Israel to Church
1:14	Peter – 120	Waiting for power. All in one accord.	Jerusalem-upper room	Prayer	
1:24	Peter – 120	Choose Matthias for Judas. Cast lots - God knows hearts—last time OT lots were used. We no longer need.	Jerusalem-upper room	Prayer	
2:1-13 **120 baptized with H.S.**	Peter – 120 15 nations	Day of Pentecost (harvesting the field and making a wave offering where the firstfruits were waved before God by priests)	Jerusalem Church founded, 23 May **33 AD**	Holy Ghost outpoured on ALL flesh	Vs 21 "going in and out" John 10:9-10

SCRIPTURE	PEOPLE	EVENT	LOCATION-DATE	DOCTRINE	OT Quotation NT Book
2:14-41	Peter (3000 souls added at Pentecost)	1st message (GOSPEL) 9 points of Jesus 1. Jesus' Life, vs 22 2. Jesus' Death, vs 3. Jesus' Burial, vs 23 4. Jesus' Resurrection, vs 24 5. Jesus' fulfillment of the Old Testament Prophecies, vs 25-30 6. Jesus' Ascension, vs 30-31 7. Jesus' Exaltation, vs 32-33 8. Jesus' promise of the Holy Ghost, vs 33, 39 (John 14:16) gift, vs 38 9. Jesus' Return, vs 35-36 (John 14:1-3) 1. Holy Ghost convicts man, vs 37 (John 16:7-11) 2. Man's Repentance, vs 38 (Mark 1:15) 3. Receive the gift of the Holy Ghost, vs 38 4. Gladly received word, were baptized vs 41		Teaching, 2:14-8:1, "with many other words Peter did testify and exhort, saying, Save yourselves from this untoward generation." vs 40 vs 41 BAPTIZED "name of Jesus" 1) spiritual - not physical or water 2)for Jew	Joel 2:28-32 (17-21) 1st-2nd Coming, Psalm 16:8-11 (25-28), Psalm 110:1 (35)
2:42-47	17. "they continued steadfastly **in the Apostles' teaching (doctrine)** and (vs 42) 18. in **fellowship,** and the (vs 42) 19. breaking of **bread**, and (vs 42) 20. **prayers**. And (vs 42) 21. **fear** came upon every soul: (vs 43) 22. and many **wonders and signs** were done through the Apostles. (vs 43) And 23. all who believed were **together**, and (vs 44) 24. had **all things common**, and (vs 44) 25. **sold their possessions** and goods, and (vs 45) 26. **divided** them among all, as everyone had **need**. (vs 45) 27. And they, continuing **daily with one accord** in the **temple**, and (vs 46) 28. breaking **bread in houses**, (vs 46) 29. ate their food with **gladness** and **simplicity (singleness) of heart**, (vs 46) 30. **praising God**, and (vs 47) 31. having **favor** with all the people. And (vs 47) the Lord **added** those who were being **saved daily** to the **church.**" (vs 47)			**16 manifestations of Spirit.** VS 42 **Cause** 1. Apostles doctrine 2. Fellowship 3. Breaking of bread 4. Prayer 5. Fear - **Effect** **Circumstantial** 6-10 11-14) **Effect** 15-16) **Circumstance**	
2:30	Omission	"According to the flesh He raised up Christ"			
2:38		Baptized in the name of Jesus Christ. "into" the name of Jesus	Jerusalem	Doctrine. 1st of 3 times in Acts. Acts 8, 19.	
2:42		Church	Jerusalem	Prayers, continual	
3:1-11	Peter & John	Healed lame man. 1st healing	Jerusalem-Temple	Not by silver or gold, but "In the name of Jesus Christ of Nazareth rise up & walk"	
3:12-26 4:1-4 4:4 5,000 saved	Peter 5000 saved at the temple	2nd message (GOSPEL) To Jews present - divide message. 3:16 name	Jerusalem-Solomon's Porch soon after Pentecost	Teaching Vs 19-25, 1st and 2nd coming	
3:1	Peter & John	Prayer	Jerusalem - Temple	9th hour - 3pm: Regular time, temple	
4:1-4	Peter & John	Arrested	Jerusalem	As they yet spoke	Psalm 118:22 (11)
4:5-12	Peter	3rd message Preached to Sanhedrin			

SCRIPTURE	PEOPLE	EVENT	LOCATION-DATE	DOCTRINE	OT Quotation NT Book
4:13-22	Peter & John	The name of Jesus forbidden	Jerusalem		
4:23-30	Peter, John & own company	Prayer for boldness to witness	Jerusalem	Prayer. Last mention of John the Apostle until Johns writings.	Psalm 2:1-2
4:31-35	2:42-47 Same people and more, 2nd time filled.	1. "Now, Lord look on their threats, and **grant to Your servants that with all boldness they may speak Your word**. (vs 29) (CAUSE) 2. By stretching out Your hand to **heal, and that signs and wonders** may be done through the name of Your holy Servant Jesus. And (vs 30) Circumstantial/effect 3. when they had prayed, the **place where they were assembled together was shaken;** and they were (vs 31) Circumstantial/effect 4. **all filled with the Holy Ghost,** and (vs 31) Effect 5. **they spoke the Word of God with boldness**. Now the multitude of those who believed were of (vs 31) Effect 6. **one heart and one soul;** neither did anyone say that any of the things he possessed was his own, but they had (vs 32) Effect 7. **all things in common**. And with (vs 32) Effect 8. **great power the Apostles gave witness to the resurrection of the Lord Jesus**. And (vs 33) Effect 9. **great grace was upon them all**. Nor was there (vs 33) Effect 10. anyone among them who lacked; for all who were **possessors of lands or houses sold them,** and (vs 34) Circumstantial/effect 11. brought the proceeds of the things that were sold, and **laid them at the Apostles' feet**; and they (vs 35) Circumstantial/effect 12. **distributed to each as anyone had need.**" (vs 35) Circumstantial/effect			
4:36-37	Barnabas, Consolation	First mentioned. Sold land, & laid money at Apostles feet		named by Apostles	Chapter 4 - last mention of John
4:11	Manuscripts	KJV-"head of the corner" vs "capstone"		big difference - new age	
5:1-11	Ananias & Sapphira	Lying to the Holy Ghost and to God - demonstrates one	Jerusalem	great fear came upon all	
5:12-16 5:14 multitude of men and women saved	Peter Lame Man Healed	Miracles and wonders. Even the shadow of Peter fell on them. Many came to be healed and delivered from evil spirit from surrounding cities.	Jerusalem. Event not repeated! All who came were healed	5:13 ? None of the rich unconverted or saved joined themselves, yet growth of multitude.	
5:17-42	Peter & Apostles, Gamaliel	In prison, freed, on trial	Jerusalem	5:20, 5:42	
5:29	Translation KJV weak	KJV - We OUGHT to obey God rather than men.		Greek - We MUST obey God rather than men.	
6:1-8:40	Stephen, Philip	Prochorus, Nicanot, Timon, Parmenas, Nicolas	Jerusalem		
6:1-7 Word increased and disciples multiplied	7 chosen to serve, by all believers	Greeks were chosen to serve Grecians	Jerusalem	7 filled with the Holy Ghost & wisdom, good report	
6:8-8:3	Stephen	Full of faith and power. Great wonders and miracles.			
6:6		Select servants	Jerusalem	Laid hands on them, then Prayer	
6:18	Manuscripts	KJV-"Holy Ghost" vs "Spirit"			
7:1-60 2-53	Sermon	4th message - to Sanhedrin Stephen the 1st Martyr Rightly divide	Jerusalem **33 AD**	The Holy Ghost convicts of sin	Isaiah 66:1-2 (49-50)
7:30	Omission	of the Lord			
7:37	Omission	Him shall ye hear			
7:59-60	Intercession	Forgiveness Stephen stoned to death		Lord, not charge	

SCRIPTURE	PEOPLE	EVENT	LOCATION-DATE	DOCTRINE	OT Quotation NT Book
8:1-3	Saul	Saul Persecutes the Church	**34 AD**	8:2-40 Jews scattered abroad, outside of Jerusalem.	
8:4-25	Philip, Peter, Sorcerer	Peter had to lay hands on to receive power from on high, yet w/o sign of languages. Not like Acts 2, 10 or 19.	Samaria Apostles still at Jerusalem.	Simon the Sorcerer's Sin. Philip did many miracles, healed and set free from demons.	Did not need sign (1 Cor 14:20-22) because 1/2 Jews, Father Abraham the same. All knew same language and religion.
8:26-40	Philip & Ethiopian	Philip preached to Ethiopian He believed and was baptized in water. (immersion)		First time only - did they need the Apostles.	Isaiah 53:7-8 (32-33)
8:18		KJV-Holy Ghost vs Spirit		Manuscripts	
8:34	Conversation	Understand text		Eunuch-Phillip / I pray you	
8:37	Omission	I believe that Jesus Christ is the Son of God			
9:1-19	Saul - Ananias	Immediately Paul taught that Jesus was the Christ in the synagogues immediately. Strong background in Scripture.	Damascus, street called Straight **35 AD**	Conversion of Saul, then 3 days w/o eating or drink and blind.	Ananias was not Apostle nor leader, but laid hands on Paul to heal.
9:20-25	Saul	Preached Christ was the messiah	Damascus, synagogues	Jews seeked to kill Saul	Vs 21-22 Gap of **3 Years in Arabia**. Galatians 1:17-18, 11-12 Taught directly by resurrected Christ.
9:26-29	Saul - **Barnabas**	Preached Christ - bold in the NAME of Jesus (vs 27)	Jerusalem	Grecians seeked to kill Saul	
9:30-31 Disciples multiplied	Saul & brethren	Judea, Galilee & Samaria disciples multiplies	Tarsus for 10 years		
9:32-35 vs 35- all turned to the Lord	Peter - Aeneas	Peter heals Aeneas Paralyzed for 8 years	Lydda	9:32-10:48, **36 AD**	
9:36-43	Peter - Dorcas Simon the Tanner	Raised from the dead	Joppa		
9:5-6	Omission	"It is hard for you to kick against the pricks. And he trembling & astonished said, "Lord, what will you have me to do?" And the Lord said unto him			
9:11		Supplication Saul praying		Prayer	
9:40-41	Peter - Tabitha	Peter raised from death		Prayer - Supplication	
10:1-11:18 10:28-47 11:4-18	Peter - Cornelius	5th message to Gentiles Gospel to the Gentiles, in Israel. 6th message to Church at Jerusalem	**Caesarea in Judea** **41 AD**	Angel appears to Cornelius. Peter's vision 3x of animals	
11:19-26 Much people added	Barnabas - Saul		**Antioch** **41 AD**	11:22, 25	
11:27-30	Agabus Barnabas - Saul	Famine prophecy. Relief to Jerusalem	Jerusalem **41 AD**	11:22, 25	
12:1-24 Word of God grew and multiplied	Herod, James & Peter	Persecution by Herod, Apostle James killed	Jerusalem Peter freed from prison, Herod's death	James the brother of John martyred, 12:2	(Inner 3 - Peter, James & John. Different missions later-Shiloh)
12:4	Translation	Easter vs Eastre			
12:5	Peter - Angel	Supplication, w/o ceasing by the church	In prison	Angel of the Lord	

SCRIPTURE	PEOPLE	EVENT	LOCATION-DATE	DOCTRINE	OT Quotation NT Book
	James	James the oldest half-brother of Jesus a leader, 12:17	**45 AD**		**James written, 45 - 49 AD** earliest letter
12:12	Mark	1st mentioned. Not Apostle mark			
ACTS 13-28 THE APOSTLE PAUL					
12:25-13:3	Barnabas & Saul Prophets and certain teachers, Simeon	Barnabas & Saul Appointed	Antioch **45 AD**	The Holy Ghost calls to ministry **Fasted and prayed, then laid their hands on. Ministered to the Lord and fasted.**	
THE FIRST MISSIONARY JOURNEY (13:1-14:28 with Barnabas, Mark departed at Perga)					
13:4	Paul and Barnabas, Mark is their assistant (12:25)		**Antioch 45 AD** Seleucia, Cyprus	**Being sent by the Holy Ghost,** Traveled through	
13:5	Mark	Synagogues	Salamis	Preached the Word of God	
13:6-12	Sorcerer, a false prophet Bar-Jesus blinded by Paul		Paphos	Proconsul believed **Filled with the Holy Ghost (12)**	
13:13	Mark departs and returns to Jerusalem		Perga		
13:14-41 (13:16-41)	Paul & Barnabas	7th message to synagogue at Antioch	Antioch in Pisidia		
13:44-48	Paul & Barnabas	Next Sabbath went to the gentiles & whole city heard.		Persecuted by the Jews	
13:51-52	Disciples	**Disciples filled with the Holy Ghost**			
14:1-7 14:3?			Iconium		
14:8-20a		Paul healed lame man Paul preached and stoned	Lystra	Jews from Antioch and Iconium	
14:20b-25		strengthened believers, appointing elders	Derbe, Lystra, Iconium	.	
14:26-28			**Antioch 45 AD**	Stayed a long time	
14:23	Ordain elders	Supplication		Fasting	
15:1-6	James, 1/2 brother of Jesus. Apostles, Elders	**The Jerusalem Council**	Jerusalem, Paul's 3rd visit **51 AD**	The Holy Ghost teaches	Paul wrote **Galatians** sometime after, Gal 2:1 **51 AD**
15:7-11 15:13-21	**Peter** (last hear of until the Letters of 1 and 2 Peter) **James** (last hear of until letter of James)	8th message to Jerusalem Council. Turning point in Acts. 9th message to Jerusalem Council.		Purified their (Gentiles) hearts as us (Jews) by faith	Peter referring to Acts 10 and not 8.
15:22-29	Prophets, Silas and Judas	First mention of Silas	Jerusalem	Vs 26 NAME of Jesus	
15:30-35	Silas	Preaching and teaching the Word of the Lord.	Antioch	Silas "pleased" to stay in Antioch	
THE SECOND MISSIONARY JOURNEY (15:36-18:22 with Silas, Timothy joins after Mark not permitted)					

SCRIPTURE	PEOPLE	EVENT	LOCATION-DATE	DOCTRINE	OT Quotation NT Book
15:36-39	Paul and Silas Barnabas and mark		**Antioch**	Dispute btwn Paul and Barnabas. Mark did not go with Paul.	
15:40-41		Went confirming churches	Syria & Cilcia		
16:1-5	Timothy	Churches established in faith and increased daily.	Derbe & Lystra To Bithynai	Delivered decrees from the Council at Jerusalem (15) Holy Ghost said NO	
16:6-10		Vision of man from Macedonia – Help us!	Phrygia, Mysia, Troas	Forbidden by Holy Ghost to go to Asia	
16:11			Samothrace, Neapolis		
16:12-40	Lydia, Philippian Jailer, Damsal with spirit of Divination	Paul received many stripes and was jailed. Paul and Silas sang at midnight.	Philippi / certain days **51 AD**	Philippians	
16:9	**Man of Macedonia**	Luke-1st to meet Paul and begins (we)		Prayer-Conversation, Vision of Paul	
16:31	Omission	"Christ"			
17:1			Amphipolis, Apollonia		
17:2-9			Thessalonica	Jews persecuted	
17:10-14			Berea	17:11	
17:15-34	Paul, Silas and Timothy	10th message. Sermon on Mars Hill.	Athens		
17:22	Manuscripts	KJV-"Mars Hill" vs NKJV the "Areopagus"			
17:26	Omission	"blood"			
18:1-18a	Aquila and Priscilla	18:6 Your blood be upon your head, from hence I go to the Gentiles	Corinth, 18 months **54 AD**	All Jews had to depart Rome?	Paul wrote **1 Thessalonians-51 AD, 2 Thes, a few months later**
18:18b	Aquila & Priscilla joined		Syria, Cenchrea		
18:19-21	Aquila & Priscilla stayed	1st visit - short. Paul must keep feast at Jerusalem	Ephesus, 1st visit **56 AD**		Paul wrote to Corinthians, 1 Cor 7:1, letter lost (or 5:9) or 2 Cor 7:8
18:22a			Caesarea		
18:22b-23a			**Antioch** / sometime		
			Jerusalem ?		
THE THIRD MISSIONARY JOURNEY (18:23-21.16)					
18:23a			Antioch		
18:23b		strengthening disciples	Galatia & Phrygia in order		
18:24-28	Aquila and Priscilla, and Apollos	Apollos led into "a more excellent way," Baptism of Holy Ghost w/sign of languages.	Ephesus, 2nd visit nearly 3 years (20:31)	Tentmakers with Paul	Romans 6, 1 John 2:12-14 Enter into the Young Man stage of Christian relation.

SCRIPTURE	PEOPLE	EVENT	LOCATION-DATE	DOCTRINE	OT Quotation NT Book
19:1-41	Prophetess	2nd visit - arts and books burnt	Ephesus, **57 AD**	? where - Prophetess loses talent after saved	Paul wrote **1 Cor, 55 AD, 2 Cor 56 AD**
20:1-6a	Timothy and others		Greece region Phillipi 60 AD		
20:6b-12		Boy falls from hayloft, Paul taught all night.	Troas / 7 days		
20:13-14a			Assos		
20:14b		Paul sails toward Jerusalem for Pentecost	Mit		1 1/2 years at Corinth, 56AD Paul wrote **Romans, 57 AD**
20:15-16			Chios, Samos, Trogyllium		
20:17-38 (35)	Paul, Elders vs 22-23 Holy Ghost witnesses in every city of bonds and afflictions that wait in Jerusalem for Paul.	11th message Called for elders at Ephesus	Miletus 20:31 – 3 years	The Holy Ghost selects leaders.	
20:25	Omission	"of God"			
20:28	Manuscripts	KJV-"Feed" vs "Shepherd" the flock			
20:32	Omission	"brethren"			
21:1			Cos		
21:2			Rhodes		
21:2			Patara		
21:3-7a		Warned in spirit not to go to Jerusalem	Tyre, 7 day visit		
21:7b-14	Philip the Evangelist, 1of 7. Agabus	4 prophesying daughters	Caesarea, many days	Agabus (11:28) foretold Jews delivers Paul to Gentiles	
THE TRIALS OF PAUL ON THE WAY TO ROME (21:17-28:31)					
21:15-25			Jerusalem		
21:26-36	Jews				
21:26-36	Lysias - Jews	Chief Captain-Lysias rescues Paul from mob	Jerusalem, 7 days	Purification in temple with 4 Nazarites	
21:37-22:29 22:1-21	Mob Paul	12th message Paul addresses mob	Jerusalem	Roman citizenship	
22:30-23:10 23:1-6	Sanhedrin - Ananias Paul	The Sanhedrin divided. Paul smitten by Ananias the high priest 13th message to Sanhedrin	Jerusalem	Paul did not recognize because of poor sight	Hebrews 13:18
23:11-35		Plot against Paul and sent to Felix	Jerusalem		
23:9	Omission	"let us not fight against God"			
23:18	Young man	Conversation Paul's deliverance		Prayer	
24:1-26	Felix the Governor	TRIAL (wife a Jewess-Drusilla)	Caesarea 2 years a prisoner	Trial - 5 days later	Paul narrates conversion 1st time
24:6-8	Omission	"and would have judged according to our law, but the chief captain Lysias came upon us, and with great violence took him away out of our hands commanding his accusers to come unto you"			
24:15	Omission	"of the dead"			

SCRIPTURE	PEOPLE	EVENT	LOCATION-DATE	DOCTRINE	OT Quotation NT Book
25:1-12	Festus the Governor	TRIAL - He replaced Felix (wife wicked)	Caesarea, **60 AD**		Paul narrates conversion 2nd time
25:13-26:32 26:2-23	King Herod Agrippa Paul	TRIAL (wife Berenice) 14th message to King Agrippa	Caesarea		Paul narrates conversion 3rd time
27:1-37	Centurion Julius, Luke, Aristarchus	TRIP TO ROME 2 week storm at sea	Sidon	Aristarchus-Col 4:10, Philemon 24	
27:38-28:10	Natives	Shipwrecked, Paul bit by poison snake.	Malta, 3 months	Bit by poisonous snake	
28:11-13a			Syracuse-Rhegium 3 days - 1 day		
28:13b-14	Brethren		Puteoli, 7 days		
28:15	Brethren	Paul thanked God, and took courage.	Appii Forum-Three Inns	Brief stops	
28:16-31 28:17-20	Paul	**1st imprisonment** in Rome 15th message to Jewish leaders in Rome.	Rome		Isaiah 6:9-10 (26-27)
	Luke	4 letters wrote. Luke finished his writing of Acts at this time. Abrupt ending.	**60-62 AD**	Paul wrote	**Philemon, Ephesians & Colossians 60 AD, lastly Philippians 61 AD**
	Luke	Wrote **after 1st Roman imprisonmen**t.	**63-65 AD** Corinth?	Paul desired to visit Rome on the way to Spain (15:23-28)	**1 Timothy 64 AD, then Titus 65 AD**
	Luke		**62-66 AD**	Acts written between 2 imprisonments of Paul	Paul may have wrote **Hebrews 66 AD** during this time.
	Paul	**During 2nd imprisonment**	**66-67 AD**	shortly before being martyred	**2 Timothy 67 AD**
28:16	Omission	"the centurion delivered the prisoners to the captain of the guard"			
28:29	Omission	"And when he had said these words, the Jews departed, and had great reasonings among themselves"			

RIGHTLY DIVIDING THE BOOK OF ACTS

1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Location	Jew or Gentile	Languages	Baptized in the NAME of	References
2 - Jerusalem	Jews - Jesus	Languages	Jesus Christ	Acts 3-4
8 - Samaria	1/2 Jews - Peter & John	NO Languages	Jesus Christ	John 4:1-41
10 - Judaea	Gentiles - Peter	Languages	the Lord	Acts 15:7-9
19 - Uttermost part of the earth	Jews - Paul	Languages	the Lord Jesus	Acts 18:18-28
1-28 Twenty-one accounts of salvation to individuals, small and large groups.	John the Baptist. Luke 3:1-18	1 Corinthians 14:20-22	1 Corinthians 10:1-6	

OTHER BOOKS OF THE NEW TESTAMENT

Gospel of Matthew	Apostle Matthew	**60-65 AD**		
Gospel of Mark	Apostle Mark	**55-65 AD**	Peter's letter?	
Gospel of Luke	Physician Luke	**60-61 AD**	Last of synoptic gospels!	
Letter of 1 Peter	Apostle Peter	**63-65 AD**		Apostle and servant

SCRIPTURE	PEOPLE	EVENT	LOCATION-DATE	DOCTRINE	OT Quotation NT Book
Letter of 2 Peter		Apostle Peter	**66-68 AD**	wrote before martyred by Emperor Nero	servant
Nero		**Destroyed the temple**	**70 AD**		
Letter of Jude		1/2 brother of Jesus	**80 AD**	1 of 4 brothers	Matthew 13:55, Mark 6:3
Gospel of John		Apostle John	**85-90 AD**		
Letters of I, II, III John		Apostle John	**90-95 AD**		
Revelation of Jesus		Apostle John	**94-96 AD**		

Gems in Acts and the New Testament with Aquila and Priscilla

Priscilla, A Model New Testament Elect Lady	
Time and Place	**Events**
God's Providence Macedonia/Pontus 49 AD Rome	Acts 16:6 to 18:1. 2nd mission trip of Paul at Phillipi, Thessalonica, Berea, Athens, and now at Corinth Acts 18:2. Paul found a Jew named **Aquila** /an eagle/ from Pontus with his wife **Priscilla** /little ancient/ Acts 18:2. recently exiled from Rome by the Roman Emperor Claudius
51 AD Corinth	Acts 18:3. They lived and worked as tentmakers. Paul lived and worked with them for 18 months (18:4-11).
52 AD Ephesus Two-togetherness	Acts 18:18-19. **Priscilla and Aquila** went to Ephesus with Paul, and Paul left them at Ephesus. Acts 18:24-28. **Aguila and Priscilla** heard the Jew Apollos in the synagogue on the sabbath and expounded unto him the way of God more perfectly. Apollos only knew the baptism of John (3 yrs 19:1-7). 1 Corinthians 16:19b. " **Aquila and Priscilla** salute you much in the Lord, with the church that is in their house." *Paul wrote to the Ephesians from prison in Rome around 57 AD.*
Time ? Rome Godly Marriage for Ministry	Romans 16:3-5a. "Greet **Priscilla and Aquila** my helpers in Christ Jesus. Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. " *Paul wrote from Corinth on his 3rd mission trip c. 61 AD.*
68 AD Ephesus	2 Timothy 4:19 "Salute **Prisca and Aquila**, and the household of Onesiphorus."/bringing profit, 2 Tim 1:16-18/ *Paul wrote from Rome in prison before being killed by the Roman Emperor Nero. c. 68 AD.*
New Testament	1 Corinthians 7:5 husbands and wives . . . give yourselves to fasting and prayer. 1 Corinthians 14:34 Wife learns from husband at home. Example -Friday night Romans 3, morning QT. 1 Peter 3:1-6 as Sarah with Abraham, 7 heirs together of the grace of life; that your prayers be not hindered.
Genesis to Revelation	Next Sunday: God's Design for New Testament Elect Ladies. Angels. Genesis 1 -3. Sarah, Deborah, Ruth, Huldah, Esther, Proverbs 31. Jesus' words, Mary, Mary Magdalene, Peter's mother-in-law, Ephesians 5:22-33.

Ephesians
1-3 SIT, 4:1-6:9 WALK

6:10-20 STAND
Be **STRONG in the Lord,**
STAND against
the wiles of the devil (6:11)
withSTAND in the evil day (6:13a)
having done all, to **STAND** (6:13b)
STAND therefore (6:14a)

Armor of God (6:14b -17)

1st Loins – Truth

2nd Breastplate – Righteousness

3rd Feet – Gospel of Peace

4th Shield – of Faith

5th Helmet – Salvation

6th Sword – Word of God

7th Prayer (6:18-20)

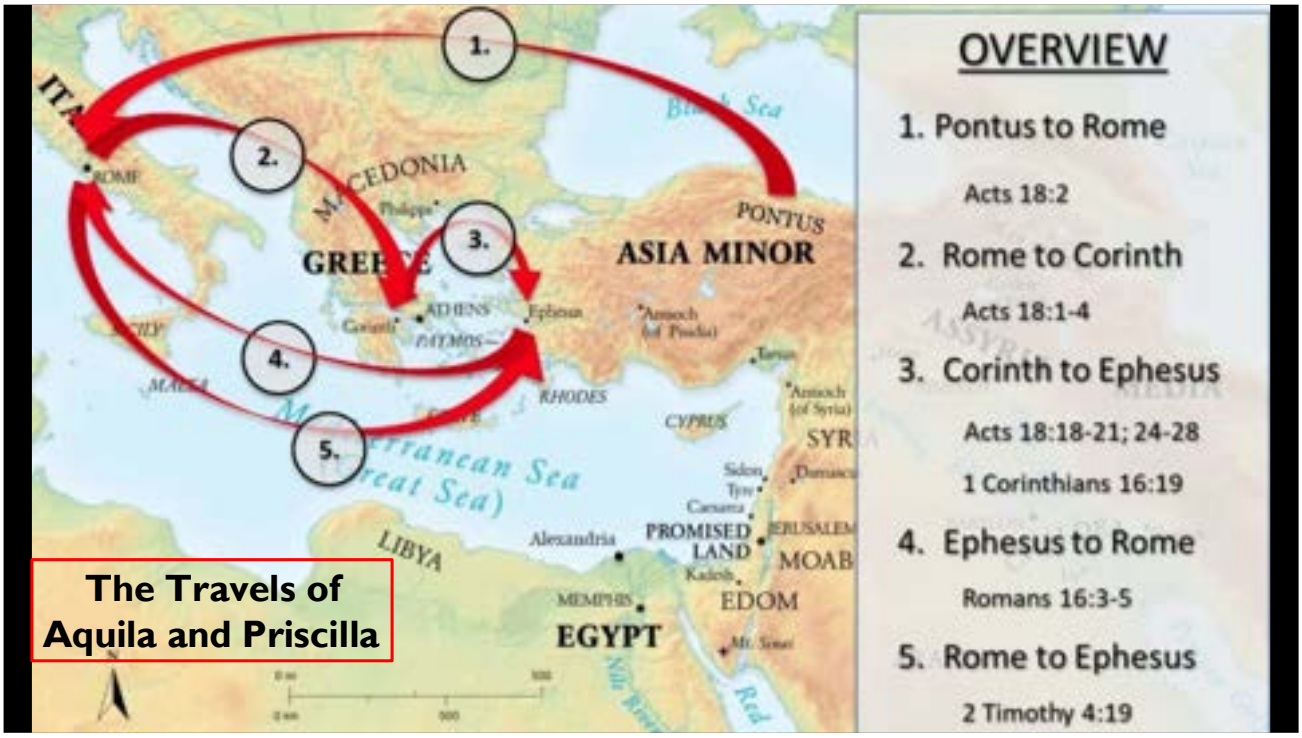
Same armor and different roles for men and women, and husbands and wives in spiritual warfare since the Garden of Eden

Next Sunday
Elect Ladies
(Genesis to Revelation)

Priscilla, A Model New Testament Lady

TENTMAKERS

Gems in Acts and the New Testament with Aquila and Priscilla



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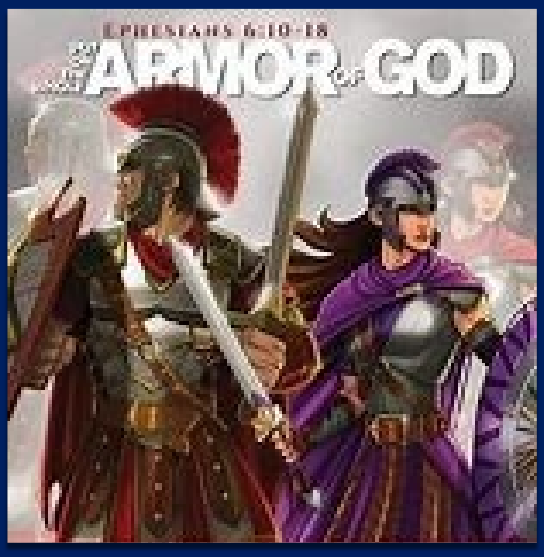
We complement one another in the truth



Romans (16-63, 1 hr) 2025

Doctrine: Sin 1 2 3 Salvation 4 5 Sanctification 6 7 8 Sovergnity 9 10 11

Practice: Service 12 13 14 15 16

12+ Sequential Truths of Being Right

Writer: The Apostle Paul Occasion: Systematic unfolding of the gospel from 1:1 to 16:27

Purpose: for doctrine, for reproof, for correction, for instruction in righteousness: (2 Timothy 3:16-17)

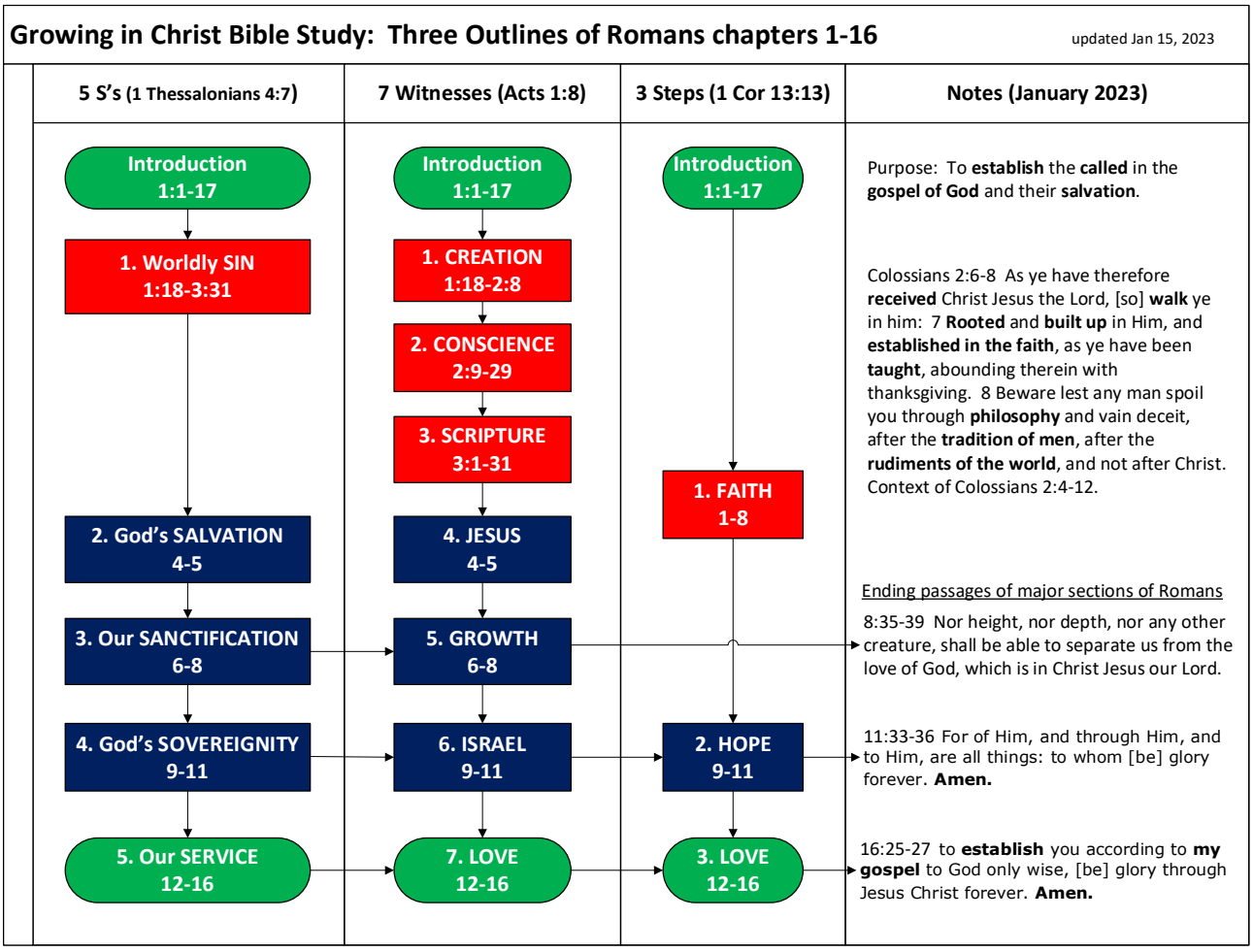
Key verses: 1:11, and 12:1-2 I beseech you therefore, brethren, by the mercies of God

Theme: Saints called from Sin to Righteousness (5:21, 6:16) to Holiness (6:19) to Everlasting Life (6:22)

Romans is the bible within the Bible (5S outline)

Outline	Passage	Topic	Key verse	Lesson
Introduction	1:1-17	**Establish** the **called** with **gifts**	1:11	1
DOCTRINE (to obey with **our hearts**, Romans 6:17b and 10:9-10)				
1-3 **Sin** of Mankind (man's poverty to be right)				
	1:18-32	**Witness** of creation	1:20, 25 (26-32)	2
	2:1-29	Witness of conscience	2:14-15	3
	3:1-30	Witness of Scripture	3:2b-4a (10, 23)	4
4-5 **Salvation** by Jesus Christ (God's provision to be right)				
	4:1-22	**Faith** not works	4:16	5
	4:23-5:11	Faith brings peace	5:1-2 (8)	6
	5:12-21	Faith in Christ	5:19	7
6-8 **Sanctification** by the Holy Ghost (God's power to be right)				
(within our control / temptations)	6:1-10	**Our** identification with Christ	6:3-4	8
	6:11-23	**Your** consecration to God	6:13, 19	9
	7:1-25	Walk after the **law** of sin & death, or	7:6, 25	10
	8:1-17a	Walk after the **law** of the Spirit of life	8:4	11
(beyond our control / trials or tests)	8:17b-27	**Our** hope and help	8:26-2	12
	8:28-39	Our confidence to continue	8:28, 37-39	13
9-11 **Sovereignty** of God (God's plan to be right)				
	9:1-33	**Israel** past (reject Jesus)	9:3	14
	10:1-11:10	Israel present (need Jesus)	10:9-10, 17	15
	11:11-36	Israel future (receive Jesus)	11:33-36	16
PRACTICE (to do right with **our minds**, Romans 7:25a and 12:1-2, 125 rights or 82 do and 43 do not)				
12-16 **Service** to (do right, by my faith in what is written and by God's grace)				
Individual relationships:	12:1-21	God & others (w/**gifts**, right & love)	12:1-2	17
	13:1-14	Government, neighbors, & **self**	13:8, 11	18
	14:1-15:7	**Weaker** brethren	14:17	19
Church relationships: (Paul's example)	15:8-21	**Witness** the gospel to the gentiles	15:14	20
	15:22-33	**Plan** and **pray**	15:30	21
	16:1-27	**Fellowship**	16:20	22

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Romans 1:9-10	Prayer	Spiritual growth of saints	God's will	Prayer	Paul's desire to establish them
Romans 8:26-27	Wordless	Depths of Heart	Sin	Spirit intercedes	Our heart's deep desire
Romans 10:1	Supplication	Israel's salvation			
Romans 10:9-10	Prayer	Salvation		Heart & righteousness	Christ raised
Romans 12:12	Prayer	Reminder		Continue instant	
Romans 15:30	Supplication				



The main division of Romans can be seen in five sections or the 5 S's of doctrine and practice: Alongside are seven witnesses in Romans, then three stepsto declare faith, hope, and love. This is important to know and understand for the interpretation and enjoying God's grace for daily living.

2 Timothy 3:16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: [17] That the man of God may be perfect, thoroughlrnished to all good works.

The Bible is where we learn doctrine (what is right), reproof (what is wrong), correction (make the wrong right) and instruction in righteousness (stay right).

(New Testament systematic truth for Gentile and Jewish believers to know and grow in Christ)

Title: The gospel of God plus the gospel of Christ plus the gospel of Paul equals the gospel

Saul – the desired one.
Paul – the little one.

Purpose: As we understand the gospel, we see Christ clearer, know we are in God's will, and draw unbelievers and believers toward Jesus Christ, or unbelievers rejection of Jesus Christ. The content, context, concise words in the book of Romans reveal the central concepts of the gospel in a systematic orderly manner. Romans is a mini Bible within the Bible, or as Paul says "my gospel" in 2:16, 16:25, and 2 Timothy 2:8. Only the Apostle Paul uses this term to coincide with the dispensation committed unto him in 1 Corinthians 9:17, Ephesians 3:2, Colossians 1:25.

Romans was written during the Third Missionary Journey of Paul while he lived 1 ½ years in Corinth and delivered to the saints at Rome by Phebe noted in Romans 16:1-2, 27 postscript "Written to the Romans from Corinthus, [and sent] by Phebe servant of the church at Cenchrea." As Paul wrote this letter in Corinth he safeguarded it by a woman servant named Phebe to deliver it.

Gifts of the Spirit: The purpose of spiritual gifts is clearly defined in Romans 1:11; truth of the gospel of God that establishes the saint. Romans 12:6-21 declare 34 spiritual gifts. Beware of a fresh word from the Lord which is mystical, or initiative through special knowledge which we are subject to as our old man thinks; i.e. gnosticism, or is moved by experience in the unwritten rather than faith in what is written.

Warren Wiersbe titles Romans – Be Right. Wayne Grudem Systematic Theology is popularized and mixes truth and error; especially when speaking of prophecy, gifts, and other doctrines.

Learn priority by the quantity of times words are repeated in the original language (Greek) and context.

God	200x	Mostly in Romans 1-4, 9-11 (135x)
Jesus	140x	Mostly in Romans 5-6, 8 (40x) 14-16 (54x)
Holy Spirit	29x	Mostly in Romans 8:1-22 (22x) / Ghost 5:5, 9:1, 14:17, 15:13, 16

Keywords: Interpret by the quantity of times words are repeated in the original language (Greek) and the context

Law	77x	Mostly in Romans 2:1-29	21x	about our salvation
7:1-8:6	27x	about our sanctification		
Sin	44x	Mostly in Romans 5:12-21	6x	about our salvation
6:1-8:10	35x	about our sanctification		
Righteousness	39x	Mostly in Romans 1-5	18x	
6 & 8	7x			
9-11	13x			
Flesh	24x	Mostly in Romans 8:1-14	14x	

Quote: Th*erefore, to understand the Book of Romans,* says Calvin, *is to understand the gospel. And that gospel is centered in Paul's message of justification by faith alone.*

Romans 1:1-17	***Introduction: Establish the Called w/gifts***	Lesson 1

Scripture – KJV-RD Bible	**Commentary**
1:1-4 ***Focus on Jesus*** (1) [1] Paul, a slave of **Jesus Christ,** called an Apostle, separated unto the **gospel of God**, [2] (Which He had promised before by His prophets in the **Holy Scriptures**,) [3] Concerning His Son **Jesus Christ our Lord**, which was made of the seed of David according to the flesh; [4] And declared [to be] the **Son of God** with power, according to the **Spirit of holiness,** by the resurrection from the dead: 1:5-7 ***Focus on Saints*** [5] By whom we have received grace and Apostleship, for **obedience to the faith** among all nations, for His name: [6] Among whom are ye also the **called of Jesus Christ:** [7] To all that be in Rome, beloved of God, **called saints:** Grace to you and peace from God our Father, and the Lord Jesus Christ. 1:8-17 ***Focus on Paul*** (2) [8] **First,** I thank my God through Jesus Christ for you all, that your **faith** is spoken of throughout the whole world. [9] For **God is my witness**, whom **I serve with my spirit** in the **gospel of His Son**, that without ceasing I make mention of you always in my prayers; [10] Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. [11] For I long to see you, that **I may impart unto you some spiritual gift, to the end ye may be established;** [12] That is, that I may be comforted together with you by the **mutual faith** both of you and me. [13] Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let thus far,) that I might have some fruit among you also, even as among other Gentiles. (3) [14] I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. [15] So, as much as in me is, I am ready to preach the **gospel** to you that are at Rome also. [16] For I am not ashamed of the **gospel of Christ:** for it is the power of God unto salvation to everyone that believes; to the Jew first, and also to the Greek. [17] For therein is the righteousness of God revealed from **faith to faith**: as it is written, **THE JUST SHALL LIVE BY FAITH.**	Introduction: Paul's letters begin with Romans and end with Hebrews. Romans and Hebrews are essential to establish believers in the faith and follow Jesus. 1-4: **Focus on Jesus** 1: servant = duolos is slave, voluntary or involuntary Gospel of God includes the gospel of Christ (vs 9, 16) 2: 1 Peter 1:8-12 3: flesh – from His mother and step father 4: power – dunamis in Greek, or dynamite (vs 16) 4: Spirit of holiness is the Holy Ghost. The power of the resurrection is detailed in Romans 6. 2-4: Holy Scriptures (HS) x Holy Son (HS) x Holy Ghost (HS) = HS^3 or growing in Christ. 5-7: **Focus on saints** (holy ones) 5: we - twelve Apostles plus Paul Apostle to the gentiles 6: called of Jesus Christ - and called saints. Every true believer is called of God through Jesus Christ and then called a saint. 7a: saints = holy, set apart for a specific purpose 7b: Grace always precedes peace of which God and Jesus are the source, God is always first. 8-17: **Focus on Paul** **I/me/my-17x**, Ye/you/your-11x, They/them/their-0x 8: faith as believers in Christ 9a: gospel of His Son is part of the gospel of God in 1:1. Both are for our initial salvation and growing in Christ. 9b-10: Practice of prayer and knowing the will of God 11: Gift in Greek is charisma. 1st of 17x in the New testament. 6x in Romans: 5:15-16, 6:23, 11:29, 12:6. 7x in 1 Corinthians. 1 Peter 4:10, purpose of charisma. 11: Established – the faithful, growing churches in Rome needed to be established or set fast, strengthened. Ephesians 4:8-16. 14: Anyone of different extremes and inbetween 15: preach gospel to the saved (vs. 9, 15-16) 16: salvation is the same as gospel; initial and continual or from faith to faith (vs 17) 16: "of Christ" in TR family of Greek manuscripts. 17a: from faith for initial salvation to faith for growing in Christ. "in Christ" 10x in Romans. (2 Cor 3:17-18) 17b: Habakkuk 2:4. Context: The just (Ro 10:17), shall live (Gal 3:11), by faith (Heb 10:38) **Key words:** faith (6x), gospel (4x) **Godhead:** **God-11x. Jesus-9x.** Spirit-1x

(disobedience of Gentile and Jew)

All Have Sinned

Outline 1:18-3:31	Passage	Topic	Key verse	Lesson
	1:18-2:8	**Witness** of creation	1:20	2
	2:9-29	**Witness** of conscience	2:14-15	3
	3:1-31	**Witness** of Scripture	3:2, 10, 23	4

The Good News

(1) The Law of Moses contains the "oracles of God" (3:2)

(2) The Law bears witness to the righteousness of God in Christ (3:21-22)

(3) The Law was given to result in life (Leviticus 18:5)

The Bad News

(1) Knowing the Law apart from obeying its commands only makes one more guilty (1:32–2:29)

(2) The Law cannot save man but can only condemn him (3:9-20)

Discussion on Sin

And although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them (Romans 1:32). This takes us back to the principle Paul laid down in our text: apart from God's divine definition of sin in the law, we would not know sin to be sin.

Then, the Law is of great importance to those who have lived before us and Christians today, who need to understand and discern between the saved and the unsaved. The Law of God points out sin, which we would never have recognized as such apart from His revelation. This applies to sin in the world, sin in every person born since Adam and Eve in the Garden of Eden, and our personal sin.

Consider what Paul says about God's Law and our ability to recognize sin. The Law of God is necessary precisely because of our inability to recognize sin in and by us. The Law calls those thoughts, attitudes, words, and actions sin, which we would not have understood as sin.

Q - What about people who have never heard the gospel?

A1 – They have creation as a witness that there is a God who created nature (Romans 1:20)

A2 – They have their conscience as being created in the image of God, a witness to do what is right or wrong (Romans 2:14-15)

A3 – In Old Testament times, those who had never heard of the Law of Moses were not accountable to the law of Moses (Romans 2:12), but still accountable to the two witnesses of creation and conscience.

A4 – In New Testament times, those who have never heard of the Gospel of Jesus Christ are not accountable for believing in Jesus Christ (Romans 2:12). However, they are still accountable to the two witnesses of creation and conscience.

A5 – Those with more exposure and revelation are more accountable for believing in God, who is just.

Romans Chapter 1:18-2:8	***1st S – Worldly SIN / 1st Witness - creation***	Lesson 2
Scripture		**Commentary**

1:18-32 ***The Witness of Creation*** *(18-20)* ***Rejected by Man*** *(21-23)* ***Leads to Homosexuality*** *(24-28)* ***and a Reprobate Mind*** *(29-32)*

4) [18] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; [19] Because that which may be known of God is shown among them; for God has shown [it] unto them. **[20] For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, [even] His eternal power and divinity; so that they are without excuse:** [21] Because that, when they knew God, they glorified [Him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. [22] Professing themselves to be wise, they became fools, [23] And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. [24] **Wherefore** God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: **[25] Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator,** who is blessed forever. Amen. [26] For this cause God gave them up to vile affections: for even their **women did change the natural use into that which is against nature**: [27] And likewise also the **men, leaving the natural use of the woman,** burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. [28] And even as they did not like to retain God in [their] knowledge, **God gave them over to a reprobate mind**, to do those things which are not fit; [29] Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, [30] Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
[31] Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: [32] Who knowing the judgment of God, that they which practice such things are worthy of death, not only do the same, but have pleasure in them that do them.

Romans Chapter 2 2:1-8 ***The Judgment of God is Just***

(5) **[1] Therefore** you are inexcusable, O man, whoever you are that judges: for wherein you judge another, you condemn yourself; for you that judge practice the same things. [2] But we are sure that the judgment of God is according to truth against them which commit such things. [3] And think you this, O man, that judges them which practice such things, and do the same, that you shall escape the judgment of God? [4] Or do you despise the riches of His goodness and forbearance and longsuffering; not knowing that **the goodness of God leads you to repentance?** [5] But after **your hardness and impenitent heart** treasure up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God; [6] Who will render to every man according to his deeds: [7] To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: [8] But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

[18-20] **Witness of creation**
18: wrath-eternal, eschatological, calamity, consequential, abandonment
19: shown among–manifest in [KJV]
20: divinity–Godhead [KJV] Heb 11:1-3

[21-23] **rejected by man**
glorified not as God unthankful,
foolish heart darkened
wise became fools, made images of God

[24-28] **leads to homosexuality**
24: God gave them up (vs 26)
28: God gave them to uncleanness, lust of heart, dishonortheir bodies, serve the creature more than the creator, vile affections – women & men

[29-32] **and reprobate mind** (24 traits)
Being filled with all:
- unrighteousness, - fornication
- wickedness (poneria in Greek)
- covetousness, maliciousness
- full of envy, murder
- debate, - deceit, malignity (depravity)
- whisperers, - backbiters
- haters of God, despiteful, proud, boasters
- inventors of evil things
- disobedient to parents
- without understanding
- covenant-breakers (faithless)
- without natural affection
- implacable (truceless), unmerciful
- have pleasure in them that do them

[1-5] **The Judgment of God**

[6-8] **is just** (equal or fair)
7: patient continuance in well doing, seek for glory and honor & immortality
8: indignation (passion, as breathing hard), and wrath
Note: Some sins have greater consequences (sins of the body, Lev 14-15, 1 Cor 6, 2 Cor 5, Gal 5:19, 2 Thes 3:6-15)

Godhead:
God-22x.
Jesus-0x.
Spirit-0x.

Scripture	Commentary
2:9-16 ***Law or no Law Witness to the Conscience Reveals*** (6) 9 Tribulation and anguish, upon every soul of man that does evil, of the Jew first, and also of the Gentile; 10 But glory, honor, and peace, to every man that works good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which show the work of the law written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. 2:17-29 ***Hypocritical Teachers of Uncircumcised Heart*** (7) 17 Behold, you are called a Jew, and rest in the law, and make your boast of God, 18 And know [His] will, and approve the things that are more excellent, being instructed out of the law; 19 And are confident that you yourself are a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which has the form of knowledge and of the truth in the law. 21 You therefore which teach another, teach you not yourself? you that preach a man should not steal, do you steal? 22 You that say a man should not commit adultery, do you commit adultery? you that abhor idols, do you commit sacrilege? 23 You that make your boast of the law, through breaking the law you dishonor God? 24 **FOR THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES THROUGH YOU**, as it is written. 25 For circumcision verily profits, if you keep the law: but if you be a breaker of the law, your circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfill the law, judge you, who by the letter and circumcision do transgress the law? 28 For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise is not of men, but of God.	9-11 **Law or no law** 9-10: To the Jew 1st – then to the gentile NO to law: Tribulation and anguish – evil works, or YES to law: Glory, honor and peace – good works 11: God is just (Deu 10:17, Job 34:19) 12-13: Sin is disobedience to the law NO to law: Judged by the law, or YES to law: Justified by the law What is the law? The law of Moses. 14-16 **witness to the conscience reveals** 15-16: Written in our heart and thoughts NO to law: Accusing us, or YES to law: Excusing us 16: Secrets revealed and judged by God according to gospel of Jesus Christ (Philippians 2:10-11, 1 Tim 5:24-25) 16b: my gospel (16:25) / gospel of God (1:1) / gospel of Christ (1:16, 15:19, 15:29) 17-24 **hypocritical teachers** (10 traits) 19: guide the blind 19: light to those in darkness 20: instructor of foolish 20: teacher of babes 21: teach not yourself 21: preach don't steal - steal 22: say no to adultery – commit the same 22: say no to idols – commit sacrilege 23: boast of the law, yet break the law 24: blaspheme the name of God 24: Hosea 4:7, Is 52:5, 2 Sam 12:14, Ez 36:20, 23 25-29 **of uncircumcised heart** 25-27: The religious works of the law are not recognized without obedience to the law. (613-10-2-1 rule of the law) 28: NO to the law – outward, physically in the body, for praise of men, by letter of the law, or 29: YES to the law – inward, spiritually from the heart, for praise of God, by spirit of the law 29: Matthew 5:17-48, John 4:24, Romans 7:6, 2 Cor 3:6. **The Witness of Conscience (2nd of 7 witnesses)** Q1 – What is the witness of conscience? A1 – The witness of conscience is written in our heart and thoughts, which can accuse or excuse us before God. A2 – The law, in this case, is the 10 Commandments of Moses, also known as the moral law, the foundation for all the law of Moses. A3 – People who have never had the opportunity to hear the Bible have the witness of creation and their conscience before God and man. (Romans 2:14-16) **Key words:** law (22x), circumcision/uncircumcision (9x), Jew (5x), Gentile (5x) **Godhead:** **God-7x**, Jesus-1x, Spirit-0x

Scripture

3:1-20 ***The Scriptures Reveal None Right or Seek God; whose Character the Law Reveals***

(8) 1 What advantage then has the Jew? or what profit [is there] of circumcision?
2 Much every way: chiefly, because that to them were committed the oracles of God. 3 For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yes, let God be true, but every man a liar; as it is written, That you might be justified in your sayings, and might overcome when you are judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? [Is] God unrighteous who takes vengeance? (I speak as a man)
6 God forbid: for then how shall God judge the world? 7 For if the truth of God has more abounded through my lie to His glory; why yet am I also judged as a sinner?
8 And not [rather], (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. 9 What then? are we better [than they]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, **There is none righteous, no, not one: 11 There is none that understands, there is none that seeks after God.** 12 They are all gone out of the way, they are together become unprofitable; **there is none that does good, no, not one.** 13 Their throat is an open grave; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is **no fear of God before their eyes.** 19 Now we know that what things soever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become **guilty before God.** 20 Therefore by the deeds of the law there shall no flesh be justified in His sight: for **by the law is the knowledge of sin.**

3:21-31 ***We are Right by Faith***

(9) 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God [which is] by faith of Jesus Christ to all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God;
24 Being justified freely by His grace through the redemption that is in Christ Jesus:
25 Whom God has set forth [to be] a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, [I say], at this time His righteousness: that He might be just, and the justifier of him which believes in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? No: but by the law of faith.
28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 [Is He] the God of the Jews only? [is He] not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yes, we establish the law.

Commentary

1-8 **The Scriptures reveal**
2: Oracles – actual words (Acts 7:38, Heb 5;12, 1 Pet 4:11)
4b: 2 Samuel 12:7-13, Ps 51:4
8: Jeremiah 17:6

9-12: **none right or seek God**
9: before proved - by creation & conscience in Romans 1-2
10-11: (Psalm 14:1-4)
12: unprofitable otten fruit

13-18: **their character** (7 traits)
13: throat-tongues (Ps 5:9)
14: mouth full of cursing
15: feet shed blood
16: destruction & misery
17: don't know peace
18: no fear of God (Ps 36:1)

19-20: **the law reveals**
19: all under the law
19: all guilty before God
20: nobody justified
20: knowledge of sin

21-31: **We are right by faith**

Scripture bridge from sin to salvation in Ro4-5.

21: witnessed by the Old Testament
22: faith of Jesus Christ
24: impute defined / propiatation
25: faith in His blood
25: for the remission of sins
27: law of faith (not Moses law)
28: justified by faith
30: by faith, through faith
31: through faith

Witness of Scripture (3rd of 7 witnesses)

Q1 – What nation wrote the Bible?
A – The Jewish people were chosen by God and inspired to write the Scriptures.
Q2 - What 2 books were not written by Jews, and why?
A - Job (before Abraham) and Luke/Acts, gentile physician who traveled with Paul.
Q3 – What are the oracles?
A – Oracles are actual words spoken by God. (Acts 7:38, Heb 5;12, 1 Pet 4:11).

Godhead: God-20x, Jesus-5x, Spirit-0x

(In Adam we are condemned – In Christ we are saved)

By faith - the bible within the Bible

Outline	Passage	Topic	Key verse	Lesson
4-5	**Salvation**			
	4:1-22	Faith not works	4:12	5
	4:23-5:11	Faith brings peace	5:8	6
	5:12-21	Faith in Christ	5:19	7

Note: Romans 4-8 have a unique fontology to identify the contrast between good and evil relating to our salvation and sanctification. The good words are colored green, and the evil words are colored red.

Romans Road to Salvation:
3:23 For all have sinned, and come short of the glory of God.
5:12 By one man sin entered into the world, and death by sin;
and so death passed upon all men; for that all have sinned.
6:23 The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.
10:9-10 If you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

Quotes on salvation:

"Jesus is not one of many ways to approach God, nor is He the best of several ways; He is the only way." *- A. W. Tozer*

"Saving us is the greatest and most concrete demonstration of God's love, the definitive display of His grace throughout time and eternity." - *David Jeremiah*

It is a fact that the Lord Jesus has already died for you. It is also a fact that you have already died with the Lord Jesus. If you do not believe in your death with Christ, you will not be able to receive the effectiveness of death with Him - freedom from sin. - *Watchman Nee*

You will find all true theology summed up in these two short sentences: Salvation is all of the grace of God. Damnation is all of the will of man. *Charles Spurgeon*

It is not thy hold on Christ that saves thee; it is Christ. It is not thy joy in Christ that saves thee; it is Christ. It is not even thy faith in Christ, though that be the instrument; it is Christ's blood and merit.
- Charles Spurgeon

It is our privilege to know that we are saved. *Dwight L. Moody*

Christ is a substitute for everything, but nothing is a substitute for Christ *Harry Ironside*

Romans Chapter 4:1-22 ***2nd S – God's SALVATION / 4th Witness – Jesus*** Lesson 5
Faith not works

Scripture Green = good, Red = evil

4:1-8 ***Abraham our Father***

(10) [1] What shall we say then that **Abraham our father**, as pertaining to the flesh, has found? [2] For if Abraham were justified by works, he has [whereof] to glory; but not before God. [3] For what say the Scripture? **ABRAHAM BELIEVED GOD, AND IT WAS COUNTED UNTO HIM FOR RIGHTEOUSNESS.** [4] Now to him that works is the reward not reckoned of grace, but of debt. [5] But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness. [6] Even as David also describes the blessedness of the man, to whom God imputes righteousness without works, [7] [Saying], Blessed are they whose iniquities are forgiven, and whose sins are covered. [8] Blessed is the man to whom the Lord will not impute sin.

4:9-16 ***Our Father Abraham***

(11) [9] [Comes] this blessedness then upon the circumcision [only], or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. [10] How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. [11] And he received the sign of circumcision, a seal of the righteousness of the faith which [he had yet] being uncircumcised: that he might be the **father of all them that believe**, though they be not circumcised; that righteousness might be imputed to them also: [12] And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of **our father Abraham**, which [he had] being [yet] uncircumcised. [13] For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. [14] For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect: [15] Because the law works wrath: for where no law is, there is no transgression. [16] Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

4:17-22 ***Today, Abraham is the Father of Many Nations***

(12) [17] (As it is written, I have made you a **father of many nations**,) before Him whom he believed, [even] God, who quickens the dead, and calls those things which be not as though they were. [18] Who against hope believed in hope, that he might become the **father of many nations**, according to that which was spoken, So shall your seed be. [19] And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: [20] He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; [21] And being fully persuaded that, what He had promised, He was able also to perform. [22] And therefore it was imputed to him for righteousness.

Commentary

[1-8]: **Abraham our father** (1 nation)

Abraham/he/him/his/father (27x)

Old Testament shadow of substance fulfilled in Jesus Christ.

Works - 4x > Debt > Death
Faith - 9x > Debt paid > Life

belief justifies the ungodly
faith counted for righteousness
3: Genesis 15:16

6-8 King David
Impute 4x – 6, 8, 11, 22. Attribute righteousness to a person or persons by the substitute of another person, defined in 4:4-5.
7-8: Psalm 32:1-2, penitent psalm

[9-12]: **Our father Abraham**
Uncircumcision - 7x, Circumcision - 5x
9: faith reckoned for righteousness
9-12: Circumcision a sign, a seal of the righteousness of faith (Genesis 17:10)
11: righteousness imputed – put in them
11-12: Spiritually Abraham is the father of all who believe in the Old and New Testament.

[13-16]: Not by the law – but by our faith
Law – 5x, Faith – 4x
13: righteousness of faith
14: law works wrath
works of the law vs
the righteousness of the law
16: of faith, by grace (Eph 2:8-9)

[17-22]: **Today, Abraham is the Father of many nations**
17: God calls those things that be not (Genesis 17:5)
18: Genesis 15:5 seed until Jesus Christ
19: Abraham not weak in faith (The Apostles were weak in faith at Gethsemane-spirit is willing, but flesh is weak, Matthew 26:41)
20: Abraham strong in faith
21: promise of God
22: imputed to him for righteousness

Key words: righteousness (7x),

Godhead: **God-11x** Believe in God -5x vs 1-7, 17-22. Jesus-0x. Spirit-0x

Good read: Our Father Abraham by Marvin R. Wilson

Romans 4:23-5:11 ***2nd S – God's SALVATION / 4th Witness – Jesus*** Lesson 6
Faith brings peace

Scripture een = good, Red = evil	**Commentary**
4:23-25 ***Since Jesus our Lord was imputed for us*** (13) 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for **us** also, to whom it shall be imputed, if we **believe on Him** that raised up **Jesus our Lord** from the dead; 25 Who was delivered for our offences, and was raised again for our justification. **Romans Chapter 5** 5:1-5 ***We have Peace with God*** (14) 5:1 Therefore being justified by faith, **we** have **peace** with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God**.** 3 And not only [so], but we rejoice in tribulations also: knowing that tribulation works patience; 4 And patience, experience; and experience, hope: 5 And hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 5:6-11 ***Christ Died to Give us Much More*** (15) 6 For when **we** were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die**.** 8 But God commends His love toward us, in that, **while we were yet sinners, Christ died for us**. 9 **Much more then**, being now justified by His blood, we shall be saved from wrath through Him. 10 For if, when we were enemies, we were reconciled to God by the death of His Son, **much more**, being reconciled, we shall be saved by His life. 11 And not only [so], but we also **joy in God** through our Lord Jesus Christ, by whom we have now received the reconciliation.	4:23-25: **Since Jesus our Lord was imputed for us** 23-25: Transition passage from Abraham (his/him) to us today. Old Testament shadow revealed in New Testament substance. 23-24: imputed – right "put in" for wrong. NIV charged. 24-25: delivered, for our offenses, raised for our justification same pattern of death & life in Romans 6-7 and Colossians 3 sanctification truths. What begins at salvation – continues. 5:1-5: **we have peace with God** 5:1 We have peace **with** God at the moment in space and time when we "repent and believe" in Jesus Christ. Later we learn about the peace **of** God, a result of obedience by faith (Philippians 4:7, Colossians 3:15). The Wyman Fragment is the Textus Receptus indicative verb. The Vaticanus is the subjunctive verb, we "may" have peace. 2: by Jesus who gives us access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3-5: knowing that: 1) Tribulation works patience 2) Patience works experience 3) Experience works hope 4) Hope makes not ashamed (because the guilt of sin is removed) 5: Because the love of God - is shed abroad - in our hearts - by the Holy Ghost – which is given to us. 6-11: because **Christ died to give us much more** 6-8 1) when we were without strength 2) when we were ungodly 3) when we were sinners 8: because God commends his love toward us (commend is to honor or recognize in a special way) 9-11: being justified by his blood (at our entry into salvation) 1) saved from wrath (future tribulation – 1 Thessalonians 1:10, 5:9; eternal damnation – Romans 4:15, 5:9, John 3:18, 3:36, Luke 21:23) 2) saved by his life (future kingdom of God – John 14) 3) joy in God (present emotion – Philippians 4:4) 10-11: **Reconcile** – to turn an enemy into a friend. **Reconciled** – referring back to the moment we began knowing Christ as our Savior, as spiritual babies in Christ. **Reconciliation** – the process of bringing sinners to God, this is our present ministry (2 Corinthians 5:18-21). Translated atonement in the King James Version. **We, us, our–21x,** ye/you/your-0x, I/me/my-0x, they/them-0x **Godhead:** God-9x **Jesus-11x** Spirit-1x

Scripture Green = good, Red = evil	Commentary
Romans 5:12-21	***2nd S – God's SALVATION / 4th Witness – Jesus*** Lesson 7 *Faith in Christ*
Scripture Green = good, Red = evil	**Commentary**
5:12-14 ***Adam's Sin Brings Death*** (16) [12] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: [13] (For until the law sin was in the world: but sin is not imputed when there is no law. [14] Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. 5:15-17 ***God's Gift Brings much more Grace*** [15] But not as the offence, so also is the free gift. For if through the offence of one many be dead, **much more** the **grace of God**, and the gift by grace, [which is] by one man, **Jesus Christ**, has **abounded to many**. [16] And not as [it was] by one that sinned, [so is] the gift: for the judgment was by one to condemnation, but the free gift is from many offences to justification. [17] For if by one man's offence death reigned by one; **much more** they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 5:18-21 ***Jesus Christ's Righteousness and Life*** [18] Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men to justification of life. [19] For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. [20] Moreover the law entered, that the offence might abound. But where sin abounded, grace did **much more abound**: [21] That as sin has reigned to death, even so might grace reign through righteousness to eternal life by Jesus Christ our Lord.	[12-14]: **Adam's sin brings death** 13: Law of Moses, the 10 commandments clearly exposes sin 14: Adam to Moses – less revelation, less accountability 14: simili(tude) - likeness in state and quality 14: figure – type of Jesus Christ, how? Made in likeness of God in moral conscience. In a similar human body. Sin – 10x (verses 12-21) Adam's 3:9, 3:20, 5:8, 6-8 (35x), 14:23 Adam's sin is a root cause of sins 3:25, 4:7, 7:5, 11:27, 1 Tim 1:15 Transgression – 1x (verse 14) Adam's Offence(s) – 6x (verses 15-20) Adam's, many, all men Disobedience – 1x (verse 19) Adam's Condemnation - 2x (verse 16, 18) Adam's, all men Death - 5x (verses 12-21) eternal death in the Lake of Fire, Rev 20 [15-17]: **God's gift brings much more grace** and 15: free gift - Ro 1:11, 5:5 15: gift by the grace of God 16: many offenses (sins) are justified by the free gift, Romans 5:7-8 17: abundance of grace and of the gift of righteousness Grace – 5x (verses 15-21) God's by Jesus, John 3:16 Gift – 5x (verses 15-17) Free – 2x (verses 15-16) Jesus, Eph 2:8-9 Justification – 2x (verses 16,18) Jesus justified Obedience – 1x (verse 19) Jesus' obedience Righteousness – 4x (verses 17-21) Jesus' righteousness Life – 3x (verses 17-21) eternal life in Heaven, Rev 21 [18-21]: **Jesus Christ's righteousness and life** 18: condemnation is before or after death, 1 Timothy 5:24-25, Hebrews 13:8 19: were is past, shall is future 19: righteousness is imputed 20: law of Moses. More revelation – more grace to obey. 21: grace reigns through righteousness to eternal life by Jesus Christ our Lord. The proper ending for the section on our salvation. 21: life is eternal life, not abundant life (John 10:10 and chart). We, us, our–0x, ye/you/your-0x, I/me/my-0x, **they/them-2x** **One man Adam – 8x** **One man – 5x, Jesus Christ – 3x** **All - 4x, Many – 5x** **Godhead:** God – 1x **Jesus – 8x** Spirit – 0x * man in Greek is anthropos, used 559x in the New Testament. Humans have 22 chromosome pairs; then males 1x / 1y, females 2x. Note topics in chapters 1:18 to 5:11: creation, conscience, Scripture, works, peace, and Christ are not repeated and in a specific order, by God's wisdom. The groundwork of man's sin and our salvation from the penalty of that sin has been laid and need not be repeated. The last part of understanding man's sin and our salvation are the roles of one man Adam and one man Jesus Christ. These are the basics of the called being established in the faith as are little children in Christ. Next, we continue in Romans 6 on how to live for Him who died for us, beginning with our old man being identified with the crucified Christ, to couse the power of the resurrection in our daily lives.

Romans 6-8, The Believer's Sanctification

Executive summary: Sanctification is the process of growing spiritually as a fruit seed grows physically. The believer has victory over the penalty of sin the moment they repent and believe, and the burden of Adam's and your sin is forgiven. Then the incorruptible seed of eternal life is planted in your heart, and is designed to bear fruit in due time. This natural growing process is cultivated by the Holy Ghost living in us, Jesus Christ at the right hand of God helping us, and practicing the disciplines of denying self and following Jesus with your time, talents, and treasure. Romans 6-8 explains how to let Christ live in you, so you can have victory in temptations and trials as you press toward the mark for the prize of the high calling of God in Christ Jesus.

First, how to have victory with <u>temptations</u> from the old man, the world, and satan

Our identification with Christ

6:1-10	Our problem is sin and death	Our solution is Christ's life

Your consecration to God

6:11-23	Your sin condition	How to become free

We are married to our second husband – Christ

7:1-6	Experience under the law	Experience under Christ

Paul use to walk after the law of sin and death as a young believer

7:7-21	Law of sin and death (8:2)	
7:22-25		Law of my mind / Law of God

Now Paul walks after the law of the Spirit of life as an older believer

8:1-16	Walk after the flesh	Walk after the Spirit

Second, how to have victory in <u>trials</u> as we walk after the Spirit of life

Our hope and help

8:17-27	The creation and we groan	The Godhead is our hope and help

Our confidence to continue in the love of Christ

8:28-39	* Our confidence to continue in the love of Christ

* This is a position of trust and rest in God's grace by faith. See 2 Cor 6:5 (1-10), 10:1-6, 11:27 (16-29). John 12:24, Galatians 2:20, 1 John 2:12-14.

Romans chapters 1-3 on sin quotes the Old Testament 11x

Romans chapters 4-5 on salvation quotes the Old Testament 5x

Romans chapters 6-8 on sanctification quotes the Old Testament 2x. Why only 2x?

Romans chapters 9-11 on sovergnity quotes the Old Testament 31x. Why 31x?

Romans chapters 12-16 on service quotes the Old Testament 12x

Romans 6:1-10	***Our Identification with Christ***		Lesson 8
vs	**Our problem (sin-death)** *evil*	**Our solution (Christ-life)** *good*	**Commentary**
(17) 1 to 3	[1] Shall we continue in sin that grace may abound? **God forbid!** [2] How shall we that are dead to sin live any longer in it? [3] **Don't ye know?** As many of us as were baptized into Christ Jesus were baptized into His death?		Romans 6-7, battles within our control (temptations) 1 John 2:12-14 Young man * 1 Corinth. 10:2, 12:13 Acts 2:38, 4:12 Who do you identify with?
(18) 4 to 6	[4] Therefore we are buried with Him by baptism into death. That like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life. [5] If we have been planted together in the likeness of His death certainly we shall also be in the likeness of His resurrection [6] **Knowing this,** that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.		"glory of the Father" 2 Cor 4:12 Colossians 3:1-17 John 12:23-26 "old man" Galatians 2:20
(19) 7 to 10	[7] For he that is dead is freed from sin. [8] Now if we be dead with Christ, we believe that we shall also live with Him. [9] **Knowing that Christ,** being raised from the dead, dies no more, death has no dominion over Him. [10] For in that He died, He died unto sin once; but in that He lives, He lives unto God.		"believe" Ephesians 1:3, 2:6 "dominion" Ephesians 5:1-3 Philippians 3:1-10
Notes	Sin-7x (always singular, sin nature produces personal sins) Sin is the root cause of sins. Old man-1x (from Adam) Death - 2x Dead - 3x Died - 2x Dies - 1x Total: 8x Romans 4-5. My identification with Jesus the man who was crucified for my sins and the sins of the world.	Live - 2x Lives - 2x Life - 1x Raised – 2x Resurrection – 1x Total: 8x Baptized into His death – 2x (buried) Crucified – 1x Death of my old man is clear, yet not easy; it is difficult. 1st I must know, then desire, then receive, then maintain. 1 John 2:27. My identification with the death and resurrected life of Christ who is with God.	**Who:** **We/us/our -12x** ye/you/your-1x I/me/my-0x they/them-0x **Godhead:** God-2x **Christ-15x** Spirit-0x	* Baptized into Jesus Christ at the moment of salvation. Romans 4-5 "dead to sin" (in the death of Jesus) & "alive to God" (in the resurrection of Christ) **How to** experience the resurrected life, Romans 6:11-23

Romans 6:11-23	***Your Consecration to God***		Lesson 9
vs	**Your sin condition** *evil*	**How to become free** *good*	**Commentary**
(20) 11 to 12	[11] Likewise **reckon** ye also yourselves to be dead indeed unto sin, but alive to God **through Christ Jesus our Lord.** [12] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.		**"RECKON"** reason or consider How to kill the old man, Ro 6:1-4 Lust = desire
(21) 13 to 18	[13] Neither **yield** ye your members [as] instruments of unrighteousness to sin: **But yield** yourselves to God, as those that are alive from the dead, and your members [as] instruments of righteousness to God. [14] For sin shall not have dominion over you: [15] What then? shall we sin, because we are not under the law, but under grace? **God forbid.** for ye are not under the law, but under grace. [16] **Don't ye know?** that to whom ye **yield** yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? [17] But God be thanked, that ye were the servants of sin, but ye have obeyed from the **heart** that form of **doctrine** which was delivered you. [18] Being then made free from sin, ye became the servants of righteousness.		**"YIELD" (1st)** Aorist tense – single decisive act John 12:24 (23-27) kernal die Ro 6:1 "not under the law" "yield" "servants/slaves of sin or obedience" "Obey doctrine from the heart" "servant/slaves" Gal 2:20 Gen 32 Jacob-Israel (prayer)
(22) 19 to 23	[19] I speak after the manner of men because of the infirmity of your flesh: for as ye have **yielded** your members servants to uncleanness and to iniquity unto iniquity; **even so now yield** your members servants to righteousness unto holiness. [20] For when ye were the servants of sin, ye were free from righteousness. [21] What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. [22] But now being made free from sin, And become servants to God, ye have your fruit unto holiness, and the end **everlasting life.** [23] For the wages of sin is death; but the **gift** of God is **eternal life through Christ Jesus our Lord.**		**"YIELD" (2nd)** "yielded" I speak 2 Cor 11:1, 16 "servant/slaves" "ashamed" Holiness in Romans 3x, Ro 1:4 spirit of holiness wages of sin-death Ro 6:11 & link to Romans 7
Notes	Yield - 2x members - 2x Sin - 10x Servants of sin – 3x Servants to uncleanness – 1x Iniquity - 1x Ashamed - 1x Dead - 2x Death - 3x Body - 2x Total: 27x	but - 6x, or – 1x Yield - 2x members - 2x Righteousness - 4x Servants of God – 3x Holiness - 2x Free from sin – 2x Grace - 1x Alive - 2x Eternal life - 2x Total: 20x	**Who:** **ye\you\your-22** we\us\our-2 (sin & law, 6:15a) I\me\my-1 (I speak, 6:19) they\them-0 **Godhead:** **God-6x** Christ Jesus our Lord-2x Holy Ghost-0x

Romans	**7:1-6 *Married to our Second Husband - Christ***			Lesson 10
vs	**Experience under the law** *evil*	**Experience under Christ** *good*	**Who**	**Commentary**
(23) 1 to 3	[1] **Don't ye know, brethren** (for I speak to them that **know** the law) How that the law has dominion over a man as long as he lives? [2] For the woman which has a husband is bound by the law to [her] husband so long as he lives; **but if** the husband be dead, she is loosed from the law of [her] husband. [3] So then if, while [her] husband lives, she be **married** to another man, she shall be called an adulteress: **but if** her husband be dead, she is free from that law; so that she is no adulteress, though she be **married** to another man.		1-4 Marriage wife/she – 9x husband/he/ him/man – 9x We are the wife and the husband is the law of Moses. Christ is the new husband we are married to **Godhead:** God-1x Christ-2x Holy Ghost-0x	Romans 6-7, battles within our contol (temptations) Romans 7 is the 4 laws chapter law of Moses-9x (includes oldness of the letter) Quote: Genesis 2:24 Duet 24:1 Mal 2:16 MT 5:31-32, 19:5, Eph 5:21-33, Gal 2:20 Marriage: 1 Corinthians 6-7
(24) 4 to 6	[4] Wherefore, **my brethren**, ye also are become dead to the law by the body of Christ; that ye should be **married to another**, [even] to Him who is raised from the dead, that we should bring forth fruit unto God. [5] For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. [6] **But now** we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.			
7:7-21 *I Use to Walk After the Law of Sin* (carnal/flesh believer)				
(25) 7 to 13 14 to 21	[7] **What shall we say then?** [Is] the law sin? No, I had not known sin, but by the law: for I had not known lust, except the law had said, "You shall not covet". [8] But sin, taking occasion by the commandment, worked in me all manner of coveting. For without the law sin was dead. [9] For I was alive without the law once: but when the commandment came, sin revived, and I died. [10] And the commandment, which [was ordained] to life, I found [to be] to death. [11] For sin, taking occasion by the commandment, deceived me, and by it slew [me]. [12] Wherefore the law is holy, and the commandment holy, and just, and good. [13] Was then that which is good made death to me? **God forbid.** But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become **exceeding sinful**. [14] **For we know that the law** is spiritual**:** but I am carnal, sold under sin. [15] For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. [16] If then I do that which I would not, I consent to the law that [it is] good. [17] Now then it is no more I that do it, but sin that dwells in me. [18] For I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but [how] to perform that which is good I find not. [19] For the good that I would I do not: but the evil which I would not, that I do. [20] Now if I do that I would not, it is no more I that do it, but sin that dwells in me. [21] I find then a law, that, when I would do good, evil is present with me.		not covet Ex 20:17, Deu 5:21 Hebrews 10:1, 38 James 1:15 1 Cor 11:27-34 I/me/my-32x **Godhead:** God-0x Jesus-0x H. Spirit-0x	law of Moses-15 (10 commandments) Paul's longest monologue. The doctrine of sin in me, as a born-again believer. Paul after Romans 6, as a spiritual father shares more of his past, not present spiiritual experience, 1 John 2:12-14
(26) 22 to 25	**7:22-25 I now serve the law of God in my mind** [22] For I delight in the law of God after the inward man: [23] But I see another law in my members, warring against the **law of my mind**, and bringing me into captivity to the law of sin which is in my members. [24] O wretched man that I am! who shall deliver me from the body of this death? [25] I thank God **through Jesus Christ our Lord**. So then with the mind I myself serve the law of God; but with the flesh the law of sin.		Galatians 3:3 I/me/my-15x **Godhead: God-3x** Jesus-1x Holy Ghost-0x	**The Law chapter** law of Moses-24x (7:1-20) law of sin-2x (7:21-25 & 8:2) law of mind-2x (7:21-25) law of God-2x (7:21-25)

Romans 8:1-16	***But now I walk after the law of the Spirit of life***		Lesson 11
vs	**Not after the flesh** *evil*	**but after the Spirit** *good*	**Commentary**
(27) 1 to 4	[1] [There is] therefore now no **condemnation** to them which are in Christ Jesus, who **walk** not after the flesh, **but** after the Spirit. [2] For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. [3] For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, **condemned** sin in the flesh: [4] That the **righteousness of the law might be fulfilled in us,** who **walk** not after the flesh, but after the Spirit.		Condemnation: 5:16, 5:18 to the Lake of Fire in Christ Jesus Gal 5:19-23 Eph 5:18 "law" of Moses weak - condemned: 2:1, 8:34, 14:23 "law" of Moses Gal 5:19-23
(28) 5 to 13	[5] For they that are after the flesh do **mind** the things of the flesh; but they that are after the Spirit the things of the Spirit. [6] For to be carnally **minded** is death; **but** to be spiritually **minded** is life and peace. [7] Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. [8] So then they that are in the flesh cannot please God. [9] But ye are not in the flesh, **but** in the Spirit, **if** so be that the Spirit of God dwell in you. Now **if** any man have not the Spirit of Christ, he is none of His. [10] And **if** Christ [be] in you, the body is dead because of sin; **but** the Spirit is life because of righteousness. [11] But **if** the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you. [12] Therefore, brethren, we are **debtors**, not to the flesh, to live after the flesh. [13] For if ye live after the flesh, ye shall die: **but if** ye through the Spirit do mortify the deeds of the body, ye shall live.		Mind after the flesh or after the Spirit carnal mind is death spiritual mind is life carnal mind law of God Spirit of God Spirit of Christ Spirit is life
(29) 14 to 16	[14] For as many as are led by the Spirit of God, they are the sons of God. [15] For ye have not received the spirit of bondage again to fear; **but** ye have received the Spirit of adoption, whereby we cry, Abba, Father. [16] The Spirit itself bears witness with our spirit, that we are the children of God:		Led by the Spirit sons of God adoption Abba Father children of God heirs of God joint-heirs w/ Christ
Notes	Synonyms: flesh-12, carnal-2/body-3 die/dead/death-4 mortal bodies sin-4, sinful-1 bondage fear	Mortify the deeds of the body Spirit of Him raised Jesus from the dead He that raised Christ from the dead dwell in you / dwell in you righteousness-2 free peace	**Who:** **ye/you/your-13** I/me/my-1 we/us/our-2 they/them/their-5 brethren-1 **Godhead:** God-13 Jesus Christ-8 **Holy Spirit-15**

Suffer with Jesus Christ
Green = good, Red = evil (from the fall of Adam)

17-18 *Linking passage*

(30) [17] And if children, then heirs; heirs of God, and joint-heirs with Christ;[b] if so be that we suffer with [Him], that we may be also glorified together.
[18] For **I reckon** that the sufferings of this present time are not worthy [to be compared] with the glory which shall be revealed in us.

19-25 ***Our Hope***

[19] For the earnest expectation of the creature waits for the manifestation of the sons of God. [20] For the creature was made subject to vanity, not willingly, but by reason of Him who has subjected [the same] in hope, [21] Because the creature itself also shall be freed from the bondage of corruption into the freedom of the glory of the children of God.

[22] For we know that the whole creation groans and travails in pain together until now. [23] And not only [they], but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to witness], the redemption of our body. [24] For we are saved by hope: but hope that is seen is not hope: for what a man sees, why does he yet hope for?
[25] But if we hope for that we see not, [then] do we with patience wait for [it].

8:26-27 ***Our Help***

(31) [26] Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself makes intercession for us with groanings which cannot be uttered.
[27] And He that searches the hearts knows what is the mind of the Spirit, because He makes intercession for the saints according to [the will of] God.

Commentary

TEMPTATIONS
1st Conflict within our control (inside our heart, mind and body, Romans 6:1-8:17a)

TRIALS
2nd Conflict beyond our control (outside our heart, mind and body, Romans 8:17b-8:39)

17b-18. **Linking passage between** 8:17a – 8:18

Now	now and future	"I reckon"
Suffering - 2x	glory - 2x (joy)	Colossians 1:27
Groan - 4x	hope - 6x	

2 Cor 4:17, Phil 1:29, 2 Tim 2:12, 3:12, Ja 5:10-11, 1 Pe 2:19 (context of 2:13-25), 2 Peter 1:19

19-25. **our hope** and
hope-6x

19-21 creature – 3x. a living organism. – waits for the manifestation of the sons of God, for the freedom of the glory of the children of God.

22-25 creation groans and travails in pain (disasters of manking and nature) waits for the redemption of our body at the rapture.

Colossians 1:27 mystery, Christ in you (the Holy Ghost), the hope of glory

26-27. **our help**

The Holy Ghost:-
1. helps our infirmities
2. makes **intercession** for us with groanings
3. searches the hearts
4. knows what is the mind of the Spirit
5. makes **intercession** for the saints
6. according to God

Who:
we/us/our, saints–19x (saints = holy ones)
I/me/my-0x,
they/them/their-0x

Godhead:
God-6x
Jesus Christ-2x
Holy Spirit-7x

Victory with Jesus
good, (no evil)

8:28-34 ***Our Confidence***

(32) [28] And we know that all things work together for good to them that love God, to them who are called according to [His] purpose. [29] For whom He did foreknow, He also did predestinate [to be] conformed to the image of His Son, that He might be the firstborn among many brethren.
[30] Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

[31] What shall we then say to these things? If God [be] for us, who [can be] against us? [32] He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? [33] Who shall lay anything to the charge of God's elect? [It is] God that justifies. [34] Who is he that condemns? [It is] Christ that died, yes rather, that is risen again, Who is even at the right hand of God, Who also makes intercession for us.

8:35-39 ***to Continue in the Love of Christ***

(33) [35] Who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [36] As it is written, For your sake we are killed all the day long; we are accounted as sheep for the slaughter. [37] No, in all these things we are more than conquerors through Him that loved us.

[38] For I am persuaded, that neither death, nor life,

nor angels, nor principalities, nor powers,

nor things present, nor things to come,

[39] Nor height, nor depth,

nor any other creature,

shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Commentary

TRIALS
Conflict beyond our control (outside our heart, mind and body) Romans 8:17b-8:39 (3 A/B)

[28-34.] **our confidence**

28-30 5 reasons why we love God:

1. foreknow – Ro 11:2
2. predestinate
3. called – Ro 1:1, 6, 7
4. justified (saved) – Ro 2:13; 3-6x, 4:2, 5; 5-4x; 8:33
5. glorified (saint dies) – Ro 1-5, 10x; 6:4; 8:17b-21, 3x; 9:4, 23; 11:36; 15:6, 7, 9, 17; 16:27

31-34 God with Christ freely gives us all things.
Who? 1-3 nobody, 4-5 Christ

Past freedoms from conflict and contrast within ourselves: 6:3, 18, 22 – freed from sin. 7:3 free from law. 8:2 free from the law of sin and death.

33-34 The old man and flesh have been thoroughly addressed in Romans 6:1-8:17a.

Christ died & is risen. Christ intercedes for us in 8:34, also the Holy Ghost intrecedes for us 8:26-29

[35-39.] **to continue in the love of Christ**

35 Who? Nothing in this body (7 earthly things)
36 Psalm 44:2, Luke 9:23
37 more than conquerors (decisive victory)

38 neither death or life (10 heavenly things)
nor angels, principalities nor powers (Eph 6:10-20)
nor things present, nor things to come
nor height, nor death (Ro 11:13, 1 Cor 2:10, 2 Cor 10:5, Eph 3:18, Rev 2:24, 21:16)
nor any creature (Ro 1:20, 25; 8:19, 20, 21, 22)
38 powers in Greek is dynamis, not authority

Who:
we/us/our-20x (them-2, brethren-1, whom-4, who-2)
them-5x (vs 28-30, same people as we/us/our)

ye/you/your-1x (vs 36, your = Jesus)
I/me/my-1x (vs 38, not I, but Christ, Gal 2:20)

Godhead:
God–19x
Jesus Christ–12x
Holy Ghost–0x

Next: Romans 9-11 concern God's sovereignity and the story of the nation Israel.

Chart for Romans 6-8 **Green = good, Red = evil, Blue = good or evil**

Battles (sin problem) within our control (temptations)

#1 Battle (6:1-10) - Our identification with Christ's death and resurrection. **Victory (6:11-23) -** My consecration to God

Romans	Who	Sin > Death` Flesh/Carnal	Right > Life Holiness	Servant/Slave (doulos)	Free	Godhead	Key words / verse
Part 1 6:1-10 **1A**. Our **Identification** With Christ	**We/us/ our-12x**	sin-**7x** **crucified**/ death/dead/ died/dies-**11x** (buried/old man/body)	live-2x, lives-2x life-1x raised-2x resurrection-1x Total: **8x**	not **serve** sin (vs 6b) *Obeyed doctrine from the heart, 17*	**freed** from sin (vs 7a)	God-2x **Christ-15x** Spirit-0x	**God forbid**-vs1 **Know ye not? Know this**– old man – vs 6 **Knowing that Christ -** vs 9
Part 2 6:11-23 **1B**. Your **Consecration** To God	**Ye/you/ Your-28x**	Sin-10x Dead or death-5x members-4x Body-2x	Righteousness (vs 13,16,18-19 Alive-2x **Holiness**, vs19 **Eternal life**-2x (vs 22-23)	Servants of sin (vs 6,17,20) Servants of right/God-7	Free from sin (vs 18, 22) Ye were free from right(v20)	**God-5x** Christ-2x Spirit-0x	**Reckon-** vs 11 **Yield --**vs 13 & 19 (present)

Battles (sin problem) within our control (temptations)

#2 Battle (7:1-21) – law of sin and death / works of a religious system. **Victory (7:22-25)** My walk with Jesus Christ

Romans	Who	Sin > Death` Flesh/Carnal	Right > Life Holiness	Notes		Godhead	Key words / verse
Part 3 7:1-6 Intro (Duet 22:22) 7:7-23 **2A**. **law** of **sin & death**	**I/me/ my-47x** We/us/our-6x –vs 4-6x	Sin-18x *Exceeding,13b* Died/dead/ Death-12x flesh-3x body-1x members-3x	Raised from the dead, 4b Newness of spirit, 6a Inward man, vs 22	Paul's **early** experience as a believer Bible: lust-38x Concupiscence Desire-3 -2pos	Connector-7a 7b-13 14-21 *All manner of Concupiscence. vs8*	God-4x Christ-4x Spirit-0x	**Law of: 25x Moses-17x,** Sin-4x, **God-2x, Mind-2x Know ye not, God forbid,** vs7

A choice: Therefore walk not after the flesh, but after the Spirit (vs 1 and 4)

Romans	Who	Sin > Death` Flesh/Carnal	Right > Life Holiness	Servant/Slave (doulos)	Free	Godhead	Key words /verse
Part 4 8:1-16 **2B**. **law** of the **Spirit of life**	**Ye/you/ Your-13x** They/them-5x	Sin-4x Flesh-12x Dead/die/ Death-7x vs 13 Spirit mortifies	Life and resurrection-6x **Righteousness of the law fulfilled in us**	We are debtors, vs 12 spirit of bondage to fear, vs 15	**Free** from the law of sin and death, vs 3 Heirs, vs 17a	God-13x Christ-8x **Spirit-15x**	Spiritually minded is life and peace, vs 6, carnal mind, vs 7 Spirit of **adoption**, **children, heirs,**

Battles beyond our control (trials)

Consequences : I experience a more consistent and growing victory in Christ

Romans	Who	Right > Life		Servant/Slave	Free	Godhead	Key words
Part 5 8:17-27 **3A**. Our hope and our help, and	**We/us/ our-17x**	Note: **3A**. Our Hope (vs 19-25) and Help (vs 26-27)	the **sufferings** of this present time , vs 18	Bondage of corruption, vs 21	freedom of the glory, vs 21	God-3x Christ-2x **Spirit-6x**	**Reckon**, vs 18 Hope-6x Prayer vs 26-27
Part 6 8:28-39 **3B**. our Confidence to continue	**We/us/ Our-14x** Them-5x	Note: **3B**. Our Confidence (vs 28-34) to continue (vs 35-39) **in the love of God**	them he also glorified, vs 30 who is even at the right hand of God, vs 34	Sheep for the slaughter, vs 36	Freely give us all things, vs 32 *ascended Christ	**God-17x** Christ-9x Spirit-0x	Foreknow Predestinate Called Justified Glorified

Romans 9-11	***God's sovereignty***	Lesson 14
Scripture		**Commentary**
9:1-5 Introduction to chapters 9-11 **9:6-33 PAST ISRAEL** - Old Testament 6-14 Abraham, Isaac & Jacob - the fathers 15-24 Moses - the law 25-29 Hosea & Isaiah - prophets 30-33 Transition from Israel past to present *9:3 Israel rejects the Christ* **10:1-11:10 PRESENT ISRAEL** – New Testament 1-5 Israel's zeal after law - replaced by Christ 6-17 Call-hear, Evangelism (9-10, 13-15, 17) 18-21 All Israel heard 11:1-10 A remnant by grace (vs 6) *10:9-10, 17 Israel blind to the Christ* **11:11-36 FUTURE ISRAEL** – Christ's Return 11-15 Israel's effect on the nations 16-24 Olive tree illustration 25-32 Mystery of Israel 33-36 Praise to God *11:25 Israel receives the Christ*		(Romans 9-11 is a paranthesis between the doctrines of sanctification in Romans 6-8 and service in Romans 12-16) **9-11. God's Sovereignty** God will have mercy on who he will have mercy… (Jacob & Esau, Moses & Pharaoh) 9:11-24 The Potter and the clay. Jesus is the rock of offense and stumbling-stone to Israel Moses as a type of Christ, the Deliverer By faith, not works <u>Israel</u> <u>Gentiles</u> offense riches of the world diminishing riches of the nations fullness life Natural and wild branches. **Godhead: God– 83,** Jesus–19, **Spirit–1**

Pronoun Table for Romans 9-11

	I, me, My	We, Us, Our	Ye, You, Your	They, Them, Their	Notes: I is Paul in 9:1-3 (10x)
9	4+1+5=10	4+3+9=16	0+0+0=0	7+2+0=9	
10	1+0+1= 2	1+2+2= 5	0+0+0=0	12+7+3=22	
11	0+0+0= 0	8+0+1= 8	3+3+0=6	13+15+8=36	
Total	5+1+6=**12**	13+5+12=**30**	3+3+0=**6**	29+24+11=**64**	

Godhead and Pronoun Table for Romans 9-11

	God, Lord, pronouns	Christ, Lord, pronouns	Holy Ghost, pronouns	
9	11+2	3+0+0=3 (9:1-5)	1	
10	6+1	3+3+Jesus 1x+him 4x	0	
11	1+2	0+0+	0	
Total	18+5+ =83	6+3+ =19	1	

Romans Chapter 9

9:1-5 *Introduction with Paul's Burden for Israel & Truth in Christ and the Holy Ghost*

(34) [1] I say the **truth in Christ**, I lie not, my conscience also bearing me witness **in the Holy Ghost**, [2] That I have great heaviness and continual sorrow **in my heart**. [3] For I could wish that myself were accursed from **Christ** for my brethren, my kinsmen according to the flesh: [4] Who are Israelites; to whom [pertains] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises; [5] Whose are the fathers, and of whom as concerning the flesh **Christ** [came], who is over all, God blessed forever. Amen.

Note: vs 1, only time Holy Ghost is mentioned in Romans 9-11.

9:6-14 ***The Fathers – Abraham (Sara), Isaac (Rebecca), Jacob & Esau***

(35) [6] Not as though the Word of God has taken none effect. For they are not all Israel, which are of Israel: [7] Neither, because they are the seed of Abraham, [are they] all children: but, In Isaac shall your seed be called. [8] That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. [9] For this is the word of promise, **At this time will I come, and Sara shall have a son.** [10] And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac; [11] (For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calls;) [12] It was said unto her, The elder shall serve the younger. [13] As it is written, **Jacob I have loved, but Esau I have hated.** [14] What shall we say then? [Is there] unrighteousness with God? God forbid.

Notes: vs 7, Genesis 21:12. vs 9, Genesis 18:10. vs 12, Genesis 25:23. vs 13, Malachi 1:3.

9:15-24 ***The Law – Moses & Pharaoh*** *(God's mercy)*

(36) [15] For He says to Moses, **I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.** [16] So then [it is] not of him that wills, nor of him that runs, but of God that shows mercy. [17] For the Scripture says unto Pharaoh, **Even for this same purpose I have raised you up, that I might show My power in you, and that My name might be declared throughout all the earth.** [18] Therefore has He mercy on whom He will [have mercy], and whom He will He hardens. [19] You will say then unto me, Why does He yet find fault? For who has resisted His will? [20] No but, O man, who are you that replies against God? Shall the thing formed say to Him that formed [it], Why have you made me thus? [21] Has not the potter authority over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? [22] [What] if God, willing to show [His] wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: [23] And that He might make known the riches of His glory on the vessels of mercy, which He had before prepared unto glory, [24] Even us, whom He has called, not of the Jews only, but also of the Gentiles?

Notes: vs 15, Exodus 33:19. vs 17, Exodus 9:16. Vs 17, Pharaoh drowned with all his military; Ex 14:17-18, 23, 28; 15:19 and Psalm 136:13-15 "but overthrew Pharaoh and his host in the Red Sea.

9:25-29 ***The Prophets – Hosea*** *(1:10b)* ***and Isaiah*** *(10:22a, 1:9)*

(37) [25] As He says also in Hosea, I will call them My people, which were not My people; and her beloved, which was not beloved. [26] **And it shall come to pass, [that] in the place where it was said unto them, Ye are not My people; there they will be called the children of the living God.** [27] Isaiah also cries concerning Israel, **Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:** [28] For He will finish the work, and cut [it] short in righteousness: because a short work will the Lord make upon the earth. [29] And as Isaiah said before, **Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrha.**

Note: vs 28 speaks of the 3.5 years of great tribulation prophesied in Daniel's 70th week.

9:30-33 ***Transition from Israel Past to Israel Present*** *(Isaiah 28:16)*

(38) [30] What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. [31] But Israel, which followed after the law of righteousness, has not attained to the law of righteousness. [32] Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; [33] As it is written, **Behold, I lay in Zion a stumbling stone and rock of offence: and whoever believes on Him shall not be ashamed.** **//Isaiah 28:16//**

Note: Romans 4, salvation by faith, not works. Vs 33, the ashamed are the dull of hearing in the Hebrews parenthesis of 5:11 to 6:12, in each church that hase "ears that do no hear", and at the Great White Throne in Revelation 20:11-15.

10:1-5 ***Isreal's Own Righteousness without Christ***

(39) [1] Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. //9:1-5, 9:30-33// [2] For I bear them record that they have a zeal of God //Acts 9:1-20//, but not according to knowledge. [3] For they being ignorant of God's righteousness, and going about to establish their own righteousness, //Is 54:17b// have not submitted themselves //3:20// unto the righteousness of God. [4] For Christ is the end of the law for righteousness to everyone that believes //7:1-4//. [5] For Moses describes the righteousness which is of the law, That the man which does those things shall live by them.

10:6-10 ***Righteousness by Faith and Belief in the Lord Jesus*** *(with your mouth and heart)*

[6] But the righteousness which is of faith speaks on this wise, Say not in your heart, **Who** shall ascend into heaven? (that is, to bring Christ down [from above]:) [7] Or, **Who** shall descend into the deep? (that is, to bring up Christ again from the dead.) [8] But what says it? The **word is near you,** [even] in your mouth, and in your heart: that is, the **word of faith**, which we preach; [9] That if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved. [10] For with the heart man believes unto righteousness; and with the mouth confession is made onto salvation.

10:11-15 ***Jew and Greek Cultures are Superceded by the Gospel of Jesus Christ***

(40) [11] For the Scripture says, **Whoever believes on Him shall not be ashamed //Isaiah 49:23, Daniel 12:2//.** [12] For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. [13] For whoever shall call upon the name of the Lord shall be saved. [14] How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? [15] And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! //Isaiah 52:7//**

vs 12, The first problem in the church was cultural with the Greeks in Acts 6:1-4.

Vs 13-15a, Divine order: Sent > Preach > Hear > Believe > Call upon the name of the Lord to be saved Sent – by God and man. Acts. The saints recognize God's calling. Seek and wait on the Lord's time. Our vocation sends us as tentmakers. (10:15)

vs 15b, Beautiful feet: OT/ Isaiah 52:7, Song of Songs 7:1. Church/ Acts 1:8, 8:1, 1 Corinthians 14:1, Ephesians 6:15, Revelation 3:7. Tribulation/ Revelation 12:11, 20:4. For all believers in the church.

10:16-21 *Israel* ***Hears in Acts, Moses, Isaiah, and still Oppose the Gospel***

[16] But they have not all obeyed the gospel. For Isaiah says, **Lord, who has believed our report? //Is 53:1//** [17] So then faith [comes] by hearing, and hearing by the Word of God. [18] But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. [19] But I say, Did not Israel know? First Moses says, **I will provoke you to jealousy by [them that are] no people, [and] by a foolish nation I will anger you //Deuteronomy 32:21//.** [20] But Isaiah is very bold, and says, **I was found of them that sought me not; I was made manifest unto them that asked not after me.** [21] **But to Israel He says, All day long I have stretched forth My hands unto a disobedient and opposing people //Isaiah 65:1-2 (1-7)//.**

vs 18, "all the earth, "ends of the world" is where Israel were dispersed in Acts 8:1 and other times. This was the Graeco-Roman world of that time.

Key words: heart-3x, speak/says/mouth/sound/hear/words/preach-20x.
Saved/salvation/gospel/believe/faith-10x. Righteousness—7x

1-10 ***Elijah*** *(2-4),* ***Moses*** *(8)* ***and David*** *(9-10)* ***Prophesy a Remnant of Israel*** *(linking passage)*

(41) [1] I say then, Has God cast away His people? **God forbid.** For I also am a Israelite, of the seed of Abraham, [of] the tribe of Benjamin. [2] God has not cast away His people which He foreknew. Don't ye know what the Scripture says of Elijah? how He makes intercession to God against Israel, saying, [3] **Lord, they have killed Your prophets, and digged down Your altars; and I am left alone, and they seek my life** //1 Kings 19:10//. [4] But what says the answer of God unto him? **I have reserved to Myself seven thousand men, who have not bowed the knee to [the image of] Baal** //1 Kings 19:18//. [5] Even so then at this present time also there is a **remnant** according to the **election** of grace. **[6] And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then it is no more grace: otherwise work is no more work.** [7] What then? Israel has not obtained that which he seeks for; but the election has obtained it, and the rest were **blinded** [8] (According as it is written, **God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day** //Deuteronomy 29:4//. [9] And David says, **Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them** [10] **Let their eyes be darkened, that they may not see, and bow down their back always** //Psalm 69:22-23//.

Note: Law and prophets and psalms 1x, Luke 24:44. Law & prophets 9x: gospels 5x, Acts 3x, Ro 3:21.

Israel Future

11:11-15 ***Israel's Fall and Future Fullness effects on the World*** (Hebrews 2, 4, 6, 10, 12)

(42) [11] I say then, Have they stumbled that they should fall? **God forbid:** but [rather] through their fall //Acts 13:46, 18:5-6, 28:25-28. Acts 2:4-6, 8:17, 10:44-48, 19:1-7, 1 Cor 14:22-25// salvation [is come] unto the Gentiles, for to provoke them to jealousy. [12] Now if the **fall** of them [be] the riches of the world, and the diminishing of them the riches of the Gentiles; **how much more their fullness** ? [13] For I speak to you Gentiles, inasmuch as **I am the Apostle of the Gentiles**, I magnify my office: [14] If by any means I may provoke to emulation [them which are] my flesh, and might save some of them. [15] For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], **but life from the dead?** //the 1st resurrection happens just before Jesus retruns, and those saints include the raptured of the church and the tribulation saints (Mt 24-25), who return with Him, Revelation 20:6//

Note: Paul writes of their impending danger to fall in Hebrews
- I. 2:1-4 (neglect, 2:3)
- II. 3:7-4:13 (unbelief, 4:1)
- III. 5:11-6:12 (lazy, 6:6)
- IV. 10:26-39 (draw back, 10:26)
- V. 12:25-29.(bitterness, 12:15)

11:16-24 ***Ignorance Concerning Israel Causes Pride***
(The Natural and Wild Branches of the Olive Tree)

(43) [16] For if the firstfruit [be] holy, the lump is also [holy]: and if the root [be] holy, so are the branches. [17] And if some of the branches be broken off, and you, being a wild olive tree, were graffed in among them, and with them partakes of the root and fatness of the olive tree; [18] Boast not against the branches. But if you boast, you bear not the root, but the root you. [19] You will say then, The branches were broken off, that I might be graffed in. [20] Well; because of unbelief they were broken off, and you stand by faith. Be not high-minded, but fear: [21] For if God spared not the natural branches, [take heed] lest he also spare not you. [22] Behold therefore the goodness and severity of God: on them which fell, severity; but toward you, goodness, if you continue in [his] goodness: otherwise you also shall be cut off //John 15:1-8//. [23] And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. [24] For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree?

Romans Chapter 11

11:25-32 ***The Mystery of Israel*** *(for the future and last 7 years of the Tribulation)*

(44) [25] For I would not, brethren, that ye should be ignorant of this **mystery**, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, //11:1-24// until the fullness of the Gentiles be come in //Lu 21:24, Dan 12:4//. [26] And so all Israel shall be saved: //Genesis 13:15, 17:7-8// as it is written, **There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: //Isaiah 50:20-21// [27] For this is my covenant unto them, when I shall take away their sins. //Jeremiah 31:33, Matthew 23:39, Zechariah 12:10-11//** [28] As concerning the gospel, [they are] enemies for your sakes: but as concerning the election, [they are] beloved for the fathers' sakes. [29] For the gifts and calling of God are without repentance. [30] For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: [31] Even so have these also now not believed, that through Your mercy they also may obtain mercy. [32] For God has concluded them all in unbelief, that He might have mercy upon all.

11:33-36 ***Glory to God for the Depth of the Riches of His Wisdom and Knowledge***

(45) [33] O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! [34] For who has known the mind of the Lord? or who has been His counselor? //Isaiah 40:13, 14// [35] Or who has first given to Him, and it shall be recompensed unto Him again? [36] For of Him, and through Him, and to Him, are all things: to whom [be] glory forever. Amen. //Same type of ending in sanctification in 8:35-39 and end of service and letter in 1:25-27//

Q1 – Why does Paul end chapters 1-11 covering doctrine with this conclusion?
A – Because he realizes it was not his own wisdom and knowledge to understand and write the systematic theology covered in Romans 1-11, but every thought sequence and every word was inspired by God.

Application: I find no better way to end chapters 1-11 than Paul was inspired to write in 11:33-36. I cannot search his judgments, and his ways are past finding out. I do not know the mind of the Lord, nor am his counselor. Neither have I first given to him.

QT hint: I am a wild branch and thankful for being grafted into the natural olive tree. Daily time in Scripture and prayer help us say, "Of him, and through him, and to him, are all things: to whom be glory forever. Amen."

Note: vs 25, *mystery.* because it had been, until the times of the Apostle Paul, concealed, and was then revealed fully for the first time, Ro 16:25; Col 1:26-27, 1 Co 15:51, 1 Timothy 3:9, 16, Mark 4:11, Eph 1:9, 3:3, Rev 1:20. Fullness - Lu 21:14, Dan 12:4.

Q1 – Since the olive tree represents the nation of Israel, who are the natural and wild branches of the olive tree?
A – The natural branches are the people of the nation of Israel, and the wild branches grafted into the olive tree are the gentile nations.

Q2 – What happens to the people who reject God's plan for the nation of Israel?
A1 – They become high minded - intellectual and proud; rather than fear God (11:20).
A2 – They experience the severe hand of God, rather than the good hand of God (11:22).
A3 – They become wise in their own conceits (11:25).

Q3 – Why is the plan of God for future Israel a mystery? Israel became a nation on 14 May 1948.
A – Because the mystery existed up until the time the Jewish people rejected Jesus Christ and continues.

Q4 – When is the fullness of the Gentiles (11:25)?
A – When the last person repents and believes in Jesus Christ and the body of Christ is complete (Lu 21:24, Dan 12:4).

Q5 – What are other 7 mysteries revealed in the New Testament?
A – Read Romans 16:25; Colossians 1:26-27, 1 Corinthians 15:51, 1 Timothy 3:9, 16, Mark 4:11, Ephesians 1:9, 3:3, Revelation 1:20 and Revelation 10:7, 17:5/7:

Romans 12-16

Our Service

(Practical application of Christ in us: to God, believers and non-believers)

daily - a process & our experience

Outline	Passage	Topic	Key verse	Lesson
12-16 Servants to				
	12:1-21	God, saints, & everyone	12:1-2	18
	13:1-14	Government, neighbors, & righteousness	13:8	19
	14:1-23	Weaker saints	14:17	20
	15:1-22	Gentiles & prayer	15:14	21
	16:1-27	Fellowship	16:20	22

The Apostle Paul's personal experience and knowledge of the circumstance at Rome must form the context for interpretation within the book to the Romans, before going any further. It's logical sequential exhortation is detailed and has no loose ends. We can note a faithful spiritually growing church of believers at several locations of which houses are mentioned. There were problems with how to treat the weaker brethren that needed correction, which was probably related to the final exhortation to mark and turn away those who cause divisions and offenses. Were these saints?

12-16. Our Service or Servant-hood

Key transitional passage: Romans 12:1-2

[1] I beseech you therefore, brethren,
by the mercies of God,
that ye present your bodies a living sacrifice,
holy, acceptable unto God,
[which is] your reasonable service.

[2] And be not conformed to this world
but be ye transformed by the renewing of your mind
that ye may prove what is that
good //the right thing//
and acceptable //the right way//
and perfect //the right time//
will of God

12:1-2	vs Verb	Tense	Voice	Mood	Case
	[1] beseech	Present	Active	Indicative (statement of fact)	
	present	**Aorist**	Active	Infinitive	
	living	Present	Active	Participle	Accusative
	[2] conformed	Present	**Middle-passive**	**Imperative** (command)	
	transformed	Present	**Passive**	**Imperative** (command)	
	prove	Present	Active	Infinitive	

Romans 12:1-21	*We Serve God, Believers, and Everyone*	lesson 18

Scripture	Commentary
12:1-2 ***We Serve God***	Chapters 12-16, our daily practice
(46) [1] I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service. [2] And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.	vs 1-2: **for all believers - serve God** memory verse. Key passage 12:1-2. 1-21: 41 commandments; not opinions or options. Do – 31, Do not – 10. **Contrast 1 of 7:** 2 - not conformed, but transformed
12:3-16 ***We Serve the Body of Christ***	vs 3-16: **for all believers – serve saints**
(47) [3] For I say, through the grace given unto me, to every one that is among you, not to think of self more highly than they ought to think; but to think soberly, according as God has dealt to every one the measure of faith. [4] For as we have many members in one body, and all members have not the same office: [5] So we, [being] many, are one body in Christ, and everyone members one of another.	Romans 1:11 impart gift to establish saints Romans 16:25-27 power to establish you … my gospel, revelation of the mystery kept secret 6-16: 26 gifts + 17-21: 8 gifts = 34 gifts
with 26 gifts of the Holy Spirit	Prophecy – 1 Cor 12-14, Eph 4:11-13, 2:20 Deuteronomy 13 and 18 Ministry – 1 Peter 4:9-11 Teaching – 2 Tim 2:2 Exhortation – He 3:13, 1 Pe 5:1, Jude 3
[6] Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith; [7] Or ministry, [let us wait] on [our] ministering: or they that teach, on teaching; [8] Or they that exhort, on exhortation: they that give, [let them do it] with simplicity; they that rule, with diligence; they that show mercy, with cheerfulness. [9] [Let] love be without dissimulation. Abhor that which is evil; cleave to that which is good. [10] [Be] kindly affectioned one to another with brotherly love; in honor preferring one another; [11] Not slothful in business; fervent in spirit; serving the Lord; [12] Rejoicing in hope; patient in tribulation; continuing instant in prayer; [13] Distributing to the necessity of saints; given to hospitality. [14] Bless them which persecute you: bless, and curse not [15] Rejoice with them that do rejoice, and weep with them that weep. [16] [Be] of the same mind one toward another. Mind not high things, but condescend to those of low estate. Be not wise in your own conceits.	Giving – simplicity, 2 Cor 9 Ruler – diligence, Philemon merciful – cheerfulness, Mt 5:7, Jam 3:17 Love – without dissimulation 9: dissimulation – without hypocrisy or genuine. Abhor – utterly detest. Cleave – glue. **Contrasts 2-6 of 7:** 9: Abhor evil; cleave to good 11: Not slothful; fervent in spirit 14: Bless … and curse not 15: Rejoice … weep 16: Mind not high things, but low 16: renewed mind, law of the mind (Romans 7:25a, 15:6, Acts 20:19)
12:17-21 ***We Serve Everyone*** *(with 8 gifts of the Holy Spirit)*	Gifts: 1 Cor 12-14 (56 AD), Eph 4:6-8 (1 Pe 4:9-11 (60-62 AD)
(48) [17] Recompense to no one evil for evil. Provide things honest in the sight of all men. [18] If it be possible, as much as lies in you, live peaceably with all men. [19] Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, **Vengeance is mine; I will repay** //Deu 32:35//, says the Lord. [20] **Therefore if your enemy hunger, feed them; if they thirst, give them drink: for in so doing you shall heap coals of fire on their head.** //Pro 25:21-22//. [21] Be not overcome of evil, but overcome evil with good.	20: Matthew 5:44 **for all believers – serve others** **Contrast 7 of 7** 17-21: overcome evil with good (evil from outside oneself comes after obeying God in in Ro 12:3-16 (Doctrine: Ro 6-8). **Godhead:** **God-6x** Jesus-1x Holy Ghost-0x

Romans 13:1-14	***We Serve Government, Neighbors, and Righteousness***	lesson 19

Scripture	**Commentary**
13:1-7 ***We Serve Government*** (49) [1] Let every soul be subject unto the higher authorities. For there is no authority but of God: the authorities that be are ordained of God. [2] Whoever therefore resists the authority, resists the ordinance of God: and they that resist shall receive to themselves judgment. [3] For rulers are not a terror to good works, but to evil. Will you then not be afraid of the authority? do that which is good, and you shall have praise of the same: [4] For he is the minister of God to you for good. But if you do that which is evil, be afraid; for he bears not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that practices evil. [5] Wherefore [ye] must needs be subject, not only for wrath, but also for conscience sake. [6] For, for this cause pay ye tax also: for they are God's ministers, attending continually upon this very thing. [7] Render therefore to all their dues: tax to whom tax [is due]; custom to whom custom; fear to whom fear; honor to whom honor. 13:8-10 ***We Serve Neighbors*** (50) [8] Owe no man anything, but to love one another: for he that loves another has fulfilled the law. [9] For this, **you shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness, you shall not covet** //Exodus 20:13-17//; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, You shall love your neighbor as yourself. [10] Love works no evil to his neighbor: therefore love is the fulfilling of the law. 13:11-14 ***We Serve Righteousness*** (51) [11] And that, knowing the time, that now [it is] high time to awake out of sleep: for now is our salvation nearer than when we believed. [12] The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. [13] Let us walk honestly, as in the day; not in rioting and drunkenness, not in sexual immorality and sensuality, not in strife and envying. [14] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfill] the desires [thereof].	Review Romans 12:1-2 for context 1-14: 28 commandments, not opinions or options **[1-7] We Serve Government** Balance is provided in Proverbs 16, 1 Timothy 2:1-3, and 2 Peter 2:10-13. Government can fluctuate from good to evil at the national, state or local levels. 1-3: authority – 5x Be subject to – rather than resist (Acts 5:29 alternative) 3-4: good – 3x, evil – 3x Same principles in Old and New Testaments in civil government 5: be subject to for wrath (from authorities on earth) and conscience (from authorities in heaven) sake 6-7: pay your taxes Tax, custom (tolls or tariffs), fear & honor. Same truth taught by Jesus when answering the Pharisee's question with a coin. Caesar & God both: Matthew 22:21, Mark 12:17, Luke 20:25 [8-10]: **We Serve Neighbors** 10 commandments – 1st 4 are vertical and upward, 5th is horizontal and downward, then the last 5 are horizontal to others: 6-adultery 7-murder Note: kill is military or government term 8-steal 9-lie 10-covet Love in context of neighbor: Matthew 19:16-22,22:35-40, Mark 12:28-31, Luke 10:25-37. Who is my neighbor? [11-14]: **We Serve Righteousness** (Colossians 3:1-10) Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Urgency in 5 contrasts. When? Here, now, and forever: **DO** **DO NOT** Awake Sleep Day Night Light Darkness Walk honestly rioting & drunkenness sexual immorality & sensuality strife & envying Put on armor of light cast off the works of darkness Put on the Lord Jesus make no provision for the flesh **Godhead:** **God-6x (vs 1-7)** Jesus-1x (vs 14) Holy Ghost-0x

Romans 14:1-23	***We Serve Weaker Saints***	lesson 19

Scripture	**Commentary**
14:1-13 ***Judge Not in meat, Days, and Drink***	Review Romans 12:1-2 for context
(52) [1] **Receive one who is weak in the faith, [but] not to disputes over doubtful things.** [2] For one believes that he may eat all things: another, who is weak, eats herbs. [3] Let not him who eats despise him that eats not; and let not him who does not eat not judge him who eats: for God has received him. [4] Who are you to judge another man's servant? To his own master he stands or falls. Yes, he shall be held up: for God is able to make him stand. [5] One man esteems one day above another: another esteems every day [alike]. Let each be fully persuaded in his own mind. [6] He that regards the day, regards [it] to the Lord; and he that regards not the day, to the Lord he does not regard [it]. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not, and gives God thanks. [7] For none of us lives to himself, and no man dies to himself. [8] For whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live therefore, or die, we are the Lord's. [9] For to this end Christ both died, and rose, and lived again, that He might be Lord both of the dead and living. [10] But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. [11] For it is written, **[As] I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God** //Isaiah 42:35//. [12] So then everyone of us shall give account of himself to God. [13] Therefore let us not judge one another anymore: but judge this rather, not to put a stumbling block or an occasion to fall in [our] brother's way.	14:1-23 22 commandments. Compare with 1 Corinthians 8. This is a significant doctrinal concern in Paul's time. What are our doctrinal concerns in our time? 1: brother who causes doubtful disputations // judge who and what! Consider the church of Laoidicea times 2-3. 1 Timothy 4:1-5 meats sanctified by the word of God & prayer. 5-6: probably fasting on the day of atonement. Colossians 2:16-17, Acts 27. 10: Judgment Seat of Christ – 1 Cor 3:11-15. Not Gentile nations – Matthew 25:31-46 nor unbelievers at the Great White Throne– Rev 20:11-15. 13: Rather to judge that we put not a stumbling block or occasion to fall in my brother's way. Vs 21 similar. Examples: Law of Moses special days, Christmas, Easter, birthdays, eternal security, culture, Lord's Supper, gifts, music, pst religious belief system. 19: follow peace and edification of others, not strife or self. 21: Don't cause brother to stumble, be offended or made weak 22: Have faith by self – before God alone 23: damned [KJV] or condemned in Greek is Katakrino; to judge against due to sin. **Keywords:** Judge-5x, faith-4x, weak-3x Eat-12x, meat-4x, day-4x, drink-3x **Godhead:** **God-21x** Jesus-12x Holy Ghost-1x (vs 17 joy)
14:14-23 ***But Walk in Righteousness, Peace, and Joy***	
(53) [14] I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteems anything to be unclean, to him [it is] unclean. [15] But if your brother be grieved with [your] meat, now walk you not charitably. Destroy not him with your meat, for whom Christ died. [16] Let not then your good be evil spoken of: [17] **For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost**. [18] For he that in these things serves Christ is acceptable to God, and approved of men. [19] Let us therefore follow after the things which make for peace, and things wherewith one may edify another. [20] For meat destroy not the work of God. All things indeed are pure; but [it is] evil for that man who eats with offence. [21] **[It is] good neither to** eat flesh, nor to drink wine, nor [anything] **whereby your brother stumbles, or is offended, or is made weak.** [22] Have you faith? have [it] to yourself before God. Happy is he that condemns not himself in that thing which he allows. [23] And he that doubts is condemned if he eat, because [he eats] not of faith: **for whatsoever is not of faith is sin.**	Theme continues in Romans 15:1-7

Scripture	**Commentary**
15:1-7 ***Please the Weak and Not Ourselves*** (54) [1] **We** then that are strong ought to bear the infirmities of the weak, and not to please **our**selves. [2] Let everyone of **us** please [his] neighbor for [his] good to edification. [3] For even Christ pleased not Himself; but, as it is written, **The reproaches of them that reproached You fell on me** //Psalm 69:9//. [4] For whatsoever things were written in the past were written for **our** learning, that **we** through patience and comfort of the Scriptures might have hope. (55) [5] Now the God of patience and comfort grant you to be likeminded one toward another according to Christ Jesus: [6] That ye may with one mind [and] one mouth glorify God, even the Father of **our** Lord Jesus Christ. **[7] Wherefore receive ye one another, as Christ also received us** to the **glory of God.** 15:8-21 ***We are Servants to the Gentiles*** (56) [8] Now I say that Jesus Christ was a servant of the circumcision for the truth of God, to confirm the promises [made] to the fathers: [9] And that the Gentiles might **glorify God for [His] mercy**; as it is written, **For this cause I will confess to You among the Gentiles, and sing unto Your name** //2 Samuel 22:50, Psalm 18:49//. [10] And again he says, **Rejoice, ye Gentiles, with His people** //Deut 32:43//. [11] And again, **Praise the Lord, all ye Gentiles; and praise Him, all ye people** //Psalm 117:1//. [12] And again, Isaiah says, **There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust** //Isaiah 11:10//. [13] Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, **by the power of the Holy Ghost.** (57) [14] And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. [15] Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, [16] That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being **sanctified by the Holy Ghost.**	Review Romans 12:1-2 for the context 15:1-33 11 commandments (10 Do & 1 Do not) 15:1-7 **Please the weak and not ourselves** Continuation of 14:1-23 3: the reproach of God fell on Jesus 4: One of three reasons the Old Testament is valuable for the church today. The other 2 reasons are for our exhortation (1 Cor 10:1-14), and shadows of Jesus Christ (Hebrews .8:5, 10:1, Col 2:17). 5-7: This is the purpose and goal of Romans 14:1-15:4 to not judge weaker brethren, but promote righteousness, peace, and joy. 6: One mind and one mouth – Acts 2:46, 4:32 We/us/our – 7x 8-21: **The Gentiles Glorify God** Old Testament prophcies fulfilled by Jesus Christ in the law, the prophets, and the Psalms, 5x. 10: Deuteronomy 32:43 The end of Moses Song in 32:1-43. The history of Israel, their mistakes and to avoid repetition. 9-18: Gentiles (not Israel), 9x. First time since Romans 11:25 (also in chapters 1-3 sin, 9-11 sovergnity) 14: "able to admonish one another" the Romans believers knew what was right, but they need a reminder in writing for them to admonish one another. The same for believers today. Admonish is to warn of temptations to avoid and prevent and how to live for Christ being sanctified by the Holy Ghost. Admonish is a stronger word than to exhort or encourage and has to do with correction. 2 Timothy 3:16 (KJV) All scripture [*is*] given by inspiration of God, and [*is*] profitable for doctrine, for reproof, for correction, for instruction in righteousness: doctrine-what is right, reproof-what is wrong, correction-how to make the wrong right, instruction in righteousness-how to stay right.

Scripture	Commentary
(58) [17] I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. [18] For I will not dare to speak of any of those things which Christ has not worked by me, to make the Gentiles obedient, by word and works, [19] In the power of signs and wonders, **in the power of the Spirit of God**; so that from Jerusalem, and round about to Illyricum, I have fully preached the **gospel of Christ**. [20] Yes, so I have strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: [21] But as it is written, **To whom He was not spoken of, they shall see: and they that have not heard shall understand** // Isaiah 52:12//.	**linking passage verse to 15:23-33** 19: 1st of 4 works of the Holy Spirit in chapter 15. 19: Illyricum is a region above Macedonia and before Italy. 20: Paul's calling was to reach the unbeliever and build-up the believers. 22: Paul's desire to preach to the lost was greater than his need for fellowship.
15:22-29 ***Paul's Prayerful Trip Plans***	23-29: **Paul's Prayerful Planning**
(59) [22] For which cause also I have been much hindered from coming to you. [23] But now having no more place in these parts, and having a great desire these **many years** to come unto you //Romans 1:8-17//; [24] Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your [company]. [25] But now I go to Jerusalem to serve the saints. [26] For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. [27] It has pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things. [28] When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. [29] And I am sure that, when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.	23-24: Future and direction sure, but details and time not sure. Macedonia and Achaia: Contributions from 3rd journey, Corinth: Paul is writing from, 58 AD Spring Jerusalem: Paul going to soon, to give contributions Rome: Paul sure he is going to Spain: Paul's final destination, the Lord willing. Note: we see how a father in Christ (1 John 2:12-14) know and obeys God up to the present, then is dependent on God and the Holy Spirit to open doors.
15:30-33 ***Paul's Prayer***	30-33: **Paul's Lessons on Prayer** **(college in the school of prayer)** **Why pray, how to pray, and what to pray (4 prayer requests)**
(60) [30] Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the **love of the Spirit**, that ye strive together with me in [your] prayers to God for me; [31] That I may be delivered from them that do not believe in Judaea; and that my service which [I have] for Jerusalem may be accepted of the saints; [32] That I may come to you with joy by the will of God, and may with you be refreshed. [33] Now the God of peace [be] with you all. Amen.	30: Two reasons to pray that Paul is pleading for 1) for the Lord Jesus Christ's sake 2) for the love of the Spirit How to pray: ye strive together in prayers (holy labor) to God (always to God) and for me (Paul needed others prayers) 31-32: What to pray (4 prayer requests) 33: Peace is an emotion that is from God, which is our privilege to have in this life. 15:8-33 I/me/my-35x, saints/brethren-4x, ye/you/your-17x, we/us/our-0 **Godhead:** God-16x **Jesus-24x** Holy Ghost-4x (vs 13 power, 16 sanctified, 19 power, 30, love of)

Scripture	Commentary
16:1-16 ***Greetings from Paul to the Saints at Rome***	[1-16] Compare to Hebrews 11 hall of fame. Gal 3:28, neither male nor female: for ye are all one in Christ Jesus. Mt 19:4, Gen 1:27 *Greet 27 individuals: 10 women & 17 men, 1st two are women. 3 are husband & wife.* *Labor-3x, helper-2x, beloved-3x. in the Lord/in Christ/in Christ Jesus/10x*
(61) [1] I commend to you Phebe our sister, which is a servant of the church which is at Cenchrea: [2] That ye receive her in the Lord, as becomes saints, and that ye assist her in whatsoever business she has need of you: for she has been a strength of many, and of myself also. [3] Greet Priscilla and Aquila my helpers in Christ Jesus: [4] Who have for my life laid down their own necks: to whom not only I give thanks, but also all the churches of the Gentiles. [5] Likewise [greet] the church that is in their house. Greet my [well] beloved Epaenetus, who is the first fruits of Achaia to Christ. [6] Greet Mary, who bestowed much labor on us. [7] Greet Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me. [8] Greet Amplias my beloved in the Lord. [9] Greet Urbane, our helper in Christ, and Stachys my beloved. [10] Greet Apelles approved in Christ. Greet them which are of Aristobulus' [household]. [11] Greet Herodion my countryman. Greet them that be of the [household] of Narcissus, which are in the Lord. [12] Greet Tryphena and Tryphosa, who labor in the Lord. Greet the beloved Persis, which labored much in the Lord. [13] Greet Rufus chosen in the Lord, and his mother and mine. [14] Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. [15] Greet Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. [16] Greet one another with a holy kiss. The churches of Christ greet you.	**The New Testament Hall of Fame** 1-2, 27: Phebe – servant, not office 3-5a: Priscilla & Aquila (wife) – helpers, tentmakers-Acts 18, 1Cor 16:19, at Eph with Paul, 2 Tim 4:19 (6x), Heb 10:32-34 5b: Epaenetus – beloved & firstfruit 6: Mary – much labor 7: Andronicus & Junia (wife), kinsmen, prison, in Christ before me 8: Amplias - beloved 9: Urbane – helper, Stachys - beloved 10: Apelles – approved, a slave Narcissus – Herod's grandson, Gal 2:2 12: Tryphena & Tryphosa-labor (twin sisters). delicate & dainty, Persis – labored much 13: Rufus (son of Simeon, Mark 15:21)– his mother & mine 14-15: Philologus and Julia, (wife) Nereus, and his sister (10 names) 16: a holy kiss -cultural and virteous
16:17-24 ***Warning*** *(17-18),* ***Comfort*** *(19-20), &* ***Greetings*** *(21-24)*	[17-18] **Warning** 17:divisions 14:1, offenses 14:20-21 Mark/avoid, 2 Timothy 3:1-9 shun, Acts 20:28-30 grevous wolves 18: 2 Pe 2, Jude 4-16, Acts 20:28-32
(62) [17] Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. [18] For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. [19] For your obedience is come abroad to all. I am glad therefore on your behalf: but yet I would have you wise to that which is good, and simple concerning evil. [20] And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you. Amen	[19-20] **Comfort** 19a: obedience, Romans 1:7 19b: wise to good, simple to evil – Mt 10:16 and James 1:5-8, 3:13-18 Good – straight way, evil – crooked ways. Deut 27-28, Gal 5:13-26 20a: Genesis 3:15 we are in Christ, shortly – one day is as 1000 years
(63) [21] Timothy my workfellow, and Lucius, and Jason, and Sosipater, my countrymen, greet you. [22] I Tertius, who wrote [this] letter, greet you in the Lord. [23] Gaius my host, and of the whole church, greets you. Erastus the treasurer of the city greets you, and Quartus a brother. [24] The grace of our Lord Jesus Christ [be] with you all. Amen.	[21-24:] **Paul's friends greet saints** 21: countrymen are Jews. Lucius – Acts 13:1-3, Jason – Acts 17:5-10 21: Sosipater – Acts 20:4-6, 17:10 22: Tertius – wrote for Paul 23: Gaius – Paul baptized in 1 Cor 1:14, Acts 20:4 and 3 John 23: Erastus – treasurer of Corinth
16:25-27 ***Conclusion: Glory to God*** *(Romans 1:1-17)*	[25-27] **Glory to God** 25b: reveal-mystery, secret-world began
[25] Now to Him that is able to establish //1:11// you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, [26] But now is made manifest, and by the Scriptures of the prophets //1:2//, according to the commandment of the everlasting God, made known to all nations for the obedience of faith //1:5//: [27] To God only wise, [be] glory through Jesus Christ forever. Amen. [Written to the Romans from Corinthus; [sent] by Phebe servant of the church at Cenchrea.]	**Godhead:** God-3x, **Jesus-18x**, Holy Ghost-0x Satan-1x (vs 20) in Romans.

Paul quotes the Old Testament 74 times in the letter to the Romans. Similar to Hebrews and Revelation regarding the high quantity of Old Testament quotes. There are four different ways to quote the Old Testament: (1) literal prophecy & literal fulfillment (2) literal plus typical (3) literal plus application (4) summation. Examples are in the book *Israelology* by Fructenbaum.

There are four different ways (reasons) to quote the Old Testament

(1) literal prophecy & literal fulfillment (LP&LF)
(2) literal plus typical (L+T)
(3) literal plus application (L+A)
(4) summation (S)

OT source variations do not matter since the NT is inspired: Septuagint (G), Masoretic (H)

New Testament Quotes of the Old Testament in the Book of Romans			
New Testament (61x)	**Old Testament reference for direct quotation (75x-14x = 61x)**	**Allusion (14x)**	**Comments / Type of quotation L-Law, P-Prophets, Ps-Psalms (L-21x, P-38x, Ps-16x)**
Romans			
Sin (11x)	(17x)	(6x)	L-1, P-8, Ps-8
Rom 1:17	Hab 2:4		P
Rom 1:22	Jer 10:14	x	P
Rom 2:6	Pro 24:12	x	P
Rom 2:6	Psa 62:12	x	Ps
Rom 2:11	Deu 10:17	x	L
Rom 2:11	Job 34:19	x	P
Rom 2:24	Isa 52:5		P
Rom 2:24	Eze 36:20		P
Rom 3:4	Psa 116:11		Ps
Rom 3:4	Psa 51:4		Ps
Rom 3:8	Jer 17:6	x	P
Rom 3:10, 11, 12	Psa 14:1		Ps
Rom 3:13	Psa 5:9		Ps
Rom 3:13	Psa 140:3		Ps
Rom 3:14	Psa 10:7		Ps
Rom 3:15-18	Isa 59:7, 8		P
Rom 3:18	Psa 36:1		Ps
Salvation (5x)	(5x)	(0x)	Romans 4 (5x) L-4, P-0, Ps-1, Ro 5 (0x)
Rom 4:3	Gen 15:6		L
Rom 4:7, 8	Psa 32:1, 2		Ps
Rom 4:11	Gen 17:10		L
Rom 4:17	Gen 17:5		L
Rom 4:18	Gen 15:5		L
Sanctification (3x)	(3x)	(0x)	Romans 6 (0x), Ro 7-8 (3x) L-2, P-0, Ps-1
Rom 7:7	Exd 20:17		L
Rom 7:7	Deu 5:21		L
Rom 8:36	Psa 44:22		Ps
Soverignity (29x)	(35x)	(6x)	L-9, P-23, Ps-3
Rom 9:7	Gen 21:12		L
Rom 9:9	Gen 18:10		L
Rom 9:12	Gen 25:23		L
Rom 9:13	Mal 1:2, 3		P
Rom 9:15	Exd 33:19		L
Rom 9:17	Exd 9:16		L
Rom 9:20	Isa 45:9	x	P
Rom 9:21	Jer 18:6	x	P
Rom 9:25	Hsa 2:23		P
Rom 9:26	Hsa 1:10		P
Rom 9:27, 28	Isa 10:22, 23		P
Rom 9:29	Isa 1:9		P
Rom 9:33	Isa 8:14		P
Rom 9:33	Isa 28:16		P
Rom 10:5	Lev 18:5		L
Rom 10:5	Eze 20:11		P

Rom 10:6, 7	Deu 30:12, 13	x	L
Rom 10:8	Deu 30:14		L
Rom 10:11	Isa 28:16		P
Rom 10:13	Joe 2:32		P
Rom 10:15	Isa 52:7		P
Rom 10:15	Nah 1:15		P
Rom 10:16	Isa 53:1		P
Rom 10:18	Psa 19:4		Ps
Rom 10:19	Deu 32:21		L
Rom 10:20, 21	Isa 65:1, 2		P
Rom 11:1	Psa 94:14	x	Ps
Rom 11:3	1Ki 19:10, 14		P
Rom 11:4	1Ki 19:18		P
Rom 11:8	Isa 29:10		P
Rom 11:8	Isa 6:9	x	P
Rom 11:9, 10	Psa 69:22, 23		Ps
Rom 11:26, 27	Isa 59:20, 21		P
Rom 11:34	Isa 40:13		P
Rom 11:35	Job 41:11	x	P
Service (13x)	(15x)	(2x)	L-5, P-7, Ps-3, Ro 16 – (0x)
Rom 12:9	Amo 5:15	x	P
Rom 12:16	Isa 5:21	x	P
Rom 12:16	Pro 3:7		P
Rom 12:19	Deu 32:35		L
Rom 12:20	Pro 25:21, 22		P
Rom 13:9	Exd 20:13, 17		L
Rom 13:9	Deu 5:16-21		L
Rom 13:9	Lev 19:18		L
Rom 14:11	Isa 45:23		P
Rom 15:3	Psa 69:9		Ps
Rom 15:9	Psa 18:49		Ps
Rom 15:10	Deu 32:43		L
Rom 15:11	Psa 117:1		Ps
Rom 15:12	Isa 11:1, 10		P
Rom 15:21	Isa 52:15		P

12:1-21 ***We Serve God, Believers, and Everyone***

Commandments, expectations, and promises to be blessed of God

12:1-21 **has 41 commandments (31 Do and 10 Do not)**

We Serve God

[1] present your bodies a living sacrifice,
[2] And be not conformed to this world:
but be ye transformed by the renewing of your mind,
prove what is that good, and acceptable, and perfect, will of God.

We Serve Believers in the Body of Christ

[3] not to think of self more highly than they ought to think;
but to think soberly,
[6] prophecy, [let us prophesy] according to the proportion of faith;
[7] ministry, [let us wait] on [our] ministering:
teach, on teaching;
[8] exhort, on exhortation:
give, [let them do it] with simplicity;
rule, with diligence;
show mercy, with cheerfulness.
[9] [Let] love be without dissimulation.
Abhor that which is evil;
cleave to that which is good.
[10] [Be] kindly affectioned one to another with brotherly love;
in honor preferring one another;
[11] Not slothful in business;
fervent in spirit; serving the Lord;
[12] Rejoicing in hope;
patient in tribulation;
continuing instant in prayer;
[13] Distributing to the necessity of saints;
given to hospitality.
[14] Bless them which persecute you:
bless, and curse not
[15] Rejoice with them that do rejoice,
weep with them that weep.
[16] [Be] of the same mind one toward another.
Mind not high things,
condescend to those of low estate.
Be not wise in your own conceits.

We Serve Everyone

[17] Recompense to no one evil for evil.
Provide things honest in the sight of all men.
[18] live peaceably with all men.
[19] avenge not yourselves,
[20] if your enemy hunger, feed them;
if they thirst, give them drink:
[21] Be not overcome of evil,
but overcome evil with good.

12:1-21 ***We Serve God, Believers, and Everyone***
13:1-14 ***We Serve Government, Neighbors, and Righteousness***

Commandments, expectations, and promises to be blessed of God

12:1-21 **has 41 commandments (31 Do and 10 Do not)**
13:1-14 **has 28 commandments (14 Do and 14 Do not)**
69 45 24

1-7 ***WE ARE SERVANTS TO OUR GOVERNMENT***

[1] Let every soul be subject to the higher authorities.
[2] Whoever therefore resists the authority, resists the ordinance of God:
[3] Will you then not be afraid of the authority?
do that which is good,
[4] But if you do that which is evil, be afraid;
[7] Render therefore to all their dues:
tax to whom tax [is due];
custom to whom custom;
fear to whom fear;
honor to whom honor.

8-10 ***WE ARE SERVANTS TO OUR NEIGHBOR***

Owe no man anything,
but to love one another:
[9] You shall not commit adultery,
You shall not murder,
You shall not steal,
You shall not bear false witness,
You shall not covet;
You shall love your neighbor as yourself.
[10] Love works no evil to his neighbor:

11-14 ***WE ARE SERVANTS TO RIGHTEOUSNESS***

[11] now [it is] high time to awake out of sleep:
[12] cast off the works of darkness,
let us put on the armor of light.
[13] Let us walk honestly,
not in rioting and drunkenness,
not in sexual immorality and sensuality,
not in strife and envying.
[14] put ye on the Lord Jesus Christ,
make not provision for the flesh,

12:1-21 ***We Serve God, Believers, and Everyone***
13:1-14 ***We Serve Government, Neighbors, and Righteousness***
14:1-23 ***We Serve Weaker Brethren***

Commandments, expectations, and promises to be blessed of God

12:1-21 **has 41 commandments (31 Do and 10 Do not)**
13:1-14 **has 28 commandments (14 Do and 14 Do not)**
14:1-23 **has 22 commandments (6 Do and 16 Do not)**
91 51 Do 40 Do not

14:1-23 ***Judge Not Believers in meat, Days, and Drink***

1 Him that is weak in the faith receive ye,
[but] not to doubtful disputations.
3 Let not him that eats despise him that eats not;
and let not him which eats not judge him that eats:
4 Who are you that judges another man's servant?
5 Let every man be fully persuaded in his own mind.
10 But why do you judge your brother?
why do you set at nothing your brother?
13 Let us not therefore judge one another anymore:
but judge this rather, that no man put a stumbling block
or an occasion to fall in [his] brother's way.

14-23: ***But Walk in Love, Peace, and Joy***

14 to him that esteems anything to be unclean, to him [it is] unclean.
15 Destroy not him with your meat, for whom Christ died.
16 Let not then your good be evil spoken of:
19 Let us therefore follow after the things which make for peace,
and things wherewith one may edify another.
20 For meat destroy not the work of God.
21 [It is] good neither to eat flesh, nor to drink wine, nor [anything] whereby your brother stumbles,
or is offended,
or is made weak.
22 Have you faith? have [it] to yourself before God.
23 And he that doubts is condemned if he eat, because [he eats] not of faith: for whatsoever is not of faith is sin.

Chiastic structure

A receive (14:1-4)
B mind (14:5-16)
C peace (14:17a)
D edify (14:17b-20)
E weak (14:21)
F faith (14:22-23)
E weak (15:1)
D edify (15:2-3)
C comfort (15:4)
B mind (15:5-6)
A receive (15:7)

12:1-21 ***We Serve God, Believers, and Everyone***
13:1-14 ***We Serve Government, Neighbors, and Righteousness***
14:1-23 ***We Serve Weaker Believers***
15:1-33 ***We Serve Gentile Believers and Prayers***

Commandments, expectations, and promises to be blessed of God

12:1-21 **has 41 commandments (31 Do and 10 Do not)**
13:1-14 **has 28 commandments (14 Do and 14 Do not)**
14:1-23 **has 22 commandments (6 Do and 16 Do not)**
15:1-33 **has 11 commandments (10 Do and 1 Do not)**
108 66 Do 42 Do not

Romans Chapter 15

15:1-7 ***We Serve the Weak and Not Ourselves***

1 We then that are strong ought to bear the infirmities of the weak,
and not to please ourselves.
2 Let everyone of us please [his] neighbor for [his] good to edification.
4 we through patience and comfort of the Scriptures might have hope.
5 be likeminded one toward another according to Christ Jesus:
6 ye may with one mind [and] one mouth glorify God, even the Father of our Lord Jesus Christ.
7 Wherefore receive ye one another,

15:8-21 ***We Serve to the Gentiles***

9 And that the Gentiles might **glorify God for [his] mercy**;
14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
18 For I will not dare to speak of any of those things which Christ has not worked by me, to make the Gentiles obedient, by word and works,

15:22-33 ***Our Service – to brotherly prayer***

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in [your] prayers to God for me;

Romans 16 **Gems**

12:1-21 ***We Serve God, Believers, and Everyone***
13:1-14 ***We Serve Government, Neighbors, and Righteousness***
14:1-23 ***We Serve Weak Believers***
15:1-33 ***We Serve Gentile Believers and Prayers***
16:1-27 ***We Serve Fellowship***

Commandments, expectations, and promises to be blessed of God

12:1-21 **has 41 commandments (31 Do and 10 Do not)**
13:1-14 **has 28 commandments (14 Do and 14 Do not)**
14:1-23 **has 22 commandments (6 Do and 16 Do not)**
15:1-33 **has 11 commandments (10 Do and 1 Do not)**
16:1-27 **has 17 commandments (16 Do and 1 Do not)**
12-16 125 (82 Do and 43 Do not)

Romans Chapter 16

2 That ye receive her in the Lord, as becomes saints, and that ye assist her in whatsoever business she has need of you: for she has been a strength of many, and of myself also.
3 Greet Priscilla and Aquila my helpers in Christ Jesus
5 Likewise [greet] the church that is in their house.
Greet my [well] beloved Epaenetus, who is the first fruits of Achaia to Christ.
6 Greet Mary, who bestowed much labor on us.
7 Greet Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me.
8 Greet Amplias my beloved in the Lord.
9 Greet Urbane, our helper in Christ, and Stachys my beloved.
10 Greet Apelles approved in Christ. Greet them which are of Aristobulus' [household].
11 Greet Herodion my countryman. Greet them that be of the [household] of Narcissus, which are in the Lord.
12 Greet Tryphena and Tryphosa, who labor in the Lord. Greet the beloved Persis, which labored much in the Lord.
13 Greet Rufus chosen in the Lord, and his mother and mine.
14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15 Greet Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
16 Greet one another with a holy kiss. The churches of Christ Greet you.
17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.
19 For your obedience is come abroad to all. I am glad therefore on your behalf: but yet I would have you wise to that which is good, and simple concerning evil.

1 Corinthians (16-50, 1 hr) 2026

Bible TOC ***Next*** **/ Previous Book**

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

12 Marks of a Carnal Christian or Church

Purpose: To reprove and correct the saints at Corinth (examine Corinth and Paul), 2 Tim 3:16-17

Key Words: Divisions and Carnal, don't ye know – 9x, puffed up - 6x

Key Passage: 1 Corinthians 10:1-11:1 Key verse: 1 Corinthians 10:13, 10:31

Background of Corinth: A large seaport and crossroads commercial city with a cosmopolitan population. The hill temple of Aphrodite had hundreds of female slaves for worship.

Carnal Believers:	Scripture
1) Cause division and contentions	1:10-11
2) Remain babies in Christ longer than God's will	3:1-3
3) Lack right judgment among brethren	5:12b
4) Lack desire to glorify God in our body	6:18-20
5) Need understanding of the marriage relationship	7:23-24
6) Cause weaker brethren to sin	8:11-13
7) Are lazy to run & win their race	9:24-25
8) Are ignorant of how Old Testament truths relate to them	10:1-5
9) Tend to grow sick and weakly	11:29-31
10) Lack priority in the relation of prophecy, love, and spiritual gifts	12:31, 14:1
11) Have women who are unruly and bossy in the church and home	14:34
12) Some teach false doctrine to justify corporate or personal sin	15:12

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
I Corinthians 7:5	Supplication	Seek God	Marriage relations	Fasting	Husband-wife
I Corinthians 11:3-16	Public prayer in church	Teach the order of nature to angels (vs 8-10)		Obedience	God-Christ-man-woman order of subjection
I Corinthians 14:13-16	Prayer Thanks Teaching	In a known and understood human language	Language unknown to the listeners	Need an interpreter and order	The least gift of the Spirit - to some

1 Corinthians

12 Marks of a Spiritually Mature Christian Father

Purpose: Doctrine and instruction in righteousness to imitate (examine Paul), 2 Tim 3:16-17

Key Words: United, don't ye know – 9x, Judge

Key Passages: 1 Corinthians 1:1-9, 13, 16 Key verses: 1 Corinthians 10:13, 10:31

Who: Paul, Apollos, Cephas (Peter), Timothy Sostenes is or worship.

Spiritual Christians:	Scripture
1) Cause division and contentions	1:1-9
2) Remain babies in Christ longer than God's will	3:1-3
3) Lack right judgment among brethren	5:12b
4) Lack desire to glorify God in our body	6:18-20
5) Need understanding of the marriage relationship	7:23-24
6) Cause weaker brethren to sin	8:11-13
7) Are lazy to run & win their race	9:24-25
8) Are ignorant of how Old Testament truths relate to them	10:1-5
9) Tend to grow sick and weakly	11:29-31
10) Lack priority in the relation of prophecy, love, and spiritual gifts	12:31, 14:1
11) Have women who are unruly and bossy in the church and home	14:34
12) Some teach false doctrine to justify corporate or personal sin	15:12

History of Corinth and Paul

The Apostle Paul's known contacts with the saints at Corinth (9 + St Clement of Rome, 90 AD)								
Founding visit (2nd missionary trip)	Corinth wrote Paul a letter	Paul sends Timothy to visit	Paul refers to his "former letter"	**1st Corinthians written** (3rd missionary trip)	Paul's "painful visit" to Corinth	Paul's "severe letter" to Corinth by Titus	**2nd Corinthians written**	Paul's anticipated visit
Acts 18:1-18 (18-month stay)	1 Cor 1:11 Chloe 7:1	1 Cor 4:7 2 Cor 1:1	1 Cor 5:9	1 Cor 16:8 Acts 19:1-10 (Ephesus 3 yr stay)	2 Cor 2:1, 5-8, 7:12, 12:14, 13:1-2	2 Cor 2:3-4, 7:8-12, 12:18	Acts 19:23?	Acts 20:1-3
51-52 AD	?	? depart ? return	?, not needed	**54-56 AD**	54-56 AD	54-56 AD	**55-57** AD	?

Outline I of 1 Corinthians ***Contents***

			1 Cor
1) Introduction	to all saints, "Our Lord Jesus Christ" 9x		1:1-9
2) Paul corrects problems from personal reports		**1-6**	
	Lack of spiritual growth due to pride & divisions		1:10-4:21
	Lack of discipline in male-female relations		5-6 (7)
3) Paul corrects problems in reply to a letter		**7-15**	
	Marriage counseling		7
	Food offered to idols		8:1-11:1
	Order in the church		11:2-14
	The resurrection		15
4) Farewell			16

Outline II of 1 Corinthians ***Topical***

1:1-10	Greeting
1-3	foolishness or wisdom (1:18)
4	Corinth pride contrasts with Paul's brokenness
5-7	sin in body and spirit
8-11	sin in culture
12-14	sin in worship
15	hope of the resurrection
16	Farewell

GROWING IN CHRIST: HELP OR HINDRANCE
BLESSING OR BURDEN
STEPPING STONE OR STUMBLING BLOCK

Outline III of 1 Corinthians ***Body (soma in Greek) Life***

		1 Corinthians (51x)	New Testament (146x)
		Romans (13x)	
1-4	Body divided (0x)	Matthew (12x)	
5-7	Body sins physically (12x)	Luke (11x)	
8-11	Body sins spiritually (6x)	Ephesians (8x), Colossians (8x)	
12-14	Body united (23x)	2 Corinthians (7x)	
15	Body transformed (10x)	Mark (5x), John (5x), Hebrews (5x), James (5x)	
16	Body life (0x)	Philippians (2x)	

Soma: Acts (1x), Galatians (1x), 1 Thessalonians (1x), 1 Peter (1x), Jude (1x), Revelation (1x)

1 Corinthians Chapter 1

Jan 1, Thursday 1:1-9 ***Introduction: the Lordship of Jesus Christ Proclaimed***

(1) [1] Paul, called an Apostle of **Jesus Christ** through the will of God, and Sosthenes [our] brother,
[2] To the church of God which is at Corinth, to them that are sanctified **in Christ Jesus**, called **saints**, with all that in every place call upon the name of **Jesus Christ our Lord**, both theirs and ours: [3] Grace be unto you, and peace, from God our Father, and the **Lord Jesus Christ**. [4] I thank my God always on your behalf, for the grace of God which is given you **by Jesus Christ**; [5] That in everything ye are enriched **by Him**, in all utterance, and [in] all knowledge; [6] Even as the testimony **of Christ** was confirmed in you:
[7] So that ye come behind in no gift; waiting for the coming of **our Lord Jesus Christ**: [8] Who shall also confirm you unto the end, [that ye may be] blameless in the day of **our Lord Jesus Christ**.
[9] **God is faithful**, by whom ye were called unto the fellowship of His Son **Jesus Christ our Lord**.

[a] the Lord Jesus Christ is mentioned in every verse or 9x. Consider that the name Jesus is never stated alone in the 14 letters of the Apostle Paul except in the context of his death as the son of God, .i.e. 1 Thes 1:10, 4:14, Hebrews 2:9, 4:14, 6:20, 7:22, 10:19, 12:2, 12:24, 13:12. Peter, John, James, and Jude never mention the name of Jesus alone, except in Revelation 4x. This introduction is exemplary for all believers at all times. It reveals our identity in Christ, not our experience in spiritual grrowth.

Jan 2, Friday 1:10-17 ***Reproof for Divisions among the Saints***

(2) [10] Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all **speak the same thing, and [that] there be no divisions among you; but [that] ye be perfectly joined together in the same mind and in the same judgment.** [11] For it has been declared unto me of you, my brethren, by them [which are of the house] of Chloe, that **there are contentions among you**. [12] Now this I say, that every one of you says, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. [13] Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? [14] I thank God that I baptized none of you, but Crispus and Gaius; [15] Unless any should say that I had baptized in my own name. [16] And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. [17] For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Jan 3, Saturday 1:18-29 ***The Wisdom of God versus the Wisdom of the World***

(3) **[18] For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.** [19] For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. [20] Where is the wise? where is the scribe? where is the disputer of this world? has not God made foolish the wisdom of this world? [21] For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the **foolishness of preaching to save them that believe**. [22] For the Jews require a sign, and the Greeks seek after wisdom: [23] But we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; [24] But to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. [25] Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. [26] For ye see your calling, brethren, how that **not many wise men after the flesh, not many mighty, not many noble, [are called]:** [27] But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; [28] And base things of the world, and things which are despised, has God chosen, [yea], and things which are not, to bring to nothing things that are: [29] That no flesh should glory in his presence.

Jan 4, Sunday Psalm 107
Jan 5, Monday 1:30-31 ***Of God we are in Christ Jesus*** *(1:31, Jeremiah 9:24)*

(4) [30] But of Him are ye in Christ Jesus, who is made to us wisdom from God: righteousness, and sanctification, and redemption: [31] That, according as it is written, He that glories, let him glory in the Lord.

Vs 18 power dynamos
vs 29, 31 glory or boast(s).
vs 30 wisdom & righteousness – salv & sanct. Sanctification (present), Redemption-glorification (future).

1 Corinthians Chapter 2

Jan 6, Tuesday 2:1-16 ***The Wisdom of this World vs the Wisdom of God***

(5) [1] And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. [2] For I determined not to know anything among you, **save [a] Jesus Christ, and him crucified**. [3] And I was with you in weakness, and in fear, and in much trembling. [4] And my speech and my preaching was not with enticing words of man's wisdom, but in **demonstration of the Spirit and of power:** [5] That your faith should not stand in the wisdom of men, but in the power of God. [6] Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nothing: [7] But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world to our glory: [8] Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory.

[a] Jesus Christ, and Him crucified reflects on the person and work of Jesus Christ (John 5:36, Luke 9:23, 2 Cor 4:12).

Jan 7, Wednesday *Inspiration*

(6) [9] But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him. [10] But God has revealed them unto us by His Spirit: for the Spirit searches all things, yes, the deep things of God. [11] For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man, but the Spirit of God. [12] Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Illumination

[13] Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual.

Understanding

[14] But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. **[15] But he that is spiritual judges all things, yet he himself is judged of no man**. [16] For [a] who has known the mind of the Lord, that he may instruct him? But **we have the mind of Christ.**

[a] Isaiah 40:13, Job. We can possess intelligence, a wealth of information, and speaking ability, but still lack understanding or wisdom from above.

Notes: Ways outline 1 Corinthians 1-4.
1:1-1:9 Introduction
1:10-4:20 Divisions

The Triune God
Father – 50 times
Son – 24 times
Holy Spirit – 7 times (2:4, 2:10, 2:10, 2:11, 2:12, 2:14, 3:16)
Holy Ghost – 2:13

1 Corinthians	Paul	Apollos	Cephas (Peter)	Christ
1:12	X	X	X	X
3:4-5-6	X	X		
3:22	X	X	X	
4:6	X	X		
16:12		X		

1 Corinthians Chapter 3

Jan 8, Thursday 3:1-5 ***The Character of Carnal Christians*** *(Romans 7:14)*

(7) [1] And **I, brethren, could not speak unto you as unto spiritual, but as unto carnal, [even] as unto babes in Christ.** [2] I have fed you with milk, and not with meat: for thus far ye were not able [to bear it], neither yet now are ye able. [3] For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? [4] For while one says, I am of Paul; and another, I [am] of Apollos; are ye not [a] carnal? [5] Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

[a] fleshly, after the manner of man.

Jan 9, Friday 3:6-15 ***Rewards for a Wise Master Builder***

(8) [6] I have planted, Apollos watered; but God gave the increase. [7] So then neither is he that plants anything, neither he that waters; but [a] God that gives the increase. [8] Now he that plants and he that waters are one: and **every man shall receive his own reward according to his own labor**.
[9] For we are laborers together with God: ye are God's husbandry, [ye are] God's building.
[10] According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another builds thereon. But let every man take heed how he builds thereupon.
[11] For no man can lay another foundation, than that is laid, which is Jesus Christ. **[12] Now if any** [b] **man build upon this foundation gold, silver, precious stones, wood, hay, stubble;**
[13] Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. [14] If any man's work abide which he has built thereupon, he shall receive a reward. [15] If any man's work shall be burned, he shall allow loss: but he himself shall be saved; yet so as through fire.

[a] John 15:5, I am the vine and ye are the branches

[b] any man refers to teachers, 1 Cor 4:15, James 3:1, Hebrews 5, 2 Timothy 1:11.

Jan 10, Saturday 3:16-23 ***Our Precious Position in Christ***

(9) [16] [a] **Don't ye know** that ye are the temple of God, and [that] the Spirit of God dwells in you?
[17] If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are. [18] Let no man deceive himself. If any man among you seems to be wise in this world, let him become a fool, that he may be wise. [19] For the wisdom of this world is foolishness with God. For it is written, He takes the wise in their own craftiness. [20] And again, the Lord knows the thoughts of the wise, that they are vain. [21] Therefore let no man glory in men. **For all things are yours**; [22] Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; **all are yours;**
[23] And ye are Christ's; and Christ is God's.

[a] Paul uses this correctional phrase 13x; 9x in 1 Corinthians 3:16; 5:6; 6:3,9, 15-16; 9:24; 2 Cor 13:5; 3x in Romans 6:3, 17; 7:1 and 1x in James 4:4

1 Corinthians Chapter 4

The Extreme Contrast between Spiritual Paul and the Carnal Brethren at Corinth

Jan 11, Sunday, Psalm 108 Jan 12, Monday 4:1-7 ***Who Judges Who?***

(10) [1] Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
[2] **Moreover it is required in stewards, that a man be found faithful**. [3] But with me it is a very small thing that I should be judged of you, or of man's judgment: yes, I judge not my own self. [4] For I know nothing by myself; yet am I not hereby justified: but he that judges me is the Lord. [5] Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and [a] then shall every man have praise of God.
[6] And these things, brethren, I have in a figure transferred to myself and [to] Apollos for your sakes; that ye might **learn in us not to think [of men] above that which is written**, that no one of you be **puffed up for one against another.** [7] For who makes you to differ [from another]? and [b] what have you that you did not receive? now if you did receive [it], why do you boast, as if you had not received [it]?

[a] Praise as given from a just God, according to our works and that which is written (the Bible).

[b] Gifts or abilities that God gives each one according to His will. 1 Cor 1:7, James 1:17.

Jan 13, Tuesday 4:8-10 (within) and 11-13 (without) ***Trials for the Spiritual Christians***

(11) [8] [a] Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. [9] For I think that God has set forth **us the Apostles last**, as it were appointed to death: for we are made **a spectacle** to the world, and to angels, and to men.
[10] We are **fools** for Christ's sake, but ye are wise in Christ; we are **weak**, but ye are strong; ye are honorable, but we are **despised**. [11] Even to this present hour we both **hunger**, and **thirst**, and are **naked**, and are **buffeted**, and have **no certain dwelling place**; [12] And labor, working with our own hands: **being reviled, we bless; being persecuted, we allow it:** [13] **Being defamed, we entreat**: we are made as the **filth** of the world, [and are] the [b] **off scouring** of all things unto this day.

[a] Verses 8-13 shows the contrast of the spiritual and carnal people of God. This reminds me of the relationship of Jeremiah with God's people.

[b] Off scouring – something brushed all around.

Jan 14, Wednesday 4:14-17 ***Imitate me and my ways, which are in Christ***

(12) [14] I write not these things to shame you, but as my beloved sons I warn [you]. [15] For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus [a] I have begotten you through the gospel. [16] Wherefore I beseech you, **be ye [b] imitators of me.** [17] For this cause I have sent unto you Timothy, who is my beloved son, and faithful in the Lord, **who shall bring you into remembrance of my ways which be in Christ,** as I teach everywhere in every church.

[a] Paul led the Corinthians to repent and believe in Christ during his 18 months at Corinth, the founder of this new church of believers. He was their spiritual father; however, after he departed many teachers taught error.

[b] Followers KJV

4:18-21 ***Saints have a choice***

[18] Now some are [a] **puffed up**, as though I would not come to you. [19] But I will come to you shortly, if the Lord will, and will know, not the speech of them which are **puffed up**, but the power. [20] **For the kingdom of God is not in word, but in power.** [21] **What will ye? shall I come unto you with a rod, or in love, and [in] the spirit of meekness?**

[a] Puffed up (prideful) is used 6 times in the New Testament: 1 Cor 4:6, 18-19, 5:2, 13:4 and Colossians 2:18.

1 Corinthians Chapter 5

Jan 15, Thursday 5:1-6a ***Judgment of Severe Sin within the Church***

(13) [1] It is reported commonly [that there is] fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. [2] And **ye are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you.** [3] For I verily, as absent in body, but present in spirit, have judged already, as though I were present, [concerning] him that has so done this deed, [4] In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, [5] To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
[6] Your boasting is not good.

5:6b-8 ***An Old Testament Illustration of the Effect of Sin (leaven)***

Don't ye know that a little leaven leavens the whole lump? **[7] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.** For even Christ our passover is sacrificed for us:
[8] Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth.

5:9-13 ***Compared to Equal Types of Sins for the Cause of Dealing with and Separation***

[9] I wrote to you in an letter not to company with fornicators: [10] Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. [11] But now I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. [12] For what have I to do to judge them also that are without? do not ye judge them that are within? [13] But them that are outside God judges. Therefore put away from among yourselves that wicked person.

1 Corinthians Chapter 6

Jan 16, Friday 6:1-8 ***Saints Must Judge Rightly Now to Prepare for the Future***

(14) [1] Dare any of you, having a matter against another, go to law before the [a] unjust, and not before the saints? **[2] Do ye not know** that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? **[3] Don't ye know** that we shall judge angels? how much more things that pertain to this life? [4] If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. **[5] I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?**
[6] But brother goes to law with brother, and that before the unbelievers. [7] Now therefore there is utterly a fault among you, because ye go to law one with another. **Why do ye not rather take wrong**? **why do ye not rather [allow yourselves to] be defrauded?** [8] No, ye do wrong, and defraud, and that [your] brethren.

[a] Unrighteous, not being made right in Christ for salvation.
[b] **Laws of Judgment among the Saints – within the church**

1) Matthew 18:15-17 Moreover, if your brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto **the church**: but if he neglect to hear **the church**, let him be unto thee as a **heathen** man and a **publican**.

2) James 1:5-8 If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraids not; and it shall be given him. But let him **ask in faith**, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways.

3) James 3:13-18 **Who is a wise man** and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descends not from above, but is earthly, sensual, devilish. For where envying and strife are, there is confusion and every evil work. But the

wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

4) Luke 17:3-5 Take heed to yourselves: If your brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against you seven times in a day, and seven times in a day turn again to thee, saying, I repent; you shall forgive him. And the Apostles said unto the Lord, **Increase our faith**.

6:9-11 ***Kingdom of God Inheritance do not's (10 each) and done (3)***

9 Don't ye know that the unrighteous shall not inherit the **kingdom of God**? Be not deceived: neither [b] fornicators, nor idolaters, nor adulterers, [c] nor effeminate, nor abusers of themselves with men, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the **kingdom of God**. 11 And such were some of you: but **ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.**

[b] Pornos in Greek.

[c] Nor abusers of themselves with women.

Jan 17, Saturday 6:12-20 ***The Body is for the Lord and the Lord for the Body***

(15) 12 All things are lawful to me, but all things are not expedient: all things are lawful for me, but **I will not be brought under the power of any**. 13 meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God has both raised up the Lord, and will also raise up us by his own power. 15 **Don't ye know that your bodies are the members of Christ?** Shall I then take the members of Christ, and make them the members of a harlot? **God forbid.** 16 What? **don't ye know** that he which is joined to a harlot is one body? for two, says he, shall be one flesh. 17 But he that is joined to the Lord is one spirit. **18** [a] **Flee fornication**. Every sin that a man does is outside the body; but he that commits fornication sins against his own body. 19 What? [b] **don't ye know** that **your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.**

[a] As Joseph did with Potiphar's wife. As Job determined to do in his youth (Job 31:1). As pure as the love Isaac has for Rachael, a type of Christ and the. As young King Solomon had for the Shulamite woman in the Song of Songs. As the Lord Jesus and Apostle Paul exemplified. As true believers must do to grow in Christ and not become carnal, as the Corinthians did, which includes the lust of the eye (Matthew 5:27-32).

[b] Don't ye know is used 6 times for correction of carnal believers: chapter 6:2,3,9,15,16,19. 4 times in reference to now and 2 times looking to the future. This same term is used for exhortation of growing believers in Romans 6-7. This ignorance is different than when Jesus rebukes his disciples in Luke 9:55 "Ye know not what manner of spirit ye are of" which was typical of before they received the Holy Ghost in Acts chapter 2. Now they know because they have been spiritually born and have an inheritance with God positionally, but are not living for Christ with their body or spirit. They are carnal believers.

Note: Temple in 6:19 is a specific temple, Greek "naos" used 46x. The same word temple also refers to a sacred place, like the temple mount where the temple resides, Greek "hieron" used 67x, Matthew 4:5.

1 Corinthians Chapter 7 Marriage Counseling Chapter

Jan 18, Sunday, Psalm 109

Jan 19, Monday 7:1-5 ***Singles Deciding to Marry or Not***

(16) [1] Now concerning the things whereof ye wrote to me: **[It is] good for a man not to touch a woman.** [2] Nevertheless, [to avoid] fornication, let every man have his own wife, and let every woman have her own husband. [3] Let the husband render to the wife due benevolence: and likewise also the wife to the husband. [4] The wife has not authority of her own body, but the husband: and likewise also the husband has not authority of his own body, but the wife. [5] Defraud ye not one the other, except [it be] with consent for a time, that ye may give yourselves to [a] fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

[a] Fasting is omitted in the New International Version, New American Standard Bible, and American Standard Bible.

7:6-9 ***Advice to men on whether to Marry***

[6] But I speak this by permission, [and] not of commandment. [7] For I would that all men were even as I myself. But every man has his proper gift of God, one after this manner, and another after that.
[8] I say therefore to the unmarried and widows, It is good for them if they abide even as I.
[9] But if they cannot contain, let them marry: for it is better to marry than to burn.

Jan 20, Tuesday 7:10-24 ***Standards to Stay Married or Divorce***
(the effect on children and 2 illustrations)

(17) [10] **And to the married I command, [yet] not I, but the Lord,** Let not the wife depart from [her] husband: [11] But and if she depart, let her remain unmarried, or be reconciled to [her] husband: and let not the husband put away [his] wife. [12] But to the rest speak I, not the Lord: If any brother has a wife that believes not, and she be pleased to dwell with him, let him not put her away. [13] And the woman which has a husband that believes not, and if he be pleased to dwell with her, let her not leave him.
[14] For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: [a] else were your children unclean; but now are they holy. [15] But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such [cases]: but God has called us to peace.
[16] For what do you know, O wife, whether you shall save [your] husband? or know how you, O man, whether you shall save [your] wife?

[a] The children are holy through the saved parent.

1 Corinthians Chapter 7

Jan 21, Wednesday

(18) [17] But as God has distributed to every man, as the Lord has called everyone, so let him walk. And so ordain I in all churches. [18] Is any man called being **circumcised**? let him not become **uncircumcised**. Is any called in uncircumcision? let him not be circumcised. [19] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. [20] Let every man abide in the same calling wherein he was called. [21] Are you called [being] a **servant**? care not for it: but if you may be made **free**, use [it] rather. [22] For he that is called in the Lord, [being] a servant, is the Lord's freeman: likewise also he that is called, [being] free, is Christ's servant. **[23] Ye are bought with a price; be not ye the servants of men. [24] Brethren, let every man, wherein he is [a] called, therein abide with God.**

[a] At the moment of salvation and forward until the day of redemption.

Jan 22, Thursday 7:25-38 ***Advice to Virgins and Whether to Marry*** *(to believing wives, 10-11)*

(19) **[25] Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that has obtained mercy of the Lord to be faithful.** [26] I suppose therefore that this is good for the present distress, [I say], that [it is] good for a man so to be. [27] Are you bound to a wife? seek not to be loosed. Are you loosed from a wife? seek not a wife. [28] But and if you marry, you have not sinned; and if a virgin marry, she has not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. [29] But this I say, brethren, the time is short: it remains, that both they that have wives be as though they had none; [30] And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; [31] And they that use this world, as not abusing [it]: for the fashion of this world passes away. [32] But I would have you without carefulness. He that is unmarried cares for the things that belong to the Lord, how he may please the Lord: [33] But he that is married cares for the things that are of the world, how he may please [his] wife. [34] There is difference [also] between a wife and a virgin. The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit: but she that is married cares for the things of the world, how she may please [her] husband. [35] And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

Jan 23, Friday

(20) [36] But if any man think that he behaves himself uncomely toward his virgin, if she pass the flower of [her] age, and need so require, let him do what he will, he sins not: let them marry. [37] Nevertheless he that stands steadfast in his heart, having no necessity, but has authority over his own will, and has so decreed in his heart that he will keep his virgin, does well. [38] So then he that gives [her] in marriage does well; but he that gives [her] not in marriage does better.

7:39-40 ***Advice on the Death of Husband and Remarriage***

[39] The wife is bound by the law as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. [40] But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

1 Corinthians Chapter 8 Concerning Food Offered to Idols (8-10)

Jan 24, Saturday 8:1-13 ***Don't do things to Cause Your Weaker Brother to Sin***

(21) [1] Now as concerning things offered to idols, **we know that we all have knowledge. Knowledge puffs up, but charity edifies.** [2] And if any man think that he knows anything, he knows nothing yet as he ought to know. **[3] But if any [a] man love God, the same is known of him.** [4] As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other God but one. [5] For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) [6] But to us [there is but] one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. [7] Howbeit there is not in every man that knowledge: for some with conscience of the idol to this hour eat [it] as a thing offered to an idol; and their conscience being weak is defiled. [8] But meat commends us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the

worse. [9] But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. [10] For if any man see you which has knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; [11] And through your knowledge shall the weak brother perish, for whom Christ died? **[12] But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.** [13] Wherefore, if meat make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend.

[a] Barnabas, Paul's father in the faith, was known in this way.

Jan 25, Sunday, Psalm 110

Jan 26, Monday 9:1-23 ***Paul Ministers Freely to Win More to Christ & Not Harm His Testimony***

(22) [1] Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? [2] If I be not an Apostle to others, yet doubtless I am to you: for the seal of my Apostleship are ye in the Lord. [3] My answer to them that do examine me is this, [4] Have we not authority to eat and to drink? [5] Have we not authority to lead about a sister, a wife, as well as other Apostles, and [as] the brethren of the Lord, and Cephas? [6] Or I only and Barnabas, have not we authority to forbear working? [7] Who goes a warfare any time at his own charges? who plants a vineyard, and eats not of the fruit thereof? or who feeds a flock, and eats not of the milk of the flock? [8] Say I these things as a man? or says not the law the same also? [9] For it is written in the law of Moses, You shall not muzzle the mouth of the ox that treads out the corn. Does God take care for oxen? [10] Or says he [it] altogether for our sakes? For our sakes, no doubt, [this] is written: that he that plows should plow in hope; and that he that threshes in hope should be partaker of his hope. [11] If we have sown to you spiritual things, [is it] a great thing if we shall reap your carnal things? [12] If others be partakers of [this] authority over you, are not we rather? **Nevertheless we have not used this authority**; but allow all things, lest we should hinder the gospel of Christ. [13] Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar? [14] Even so has the Lord ordained that they which preach the gospel should live of the gospel.

Jan 27, Tuesday

(23) [15] But I have used none of these things: neither have I written these things, that it should be so done to me: for [it were] better for me to die, than that any man should make my boasting void. [16] For though I preach the gospel, I have nothing to boast of: for necessity is laid upon me; yes, woe is to me, if I preach not the gospel! **[17] For if I practice this thing willingly, I have a reward:** but if against my will, a dispensation [of the gospel] is committed to me. [18] What is my reward then? [Verily] that, **when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. [19] For though I be free from all [men], yet I have made myself servant to all, that I might gain the more**.

[20] And to the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; [21] To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. [22] To the weak became I as weak, that I might gain the weak: I am made all things to all [men], that I might by all means save some. [23] And this I do for the gospel's sake, that I might be partaker thereof with [you].

Jan 28, Wednesday 9:24-27 ***Running the Race we all can Win, or be a Castaway***

(24) [24] **Don't ye know** that they which run in a race run all, but one receives the prize? **So run, that ye may obtain.** [25] And every man that strives for the mastery is temperate in all things. Now they [do it] to obtain a corruptible **crown**; but **we an incorruptible**. [26] I therefore so run, not as uncertainly; so fight I, not as one that beats the air: [27] But I keep under my body, and bring [it] into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Corinthians Chapter 10 ***Victory in Temptation (10:13)***

Jan 29, Thursday *10:1-13* ***Israel is blessed in Moses*** *(1-4)* ***and cursed with falling to temptation*** *(5-13)*

(25) [1] Moreover, **brethren, I would not that ye should be ignorant**, how that all our fathers were under the cloud, and all passed through the sea; [2] And were all baptized to Moses in the cloud and in the sea; [3] And did all eat the same spiritual meat; [4] And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. [5] But with many of them God was not well pleased: for they were overthrown in the wilderness. [6] Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. [7] Neither be ye idolaters, as [were] some of them; as it is written, The people sat down to eat and drink, and rose up to play. [8] Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. [9] Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. [10] Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. **[11] Now all these things happened to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.** [12] Wherefore let him that thinks he stands take heed lest he fall. **[13] There has no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it].**

Note: First – Idolatry sin 10:7 (Ex 32:1-6), Second – Sexual sin 10:8 (Nu 25), Third – Tempt Christ 10:9 (Nu 21:4-9), Fourth – Speak against God's appointed 10:10 (Nu 16:41). Temptation defined: a test where we can have victory or defeat (trials are from God - include tests, but tests are from the devil, the world, and self). Obstacles in the New Testament: First – pre-Pentecost Peter before Acts 2, second - Romans 7, third – Old Testament examples like King David.

Jan 30, Friday 10:14-22 ***Mixing Christ with Devils: the Lord's Supper*** *(14-17)* ***and Idolatry*** *(18-22)*

(26) [14] Wherefore, my dearly beloved, flee from idolatry. [15] I speak as to wise men; judge ye what I say. [16] The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? [17] For we [being] many are one bread, [and] one body: for we are all partakers of that one bread. [18] Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? [19] What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? [20] But I [say], that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have fellowship with demons. **[21] Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table, and of the table of demons.** [22] Do we provoke the Lord to jealousy? are we stronger than he?

Note: 10:22 - Do Not Tempt the Lord Jesus Christ.

Jan 31, Saturday 10:23-11:1 ***A Pure Conscience: Liberty in Relationships*** *(23)* & ***Another's Conscience*** *(24-33)*

(27) [23] All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. [24] Let no man seek his own, but every man another's [wealth]. [25] Whatsoever is sold in the shambles, [that] eat, asking no question for conscience sake: [26] For the earth is the Lord's, and the fullness thereof. [27] **If any of them that believe not bid you [to a feast], and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.** [28] But if any man say to you, This is offered in sacrifice to idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fullness thereof: [29] Conscience, I say, not your own, but of the other: for why is my liberty judged of another [man's] conscience? [30] For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? [31] **Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.** [32] Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: [33] Even as I please all [men] in all [things], not seeking my own profit, but the [profit] of many, that they may be saved.

[1] Be ye imitators of me, even as I also [am] of Christ.

Note: Paul describes how to be victorious in temptation as sandwiched between 1 Cor 9:24-27 and 11:1.

1 Corinthians Chapter 11

Feb 1, Sunday, Psalm 111 Feb 2, Monday 11:2-10 **Vertical - Spiritual Authority & Order of God - Christ – Man – Woman** (angel witnesses)

(28) [2] Now I praise you, brethren, that ye remember me in all things, and keep the [a] traditions, as I delivered them to you. [3] But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. [4] Every man praying or prophesying, having [his] head covered, dishonors his head. [5] But every woman that prays or prophesies with [her] head uncovered dishonors her head: for that is even all one as if she were shaven. [6] For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. [7] For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. [8] For the man is not of the woman; but the woman of the man. [9] Neither was the man created for the woman; but the woman for the man. [10] For this cause ought the woman to have authority on [her] head because of the angels. [11] Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. [12] For as the woman is of the man, even so is the man also by the woman; but all things of God. [13] Judge in yourselves: is it comely that a woman pray to God uncovered? [14] Does not even nature itself teach you, that, [a] if a man have long hair, it is a shame to him? [15] But if a woman have long hair, it is a glory to her: for [her] hair is given her for a covering. **[16] But if any man seem to be contentious, we have no such custom, neither the churches of God.**

[a] Here it means native sense of propriety (Ro 2:14) In the time of Homer, also, the Greeks were called by him, long-haired Greeks; and some of the Asiatic nations adopted the same custom. But the general habit among men has been different. Among the Hebrews, it was regarded as disgraceful to a man to wear his hair long, except he had a vow as a Nazarite (Nu 6:1-6; Jg 13:6; 16:17; 1Sa 1:11). Occasionally, for affectation or singularity, the hair was suffered to grow, as was the case with Absalom, (2Sa 14:26) but the traditional law of the Jews on the subject was strict. We must care for our time and culture; however, not be contentious.

Feb 3, Tuesday Order When the Saints Come Together

(29) [17] Now in this that I declare [to you] I praise [you] not, that ye come together not for the better, but for the worse. [18] For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. [19] For there must be also heresies among you, that they which are approved may be made manifest among you.

[a] Ordinances KJV. Always translated tradition, except in this verse.
Note: Consider the context of Cause 11:2-19 and Effect 11:20-34, therefore chapters 12-14.

Instruction & Correction Concerning the Lord's Supper

[20] When ye come together therefore into one place, [this] is not to eat the Lord's supper. [21] For in eating everyone takes before [other] his own supper: and one is hungry, and another is drunken. [22] What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise [you] not. [23] For I have received of the Lord that which also I delivered to you, That the Lord Jesus the [same] night in which he was betrayed took bread: [24] And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. [25] After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me. [26] For as often as ye eat this bread, and drink this cup, ye do show the Lord's death until he come. [27] Wherefore whoever shall eat this bread, and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. [28] But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup. [29] For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. [30] For this cause many are weak and sickly among you, and many sleep. **[31] For if we would judge ourselves, we should not be judged.** [32] But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. [33] Wherefore, my brethren, when ye come together to eat, tarry one for another. [34] And if any man hunger, let him eat at home; that ye come not together to condemnation. And **the rest will I set in order when I come.**

1 Corinthians Chapter 12

Feb 4, Wednesday ***Horizontal - A Call for Unity of Believers in the Midst of Pride, Sin and Division***

(30) [1] [a] Now concerning spiritual [gifts], **brethren, I would not have you ignorant.** [2] Ye know that ye were Gentiles, carried away to these dumb idols, even as ye were led. [3] Wherefore I give you to [b] **understand, that no man speaking by the Spirit of God calls Jesus accursed:** and [that] no man can say that Jesus is the Lord, but by the Holy Ghost. [4] Now there are diversities of gifts, but the same [c] Spirit. [5] And there are differences of administrations, but the same [d] Lord. [6] And there are diversities of operations, but it is the same [e] God which works all in all.

[7] [f] **But the manifestation of the Spirit is given to every man to profit withal.**

1. [8] For to one is given by the Spirit the **word of wisdom**;
2. to another the **word of knowledge** by the same Spirit;
3. [9] To another **faith** by the same Spirit;
4. to another the **gifts of healing** by the same Spirit;
5. [10] To another the **working of miracles**;
6. to another **prophecy**;
7. to another **discerning of spirits**;
8. to another [g] **diverse kinds of languages**;

[a] Later in Biblical history, gifts are written about with no reference to languages. The languages cease in Romans 12:3-8, Ephesians 4:7-16, and 1 Peter 4:7-11. 1 Corinthians was written during Paul's 2nd missionary journey.

[b] No Scripture teaches us to give up control of our minds and speak words we do not understand. Rather, we see what can happen if we speak what we do not understand. An interesting note is that 1 Corinthians chapters 12 to 14 begin and end addressing the ignorance of the church at Corinth as related to the gifts of languages and speaking of languages, which is the least of gifts, more than all the other gifts, why? Because of the ignorance of the church at Corinth (1 Corinthians 12:1 and 14:38). We can apply this to the church and languages spoken today.

Note: A comparison between the Old and New Testaments helps us realize how **important it is to understand with our minds**. The Old Testament says we are to love God "with all our heart, and with all our soul, and with all our might" (Deuteronomy 6:5). The New Testament says to love God with all our heart, all our soul, all our MIND, and all our strength (Mark 12:30, Luke 10:27). Our mind has a more significant role today. "LET this mind be in you which was also in Christ" (Philippians 2:5-11), "be transformed by the renewing of your mind" (Romans 12:1-2), and, "I press toward the call of the high calling of God in Christ Jesus, … if you be otherwise minded God shall reveal this to you" (Philippians 3:14-15). This is a fundamental truth contrary to the teaching and process of languages as a personal prayer language. To speak in tongues, you must not think - just let it come out. **Now get this: If you can't express yourself to God in known-understood, then we have the Holy Ghost.** "Likewise, the Spirit also helps us in our weaknesses: For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God" (Romans 8:26-27). Praying in the Spirit is also exhorted in Ephesians 6:18 and Jude 20.

[c] Holy Ghost
[d] Son, Jesus Christ
[e] Father

[f] **Never for self-edification.** If the Apostle Paul spoke to them in languages, it shall not profit the church, except there be an interpreter (1 Corinthians 14:5, 14:12, 14:17, 14:26 and 1 Peter 4:10).

1 Corinthians Chapter 12

Note: The church at Corinth is already **"puffed up"** (1 Corinthians 4:6, 18-19, 5:2, 8:1-2, 13:4, Colossians 2:18). To interpret that God gives a **gift to edify or "puff up" ourselves** does not align and is contrary to the basic principles of Christian growth. "**Puff up**" in Greek is translated "bellows", to blow up or **inflate oneself, high-minded, pride, arrogant**. The opposite of puff up is "**edify,**" which is translated, "the act of building a home," **build up others,** the Body of Christ. We are lively stones, built up a spiritual house (1 Peter 2:5).
[g] 1 Corinthians 12:10-11, 28-30. **Language is a gift to some and the least of gifts**. It is always at the end of the list. 1 Corinthians chapter 12 speaks of the gift of languages, a known-understood-foreign language with specific procedures. 1 Corinthians 14 speaks of the true and the counterfeit gift of languages. **Language is clearly not a gift for all.**

Feb 5, Thursday 12:11-20 ***A Sovereign God Gives the Body of Christ the Spirit for Oneness***

(31) 11 But all these works that one and **the selfsame Spirit**, **dividing to every man severally as he will.** 12 For as the body is one, and has many members, and all the members of that one body, **being many, are one body: so also is Christ.** 13 For **by one Spirit are we all baptized into one body**, whether [we be] Jews or Gentiles, whether [we be] slave or free; and **have been all made to drink into one Spirit.** 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling? 18 But now has **God set the members every one of them in the body, as it has pleased him.** 19 And if they were all one member, where [were] the body? 20 But now [are they] many members, yet but one body.

11:21-27 ***What the Body of Christ Must Do to Obey God***

21 And the eye cannot say to the hand, I have no need of you: nor again the head to the feet, I have no need of you. 22 No, much more those members of the body, which seem to be more feeble, are necessary: 23 And those [members] of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely [parts] have more abundant comeliness. 24 For our comely [parts] have no need: but **God has tempered the body together**, having given more abundant honor to that [part] which lacked: 25 That there should be no schism in the body; but [that] the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. 27 **Now ye are the body of Christ**, and members in particular.

	Individuals		**Love** & Hate	Body Life
15-17	**Foot-**hand	22-26	more feeble – **are necessary**	24 God has tempered the body together
	Ear-eye		less honorable – **more abundant honor**	25 No schism in the body
	Eye-hearing		uncomely – **more abundant comeliness**	Same care for one another
	Hearing-smelling		**more abundant honor** - lacked	26 One member suffers,
				All the members suffer with it
21	Eye-hand	21	I have no need of you	
	Head-**foot**		I have no need for you	

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all [men] know that ye are my disciples, if ye have love one to another. Romans 13:8, 14.

Summary: **What** is the solution to the problems of division, pride, and sin in chapters 1-11? 1 Corinthians 12:11-27, because we are one Spirit, we are one body with many members. **How** to be one body is answered in chapter 13, as individuals loving one another, and chapter 14, How to be one in the ekklesia. Chapter 15, **Why** we must strive to be one as the ekklesia, because of our future resurrection.

Key words: one 13x: body10X/Spirit 3x body 18x, members & parts 22x,
Inbetween 12:1-10 & 28-30 one 0x, body-0x, members & parts – 0x
Chapter 12:1-10 and 28-31a cause division because gifts differ in Romans 12:3-8, Eph 4:7-16, and 1 Peter 4:7-11, and we lose sight of the sovereignty of God as clear in 12:11b, 12b, 18, 24, and 27.

1 Corinthians Chapter 12

Feb 6, Friday 12:28-31 ***One of Four Lists of Gifts to Different Local Churches***

(32) [28] And God has set some in the church, first Apostle, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of languages. [29] [Are] all Apostles? are all prophets? are all teachers? are all workers of miracles? [30] Have all the gifts of healing? do all speak with languages? do all interpret? [31] But covet earnestly the best gifts: and **yet show I to you a more excellent way.**

1 Corinthians Chapter 13

A More Excellent Way for Individuals and the Body of Christ

Feb 7, Saturday 13:1-3 ***Meaningless Love - If I do all these Good Things without Love, it profits me Nothing***
(what love is not)

(33) [1] Though **I** speak with the language of men and of angels, and have not charity, **I** am become [as] sounding brass, or a tinkling cymbal. [2] And though **I** have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though **I** have all faith, so that **I** could remove mountains, and have not charity, **I** am nothing. [3] And though **I** bestow all my goods to feed [the poor], and though **I** give my body to be burned, and have not charity, it profits **me** nothing.

Feb 8, Sunday, Psalm 112

Feb 9, Monday 13:4-7 ***meaningful Love - Fifteen Supernatural Qualities of Love***
(what love is)

(34) [4] Charity has long patience, [and] is kind; charity envies not; charity boasts not itself, is not proud, [5] Does not behave inappropriately, seeks not her own, is not provoked, thinks no evil; [6] Rejoices not in iniquity, but rejoices in the truth; [7] Suffers all things, believes all things, hopes all things, endures all things.

Feb 10, Tuesday 13:8-13 ***meanwhile Love - is More Consistent and Complete as We Mature in Christ***
(how love grows)

(35) [8] Charity never fails: but whether [there be] prophecies, they shall fail; whether [there be] languages, they shall cease; whether [there be] knowledge, it shall vanish away. [9] For **we** know in part, and **we** prophesy in part.

[10] But when that which is perfect is come, then that which is in part shall be done away. [11] When **I** was a child, **I** spoke as a child, **I** understood as a child, **I** thought as a child: but when **I** became a man, **I** put away childish things. [12] For now **we** see through a glass, darkly; but then face to face: now **I** know in part; but then shall **I** know even as also **I** am known. [13] And now abides faith, hope, charity, these three; but the greatest of these is charity.

Q1 – What does the gift of speaking in different languages (tongues) have to do with love? (1 Corinthians 13:31-13:1)
A – The Apostle Paul opens this chapter or change of theme, addressing the least of the gifts - languages. Apparently, he is persuading them to correct an error in their beliefs. "Though I speak with the languages of angels, and have not love." The language of angels is clearly not a personal prayer language. Here are a few times angels were used to speak the will of God (Genesis 16:9, 22:11, 31:11, Numbers 22:35, Judges 2:4, 6:12, 13:3, 1 Kings 13:18, II Kings 1:3, Zechariah 1:12-14, Matthew 1:20, 28:5, Luke 1:13, Acts 5:19, 12:7, Revelations 1:1, 22:6). **Angels always spoke in a clear, understandable, perfect language.**

Note: Our speech has limitations, and our words need improvement. This is evidenced by the Apostle Paul when he requested the saints pray so that "utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel" (Ephesians 6:19). King Solomon, the most wise person on earth, "sought to find out acceptable words: and that which was written was upright, even words of truth" (Ecclesiastes 12:10). We must desire to speak as

1 Corinthians Chapter 13

Ezra "**caused the people to understand … as he read distinctly, and gave the sense, and caused them to understand the reading"** (Nehemiah 8:1-12). Here in Nehemiah, we see the cause (understanding the Scriptures) and effect (repentance and obedience to the Scriptures) of a true Biblical revival. There is nothing more precious than to speak the truth clearly and boldly so others understand with life-changing effects.

Q2 – What are the traits of love? (1 Corinthians 13:4-7)
A2 – Love has all the following 15 traits:

1 has long patience,
2 is kind;
3 envies not;
4 boasts not itself,
5 is not proud,
6 Does not behave inappropriately,
7 seeks not her own,
8 is not provoked,
9 thinks no evil;
10 Rejoices not in iniquity,
11 rejoices in the truth;
12 Suffers all things,
13 believes all things,
14 hopes all things,
15 endures all things.

Q3 - Why must love contain all 15 traits? (1 Corinthians 13:4-7)
A3 – The Biblical principle of love is altogether perfect (Song of Songs 5:16). God's love is revealed in the same way when Paul exhorts believers to practice the fruit (singular-all are one) of the Spirit, contrasted with the works (plural is any one of the works) of the flesh in Galatians 5:19-25.

Q4 – Why do some versions omit the word "easily"? (1 Corinthians 3:5)
A4 - Easily is not in the original Greek text nor in context. Properly translated in Young's Literal Translation, World English Bible, American Standard, and Spanish Reina Valera.

Q5 – Why does the translator use "her" when they could of used "his" or "its"? (1 Corinthians 13:5)
A5 – Because they were comparing "her" to the female trait of wisdom in Proverbs and Luke 7:35. 1 Corinthians 13 gives us wisdom about love.

Q6 – What are the 3 periods of time in this passage? (1 Corinthians 13:8-12)
A6 – The past is verses 8-9. The present is verses 10-12a. The future is verse 12b.

Q7 – What is perfect? (1 Corinthians 13:10a)
A7 – That which is perfect or mature is personal spiritual maturity (2 Corinthians 3:18). The 2 other interpretations do not fit the context: the Bible is completed and the eternal perfection when we go to be with our Lord Jesus Christ.

Q8 – What is partial? (1 Corinthians 13:10b)
A8 – Prophesies and knowledge shall vanish (slowly fade away), and languages shall cease (stop abruptly). From the accounts of the early Church Fathers, there is no evidence of the continuation of the sign of languages. Israel was judged when the city of Jerusalem was destroyed by the Gentile Roman Empire in 70 AD; therefore, the gift of languages was no longer necessary as a sign of judgment and ceased. **Validation of this purpose for languages is clear in 1 Corinthians 14:21-22**.

Q9 – What is the relationship of faith, hope, and love? (1 Corinthians 13:13)
A9 – Faith and hope are in divine order and inferior to love.

Q10 – Why is the word gifts omitted? (1 Corinthians 14:1a)
A10 – Gifts is not in the original Greek text, therefore in brackets. Omit the word gift to fit the context. Paul is teaching us on spiritual living, not gifts.

1 Corinthians Chapter 13

Q11 – Why is prophecy replaced with speak with inspiration? (1 Corinthians 14:1b)
A11 – Substitute the word and idea of prophecy with "speak under inspiration" in the context and time of the early church in 1 Corinthians. This is for all believers as specified in Acts 1:8.

Application: I must stir my mind and others' minds of the great truths of the love of God, the love of Jesus, and the love of the Holy Ghost, which are all supernatural and not of this world. I must understand love in my mind so I can better apply love from my heart by faith with wisdom from above.

QT hint: Daily time in Scripture and prayer helps us understand and practice love as Jesus Christ gave the best example and Paul teaches us in Philippians 3:12 "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

1 Corinthians Chapter 14

Speak the Truth with Love and Understanding

Feb 11, Wednesday 14:1-5 ***It is Best to Prophesy the Gospel so all May Understand***

(36) [1] Follow after charity, and desire spiritual, but rather that ye may prophecy. (speak with inspiration) [2] For he that speaks in an [foreign] language speaks not to men, but to God: for **nobody understands; howbeit in the spirit he speaks mysteries.** [3] But he that prophesies speaks to men [to] edification, and exhortation, and comfort. [4] He that speaks in an [foreign] language edifies himself; but he that prophesies edifies the church. [5] I would that ye all spoke with [foreign] languages, but rather that ye prophesied: for greater is he that prophesies than he that speaks with [foreign] languages, except he interpret, that the church may receive edifying.

Application: I will speak the truth with inspiration as I deny self and take up my cross daily to follow Christ (Luke 9:23).
QT hint: Daily time in Scripture and prayer helps us speak the truth of the Bible with inspiration.

Q1 – Why the detailed instructions on languages to the Corinthians in chapter 14?

A1 - 1 Corinthians 14:2-17 demonstrates that the **UNDERSTANDING OF WHAT IS SPOKEN IS CRITICAL FOR GENUINE LANGUAGES**. The Corinthians are corrected for the manner they spoke in languages as follows: "no man understands … speaking mysteries" (vs 2), "they edify themselves" (vs 4), they speak "as a trumpet with an uncertain sound" (vs 8), "speaking as a barbarian" (vs 11), "speaking into the air" (vs 12), "can't bless or say amen due to lack of understanding" (vs16), "be not children in understanding" (vs 20), and "visitors or unbelievers will say you are crazy" (vs 23). In other words, the languages speakers will be mocked as those "drunk with new wine" in Acts 2:13. The same results whether true or counterfeit languages are spoken, and **nobody understands - they will mock you, think you are crazy or drunk. They are Biblically correct.** 1 Corinthians chapter 14 speaks of the true gift of languages and the counterfeit "gift" of languages.

A2 - The Corinthians were speaking true (known-understood-foreign language) and counterfeit (ecstatic speech or gibberish) languages in the church. **Speaking without your personal or another's understanding** is only speaking in mysteries, edifying yourself, speaking in the air, like a trumpet that nobody understands, as a barbarian, and crazy. The Bible tells me so! "Let God be true, but every man a liar; as it is written. That you might be justified in your sayings and might overcome when you are judged" (Romans 3:4).

A3 - "I would that you all spoke with languages" refers to the true gift that Paul had and must be done to **edify the church** (vs. 12, 26), **to be understood by all** (vs 15), **with an interpreter, if necessary** (vs. 13, 27-28), and **in order during the public meeting** (vs .27, 33, 40). **Prophecy or forth-telling the truth was much more desired than the true gift of languages** (vs 1, 3–5, 24-25, 39). Peter's 1st message was evidence of this in Acts 2:14-40, where 3000 were saved. How many were saved when the true gift of languages was spoken in Acts 2:2-13? Zero.

1 Corinthians Chapter 14

Feb 12, Thursday 14:6-14 ***The Need for Clear, Understood Speech***

(37) [6] Now, brethren, if I come to you speaking with [foreign] languages, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? [7] And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? [8] For if the trumpet give an uncertain sound, who shall prepare himself to the battle? [9] So likewise ye, except ye utter by the language words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. [10] There are, it may be, so many kinds of voices in the world, and none of them is without signification. [11] Therefore if I know not the meaning of the voice, I shall be to him that speaks a barbarian, and he that speaks [shall be] a barbarian to me. [12] Even so, ye, forasmuch as ye are zealous of being spiritual, seek that ye may excel to the edifying of the church. [13] Wherefore let him that speaks in a [foreign] language pray that he may interpret. [14] For if I pray in a [foreign] language, my spirit prays, but my understanding is unfruitful.

Feb 13, Friday 14:15-20 ***Understanding What is Said is Essential***

(38) [15] What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. [16] Else when you shall bless with the spirit, how shall he that occupies the room of the unlearned say Amen at your giving of thanks, seeing he understands not what you say? [17] For you verily give thanks well, but the other is not edified.

[18] I thank my God, I speak with [foreign] languages more than you all: [19] Yet in the church I had rather speak five words with my understanding, that [by my voice] I might teach others also, than ten thousand words in an [foreign] language. [20] Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

Application: I will always speak the truth with clearly understood speech, so others may be built up.
QT hint: Daily time in Scripture and prayer helps us speak the truth that is understood by the hearers.

Q1 – Why is Paul giving such a detailed account of speaking that can be understood by everyone?
A1 - Paul spoke in many known languages. He also spoke with the true gift more than the whole Corinthian church. As an Apostle and missionary, Paul used the gift of speaking known-understood-foreign languages frequently, for (1) the edification of the church by the saving of the unbeliever.

A2 - In the church, Paul said he would rather speak 5 words others can understand than 10,000 words in an *[foreign]* tongue. This *[foreign]* tongue is an imitation of the true gift of languages and a manifestation of pagan worship that entered the Corinthian church. 10,000 is the word *Murio* in Greek. *Murio* is an adjective signifying numberless. It is used in the indefinite sense in 1 Cor 4:15 & 14:19.

A3 - "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." The Corinthians were children in understanding the gift of languages. This strongly substantiates the wrong use of languages at Corinth and the purpose of the true gift of languages.

Feb 14, Saturday 14:21-25 ***The Sign of Foreign Languages in Acts is a Sign of Judgment on God's People, not unbelievers***

(39) [21] **in the law it has been written, that, `With other languages and with other lips I will speak to this people, and not even so will they hear me, says the Lord;' [22] so that the languages are for a sign, not to the believing, but to the unbelieving;** and the prophesy [is] not for the unbelieving, but for the believing, [23] If, therefore, the whole assembly may come together, to the same place, and all may speak with languages, and there may come in unlearned or unbelievers, will they not say that ye are mad? [24] and if all may prophecy, and any one may come in, an unbeliever or unlearned, he is convicted by all, he is discerned by all, [25] and so the secrets of his heart become manifest, and so having fallen upon [his] face, he will bow before God, declaring that God really is among you.

Application: I will always speak the truth with clear, understandable speech, so others may be built up.

Q1 – Why is a foreign language a sign of judgment to believers in the Old Testament and in Acts?

1 Corinthians Chapter 14

A1 - This quote of the Old Testament prophecy of Isaiah 28:7-8 is **clearly a sign of judgment** on the nation of Israel. Isaiah 28:7-13 warned of the future judgment by the Babylonian empire, fulfilled in 586 BC. Also, **languages or foreign languages are signs of judgment** in Genesis 11:9, Deuteronomy 28:49, and Jeremiah 5:15. In the book of Acts, the future judgment on the nation of Israel was fulfilled by the Roman Empire in 70 AD when Jerusalem was destroyed.

Q2 – Why is the gift of languages only for the unbeliever who enters the church?
A1 - Genuine languages are not for the believers; they are for the unbelievers. The gift of languages has no purpose in the church of God when everyone present is a believer. **When an unbeliever hears and understands the truth, the church is edified.** The incorruptible seed of truth is planted in the hearer of the Scriptures.

Q3 – Why are the foreign languages spoken in Acts a sign and not a gift?
A1 - The Jews always sought a sign (1 Corinthians 1:22, Matthew 16:1-4). The **sign** of the rainbow in Genesis and the sign of languages in Acts are both "signs" of God's grace in judgment. Languages are one of the sign gifts to confirm the message and spreading of the gospel by the Apostles (**Mark 16:20, Hebrews 2:4, 2 Corinthians 12:12**). God's people (Israel) rejected God's Son and deserved His wrath. In wrath God remembered mercy (Habakkuk 3:2), and the outward physical sign of mercy was languages, in known foreign-understood languages. **Languages was a "sign to unbelievers," which clearly parallels the transition of the gospel from Jew to Gentile in the book of Acts.**

Feb 15, Sunday, Psalm 113
Feb 16, Monday 14:26-33 ***Guidelines to Speak and Help the Church or Be Silent***

(40) 26 How is it then, brethren? when ye come together, every one of you has a psalm, has a doctrine, has a language, has a revelation, has an interpretation. Let all things be done to edifying. 27 If any man speak in an [foreign] language, [let it be] by two, or at the most [by] three, and [that] by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the other judge.
30 If [anything] be revealed to another that sits by, let the first hold his peace. 31 For ye may all prophesy one by one, **that all may learn, and all may be comforted.** 32 And the spirits of the prophets are subject to the prophets. **33 For God is not [the author] of confusion, but of peace, as in all churches of the saints.**

Application: I will always honor God by speaking to edify the assembly of saints or be silent. I will speak to edify the assembly of saints or be silent.
QT hint: Daily time in Scripture and prayer helps us control what we speak, how we speak, and when to speak – or be silent.

Q1 – Why must we be careful not to allow foreign languages to be spoken when saints gather together?
A - 1 Corinthians 14:26-33. Speaking foreign languages in the church must be done with interpretation - how else could they know if the language that was spoken did curse or glorify God (1 Corinthians 12:1-3). The Holy Ghost moved the Apostle Paul to guide how to speak languages when the believers came together. "If any speak in a [foreign] language, let it be by two, or at the most three, and that by course; and let one interpret," *otherwise be silent.* **There was chaos when all spoke or prayed at the same time. If nobody had the gift of interpretation, then the foreign speaker could be cursing God; nobody knew. When foreign languages were spoken in the church, this was the purpose and procedure.**

Feb 17, Tuesday, 14:34-35 ***Guidance for Women Speaking in the Church***

(41) 34 Let your women keep silence in the churches: for it is not permitted to them to speak; but [they are commanded] to be under obedience, as also says the law. 35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

Application: I must put my faith, thoughts and action in what the Scriptures say and not on the culture around me.

QT hint: Daily time in Scripture and prayer help us understand the natural order and design of the creator. This helps us obey and trust in God, resulting in many blessings.

1 Corinthians Chapter 14

Q1 – What Scripture does the Bible believer refer to when considering the difference between men and women?
A - "Let your women" 1Ti 2:11-12 "under obedience" Eph 5:22; Tit 2:5; 1Pe 3:1 "says the law" Ge 3:16; Nu 30:3-12; Es 1:20 Ephesians 5:22-33 is the clearest validation of this doctrine and practice, and ties it all together.
A2 - This is a doctrinal consistency from the beginning with Eve formed from the rib of Adam (Genesis 1:26, Mark 1:10) until the end when the dead and alive in Christ are resurrected and we become like the angels, who are all male (Matthew 22:30).

Feb 18, Wednesday 14:36-40 ***Conclusion: Speaking must be proper and in order***

(42) 36 What? came the Word of God out from you? or came it to you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that **the things that I write to you are the commandments of the Lord. 38 But if any man be ignorant, let him be ignorant.**
39 Wherefore, brethren, covet to prophesy, and forbid not to speak with [different] languages.
40 Let all things be done properly and in order.

Application: I understand that this conclusion is what is the most important. 1 Cor 14:36-40. Paul rebukes the spiritual pride at Corinth (14:36), and to those who will not obey his sound teaching, he says, "**let the ignorant remain ignorant**." Languages may be spoken as a known-understood-foreign language "decently and in order," for the purpose and by the procedures clarified in 1 Cor 12-14. These things that Paul wrote to the church at Corinth "are the commandments of the Lord." This rebuke of ignorance is similar to "*receiving* one who is *weak in the faith*, but *not to doubtful disputations*" (Ro 14:1). Remember how this was a church of babies in Christ (3:1).

Q1 – Why is 1 Corinthians 14 disputed and divisive among believers?
A1 – To begin with, some believers do not study, understand, or teach the whole context of 1 Corinthians 12-14, then in relation to Acts and the rest of the Bible. **The conclusion is to let the ignorant be ignorant.**

1 Corinthians Chapter 15

The Resurrection Chapter of the Bible

Feb 19, Thursday 15:1-11 ***I say – the gospel***

(43) [1] Moreover, brethren, I declare to you the gospel which I say to you, which also ye have received, and wherein ye stand; [2] By which also ye are saved, if ye keep in memory what I preached to you, unless ye have believed in vain. [3] For I delivered to you first of all that which I also received, how that Christ died for our sins according to the Scriptures; [4] And that he was buried, and that he rose again the third day according to the Scriptures: [5] And that he was seen of Cephas, then of the twelve: [6] After that, he was seen of above five hundred brethren at once; of whom the greater part remain to this present, but some are fallen asleep. [7] After that, he was seen of James; then of all the Apostles. [8] And last of all he was seen of me also, as of one born out of due time. [9] For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God**. [10] But by the grace of God I am what I am: and his grace which [was bestowed] upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.** [11] Therefore whether [it were] I or they, so we preach, and so ye believed.

Feb 20, Friday 15:12-19 ***Some say – no resurrection***

(44) [12] Now if Christ be preached that he rose from the dead, **how say some among you that there is no resurrection of the dead?** [13] But if there be no resurrection of the dead, then is Christ not risen: [14] And if Christ be not risen, then is our preaching vain, and your faith is also vain. [15] Yes, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. [16] For if the dead rise not, then is not Christ raised: [17] And if Christ be not raised, your faith is vain; ye are yet in your sins. [18] Then they also which are fallen asleep in Christ are perished. [19] If in this life only we have hope in Christ, we are of all men most miserable.

Feb 21, Saturday 15:20-34 ***I say – yes, a resurrection***

(45) [20] But now is Christ risen from the dead, [and] become the first fruits of them that slept. [21] For since by man [came] death, by man [came] also the resurrection of the dead. [22] For as in Adam all die, even so in Christ shall all be made alive. [23] But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. [24] Then [comes] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. [25] For he must reign, till he has put all enemies under his feet. [26] The last enemy [that] shall be destroyed is death. [27] For he has put all things under his feet. But when he says all things are put under [him, it is] manifest that he is excepted, which did put all things under him. [28] And when all things shall be subdued to him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all. [29] Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? [30] And why stand we in jeopardy every hour? [31] I protest by your rejoicing which I have in Christ Jesus our Lord, [a] I die daily. [32] If after the manner of men I have fought with beasts at Ephesus, what advantages it me, if the dead rise not? let us eat and drink; for tomorrow we die. [33] Be not deceived: evil communications corrupt good manners. **[34] Awake to righteousness, and sin not; for some have not the knowledge of God: I speak [this] to your shame.**

1 Corinthians Chapter 15

Feb 22, Sunday, Psalm 114

Feb 23, Monday 15:35-49 ***Some say – how are the dead risen?***

(46) 35 But some will say, How are the dead raised up? and with what body do they come? 36 [You] fool, that which you sow is not quickened, except it die: 37 And that which you sow, you sow not that body that shall be, but bare grain, it may chance of wheat, or of some other [grain]: 38 But God gives it a body as it has pleased him, and to every seed his own body. 39 All flesh is not the same flesh: but there is one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds. 40 [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the [glory] of the terrestrial is another. 41 [There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differs from [another] star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Feb 24, Tuesday 15:50-58 ***I say – victory in resurrection***

(47) 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption. **51 Behold, I show you a mystery;** We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal [must] put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O [b] death, where is your sting? O grave, where is your victory? **56 The sting of death is sin; and the strength of sin is the law**. 57 But thanks [be] to God, which gives us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

[a] Paul was in daily circumstances where his physical body was in danger of death by the hands of those who hated his message about Jesus Christ.

[b] Greek ᾅδης *Hades*, "hades," or place of the dead. It corresponds with the word translated from שאול *she'ol,* which is either "grave, hell, or pit" *in the context of Old Testament passages. Hades* signification is the grave that leads to Gehenna for the unsaved, the region of departed spirits. Used 11x in the New Testament; Matthew 2x, Mark 2x, Acts 2x, 1 Corinthians 1x, Revelation 4x. Gehenna is used 12x and translated as hell in context to eternal torment and fire, waiting for the lake of fire prepared for the devil and his angels in Revelation 20:14.

1 Corinthians Chapter 16

Feb 25, Wednesday 16:1-3 ***MONEY - Offering Request for the Saints in Jerusalem***

(48) 1 Now concerning the [a] **collection for the saints**, as I have given order to the churches of Galatia, even so do ye. 2 Upon [b] the first [day] of the week let everyone of you **lay by him in store, as [God] has prospered him, that there be no gatherings when I come.** 3 And when I come, **whomsoever ye shall approve by [your] letters**, them will I send to bring your **liberality** to Jerusalem.

[a] Guide for giving under the New Covenant. Cross-reference 1 Corinthians 9, 2 Corinthians 8-9, and Philemon 4. Paul did not want to know the quantity.

[b] In Greek is sabbaton, which can be translated "one of sabbaths". Could it be monthly they were to collect monthly instead of weekly? Same in Acts 20:7. John 20:1, 19.

Feb 26, Thursday 16:4-12 ***MISSION - Planning Future Visits***

(49) 4 And if it be appropriate that I go also, they shall go with me. 5 Now I will come to you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, [a] **if the Lord permit**. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened to me, and [there are] many adversaries. 10 Now if Timothy come, see that he may be with you without fear: for he works the work of the Lord, as I also [do]. 11 Let no man therefore despise him: but conduct him forth in peace, that he may come to me: for I look for him with the brethren. 12 As concerning [our] brother Apollos, I greatly desired him to come to you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

[a] not presuming the Lord's will for another person is a good example.

16:13-18 ***MINISTRY - Commendations***

13 **Watch ye, stand fast in the faith, behave like men, be strong.** 14 Let all your things be done with charity. 15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and [that] **they have addicted themselves to the ministry of the saints**,) 16 That ye submit yourselves to such, and to everyone that helps with [us], and labors. 17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. 18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

Feb 27, Friday 16:19-24 ***MIXING - Farewell***

(50) 19 The churches of Asia Greet you. Aquila and Priscilla Greet you much in the Lord, with the **church that is in their house**. 20 All the brethren greet you. Greet ye one another with a holy kiss. 21 The salutation of [me] Paul with my own hand. 22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 23 The grace of our Lord Jesus Christ [be] with you. 24 My love [be] with you all in Christ Jesus. Amen. [The first [letter] to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timothy.]

2 Corinthians (13-31, 40 min) 2026

Bible TOC ***Next*** **/ Previous Book**

1 2 3 4 5 6 7 8 9 10 11 12 13

12 Marks of a Fully Mature Spiritual Father

Purpose: To reprove and correct the saints at Corinth, with some approval
Key Words: Comfort, glory, lightness or heaviness
Characters: Titus, Timothy, Paul and Corinthian saints and false apostles

The fully mature spiritual fathers' :	Scripture
1) Lifestyle is not yes & no, but a strong, clear yes – in simplicity & godly sincerity	1:19-20
2) Words are a sweet flavor of death to some and life to others	2:15-16
3) Have children knowing & growing in glory as their credentials	3:2
4) Know how to die to self, so the life of Christ may develop in others	4:10-12
5) Persuade believers to prepare for the Judgment Seat of Christ	5:10-11
6) Teach the dangers of being friends with unbelievers & workers of darkness	6:14
7) Don't enjoy disciplining believers, but take the risk with love	7:8
8) Teach how to give money the right way by their & others example	8-9
9) Teach how to fight the spiritual warfare	10:3-6
10) With Godly jealousy desire to present believers as pure virgins to Christ	11:2-3
11) Glories in God's grace as their sufficiency in weakness and trials	12:9-10
12) Teach us to examine ourselves 1st, then others; so we may be fully mature, of good comfort, of one mind and live in peace	13:5,11

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
II Corinthians 1:11	Supplication	Intersession for Paul's safety		Paul's need for help	Corinthian's prayers for Paul
II Corinthians 6:5	Supplication	Fastings Watchings	Suffering & persecution	Help for trials	Paul's experience. Includes prayer.
II Corinthians 8:4	Supplication	Receive money to help needy		Jerusalem saints needs	Macedonians prayers for Paul (petition)
II Corinthians 9:14	Supplication	Jerusalem's Thankfulness		Thanks for offerings	Jerusalem's prayers for Corinth believers
II Corinthians 11:27	Supplication	Fastings often Watchings often	Suffering & persecution	Help for trials	Paul's experience. Includes prayer.
II Corinthians 12:7-10	Supplication	Healing of Paul's thorn in the flesh	Prayed 3 times, answer NO	God's grace is sufficient	Paul's prayer for himself
II Corinthians 13:7	Supplication	Do no evil Do what is right	False apostles	Continued growth needs	Paul's prayer for Corinthian saints

Today's application: Examine ourselves: Am I in a natural, spiritual or carnal condition of mind and heart?
Examine your elders: Are they in a natural, spiritual or carnal condition of mind and heart?

Outline I of 2 Corinthians

Background. One year earlier in 1 Corinthians, the believers love God and the world, where Paul sorrows as God's love and jealousy in him caused him to reprove (scold) their divisions, contentions, and testimony within themselves and to the unbeliever. In this letter Paul rejoices in their sorrow with repentance toward God, however addresses another attack by false apostles (Jews mixing error into truth) and defends his Apostleship. Three "mosts" in this book are:

1st Most revealing of Paul's personal life; wrote around the time of Acts 19. This may be titled "Pastoral Applications" relating to 1-2 Timothy & Titus.

2nd Most paradoxes about following (imitating) Christ.

3rd Most "seemingly" broken book of the New Testament, considering 3 visits and 4 letters.

		2 Cor
Part 1) Comfort & Conciliation of the Saints		**1-7**
1:1-2	Greeting	
1:3-11	Thanksgiving for comfort in affliction	
1:12-2:4	Paul's desire to visit Corinth with lightness rather than heaviness	
2:5-17	Congregational forgiveness of a repentant offender	
3:1-4:6	Christ's exceeding glory compared to Moses' receding glory	
4:7-6:10	Paul's fear of heaven – not hell, illustrated in trials & paradoxes for Christ	
6:11-7:7	Appeal for large heartedness & consistency	
7:8-16	Evidences of revival among the Corinthian	
Part 2) Collection for the Jerusalem Believers		**8-9**
8:1-7	Example of the Macedonians (Philippi, Thessalonica, Berea)	
8:8-15	Right motives for giving	
8:16-24	Delegates to transfer collection	
9:1-5	Paul's anticipated visit	
9:6-15	Benefits of giving	
Part 3) Credentials for Paul's Apostleship		**10-13**
10:1-18	Replies to charges against Paul (warfare strategy, cowardice, & commendation)	
11:1-12:18	Claims made by Paul (justification, money, service & suffering, revelation, miracles & love)	
12:19-13:10	Preparing for Paul's next visit (concerns & warnings)	
13:11-14	Farewell (exhortation, salutation & benediction)	

Related Discipleship Lesson

The saints enter into and enjoy (7:8-16)

the Young Man stage of the spiritual life (steps 5-7, of 2 Peter 1) and

are exhorted to continue on to full maturity (13:11-14).

2 Corinthians Chapter 1

1:1-2 *Greeting*

(1) [1] Paul, an Apostle of Jesus Christ by the will of God, and Timothy [our] brother, to the church of God which is at Corinth, with all the saints which are in all Achaia: [2] Grace [be] to you and peace from God our Father, and [from] the Lord Jesus Christ.

1:3-11 *Thanksgiving for Comfort in Affliction*

[3] Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; [4] Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. [5] For as the sufferings of Christ abound in us, so our consolation also abounds by Christ. [6] And whether we be afflicted, [it is] for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also allow: or whether we be comforted, [it is] for your consolation and salvation. [7] And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so [shall ye be] also of the consolation. [8] For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: [9] But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raises the dead: [10] Who delivered us from so great a death, and does deliver: in whom we trust that he will yet deliver [us]; [11] Ye also helping together by prayer for us, that for the gift [bestowed] upon us by the means of many persons thanks may be given by many on our behalf.

1:12-24 *Paul's desire to Visit Corinth with Lightness rather than Heaviness*

(2) [12] **For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.** [13] For we write none other things to you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; [14] As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. [15] And in this confidence I was minded to come to you before, that ye might have a second benefit; [16] And to pass by you into Macedonia, and to come again out of Macedonia to you, and of you to be brought on my way toward Judaea. [17] When I therefore was thus minded, did I use **lightness**? or the things that I purpose, do I purpose according to the flesh, that with me there should be **yes yes, and no no**? [18] But [as] God is true, our word toward you was not yes and no. [19] For the Son of God, Jesus Christ, who was preached among you by us, [even] by me and Silvanus and Timothy, was **not yes and no, but in him was yes.** [20] **For all the promises of God in him are yes**, and in him Amen, to the glory of God by us. [21] Now he which establishes us with you in Christ, and has anointed us, is God; [22] Who has also sealed us, and given the earnest of the Spirit in our hearts. [23] Moreover I call God for a witness upon my soul, that to spare you I came not as yet to Corinth. [24] Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2 Corinthians Chapter 2

2:1-4 *The Pastor's Heart*

[1] But I determined this with myself, that I would not come again to you in **heaviness**. [2] For if I make you sorry, who is he then that makes me glad, but the same which is made sorry by me? [3] And I wrote this same to you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is [the joy] of you all. [4] For out of much affliction and anguish of heart I wrote to you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly to you.

2:5-11 *Congregational Forgiveness of a Repentant Offender (1 Cor 5)*

(3) [5] But if any have caused grief, he has not grieved me, but in part: that I may not overcharge you all. [6] Sufficient to such a man is this punishment, which [was inflicted] of many. [7] So that contrariwise ye [ought] rather to forgive [him], and comfort [him], lest perhaps such a one should be swallowed up with overmuch sorrow. [8] Wherefore I beseech you that ye would confirm [your] love toward him. [9] For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. [10] To whom ye forgive anything, I [forgive] also: for if I forgave anything, to whom I forgave [it], for your sakes [forgave I it] in the person of Christ; [11] Lest Satan should get an advantage of us: for we are not ignorant of his devices.

2:12-17 *Concern for Timothy*

[12] Furthermore, when I came to Troas to [preach] Christ's gospel, and a door was opened to me of the Lord, [13] I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from there into Macedonia. [14] Now thanks [be] to God, which always causes us to triumph in Christ, and makes manifest the savor of his knowledge by us in every place. [15] **For we are to God a sweet fragrance of Christ, in them that are saved, and in them that perish:** [16] **To the one [we are] the fragrance of death to death; and to the other the fragrance of life to life. And who is sufficient for these things?** [17] For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Outline of 2 Corinthians 3:1-7:16

Departing from a religious system (free, liberty, spirit, heart, truth) to a righteous system (Ro 6-8)

3:1-4:6	**Christ's** exceeding glory compared to Moses' receding glory
4:7-6:10	**Paul's** fear of heaven, not hell, illustrated in paradoxes and trials for Christ (5:10-11)
6:11-7:7	**Appeal** for large heartedness & consistency
7:8-16	**Evidences** of revival among the Corinthian believers

2 Corinthians Chapter 3

3:1-11 ***The Holy Ghost Commends Us***

(4) 1 Do we begin again to commend ourselves? or need we, as some [others], letters of commendation to you, or [letters] of commendation from you? **2 Ye are our letter written in our hearts, known and read of all men: 3** [Forasmuch as ye are] manifestly declared to be the [a] letter of Christ ministered by us, written not with ink, but with the **Spirit** of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; 6 Who also has made us able ministers of the new testament; not of the letter, but of the **Spirit**: for the letter kills, but the **Spirit** gives life. 7 But if the ministration of death, written [and] engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away: 8 How shall not the ministration of the **Spirit** be rather glorious? 9 For if the ministration of condemnation [be] glory, much more does the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excels. 11 For if that which is done away was glorious, much more that which remains is glorious.

3:12-18 ***Christ's Exceeding & Increasing Glory Compared to Moses' Receding Glory***

(5) 12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, [which] put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old covenant; which [veil] is done away in Christ. 15 But even to this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when [b] it shall turn to the Lord, the veil shall be taken away. 17 **Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.** 18 **But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.**

[a] Grace in the Old Testament contrasted to Abundant Grace in the New Testament

1. Outward	Inward
2. Stone table of hard **heart**	Fleshly table of soft heart
3. By letter of the law	By the Spirit
4. Death	Life
5. Glory faded	Glory exceeding
6. Condemned	Righteous
7. Temporary	Eternal
8. **Minds** blinded (hid face)	Minds seeing (open faced)
9. Bondage to the law	Liberty from the law

[b] "It" is plural in context; the people of Israel spoken of in Romans 11.

2 Corinthians Chapter 4

4:1-6 *The Light of Christ's Gospel*

(6) [1] Therefore seeing we have this ministry, as we have received mercy, we faint not; **[2] But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.** [3] But if our gospel be hid, it is hid to them that are lost: [4] In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine to them. [5] For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. **[6] For God, who commanded the light to shine out of darkness, has shined in our hearts, to [give] the light of the knowledge of the glory of God in the face of Jesus Christ.**

4:7-12 *Holy Living in our present body – described in Paradoxes*

(7) [7] But we have this **treasure in** [a] **earthen vessels, that the excellency of the power may be of God, and not of us.** [8] [We are] troubled on every side, yet not distressed; [we are] perplexed, but not in despair; [9] Persecuted, but not forsaken; cast down, but not destroyed; [10] Always bearing about in the [b] body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. [11] For we which live are always delivered to death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. [12] So then death works in us, but life in you.

[a] Paradoxes related to our present life; to know, understand and live by:

1. Troubled on every side	yet not distressed
2. Perplexed	but not in despair
3. Persecuted	but not forsaken
4. Cast down	but not destroyed
5a. Bearing about in the body the **dying** of the Lord Jesus	that the **life** of Jesus might be made manifest in our body
5b. Delivered to **death** for Jesus sake	that the **life** also of Jesus might be made manifest in our mortal flesh
5c. **Death** works in us	but **life** in you

[b] Our earthen body is like common, ordinary, cheap clay that holds a precious treasure. If we drink out of a clean vessel it is refreshing; however if onion is used in the vessel, it is contaminated and the vessel needs to be broken and made anew. Our body goes from dust to dust as Adam was created from dust. Biochemical data: Our body contains 17 elements that return to the earth. Every 7 years our molecules are replaced, as 9 of 10 cells are bacteria. Dying or putting to death.

4:13-18 *Preparing for our Future Glory – described in Four Paradoxes*

(8) **[13] We having the same spirit of faith,** [a] **according as it is written, I believed, and therefore I have spoken; we also believe, and therefore speak**; [14] [b] Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present [us] with you. **[15] For all things are for your sakes,** that the **abundant grace** might through the thanksgiving of many redound to the glory of God. [16] For which cause **we faint not;** but though our outward man perish, yet the inward [man] is renewed day by day. [17] For our light affliction, which is but for a moment, works for us a far more exceeding [and] eternal weight of glory; [18] While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

[a] Psalm 116:10 is written in trial and affliction which Paul experienced, yet because he believes he spoke words of truth. This verse relates to Matthew 12:34 "out of the abundance of the heart, the mouth speaks." The words "It is written" is used 68 times in the New Testament referring to the Old Testament.

2 Corinthians Chapter 4

[b] Paradoxes related to knowledge of our future resurrection:

1. Outward man **perish** yet inward man is **renewed** day by day

2. Light affliction is but for a **moment** works for us a far more exceeding and **eternal** weight of glory

3a. Look not at the things **seen** but at the things which are **not seen**

3b. Things seen are **temporal** but the things not seen are **eternal**

2 Corinthians Chapter 5

5:1-11a ***Living in the Light of Christ's Judgment Seat***

(9) [1] For **we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.** [2] For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: [3] If so be that being clothed we shall not be found naked. [4] For we that are in [this] tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. [5] Now he that has worked us for the selfsame thing is God, who also has given to us the earnest of the Spirit. [6] Therefore [we are] always confident, knowing that, While we are at home in the body, we are absent from the Lord: [7] (For we walk by faith, not by sight:) [8] We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord. [9] Wherefore we labor, that, whether present or absent, we may be accepted of him. **[10] For we must all appear before the judgment seat of Christ; that everyone may receive the things [done] in [their] body, according to that he has practiced, whether [it be] good or bad. [11] Knowing therefore the terror of the Lord, we persuade men;**

5:11b-17 ***Paul's Good Conscience in the Lord***

(10) **but we are made manifest to God; and I trust also are made manifest in your consciences.** [12] For we commend not ourselves again to you, but give you occasion to glory on our behalf, that ye may have somewhat to [answer] them which glory in appearance, and not in heart. [13] For whether we be beside ourselves, [it is] to God: or whether we be sober, [it is] for your cause. [14] For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: [15] And he died for all, that they which live should not henceforth live to themselves, but to him which died for them, and rose. [16] Wherefore from now forward we know no one in this body: yes, though we have known Christ in this body, yet from now forward we know [him] no more. **[17] Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new.**

5:18-21 ***The Ministry of Reconciliation*** *(sanctification among the body of Christ)*

[18] And all things are of God, who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation; [19] To witness, that God was in Christ, reconciling the world to himself, not reckoning their trespasses to them; and has committed to us the word of reconciliation. [20] Now we are ambassadors for Christ, as it were God begging [you] through us: we pray in Christ's place, be [a] ye reconciled to God. [21] For he has made him [a] sin for us, who knew no sin; that we might be made the righteousness of God in him.

[a] This is practical for the believers to be reconciled among themselves to God before they have a ministry of reconciliation before the lost world. Omit the you and ye from verse 20 and to be in verse 21 which are not in the original Greek and it fits the context.

2 Corinthians Chapter 6

6:1-3 *Salvation Past and Present*

1 We then, [as] workers together [with him], beseech [you] also that ye receive not the grace of God in
vain. 2 (For he says, [a] I have heard you in a time accepted, and in the day of salvation I have helped you:
behold, [b] now is the accepted time; behold, now is the day of salvation.) 3 Giving no offense in anything,
that the ministry be not blamed:

[a] Quote from Isaiah 49:8.
[b] In context - this salvation speaks of our sanctification or continual day by day salvation from the old man, not the initial salvation of the unbeliever. One must read Isaiah 49 for the context and interpretation.

Q1 – Where does God say "I have heard you in a time accepted, and in the day of salvation I have helped you". (2 Cor 6:2a)
A1 – This is a quote from Isaiah 49:8.

Application: I must not let the emotions associated with trial or affliction hinder my speaking the truth. The Holy Ghost is powerful and helps me witness faithfully. (Acts 1:8, 2 Timothy 4:2).

QT hint: Daily time in Scripture and prayer help renew our inward man day by day, keep our eyes on eternal things, and fight the good fight of faith until our last heartbeat (1 Timothy 6:2, 2 Timothy 4:7).

6:4-10 *Trials, Traits, and Paradoxes to Help us be Ambassadors of Christ*

(11) 4 But in all [things] [a] approving ourselves as the ministers of God **in much patience**: in afflictions,
in necessities, in distresses, 5 In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;
6 [b] By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,
7 By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the
left, 8 [c] By honor and dishonor, by evil report and good report: as deceivers, and [yet] true; 9 As unknown,
and [yet] well known; as dying, and, behold, we live; as chastened, and not killed; 10 As sorrowful, yet
always rejoicing; as poor, yet making many rich; as having nothing, and [yet] possessing all things.

[a] Trials in much patience (vs 4-5): [b] form Godly traits (vs 6-7): [c] through Paradoxes (vs 8-10):

1. Afflictions	1. Pureness	1. honor & dishonor
2. Necessities	2. Knowledge	2. Evil report & good report
3. Distresses	3. Long-suffering	3. Deceivers & true
4. Stripes	4. Kindness	4. Unknown & well known
5. Imprisonments	5. the Holy Ghost	5. Dying & we live
6. Tumults	6. Love unfeigned	6. Chastened & not killed
7. Labors	7. word of truth	7. Sorrowful yet always rejoicing
8. Watchings	8. power of God	8. Poor yet making many rich
9. Fastings	9. armor of righteousness	9. Have nothing & possess all things

Outward – in our body Inward – in our mind, heart & soul Inward & Outward – in this life

6:11-18 *Appeals for Large Heartedness and Separation*

(12) 11 O [ye] Corinthians, our mouth is open to you, our heart is enlarged. 12 Ye are not narrowed in us,
but ye are narrowed in your own bowels. 13 Now for a recompense in the same, (I speak as to [my]
children,) be ye also enlarged. 14 Be ye not unequally yoked together with unbelievers: for what
fellowship has righteousness with unrighteousness? and what communion has light with darkness?
15 And what concord has Christ with Belial? or what part has he that believes with an infidel? 16 And what
agreement has the temple of God with idols? for [a] ye are the temple of the living God; as God has said,
[b] I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 c Wherefore come out from among them, and be ye separate, says the Lord, and touch not the unclean [thing]; and I will receive you, 18 And will be **a Father to you, and ye shall be my sons and daughters**, says the Lord Almighty.

a 1 Corinthians 3:16-17

b Leviticus 11:44, Isaiah 52:11, 1 Pet 1:15-16
Verses 16-18 are full of Old and New Testament references. Ex 29:45, Lev 26:12, Jer 31:1, 32:38, Ez 11:20, 27, 26-27, 36:28, 37:27, Zec 8:8

2 Corinthians Chapter 7

7:1-5 ***Let us Cleanse Ourselves of all Filthiness of the Flesh and the Spirit***

(13) 1 **Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the** a **fear of God.** 2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3 I speak not [this] to condemn [you]: for I have said before, that ye are in our hearts to die and live with [you]. 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; outside [were] fightings, within [were] fears.

a Fear is phobos in Greek. It is used 44x in the New Testament. 4x in 2 Cor 7. 2 Cor 5:11 translated terror in KJV, but fear in several versions. 1 John 4:18 There is no fear in love; but perfect love casts out fear: because fear hath torment. He that fears is not made perfect in love.

I prefer the word fear over terror because it fits the context, it is more understood today, and aligns with how the same Greek word is translated in the rest of the New Testament. However, the word terror fits better in the context relating to holiness and judgment of God.

7:6-11 ***Paul Rejoices when Repentance Refreshes the Corinthian Believers***

(14) 6 Nevertheless God, that comforts those that are cast down, comforted us by the coming of Titus; 7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same letter has made you sorry, though [it were] but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive loss by us in nothing. 10 For godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death. 11 For behold this selfsame thing, that **ye sorrowed after a godly sort, what carefulness it worked in you, yes, [what] clearing of yourselves, yes, [what] indignation, yes, [what] fear, yes, [what] vehement desire, yes, [what] zeal, yes, [what] revenge! In all [things] ye have approved yourselves to be clear in this matter.**

7:12-16 ***Paul Rejoices Because His Care in the Sight of God was Apparent to the Corinthians***

(15) 12 Wherefore, though I wrote to you, [I did it] not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear to you. 13 Therefore we were comforted in your comfort: yes, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 14 For if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which [I made] before Titus, is found a truth. 15 And his inward affection is more abundant toward you, While he remembers the obedience of you all, how with fear and trembling ye received him. 16 I rejoice therefore that I have confidence in you in everything.

Part 2: Collection for the Jerusalem Believers chapters 8-9

2 Corinthians Chapter 8

The Laws of Grace Giving (chapters 8-9) or "From Poverty to Riches"

8:1-9 ***Two Wonderful Examples from Macedonia and Jesus***

(16) 1 Now, brethren, we make known to you the [a] grace of God given in the churches of Macedonia;
2 that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. 3 because to [their] [b] power, I witness, yes, and beyond [their] power [they were willing] of themselves; 4 Asking us with much entreaty that we would receive the grace, and [take upon us] the fellowship of the ministering to the saints. 5 And [this they did], not as we hoped, but first gave their own selves to the Lord, and to us by the will of God. 6 Insomuch that we urged Titus, that as he had begun, so he would also finish in you the same grace also. 7 Therefore, as ye abound in everything: [in] faith, and utterance, and knowledge, and [in] all [c] diligence, and [in] your love to us; see that ye abound in this grace also. 8 I speak not by commandment, but by occasion of the diligence of others, and to prove the sincerity of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

[a] Grace in Greek is charis; used 147x in the New Testament, 18x in 2 Cor, 10x in chapters 8-9 and 5x here. Occasionally charis is translated gift or thanks; depends on the translators, culture and context.

[b] Power in Greek is dunamis, or explosive – life changing

[c] Diligence in similar Greek words and superlatives in used 5 times in chapter 8.

8:10-15 ***Advice for Believers on How and Why to Give***

(17) 10 And herein I give [my] advice: for this is expedient for you, who have begun before, not only to do, but also to be willing a year ago. 11 Now therefore perform the doing [of it]; that as there was a readiness to will, so [there may be] a performance also out of that which ye have. 12 For if there be first a willing mind, [it is] accepted according to what you have, and not according to what you don't have.
13 For [I mean] not that others be eased, and ye burdened: 14 But by an equality, [that] now at this time your abundance [may be a supply] for their poverty, that their abundance also may be [a supply] for your poverty: that there may be equality: 15 As it is [a] written, He that [had gathered] much had nothing over; and he that [had gathered] little had no lack.

[a] Exodus 16:18 uses the same principles for God's example of giving to the congregation in the wilderness, which was around 5 million called-out ones. Now the same laws apply to the called-out ones in 3 geographic locations.

8:16-24 ***Advice for Leaders on How and Why to Separate Themselves from the Money***

(18) 16 But thanks [be] to God, which put the same earnest care into the heart of [a] Titus for you.
17 For indeed he accepted the exhortation; but being more diligent, of his own accord he went to you.
18 And we have sent with him [b] the brother, whose praise [is] in the gospel throughout all the congregations; 19 And not [that] only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same [c] Lord, and [declaration of] your ready mind:
20 Avoiding this, that anyone should blame us in this abundance which is administered by us: 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [I have] in you. 23 Whether [any do inquire] of Titus, [he is] my partner, and fellow helper concerning you: or our brethren [be inquired of, they are] the messengers of the churches, [and] the glory of Christ. 24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

[a] Titus is mentioned 14x in the New Testament,9x in 2 Cor (chapter 2-1x, 7-3x, 8-3x, 12-1x, 13-1x), Gal-2x, 2 Tim-1x, and Titus-2x. In this paragraph Paul switches from the personal I to 3rd person us, we.

[b] The brother is special and un-named. He is referred to 3x in 2 Corinthians 8:18, 22 and 12:18. This is a great honor.
[c] Lord in verses 19 and 21 seem to refer to God, rather than Jesus Christ.

2 Corinthians Chapter 9

9:1-7 *Warning on How being Unprepared will cause other Believers and Ourselves Shame*

(19) [1] For as touching the [a] ministering to the saints, it is superfluous for me to write to you: [2] For I know the readiness of your mind, for which I boast of you to them of Macedonia, that [b] Achaia was ready a year ago; and your zeal has provoked very many. [3] Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: [4] Lest happily if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. [5] Therefore I thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your kind gift, whereof ye had notice before, that the same might be ready, as [a] kind gift, and not as [of] covetousness. [6] But this [I say], He which sows sparingly shall also reap sparingly; and he which sows bountifully shall also reap bountifully. [7] Everyone according as he purposes in his heart, [so let him give]; not grudgingly, or of necessity: for God loves a [c] cheerful giver.

[a] Ministering in Greek is diakonio, which can be translated serve, service, servants, minister, ministry or administrations, Diakonos is used 32x in the New Testament, 11x in 2 Corinthians and 8x in Acts. In 2 Corinthians diakonos is used in various contexts of which the context of chapter 9 is for the whole church of saints at Corinth.

[b] Achaia is the province of which Corinth was the capitol. Macedonia was a province northeast of Macedonia on the way to Jerusalem. Paul anticipated to visit Corinth again; we are not sure if this ever happened.

[c] Hilarious in Greek. Compared to the freewill offerings in the Law of Moses. The trespass offering was mandatory.

9:8-15 ***The Blessings of Giving in His Will*** (9 for self, 3 for God, and 2 from others)

(20) [8] And God is able to make all grace abound toward you; that ye, always having all sufficiency in all [things], may abound to every good work: [9] (As it is [a] written, He has dispersed abroad; he has given to the poor: his righteousness [b] remains forever. [10] Now he that supplies seed to the sower both supply bread for your food and multiply your seed sown, and increase the fruits of your righteousness;) [11] Being enriched in everything to all bountifulness, which causes through us thanksgiving to God. [12] For the proof of this service not only supplies the lack of the saints, but is abundant also by many thanksgiving to God; [13] While by the proof of this ministry they glorify God for your professed subjection onto the [c] gospel of Christ, and for [your] liberal partnership to them, and to all; [14] And by their [d] supplication, for you, which long after you for the exceeding grace of God in you. [15] Thanks [be] to God for his [e] unspeakable gift.

[a] Psalm 112:9 is a Psalm of Praise, thanks and vindication related to personal prosperity. Note that only the first part of verse 9 is quoted. [1] Praise ye the Lord. Blessed is the man [that] fears the Lord, [that] delights greatly in his commandments. [2] His seed shall be mighty upon earth: the generation of the upright shall be blessed. [3] Wealth and riches [shall be] in his house: and his righteousness endures forever. [4] To the upright there arises light in the darkness: [he is] gracious, and full of compassion, and righteous. [5] A good man shows favor, and lends: he will guide his affairs with discretion. [6] Surely he shall not be moved forever: the righteous shall be in everlasting remembrance. [7] He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. [8] His heart is established, he shall not be afraid, until he see [his desire] upon his enemies. [9] [a] **He has dispersed, he has given to the poor; his righteousness endures forever; his horn shall be exalted with honor.** [10] The wicked shall see [it], and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

[b] Remains can be translated abide or endure; however, the context and literary rhyme deserve remain as the best translated word.

[c] The Gospel of Christ is a continuous series of acts based on an initial experience. In this context gospel relates to the continual sanctification process God desires to work in us.

[d] Supplication in Greek is dehaysis; translated as prayer in some versions. However there is a distinction between prayer and supplication; where prayer is general and supplication is a specific character of prayer that humbles man before God.
Note Ephesians 6:18 where prayer and supplication are separate words.

[e] The unspeakable gift refers to Christ and the work of Christ or grace in the believers loving one another in the financial way described in chapters 8-9.

Conclusion of chapters 8-9. Our physical riches are to help those in physical poverty and others spiritual riches and to help those in spiritual poverty. There are laws of the grace of giving that are to be understood so we may enjoy the blessings of obedience, rather than suffer the shame of disobedience. Reading chapters 10-13 will shed light on if the Corinthians continued in the spiritual revival indicated in chapter 7.

Part 3: Paul's Maturity & Apostleship chapters 10-13

2 Corinthians Chapter 10

10:1-6 *A Pattern for Victory in our Spiritual Warfare*

(21) [1] Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence [am] base among you, but being absent am bold toward you: [2] But I beseech [you], that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. [3] For though we walk in the flesh, we do not war after the flesh: [4] (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) **[5] Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; [6] And having in a readiness to [a] revenge all disobedience, when your obedience is fulfilled.**

[a] Avenge

10:7-11 *Paul's Reply to Charge of being a Coward*

(22) [7] Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. [8] For though I should boast somewhat more of our authority, which the Lord has given us for edification, and not for your destruction, I should not be ashamed: [9] That I may not seem as if I would terrify you by letters. [10] For [his] letters, say they, are weighty and powerful; but [his] bodily presence is weak, and [his] speech contemptible. [11] Let such an one think this, that, such as we are in word by letters when we are absent, such [will we be] also in deed when we are present.

10:12-17 *The Difference Between Self-commendation and the Lord's Commendation*

(23) [12] For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. [13] But we will not boast of things without [our] measure, but according to the measure of the rule which God has distributed to us, a measure to reach even to you. [14] For we stretch not ourselves beyond [our measure], as though we reached not to you: for we are come as far as to you also in [preaching] the gospel of Christ: [15] Not boasting of things without [our] measure, [that is], of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, [16] To preach the gospel in the [regions] beyond you, [and] not to boast in another man's line of things made ready to our hand. [17] But he that glories, let him glory in the Lord. [18] For not he that commends himself is approved, but whom the Lord commends.

2 Corinthians Chapter 11

11:1-12 ***Paul's Position and Neglect of Money*** *(speaking of is foolish) 11:1-12:12*

(24) [1] Would to God ye could bear with me a little in [my] folly: and indeed bear with me. [2] For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ. [3] But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. [4] For if he that comes preaches another Jesus, whom we have not preached, or [if] ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with [him]. [5] For I suppose I was not a whit behind the very chief Apostles. [6] But though [I be] rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. [7] Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? [8] I robbed other churches, taking wages [of them], to do you service. [9] And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all [things] I have kept myself from being burdensome to you, and [so] will I keep [myself]. [10] As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. [11] Wherefore? because I love you not? God knows. [12] But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

11:13-15 ***False Apostles Identified***

(25) [13] For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. [14] And no marvel; for Satan himself is transformed into an angel of light. [15] Therefore [it is] no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

11:16-21 ***Paul's is Better than the False Jewish Apostles*** *(speaking of is foolish)*

[16] I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. [17] That which I speak, I speak [it] not after the Lord, but as it were foolishly, in this confidence of boasting. [18] Seeing that many glory after the flesh, I will glory also. [19] For ye allow fools gladly, seeing ye [yourselves] are wise. [20] For ye allow, if a man bring you into bondage, if a man devour [you], if a man take [of you], if a man exalt himself, if a man smite you on the face. [21] I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

11:22-33 ***An Example of Taking up the Cross and Denial of Self*** *(speaking of is foolish)*

(26) [22] Are they Hebrews? so [am] I. Are they Israelites? so [am] I. Are they the seed of Abraham? so [am] I. [23] Are they ministers of Christ? (I speak as a fool) I [am] more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often. [24] Of the Jews five times received I forty [stripes] save one. [25] Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; [26] [In] journeyings often, [in] perils of waters, [in] perils of robbers, [in] perils by [my own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren; [27] In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. [28] Beside those things that are outside, that which comes upon me daily, the care of all the churches. [29] Who is weak, and I am not weak? who is offended, and I burn not? [30] If I must needs glory, I will glory of the things which concern my infirmities. [31] The God and Father of our Lord Jesus Christ, which is blessed for evermore, knows that I lie not. [32] In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: [33] And through a window in a basket I was let down by the wall, and escaped his hands //Galatians 1:17//.

Note: 11:23 "in deaths often" is context of 1 Cor 15:30-32, 2 Cor 1:3-10, 4:7-12, and Romans 8:31-39.

2 Corinthians Chapter 12

12:1-6 ***A Revelation of Paradise or 3rd Heaven*** *(speaking of is foolish)*

(27) [1] It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.
[2] I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knows;) such an one caught up to the third heaven. [3] And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knows;) [4] How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. [5] Of such an one will I glory: yet of myself I will not glory, but in my infirmities. [6] For though I would desire to glory, I shall not be a fool; for I will say the truth: but [now] I forbear, lest any man should think of me above that which he sees me [to be], or [that] he hears of me.

12:7-12 ***Grace Sufficient for Paul's Thorn in the Flesh*** *(speaking of is foolish)*

(28) [7] And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. [8] For this thing I begged the Lord thrice, that it might depart from me. [9] And he said to me, My grace is sufficient for you: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. [10] Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. [11] I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chief Apostles, though I be nothing.
[12] Truly the signs of an Apostle were worked among you in all patience, in signs, and wonders, and mighty deeds.

12:13-19 ***One Last Time - The Wickedness of Personal Gain is Shunned***

(29) [13] For what is it wherein ye were inferior to other churches, except [it be] that I myself was not burdensome to you? forgive me this wrong. **[14] Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.** [15] And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. [16] But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. [17] Did I make a gain of you by any of them whom I sent to you? [18] I desired Titus, and with [him] I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? [walked we] not in the same steps? [19] Again, think ye that we excuse ourselves to you? we speak before God in Christ: but [we do] all things, dearly beloved, for your edifying.

12:20-21 ***Preparing for Paul's next visit*** *(concerns & warnings) 12:13-13:6*

[20] For I fear, lest, when I come, I shall not find you such as I would, and [that] I shall be found to you such as ye would not: lest [there be] debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: [21] [And] lest, when I come again, my God will humble me among you, and [that] I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

2 Corinthians Chapter 13

13:1-6 *Paul Pleads to Examine our Salvation*

(30) [1] This is the third [time] I am coming to you. In the mouth of two or three witnesses shall every word be established. [2] I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: [3] Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. [4] For though he was crucified through weakness, yet he lives by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. [5] [a] Examine yourselves, whether ye be in the faith; prove your own selves. Don't ye know your own selves, how that Jesus Christ is in you, except ye be reprobates? [6] But I trust that ye shall know that we are not reprobates.

[a] We must examine ourselves in regards to practical sanctification. Not as the false apostles who were reprobates of the faith and not justified in salvation.

13:7-14 ***Farewell*** *(exhortation, salutation & benediction)*

(31) [7] Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. [8] For we can do nothing against the truth, but for the truth. [9] For we are glad, when we are weak, and ye are strong: and this also we wish, [even] your perfection. [10] Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me to edification, and not to destruction.
[11] Finally, brethren, farewell. Be [a] perfect, be of good comfort, be of one mind, live in peace; and **the God of love and peace shall be with you**. [12] Greet one another with a holy kiss. [13] All the saints Greet you. [14] The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen.

[The second [letter] to the Corinthians was written from Philippi, [a city] of Macedonia, by Titus and Lucas.]

[a] Growing into full maturity.

Note: This is a beautiful way to end a long conversation. Whatever happened during Paul's 3rd visit to the Corinthians we know not.

Summary of 1-2 Corinthians: 12 Unique Lessons of eternal value for all believers

1. Beginning of each letter is positive for all believers. (1 Cor 1:1-9, 2 Cor 1:1-11)

2. Ending of each letter is positive for all believers. (1 Cor 16:13-24, 2 Cor 13:7-14)
    a. Corrections, concerns, and comfort in between the beginning and ending.

3. The theme of 1 Corinthians is Correction. (identifiers of a carnal believer or church of believers)

4. The theme of 2 Corinthians is Comfort. (identifiers of a serving elder or under-shepherd in the faith)

5. The future of all believers at the Judgment Seat of Christ is declared stronger, clearer and more than in any other books. (1 Corinthians 3:11-15, 2 Corinthians 5:10)

6. Most love in deed and truth expressed by Paul toward these believers; more than any others.

7. The name of Christ is used more frequently than any other book. (20% of total times from Acts through Revelation. Christ, Jesus Christ, Christ Jesus, Lord Jesus Christ used 103 of 530 times)

8. Most examples of the paradoxes of imitating Christ. (1 Cor 4:8-13, 2 Cor 4:7-18, 2 Cor 11:22-32)

9. Most teaching on money, more than any other books of the Bible. (1 Cor 9:1-19, 16:1-12, 2 Cor 8-9, 11:7-12, 12:13-19)

10. We must examine ourselves (2 Cor 13:5), others (2 Cor 10:1-6) and our leaders (2 Cor 11:12-).

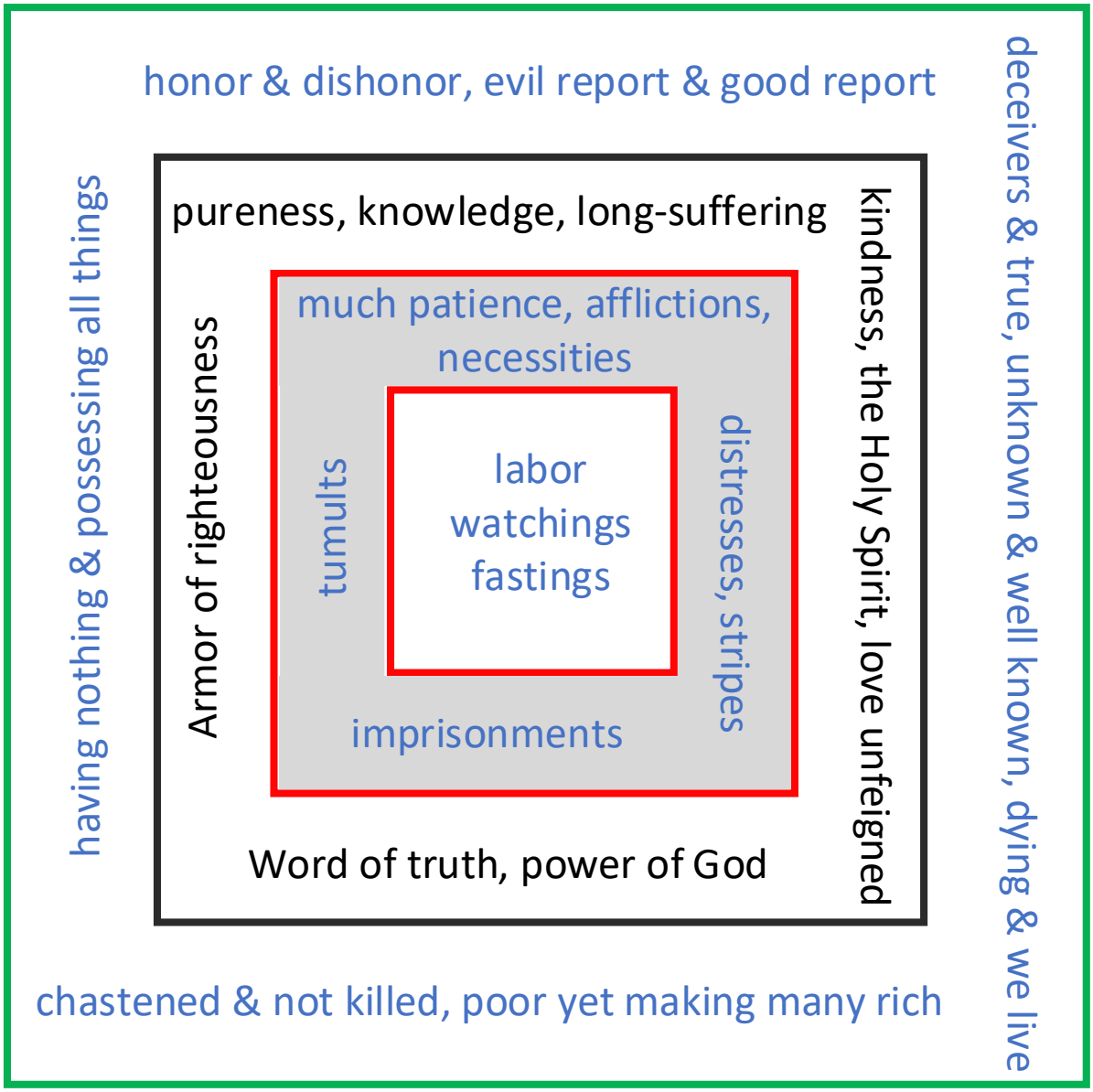
11. We must love all genuine believers and address sin of individual and within the church of believers. Go back to points 1 and 2.

12. The Next Step. 1 Corinthians: Know ye not – 9x, go to Romans 6.

    2 Corinthians : false apostles and brethren who lead back to the law, go to Romans 7, Galatians.

    Old Testament cross-reference is the prophet Jeremiah or Haggai. Dependent on Paul's 3rd trip to Corinth. Did he go? What were the results?

2 Corinthians 6:4-10



Galatians (6-16, 20 min) 2020

12 Reasons to Walk in the Spirit, not the flesh

Purpose: Reproof & Correction (2 Timothy 3:16-17) of believing leaders & followers

Occasion: 1st of 14 letters from Paul in 48 AD, later expounded in Romans 7:1-8:14.

Key verse: 3:3 Are ye so foolish? Having begun in the Spirit, are ye now made mature by the flesh?

1) 1:1-5	**Greeting**	1:4	to deliver us from this present evil world
2) 1:6-10	**Purpose**	1:6-7	realize that some pervert the gospel of Christ

Chapters 1:11-2:21 **Paul Defends his "Sending" to the Gentiles**

3) 1:11-2:10	Independent of Jerusalem	2:9	so others perceive the grace of God on us
4) 2:11-21	Paul rebukes Peter	2:20	enable Christ to live in me by faith

Chapters 3-5 **Paul Defends Justification & Sanctification by Faith (Doctrine, understand in mind)**

5) **3:1-5**	Arrested spiritual growth	3:3	begin by the Spirit –continue by the Spirit
6) 3:6-29	Abraham's faith example	3:11	receive the Spirit and live by faith
7) 4:1-20	Law before & Christ now	4:6	let God's Spirit live in my heart
8) 4:21-31	Abraham's 2 sons	4:29	be free by the Spirit, not a slave to the flesh
9) 5:1-12	Leaders cause others to fall	5:1	Christ made me free – no more a slave
10) 5:13-26	Contrast the Spirit & flesh	5:16	Choose to walk in the Spirit & not in the flesh

11) Chapter 6:1-10 **Seven Directions to Walk in the Spirit (Application, from our heart)**

1	I will restore my brother overtaken in a trespass (Matthew 6:14-15)
2-3	I will carry another's burden (1 Peter 5:1-4)
4-5	I will carry my own burden (Matthew 11:30, John 21:20-23, 1 Peter 1:6-9)
6	I will communicate with my teacher in the word (2 Peter 1:12-15, John 21:15-17)
7-8	I will hold onto the Spirit and not my flesh (2 Peter 1:8-11)
9	I will not grow tired of doing well (Matthew 26:36-46)
10	I will do good to all, especially the household of faith (1 Peter 1:22)

12) 6:11-18 **Conclusion** 6:14 **I will glory in the cross of our Lord Jesus Christ.**

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
Galatians 4:19	Supplication	Others growth in Christ			Paul for believers in Galatia

God – 32x, with Father 4x or Abba 1x. Jesus Christ – 47x (Christ 24x, Jesus Christ 8x, Christ Jesus 5x, Son – 4x, Lord Jesus Christ 3x, Lord 2x, Lord Jesus 1x). Holy Ghost – 15x.

Balance in Galatians: Law - 25x. Flesh – 16x, 10 related to law (chapters 3-6. 3:3, 4:23, 29, 5:13, 16-17, 19, 24, 6:8, 12) and 6x to body. Faith – 20x (chapter 3, 13x). Holy Ghost – 15x pneuma (chapters 1-2, 0x. 3-6, 15x). Conclusion: The works of the Law & our Flesh can be overcome by our Faith and the Holy Ghost (Christ in me).

Understanding for today: There are 3 groups of religious slave systems; legalism, emotionalism, and liberalism. Much depends on our raising up with family, church background and teacher when first saved. If you are caught up in the works of the flesh (hardware), seek to be set free by the power of Christ in you, to walk in the Spirit (software).

Galatians Chapter 1

1:1-5 *Paul's Greeting*

(1) [1] Paul, an Apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) [2] And all the brethren which are with me, to the churches of Galatia: [3] Grace to you and peace from God the Father, and [from] our Lord Jesus Christ, [4] Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: [5] To whom [be] glory forever and ever. Amen.

1:6-10 *Purpose of Letter - Warning to Believers*

(2) [6] I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: [7] Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. [8] But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. [9] As we said before, so say I now again, "If anyone preach any other gospel to you than that ye have received, let him be accursed." [10] For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

1:11-24 *Preparation to Proclaim the Gospel to the Heathen*

(3) [11] But I certify you, brethren, that the gospel which was preached of me is not after man.
[12] For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.
[13] For ye have heard of my conduct in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: [14] And profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers. [15] But when it pleased God, who separated me from my mother's womb, and called [me] by His grace, [16] To reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood:
[17] Neither went I up to Jerusalem to them which were Apostles before me; but I went into **Arabia**, and returned again unto **Damascus**. [18] Then **after three years** I went up to Jerusalem to see Peter, and abode with him **fifteen days**. [19] But other of the Apostles saw I none, save James the Lord's brother.
[20] Now the things which I write unto you, behold, before God, I lie not. [21] Afterwards I came into the regions of **Syria and Cilicia**; [22] And was unknown by face unto the churches of Judaea which were in Christ: [23] But they had heard only, That he which persecuted us in times past now preaches the faith which once he destroyed. [24] And they glorified God in me.

a. **The period from the conversion of Paul until the 1st trip to Jerusalem.** (Acts 9-l2). Paul was converted on the road to Damascus. He entered Damascus and stayed there for an unknown amount of time (Acts 9:19). Paul went to Arabia for an unspecified period, and returned to Damascus afterward (Gal.1:17). The whole period from his conversion until his departure from Damascus is given as "3 years"(Gal.1:18). He went to Jerusalem at this time, and stayed for 15 days (Acts 9:26-29; Gal.1:18)

b. **The period from the 1st visit until the 2nd visit to Jerusalem.** After the 15 days at Jerusalem, Paul was sent away to avoid capture, and sailed from Caesarea to the regions of Syria and Cilicia (Acts 9:30; Gal.1:21). After a period ranging from 8 to 14 years, Paul traveled to Antioch with Barnabas and stayed for l year (Acts 11:25; Gal.1:21-2:1 see below). Paul then traveled to Jerusalem from Antioch, staying for a short time. This was in connection with the collection taken up in Antioch because of Agabus' vision (Acts 11:27-30; Gal.2:1). He then returned to Antioch.

c. **The period from the 2nd until the 3rd visit to Jerusalem.** After the relief visit (2nd visit) to Jerusalem, Paul returned to Antioch. Very soon afterwards, the 1st missionary journey began. Paul traveled from Antioch to Seleucia, then to Cyprus. Then he went to Pamphylia which lies to the north of Cyprus in modern-day Turkey. From there, he went to Galatia, as far as the city of Derbe. Then he went back through the same cities in the opposite direction. Finally, he sailed from Antioch of Pisidia to Antioch of Syria. This entire journey apparently lasted 6--9 months, concluding before the storms of winter would have stopped ship travel in the mediterranean.

d. **The period from the third trip to Jerusalem (the Jerusalem Council; Acts l5) until the last trip there.** Paul traveled from Antioch to Jerusalem for the council, then back to Antioch. At that time, they began the 2nd Missionary Journey (Acts l5-l7).

Note: Old Testament reference. 1:15, Jeremiah 5:1.

Galatians **Chapter 2**

2:1-10 ***The Council at Jerusalem*** *(Acts 15)*

(4) [1] Then [a] **fourteen years after** I went up again to Jerusalem with [b] Barnabas, and took [c] Titus with [me] also. [2] And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, **but privately to them which were of reputation, lest by any means I should run, or had run, in vain.** [3] But neither Titus, who was with me, being a Greek, was compelled to be circumcised: [4] And that because of false brethren unawares brought in, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: [5] To whom we gave place by subjection, no, **not for a hour**; that the truth of the gospel might continue with you. [6] But of these who seemed to be somewhat, (whatsoever they were, it makes no matter to me: God accepts no man's person:) for they who seemed [to be somewhat] in conference **added nothing to me**:
[7] But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision was to Peter; [8] (For He that worked effectually in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles:) [9] And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we [should go] unto the heathen, and they unto the circumcision.
[10] Only [they would] that we should remember the poor; the same which I also was forward to do.

[a] Galatians 1:18 Then after three years I went up to Jerusalem to see Peter, and stayed. **I went up again.** Acts 15:2-4 When therefore Paul and Barnabas had no small dissension and disputation.

[b] **Barnabas.** Acts 4:36,37 And Joses, who by the Apostles was surnamed Barnabas, Acts 11:25,30 Then departed Barnabas to Tarsus, for to seek Saul…, Acts 12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled …, Acts 13:2,50 As they ministered to the Lord, and fasted, the Holy Ghost said…, Acts 14:12 And they called Barnabas, Jupiter; and Paul, mercurius, because he …, Acts 15:25,36-39 It seemed good to us, being assembled with one accord, to send chosen …, 1 Corinthians 9:6 Or I only and Barnabas, have not we power to forbear working? Colossians 4:10 Aristarchus my fellow-prisoner salutes you, and Marcus, sister's.

[c] **Titus.** 2 Corinthians 8:16,23 But thanks be to God, which put the same earnest care into the heart Titus 1:4 To Titus, my own son after the common faith: Grace, mercy, and peace,

2:11-21 ***Paul Disputes with Peter*** *(Acts 15)*

(5) [11] But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
[12] For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. [13] And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
[14] But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, "If you, being a Jew, live after the manner of Gentiles, and not as do the Jews, why compel you the Gentiles to live as do the Jews?" [15] We [who are] Jews by nature, and not sinners of the Gentiles, [16] Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be **justified by the faith of Christ**, and not by the works of the law: for by the works of the law shall no flesh be justified. [17] But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
[18] For if I build again the things which I destroyed, I make myself a transgressor. [19] For I through the law am dead to the law, that I might live to God. **[20] I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. [21] I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.**

Note: 2:16 Psalm 143:2

Galatians Chapter 3

3:1-5 *Salvation by Works of the Law or Hearing of Faith*

(6) [1] O foolish Galatians, who has bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you? [2] This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? [3] Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? [4] Have ye suffered so many things in vain? if [it be] yet in vain. [5] He therefore that ministers to you the Spirit, and works miracles among you, [does he it] by the works of the law, or by the hearing of faith?

3:6-18 *By Faith Gentiles are the Children of Abraham*

(7) [6] Even as Abraham believed God, and it was accounted to him for righteousness. [7] Know ye therefore that they which are of faith, the same are the children of Abraham. [8] And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, [saying], "**IN YOU SHALL ALL NATIONS BE BLESSED**." [9] So then they which be of faith are blessed with faithful Abraham. [10] For as many as are of the works of the law are under the curse: for it is written, "Cursed is everyone that continues not in all things which are written in the book of the law to do them." [11] But that no man is justified by the law in the sight of God, [it is] evident: for, "**THE JUST SHALL LIVE BY FAITH**." [12] And the law is not of faith: but, The man that does them shall live in them. [13] Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, "**CURSED IS EVERYONE THAT HANGS ON A TREE**:" [14] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. [15] Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannuls, or adds thereto. [16] Now to Abraham and his seed were the promises made. He says not, And to seeds, as of many; but as of one, And to your seed, which is Christ. [17] And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was **four hundred and thirty years after**, cannot disannul, that it should make the promise of none effect. [18] For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.

Note: Six quotes or references from the Old Testament. 3:8, Gen 12:3. 22:18. 3:10, Deu 27:26. 3:11, Hab 2:4. 3:12, Lev 18:5. 3:13, Deu 21:23. 3:17, Gen 15:18.

3:19-25 *The Law as our Schoolmaster / the Law is no Longer our Schoolmaster*

(8) [19] Wherefore then [serves] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator. [20] Now a mediator is not [a mediator] of one, but God is one. [21] [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. [22] But the Scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. [23] But before faith came, we were kept under the law, shut up to the faith which should afterwards be revealed. [24] Wherefore the law was our schoolmaster [to bring us] to Christ, that we might be justified by faith. [25] But after that faith is come, we are no longer under a schoolmaster.

3:26-29 *Assurance of Salvation by Faith in Christ Jesus*

[26] For ye are all the children of God by faith in Christ Jesus. [27] For as many of you as have been baptized into Christ have put on Christ. [28] There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for ye are all one in Christ Jesus. [29] And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians **Chapter 4**

4:1-7 ***By the Spirit I am a Heir of God***

(9) [1] Now I say, [That] the heir, as long as he is a child, differs nothing from a servant, though he be lord of all; [2] But is under tutors and governors until the time appointed of the father. [3] Even so we, when we were children, were in bondage under the elements of the world: [4] But **when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,** [5] To redeem them that were under the law, that we might receive the adoption of sons. [6] And because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father. [7] Wherefore you are no more a servant, but a son; and if a son, then **a heir of God through Christ.**

4:8-18 ***Do not go back to Bondage*** *(8-12, 16-18)* ***and Paul's Eye Illness*** *(13-15)*

(10) [8] Howbeit then, when ye knew not God, ye did service to them which by nature are no gods. [9] But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? **[10] Ye observe days, and months, and times, and years.** [11] I am afraid of you, lest I have bestowed upon you labor in vain. [12] Brethren, I beseech you, be as I [am]; for I [am] as ye are: ye have not injured me at all. [13] Ye know how through **infirmity of the flesh** I preached the gospel unto you at the first. [14] And **my temptation which was in my flesh ye despised not, nor rejected;** but received me as an angel of God, [even] as Christ Jesus. [15] Where is then the blessedness ye spoke of? for I bear you record, that, if [it had been] possible, ye would have **plucked out your own eyes**, and have given them to me. [16] Am I therefore become your enemy, because I tell you the truth? [17] They zealously affect you, [but] not well; yea, they would exclude you, that ye might affect them. [18] But [it is] good to be zealously affected always in [a] good [thing], and not only when I am present with you.

4:19-31 ***The Slave Woman (Agar) of the Flesh and the Free Woman (Sarah) of the Spirit***

(11) [19] My little children, of whom I [a] travail in birth again until Christ be formed in you, [20] I desire to be present with you now, and to change my voice; for I stand in doubt of you. [21] Tell me, ye that desire to be under the law, do ye not hear the law? [22] For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. [23] But he [who was] of the bondwoman was born after the flesh; but he of the freewoman was by promise. [24] Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which genders to bondage, which is Agar. [25] For this Agar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children. [26] But Jerusalem which is above is free, which is the mother of us all. [27] For it is written, "**REJOICE, [YOU] BARREN THAT BEAR NOT; BREAK FORTH AND CRY, YOU THAT TRAVAIL NOT: FOR THE DESOLATE HAS MANY MORE CHILDREN THAN SHE WHICH HAS A HUSBAND."** [28] Now we, brethren, as Isaac was, are the children of promise. [29] But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now. [30] Nevertheless what says the Scripture? "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." [31] So then, brethren, we are not children of the bondwoman, but of the free.

[a] We travail or labor that Christ be formed in others by:

1st – personal testimony
2nd – Work
3rd – prayer
4th – good works (His, not mine)

This is more natural as we grow in Christ, 1 John 2:12-14.

Note: Old Testament references. 4:22, Genesis 16:15. 4:27, Isaiah 54:1. 4:30, Genesis 21:10. Quotes from the movie, The Last Samurai. "From the moment they wake then devote themselves to the perfection of whatever they do," "too many minded" or "one-minded."

Galatians Chapter 5

5:1-14 ***Liberty to Love One Another***

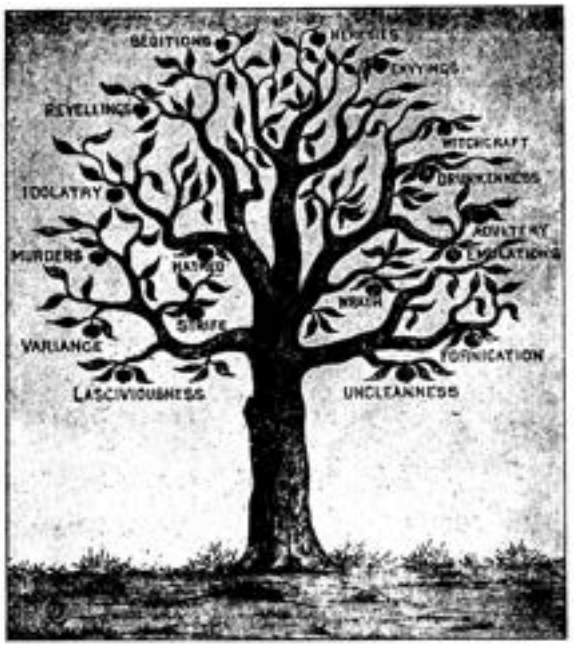
(12) [1] Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. [2] Behold, I Paul say unto you, "that if ye be circumcised, Christ shall profit you nothing." [3] For I testify again to every man that is circumcised, that he is a debtor to do the whole law. [4] Christ is become of no effect to you, whoever of you are justified by the law; ye are fallen from grace. [5] For we through the Spirit wait for the hope of righteousness by faith. [6] For in Jesus Christ neither circumcision avails anything, nor uncircumcision; but **faith which works by love**. [7] Ye did run well; who did hinder you that ye should not obey the truth? [8] This persuasion [comes] not of Him that calls you. [9] A little leaven leavens the whole lump. [10] I have confidence in you through the Lord, that ye will be none otherwise minded: but **he that troubles you shall bear his judgment**, whoever he be. [11] And I, brethren, if I yet preach circumcision, why do I yet allow persecution? then is the offence of the cross ceased. [12] I would they were even cut off which trouble you. [13] For, brethren, ye have been called unto liberty; **only [use] not liberty for an occasion to the flesh**, but by love serve one another. [14] For all the law is fulfilled in one word, [even] in this; **"YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."** /Lev 19:18/

5:15-18 ***Liberty Contrasts the flesh with the Spirit*** *(Romans 7:1-8:17a) Law-3x, flesh-6x, Spirit-7x*

(13) [15] But if ye bite and devour one another, take heed that ye be not consumed one of another. [16] [This] I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. [17] For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. [18] But if ye be led of the Spirit, ye are not under the law.

5:19-26 ***The Believer's Choice: The Works of the Flesh or the Fruit of the Spirit***

(14) [19] Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, [20] Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, [21] Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which practice such things shall not inherit the kingdom of God. [22] But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, [23] meekness, temperance: against such there is no law. [24] And they that are Christ's have crucified the flesh with the affections and lusts. [25] If we live in the Spirit, let us also walk in the Spirit.



The Natural Man bringing Forth the "Works of the Flesh." GAL. 5: 20-21.

Linking verse from 5:19-21 to chapter 6:1

[26] Let us not be desirous of vain glory, provoking one another, envying one another.

Notes on 5:13. Occasion is used 6x in New Testament by Paul; Ro 7:8, 7:11; 2 Cor 5:12, 11:12; Gal 5:13, and 1 Tim 5:14.

The chiastic structure of 5:15-26

15 one another (spirit or flesh)
  16 walk in the spirit
    17-23 contrast (Romans 6-8)
    24 his grace and our faith
  25 If we live in the spirit
26 one another (spirit or flesh)

Galatians Chapter 6

6:1-5 *Carry One Another's Burden*

(15) [1] Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering yourself, lest you also be tempted. [2] Carry ye one another's burdens, and so fulfill the law of Christ. [3] For if anyone think himself to be something, when he is nothing, he deceives himself. [4] But let everyone prove his own work, and then shall he have rejoicing in himself alone, and not in another. [5] For everyone shall bear his own burden.

6:6-10 *We Will Reap What We Sow*

[6] Let him that is taught in the word communicate to him that teaches in all good things. [7] Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap. [8] For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting. [9] And let us not be weary in well doing: for in due season we shall reap, if we faint not. [10] As we have therefore opportunity, let us do good to everyone, especially unto them who are of the household of faith.

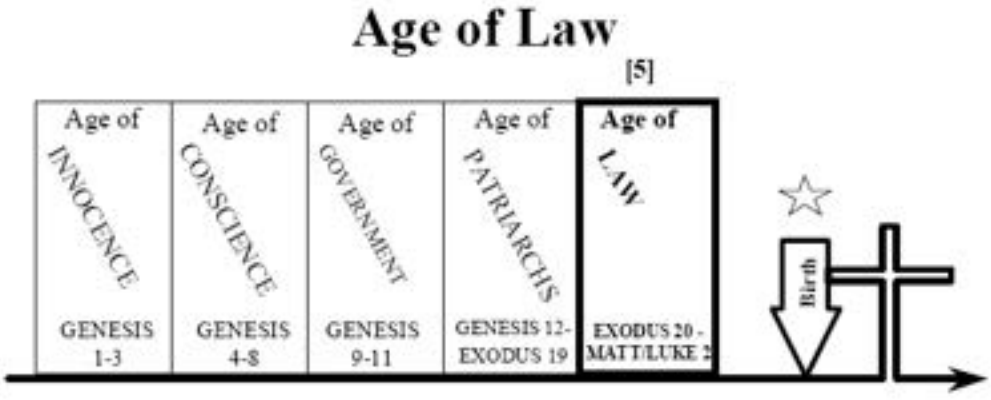
6:11-18 *Final Teachings*

(16) [11] Ye see how large a letter I have written unto you with my own hand. [12] As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should allow persecution for the cross of Christ. [13] For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. [14] But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. [15] For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature. [16] And as many as walk according to this rule, peace [be] on them, and mercy, and upon the Israel of God. [17] From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. [18] Brethren, the grace of our Lord Jesus Christ [be] with your spirit. Amen.

[To [the] Galatians written from Rome.]

Notes: Chapter 6:1-10 Seven Directions to Walk in the Spirit (Application, from our heart)

1	I will restore my brother overtaken in a trespass (Matthew 6:14-15)
2-3	I will carry another's burden (1 Peter 5:1-4)
4-5	I will carry my own burden (Matthew 11:30, John 21:20-23, 1 Peter 1:6-9)
6	I will communicate with my teacher in the word (2 Peter 1:12-15, John 21:15-17)
7-8	I will hold onto the Spirit and not my flesh (2 Peter 1:8-11)
9	I will not grow tired of doing well (Matthew 26:36-46)
10	I will do good to all, especially the household of faith (1 Peter 1:22)



Title: My Choice – Walk in the Spirit or Walk after the flesh (not both at the same time)

Text: Galatians 5:13-25

Occasion: 1st of 14 letters from Paul, later expounded in Romans 7:1-8:14

13 For, **brethren**, ye have been called to **liberty**; only [use] not liberty for an occasion to the **flesh**, but by love serve one another. 14 For all the **law** is fulfilled in one word, [even] in this; You shall love your neighbor as yourself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 [This] I say then, **Walk in the Spirit, and ye shall not fulfill the lust of the flesh**. 17 For the **flesh** lusts **against** the **Spirit**, and the **Spirit against** the **flesh**: and these are **contrary** the one to the other: so that ye **cannot** do the things that ye would. 18 But if ye be led of the **Spirit**, ye are not under the **law**.

19 - 21 Now the **works** of the flesh are manifest, which are [these]; (17 each, separate, 3 groups)

Adultery: Outward - Sexual relations outside of husband and wife.
Fornication: Outward - (Greek is porneia) Sexual relations outside of marriage.
Uncleanness: Outward - All sorts of filthiness, natural or unnatural. The opposite of personal purity.
Lasciviousness: Inward - Manner of life style; sexual thoughts, desires & conversations.

Idolatry: Outward - Image worship or something you put before God.
Witchcraft: Outward - (Greek is pharmakeia) medication or magic. Witch, warlock, shama.

Hatred: Inward - Hostility or being an enemy toward another.
Variance: Outward - Strife, quarrel, or debate. Contention in NKJV.
Emulations: Inward - Jealousy for one's personal advantage.
Wrath: Outward - Outburst of anger.
Strife: Outward - Continual proneness to quarrel or contend.
Seditions: Outward - Divisions relating to secular matters. Divisions in NKJV.
Heresies: Inward - Dangerous errors in doctrine, in the mind.
Envyings: Inward - Another's good is our grief, ill will toward another.
Murders: Outward - Slaughter, executing private revenge, unjust.
Drunkenness: Outward - Given to drinking intoxicants, other than for health needs.
Revelings: Outward - Orgies, out of control in public, an excess in eating.

and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God. Romans 13:9-13 has a similar list. Do in Hebrew is "prasso" for practice, habitual, repeatedly. 38x, 19x by Luke. See Phil 4:9. Also "poieo" for occasional, used 519x, see Gal 5:17. Wisdom: eyes & ears > heart > mind > words > acts > habits > lifestyle.

22 – 23 But the **fruit** of the **Spirit** is (9 altogether, if missing one it is not the fruit of the Holy Ghost)

Love: The root and source of the other 8. Agape love. Many times the first of top quality.
Joy: Inward Emotion - with the hope of heaven, supernatural. **Not** circumstantial happy.
Peace: Inward Emotion - the peace of God that guards our hearts. **Not** circumstantial peace.
Longsuffering: Inward - Patience in suffering while doing right. **Not** for doing wrong.
Gentleness: Outward - Kindness toward others.
Goodness: Outward - Doing what is right, honest and for the benefit of others. **Not** our benefit.
Faith: Inward - Faith or trust of God to provide and protect according to His will. **Not** faithful.
meekness: Inward - Consistent restraint from using power or position, putting others first. **Not** humility.
Temperance: Inward - Self-control, balance, not given to impulse or extremes. In public & private.

against such there is no law. 24 And they that are Christ's have **crucified the flesh** with the affections and lusts. 25 If we live in the **Spirit**, let us also **walk in the Spirit**.

Ephesians (6-14, 20 min) 2020

Bible TOC **Next / Previous Book** **Gems**

Doctrine: 1 2 3

Practice: 4 5 6

12 Helps to Speak the Truth in Love

Purpose: To give direction for growing believers to continue on
Key passage: Ephesians 6:10-18
Key verse: Ephesians 5:2
Background: This letter is written to a specific church at a specific time that was growing in Christ. Ephesians compliments the letter to the Colossians.

	Scripture
Part 1 – We Sit with Christ as	1:1-3:31
1) we know God has chosen us in Christ before the foundation of the world, that we should be holy and without blame before God in love:	1:4
2) God has raised [us] up together and made [us] **sit** together in heavenly [places] in Christ Jesus:	2:6
3) we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner [stone];	2:19-20
4) we **pray** to be strengthened with might by his Spirit in the inner man;	3:16
Part 2 – We Walk with Christ as	4:1-6:9
5) we **walk worthy** of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace.	4:1-3
6) we henceforth **walk not** as other Gentiles walk, in the vanity of their mind	4:17
7) we follow of God, as dear children; [2] And **walk in love**, as Christ also has loved us, and has given himself for us an offering and a sacrifice to God for a sweet-smelling fragrance	5:1-2
8) we were sometimes darkness, but now [are ye] light in the Lord **walk as children of light**:	5:8
Part 3 – We Stand with Christ as	6:10-21
9) we are strong in the Lord, and in the power of his might and [11] Put on the whole armor of God, that ye may be able to **stand against the wiles of the devil**.	6:10-11
10) we take to ourselves the whole armor of God, that we may be able to withstand in the evil day, and **having done all, to stand**. [14] **Stand** therefore	6:13-14
11) we pray in the Spirit, and watching with perseverance and supplication for all saints;	6:18
12) we are public with our affairs and practice.	6:21

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Ephesians 1:15-23	Supplication	Spiritual Growth	Carnal / James 4:3	Love	Paul for Ephesians
Ephesians 3:13-21	Supplication	Spiritual Growth	Carnal / James 4:3	Love of Christ	Paul for Ephesians
Ephesians 5:20	Thanks	Thanks to God	Unthankful	Trust	
Ephesians 6:18-20	Supplication	Saints / Boldness	Lack of Armor	In the Spirit	Eph 6:10-20

Ephesians Chapter 1

1:1-14 *Our Position in Christ*

(1) [1] Paul, an Apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: [2] Grace [be] to you, and peace, from God our Father, and [from] the Lord Jesus Christ. [3] Blessed [be] the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly [places] in Christ: [4] According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, [6] To the praise of the glory of his grace, wherein he has made us accepted in the beloved. [7] In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; [8] Wherein he has abounded toward us in all wisdom and prudence; [9] Having made known to us the mystery of his will, according to his good pleasure which he has purposed in himself: [10] That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him: [11] In whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will: [12] That we should be to the praise of his glory, who first trusted in Christ. [13] In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, [14] Which is the earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory.

1:15-23 *Paul's Sanctification Prayer for the Body of Christ*

(2) [15] Wherefore I also, after I heard of your faith in the Lord Jesus, and love to all the saints, [16] Cease not to give thanks for you, making mention of you in my prayers; [17] That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of him: [18] The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, [19] And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, [20] Which he worked in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places], [21] Far above all principality, and authority, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: [22] And has put all [things] under his feet, and gave him [to be] the head over all [things] to the church, [23] Which is his body, the fullness of him that fills all in all.

Ephesians Chapter 2

2:1-10 *God's Great Love for Us*

(3) [1] And you [has he quickened], who were dead in trespasses and sins; [2] Wherein in time past ye walked according to the course of this world, according to the prince of the authority of the air, the spirit that now works in the children of disobedience: [3] Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. [4] But God, who is rich in mercy, for his great love wherewith he loved us, [5] Even when we were dead in sins, has quickened us together with Christ, (by grace ye are saved;) [6] And has raised [us] up together, and **made [us] sit together in heavenly [places] in Christ Jesus:** [7] That in the ages to come he might show the exceeding riches of his grace in [his] kindness toward us through Christ Jesus. [8] For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: [9] Not of works, lest any man should boast. [10] For we are his workmanship, created in Christ Jesus to good works, which God has before ordained that we should walk in them.

2:11-22 ***Uniting Jews and Non-Jews***

(4) [11] Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; [12] That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: [13] But now in Christ Jesus ye who sometimes were far off are made near by the blood of Christ. [14] For he is our peace, who has made both one, and has broken down the middle wall of partition [between us]; [15] Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace; [16] And that he might reconcile both to God in one body by the cross, having slain the enmity thereby: [17] And came and preached peace to you which were afar off, and to them that were near. [18] For through him we both have access by one Spirit to the Father. [19] Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; [20] And are [a] built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner [stone]; [21] In whom all the building fitly framed together grows to an holy temple in the Lord: [22] In whom ye also are built together for a habitation of God through the Spirit.

[a] This foundation was laid once for all, or the whole period of the household of God, from Acts 2 to Revelation 4. The Apostles are the 12 Apostles, of which Judas was replaced by Paul. The prophets were after the prophets to help the early ekklesia before the Scriptures were completely revealed, until 100 AD with the book of Revelation. There are neither Apostles nor prophets today, as there is no need for another cornerstone to be laid, which is Jesus Christ.

Scriptural understanding: (1) Eph 2:20, (2) 1 Cor 3:10, (3) 1 Cor 4:11. Gifts: Ro 12, 1 Cor 12, Eph 4, 1 Pe 4. 12 Apostles: Acts 1, Rev 21:14. Prophets: 1 Cor 14 proclaim gospel, OT and NT, Heb 2:4.

Ephesians **Chapter 3**

3:1-13 ***Paul's Ministry***

(5) [1] For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, [2] If ye have heard of the dispensation of the grace of God which is given me to you-ward: [3] How that by revelation he made known to me the mystery; (as I wrote before in few words, [4] Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) [5] Which in other ages was not made known to the sons of men, as it is now revealed to his holy Apostles and prophets by the Spirit; [6] That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: [7] Whereof I was made a minister, according to the gift of the grace of God given to me by the effectual working of his power. [8] To me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; [9] And to make all [men] see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ: [10] To the intent that now to the principalities and authorities in heavenly [places] might be known by the church the manifold wisdom of God, [11] According to the eternal purpose which he purposed in Christ Jesus our Lord: **[12] In whom we have boldness and access with confidence by the faith of him.** [13] Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

3:14-21 ***Paul's Sanctification Prayer for the Church***

(6) [14] For this cause I bow my knees to the Father of our Lord Jesus Christ, [15] Of whom the whole family in heaven and earth is named, [16] That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; [17] That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, [18] May be able to comprehend with all saints what is the breadth, and length, and depth, and height; [19] And to know the love of Christ, which passes knowledge, that ye might be filled with all the fullness of God. [20] Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, [21] To him [be] glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Ephesians Chapter 4

4:1-16 *How to walk worthy of the Lord*

(7) [1] I therefore, the prisoner of the Lord, beseech you that ye **walk worthy** of the vocation wherewith ye are called, [2] With all lowliness and meekness, with longsuffering, forbearing one another in love; [3] Endeavoring to keep the unity of the Spirit in the bond of peace. [4] [There is] one body, and one Spirit, even as ye are called in one hope of your calling; [5] One Lord, one faith, [a] one baptism, [6] One God and Father of all, who is above all, and through all, and in you all. [7] But to every one of us is given grace according to the measure of the gift of Christ.

[a] This baptism is clearly of the Holy Ghost at the moment salvation begins in the context of verses 3 to 6.

(8) [8] Wherefore he says, **WHEN HE ASCENDED UP ON HIGH, HE LED CAPTIVITY CAPTIVE, AND GAVE GIFTS TO MEN.** [9] (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? [10] He that descended is the same also that ascended up far above all heavens, that he might fill all things.) [11] And he gave some [a] Apostles, some prophets, some evangelists, some [b] shepherds, some teachers; [12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: [13] Till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ: [14] That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive; [15] But **speaking the truth in love**, may grow up into him in all things, which is the head, [even] Christ: [16] From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body to the **edifying of itself in love**.

Note: "He led captivity captive" quotes Psalm 68:18 and the triumphal victory over death. Jesus Christ led all the Old Testament saints in Abraham's Bosom (Luke 16:22) from the place of the dead, Hell, to paradise (Luke 23:43). Jesus never went to the temporary waiting place or hell, which is heresy.

[a] Apostles and prophets are first mentioned of gifts to man because they are the foundation of the church (Ephesians 2:20, Hebrews 2:1-4). [b] Shepherds is pastors [KJV]. Shepherd is "poimen" in Greek. Used 17 times in New Testament. 16 times referring to Jesus Christ and 1 time referring to man (Ephesians 4:11). Clearly evangelists reach the unsaved and shepherds (reach the saved) and teachers (teach truth to the saved). All spiritual leaders must be fathers (1 John 2:12-14) and therefore elders and co-laborers, whereas the distinction between clergy and laity dissolves. The Tyndale translation is chosen as the best rendering from the original Greek.

4:17-32 *Live as God's People*

(9) [17] This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, [18] Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: [19] Who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness. [20] But ye have not so learned Christ; [21] If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: [22] That ye put off concerning the former conduct the old man, which is corrupt according to the deceitful lusts; [23] And be renewed in the spirit of your mind; [24] And that ye put on the new man, which after God is created in righteousness and true holiness. [25] Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. [26] Be ye angry, and sin not: let not the sun go down upon your wrath: [27] Neither give place to the devil. [28] Let him that stole steal no more: but rather let him labor, working with [his] hands the thing which is good, that he may have to give to him that needs. [29] Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. [30] And grieve not the holy Spirit of God, whereby ye are sealed to the day of redemption. [31] Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: [32] And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

5:1-20 ***Imitate God***

(10) [1] Be ye therefore followers of God, as dear children; [2] And walk in love, as Christ also has loved us, and has given himself for us an offering and a sacrifice to God for a sweet-smelling fragrance.
[3] But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becomes saints; [4] Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. [5] For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and of God. [6] Let no man deceive you with vain words: for because of these things comes the wrath of God upon the children of disobedience. [7] Be not ye therefore partakers with them. [8] For ye were sometimes darkness, but now [are ye] light in the Lord: walk as children of light: [9] (For the fruit of the Spirit is in all goodness and righteousness and truth;)
[10] Proving what is acceptable to the Lord. [11] And have no fellowship with the unfruitful works of darkness, but rather reprove them. [12] For it is a shame even to speak of those things which are done of them in secret. [13] But all things that are reproved are made manifest by the light: for whatsoever does make manifest is light. [14] Wherefore he says, Awake you that sleep, and arise from the dead, and Christ shall give you light. [15] See then that ye walk circumspectly, not as fools, but as wise, [16] Redeeming the time, because the days are evil. [17] Wherefore be ye not unwise, but understanding what the will of the Lord is.
[18] And be not drunk with wine, wherein is excess; but [a] be filled with the Spirit; [19] Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
[20] Giving thanks always for all things to God and the Father in the name of our Lord Jesus Christ;

[a] The saved in the New Testament have the added privilege and duty of being filled with the Holy Ghost continually as conditions for filling are complied with.

5:21-33 ***Directions to Wives and Husbands***

(11) [21] Submitting yourselves one to another in the fear of God. [22] Wives, submit yourselves to your own husbands, as to the Lord. [23] For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. [24] Therefore as the church is subject to Christ, so [let] the wives [be] to their own husbands in everything. [25] Husbands, love your wives, even as Christ also loved the church, and gave himself for it; [26] That he might sanctify and cleanse it with the washing of water by the word, [27] That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. [28] So ought men to love their wives as their own bodies. He that loves his wife loves himself. [29] For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the church: [30] For we are members of his body, of his flesh, and of his bones. [31] For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. [32] This is a great mystery: but I speak concerning Christ and the church. [33] Nevertheless let everyone of you in particular so love his wife even as himself; and the wife [see] that she reverence [her] husband.

6:1-4 ***Directions to Children and Parents***

(12) [1] Children, obey your parents in the Lord: for this is right. [2] Honor your father and mother; (which is the first commandment with promise;) [3] That it may be well with you, and you may live long on the earth. [4] And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

6:5-9 ***Directions to Servants and Masters***

[5] Servants, be obedient to them that are [your] masters according to the flesh, with fear and trembling, in singleness of your heart, as to Christ; [6] Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; [7] With good will doing service, as to the Lord, and not to men: [8] Knowing that whatsoever good thing any man does, the same shall he receive of the Lord, whether [he be] slave or free. [9] And, ye masters, do the same things to them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

6:10-20 ***Standing in the Armor of God***

(13) [10] Finally, my brethren, be strong in the Lord, and in the power of his might. [11] Put on the whole armor of God, that ye may be able to stand against the [a] wiles of the devil. [12] For we wrestle not against flesh and blood, but against [b] principalities, against authorities, against the rulers of the darkness of this world, against spiritual wickedness in high [places]. [13] Wherefore take to you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. [14] Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; [15] And your feet shod with the preparation of the gospel of peace; [16] Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. [17] And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: [18] Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; [19] And for me, that utterance may be given to me, that I may open my mouth boldly, to make known the mystery of the gospel, [20] For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

[a] methods, in Greek "methodia" denotes a deceitful scheme.

[b] 4 levels of demons: (1) Principalities – 5 star generals, (2) powers – colonels and commanders, (3) rulers of the darkness of "this" world or "age" we live in – leader of wide influence, and (4) spiritual wickedness in the heavens – buck privates, not in the 3rd heaven where God is, but in the lower heaven.

6:21-24 ***Final Greetings***

(14) [21] But that ye also may know my affairs, [and] how I practice, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: [22] Whom I have sent to you for the same purpose, that ye might know our affairs, and [that] he might comfort your hearts. [23] Peace [be] to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. [24] Grace [be] with all them that love our Lord Jesus Christ in [a] **incorruption**. Amen. [To [the] Ephesians written from Rome, by Tychicus.]

[a] Sincerity KJV. From Greek and better translated for context in Darby Bible.

Ephesians 6:10-24

2 Peter 1:19-21 (vision)

Witness

vs 19-20: Mathew 28:18-20 (the Great Comission)

Note: The 7th article binds the others together. Our personal prayer life and how it benefits from the Body of Christ (other believers)

7th - Prayer

vs 18: John 15:7, Luke 11:1-13 James 4:7-10, 5:13

6th - Sword

vs 17b: Colossians 3:16, 2 Peter 1:19-21, 1 John 2:14, 2 Timothy 4:2

5th - Mind

vs 17a: Romans 12:1-2, 2 Corinthians 10:3-6, Philippians 2:5-8

Note: The next 3 items are for defensive (shield) and offensive (sword) warfare; as we keep on the first 3 articles and live by faith

4th - Shield

vs 16: Romans 10:17, Hebrews 11:6

3rd - Peace

vs 15: Mathew 5:9, Colossians 3:15

2nd - Right

vs 14b: Romans 8:4

Note: The putting on of the first 3 articles of clothing reflect our character as we learn how to sit and walk in Jesus Christ

1st - Truth

vs 14a: 2 Peter 1:5, 1 John 2:21

Mission

vs 10-13: We are in a spiritual warfare that requires spiritual armour, protection and weapons

Spiritual laws of the 3 positions in Ephesians: Sit in 1:1-3:21, Walk in 4:1-6:9, Stand in 6:10-24

PAUL'S PRAYERS FOR THE EPHESIAN CHURCH

Eph 1:15-16 (Introduction) Wherefore I also, after I heard of your faith in the Lord **Jesus**, and love to all the *saints*, Cease not to give thanks for you, making mention of you in my prayers;

Eph 1:17-18 (Prayer) That the **God of our Lord Jesus Christ**, the **Father of glory**, may give to you the spirit of wisdom and revelation in the knowledge of **him**: the eyes of your understanding being enlightened; that you may know what is the hope of **his** calling, and what the riches of the glory of **his** inheritance in the *saints*, And what is the exceeding greatness of **his** power to *us-ward* who believe,

Eph 1:19-21 (conclusion) according to the working of **his** mighty power, which **he** worked in **Christ**, when **he** raised **him** from the dead, and set **him** at **his** own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And has put all things under **his** feet, and gave **him** to be the head over all things to the *church*, which is **his** *body*, the fullness of **him** that fills all in all.

Father -10 (God, Father, him, his)
Son - 8 (Lord Jesus , Christ, him, his)
Spirit - 0

Church-9 (your, you, saints, us-ward, church, body)
Paul -6 (I, my, saints, us-ward)
Love -1 Glory -1 Heart -0

* Exceeding greatness, mighty power, far above. ** Wisdom, revelation, knowledge, understanding, enlightened. *** When he raised him from the dead and set at his own right hand in heavenly places.

Eph 3:14–15 (Introduction) For this cause I bow my knees to the **Father of our Lord Jesus Christ**, of whom the whole *family* in heaven and earth is named,

Eph 3:16–19 (Prayer) That **he** would grant you, according to the riches of **his** glory, to be strengthened with might by **his Spirit** in the inner man; That **Christ** may dwell in your hearts by faith; that you, being rooted and grounded in love, May be able to comprehend with all *saints* what is the breadth, and length, and depth, and height; And to know the love of **Christ**, which passes knowledge, that you might be filled with all the **fullness of God**.

Eph 3:20 -21 (Ending) Now unto **him** that is able to do exceeding abundantly above all that *we* ask or think, according to the power that works in us, to **him** be glory in the church by **Christ Jesus** throughout all ages, world without end. Amen.

Father -7 (Father, God, he, his, him)
Son -3 (Christ-2, Christ Jesus)
Spirit -1 (Spirit in the inner man, in us)

Church -9 (family, saints, church, you, your, we, us)
Paul -4 (I, we, us, saints, family, church)
Love -2 Glory -1, Heart -1

* Filled, fullness, exceeding abundantly above, power, strengthened, might
** Comprehend, passes knowledge. *** We, us, us-ward – Romans 6

Ephesians **Chapter 1**

1:1-14 ***Our Position in Christ***

1:15-23 ***Paul's Sanctification Prayer for the Body of Christ***

(2) /Introduction, vs 15-16/ [15] Wherefore I also, after I heard of your **faith** in the Lord Jesus /head/, and **love unto** all the saints /G40-holy, body/, [16] Cease not to give thanks for you, making mention of you **in my prayers;**

/17-19 God the Father/ [17] That the God of our Lord Jesus Christ, the **Father of glory**, may give unto you **the spirit of wisdom and revelation in the knowledge of Him:** /Jesus Christ, 2 Peter 3:18/
[18] The eyes of your understanding being enlightened; /born again, incorruptible seed/ that ye may **know**
/1st/ what is the hope of His /God's/ calling, and
/2nd/ what the riches of the **glory of His** /God's/ **inheritance** in the saints, /Hebrews 12:1-4/
/3rd/ [19] And what is the exceeding greatness of His /God's/ power /dynameos, G1411/ to us-ward who believe, according to the working of His /God's/ mighty power, /kratous, G2904 > force, heaven's dominion, Jude 25/

/20-23 Christ the resurrected/ [20] Which He /God/ worked /energeo, G1754, 1:11, 2:2, 3:20/ in Christ, when He /God/ raised Him /Jesus/ from the dead, and set [Him /Jesus/] at **His** /God's/ **own right hand** /Psalms and Isaiah, Hebrews 12, 12:1-4, Revelation/ in the heavenly [places],
[21] Far above all principality, and authority, /power KJV, G1849/ and might, and dominion /earthly, G1849, earthly power or authority/, and every name that is named, not only in this world, but also in that which is to come: [22] And has put all [things] under His /Jesus Christ's/ feet, and gave Him /Jesus/ [to be] the **head** over all [things] to the **church**, /ekklesia, G1577, 118x/
[23] Which is His /Jesus Christ's/ **body**, the fullness of Him /God/ that fills all in all. /Acts 17:28 (22-34) Mar's Hill/

Ephesians **Chapter 2** 2:1-10 ***God's Great Love for Us***

2:11-22 ***Uniting Jews and Non-Jews***

Ephesians **Chapter 3** 3:1-13 ***Paul's Ministry***

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
9 And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
10 To the intent that now unto the principalities and powers in heavenly [places] might be known by the church the manifold wisdom of God, Eph 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:
12 In whom we have boldness and access with confidence **by the faith of him**. Gal 2:20, Jn 15
13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

:14-21 ***Paul's Sanctification Prayer for the Church***

/14-16, God/ (6) [14] For this cause **I bow my knees** /worship OT & NT/ unto the Father of our Lord Jesus Christ,
[15] Of whom the whole family in heaven /good angels and heavenly creatures, OT saints/ and earth /mankind saints: NT church and tribulation/ is **named**,
[16] That He /God/ would grant you, according to the riches of His /God's/ glory, to be **strengthened with might** by His /God's/ Spirit /Holy Spirit, Christ in me, **John 13-17**, to us through the Apostles in the NT, Acts 2, Eph 2:19-20/ **in the inner man**;

/17-20, Christ/ [17] That Christ may dwell **in your hearts by faith**; /Hebrews 11:1-3, 6. Abel, Enoch, Noah, Abraham, great cloud of witnesses, Hebrews 12:1-3/ that ye, being rooted and grounded **in love**,
[18] May be able to comprehend with all saints what is the breadth, and length, and depth, and height;
/**Acts 17:22-34** for in Him /God/ we live, and move, and have our being; as certain also of your poets have said, for we are also His offspring//
[19] And **to know the love of Christ**, which passes knowledge, that ye might be filled with all the fullness of God. [20] Now unto Him /God/ that is able to do **exceeding abundantly above all that we ask or think**, according to the power /dynamin, G1411/ that works /energeo, G1754, 1:20/ **in us**,

[21] To Him /God/ [be] **glory in the church** /ekklesia – called out ones, on earth as lambs of God and in heaven, Rev 21:1-22:15/ **by Christ Jesus** throughout all ages /generations/, forever and ever /por los siglo de los siglos/ .
/KJV - world (G165) without end, not world (G2889, cosmos/. Amen.

/Jude 20-25, 20 But ye, beloved, building up yourselves on **your most holy faith**, **praying in the Holy Ghost**,
21 **Keep yourselves in the love of God**, **looking for the mercy of our Lord Jesus Christ unto eternal life**.
22 And of some have **compassion**, making a difference: 23 And others save with **fear**, pulling [them] out of the fire; hating even the garment spotted by the flesh. 24 **Now unto him that is able to keep you from falling**, and **to present [you] faultless before the presence of his glory with exceeding joy**,
25 To the only wise God our Saviour, [be] **glory and majesty, dominion and power,** both now and ever. Amen./

Philippians (4-12, 14 min) 2018

Bible TOC **Next / Previous Book** **Gems**

1 2 3 4

12 Points of Discipleship

(lesson 1 of 5)

Purpose: Paul was in jail in Rome. The unveiling of Discipleship.

Discipline	Passage Title	Scripture
1) Prayer/Love	Let's fellowship in the gospel	1:1-11
2) Love/Witness	How to handle envy, strife, and conflict (within the church)	1:12-30
3) Love	Let's be like-minded in the fellowship of the Spirit	2:1-4
4) Obedience	Let the mind of Christ Jesus be in you	2:5-11
5) Obedience	Let's be obedient so we may rejoice in the day of Christ	2:12-18
6) Love	Let's rejoice in like-minded leadership (caring, servants, and examples)	2:19-30
7) Wisdom	Let's not have confidence in our flesh	3:1-9a
8) Wisdom	Let's have confidence in the faith of Christ	3:9b-16
9) Wisdom	Let's follow heavenly and not earthly examples (in the church)	3:17-21
10) Scripture	How sound doctrine and practice produce joy and peace	4:1-9
11) Love	How to receive and give financially	4:10-20
12) Love	Let's salute every saint in Christ Jesus	4:21-23

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
Philippians 1:3-6 (4)	Supplication	Continued fellowship in the Gospel		Thanks (vs 3) Praise (vs 6)	Paul for Philippian believers
Philippians 4:6	Supplication			Thanksgiving	

THE UNVEILING OF DISCIPLESHIP IN 5 LESSONS FROM PHILIPPIANS

Lesson	Focus	P-word	Illustration	Related Scripture
1st Discipleship	Relationship	Position	Discipleship Wheel	Romans 1-5, 2 Timothy 2:2
Cause:				
2nd Thoughts	Mind	Path	Apologia – defense/answer *Ac 22:1; 25:16; 1Co 9:3; 2Co 7:11; Php	Romans 6-7, Titus 3:5 1:7,17; 2Ti 4:16; 1Pe 3:15
3rd All (pas)	24/7	Pattern	Follow me, mark them	Romans 8
4th **Rejoice**	**in the Lord**	Providence	Paul / Philippians	Romans 9-11
Effect:				
5th Love	Heart	Practice	increasing	Romans 12-16
Eternal friendship				Philemon

12 Steps to mental Health

(lesson 2 of 5)

Key verse: 3:10. Reference is Strong's Greek Dictionary

> **5426 phroneo *fron-eh'-o*** See Greek 5424. **to exercise the mind,** i.e. entertain (mentally) disposed (more or less earnestly in a certain direction); intensively, to interest oneself in (with concern or obedience):--set the affection on, care(-ful). Used in 9 verses / New Testament 27 verses. Philippians 17x, Romans 8-1x & 12-15-10x, Corinthians 3x, Galatians 2x, Acts 1x, Col 1x, Matthew 16:23/Mark 8:33 "he rebuked Peter, saying, get thee behind me Satan: for you mind not the things that be of God, but the things that be of men."

Step	Scripture
1) think of you, because I have you in my heart. Let this mind be in you, which was also in Christ Jesus:	1:7, 2:5
Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this to you. Nevertheless, whereto we have already attained, Let us walk by the same rule, let us mind the same thing.	3:15-16
3) I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.	4:2
4) Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.	4:8

> ginosko ghin-oce'-ko. A prolonged form of a primary verb; to "know" (absolutely). Used in 5 verses / New Testament 208 verses.

5) Ye should understand, brethren, that the things which happened to me further the gospel.	1:12
6) But ye know the proof of him, that, as a son with the father, he has served with me in the gospel.	2:22
7) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;	3:10
8) Let your moderation be known unto all men. The Lord is at hand.	4:5

> 1492. eido i'-do. a primary verb; to see (literally or figuratively); by implication, (in the perfect tense only) to know:--be aware, (have) know(-ledge), be sure. Used in 8 verses / New Testament 625 verses.

9) But the other of love, knowing that I am set for the defense of the gospel.	1:17
10) Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.	4:9
11) I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.	4:12
12) Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.	4:15

12 Evidence of Excellency in Character (all & every)

(lesson 3 of 5)

Key verse: 4:13, 4:19
Reference is Strong's Greek Dictionary

> **pas** (31x)
> including all the forms of declension; apparently a primary word; all, any, every, the whole:--all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whoever.
>
> **pantote *pan'-tot-eh***;(4x) every when, i.e. at all times:--alway(-s), ever(-more).

Step	Scripture
1) I thank my God upon every remembrance of you, Always in every prayer of mine for you all	1:3-4
2) in the defence and confirmation of the gospel, ye all are partakers of my grace.	1:7
3) your love may abound yet more and more in knowledge and in all judgment;	1:9
4) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.	2:12
5) Do all things without murmurings and disputings:	2:14
6) no man will naturally care for you. For all seek their own, not the things which are Jesus Christ's.	2:21
7) I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ	3:8
8) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.	3:21
9) Rejoice in the Lord always: and again I say, Rejoice.	
Let your moderation be known to all men. the Lord is at hand.	4:4-5
10) I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.	4:12
11) I can do all things through Christ which strengthens me.	4:13
12) But my God shall supply all your need according to his riches in glory by Christ Jesus.	4:19

Lesson: The last 2 passages of all , 4:13 and 4:19, come after the rest of the book. This is a divine order of inspiration in which we can learn the pattern, progress and promises of discipleship.

12 Reasons to Rejoice

(lesson 4 of 5)

Who is rejoicing? (18x) I, my, mine (Paul) – 8x. Ye - you all, your, brethren (Philippians) – 8x
(Paul & Philippians) together – 2x. Synonyms: Joy, Boast(ing)

REJOICE (11x) chairo, *khah'-ee-ro* ***(P)Paul – 5x, (Ph)Philippians -6x***
a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well:--farewell, be glad, God speed, greeting, hall, joy(- fully), rejoice.

Reason	Scripture
1) every <pas> way, whether in pretense, or in truth, Christ is preached; and **I <chairo>** therein do **rejoice <chairo>,** yes, and will **rejoice <chairo>.**	1:18
* Bill's Paraphrase: Christ is preached; and (I) rejoice. In this (I) rejoice, yes, and will rejoice.	
2) **Yes**, and if I be offered <spendo> upon <epi> the sacrifice <thusia> and service of your faith, **I joy <chairo>,** and rejoice with <sugchairo> you all <pas>.	2:17
3) For the same cause also **do <chairo>** ***ye*** **joy <chairo>,** and rejoice with <sugchairo> me.	
* Bill's Paraphrase: For the same cause also rejoice; all of you rejoice and rejoice with me.	2:18
4) Finally, my ***brethren***, **rejoice <chairo>** in the Lord <kurios>. To write the same things to you, to me indeed is not grievous, but for you it is safe. (Gk – safe is secure, sure, confident)	3:1
* Lord–687x in NT, Lord God 120x in Mt-Mk-Lu, Rev. Not in John 11:27, 20:28. Lord refers to Jesus	2:11
5) **Rejoice <chairo>** in the Lord <kurios> always: and again I say, **Rejoice <chairo>.**	4:4

JOY (5x) chara, *khar-ah'* ***(P)Paul – 3x, (Ph)Philippians – 2x***
cheerfulness, i.e. calm delight:--gladness, X greatly, (X be exceeding) joy(-ful, -fully, -fulness, -ous)

6) Always in every <pas> prayer of ***mine*** for you all <pas> making request with **joy <chara>**	1:4
7) And having this confidence, I know that I shall abide and continue with you all <pas> for ***your*** furtherance and **joy <chara>** of faith	1:25
8) Fulfil ye ***my*** **joy <chara>,** that ye be likeminded, having the same love <agape>, being of one accord, of one mind.	2:2
9) Receive him therefore in the Lord <kurios> with all <pas> **gladness <chara>;** and hold such in reputation:	2:29
* Gladness: Translations with **joy** – Darby, Spanish RV (gozo), WEB, Wycliffe, YLT	
10) Therefore, my brethren dearly beloved and longed for, ***my*** **joy <chara>** and crown, stand fast in the Lord <kurios>, my dearly beloved.	4:1

BOAST (2x) kauchaomai, *kow-khah'-om-ahee* (to boast); to vaunt;
(in a good or a bad sense):--(make) boast, glory, joy, rejoice. God-47x, Jesus-23c, Holy Ghost-1x.

11) That your **rejoicing (boasting)** may be more abundant in Jesus Christ for me by my coming to you again.	1:26
* Rejoicing: Translations – Darby, YLT, SRV (gloria), (all translate boasting), Wyc (thanking ?)	
12) Holding forth the word of life; that ***I*** may **rejoice (boast)** in the day of Christ, that I have not run in vain, neither labored in vain.	2:16
* Rejoice: Translations – Darby, WEB, SRV (gloriarme), Wycliffe (glorie) (all translate boast)	

12 Evidence of Love

(lesson 5 of 5)

Evidence	Scripture
1) Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now;	1:4-5
2) to think this of you all, because I have you in my heart. For God is my witness,	1:7-8a
3) the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.	1:14
4) in lowliness of mind let us esteem each other better than ourselves.	2:3
5) **Timothy:** For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. (2:19-24)	2:20-21
6) **Epaphroditus:** For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. (2:25-30)	2:26
7) To write the same things to you, to me indeed is not grievous, but for you [it is] safe. Beware of dogs, beware of evil workers, beware of the concision.	3:1-2
8) Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.	3:17
9) I beseech **Euodias**, and beseech **Syntyche**, that they be of the same mind in the Lord.	4:2
10) I entreat you also, **true yokefellow**, help those women which labored with me in the gospel, with **Clement** also, and [with] other **my fellow laborers**, whose names are in the book of life.	4:3
11) How to receive: Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be content. (4:10-19)	4:11
12) Salute **every saint** in Christ Jesus. The brethren which are with me greet you. **All the saints** salute you	4:21-22

4:23 The grace of our Lord Jesus Christ [be] with you all. Amen.

Note: By knowledge and wisdom from God Paul became all things to all men that he may win some. This is evident when comparing the letter to the Romans, which is western world block, sequential logic; to the letter to the Philippians, which is eastern world thematic, interwoven, natural logic. As a Roman and Hebrew he could adjust himself to his audience. Even though the language of the New Testament is Greek, the underlying culture transcends the language, when mixed with diligence to live and spread the gospel (Matthew 20:16-20).

Philippians Chapter 1

Rejoicing with Paul & the Philippians

1:1-2 ***Paul's Greeting***

(1) [1] Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the [a] overseers and [b] deacons: [2] Grace to you, and peace, from God our Father, and [from] the Lord Jesus Christ.

1:3-6 ***Prayer for the Philippians***

[3] I thank my God upon every remembrance of you, [4] Always in every prayer of mine for you all making request with **joy**, [5] For your fellowship in the gospel from the first day until now; [6] Being confident of this very thing, that [c] he which has begun a good work in you will perform [it] until the day of Jesus Christ:

[a] Overseer in Darby Bible. Bishop [KJV]. Greek – episkopos. [b] Ministers in Darby Bible. Also translated servants. Greek – diakonos. Elder – presbuteros. Pastor or shepherd - poimen. [c] Romans 8:29, predestined to be conformed to the image of Christ.

1:7-11

(2) [7] Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace.
[8] For God is my witness, how greatly I long after you all in the bowels of Jesus Christ. [9] And this I pray, that your love may abound yet more and more in knowledge and [in] all judgment; [10] That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;
[11] Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.

1:12-20 ***Paul Advances the Gospel***

[12] But I would ye should understand, brethren, that the things [which happened] to me have fallen out rather to the furtherance of the gospel; [13] So that my bonds in Christ are manifest in all the palace, and in all other [places]; [14] And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. [15] Some indeed preach Christ even of envy and strife; and some also of good will: [16] The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: [17] But the other of love, knowing that I am set for the defense of the gospel. [18] What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and [I] **rejoice**, in this [I] do **rejoice**, yes, and will **rejoice**. [19] For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, [20] According to my earnest expectation and [my] hope, that in nothing I shall be ashamed, but [that] with all boldness, as always, [so] now also Christ shall be magnified in my body, whether [it be] by life, or by death.

1:21-30

(3) [21] For to me to live is Christ, and to die is gain. [22] But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I know not. [23] For I am in a straight between two, having a desire to depart, and to be with Christ; which is far better: [24] Nevertheless to abide in the flesh is more needful for you.
[25] And having this confidence, I know that I shall abide and continue with you all for your furtherance and **joy** of faith; [26] That your **boasting** may be more abundant in Jesus Christ for me by my coming to you again. [27] Only let your conversation be as it becomes the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that **ye stand fast in one spirit, with one mind striving together for the faith of the gospel;** [28] And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. [29] For to you it is given in the behalf of Christ, not only to believe on him, but also to [a] allow for his sake; [30] Having the same conflict which ye saw in me, and now hear [to be] in me.

[a] Hebrews 12:1-4

Philippians Chapter 2

2:1-18 ***How to Be a Joyful Light with Each Other*** *(in a dark world)*

Be Humble Minded

(4) [1] If [there be] any consolation in Christ,
if any comfort of love,
if any fellowship of the Spirit,
if any bowels and mercies,

[2] Fulfill ye my **joy**,
that ye be [a] **likeminded**,
having the same love,
being of one accord,
of **one mind**.

[3] Let nothing be done through strife or vainglory; but in **lowliness of mind** let us esteem each other better than ourselves. [4] Look not every man on his own things, but every man also on the things of others.

And Follow Christ Jesus (James 4:7-10)

(5) [5] **Let this mind be in you**, which was also in Christ Jesus: [6] Who, being in the form of God, thought it not robbery to be equal with God: [7] But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: [8] And being found in habit as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Knowing the God Rewards in the Future

[9] Wherefore God also hath highly exalted him, and given him a name which is above every name:
[10] That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; [11] And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Due to Our Obedience Now

(6) [12] Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling**. [13] For it is God which works in you both to will and to do of his good pleasure. [14] Do all things without murmurings and disputings:
[15] That ye may be **blameless** and **harmless**, the sons of God, without [a] rebuke, in the midst of a crooked and perverse nation,

[a] Censure – to disdain, disapprove, not accept

Due to Our Witness now (Ephesians 6:10-24)

among whom ye **shine as lights in the world**; [16] Holding forth the word of life;

Guarantees Our Joy in the Future and Now

that I may **rejoice in the day of Christ**, that I have not run in vain, neither labored in vain.
[17] Yea, and if I be [a] poured forth upon the sacrifice and service of your faith, I **joy**, and **rejoice** with you all. [18] For the same cause also do ye **joy**, and **rejoice** with me.

[a] As the drink offering, always real wine in the Old testament

Philippians Chapter 2

2:19-30 ***Timothy and Epaphroditus Will Come***

[19] But I trust in the Lord Jesus to send Timothy shortly to you, that I also may be of good comfort, when I know your state. [20] For I have no man likeminded, who will naturally care for your state. [21] For all seek their own, not the things which are Jesus Christ's. [22] But ye know the proof of him, that, as a son with the father, he has served with me in the gospel. [23] Him therefore I hope to send presently, so soon as I shall see how it will go with me. [4] But I trust in the Lord that I also myself shall come shortly. [25] Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. [26] For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. [27] For indeed he was sick near to death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. [28] I sent him therefore the more carefully, that, when ye see him again, ye may **rejoice**, and that I may be the less sorrowful. [29] Receive him therefore in the Lord with all **joy**; and hold such in reputation: [30] Because for the work of Christ he was near to death, not regarding his life, to supply your lack of service toward me.

Philippians Chapter 3

3:1-11 ***Rejoice*** *(1),* ***Warning*** *(2-3),* ***Paul's Life Changes*** *(4-11)*

(7) [1] Finally, my brethren, **rejoice** in the Lord. To write the same things to you, to me indeed is not grievous, but for you [it is] **safe.** [2] Beware of dogs, beware of evil workers, beware of the concision. [3] For we are the circumcision, which worship God in the spirit, and boast in Christ Jesus, and have no confidence in the flesh. [4] Though I might also have confidence in the flesh. If any other man thinks that he has whereof he might trust in the flesh, I more: [5] Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, a Hebrew of the Hebrews; as concerning the law, a Pharisee; [6] Concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. [7] But what things were gain to me, those I counted loss for Christ. [8] Yes doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ, [9] And be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: [10] That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; [11] If by any means I might attain to the resurrection of the dead.

4:12-17 ***Paul's Need*** *(12-13a):* ***Forget*** *(13b),* ***Reach*** *(13c),* ***and Press*** *(14)*

(8) [12] Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. [13] Brethren, I count not myself to have apprehended: **but [this] one thing [I do], forgetting those things which are behind, and reaching forth unto those things which are before,** [14] **I press toward the goal for the prize of the high calling of God in Christ Jesus.** //count = reckon Ro 6:11, apprehend (arrest), prize 1 Cor 9:24, high = to the brim, on top. Follow = persecute 3:6, 3:12, 3:14//

Our Help *(15),* ***Walk*** *(16),* ***and Ensamples*** *(17)*

[15] **Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.** [16] Nevertheless, whereto we have already attained, let us **walk** by the same rule, let us mind the same thing. [17] Brethren, be followers together of me, and note them which walk so as ye have us for an ensample. //perfect = finish, fulfil, fully ripe fruit//

Note: vs 16, walk (orderly as soldiers). vs 16, rule (canon). vs 17-18, walk (physical, observable).

Philippians Chapter 3

3:18-4:1 ***Don't Mind Earthly Things*** *(18-19),* ***Do Mind Heaven*** *(20-21),* ***Joy*** *(4:1)*

(9) [18] (For many walk, of whom I have told you often, and now tell you even weeping, [that they are] the enemies of the cross of Christ: [19] Whose end is destruction, whose God [is their] belly, and [whose] glory is in their shame, who mind earthly things.) [20] For our conversation is in heaven; from where also we look for the Savior, the Lord Jesus Christ: [21] Who shall change our vile body, that it may be fashioned like to his glorious body, according to the working whereby he is able even to subdue all things to himself.
[4:1] Therefore, my brethren dearly beloved and longed for, my **joy** and crown, so stand firm in the Lord, [my] dearly beloved.

Note: Chiasm. A.1a/4:1, B.1b/20, C.2-3/18, D.4-11/17, E.12/15, F.13a/14, G13b.

Philippians Chapter 4

4:2-3 ***Paul's Advice***

(10) [2] I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. [3] And I entreat you also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and [with] other my fellow laborers, whose names are in the book of life.

4:4-9 ***Rejoice in the Lord***

[4] **Rejoice** in the Lord always: [and] again I say, **Rejoice**. [5] Let your moderation be known to all men. the Lord is at hand. [6] Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. [7] And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus. **[8] Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if [there be] any virtue, and if [there be] any praise, think on these things.** [9] Those things, which ye have both learned, and received, and heard, and seen in me, practice: and the God of peace shall be with you.

4:10-19 ***Paul Says Thank You***

(11) [10] But I **rejoiced** in the Lord greatly, that now at the last your care of me has flourished again; wherein ye were also careful, but ye lacked opportunity. [11] Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be content. [12] I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to [a] allow need. [13] I can do all things through Christ which strengthens me.
[14] Notwithstanding ye have well done, that ye did communicate with my affliction. [15] Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. [16] For even in Thessalonica ye sent once and again to my necessity. [17] Not because I desire a gift: but I desire fruit that may abound to your account.
[18] But I have all, and abound: I am full, having received of Epaphroditus the things [which were sent] from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. [19] But my God shall supply all your need according to his riches in glory by Christ Jesus.

[a] Some versions translate the Greek into suffer. Allow is more accurate contextually and helpful to understand spiritually for Christ likeness.

4:20-23 ***Farewell***

(12) [20] Now to God and our Father [be] glory for ever and ever. Amen. [21] Salute every saint in Christ Jesus. The brethren which are with me greet you. [22] All the saints salute you, chiefly they that are of Caesar's household. [23] The grace of our Lord Jesus Christ [be] with you all. Amen.

[To [the] Philippians written from Rome, by Epaphroditus.]

Colossians (4-16, 13 min) 2023

12 Helps to be Hid with Christ in God with Colossians

Purpose: doctrine, reproof, correction, & instruction (2 Timothy 3:16-17)

Key verse: 3:3

Key Words: Body-5x, Head-3x. Death-Resurrection-5x. Mystery-4x, Beguile-2x, Reward-2x.

Father-27x, Son-65x, Holy Spirit-1x. James: Father-36x, Son-7x, Holy Spirit-0x

Background: This is a young church, 3-5 years old, growing in Christ (chapters 1, 3-4). Paul wants them to know their idendity in Christ and continue growing in Christ. However, four false ideas and practices are entering a young body of believers and taking away from the sufficiency of their position in Christ, replacing the real thing, mixed with weak substitutes (chapter 2). Written around 62 AD

Help	*Doctrine: 1:1-29 (the believer's identity in Christ)*	**Scripture**
1) Faithful brethren & pastor	- Love in the Spirit	1:1-8
2) Christ the Preeminent	- Prayer: Intercession, thanks & praise	1:9-18
3) Christ the Reconciler	- Christ the head, church the body – Christ in you	1:19-27
4) Perfect in Christ Jesus	- Preach by warning & teaching in all wisdom	1:28-29
	Doctrine (D), Reproof (R), Correction (C) & Instruction (I)	
5) Mystery of God-the Father-of Christ	(D) hid all treasures of wisdom & knowledge	2:1-3
	Four deceptions	
6) Rooted, built up, established in the faith	(R) any man beguile you with enticing words	2:4-7
7) Complete in Christ (buried & risen)	(R) beware of spoil by philosophy and vain deceit	2:8-15
8) the body is of Christ - today	(R) the law is a shadow (holidays and sabbaths)	2:16-17
9) Ye are dead with Christ – to world	(R) man beguile of reward (angels/gnostic/mystic)	2:18-23
10) Ye are risen with Christ	(D) Ye are dead, and your life is hid with Christ in God	3:1-4
	(R) Common sins (salvation) /"put off " old man (growth)	3:5-7/8-9
11) Christ is all, and in all	(C) to "put on" new man (growth, 20 things)	3:10–17
	Five rights	
12) Christ in the family	(I) Right wife, husband, child, & father behavior	3:18-21
Christ at work	(I) Right servants (slaves) and masters behavior	3:22-4:1
Christ in the community	(I) Right – prayer, speech, wisdom, time	4:2-6
Christ in Pastor Epaphras	(I) Right good works - complete in all the will of God	(4:12-13)
Christ with the brethren	(I) Right brotherly behavior – farewell and greeting	4:7-18

Prayers of the Bible

(note the order of 1-2 for them, 3 instruction, 4 request, and 5 example)

Scripture	Form	Aid	Hindrance	Comment	Who prays
Colossians 1:3	Supplication Thanks	Love of saints Wisdom / Others		1-Prayer for Colossians	Paul & Timothy
Colossians 1:9-13	Supplication, 9-11 Thank/praise, 12-18	Wisdom / Others		2-Prayer for Colossians	Paul & Timothy
Colossians 4:2	Supplication Thanks	Continue		3-Continue in prayer and more	Exhort Colossian brethren to pray
Colossians 4:3-4	Supplication	**Speak mystery of salv. & sanct.**		4-Prayer request by Paul & Timothy	Colossian brethren
Colossians 4:12	Supplication Fervent labor	**Christ formed in others**		5-Prays for the Colossian brethren	Epaphras the servant of Christ

Revelation 3:4-21

4 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the **faithful and true witness,** (Col 1:2, 7) **the beginning of the creation of God;** (Col 1:16, < Gen 1:1)

15 **I know thy works,** that thou art **neither cold nor hot**: I would thou wert **cold or hot.** 16 So then because thou art **lukewarm, and neither cold nor hot,** I will spue thee out of my mouth. (Col 4:13)

21 To him that overcometh will I grant to **sit with me in my throne**, even as I also overcame, and am set down with my Father in his throne. (Colossians 3:4 Christ's return with us in glory)

Place: Apostle Paul in Prison in Rome, to the local church at Colossae (read to Laodicea)

Distances: Laodicea is 10 miles or 4 hours east of Colossae and 5 miles south of Hierapolis. Ephesus, a seaport city, where Paul stayed for 3 years is 120 miles east of Colossae. Rome is around 1100 miles trip by sea or land to Colossae.

In Revelation 2-3 Ephesus is the 1st church and Laodicea is the 7th church, all 7 churches in modern day Turkey.

Characters: Good - Paul & Timothy / Epaphras & Onesimus (Philemon)
Evil – any man, let no man (Colossians chapter 2)

The major doctrine of Colossians is "Identity in Christ" as the inspired Scripture say, as God the Father sees the saint, and as the saint grows in knowledge, wisdom, and understanding.

Colossians Chapter 1

1:1-8 ***Faithful brethren & pastor Epapras - Love in the Spirit***

(1) [1] Paul, an Apostle of Jesus Christ by the will of God, and Timothy [our] brother, [2] To the saints and faithful brethren in Christ which are at Colosse: Grace [be] unto you, and peace, from God our Father and the Lord Jesus Christ. [3] We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, [4] Since we heard of your faith in Christ Jesus, and of the love [which ye have] to all the saints, [5] For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; [6] Which is come unto you, as [it is] in all the world; and brings forth fruit, as [it does] also in you, since the day ye heard [of it], and knew the grace of God in truth: [7] As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ; [8] Who also declared to us your love in the Spirit.

Note: vs 2, saints is 62x, always plural - all believers, and faithful brethren are a subgroup. See Eph 1:1

1:9-18 ***Christ the Preeminent - Prayer of intercession*** *(9-11),* ***thanks*** *(12-14),* ***and praise*** *(15-18)*

(2) [9] For this cause we also, since the day we heard [it], do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; [10] That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; [11] Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

[12] Giving thanks unto the Father, which has made us fit to be partakers of the inheritance of the saints in light: [13] Who has delivered us from the authority of darkness, and has translated [us] into the kingdom of His dear Son: [14] In whom we have redemption through His blood, [even] the forgiveness of sins:

[15] Who is the image of the invisible God, the firstborn of every creature: [16] For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or authorities: all things were created by Him, and for Him: [17] And He is before all things, and by Him all things consist. [18] And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] He might have the preeminence.

Note: vs 14, "through his blood" is missing in the Alexandrian family of Greek manuscripts. No redemption by institutions or series of rituals or works. vs 17 shows wisdom as creator in Proverbs 8:22. vs 16, Christ is before Genesis 1:1.

1:19-27 ***Christ the Reconciler - Christ the head, church the body – Christ in You***

(3) [19] For it pleased [the Father] that in Him should all fullness dwell; [20] And, having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, [I say], whether [they be] things in earth, or things in heaven. [21] And you, that were sometime alienated and enemies in [your] mind by wicked works, yet now has He reconciled [22] In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight: [23] If ye continue in the faith grounded and settled, and [be] not moved away from the hope of the gospel, which ye have heard, [and] which was preached to every creature which is under heaven; whereof I Paul am made a minister;

(4) [24] Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church: [25] Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God; [26] [Even] the mystery which has been hid from ages and from generations, but now is made manifest to His saints: [27] To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Colossians Chapter 1

1:28-29 ***Perfect in Christ Jesus – Preach by Warning & Teaching in all wisdom***

[28] Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: [29] Whereunto I also labor, striving according to His working, which works in me mightily.

Note: This may be a key passage for a pastor. See the parable of 10 pounds in Luke 19.

Colossians Chapter 2

False Religious Systems Exposed

2:1-3 ***Mystery of God-the Father-of Christ - hid all treasures of wisdom & knowledge***

(6) [1] For I would that ye knew what great conflict I have for you, and [for] them at Laodicea, and [for] as many as have not seen my face in the flesh; [2] That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; [3] In whom are hid all the treasures of wisdom and knowledge.

Note: vs 3, Cyrus was prophesied by Isaiah with hidden treasures 150 years before his birth in Isaiah 45:1-4.

Four Deceptions (1st general and 2-4 specific)

2:4-7 ***Rooted, built up, established in the faith - any man beguile you with enticing words***

(7) [4] And this I say, lest any man should beguile you with enticing words. [5] For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. [6] As ye have therefore received Christ Jesus the Lord, [so] walk ye in Him: [7] Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

Note: Words and their definitions are important, Ecclesiastes 12:9-14. Enticing = to draw away, to go astray.

2:8-15 ***Complete in Christ (buried & risen) - beware of spoil by philosophy and vain deceit***

(8) [8] Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. [9] For in Him dwells all the fullness of the Godhead bodily. [10] And ye are complete in Him, which is the head of all principality and authority: [11] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: [12] Buried with Him in baptism, wherein also ye are risen with [Him] through the faith of the operation of God, who has raised Him from the dead. [13] And you, being dead in your sins and the uncircumcision of your flesh, has He quickened together with Him, having forgiven you all trespasses; [14] Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; [15] [And] having spoiled principalities and authorities, He made a show of them openly, triumphing over them in it.

2:16-17 ***the body is of Christ today - the law of Moses is a shadow***

(9) [16] Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath [days]: [17] Which are a shadow of things to come; but the body is of Christ.

Colossians Chapter 2

2:18-23 ***Ye are dead with Christ - man beguile you of reward*** (angels/gnostic/mystic)

[18] Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, [19] And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God. [20] Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, [21] (Touch not; taste not; handle not; [22] Which all are to perish with the using;) after the commandments and doctrines of men? [23] Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

Colossians Chapter 3

3:1-4 ***Ye are risen with Christ - Ye are dead, and your life is hid with Christ in God***

(10) [1] If ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. [2] Set your affection on things above, not on things on the earth. [3] For ye are dead, and your life is hid with Christ in God. [4] When Christ, [who is] our life, shall appear, then shall ye also appear with Him in glory.

Note: vs 4, the 2nd coming or return of Jesus Christ to reign on earth, the saints shall return with him.

Instruction in righteousness for daily practice

3:5-7 ***Mortify common sins (salvation)***

(11) [5] Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: [6] For which things' sake the wrath of God comes on the children of disobedience: [7] In the which ye also walked some time, when ye lived in them.

Note: Common sins in the world and the saint in Galatians 5:19 (the 1st 4) which must be mortified.

3:8-9 ***"put off " the old man (sanctification)***

[8] But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. [9] Lie not one to another, seeing that ye have put off the old man with his deeds;

3:10-17 ***Christ is all, and in all - "put on" the new man*** *(growth, 20 things)*

(12) [10] And have put on the new [man], which is renewed in knowledge after the image of Him that created Him: [11] Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond [nor] free: but Christ is all, and in all. [12] Put on therefore, as the elect of God, holy and beloved: bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; [13] Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also [do] ye. [14] And above all these things [put on] charity, which is the bond of perfectness. [15] And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. [16] Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. [17] And whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

Note: vs 16 is public, similar to Ephesians 5:19 which is private.

3:18-21 ***Christ in the family - Right wife, husband, child, & father love***

(13) 18 Wives, submit yourselves to your own husbands, as it is fit in the Lord. 19 Husbands, love [your] wives, and be not bitter against them. 20 Children, obey [your] parents in all things: for this is well pleasing to the Lord. 21 Fathers, provoke not your children [to anger], lest they be discouraged.

Q1: Why do you think the family order is from wives to husbands to children to fathers? (Proverbs 31)

3:22-4:1 ***Christ at work - Right servants*** *(slaves)* ***and masters behavior***

(14) 22 Servants, obey in all things [your] masters according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God: 23 And whatsoever ye do, do [it] heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that does wrong shall receive for the wrong which he has done: and there is no respect of persons.

4:1 Masters, give to [your] servants that which is just and equal; knowing that ye also have a Master in heaven.

Q1: What does 3:22-4:1 teach us about servanthood? (Leviticus 25:39-55)

4:2-6 ***Christ in the community - Right prayer, speech, wisdom, and time***

(15) 2 Continue in prayer, and watch in the same with thanksgiving; 3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 That I may make it manifest, as I ought to speak. 5 Walk in wisdom toward them that are outside, redeeming the time. 6 [Let] your speech [be] always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Q1: How do our prayers, words, wisdom, and time relate to our community? (note order and focus)

4:7-18 ***Christ with the brethren - Right brotherly love*** *(pastor Epaphras, 12-13)*

(16) 7 All my state shall Tychicus declare unto you, [who is] a beloved brother, and a faithful minister and fellow servant in the Lord: 8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; 9 With Onesimus, a faithful and beloved brother, who is [one] of you. They shall make known unto you all things which [are done] here. 10 Aristarchus my fellow prisoner salutes you, and Marcus, sister's son to Barnabas, (concerning whom ye received commandments: if he come to you, receive him;) 11 And Jesus, which is called Justus, who are of the circumcision. These only [are my] fellow workers unto the kingdom of God, which have been a comfort unto me. 12 Epaphras, who is [one] of you, a servant of Christ, salutes you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 13 For I bear him record, that he has a great zeal for you, and them [that are] in Laodicea, and them in Hierapolis. 14 Luke, the beloved physician, and Demas, greet you. 15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. 16 And when this letter is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the [letter] from Laodicea. 17 And say to Archippus, Take heed to the ministry which you have received in the Lord, that you fulfill it. 18 The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you. Amen. [Written from Rome to Colossians by Tychicus and Onesimus.]

Q1: Who is a much-loved brother in your life with similar qualities? (4:7-18, 11 men-qualities)

1 Thessalonians (5-17, 12 min) 2021 The Young Church in Their 1st Love

12 Preparations for the Rapture of the Church

Purpose: Our sanctification while waiting for the rapture of the Church

I am prepared as: (we/our includes individual believers and local churches)	Scripture
1) our work of faith and labor of love, and patience of hope is evident to many	1:3
2) we are examples to all who believe in our area, and the word is spread and our faith is known	1:7-8
3) we wait for God's Son from heaven, which delivered us from the wrath to come	1:10
4) we walk worthy of God, who has called us unto his kingdom and glory	2:12
5) we are the hope, joy & crown of rejoicing for our elders in the presence of Christ at his coming	2:19-20
6) we establish our hearts unblameable in holiness before God when Christ comes with His saints	3:13
7) we don't sorrow for those who sleep in Jesus, who God will bring with Jesus	4:13-14
8) we shall be caught up together with them in the clouds, to meet the Lord in the air	4:17-18
9) we know that the day of the Lord comes as a thief in the night	5:2
10) we don't sleep as others, but watch with sobriety	5:6
11) we know God has not appointed us to wrath; awake or asleep, we shall be with Jesus	5:9-10
12) the God of peace sanctify us wholly; blameless for the coming of our Lord Jesus Christ	5:23

Prayers of the Bible

Scripture	Form	Aid	Hindrance	Comment	Who prays
I Thessalonians 1:2	Thanks Supplication	Good testimony of believers		Prayer for Thessalonians	Paul, Silas & Timothy
I Thessalonians 3:9-13	Thanks Supplication	Hearts unblameable	John 15:7	Night & day pray exceedingly	Paul, Silas & Timothy
I Thessalonians 5:17	Conversation Pray w/o ceasing	Walk in love	Inconsistency	**Daily with Morning Prayer**	Exhort Thes believers to pray
I Thessalonians 5:25	Supplication	Love for one another	Un-Faithfulness	Prayer Request by Paul & others	Thessalonian believers

Background: Paul's 2nd missionary journey in Acts 15:36-18 and Silas confirming new churches from his 1st missionary trip with Barnabas. Timothy joined Paul and Silas at Lystra, then led by the Spirit went to new territory in Macedonia (16:6-10), was freed from prision at Philippi (16:12-40), then labored at Thessalonica is the capital of th Roman province of Macedonia, a major city of commerce and trade with 200K, He is run out after 1-2 months (Acts 17:1-9). A few months later at Athens Paul sends Timothy to Thessalonica to see how things are going, leading Paul to write 1 Thessalonians while at Corinth and signs 2 Thessalonians from Corinth a year later, around 52 AD. 1 and 2 Thessalonians are the 1st letters Paul writes.

1 Thessalonians
1 The Model Young Church
2 The Model Ministers
3 The Model Minister's Heart
4 Two Sins & Rapture of the Church
5 The Churches Rapture and Holiness

2 Thessalonians
1 Our Sanctification and the Return of the Lord Jesus
2 The Rapture of the Church then the Wrath of God
3 Our Sanctification & Three Sins
Rapture Readiness self-assessment

1 Thessalonians Chapter 1

The Model Young Church *(in their First Love)*

1:1-10 ***Introduction*** *(1-2)* ***Salvation and our Gospel: Past, Present, & Future*** *(3-10)*
/S1-3x, S2-6x, R2-4x, R3b-1x/

(1) [1] Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians [which is] in God the Father and [in] the Lord Jesus Christ /S2/: Grace [be] to you, and peace, from God our Father, and the Lord Jesus Christ /S2/. [2] We give thanks to God always for you all, making mention of you in our prayers /S2/;

[3] Remembering without ceasing your
1. work of faith, and /S1/ past salvation – work is ergo, 1 Thes 5:13, 2 Thes 1:11, 2:17. Faith 15x./
2. labor of love, and /S2/ present sanctification – labor is trouble and toil, 1 Thes 2:9, 3:5, 2 Thes
3. patience of hope /R2/ future return of Christ. Hope – certain, 1 Thes 2:19, 4:13, 5:8, 2 Thes 2:16/

in our Lord Jesus Christ, in the sight of God and our Father;

[4] Knowing, brethren beloved, your election of God. [5] For **our** gospel came not unto you in word only,
1. but also in power, /S1/ past salvation – dynamis or dynamite, 2 Cor 5:17, process keeps on going!/
2. and in the Holy Ghost, /S2/ present sanctification, John 15:5 /
3. and in much assurance; /R2/ future return – certain confidence, Hebrews 6:11 to the end/

as ye know what manner of men we were among you for your sake /S2/.

(2) [6] And ye became followers of us, and of the Lord /S2/,
having received the word in much affliction, with joy of the Holy Ghost /S2/:

[7] So that ye were ensamples to all that believe in Macedonia and Achaia /S2/. [8] For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything /S2/. [9] For they themselves show of us what manner of entering in we had unto you, and
1. how ye turned to God from idols /S1/ past salvation – each believer/
2. to serve the living and true God; /S2/ present sanctification – serve God first, then others/
3. [10] And to wait for His Son from heaven, /R2/ future/ whom He raised from the dead, [even] Jesus, which delivered us from the wrath to come. /R3b/ Is 61:2b, Rev 3:10, 2:16, 5:9, Dan 9:20-27, Rev 6-18/

Keywords: Brethren-24x. **unto 23x (1 Thes-19x).** Faith-13x, noun **(1 Thes, your faith-6 of 7x). Holy/holiness/sanctification-10x (1 Thes-9x)**. Love-8x/ Charity-1x. Our Father 7x. Comfort 7x. **Joy/rejoice-7x (1 Thes).** Glory-6x (1 Thes 2:6, 2:12, 2:20; 2 Thes 1:4, 1:9, 2:14). Called-6x (1 Thes 2:7, 4:7, 5:24; 2 Thes 1:11, 2:4, 2:14). Increase/abound/more & more, faith grows exceedingly-6x (1 Thes 3:12, 4:1; 4:10; 2 Thes 1:3). We command/ed/ments-6x (with sin, **1 Thes 4**, 2 Thes 3). **One another-4x (1 Thes).** Establish-4x (1 Thes 3:2, 3:13; 2 Thes 2:17, 3:3). God-Jesus-4x (2 Thes 1). Salvation-3x. Worthy-3x (1 Thes 2:12, 3:10, 2 Thes 1:5, 1:11). **Crown-1x (1 Thes 2:19)**.

Legend for 1+2 Thessalonians

S1-Salvation (7x)+	(12x)=**(19x)**	(one day, individuals)	Romans 1-5
S2-Sanctification (124x)+	(84x)=**(208x)**	(daily, individuals & local churches)	Ro 6-8, 12-16
R1-Prerapture **(14x)**	(4x)=(18x)	(imminent, parable of laborers, church & global)	Romans 9-10
R2-Rapture **(18x)**+	**(10x)**=(28x)	(one day, the Church- the bride/body of Christ)	1 Cor 15
R3a Post rapture (0x)+	(1x)=(1x)	(in heaven – Judgment Seat of Christ)	1 Cor 3, 2 Cor 5
R3b-Post rapture (7x)+	**(17x)**=(24x)	(on earth -7 years wrath, global)	Romans 11
R4-Return (1x)+	**(7x)**=(8x)	(one day, Jesus with His saints, global)	Rev 20:6
R5-Reign (0x)+	(0x)=(0x)	(1000 years, Christ in Jerusalem, global)	Rev 20:1-10
R6a-Eternity (1x)+	(1x)=(2x)	(Heaven, New Jerusalem, 1 Thes 2:12)	Rev 21:1-22:15
R6b-Eternity (0x)+	**(5x)**=(5x)	(Hell, Lake of Fire.)	Rev 20:11-15

Chapter	God	Jesus	Spirit	Notes
1-5	45	45	4	Holy Ghost, 1:5-6. Holy Spirit, 4:8. Spirit, 5:19.

Pronouns: ye/you/your-112x. we/us/our-60x. * we/us/our includes all brethren 14x + brethren 24x + one another 4x = 42x. they/them/their-3x (Jews, 1:7-9a). they/them/their-6x (Israel, 2:14-16). they/them-5x (night, 5:3, 5:7). I-7x (Paul as the leader). me/my-0x.

1 Thessalonians Chapter 2

The Model Ministry *(united leaders in character)*

2:1-20 ***Sanctification of Ministry for Paul, Silvanus, and Timotheus***
/S1-1x, S2-38x, R2-1x, R3b-1x, R6a-1x/

2:1-2 ***Persecution at Philippi & Thessalonica***

(3) [1] For yourselves, brethren, know our entrance in unto you, that it was not in vain: [2] But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God /S2/with much contention.

the gospel 70x (salvation) – **1 Thes 1:15, 2:4, 2 Thes 1:8, 2:13 (4x),**
our sins: death, buried, rose 3rd day-1 Cor 15:3-4, cross–Gal 6:14
the gospel of God 7x (sanctification/return) **1 Thes 2:2, 8-9 (3x)**, Ro 1:1, 15:16, 2 Cor 11:7, 1 Pe 4:17
our gospel 3x (agreement) **1 Thes 1:5, 2 Thes 2:14 (2x)**, 2 Cor 4:3
my gospel 3x (sanctification/return - Apostle Paul) Romans 2:16, 16:25, 2 Timothy 2:8
the gospel of Christ 11x (sanctification of the anointed one) **1 Thes 3:2 (1x),** last of 11x
the gospel of our Lord Jesus Christ **2 Thes 1:8 (1x)**

2:3-6 ***Nine Ministry Sins***

[3] For our exhortation was not of deceit /S2/, nor of uncleanness /S2/, nor in guile /S2/: [4] But as we were allowed of God to be put in trust with the gospel /S1/, even so we speak; not as pleasing men, but God, which tries our hearts /S2/. [5] For neither at any time used we flattering words /S2/, as ye know, nor a cloke of covetousness /S2/; God is witness: [6] Nor of men sought we glory /S2/, neither of you /S2/, nor [yet] of others /S2/, when we might have been burdensome, as the Apostles of Christ /Paul-missionaries/.

2:7-13 ***Spiritual Mother*** *(7-10)* ***and Spiritual Father*** *(11-13)*

(4) [7] But we were gentle among you, even as a nurse cherishes her children /S2/: [8] So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls /S2/ as Moses, Gal 4:19/, because ye were dear unto us. [9] For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God /S2/. [10] Ye are witnesses, and God [also], how holily /S2/1x/ and justly /S2/and unblameably /S2/ 5:23, 2x in NT, w/o spot or blemish, Eph 5:26-27/ we behaved ourselves among you that believe: [11] As ye know how we exhorted /S2/and comforted /S2/and charged /S2/every one of you, as a father [does] his children, [12] That ye would walk worthy of God /S2/, who has called /Ro 8:29-30 foreknow > predestinate > called > justified > glorified/ you unto His kingdom /Romans 14:6, limited in this body/ and glory /R6a/ Heb 12:1-4/. [13] For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received [it] not [as] the word of men, but as it is in truth, the Word of God /S2/, which effectually works also in you that believe. /S2/ simple people, not like Bereans, Acts 17:11. All equal in the eyes of God/

2:14-16 ***Persecution*** *(14-15a)* ***and Wrath on Persecutors*** *(15b-16)*

(5) [14] For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus /S2/: for ye also have suffered like things of your own countrymen /S2/, even as they [have] of the Jews: [15] Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: [16] Forbidding us to speak /S2/ to the Gentiles that they might be saved, to fill up their sins alway /in all ways/: for the wrath is come upon them to the uttermost /R3b/Hebrews 9:27-28/.

2:17-20 ***Reunion in Heaven*** *(Acts 17:1-9)*

[17] But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the **more abundantly** to see your face with great desire /S2/. [18] Wherefore we would have come to you, even I Paul, once and again; but **Satan hindered us** /S2/ deceiver with insidiousness and stratagem.
[19] For what is our **hope, or joy, or crown of rejoicing?** [Are] not even ye in the presence of our Lord Jesus Christ at His coming? /R2/ in the clouds 1 Thes 4:17, 1 Cor 15/ [20] For **ye are our glory and joy.**

1 Thessalonians Chapter 3

Sanctified Ministers Establish Believers

/S2-21x, R4-1x/ *God-7x, Jesus-5x*

3:1-5 ***Paul Sends Timotheus to Thessalonica to Establish their Faith***

(7) [1] Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;
[2] And sent Timotheus, our **brother**, and **minister of God** /servant, diakonos, Jn 13-17/, and **our fellow laborer** in the gospel of Christ /S2/, to establish /Gk. sterizo, stable, set fast, bacteria-free from living germs, 19x/ you /S2/, and to comfort you concerning **your faith** /S2/: [3] That no man should be moved by these afflictions /S2/ a state of pain, distress, or grief/: for yourselves know that we are appointed /Acts 9:16, 14:22/ thereunto /S2/. [4] For verily, when we were with you, we told you before that we should suffer tribulation /S2/; even as it came to pass, and ye know. [5] For this cause, when **I** could no longer forbear, **I** sent to know **your faith** /S2/, lest by some means the tempter have tempted you /S2/ and our labor be in vain /S2/ not trial to sanctify us, yet trials may lead us into temptations to sin, Ro 14:23, Phil 4:6/

1:5. Titles of Satan: 1 Thes 2:18 Satan hinders, 1 Thes 3:5 Tempter. 2 Thes 2:3 Man of sin and son of perdition, 2 Thes 2:7 mystery of iniquity, wicked; 2 Thes 2:9 Satan (with all power, signs, lying wonders)

3:6-9 ***Timotheus Returns with Good News of their Faith***

(8) [6] But now when Timotheus came from you unto us, and brought us good tidings of **your faith** and charity, /S2/ and that ye have good remembrance of us always, desiring greatly to see us, as we also [to see] you: /S2/ [7] Therefore, brethren, we were comforted over you in all our affliction and distress by **your faith** /S2/: [8] For now we **live**, **if** ye stand fast in the Lord /S2/ Jesus, 2:17-20/. [9] For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God /S2/.

3:10-12 ***Sanctification of the Brethren at Thessalonica***

(9) [10] Night and day praying exceedingly that we might see **your face** /S2/, and might perfect /katartizo, 13x/ that which is lacking in **your faith** /S2/? [11] Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. [12] And the Lord /Jesus/ make you to increase and abound in love one toward another /S2/ and toward all /S2/ [men], even as we [do] toward you /S2/: [13] To the end He may establish **your hearts** /S2/ 1 Peter 1:22 a pure heart consistently/ unblameable in holiness /Eph 5:21-30/ before God, even our Father /S2/, at the coming of our Lord Jesus Christ with all His saints /R4/ Old Testament saints, church saints, and tribulation saints who sleep. Gap rapture & return as Jesus' 1st & 2nd coming/.

1 Thessalonians Chapter 4

4:1-8 ***Exhortation to Continue in Holiness*** *(1-3a),* ***not Uncleanness*** *(3b-8, sin #1)*
/S2-8x/

(10) [1] Furthermore then we beseech you, brethren, and exhort [you] by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, /S2/ [so] ye would **abound more and more** /S2/. [2] For ye know what commandments we gave you by the Lord Jesus /S2/. [3] For this is the will of God, [even] your sanctification /S2/ sanctification or holiness 4x. 10x in NT, Ro 6:19, 6:22, 1 Peter 1:2/, that ye should abstain from fornication /-S2/: [4] That every one of you should know how to **possess his vessel in sanctification and honor** /S2/ honor or dishonor, 2 Tim 2:20/; [5] Not in the lust of passion, even as the Gentiles which know not God: [6] That no [man] go beyond and defraud his brother in [any] matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.
[7] For **God has not called us unto uncleanness, but unto holiness** /S2/. [8] He therefore that despises, despises not man, but God, who has also given unto us His holy Spirit /S2/ 2 Thes 2:13/.

1 Thessalonians Chapter 4

4:9-12 ***Sanctification - Love One Another*** *(9-10)* ***and Employment*** *(11-12, sin #2)*
/S2-6x/

(11) [9] But as concerning brotherly love ye need not that I write to you: for **ye yourselves are taught of God to love one another** /S2/**.** [10] And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more /S2/;

[11] And that ye study to be quiet /-S2/, and to do your own business /-S2/, and to work with your own hands /-S2/, as we commanded you; [12] That ye may walk honestly toward them that are outside /-S2/, and [that] ye may have lack of nothing /S2/ see 2 Thes 3:6-16 for admonishment about secular work/.

4:13-5:11 ***Return of Christ*** - ***Comfort about Christians Who Sleep*** *(1 Corinthians 15)*

/S1-2x, S2-18x, R1-14x, R2-13x, R3b-5, R4-5-6-0x/

4:13-18 ***Rapture of the Church – The Dead are Caught Up Before the Living in Christ***
/S1-1x, S2-4x, R1-3x (13-15), R2-8x (15-17)/

(12) [13] But I would not have you to be ignorant /R1/ not understood, 2 Thes 2:2, Ro 11:25 Israel future, 1 Cor 10:1 lessons from OT (8-11), 1 Cor 12:1 gifts (chapters 12-14), 1 Tim 1:9-13 ignorant in unbelief, 2 Peter 3:16 Paul's prophecies wrestled with to their own destruction/, brethren, concerning them which are asleep, that ye sorrow not /R1/, even as others which have no hope /confident expectation/. [14] For if we believe that Jesus died and rose again /S1/, even so them also which sleep in Jesus /S1/ will God bring with Him /R1/ Him is Jesus/. [15] For this we say unto you by the Word of the Lord /S2/, that we which are alive [and] remain unto the coming of the Lord /R2/ shall not precede them which are asleep /R2/.

[16] For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God /R2/ 1st trump is the law of Moses for Israel in Exodus 19. This trump is the rapture of the church in Revelation 4 and 1 Corinthians 15:50-52, not part of the 7 trumpets in Rev 9-13 /: and the dead in Christ shall rise first /R2/: [17] Then we which are alive [and] remain shall be "caught up" together /R2/ harpazo - carry away by force, with violence/ Matthew 11:12, Acts 8:39, 2 Cor 12:4, Jude 1:23, Rev 12:5/ with them in the clouds /R2/, to meet the Lord in the air /R2/: and so shall we ever be with the Lord /R2/. [18] Wherefore comfort one another with these words /S2/.

1 Thessalonians Chapter 5

Contrasts of Thief or Watching, Drunk or Sober, Night or Day, Dark or Light

5:1-5 ***Post Rapture Wrath on Them who are of the Night (Global)***

/S2-5x, R1-2x, R2-2x, R3b-4x (vs3)/

(13) [1] But of the times and the seasons, brethren, ye have no need that I write unto you /R1/.
[2] For yourselves know perfectly that the day of the Lord /R2/ Is 61:1-2, Acts 2:20, 1 Cor 5:5, 2 Cor 1:14, 2 Peter 3:10/ so comes as a thief in the night /R2/ 5:4/. [3] For when they shall say, Peace and safety /R3b/; then sudden destruction comes upon them /R3b/, as travail upon a woman with child /R3b/ Israel Mt 24:8, Mt 24-25/; and they shall not escape /R3b/.

[4] But ye, brethren, are not in darkness /S2/, that that day should overtake you as a thief /R1/ 5:2/.
[5] Ye are all the children of light /S2/, Genesis 1:3-5, 186k mi/s, DNA for each body, 5:23/, and the children of the day /S2/: we are not of the night /S2/, nor of darkness /S2/.

5:6-11 ***Pre Rapture Readiness, Watch and Be Sober***

/S1-1x, S2-9x, R1-1x, R2-3x, R3b-2x/

(14) [6] Therefore **let us** not sleep /S2/ metaphor/, as others; but let us watch and be sober /S2/. [7] For they that sleep, sleep in the night; and they that be drunken are drunken in the night. [8] But let us, who are of the day /S2/, be sober /S2/, putting on the breastplate of faith /S2/ and love /S2/; and for a helmet, the hope of salvation /S2-R2/. [9] For God has not appointed us to wrath /R3b/, but to obtain salvation /R2/ by our Lord Jesus Christ, [10] Who died for us /S1/, that, whether we wake or sleep /S2/, we should live together with Him /R2/. [11] Wherefore comfort yourselves together /R1/, and edify one another /S2/, even as also ye do.

Day is defined in four ways: (1) A literal 24-hour day, (2) A literal day or night, (3) A period of time more than a day, (4) A spiritual moral day and light in contrast to a immoral night and darkness.

Awake or asleep: Believers are physically living or dead. Heb 9:27. " It is appointed unto man to die, but after this the judgment". Believers are spiritually awake or asleep, spiritually, or physically sober or drunk. Unbelievers are spiritually asleep and drunk.

5:12-22 ***Sanctification*** */S2–21x/* ***Specific Works for all believers*** *(2 Tim 3:16-17)*

1st Toward pastors, teachers, and deacons, and each other; first in your local church

(15) [12] And we beseech /plead, 4:1, 3x in NT/ you, brethren, to know them which labor among you /S2/, and are over you in the Lord /S2/, and admonish /caution or reprove gently, 5:14 warn, Romans 15:14/ you /S2/; [13] And to esteem them very highly in love for their work's sake /S2/. [And] be at peace among yourselves /S2/.

2nd Toward believers; first each other in the local church, then other believers in local churches

[14] Now we exhort /call nearby-Greek parakaleo, 4:1, 10x in 1-2 Thes – exhort, comfort, beseech/ you, brethren /S2/, warn them that are unruly /S2/ spiritually/ 1 Thes 4:3b-8, 4:11-12/, comfort the feebleminded /S2/ mentally/, support the weak /S2/ physically/, be patient toward all [men] /S2/ How to treat the weak - Romans 14:1-15:6/. [15] See that none render evil for evil to any [man] /S2/; but ever follow that which is good, both among yourselves /S2/, and to all /S2/ [men].

3rd Toward God and Jesus Christ

[16] Rejoice evermore /S2/. [17] Pray without ceasing /S2/. [18] In everything give thanks /S2/: for this is the will of God in Christ Jesus concerning you /S2/.

4th Toward the Spirit (9x) from outside (John 16:7-11) vs the Holy Ghost (90x) within individual believers

[19] Quench not the Spirit /S2/. [20] Despise not prophecies /S2/ proclaim the gospel/. [21] Prove all things /S2, test/; hold fast that which is good /S2/. [22] Abstain from all appearance of evil /S2/.

5:23-28 ***Sanctification*** */S2-8x/*
Capstone *(5:23-24)* ***and Final Instructions*** *(25-27)* ***for all believers***

(17) [23] And the very God of peace sanctify you wholly /S2/; and [I pray God] your whole spirit and soul and body be preserved blameless /S2/ unto the coming of our Lord Jesus Christ /R2/ rapture of the church, those dead in Christ first, then we which are alive in Christ/. [24] Faithful is He that calls you, who also will do [it] /S2/. [25] Brethren, pray for us /S2/ 4th prayer in 1 Thes – 1st two from Paul, Silas, and Timothy, 3rd by Thes, 4th for "us"/. [26] Greet all the brethren with a holy kiss /S2/ uniquely acknowledge in a pure manner, depends on culture/. [27] I charge /command, 3x, Mark 5:7, Acts 19:13/ you by the Lord that this letter be read to all the holy brethren /S2/. [28] The grace of our Lord Jesus Christ [be] with you /S2/ trademark ending of the Apostle Paul's 14 letters/. Amen.

2 Thessalonians (3-9, 7 min) 2021

12 Trainings for the Return of Christ

Purpose: Spiritual growth while waiting for the rapture of the Church

A church is trained as: (we/our is local churches and individual believers)	Scripture
1) our FAITH GROWS exceedingly	1:3a
2) our LOVE of every one toward each other ABOUNDS	1:3b
3) we ENDURE persecution & tribulation; our suffering is counted worthy of the kingdom of God	1:4-5
4) we REST with Paul, Silas & Timothy until the Lord Jesus returns and glorifies with His saints	1:7-10
Lesson on prayer	1:11-12
5) we are not soon shaken in mind, or TROUBLED by spirit or word, since the day of Christ is near	2:2
6) we are NOT DECEIVED by any person because of the falling away from faith in Christ	2:3
7) we are chosen by God to salvation through SANCTIFICATION of the spirit and belief of the truth	2:13
8) we stand firmly and hold sound doctrine and are established in every good WORD and WORK	2:15-17
Lesson on prayer	3:1-2
9) the Lord is faithful, who establishes and keeps us from evil	3:3
10) the Lord directs our hearts into the love of God, and patient waiting for Christ	3:5
11) we withdraw ourselves from those who walk disorderly, and follow Paul, Silas, and Timothy	3:6-7
12) we demonstrate high work ethics and admonish others as brothers	3:8-15

Prayers of the Bible

Scripture	Form	Aid	Hindrance	Comment	Who prays
II Thessalonians 1:11-12	Supplication	Continual grace for Believers	Persecution	Good testimony	Paul, Silas & Timothy
II Thessalonians 3:1-2	Supplication	Delivery from wicked men	Un-Faithfulness	Prayer request by Paul & others	Thessalonian believers

Keywords: Brethren-24x. unto 23x (1 Thes-19x). Faith-13x, noun (1 Thes, your faith-6 of 7x). Holy/holiness/sanctification-10x (1 Thes-9x). Love-8x/ Charity-1x. Our Father 7x. Comfort 7x. Joy/rejoice-7x (1 Thes). Glory-6x (1 Thes 2:6, 2:12, 2:20; 2 Thes 1:4, 1:9, 2:14). Called-6x (1 Thes 2:7, 4:7, 5:24; 2 Thes 1:11, 2:4, 2:14). Increase/abounds/more & more/faith grows exceedingly-6x (1 Thes 3:12, 4:1; 4:10; 2 Thes 1:3). **We command/ed/ments-6x (with sin, 1 Thes 4, 2 Thes 3).** One another-4x (1 Thes). Establish-4x (1 Thes 3:2, 3:13; 2 Thes 2:17, 3:3). **God-Jesus-4x (2 Thes 1).** Salvation-3x. Worthy-3x (1 Thes 2:12, 3:10, 2 Thes 1:5, 1:11). Crown-1x (1 Thes 2:19).

Chapter	God	Jesus	Holy Ghost	Comments
1	12	11	0	God and our Father (7 of 15x). Most frequent in 1-2 Thes.
2	10	9	3	2:7, "He" is the indwelling holy Spirit. 2:13, Spirit
3	1	10	0	
	23	30	3	
1 Thes	45	45	4	
Total:	66	76	7	

2 Thessalonians Chapter 1

/S1-1x (10b), S2-23x, R3b-1x (6a), R4-7x, R6a-1x (5b), R6b-4x/

1:1-2 ***Introduction*** *(1 Thes 1:1)*

(1) [1] Paul, Silas, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ /S2/: [2] Grace unto you, and peace /S2/, from God our Father and the Lord Jesus Christ /S2/.

1:3-4 ***Thanks for and Glory in the Testimony of the Believers*** *(similar to 1 Thes 1:2-3)*

[3] We are bound to thank God always for you, brethren, as it is meet, /S2/ Why they thank God/ because that **your faith** grows exceedingly /S2/, and the charity of every one of you all toward each other abounds /S2/; [4] So that we ourselves glory in you in the churches of God /S2/ 1 Thes 2:19-20/ for your patience /S2/ Job/ and faith /S2/ in all your persecutions /S2/ and tribulations /S2/ that ye endure /S2/:

1:5-6 ***Righteous Judgment and Tribulation of God*** *(not in 1 Thessalonians)*

[5] [Which is] a manifest token of the righteous judgment of God /R6b/, that ye may be counted worthy of the kingdom of God /R6a/ for which ye also suffer /S2/: [6] Seeing [it is] a righteous thing with God to recompense tribulation to them /R3b/ that trouble you /S2/;

1:5. "Recompense" is to wages for our works. Used in 6 verses: Luke 14:14, Romans 11:35, 12:19, 1 Thessalonians 3:9, 2 Thessalonians 1:6 and Hebrews 10:30. Sin is death and righteousness is life, or a crown in 1 Thes 2:19.

1:6. "Them" are the unbelievers that persecute and trouble the Thessalonian believers. This passage covers then and all time from Acts 2 to Revelation 4. The same spiritual laws are in effect today. It is important to understand the difference between trails or tribulation (things God allows for our purification) and temptations that can lead to sin. External persecution causes personal trials to diminish.

Pronoun	1	2	3	
ye/you/your	13	9	22	44x
we/us/our	1 (1)	10 (5)	31 (5) our = all (16)	26x
they/them/their	1	9	3 (3:12)	13x
I/me/my	0	2 (2:5)	2 (3:17) Paul	4x

Legend for 1+2 Thessalonians

S1-Salvation (7x)+	(12x)=**(19x)**	(one day, individuals)	Romans 1-5
S2-Sanctification (124x)+	(85x)=**(209x)**	(daily, individuals & local churches)	Ro 6-8, 12-16
R1-Prerapture **(14x)**	(3x)=(17x)	(imminent, parable of laborers, church & global)	Romans 9-10
R2-Rapture **(18x)**+	**(10x)**=(28x)	(one day, the Church- the bride/body of Christ)	1 Cor 15
R3a Post rapture (0x)+	(1x)=(1x)	(in heaven – Judgment Seat of Christ)	1 Cor 3, 2 Cor 5
R3b-Post rapture (7x)+	**(17x)**=(24x)	(on earth -7 years wrath, global)	Romans 11
R4-Return (1x)+	**(7x)**=(8x)	(one day, Jesus with His saints, global)	Rev 20:6
R5-Reign (0x)+	(0x)=(0x)	(1000 years, Christ in Jerusalem, global)	Rev 20:1-10
R6a-Eternity (1x)+	(0x)=(1x)	(Heaven, New Jerusalem, 1 Thes 2:12)	Rev 21:1-22:15
R6b-Eternity (0x)+	**(5x)**=(5x)	(Hell, Lake of Fire.)	Rev 20:11-15

2 Thessalonians Chapter 1

1:7-10 ***Return of Jesus - Vengeance on Unbelievers & Admired by Believers***
/S1-1x, S2-1x, R4-7x, R6b-3x (vs 9)/

(2) [7] And to you who are troubled rest with us /S2/ 1:5-6/, when the Lord Jesus shall be revealed from heaven with His mighty angels /R4/ strong/, [8] In flaming fire /R4/ Rev 1/ taking vengeance on them /R4/ that know not God /R4/, and that obey not the gospel of our Lord Jesus Christ /R4/: [9] Who shall be punished with everlasting destruction /R6b/ darkness, emptiness/ from the presence of the Lord /R6b/, and from the glory of His strength /R6b/ [KJV] power/; [10] When He shall come to be glorified in His saints /R4/, and to be admired in all them that believe (because our testimony among you was believed) /S1/ in that day. /R4/, eternal security for true believers. Rev 22:20, He that testifies these things says, surely I come quickly. Even so, some Lord Jesus/

1:11-12 ***Sanctification of Believers – In General*** *(Prayer for God's Glory)*
/S2-8x/

(3) [11] Wherefore also we pray always for you /S2/, that our God would count you worthy /1 Thes 2:12/ of [this] calling /S2/, and fulfill all the good pleasure of [his] goodness /S2/, and the **work of faith** /S2, Gk: ergon/ with power /S2, Gk:dynamis/: [12] That the name of our Lord Jesus Christ may be glorified in you /S2/, and ye in Him /S2/ John 15, Gal 2:20, Song of Songs 2:15, 6:3, 7:10/, according to the grace of our God and the Lord Jesus Christ /S2/.

2 Thessalonians Chapter 2

/S1-10x, S2-19x, R1-3x, R2-9x, R3b-16x, R4-2x, R6b-1x/

2:1-3a ***Pre-rapture (deception and falling away) then Rapture of the Church***
/S2-6x, R1-2x, R2-4x/

(4) [1] Now we beseech you, brethren, by the coming of our Lord Jesus Christ /R2/, and [by] our gathering together unto Him /R2/, [2] That ye be not soon shaken in mind /S2/, or be troubled /S2/, neither by spirit /S2/, nor by word /S2/, nor by letter as from us /S2/, as that the day of Christ is near /R2, present. Day of the Lord in all modern Bibles/. [3] Let no man deceive you by any means /S2/R1/ twist truth, mix error with truth/: for [that day shall not come] /R2/, except there come a falling away first, /R1/ Rev 3:14-22 church of Laodicea. The love of many shall grow cold, Matthew 24:12/

2:3b-12 ***Post Rapture Wrath (Global)***
/S2-4x, R1-1x, R2-1x, R3b-16x, R4-2x (vs 8), R6b-1x)/

and that man of sin be revealed /R3b/, the son of perdition /R3b/; [4] Who opposes and exalts himself above all that is called God /R3b/, or that is worshipped /R3b/; so that he as God sits in the temple of God /R3b/, showing himself that he is God /R3b/ Daniel 11:36/. [5] Remember ye not, that, when I was yet with you, I told you these things /S2/ 3x, 3:17/? [6] And now ye know what withholds /S2/ 5:7, 1 Thes 5:21, John 16:8-11/, that he might be revealed /R3b/ in his time /R3b/. [7] For the mystery of iniquity does already work /S2/R1/: only He who now lets [will let] /S2/, until He be taken out of the way /R2/.

[8] And then shall that Wicked be revealed /R3b/, whom the Lord shall consume with the spirit of His mouth /R4/, and shall destroy with the brightness of His coming /R4/ Isaiah 11:4/: [9] [Even him], whose coming is after the working of Satan with all power and signs and lying wonders /R3b/ John 2:23-25/, [10] And with all deceivableness of unrighteousness in them that perish /R3b/R6b/; because they received not the love of the truth, that they might be saved /R3b/. [11] And for this cause God shall send them strong delusion /R3b/, that they should believe a lie /R3b/: [12] That they all might be damned /R6ba/ who believed not the truth /R3b/, but had pleasure in unrighteousness /R3b/.

2:13-17 ***Sanctification***
/S1-10x, S2-9x, R2-4x/

FIRST: 2:13-17 *The Called are Established in Every Good Word and Work* /S1-10x, S2-9x, R2-4x/

(6) [13] But we are bound to give thanks always to God for you /S2/ 1:3/, brethren beloved of the Lord, because God has from the beginning /S1/ Genesis 1/ chosen you to salvation /S1/ His choice/ through sanctification of the Spirit /S1/ and belief of the truth /S1/: [14] Whereunto He called /S1/ Romans 8:29-30 golden chain/ you by **our gospel** /S1/ John 3/, to the obtaining of the glory of our Lord Jesus Christ /R2/. [15] Therefore, brethren, stand fast /S2/, and hold the traditions /S2/ 3:6, teachings & manner of life/ which ye have been taught /S2/, whether by word /S2/, or our letter /S2/. [16] Now our Lord Jesus Christ Himself, and God, even our Father, which has loved us /S1/, and has given [us] everlasting consolation /S1/R2/ and good hope /S1/ R2/ through grace /S1/ R2/, [17] Comfort your hearts /S2/, and establish you in every good word /S2/ establish 3:3/ and work /S2/ ergon/.

Q – Is the tradition, word and letter of Paul, Timothy, and Silas the same today?
A– Yes, and the good words and works are the same also.

Ponder on the Post Rapture saints: Rev 12:11, 17, 14:12 – Mt 24-25, Mk 13, Lu 17 and 21, not in John. Saints overcame him (the devil) by the blood of the Lamb and the word of their testimony (Rev 12:11).

2 Thessalonians Chapter 3

/S1-1x, S2-33x, R2-1x (5b), R3a/R6a-1x (14b)/

3:1-5 ***The Pastors Prayer Request*** *(1-2)* ***& Command*** *(3-5)*
/S1-1x (vs 2b), S2-14x, R2-1x (vs 5)/

(7) [1] Finally, brethren, pray for us /S2/ 1 Thes 5:25/, that the Word /logos, inspiration/ of the Lord may have [free] course /S2/ course-G5143, Hebrews 12:1, run - 19 of 20x, changed words by translators due to context, 1 Thes 2:13, 2 Tim 3:16-17/, and be glorified /S2/ not actors-emotions-charisma-smooth speech/, even as [it is] with you /S2/: [2] And that we may be delivered from unreasonable /S2/ and wicked men /S2/: for all have not faith /S1/. [3] But the Lord is faithful /S2/ 1 Thes 5:24/, who shall establish you /S2/, and keep you from evil /S2/. [4] And we have confidence in the Lord concerning you /S2/, that ye both do /S2/ and will do the things which we command you /S2/ 3:6, 10, 12. 1 Thes 4:11-sin 2/. [5] And the Lord direct your hearts into the love of God /S2/, and into the patient waiting for Christ /S2/ R2/ in the clouds Acts, 1:11, 1 Thes 4:16-17/.

Notes: the sin of fornication was taken taken care of (1 Thes 4:3b-8) and the sin of not working grew worse (1 Thes 4:11-12).

Establish: 1 Thes 3:2, 3:13, 2 Thes 2:17, 3:3 set fast, resolutely in a certain direction, face like a flint.

Q – Should a pastor or teacher request this same prayer to the believers today?
A– Yes, the free course of the Holy Scriptures spoken in truth and sound doctrine is the same today.

3:6-15 ***Sins of Walking Disorderly*** *(6-7),* ***Unemployment*** *(8-12),****& Disobey*** *(13-15) (Lev 19:11-18)*
/S2-17x, R3a-1x (vs 14)/

[6] Now we command you /S2/ 1 Thes 5:12-13/, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly /S2/ 3:8, 11. 1 Thes 4:11-12, break rank in behavior in words and works/, and not after the tradition which he received of us /S2/ 1 Thes 2:1-3:9, 5:12-13/. [7] For yourselves know how ye ought to follow us /S2/ 3:9/: for we behaved not ourselves disorderly among you /S2/ 1 Thes 2:10, 5:12-13/;

2 Thessalonians Chapter 3

[8] Neither did we eat any man's bread for free; but wrought with labor and travail night and day, that we might not be chargeable to any of you /S2/ 1 Thes 2:9, or muzzle ox in 1 Cor 9:9, 1 Tim 5:18/:
[9] Not because we have not authority /KJV-power/, but to make ourselves an ensample unto you to follow us /S2/. [10] For even when we were with you, this we commanded you, that if any would not work, neither should he eat /S2/. [11] For we hear that there are some which walk among you disorderly, working not at all, but are busybodies /S2/ useless matters-G4020-1x, 1 Thes 4:11-12/. [12] Now them that are such we command and exhort /S2/ 1 Thes 5:14, Ro 12:8 gift/ by our Lord Jesus Christ, that with quietness they work /S2/ 1 Thes 4:11-12/, and eat their own bread /S2/ 1 Thes 4:11-12/.

[13] But ye, brethren, be not weary in well doing /S2/. [14] And if any man obey not our Word by this letter, note that man, and have no company with him /S2/, that he may be ashamed /S2/ R3a/ 1 Thes 4:4, 2 Tim 2:20/. [15] Yet count [him] not as an enemy, but admonish [him] as a brother /S2/ brother, adelpho-G80-brother-346x/.

Work for Jews and saved is honorable. Greeks in the region of Macedonia had slaves work. Thessalonia is the capitol. Pastors paid at other times (1 Cor 9:9, 1 Tim 5:18, do not muzzle ox – those who labor. Man works before and after the fall, Gen 2:15. Love gives – does not receive. The sin, and the command and exhortation for action is transparent and known to all at the local church.

Work, noun-ergon–G2041-176x. **1 Thes 1:3,** 5:13, 2 Thes 1:11, 2:17. Work of faith

Work, verb-ergazomai–G2038-39x. **1 Thes 2:9**, 4:11, **2 Thes 3:8**, 3:10, 3:11, 3:12 (toil, labor for).

Labor, noun-kopos-G2873-19x. **1 Thes 1:3, 2:9**, 3:5, **2 Thes 3:8** (toil, pain, reduce strength, weariness – we are renewed by the Holy Ghost, Titus 3:5). Labor of love

Travail, noun-mochthos-G3449-3x. **1 Thes 2:9**, **2 Thes 3:8** (painfulness, hardship, 2 Cor 11:27).

QT hint: Daily time in Scripture and prayer help us deal with our own sin first, then abound more and more in Christ, then deal with the sins of other believers in such a way that all grow in Christ because it is done in love and with the goal of reconciliation with God and each other.

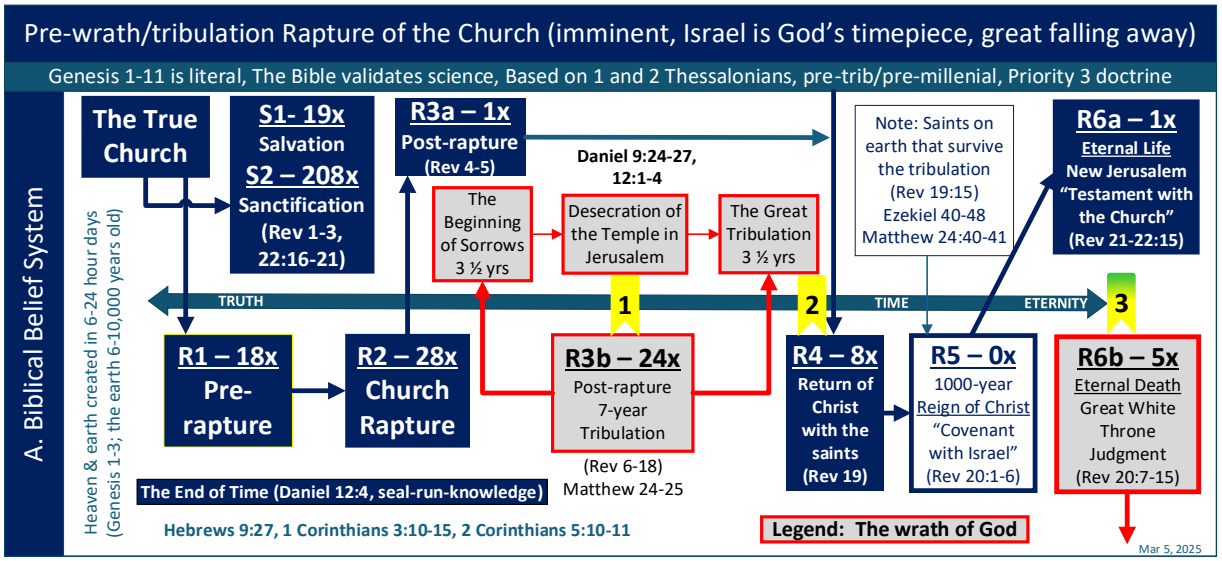
3:16-18 ***Farewell Grace***
/S2-4/

(9) [16] Now the Lord of peace himself give you peace always by all means /S2/ 1 Thes 5:23/. The Lord [be] with you all /S2/. [17] The salutation of Paul with my own hand, which is the token in every letter: so I write /S2/ 2:5/. [18] The grace of our Lord Jesus Christ [be] with you all /S2/. Amen.

Notes:

Peace. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Romans 16:20. 103x in the New Testament, G1515. Matthew 10:13, 10:34. John 14:27, 16:33, 20:19, 21, 26. Romans 5:1, 10:15, 14:17, 14:19. Ephesians 6:15.

"the grace of our Lord Jesus Christ be with you"
(1) This is a token/trademark of the Apostle Paul.
(2) Hebrews 13:25 ends with "Grace be with you all. Amen." indicating Paul as the author.
(3) Revelation 22:21 "The grace of our Lord Jesus Christ be with you all. Amen." (churches, 1 Cor 10:11).
(4) Why is this token omitted frim the Alaxandrian tests at the end of 2 Corinthians, Ephesians, 1 Timothy, and 2 Timothy? There are 2 family of Greek manuscripts.



Rapture of the Church is Mid or post wrath/tribulation (Israel, signs, and prophets, a great revival)

Overemphasis on the Old Testament and Israel mixed with the true Church, Priority 3 doctrine

B. Other — 1 OR 2

Truth: Israel and the true Church have A DIFFERENT Origin, Purpose, and Destiny (Romans 9-11)
Error: The Church-Body of Christ/Bride go into or through the 7-year tribulation/wrath of God
Error: The Baptist bride or the virgins with oil raptured – then rest of the Church goes into the tribulation

The Church has replaced Israel: Reformed or Globalist Churches (No future 7-year tribulation/No 1000-year reign of Jesus Christ)

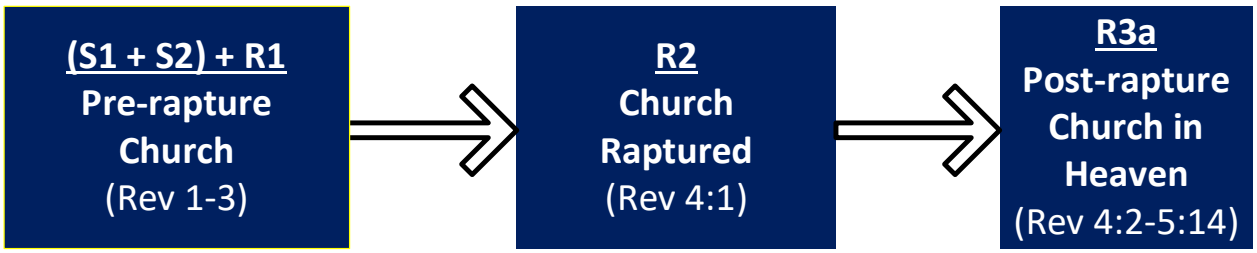
Genesis 1-11 is allegory, Science validates the Bible, Mixture of Religion and Humanism, Priority 3 doctrine

C. Other

3 Reformation: The Rapture is at the future Second Coming of Christ (Habakkuk 2:4) Historist view

0 Deception: Globalism, heaven by the Universal Church on earth (John 4:21-24) Preterist View

1 & 2 Thessalonians - future for the Church (Acts 2-Rev 3)



1 Thes 1:3c, 5c, 10a; 4:13-15; 5:1, 4-8, 11
2 Thes 2:3, 2:7a

1 Thes 2:19, 4:16-17; 5:2, 9b
2 Thes 2:1-3a, 7a

2 Thes 3:14b

Legend for 1 &2 Thessalonians

S1-Salvation (19x)
(one day, individuals)
S2-Sanctification (209x)
(daily, individuals & local churches)
R1-Prerapture (17x)
R2-Rapture (28x)
(imminent, one day, the Church-the Head/the Bride)
(only the Father knows the times and seasons)

R3a Post rapture (1x)
(in heaven – Judgment Seat of Christ then Marriage Supper of the Lamb)
R3b-Post rapture (24x)
(on earth -7 years of wrath, global)

R4-Return (8x)
(one day, Jesus with His saints, global)
(only God knows the day and hour)
R5-Reign (0x)
(1000 years, Christ in Jerusalem, global)
R6a-Eternity (2x)
(New Heaven, New Earth, New Jerusalem)
R6b-Eternity (5x) (Hell, Lake of Fire)

Focus
S1+
S2+
R1+
R2= 273x
R3a+
R3b+
R4+
R5+
R6a+
R6b= 40x

RAPTURE
Latin - raptus
Greek – harpazo
Forcibly taken up/ snatch away

Harpazo is used 17x in the New Testament

(Matthew *11:12, 13:19, John *6:15, 10:12, *10:28-29, Acts 8:39, *23:10, 2 Corinthians 12:2, 12:4, 1 Thes 4:17, Jude 1:23, Revelation 12:5)

***duplicate emphasis in Greek**

WH, Mar 1, 2025
Fellowship Church
Sunday School

R3b
Post-rapture wrath on Earth

7-year Tribulation (Rev 6-18)

1 Thes 1:10b, 2:16b; 5:3, 9a
2 Thes 2:3b-12

Rapture Readiness Self-Assessment (1 & 2 Thessalonians)

(1) Increase/abounds/more & more/faith grows exceedingly-6x **Score 1-10**

1 Thes 3:12 the Lord make you to **increase and abound in love** one toward another and toward all
1 Thes 4:1 as ye have received of us how ye ought to walk and to please God–**abound more and more**
1 Thes 4:9-10 ye love the brethren in all Macedonia should **increase more and more**
2 Thes 1:3a we thank God because **your faith grows exceedingly**
2 Thes 1:3b charity for each other **abounds**

Maximum +50

(2) We command/ed/ments-6x (sin of brethren in the local church) **stop if any yes**

1 Thes 4:3b-8 abstain from fornication to possess vessel in sanctification and honor, uncleanness or holiness
1 Thes 4:11-12 study to be quiet, do your own business, walk honestly toward them outside, work with own hands
2 Thes 3:6-7 withdraw yourselves from every brother that **walks disorderly**
2 Thes 3:8-12 (sin in 1 Thes 4:11-12 worsens) **some walk disorderly**, not working, no work – no eat
2 Thes 3:13-15 any man that obeys not "their" word or this letter, have no company with, shame, admonish

1 and 2 Thessalonians are a young local church in their 1st love. Paul, Timothy, and Silas were elders and deacons in their 1st love. If you are in your first love and growing in the grace and knowledge of our Lord Jesus Christ you are ready for the rapture.

1 Timothy (6-14, 16 min) 2022

Bible TOC **Next / Previous Book**

1 2 3 4 5 6

12 Commands from a Master Discipler

Purpose:

Master disciplers commands to:	Scripture
1) Instruct Some to Teach No Other Doctrine	1:1-4
2) Charity from a Pure Heart by Sound Doctrine	1:5-11
3) Correct Saints walking after the flesh	1:12-20
4) Pray for all in Authority Lifting up Holy Hands	2:1-8
5) Godly Women	2:9-13
6) Qualifications of the Elders	3:1-7
7) Qualifications of the Deacons	3:8-13
for Behavior Based Truth (the Mystery of Godliness)	*3:14-16*
8) Discern Seducing Spirits and Doctrines of Demons	4:1-5
9) the Elders (good ministers)	4:6:16
10) Relate to Elder and Younger men, Elder and Younger Women and Widows	5:1-16
11) Elders that Rule Well	5:17-25
12) New Testament Slaves, Masters, Money, and being a Man of God	6:1-12
for Consistency in Christian Perfection (maturity)	*6:13-21*

Prayers of the Bible

Scripture	Form	Aid	Hindrance	Comment	Who prays
I Timothy 2:1-8	Supplication Prayer	Leaders/Authority	Laziness in Prayer	W/o wrath & doubting	Jesus is mediator
I Timothy 4:5 (1-5)	Prayer	Sanctify food		Word of God	Grace for meal

Notes on differences between 1 and 2 Timothy

1 Timothy	2 Timothy 3:10
62-64 AD After stay Ephesis, from Phillipi	66-67 AD from 2nd imprisonment in Rome, last ltr
Man 9x, (NT) Anthropos 559x	Man 5x, no man 3x, implied 2x
Woman 9x (NT) 240x	Woman 0x
Elder women 1x, presbyterios (only 1x)	Elder Woman 0x
Sister 1x	Sister 0x
Widow 8x, (NT) 25x	Widom 0x
Work woman 0x	Workman 1x (NT) 16x

1 Timothy Chapter 1

Beware of False Doctrine

1:1-4 *Instruct Some to Teach No Other Doctrine*

(1) [1] Paul, an Apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, [which is] our hope; [2] To Timothy, [my] own **son in the faith**: Grace, mercy, [and] peace, from God our Father and Jesus Christ our Lord. [3] As I begged you to abide still at Ephesus, when I went into Macedonia, that you might **charge some that they teach no other doctrine**, [4] Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: [so do].

Q – Why do most of Paul's letter end with "the grace of our Lord Jesus Christ be with you all. Amen"?
A1 – This is a token or trademark of the Apostle Paul.
A2 - This is not always because 2 Cor, Eph, 1 Tim, and 2 Tim do not end this way.
A3 - Hebrews 13:25 ends with "Grace be with you all. Amen." indicating Paul as the author.
A4 – The Apostle John ends Revelation 22:21 "The grace of our Lord Jesus Christ be with you all. Amen."

Application: I must be careful to Biblically balance my understanding and faith to apply New Testament doctrine into my daily life for spiritual growth. The doctrine of grace and love must balance the doctrine of justice and holiness.

QT hint: Daily time in Scripture and prayer help us know the vital character of the Lord of peace (Jesus) and peace within that only God gives us. By study of the Holy Scriptures and prayer our minds are enlightened by the Holy Ghost to unlearn error and learn sound doctrine. (1Ti 1:10; 2Ti 4:3; Tit 1:9; Tit 2:1)

1:5-11 *Charity from a Pure Heart by Sound Doctrine*

(2) [5] **Now the end of the commandment is charity out of a pure heart, and [of] a good conscience, and [of] faith unfeigned:** [6] From which some having swerved have turned aside to vain jangling; [7] Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. [8] But we know that **the law is good, if a man use it lawfully**; [9] **Knowing this**, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
[10] For whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is **contrary to sound doctrine**; [11] According to the glorious gospel of the blessed God, which was committed to my trust.

Q – Why is the law good and not for the righteous?
A – The 10 commandments of the law of Moses is to show people their sin and need for repentance and forgiveness. The law for the true believer is life-giving because we can obey the law by the grace of God and our faith.
Application: I am thankful for the law of Moses in the 10 commandments and the law of liberty from sin by the amazing grace of God. (Romans 7-8)

1:12-20 *Correct Saints Walking after the Flesh*

(3) [12] And I thank Christ Jesus our Lord, who has enabled me, for that he counted me faithful, putting me into the ministry; [13] Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did [it] ignorantly in unbelief. [14] And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. [15] This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. [16] Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. [17] Now to the King eternal, immortal, invisible, the only wise God, [be] honor and glory for ever and ever. Amen. [18] This charge I commit to you, son Timothy, according to the prophecies which went before on you, that you by them might **war a good warfare**; [19] Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: [20] Of whom is Hymenaeus and Alexander; **whom I have delivered to Satan, that they may learn not to blaspheme**.

Q – Were Hymenaeus and Alexander carnal believers walking after the flesh?
A – Yes, their doctrine and/or morality in their daily life and works blaspheme the truth.
Application: I know there are degrees of sin in the believer's life. I know that calling out a believer's sin should always lead to repentance, learning, and reconciliation among believers.**1 Timothy Chapter 2**

2:1-8 *Pray for all in Authority, Lifting up Holy Hands*

(4) [1] I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men; [2] For kings, and [for] all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. [3] For this is good and acceptable in the sight of God our Savior; [4] Who will have all men to be saved, and to come to the knowledge of the truth**. [5] For there is one God, and one mediator between God and men, the man Christ Jesus**; [6] Who gave himself a ransom for all, to be testified in due time. [7] Whereunto I am ordained a preacher, and an Apostle, (I speak the truth in Christ, [and] lie not;) a teacher of the Gentiles in faith and verity. [8] I will therefore that men **pray everywhere, lifting up holy hands, without wrath and doubting.**

Q – How often must we pray for those in authority?
A1 – The frequency is not specified. The same as how often should we pray for the peace of Jerusalem, or various ways to begin and end our prayers, and the content of our prayers.
A2 – Paul requests all believers pray everywhere, lifting up holy hands, without wrath and doubting. This is a firm direction and should be part of our daily prayer life. Discipleship in our personal prayer life is missing in many churches.

Application: I discipline and prioritize my own life around prayer. Then as I am mature in this discipline I can teach others how to pray.

QT hint: Daily time in Scripture help us learn how to pray and ne led by the Holy Ghost to pray as we ought. This helps us continual spiritual growth onto maturity and use as an ambassador of Christ in the will of God.

2:9-15 ***The Role of Godly Women***

(5) [9] In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; [10] But (which becomes women professing godliness) with good works. [11] Let the woman learn in silence with all subjection. **[12] But I allow not a woman to teach, nor to usurp authority over the man, but to be in silence.** [13] For Adam was first formed, then Eve. [14] And Adam was not deceived, but the woman being deceived was in the transgression. [15] Notwithstanding she shall be saved in childbearing, if they **continue in faith and charity and holiness with sobriety.**

Q – What are the qualities of a Godly woman?
A1 – She must be adorned inwardly with good works from a pure heart, mind, and tongue (1 Tim 2:9-10).
A2 – She must learn in silence with all subjection in the assembly of saints and at home (1 Tim 2:11-12).
A3 – She must understand that from the beginning Eve was deceived, not Adam. Therefore this doctrine is not cultural only for the times of the early church, but from the Garden of Eden until Christ returns and there is no female or male. As long as women give birth to sons and daughters this rule applies (1 Timothy 2:13-14).
A4 – She should continue in faith and love and holiness with sobriety. Sobriety is in the mind and emotions (1 Timothy 215-16).
Q2 - Can any woman become a Godly woman?
A - Yes, any Bible believing woman can mature into a Godly woman.

Application: I understand the God designed distinctions and compliments of man and woman. I must teach my wife so we can be an example to our children, community, and the church. They my wife and I can teach others by example and doctrine these spiritual laws of our creator.

QT hint: Daily time in Scripture help us know the spiritual and moral laws of God as a matter of rule and principle to live by.

1 Timothy Chapter 3

Qualities for Leaders of God's People

3:1-7 ***Qualifications for the Elder*** *(episkope - 4x; episkopos – 7x)*

(6) [1] This is a true saying, If a man desire the office of a overseer, he desires a good work. [2] An elder then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; **[3] Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; [4] One that rules well his own house, having his children in subjection with all gravity; [5] (For if a man know not how to rule his own house, how shall he take care of the church of God?)** [6] Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. [7] Moreover he must have a good report of them which are outside; lest he fall into reproach and the snare of the devil.

Q – What are the qualities of an elder?
A1 – He must desire a good work. Desire is to stretch oneself or reach out after. (1 Tim 3:1).
A2 – He must be blameless, husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach (1 Tim 3:2).
A3 – not given to wine, no striker, not greedy of money but patient, not a fighter, not covetous (1 Tim 3:3).
A4 – He must rule his own house to take care of the saints (1 Tim 3:4)
A5 – He must not be a novice and have a good report of them that are not believers (1 Tim 3:5-6).
Q2 – Can any man become an elder?
A – No, only those able to teach or with a gift or ministry for the spiritual growth of believers.
Q3 –What is an overseer or elder?
A1 – A believer that has matured in Christ to become a spiritual father able to help spiritual children grow in the faith.
A2 – In the New Testament the term elder is the most frequent for a church leader, and then a plurality of elders like the Presbyterian form of church government. Elder is Greek episcope used 11 times in the New Testament.
Application: I believe what the Bible says about the term and role of the elder.

3:8-13 ***Qualifications for the Deacon*** *(diakonos- 29x)*

(7) [8] Likewise [must] the [a] deacons [be] grave, not double tongued, not given to much wine, not greedy of filthy lucre; **[9] Holding the mystery of the faith in a pure conscience. [10] And let these also first be proved; then let them use the office of a deacon, being [found] blameless.** [11] Even so [must their] wives [be] grave, not slanderers, sober, faithful in all things. [12] Let the deacons be the husbands of one wife, ruling their children and their own houses well. [13] For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Q1 – What is the major difference between a deacon and an elder?
A – The elder must be ready to teach and engages in a spiritual growth ministry. The deacon serves and prevents division among believers by being filled with the Holy Ghost and wisdom.
Q2 – Can any man become a deacon?
A – Yes, any Bible believing man can mature into a deacon. Women are also called deacons or servants/helpers. Deacon is diakonos in Greek, used 29 times in the New Testament. The two offices in the New Testament church are elder and deacon.
Application: I believe what the Bible says about the term and role of the deacon and understand the differences between an elder and deacon. See 1 Timothy 3:13 that declares "they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."
QT hint: Daily time in Scripture help us understand that the office of deacon and elder complement one another.

3:14-16 ***The Qualities of Behavior Based Truth*** *(the Mystery of Godliness)*

(8) [14] These things write I to you, hoping to come to you shortly: [15] But if I tarry long, that you may know how you ought to behave yourself in the [a] house of God, which is the church of the living God, the pillar and ground of the truth. [16] And without controversy great is the mystery of godliness:

God was manifest in the flesh,	(John 1:14; 1John 1:2)
justified in the Spirit,	(Mt 3:16; Joh 16:8-9; Ro 1:4; 1Pe 3:18; 1Jo 5:6)
seen of angels,	(Mt 4:11; Lu 2:13; Eph 3:10; 1Pe 1:12)
preached to the Gentiles,	(Acts 10, 15)
believed on in the world,	(Acts 13:46, Col 1:6)
received up into glory.	(Luke 24:51, Acts 1:9)

1 Timothy Chapter 4

False Teaching Versus Truth

4:1-5 ***Discern Seducing Spirits and Doctrines of Demons***

(9) [1] Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; [2] Speaking lies in hypocrisy; having their conscience seared with a hot iron; [3] Forbidding to marry, [and commanding] to abstain from meats, which God has created to be received with thanksgiving of them which believe and know the truth. [4] For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: [5] For it is sanctified by the Word of God and prayer.

Q – Who can discern seducing spirits and doctrines of demons?
A – Every true believer who is growing in Christ, every elder that serves well, and some may have the gift of discernment.

Application: I am thankful for being able to discern seducing spirits and doctrines of demons, and teach others the same discernment.

QT hint: Daily time in Scripture and prayer give us wisdom to discern properly and when to teach others.

4:6-16 ***Commands for a Good Minister***

(10) [6] If you put the brethren in remembrance of these things, you shall be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto you have attained. [7] But refuse profane and old wives' fables, and exercise yourself [rather] to godliness. [8] For bodily exercise profits little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come. [9] This is a faithful saying and worthy of all acceptation. [10] For therefore we both labor and allow reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe. [11] These things command and teach. [12] Let no man despise your youth; but be you an example of the believers, in word, in conduct, in charity, in spirit, in faith, in purity. [13] Till I come, give attendance to reading, to exhortation, to doctrine. [14] Neglect not the gift that is in you, which was given you by prophecy, with the laying on of the hands of the presbytery. [15] meditate upon these things; give yourself wholly to them; that your profiting may appear to all. [16] Take heed to yourself, and to the doctrine; continue in them: for in doing this you shall both save yourself, and them that hear you.

Q – Why is Godliness profitable in this life and the life to come?
A – Imitating Jesus Christ to the best of our ability 24/7 all true believers should strive for and attain by the grace and mercy of God.

Application: I must be an example to believers, in word, in doctrine, in conversation, in charity, in spirit, in faith, in purity.

QT hint: Daily time in Scripture and prayer give us take care of ourselves and sound doctrine continually so we can save ourselves and those that hear me from the power of sin.

1 Timothy Chapter 5

5:1-16 ***Relate with Elder and Younger men, Elder and Younger Women and Widows***

(11) [1] Rebuke not an elder, but entreat [him] as a father; [and] the younger men as brethren;
[2] The elder women as mothers; the younger as sisters, with all purity. [3] Honor widows that are widows indeed. [4] But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. [5] Now she that is a widow indeed, and desolate, trusts in God, and continues in supplications and prayers night and day. [6] But she that lives in pleasure is dead while she lives. [7] And these things give in charge, that they may be blameless. [8] But if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel. [9] Let not a widow be taken into the number under threescore years old, having been the wife of one man, [10] Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. [11] But the younger widows refuse: for when they have begun to grow wanton against Christ, they will marry; [12] Having damnation, because they have cast off their first faith.
[13] And withal they learn [to be] idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. [14] I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.
[15] For some are already turned aside after Satan. [16] If any man or woman that believes have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Q – Why is the family relationship compared to how non-family believers relate with one another?
A – Because we can learn from the nuclear family relationships and realize that the spiritual family relationship is equally important.

Application: I must treat all true believers that I come in physical nearness with as my spiritual family.

QT hint: Daily time in Scripture and prayer help us direct the paths of our life under the lead of the Holy Ghost to meet and treat other believers in a Godly manner.

5:17-25 ***Elders that Rule Well***

(12) [17] Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. [18] For the Scripture says, You shall not muzzle the ox that treads out the corn. And, The laborer is worthy of his reward. [19] Against an elder receive not an accusation, but before two or three witnesses. [20] Them that sin rebuke before all, that others also may fear. [21] I charge [you] before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality. [22] Lay hands suddenly on no one, neither be partaker of other's sins: keep yourself pure. [23] Drink no longer water, but use a little wine for your stomach's sake and your often infirmities. [24] Some men's sins are open beforehand, going before to judgment; and some [men] they follow after. [25] Likewise also the good works [of some] are manifest beforehand; and they that are otherwise cannot be hid.

Q1 – What type of reward is the elder that rules well worthy of?
A – Honor, respect, and recognition here on earth an eternally in heaven. There is no inclination from Paul's testimony, the New Testament, or the context that money is involved.
Q2 – Why is sin addressed so all the believers may learn to fear?
A – Elders are not to prefer any and do all things without partiality, especially relating to sin – even with other elders.
Q3 – Why are elder to abstain from wine except for medicinal purposes?
A – To sustain a clear mind for discernment and wisdom from above for themselves and others.

Application: I hate the church organization that is not Bible based with transparency as Paul instructs in this passage. I will never drink wine or any alcohol except for medicinal purposes. I believe in complete abstinence for all believers who are growing in Christ and desire living a Godly and holy life.

QT hint: Daily time in Scripture and prayer help us understand and apply the truths of following Jesus Christ in a clear way and not fall for man's philosophies or traditions.

1 Timothy Chapter 6

The Man of God

6:1-12 ***New Testament Slaves, Masters, Money, and being a Man of God***

(13) [1] Let as many slaves as are under the yoke count their own masters worthy of all honor, that the name of God and [his] doctrine be not blasphemed. [2] And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. [3] If any man teach otherwise, and consent not to wholesome words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; [4] He is proud, knowing nothing, but doting about questions and strifes of words, whereof comes envy, strife, railings, evil surmisings, [5] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself. [6] But godliness with contentment is great gain. [7] For we brought nothing into [this] world, [and it is] certain we can carry nothing out. [8] And having food and raiment let us be therewith content. [9] But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition. [10] For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. [11] But you, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. [12] Fight the good fight of faith, lay hold on eternal life, whereunto you are also called, and has professed a good profession before many witnesses.

Q – Where are the slaves and masters today?
A – Everywhere you have an employee/employer relationship. Slaves may be voluntary or involuntary, it depends on the culture and times. However the Biblical principles of the believers slave and master relationship are the same as always.

Application: I will follow after righteousness, godliness, faith, love, patience, and meekness. I will fight the good fight of faith. I will have a good profession before many witnesses.

QT hint: Daily time in Scripture and prayer help us know when to withdraw from friendship of those who teach another gospel and justify their sin, and instruct others to also. (1 Timothy 6:3-5)

6:13-21 ***Command for Consistency in Christian Perfection*** *(maturity)*

(14) [13] I give you charge in the sight of God, who quickens all things, and [before] Christ Jesus, who before Pontius Pilate witnessed a good confession; [14] That you keep [this] commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: [15] Which in his times he shall show, [who is] the blessed and only Potentate, the King of kings, and Lord of lords; [16] Who only has immortality, dwelling in the light which no man can approach to; whom no man has seen, nor can see: to whom [be] honor and power everlasting. Amen. [17] Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy; [18] That they do good, that they be rich in good works, ready to distribute, willing to communicate; [19] Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
[20] O Timothy, keep that which is committed to your trust, avoiding profane [and] vain babblings, and oppositions of science falsely so called: [21] Which some professing have erred concerning the faith. Grace [be] with you. Amen. [The first to Timothy was written from Laodicea, which is the chief city of Phrygia Pacatiana.]

Q1 – What commandment is the elder Timothy to keep? (1 Tim 6:14)
A – Paul's commandment in 1 Timothy 6:11-12 "But you, man of God, flee these things (1 Tim 6:3-10); and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."
Q2 – What degree of perfection keeps this commandment without spot , unrebukable, until Christ's return? 1 Tim 6:14
A1 – without spot is morally in relation to sin (Jas 1:27; 1Pe 1:19; 2Pe 3:14)
A2 – unrebukable is blameless in God's court (1Ti 3:2; 1Ti 5:7)
A3 – Perfection is the highest degree of Christ-likeness or maturity we can attain. To daily be fully ripened fruit that is not hard or soft in relation to obedience to God and personal sin. To daily put off the old man and put on the new man.
A4 - Riches and love of this world has potential and actual negative influence to our Christian perfection. (1 Tim 6:6)
Application: I am convinced that the best time to daily put off the old man and put on the new man is first thing in the morning. This conviction is from Biblical evidence, patterns, and personal experience. I will teach others to strive and give diligence to Christian perfection. This is the mindset and heart of the sweetest fellowship of saints.

2 Timothy (4-14, 11 min) 2023

Bible TOC **Next / Previous Book**

1 2 3 4

12 Rewards of a Master Discipler

Purpose:

Master disciplers:	Scripture
1) Greatly desire to see disciples - mindful of their tears, and filled with joy	1:4
2) Remember the unfeigned faith in disciples	1:5
3) Hold fast the form of sound words, to teach disciples in faith and love	1:13-14
4) Teach among many witnesses, to commit to faithful men, who shall be able to teach others	2:2
5) Know that if we be dead with Christ, we shall also raise with Him	2:11
6) Flee from youthful lusts: and follow righteousness, faith, charity, peace, with the pure hearted	2:22
7) Fully share their doctrine, manner of life, purpose, faith, longsuffering, charity, patience	3:10-13
8) Have confidence and continuance in the eternal things they instruct and others learn	3:14
9) Teach disciples to be men of God that are fully mature, thoroughly furnished to all good works	3:16-17
10) Fight the good fight, finish their course, keep the faith, and love the return of Jesus Christ	4:7-8
11) Are able to stand alone, forgiving others, then strengthened by the Lord	4:16-18
12) Are examples of love among the family of God	4:19-22

Prayers of the Bible

Scripture	Form	Aid	Hindrance	Comment	Who prays
II Timothy 1:3 (3-6)	Prayers	For Timothy		Pure conscience	Paul night & day

2 Timothy Chapter 1

Not Ashamed

1:1-5 *Discipleship's True Marks Between Saints and In the Family*

(1) [1] Paul, an Apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, [2] To Timothy, [my] dearly beloved son: Grace, mercy, [and] peace, from God the Father and Christ Jesus our Lord. [3] I thank God, whom I serve from [my] forefathers with pure conscience, that without ceasing I have remembrance of you in my prayers night and day; [4] Greatly desiring to see you, being mindful of your tears, that I may be filled with joy; [5] When I call to remembrance the unfeigned faith that is in you, which dwelt first in your grandmother Lois, and your mother Eunice; and I am persuaded that in you also.

Q1 – Why does Timothy have tears? (2 Tim 1:4)
A1 – Timothy has Godly sorrow for the life of Christ to be formed in other saints. Timothy's overwhelming burden is the same as Paul's for other saint's sins and repentance. (Galatians 4:19)
A2 – This is contrary to the self justification of sin and stagnant spiritual growth in Romans 7 that Paul expresses one time at a particular point in his life, "he does what he should not, and does not do what he should." (Romans 7:14-21)

Q2 – Where are the men in Timothy's family?
A – They are not mentioned because the mother and grand-mother are the spiritually significant people in Timothy's life. This is a lesson that exalts the role of Godly women in forming their children.

Application: I understand serving God with a pure conscience and desire to pray for my Timothy day and night because we share the joy to see other saints let Christ be formed in them.

1:6-14 *Discipleship's Instruction to Press Forward in Our Holy Calling*

(2) [6] Wherefore I put you in remembrance that you stir up the gift of God, which is in you by the putting on of my hands. [7] For God has not given us the spirit of [a] fear; but of power, and of love, and of a sound mind. [8] Be not you therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be partaker of the afflictions of the gospel according to the power of God; [9] Who has saved us, and called [us] with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, [10] But is now made manifest by the appearing of our Savior Jesus Christ, who has abolished death, and has brought life and immortality to light through the gospel: [11] Whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles. [12] For the which cause I also allow these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day. [13] Hold fast the form of sound words, which you have heard of me, in faith and love which is in Christ Jesus. [14] That good thing which was committed to you keep by the Holy Ghost which dwells in us.

Q – Why the contrast of the spirit of timidity with the spirit of power, love and a sound mind? (2 Tim 1:7)
A1 – By faith and obedience to the Scriptures we put off our timid self so we can put on power, love, and a sound mind. Timidity is in relation to knowing and sharing the things of God.
A2 – Fear in the KJV is from the Greek phobos. However in this one instance the Greek word deilia is used which Strong's concordance translates as timidity. Darby translates cowardice. I select timidity as the best word due to relatedness and contrast to power, love and a sound mind. The one syllable word flows better with the poetic majesty of the KJV.

Application: I know that the Holy Ghost has transformed me from a timid person in the things of God. The spiritual growth has replaced the timidity with a mind that is confident in what I think, say, and do. The spiritually growing believer will experience this more consistently and encourage other believers in the same direction.

QT hint: Daily time in Scripture and prayer help us grow from a life of timidity into a life of power, love and a sound mind.

2 Timothy Chapter 1

1:15-18 *Discipleship Causes Others to Turn Away or Turn Toward*

(3) 15 This you know, that all they which are in Asia be **turned away from me**; of whom are Phygellus and Hermogenes. 16 the Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found [me]. 18 the Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, you know very well.

2 Timothy Chapter 2

Be Diligent

2:1-7 *Discipleship Learns from Soldiers (3-4), Sports (5), and Farmers (6)*

(4) 1 You therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that you have heard of me among many witnesses, the same commit you to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that wars entangles himself with the affairs of [this] life; that he may please Him who has chosen him to be a soldier. 5 And if a man also strive for masteries, [yet] is he not crowned, except he strive lawfully. 6 The husbandman that labors must be first partaker of the fruits. 7 Consider what I say; and the Lord give you understanding in all things.

Q – What is the labor that deserves taking first of the fruit? (2 Timothy 2:6)
A1 – The labor is the sorrow and suffering of denying self, taking up our cross daily, and following Jesus. (Luke 9:23)
A2 The fruit is the rest and rewards in heaven and partially on earth, not personal gain or money.

Application: I thank God for His Word and the preciousness of letting it speak to my heart as I understand in my mind. Today's passage is interpreted in the context of 2 Timothy 1. This is a war and I chose not to entangle myself with the affairs of this life.

2:8-13 *Discipleship Remembers & Endures Evil Doers to Live and Reign with Jesus Christ*

(5) 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: 9 Wherein I allow trouble, as an evil doer, [even] to bonds; but the Word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 [It is] a faithful saying: For if we be dead with [him], we shall also live with [him]: 12 If we allow, we shall also reign with [Him]: if we deny [Him], He also will deny us: 13 If we believe not, [yet] He abides faithful:He cannot deny himself.

2:14-19 *Discipleship Studies and Shuns, While Departing from Evil*

(6) 14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, [but] to the subverting of the hearers. **15 Study to show yourself approved to God, a workman that needs not to be ashamed, rightly dividing the word of truth.** 16 But shun profane [and] vain babblings: for they will increase to more ungodliness. 17 And their word will eat as does a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God stands sure, having this seal, the Lord knows them that are his. And, Let everyone that names the name of Christ depart from iniquity.

2:20-22 *Discipleship Leads to Honor, Prepared for Every Good Work*

(7) 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. 21 If a man therefore purge himself from these, he shall be a vessel to honor, sanctified, and meet for the master's use, [and] prepared to every good work. 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2 Timothy Chapter 2

23-26 *Discipleship Listens and Speaks without Strife*

(8) [23] But foolish and unlearned questions avoid, knowing that they do gender strifes. [24] And the servant of the Lord must not strive; but be gentle to all [men], apt to teach, patient, [25] In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; [26] And [that] they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Q – Are all believers to flee from youthful lusts?
A – Yes, and if the believers do not flee they cannot follow righteousness, faith, charity and peace with those who call on the Lord with a pure heart.

Application: I must teach others who oppose themselves with patience and meekness. I believe the context applies for both unbelievers and believers that oppose themselves and need to repent as connected in 2 Timothy 2:22-24 and 2:25-26.

2 Timothy Chapter 3

1-9 *Discipleship's Description of Ungodly Living (24 traits)*

(9) [1] **This know also, that in the last days perilous times shall come.** [2] For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, [3] Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, [4] Traitors, heady, high-minded, lovers of pleasures more than lovers of God; [5] Having a form of godliness, but denying the power thereof: **from such turn away.** [6] For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with diverse lusts, [7] Ever learning, and never able to come to the knowledge of the truth. [8] Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. [9] But they shall proceed no further: for their folly shall be manifest to all [men], as theirs also was.

Q – When are the last days?
A – From the times of Christ's coming to earth over 2000 years ago as the Lamb of God until His future return to earth as the King of Kings. As we get closer to the return of Christ ungodliness will increase.

Application: I expect the world to become more ungodly as the time of Christ's return draws nearer.

QT hint: Daily time in Scripture and prayer help us compare the previous and next Bible passage to understand the context and application.

3:10-17 *Discipleship's Description of Godly Living (9 traits)*

(10) [10] But you have fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, [11] Persecutions, afflictions, which came to me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. [12] Yes, and all that will live godly in Christ Jesus shall allow persecution. [13] But evil men and seducers shall grow worse and worse, deceiving, and being deceived. [14] But continue in the things which you have learned and has been assured of, knowing of whom you have learned them; [15] And that from a child you have known the Holy Scriptures, which are able to make you wise to salvation through faith which is in Christ Jesus. [16] **All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:** [17] **That the man of God may be perfect, thoroughly furnished to all good works.**

Q – Why does this passage begin and end with reference to the Holy Scriptures?
A – Because the Bible is where we learn doctrine (what is right), reproof (what is wrong), correction (make the wrong right) and instruction in righteousness (stay right).

2 Timothy Chapter 4

4:1-8 *Discipleship's Reward of the Crown of Righteousness*

(11) [1] I charge [you] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; [2] **Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all [a] longsuffering and doctrine.** [3] For the time will come when they will not endure sound doctrine; but after their own lusts they will heap to themselves teachers, having itching ears; [4] And they shall turn away [their] ears from the truth, and shall be turned to fables. [5] But watch in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry. [6] For I am now ready to be offered, and the time of my departure is at hand. [7] I have fought a good fight, I have finished [my] course, I have kept the faith: [8] Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing.

Q – Why use the word longsuffering in 2 Tim 4:2?
A –Long-suffering is with people and endures is with trials. Makrothumia in Greek, makro is long or far and thumos is a form of passionate wrath, used 14x in the New Testament. This is much different than patience which is hupomone in Greek, which is endurance with hope.
Application: I believe the crown of life is possible for every believer. I can known how to earn crowns and be confident in what crowns I have by study and obedience to the Holy Scriptures.
QT hint: Daily time in Scripture and prayer help us strive for, attain, not lose crowns that we can cast our earned crowns before the feet of our Lord Jesus Christ when we appear before him at his return.

4:9-15 *Discipleship's Transparency of Relationships and Basic Needs*

(12) [9] Do your diligence to come shortly to me: [10] For Demas has forsaken me, having loved this present world, and is departed to Thessalonica; Crescens to Galatia, Titus to Dalmatia. [11] Only Luke is with me. Take Mark, and bring him with you: for he is profitable to me for the ministry. [12] And Tychicus I have sent to Ephesus. [13] The cloke that I left at Troas with Carpus, when you come, bring [with you], and the books, [but] especially the parchments. [14] Alexander the coppersmith did me much evil: the Lord reward him according to his works: [15] Of whom be you ware also; for he has greatly withstood our words.

Q –Why did Demas forsake Paul? (vs 10)
A – Because saint Demas loved this present world more than denial of self and daily taking up his cross to follow Jesus. The comforts, business, and acceptance of this present world can draw saints away from their crowns and hinder spiritual growth.
Application: I see the basics of New Testament Christianity in the Apostle Paul by his taking back of Mark who is ready to serve as a co-laborer now. (vs 11) This is true reconciliation between saints. I know the same applies today for getting back to the basics of clothing for protection of the body from the elements and writings to renew the mind. (vs 13)
QT hint: Daily time in Scripture and prayer help us trust the Lord with those who do evil against us when we do good. (vs 14-15)

4:16-18 *Discipleship's Example of Standing Alone Except for God*

(13) [16] At my first answer no man stood with me, but all [men] forsook me: [I pray God] that it may not be laid to their charge. [17] Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and [that] all the Gentiles might hear: and I was delivered out of the mouth of the lion. [18] And the Lord shall deliver me from every evil work, and will preserve [me] to his heavenly kingdom: to whom [be] glory for ever and ever. Amen.

4:19-22 *Discipleship's Love for the Family of God*

(14) [19] Salute Prisca and Aquila, and the household of Onesiphorus. [20] Erastus abode at Corinth: but Trophimus I have left at Miletum sick. [21] Do your diligence to come before winter. Eubulus greets you, and Pudens, and Linus, and Claudia, and all the brethren. [22] the Lord Jesus Christ [be] with your spirit. Grace [be] with you. Amen. [The second [letter] to Timothy, ordained the first elder of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.]

Titus (3-8, 7 min) 2022

Bible TOC **Next / Previous Book**

1 2 3

12 Steps to Order in the Ekklesia

Purpose: Letter by the Apostle Paul to a mature elder regarding order in the ekklesia.

Key Words: works 8x (good 6x, not good 2x), sound 5x (doctrine and faith lead to speech), doctrine 4x, God our Savior 3x (more than in Timothy and Jude), Holy Ghost 1x.

Key Passage: 2:7-8

The steps of order are:	Scripture
1) vision: proclaim the truth according to the commandment of God our Savior	1:1-3
Titus' Assignments at Crete – create order and dismiss disorder 2) mission: set in order the things that are wanting, and appoint elders in every city	1:4-9
3) guiding principles: for selection of elders (what disqualifies and qualifies) Linking verse 9 "to exhort and convince the contrarians (opposers)	
4) opposers are unruly, vain talkers, deceivers, $, mind & conscience defiled	1:10-16
5) rebuke sharply - that they may be sound in the faith (carnal believers)	
6) Promote sound doctrine to: older men, older women, young men and servants	2:1-10
7) Pattern of good works, sound doctrine & speech – those contrary are ashamed	2:7-8
8) Sound doctrine for all (past, present & future) purify, zealous, speak with authority	2:11-15
9) Be subject to authority – gentle, meek to all; not as we used to be	3:1-3
10) because God our Savior did this for us – be careful to maintain good works	3:4-8
10) avoid unprofitable discussion, when to reject opposers	3:9-11
11) learn to maintain good works for necessary uses, not be unfruitful	3:12-14
12) greet them that love us in the faith. Grace be with you all. Amen.	3:15

Discussion:
(1) Why no prayers mentioned in Titus?
Already developed in mature elder. No need to mention in any form. Already known.

(2) Why no witness mentioned in Titus?
Witness will naturally follow good works and sound doctrine, faith and speech.

New Testament church government. **Elder** in Greek is presbuteros - 67x, **Presbytery** – 3x (2 OT/1 NT), group of elders. **Teacher** in Greek is didaskalos – 57x, **teach** – 91x. **Deacon** in Greek is diakoneo - 32x as **servant or minister** (diakonos – 37x) in various ways. **Bishop** is episkopos in Greek, translated as overseers - 7x, 1 x for Jesus. **Evangelist** – 3x,

Pastor *in Greek is poimen - 17x (16 for Jesus or shepherd, 1 for man in Eph 4:11).* ***Preacher*** *– 4x,* ***Preach*** *is kerusso in Greek, proclaim publicly –60x.* ***Apostle*** *– 90 x, always the 12 (Ephesians 2:20).* ***Reverend*** ***–*** *0x,* ***Father*** *– 0x (Matthew 23:9 – reproof),* ***Prophet*** ***–*** *131 OT/Jesus, 12 NT*

Prayers of the Bible None.

Titus Chapter 1

1:1-4 *God is Exalted by the Elect's Faith*

(1) [1] Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; [2] In hope of eternal life, which God, that cannot lie, promised before the world began; [3] But has in due times manifested his word through preaching, which is committed to me according to the commandment of God our Savior; [4] To Titus, [my] own son after the common faith: Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Savior.

Q – Who are the elect?
A – They are the people God has chosen before the world began.

Application: I learn from Paul identifying himself as a servant before an Apostle. No matter what my gift, ability, or position I am elect to serve God and other people first. My faith is up toward God and God's grace mercy and peace is down toward me.

QT hint: Daily time in Scripture and prayer help us understand the primacy of God our Savior and non-breakable link and subordination of the Lord Jesus Christ our Savior.

1:5-9 *God is Exalted by the Elders Setting Things in Order*

(2) [5] For this cause left I you in Crete, that you should set in order the things that are wanting, and ordain elders in every city, as I had appointed you: [6] If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. [7] For an elder must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; [8] But a lover of hospitality, a lover of good men, sober, just, holy, temperate; [9] Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the opposers.

1:10-16 *God is Exalted by Clear Discernment of False Teachers Professing to Know God*

(3) [10] For there are many unruly and vain talkers and deceivers, especially they of the circumcision: [11] Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy gain. [12] One of themselves, a prophet of their own, said, The Cretians are always liars, evil beasts, lazy gluttons. [13] This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; [14] Not giving heed to Jewish fables, and commandments of men, that turn from the truth. [15] To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. [16] They profess that they know God; but in works they deny [him], being hateful, and disobedient, and every good work is disapproved.

Titus Chapter 2

2:1-10 *God is Exalted by Sound Doctrine and Personal Holy Relationships*

(4) [1] Speak the things which are sound doctrine: That the **aged men** be sober, grave, temperate, sound in faith, in charity, in patience. [3] The **aged women** likewise, that [they be] in behavior as becomes holiness, not false accusers, not given to much wine, teachers of good things; [4] That they may teach the **young women** to be sober, to love their husbands, to love their children, [5] [To be] discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.
[6] **Young men** likewise exhort to be sober minded. [7] In all things showing yourself a pattern of good works: in doctrine [showing] incorruptness, gravity, sincerity, [8] Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
[9] [Exhort] **servants** to be obedient to their own masters, [and] to please them well in all [things]; not answering again; [10] Not [a] to steal, but showing all good trustworthiness; that they may adorn the doctrine of God our Savior in all things.

Q – Is the master-servant relationship still applicable today?
A1 – Definitely yes. Because the aged man and women over the younger man and women is still applicable today.
A2 – Definitely yes. Because the principles of master and slave relationships and behavior is the same as employer/employee, manager/staff, captain/team, government/citizen.

Application: I must show a pattern of good works, incorrupt doctrine, seriousness, sincerity; as well as sound speech that cannot be condemned by those contrary.

QT hint: Daily time in Scripture and prayer help us understand and do what is right whether aged men and women, young men and women, servants and masters.

2:11-15 *God is Exalted in our Salvation, Sanctification, and Redemption*

(5) *our SALVATION* 11 For the grace of God that brings salvation has appeared to all men,
our SANCTIFICATION 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
our REDEMPTION 13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity,
our SANCTIFICATION and purify to himself a peculiar people, zealous of good works.
15 These things speak, and exhort, and rebuke with all authority. Let no man despise you.

Q – Are there degrees of purity? (Titus 2:14)
A – No, we either have purity or impurity as believers. The spiritual growing process teaches us to be pure for greater periods of time because we prevent sin and repent quicker. As believers our heart is either pure with obedience of every thought captive or impure with disobedience or sin, beginning in our thoughts.

Application: I have learned the balance of looking back to my initial salvation, looking up-around-within at my present day by day sanctification, and looking forward to my future redemption.

QT hint: Daily time in Scripture and prayer helps us to consistently have the 3 looks of past-present-future.

Titus Chapter 3

3:1-8 *God is Exalted in our Good Works*

(6) [1] Put them in mind to be subject to principalities and authorities, to obey magistrates, to be ready to every good work, [2] To speak evil of no man, to be no brawlers, [but] gentle, showing all meekness to all men. [3] For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, [and] hating one another. [4] But after that the kindness and love of God our Savior toward man appeared, **[5] Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost**; [6] Which he shed on us abundantly through Jesus Christ our Savior; [7] That being justified by his grace, we should be made heirs according to the hope of eternal life. [8] [This is] a faithful saying, and these things I will that you affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable to men.

3:9-11 *God is Exalted by Avoiding Unprofitable and Vain Talk*

(7) [9] But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. [10] A man that is a heretic after the first and second admonition reject; [11] Knowing that he that is such is subverted, and sins, being condemned of himself.

3:12-15 *God is Exalted as We Learn to Maintain Good Works*

(8) [12] When I shall send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis: for I have determined there to winter. [13] Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting to them. [14] And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. [15] All that are with me greet you. Greet them that love us in the faith. Grace [be] with you all. Amen.

Q – How do we learn to maintain good works?
A – Discipleship between elder and younger believers. men with men and women with women. Diligence is one factor we need to maintain good works.

Application: I know our Lord Jesus desires for me to learn to maintain good works for the glory of God so I am fruitful. I will know and greet those who love in the faith.

QT hint: Daily time in Scripture and prayer helps us desire for others to learn to maintain good works that last forever. They are not the works of man, self, or religion. They are the works that are led of the Holy Ghost, obedient to the Holy Scriptures, and glorify God.

Philemon (1-4, 3 min) 2023

12 Evidence of Brotherly Love with Philemon
(John 15:13-15, 1 John 3:18, 1 Peter 1:22)

(reduced to 3: love, prayer, and trust)

Purpose: profitable for doctrine and instruction in righteousness (not reproof/correction) 2 Tim 3:16-17

Text: 10th of 14 letters by the Apostle Paul. 1st of 4 personal letters, a personal letter between two older believers and one younger believer; 2 in prison in Rome (a mature believer Paul and a young believer Onesimus) and one free convert of Paul who is Philemon "one who kisses". Onesimus in verse 10 is the central character of the letter,who has a common slave name of "profitable".

Key Words: Love (agape) 4x. Beloved 3x–agapetos. Fellow 4x. brother 4x, Bowels 3x (most exc. Psalms) God 2x, Jesus 11x, Spirit 0x.

My brotherly love example by	**Scripture**
A. Love	**Greeting 1-3**
Recognize love and good work,	1-2
Desire God's grace and peace	3
B. Prayer	**Philemon 4-7**
mention of you always in my prayers	4
Hear of love and faith stimulates	5
Communication of your faith may become effectual	6
C. Trust	**Onesimus 8-21**
for love's sake I rather beseech [you]	9
without your mind, do nothing; do willingly	14
receive him as myself.	17
causes joy / refreshes bowels in the Lord	20
Confidence to do more than asked	21
B. Prayer	**Philemon 22**
Prayer request for me	22
A. Love	**Farewell 23-25**
Last words and grace for others	23-25

Prayers of the Bible

Scripture	Form	Aid	Hindrance	Comment	Who prays
Philemon 1:4	Supplication	Philemon's good works		Brotherly love for Philemon	Paul
Philemon 1:22	Supplication	Paul's good works and lodging		Brotherly love for Paul	Philemon

Note: Paul's personal letter to Philemon is the standard example of brotherly love. It's literary style is Biblical Hebrew chiastic. ABCBA.

Straight: Love and prayer (brotherly love: John 15:13-15, 1 Peter 1:22, 2 Peter 1:7)
Balanced: Trust (Philemon, Romans 12:10, 1 Thessalonians 4:9, Hebrews 13:1)

Philemon

1:1-3 ***Greeting*** *(Love)*

(1) [1] Paul, a prisoner of Jesus Christ, and Timothy [our] brother, unto Philemon our dearly beloved, and fellowlaborer, [2] And to [our] beloved Apphia, and Archippus our fellowsoldier, and to the church in your house: [3] Grace to you, and peace, from God our Father and the Lord Jesus Christ.

Notes: house church in Colosse, Col 4:9, 17. Later Philemon became an elder of Colosse and died as a martyr under Nero. It is evident from the letter that Philemon was a man of property and influence. Archippus became an elder and was martyred by the Roman emperor Nero with Philemon. Also Paul and Peter were executed by Nero. Apphia is a woman, possibly Philemon's wife and Archippus his son.

1:4-7 ***Paul Commends Philemon*** *(Prayers of Paul for Philemon)*

(2) [4] I thank my God, making mention of you always in my prayers, [5] Hearing of your love and faith, which you have toward the Lord Jesus, and toward all saints; [6] That the communication of your faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. [7] For we have great joy and comfort in your love, because the bowels of the saints are refreshed by you, brother.

1:8-21 ***Paul's Request about Philemon's Criminal Slave, Onesimus*** *(Trust)*

(3) [8] Wherefore, though I might be much bold in Christ to enjoin you that which is convenient, [9] Yet for love's sake I rather beseech [you], being such an one as Paul the aged, and now also a prisoner of Jesus Christ. [10] I beseech you for my son Onesimus, whom I have born in my bonds: [11] Which in time past was to you unprofitable, but now profitable to you and to me: [12] Whom I have sent again: you therefore receive him, that is, mine own bowels: [13] Whom I would have retained with me, that in your behalf he might have ministered unto me in the bonds of the gospel: [14] But without your mind I would do nothing; that your benefit should not be as it were of necessity, but willingly. [15] For perhaps he therefore departed for a season, that you should receive him forever; [16] Not now as a slave, but above a slave, a brother beloved, specially to me, but how much more unto you, both in the flesh, and in the Lord? [17] If you count me therefore a partner, receive him as myself. [18] If he has wronged you, or owes anything, put that on my account; [19] I Paul have written with my own hand, I will repay: albeit I do not say to you how you owe unto me even your own self besides. [20] Yes, brother, let me have joy of you in the Lord: refresh my bowels in the Lord. [21] Having confidence in your obedience I wrote unto you, knowing that you will also do more than I say.

1:22 ***Paul's Preparing to Leave Jail*** *(Prayers of Philemon for Paul)*

[22] But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

Notes: Paul led Onesimus and Philemon to salvation through repentance toward God and personal faith in Jesus Christ. All the unsaved who come to Christ are as Onesimus, Romans 5:8. Slavehood: 60% of the Roman Empire were slaves, Col 4:1. The providence of God, knowing you are in His will, no matter where or when. Roman law and not Moses' law is followed for the treatment of slaves. Probably theft is a crime.

1:23-25 ***Farewell*** *(Love)*

(4) [23] There greet you Epaphras, my fellowprisoner in Christ Jesus; [24] Mark, Aristarchus, Demas, Luke, my fellow laborers. [25] The grace of our Lord Jesus Christ [be] with your spirit. Amen.

Note: Epaphras was the lead elder at the church in Colossae, Colossians 1:7, 4:12. Mark is restored from Acts 15:38, 2 Timothy 4:11. Demas forsook Paul for the love of this world in 2 Timothy 4:10.

[Written from Rome to Philemon, delivered by Onesimus, a servant.]

Philemon

Notes: Being a fellow-laborer with Mark lost in Acts 15:38 is restored. Demas in Col 4:14, fellow-laborer status is later forsaken in 2 Timothy 4:10 as Demas forsook Paul for love of this world. Epaphras, Aristarchus, and Luke remain good and solid loving relationships.

Epaphras – Colossians 1:17, 4:12. Demas – II Timothy 4:10. Ending with grace as a trademark at the end of all 14 of Paul's letters.

Three fellows of fellowship: Fellowlaborer – 1b and 24b are first and last. Fellowsoldier – 2a, and fellowprisoner – 23a are inbetween 1b and 24b, fellowlaborer.

Bowels = physical inward parts in the Old Testament. Spiritua, emotions/moved deep within in the New Testament. Heart used in all newer translations since 1881 Revised Version. Beloved = loved by many.

Application: Examine myself; how am I doing with my brother (individual tree) in love, prayer, & trust?

GEMS

1a. Five-part series on the enemy of the church uses the five one-chapter books of the Bible.

#1 Discern the enemy - inside the Church	Jude	Forest - Genesis to Rev.
#2 Discern the enemy - outside the Church	Obadiah	Forest - Genesis to Rev.
#3 Overcome the Enemy – in the universal Church	2 John-love & truth	Forest - New Testament
#4 Overcome the Enemy – in the local Church	3 John-truth & love	Trees - New Testament
#5 Overcome the Enemy – in the individual believer	Philemon-friendship	Tree - New Testament

Read: 2 John 2 minutes, 3 John 2 minutes, Philemon 3 minutes, Jude 4 minutes, Obadiah 4 minutes

1b. "For in the true nature of things, if we rightly consider, <u>every</u> <u>green tree</u> is far more glorious than if it were made of gold and silver" *by Martin Luther.* "Can't see the forest for the trees" common saying. "We can see the Forest and the Tree(s)" *by Bill Heath.*

2. Background of Paul's writings to 2 people groups, 7 local churches, and 3 persons: (born 5 AD, school of Gamaliel 15-20 AD, saved 34 AD).

During his 3 missionary journeys described in Acts 13 to 27 the order and approximate dates are:

Galatians	49 AD	2nd Missionary Journey	Acts 18:1-17	Corinth
1 Thessalonians	51 AD	2nd Missionary Journey	Acts 18:1-17	Corinth
2 Theseslonians	52 AD	2nd Missionary Journey	Acts 18:1-17	Corinth
1 Corinthians	55 AD	3rd Missionary Journey	Acts 19:1-41	Ephesus
2 Corinthians	56 AD	3rd Missionary Journey	Acts 20:1	Macedonia
Romans	57 AD	3rd Missionary Journey	Acts 20:2	Greece

Philemon is written when Paul is aged and a prisoner on house arrest for two years in Rome, 60 to 62 AD, where he wrote 4 letters (Acts 28:30-31):

Ephesians	61 AD	
Philippians	61 AD	
Colossians	62 AD	
Philemon	62 AD	He writes to the local church in Colossae that is in Philemon's home.

After release from Roman imprisonment, Paul writes: (possibly he went to Colosse, to Spain, to Colosse)

Titus	64 AD	
1 Timothy	64 AD	63-66 AD, Hebrews

Around age 65, Paul is again in a Roman prison.

2 Timothy	67 AD	(soon Paul, Philemon, and Archippus are executed by Emperor Nero).

Hebrews (13-37, 45 min) 2025

Bible TOC **Next / Previous Book** **Gems**

Look back: 1 2 3 4 5 6 7 8 9 10 11 Look up: 12 Look around: 13

12 Reasons to Continually Look up to Jesus

Purpose: Reproof & Correction (2 Timothy 3:16-17) Date:65 AD

Key verse: 12:1-2, Looking onto Jesus. Chapters 1-11 doctrine culminate in 12, and application in 13.

Characters: Angels, Moses-Joshua, Abraham, Melchizedek (several in Hebrews 11)

Key Words: faith 31x, let us 13x, better 12x, perfect 10x (fully mature), fall 4x (come short of)

Doctrine

	OLD	**(I look back)**	**NEW** **(I look at Jesus)** "better than"
1)	Prophets	1:1-3 (1:2)	Jesus' word is "better than" those of the prophets
2)	Angels	1:4-2:18 (1:4)	Jesus is "so much better than" the angels
3)	Moses	3:1-17 (3:3)	Jesus is "worthy of more glory than" Moses
4)	Joshua	4:1-13 (4:1)	Jesus' rest is "superior to" Joshua's rest
5)	Priests	4:14-7:28 (4:14)	Jesus is the personal, permanent "Great" High Priest
6)	Covenant	8:1-13 (8:6)	Jesus is mediator of a "better" covenant & better promise
7)	Tabernacle	9:1-28 (9:11)	Jesus is a "greater and more perfect" tabernacle
8)	Sacrifice	10:1-39 (10:14)	Jesus' eternal sacrifice is "superior" to the Old Covenant
9)	Faith	11:1-40 (11:40)	Jesus provides for a "better" faith where we may mature
		(I look up) "Preparing for Eternity"	
10)	Discipline	12:3-17 (9)	Heavenly Father's discipline is "better" than the earthly
11)	Mount Sinai	12:18-24 (22)	Heavenly Jerusalem (Mt Zion) is "opposite" & better
12)	Shakable	12:25-29 (27)	New Jerusalem is "unshakably" better (vs 28-29)

Application **(I look around)**

13:1-8 (1)	Let brotherly love continue
13:9-17 (13)	Let us go forth to Him outside the camp, . . .
13:18-25 (18)	Pray for us, Grace be with you all. Amen.

Prayers of the Bible

Scripture	Form	Aid	Hindrance	Comment	Who prays
Hebrews 2:17-18	Supplication	Reconcile sins		merciful and faithful	Our prayer to Christ our High Priest
Hebrews 4:14-16	Supplication	"Let us" hold fast our profession-14		"Let us" have confidence-16	Our prayer to Christ our High Priest
Hebrews 5:7	Supplication	God's help Jesus feared		Strong crying & Tears	Jesus' prayer before being crucified
Hebrews 11:6	Supplication			Faith & Diligence	Our need in prayer
Hebrews 13:15	Praise				"Let us" offer the sacrifice of praise
Hebrews 13:18	Supplication	For Paul to visit them			Paul's request to the Hebrew believers

Hebrews Chapter 1

1:1-3 *Jesus' Words are "Better than" those of the Prophets*

(1) [1] God, who at sundry times and in diverse manners spoke in time past unto the fathers by the prophets, [2] Has in these last days spoken unto us by [His] Son, whom He has appointed heir of all things, by whom also He made the worlds; [3] Who being the brightness of glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

Q – What is significant about the introduction letter of the Apostle Paul to the Hebrew followers of Christ?
A – It exalts the person of Jesus Christ from the beginning to the end of time, setting the platform for the rest of the letter. Son and pronouns are used. Each new section may begin with this introduction.

Application: I know Jesus is the final prophet, priest, and king – past, present, and future. This knowledge comes from the Bible, my faith, and God's grace. In Matthew 2:11, gold, incense, and myrrh are the three gifts at His birth. Myrrh represents the ointment for burial, as Jesus died as the last prophet. His last words are "to the churches" in Revelation 1-3,12 times, and Revelation 22:16-21.

1:4-14 *The Son is "So Much Better" than the Angels*

(2) [4] Being made so much better than the angels, as He has by inheritance obtained a more excellent name than they. [5] For to which of the angels said He at any time, **You are My Son, this day I have begotten Thee?** //Ps 2:7// And again, **I will be to Him a Father, and He shall be to me a Son?** //2 Sam 7:14// [6] And again, when He brings in the first begotten into the world, He says, **And let all the angels of God worship Him.** //Ps 97:7// [7] And of the angels He says, **Who makes His angels spirits, and His ministers a flame of fire.** //Ps 104:4// [8] But to the Son [He says], **Your throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Your kingdom.** //Ps 45:6// [9] **You have loved righteousness, and hated iniquity; therefore God, [even] Your God, has anointed You with the oil of gladness above Your fellows.** //Ps 45:7// [10] And, You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of Your hands: [11] They shall perish; but You remain; and they all shall grow old as does a garment; [12] And as a vesture You shall fold them up, and they shall be changed: but You are the same, and Your years shall not fail. [13] But to which of the angels said He at any time, **Sit on My right hand, until I make Your enemies Your footstool?** //Ps 110:1// [14] Are they not all ministering spirits, sent forth to serve them who shall be heirs of salvation?

Q1 – What qualities of Jesus should the true believer follow? (1:9)
A – Love what is right and hate iniquity, for God's anointing with the oil of gladness above others.

Q2 – Why is it important for a follower of Jesus to understand Jesus' role in the creation and destruction of the earth and heavens? (1:10-12)
A – Because this helps us not be entangled with the things of this life since we are only pilgrims passing through. This passage also supports a 6-day 24-hour creation (John 1:1-3).

Q3 – What does the New Testament say about angels (1:14)
A1 – God sent angels as messengers for Jesus at his birth, temptation, Gethsemane, tomb, resurrection, and ascension. Other angel references are Jewish superstition (John 5:4, 12:29, Galatians 4:12-16).
A2 – Christians today understand angels from Luke 20:34-36 (future: no marriage or death and equal), 1 Corinthians 11:1-16 (10, divine order in heaven and earth), 1 Peter 1:10-12 (our salvation the angels desire to look into), Hebrews 13:2 (see notes), angels of light or deception (2 Corinthians 11:12-15, Galatians 1:6-9), and Revelation 1-3, where the angels represent messengers or pastors of local churches. Only Young's Literal translation uses messengers. Angels as spiritual beings are correct for Revelation 4-22.

Application: I know that Jesus and His words and life are much better than the angels. Angels served me by their roles in fulfilling prophecy during the 1st coming and return of the Lord Jesus Christ.

Hebrews Chapter 2

2:1-4 *Danger of Apostasy to Hebrews that Neglect Salvation by Christ Alone (#1 of 5)*

(3) [1] Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. [2] For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; [3] How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard [Him]; [4] God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to His own will?

Q1 – What is important for the Hebrews is that hearers of the gospel do not drift away?
A – Obedience to the Holy Scriptures. We must intently and diligently listen to the Holy Scriptures because we are held accountable for our disobedience. (2:1-2).
Q2 – Why was it important for God to use miracles to confirm the Apostles (2:3-4)
A – Because God uses signs to give evidence of a new dispensation with mankind. This is the same as with Moses/Aaron and the Law, Elijah/Elisha and the prophets in the Old Testament. The next dispensation is in the future after the rapture of the body of Christ, before the time of the tribulation or the 70th week of Daniel. The cities of Tyre and Sidon provide understanding of disobedience in Luke 6:17, Matthew 11:21-22, Luke 10:13-14, and Acts 12:20.

2:5-9 *Jesus the Man is Lower than the Angels (5-8a) then Crowned with Glory and Honor (8b-9)*

(4) [5] For unto the angels He has not put in subjection the world to come, whereof we speak. [6] But one in a certain place testified, saying, **What is man, that You are mindful of him? or the son of man, that you visit him?** [7] **You made Him a little lower than the angels; you crowned Him with glory and honor, and did set Him over the works of Your hands:** [8] **You have put all things in subjection under His feet. For in that He put all in subjection under Him** //Psalm 8:4-6//, He left nothing [that is] not put under Him. But now we see not yet all things put under Him. [9] But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

Q – When and why was Jesus made lower than the angels?
A – When Jesus was conceived, He became lower than the angels and made a man so He could identify with our temptations, and die for every man's sins, knowing God would crown Him with glory and honor.

2:10-18 *Jesus' Suffering as a Man (not an angel) Makes us One*

(5) [10] For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. [11] For both He that sanctifies and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, [12] Saying, **I will declare Your name to My brethren, in the midst of the church I will sing praise unto You**. //Ps 22:22// [13] And again, **I will put My trust in Him. And again, Behold I and the children which God has given me.** //Is 8:18// [14] Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; [15] And deliver them who through fear of death were all their lifetime subject to bondage.

Q – Why is suffering good for the believer?
A – Because following Jesus, who suffered, is part of our sanctification and makes us one.

2:16-18 *by Reconciliation of Sins and Help when we are Tempted*

[16] For verily He took not on [him the nature of] angels; but He took on [him] the seed of Abraham. [17] Wherefore in all things it behoved Him to be made like to [his] brethren, that He might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people. [18] For in that He Himself has suffered being tempted, He is able to help them that are tempted.

Hebrews Chapter 3

3:1-6 ***Christ Jesus is "Worthy of More Glory" than Moses***

(6) [1] Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; [2] Who was faithful to Him that appointed Him, as also Moses [was faithful] in all his house. [3] For this [man] was counted worthy of more glory than Moses, inasmuch as he who has built the house has more honor than the house. [4] For every house is built by some [man]; but He that built all things is God. [5] And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; [6] But Christ as a Son over His own house; whose house are we, **if we hold fast the confidence and the rejoicing of the hope firm unto the end.**

Q – What can I learn from the life of Moses?
A – Moses was faithful to God and his house (vs 2), then in all his house, a servant, and a testimony of things which were to be spoken after (vs 5), which is Christ (vs 6).

vs 6b is the linking verse to 3:7-19. "If" is 1st of 8x in 3:6-4:8 relating to belief from the heart that endures firm to the end. "If" is used 16x in the same context in Hebrews: See 2:2-3, 6:6, 10:26, 10:38, 12:7-8, 12:25. In 2023, we title these almost believers deconstructionist or exvangelical.

QT hint: Daily time in Scripture and prayer helps us understand the difference between the Old Testament promises to the Hebrews and the better New Testament promises to the Christ followers.

3:7-19 ***Hardened Hearts of Unbelief in the Wilderness*** *(1 Cor 10:1-13, #2 of 5)*

(7) [7] Wherefore (as the Holy Ghost says," **To day if ye will hear His voice,** [8] **Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:** [9] **When your fathers tempted me, proved me, and saw My works forty years.** [10] **Wherefore I was grieved with that generation, and said, They do always err in [their] heart; and they have not known My ways.** [11] **So I swore in My wrath, They shall not enter into My rest.)"** //Psalm 95:7-11// [12] Take heed, brethren //kinsmen, Ro 9:3//, lest there be in any of you an evil heart of unbelief, in departing from the living God. [13] But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. [14] For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; [15] While it is said, **"Today if ye will hear His voice, harden not your hearts, as in the provocation** //Psalm 95:7//. [16] For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. [17] But with whom was He grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness? [18] And to whom swore He that they should not enter into His rest, but to them that believed not? [19] So we see that they could not enter in because of unbelief.

vs 7: Numbers 13-14 - the 12 spies were sent to survey the promised land. Fear and unbelief entered the hearts of ten spies, then all the people. Moses repeats the judgment of God at the end of his life in Deuteronomy 1:35. Unbelief is used 5x in Hebrews 3-4 because belief in Jesus as the Son of God is essential. Faith is stated 1x in 4:2, where faith is part of believing unto salvation, but not faith alone.

Q – How can we compare Israel's rest with Jesus' rest? (3:11, 4:1-11)
A1 – Israel's rest was a literal physical promise for the nation of Israel to inherit the promises to Abraham. This rest was not fulfilled due to their unbelief, yet the promise was fulfilled in the book of Joshua partially and temporarily. Believers who are born again have entered in His rest (Phil 3:14, 1 Cor 3:11-15).
A2 – Conclusion: Moses' rest for God's people is a shadow of Jesus' rest for God's people today.

Rest in Psalm 95 is quoted 5x in 95:7-11 > Hebrews 3:11, 3:15, 4:3, 4:5, 4:7
Rest in Genesis 2:2 is rest from the activity of creation in 6-24-hour days; God rested on the 7th day.
Rest in Exodus 20:11 is the 4th of the 10 Commandments, a literal 24-hour day or Sabbath.
Rest in Exodus 31:17a is a sign between the Lord and the children of Israel forever.
31:17b on the 7th day He rested, and was refreshed.

Hebrews Chapter 4

4:1-11 ***Joshua's Rest Comes Short of Jesus' Rest*** *(Matthew 11:28)*

(8) [1] Let us therefore fear, lest, a promise being left [us] of entering into His rest, any of you should seem to come short of it. [2] For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it]. [3] For we which have believed do enter into rest, as He said, **As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world** //Psalm 95:11//. [4] For He spoke in a certain place of the seventh [day] on this wise, **And God did rest the seventh day from all His works** //Genesis 2:2, Exodus 20:11, 31:17//. [5] And in this [place] again, **If they shall enter into My rest** //Psalm 95:11//. [6] Seeing therefore it remains that some must enter therein, and they to whom it was first preached entered not in because of unbelief: [7] Again, He limits a certain day, saying in David, Today, after so long a time; as it is said, **Today if ye will hear His voice, harden not your hearts** //Ps 95:7-8a//. [8] For if Joshua had given them rest //Joshua 22:4//, then would he not afterward have spoken of another day. [9] There remains therefore a rest to the people of God. [10] For he that is entered into His rest, he also has ceased from his own works, as God [did] from His. [11] Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

vs 1-2, 11. Spiritual rest for belief in the gospel, mixed with faith? Make the decision today, harden not your hearts. Rest used 11x in 3:11-4:11. John 3:18.

vs 2. mixing is good or evil, Psalm 75:8, John 19:39, Revelation 14:10. Illustrate mixture parables.

vs 11. Let us labor. (past) Isaiah 28:12, 30:15 (Jesus, it is finished), Matthew 11:28-30, John 15, John 19:30 (present), Ephesians 2:6, Hebrews 4 (future), Rev 14:13.

Application: I know that Hebrews 4:1-3 applies to initial salvation when I heard the gospel and believed, mixed with faith, on July 6, 1976. Hebrews 4:10 ties my life before my salvation to my continual daily salvation in Hebrews 4:12-16 as we labor in word and prayer.

4:12-16 ***Labor in the Word of God*** *(12-13)* ***and Labor in Prayer to our Great High Priest*** *(14-16)*

(9) [12] For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. [13] Neither is there any creature that is not manifest in His sight: but all things are naked and opened to the eyes of Him with whom we have to do.

[14] Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] confession. [15] For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin. [16] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

vs 12 Quick - living, Acts 7:38. Powerful - 1 Thessalonians 2:13, Ephesians 5:26, Heb 6:5, 1 Peter 1:23. Two-edged sword – Eph 6:17. Soul and spirit - 1 Thessalonians 5:23. Also see 2 Chronicles 16:9, Psalm 33:13-15, Psalm 138:2, Jeremiah 23:29, John 12:48, 1 Corinthians 14:24, Ephesians 6:17

Vs 14, begins the section on priests from 4:14 to 7:28.

Q – How do we labor to enter into Jesus' rest?
A – The believer's labor of studying the Word of God (4:12-13) and prayer (4:14-16) in our daily life.

Keywords in Hebrews in 3:6-4:16: rest (12 of 12x), enter (8 of 9x), unbelief (4 of 4x), if (8 of 16x conditional), today (4 of 6x), not, hear, harden, heart. 4:1-11 New keyword "let us" (1st four of 12x)

Pronouns:
God - I/me/My-11x,
Believers - we/us/our-16x.
Not believers - they/them/their-16x, ye/you/your-9x

Hebrews Chapter 5

5:1-10 ***Jesus is a Greater Priest than Aaron*** *(1-4)* ***and melchizedek*** *(5-10)*

(10) [1] For every high priest taken from among men is ordained for men in things [pertaining] to God, that he may offer both gifts and sacrifices for sins: [2] Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. [3] And by reason hereof he ought, as for the people, so also for himself, to offer for sins. [4] And no man takes this honor to himself, but he that is called of God, as was Aaron. [5] So also Christ glorified not Himself to be made a high priest; but He that said unto Him, **You are My Son, today I have begotten You** //Psalm 2:7//. [6] As He also says in another [place], **You are a priest forever after the order of melchisedec** //Psalm 110.4//. [7] Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; [8] Though He were a Son, yet learned He obedience by the things which He suffered; [9] And being made perfect, He became the author of eternal salvation unto all them that obey Him; [10] Called of God a high priest after the order of melchisedec.

Q1 – When and why did Jesus have fear (5:7)?
A – When death was near, because He had a body and emotions like a normal person

Q2 – What is the best way to learn and be tested for obedience?
A - By suffering (5:8).

Application: I must have compassion on the ignorant and those out of the way (5:2).

Note: Called of God in vs 4 & 10 are Aaron and Jesus Christ, as growing saints are called of God in Romans 1:1-17. Peter and John refer to Psalm 2 in Acts 4:25-31.

5:11-14 ***Warning to the Dull of Hearing*** *(in the context of 5:11 – 6:8, #3 of 5)*

(11) [11] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. [12] For when for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. [13] For everyone that uses milk is unskillful in the word of righteousness: for he is a babe. [14] But strong meat belongs to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil.

vs 11, dull of hearing is the same as not having ears to hear, as in Revelation 2-3 to the 7 churches. A child who put away childish thoughts and things in 1 Corinthians 13:11. 1 Cor 3:1 true believer
vs 14, discern both good and evil. Romans 19:19 wise unto good and simple concerning evil. Better than knowing good and evil where Satan deceived Eve; Gen 2:9, 2:17, 3:5, 3:22, Ecc 12:14, Is 5:20. Different than true yet carnal believers in 1 Corinthians 3, also part of growing in Christ (1 John 2:12-14). An example of a strong believer is clear in the book of Philemon 1:1.

Hebrews Chapter 6

6:1-8 ***Admonish to Get to Foundational Truths to Believe for Salvation***

(12) [1] Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, [2] Of the doctrine of washings, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. [3] And this we will do, if God permit. [4] For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, [5] And have tasted the good Word of God, and the powers of the world to come, [6] If they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put [Him] to an open shame.

Note: Believers: we/us/or – 2x. Unbelievers: ye/you/your – 4x, they/them/their/everyone – 8x.

Illustration contrasting the saved (6:7) **and unsaved** (6:8) **Hebrews at Church**

7 For the earth which drinks in the rain that often comes upon it, and brings forth herbs meet for them by whom it is dressed, receives blessing from God: 8 But that which bears thorns and briers is rejected, and is near to cursing; whose end is to be burned.

Q1 – Why are these six doctrines of Christ important to go on to perfection?
A1 – They are similar to the Hebrew faith in the Old Testament and the faith in the New Testament.

Application: I must persuade others of the salvation in Christ alone, not mixed with other belief systems.
Q2 – How do I know that Hebrews 6:4-8 speaks to the nonbeliever?
A1 – They were once enlightened (6:4a).
A2 – They have tasted of the heavenly gift (6:4b).
A3 – They were made partakers of the Holy Ghost and the world's powers to come (6:4c).
A4 – They fall away from following Christ (6:6)
A5 – They are not fruitful (6:8). Sin as thorns and briers from the fall of Adam (Gen 3:17-19)
A6 – They are lazy (6:12a)
Conclusion: they are in danger of apostasy or being unbelievers.

6:9-12 ***The Saved Hebrews are Diligent*** *(9-11),* ***not slothful*** *(12)*

(13) 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have served the saints, and do serve. 11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and long suffering inherit the promises.

Q1 – What is the character of the follower of Christ that Paul encourages during persecution?
A1 – Their work and labor of love shown toward the name of Christ and to the saints (6:10).
A2 – They show diligence in the full assurance of salvation until the end of their lives (6:11).
A3 – They are followers of saints through faith and long-suffering to inherit the promises of Christ (6:12b).
Paul brings money to them in Romans 15:22-33.

6:13-20 ***Hebrew Followers of Christ have Better Promises than Abraham*** *(Romans 4)*

(14) 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 Saying, **Surely blessing I will bless you, and multiplying I will multiply you** //Gen 22:16-17//.
15 And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed [it] by an oath: 18 That by two immutable things, in which [it was] impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 Which [hope] we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; 20 Where the forerunner is for us entered, [even] Jesus, made a high priest forever after the order of melchisedec.

Q – Who did Abraham worship?
A – Melchisedec, the high priest and king of Salem. The only priest-king besides Jesus Christ.

Note: This break from the order of Melchizedek in 5:5-10 returns to the order of Melchizedek in 6:20b and continues throughout chapter 7. The parenthesis in 5:11 begins with the Hebrews who are "dull" of hearing and end with 6:11-12, which states the saved Hebrews are diligent and not "slothful." Slothful is the same Greek word "no-thros", as "dull" of hearing, and is only used these 2x in the New Testament. No-thros is a derivative of "noth-os" meaning illegitimate or bastard, one born, not in lawful wedlock, but of a concubine or female slave; only used 1x in the New Testament, Hebrews 12, "But if ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons. This is a hard saying of Paul that Peter warns the believers of in 2 Peter 3:15-17.

Hebrews Chapter 7 ***The Priestly Order of Melchisedec***

7:1-3 *Melchizedek* ***is an Earthly Shadow of Jesus***

(15) [1] For this melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; [2] To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
[3] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abides a priest continually.

7:4-10 ***Abraham Tithes to melchisedek (2 Corinthians 9:6-15)***

[4] Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. [5] And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: [6] But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. [7] And without all contradiction the less is blessed of the better. [8] And here men that die receive tithes; but there he [receives them], of whom it is witnessed that he lives. [9] And as I may so say, Levi also, who receives tithes, paid tithes in Abraham. [10] For he was yet in the loins of his father, when melchisedec met him.

Notes:
Q1 – How are the Son of God and Melchizedek the same? (7:1-3)
A1 – Priest of the Most High God
A2 – Victorious king over the enemy
A3 – King of Righteousness A4 – King of Salem (Jerusalem-peace) meet at the cross
Psalm 85:10 mercy and truth are met together; righteousness and peace have kissed [*each other*].
A5 – Without earthly father, mother, or children
A6 – No beginning of days
A7 – No end of life
A8 – Remains a priest continually

Q2 – Who are the Levites and priests in the New Testament?
A1 – Every follower of Christ is a priest today.
A2 – The priest today is no longer required to worship God with sacrifices, special places, or limited to a specific day or people group. Worship of God today is in Spirit and truth. (1 Peter 2:9, John 4:23-24)

Q3 – Is the tithe a doctrine for the New Testament follower of Christ?
A1 – No. We are to give with a joyful heart, which we have reserved.
A2 – No. The follower of Christ learns through spiritual growth in Christ that 100% belongs to God.
A3 – No. It is a free will offering, a whole burnt offering expected of the follower of Christ.
A4 – No. The tithe in the Old Testament was temporary, and looking for better things to come through the Son of God, who is better than Melchizedek.

Melchizedek is written three times in Scripture, revealing God's sovereignty, manifold wisdom, and inspiration from the Holy Scriptures, which make us wise unto salvation (2 Timothy 3:15).

First in Genesis 14:18-20,	3 verses	around 1900 BC
Second in Psalm 110:1-7,	7 verses	around 1000 BC
Third in Hebrews 5-7,	35 verses	around 67 AD

Hebrews Chapter 7

7:11-21 ***Jesus is Forever After the Order of Melchizedek*** *(Levites die, Romans 7:1-6)*

(16) 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law. 13 For He of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. 14 For [it is] evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood. 15 And it is yet far more evident: for that after the similitude of Melchisedec there arises another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For He testifies, **You are a priest forever after the order of Melchisedec** //Psalm 110:4//. 18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19 For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw near unto God. 20 And inasmuch as not without an oath [he was made priest]: 21 (For those priests were made without an oath; but this with an oath by Him that said unto Him, the Lord swore and will not repent, **You are a priest forever after the order of melchisedec:)** //Psalm 110:4//

Note: vs 19, hope. We have a better hope because we can draw near to God since the temple's veil is torn. Webster's Dictionary 1828, confidence in a future event; the highest degree of well-founded expectation of good; as a hope founded on God's gracious promises.

7:22-28 ***Jesus is a Better Testament and a Consecrated Priesthood***

22 By so much was Jesus made a surety of a better testament. 23 And they truly were many priests, because they were not permitted to continue by reason of death: 24 But this [man], because He continues ever, has an unchangeable priesthood. 25 Wherefore He is able also to save them to the uttermost that come to God by Him, seeing He ever lives to make intercession for them. 26 For such a high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. 28 For the law makes men high priests which have infirmity; but the word of the oath, which was since the law, [makes] the Son, who is consecrated for evermore.

Q – Why are some religious leaders called priests today?
A – Because they follow the Old Testament system and do not understand the *precious* priestly role of Jesus or how all who are saved are priests who have a duty to represent others to God.

Application: I enjoy the power of an endless life daily with the Son who is holy, undefiled, and separate from sinners.

QT hint: Daily time in Scripture and prayer helps us understand how to come to God through Jesus, the only eternal high priest. 1 Peter 2:9, Hebrews 4:14-16.

Testament: 1st of 7x in Hebrews, rather than covenant, used later. Latin legal terms: Last will & testament, testator = appoint in Hebrews 9:16-17, executer. Hebrews 8:10, covenant is used 1st of 10x. Covenants or testaments are used in 30 verses in the New Testament; 14 of 30 are in Hebrews.

Matthew 26:28 For this is My blood of the New Testament, which is shed for many for the remission of sins.

Luke 22:20 Likewise also the cup after supper, saying, This cup [*is*] the new testament in My blood, which is shed for you.

1 Corinthians 11:25 After the same manner also [H*e took*] the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink [*it*], in remembrance of me.
2 Corinthians 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter kills, but the Spirit gives life.

Hebrews Chapter 8

8:1-5 *Our High Priest in Heaven is the True Tabernacle*

(17) [1] **Now** of the things which **we** have spoken [this is] the **sum**: //4:14-7:28// **We** have such a **high priest**, who is set on the **right hand of the throne of the Majesty in the heavens**; [2] A **minister** of the **sanctuary**, and of the true tabernacle, which the Lord pitched, and not man. [3] For every **high priest** is **ordained** to **offer gifts and sacrifices**: wherefore [it is] of necessity that this **Man** have somewhat also to **offer**. [4] For if He were on earth, He should not be a **priest**, seeing that there are **priests** that **offer gifts according to the law**: [5] Who serve unto the **example and shadow of heavenly things** //Col 2:16-17//, as Moses was **admonished of God** when he was about to make the tabernacle: for He says, **See [that] you make all things according to the pattern shown to you //Rev 11:19// in the mountain //Exodus 25:40//**

Q – Why is the tabernacle of Moses compared to the true tabernacle in heaven?
A – Because the design and furniture are earthly patterns of the true eternal tabernacle in heaven.
Note that there is no music in Moses' tabernacle. The basics of holy worship are the same today.

vs 5, Shadow of heavenly things – literal shadow 8x in the New Testament, Matthew 4:16 and Luke 1:79, shadow of death is like Psalm 23. Mark 4:32 Jesus' parable of the mustard seed growing. Acts 5:15, Colossians 2:17, Hebrews 10:1, James 1:17. The temple in the 1000 in Ezekiel 40-48 has no inner curtain or furnishings because Jesus is there as King of Kings in Revelation 19:11-16.

Application: I must not forget the basics of holy worship learned from the tabernacle of Moses, Romans 15:4. I am convicted for not worshipping God because I am too busy or tired from gluttony, etc.

QT hint: Now we have complete personal access to the most holy place, and a great high priest in heaven will intercede for us.

8:6-7 *Jesus Obtained a Better Covenant with Better Promises for the Church Today*

(18) [6] **Now** He //Jesus// has obtained a **more excellent ministry**, inasmuch as He is also the **mediator of a better covenant**, which was **established upon better promises**. [7] For if that first [covenant] had been faultless, then should no place have been sought for the second.

8:8-13 *Jesus Obtained a Better Covenant with Better Promises for Israel's Future (Jer 31:31-34)*

[8] For finding fault with them //Jer 31:28//, He says, **Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: [9] Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, says the Lord. [10] For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: [11] And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. //Isaiah 11:9, whole chapter// [12] For I will be merciful //forgiving// to their unrighteousness, and their sins and their iniquities will I remember no more. //Jeremiah 31:31-34//** [13] In that He says, A new [covenant], He has made the first old. Now that which decays and waxes old is ready to vanish away //Romans 9-11, 9:1-5//.

Q – Does the New Covenant apply to Israel or to the Church?
A1 – The millennialist believes Christ will return to rule on earth for 1000 years, and the amillennialist believes the church will replace Israel in history and the present.
A2 – Written to Hebrew believers, and at times to Hebrew unbelievers who know the gospel.

Notes: vs 9 fathers, NT call no man father, Matthew 23:9. Vs 8-12 they/them/their/ 17x is Israel past or future. Jeremiah 2-29 Jerusalem before it fell to Babylon. 30-33 Jerusalem's hope for the future. 34-35 The fall of Jerusalem. See notes at the introduction to Jeremiah.

Hebrews Chapter 9 ***Key words: Tabernacle, Testament, and Blood (access to God)***

9:1-14 ***Christ is the Greater and More Perfect Tabernacle***

(19) [1] Then verily the first [covenant] had also ordinances of divine service, and a earthly sanctuary.
[2] For there was a tabernacle made; the first, wherein was the candlestick, //light of life// and the table, and the showbread; //bread of life// which is called the sanctuary. [3] And after the second veil, the tabernacle which is called the Holiest of all; [4] Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, //Numbers 17// and the tables of the covenant; [5] And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. [6] Now when these things were thus **ordained**, the priests went always into the first tabernacle, accomplishing the service [of God]. //Leviticus 16//
[7] But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people: [8] The **Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing**:
[9] Which **was a figure** //parable// **for the time then present**, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the **conscience**;
[10] [Which stood] only in meats and drinks, and diverse washings, and carnal ordinances, imposed [on them] **until the time of reformation**. //Luke 3:5, Acts 9:11// [11] **But** Christ being come a high priest of **good things to come**, by **a greater and more perfect tabernacle, not made with hands,** that is to say, not of this building; [12] Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption [for us]. [13] For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh: [14] How **much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?** //1 John 5:7-9//

Note: vs 2-5 sanctuary, 6-10 service (limited access to God, imperfect, temporary), 11-14 salvation.
Vs 14, Moral conscience 32x. John 8:9, Acts 24:16, Ro 2:15, 9:1, 1-2 Cor 10x, 1-2 Tim/Tit 6x, 1 Pet 3x.

9:15-23 ***Christ's Death Provides the New Testament*** *(7:22 1st of 6x/NT-12x, Rev 11:19)*

(20) [15] And for this cause **He is the mediator of the new testament,** that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance. [16] For where a **testament** is, there must also of **necessity be the death of the testator**. [17] For **a testament is of force after men are dead: otherwise it is of no strength at all while the testator lives.** [18] Whereupon neither the first was dedicated without blood.
[19] For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, [20] Saying, This is the **blood of the testament which God has enjoined unto you.**
[21] Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. [22] And almost all things are by the law purged with blood; and without shedding of blood is no remission. [23] [It was] therefore necessary that the **patterns of things in the heavens** should be purified with these; //9:21, 22// but the heavenly things themselves with better sacrifices than these.

Note: New Testament-sacrifical blood of Jesus, Mk 26:28, Mk 14:24, Lu 22:20, 1 Cor 11:25, 2 Cor 3:6

9:24-28 ***Christ Sacrificed Himself for Us and We Look for His Second Coming***

(21) [24] For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into **heaven itself, now to appear in the presence of God for us**: //present// [25] Nor yet that He should offer Himself often, as the high priest enters into the holy place every year with blood of others;
[26] For then must He often have suffered since the foundation of the world: but now once in the end of the ages has He appeared to put away sin by the sacrifice of Himself. //past// [27] And as it is appointed unto men once to die, but after this the judgment: [28] So Christ was once offered to bear the sins of many**;** and to them that look for Him shall He appear the second time without sin unto salvation. //future//

Hebrews Chapter 10 1-18 ***Why the Body of Jesus Christ is a Better Sacrifice*** *(Col 2:17)*

(22) [1] For the **law having a shadow of good things to come**, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. [2] For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. [3] But in those [sacrifices there is] a remembrance again [made] of sins every year. [4] For [it is] not possible that the blood of bulls and of goats should take away sins. [5] Wherefore when He comes into the world, He says, **Sacrifice and offering You would not, but a body You have prepared me:** [6] **In burnt offerings and [sacrifices] for sin You have had no pleasure.** [7] **Then I said, Behold, I come (in the volume of the book it is written of me,) to do Your will, O God.** [8] Above when He said, **Sacrifice and offering and burnt offerings and [offering] for sin You would not, neither had pleasure [therein]; which are offered by the law;** [9] Then He said, **Behold, I come to do Your will, O God** //Psalm 40:6-8//. //perfect in vs 1 and 14 – positionally//

(23). He takes away the first, that He may establish the second. [10] By whose will we are sanctified through the offering of the body of Jesus Christ once. [11] And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins: [12] But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; [13] From henceforth expecting **until His enemies be made His footstool** //1:13, Ps 110:1, MT 5:35, 22:14, Mk 12:36, Lu 20:43//. [14] For by one offering He has perfected forever them that are sanctified. [15] [Whereof] the Holy Ghost also is a witness to us: for after that He had said before, [16] **This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them;** [17] **And their sins and iniquities will I remember no more.** //Jeremiah 31:33, Hebrews 8:8-13//. [18] Now where remission of these [is, there is] no more offering for sin. //r. hand of God 6x by Luke-Paul, 2x by Mark-Peter. Remission 10x-initial salv//

10:19-25 ***A Call for Prayer, Purity, Faith, Love and Good Works***

(24) [19] Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, [20] By a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh; [21] And [having] a high priest over the house of God; [22] Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. [23] Let us hold fast the profession of [our] faith without wavering; (for He is faithful that promised;) [24] And let us consider one another to provoke unto love and to good works: [25] Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting [one another]: and so much the more, as ye see the day approaching. //sin 12x in 10:2-26//

10:26-39 ***Danger of Apostasy to Some Hebrews*** *(26-31, #4 of 5)*
Remember Hearing and Supporting Paul *(32-38),* ***Saved*** *(39)*

(27) [26] For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, [27] But a certain fearful //phoberos, 10:27, 31; 12:11// looking for of judgment and fiery indignation, which shall devour the adversaries. [28] He that despised Moses' law died without mercy under two or three witnesses: [29] Of how much sorer punishment, suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace? [30] For we know Him that has said, **Vengeance [belongs] to me, I will recompense,** says the Lord. And again, **the Lord shall judge His people** //Deu 32:35-36, Ro 12:19//. [31] [It is] a fearful thing to fall into the hands of the living God. //1 Peter 4:17//

(28) [32] But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; [33] Partly, While ye were made a gazing-stock both by reproaches and afflictions; and partly, While ye became companions of them that were so used. [34] For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. [35] Cast not away therefore your confidence, which has great recompense of reward. [36] For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. [37] For yet a little while, and He that shall come will come, and will not tarry. [38] **Now the just shall live by faith** //Hab 2:4, Ro 1:17, Gal 3:11: Like Heb 4, stronger warning than Heb 5:11-6:12,// but if [anyone] draw back, My soul shall have no pleasure in him. //kinsmen of Paul included in Ro 16:7, Acts 1:8//. [39] But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Hebrews Chapter 11 ***The Old Testament Hall of Fame & Faith***

11:1-7 ***Faith Defined and Diligence Rewarded from Abel to Noah*** *(Gen 1-11, 4000-2500 BC)*

(29) [1] Now **faith** is the **substance** of things **hoped for**, the **evidence** of things **not seen**. [2] For by **it** the elders obtained a **good report**. [3] **Through faith** we understand **that the worlds were framed by the Word of God**, so that things which are seen were not made of things which do appear. [4] By faith Abel offered to God a **more excellent sacrifice than Cain**, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaks //Gen 4:4//. [5] By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God //Gen 5:24//. [6] But without faith [it is] impossible to please [Him]: for he that comes to God must believe that He is, and [that] **He is a rewarder of them that diligently seek Him.** [7] By faith Noah, being warned of God of things not seen as yet //Genesis 2:6//, moved with reverence, prepared an ark to the saving of his house; by the which he condemned the world, and became **heir of the righteousness which is by faith** //Gen 6:13-22//.

vs 4, gifts are sacrifices. vs 5, Enoch (prophet of 2nd Coming) Gen 5:24, Jude 1:14 (Moses & Elijah)
vs 7, Noah (preacher of righteousness, 2 Peter 2:5).
Note: one may believe without faith and therefore not be saved. Adam and Eve, nor Shem, are mentioned.

11:8-22 ***Faith Recognized from Abraham to Joseph*** *(Gen 12-50, 1900-1600 BC, Romans 4-5)*

(30) [8] By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing where he went //Gen 12:4//. [9] By faith he sojourned in the land of promise, as [in] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: [10] For he looked for a city which has foundations, whose builder and maker is God. [11] Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised //Gen 17:19//. [12] Therefore sprang there even of one, and him **as good as dead**, [so many] as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable //Gen 15:5//. [13] These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were **strangers and pilgrims** //1 Peter 2:11// **on the earth**. [14] For they that say such things declare plainly that they seek a country. [15] And truly, if they had been mindful of that [country] from where they came out, they might have had opportunity to have returned. [16] But now they desire a **better [country], that is, a heavenly**: wherefore God is not ashamed to be called their God: for He has prepared for them a city. [17] By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son] //Gen 22:1-10//, [18] Of whom it was said, **That in Isaac shall your seed be called //Gen 21:12//**: [19] Accounting that God was able to raise [him] up, even from the dead; from where also **he received him in a figure** //parable//. [20] By faith Isaac blessed Jacob and Esau concerning things to come //Gen 27:29//. [21] By faith Jacob, **when he was a dying**, blessed both the sons of Joseph; and worshipped, [leaning] upon the top of his staff //Gen 48:14//. [22] By faith Joseph, **when he died**, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

vs 11, Sarah (1st woman, later Rahab). vs 19 figure – resurrection. vs 19, parable – Mt-Mk-Lu-48x, Heb 9:9, 11:9; . OT: parable = spoken proverb, 39x. 11:8-17 straight path that grows straighter in time.

11:23-31 ***Faith Recognized from Moses-Joshua*** *(Exodus-Joshua, 1500-1400 BC)* ***& Rahab*** *(gentile)*

(31) [23] By faith Moses, when he was born, was hid three months of his parents, because they saw [he was] a proper child; and they were **not afraid** of the king's commandment //Ex 2:2//. [24] By faith Moses, **when he was come to years,** refused to be called the son of Pharaoh's daughter; [25] Choosing rather to allow affliction with the people of God, than to enjoy the pleasures of sin for a season; [26] Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect to the recompense of the reward. [27] By faith he forsook Egypt, **not fearing** the wrath of the king: for he endured, as seeing Him who is invisible. [28] Through faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them //Ex 12:21//. [29] By faith they passed through the Red sea as by dry

[land]: which the Egyptians assaying to do were drowned //Ex14:26//. [30] By faith the walls of Jericho fell down, after they were compassed about seven days //Jos 6:4-8, Heb 4//. [31] By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace //Joshua 2:20//.

Note: vs 23 & 27, not afraid & not fearful, phobeo in Greek.

Judges to Malachi, 1300-400 BC

11:32-40 ***Faith Recognized from Gideon*** *//Judges 6-8//,* ***Barak*** *//Judges 4-5//,* ***Samson*** *//Judges 13-16//,* ***Jephthae*** *//Judges 10:6-12:7//,* ***David*** *//2 Samuel//,* ***Samuel*** *//1 Samuel// & the prophets*

(32) [32] And what more shall I say? for the time would fail me to tell of Gideon, and [of] Barak, and [of] Samson, and [of] Jephthae; [of] David also, and [of] Samuel and the prophets:

vs 32, Many judges and kings, notably Deborah, Saul, and Solomon, are not mentioned.
Ezekiel 14:14, 20; Noah, Daniel, and Job are mentioned favorably separately.

33-35a. [33] Who through faith: (Provision)

1. subdued kingdoms, (Joseph, David, Daniel)
2. worked righteousness, (Ruth, Isaiah, Ezra)
3. obtained promises, (Hezekiah)
4. stopped the mouths of lions, (Gideon, David, & Daniel 6)
5. [34] Quenched the violence of fire, (Daniel 5 – 3 friends, Elijah)
6. escaped the edge of the sword, (Elijah and Elisha) Opposite vs 37, item 9
7. out of weakness were made strong, (Hezekiah, Jeremiah)
8. waxed valiant in fight, (Nehemiah)
9. turned to flight the armies of the aliens. (Jehosophat and Josiah)
10. [35] Women received their dead raised to life again: (Elijah – 1 Kings 17, Elisha – 2 Kings 4)

35b-38. Who through faith: (Suffering)

1. and others were tortured, (Jeremiah 38)
   not accepting deliverance; that they might obtain a better resurrection:
2. [36] And others had trial of cruel mockings
3. and scourgings,
4. yea, moreover of bonds (Joseph)
5. and imprisonment:(Jeremiah)
6. [37] They were stoned, (Zechariah)
7. they were sawn asunder, (Isaiah)
8. were tempted, (Jonah the carnal prophet)
9. were slain with the sword: (Zacharias between porch & altar, Matthew 23:35, Luke 11:51)
10. they wandered about in sheepskins and goatskins;
11. being destitute,
12. afflicted,
13. tormented;
    [38] (Of whom the world was not worthy:)
14. they wandered in deserts, (John the baptizer)
15. and in mountains,
16. and in dens
17. and caves of the earth. (Obadiah, 1 Kings 18:4, hid 100 prophets from Jezebel)

[39] And **all these**, having obtained a good report through faith, received not the promise:

vs 39, promise of the messiah's reign on the earth. Hebrews 11:13-16, a heavenly city

Q1 – Who is not recognized for a life of faith in this period? Why?

Hebrews Chapter 11

A – Deborah, Saul, and Solomon. Deborah was out of place, God did not call Saul as king, and Solomon fell to the world and idols, leading to the divided kingdom.

Q2 – Why is the Old Testament Hebrew hall of fame and faith inferior to the New Testament hall of fame and faith?

A – God winked at the time of Israel's past ignorance in Acts 17:30, Matthew 5-7, before Pentecost. The New Testament hall of fame and faith in Romans 16:1-16 has a better source, nature, and eternal goal.

Application: My faith in obeying God causes provision and suffering in God's will. Philippians 4:13, 19; 2 Corinthians 6:5, 11:27; 1 Peter 1:7, 4:12

40 **God** having provided some **better thing for us**, that **they without us** should not be made perfect.

Note: Perfect positionally and in conscience due to a better sacrifice, where our conscience is cleansed. Our experience catches up to our position as we grow in Christ. Hebrews 9:9, 9:14, 10:2, 10:22, 13:8.

Hebrews Chapter 12

Look up to Heaven

Keywords: looking - 2x, let us – 3x, holiness – 2x, chastise - 6x, voice-5x, shake/quake/move – 6x

12:1-2 ***The Patient Race of Faith***

(33) 1 Wherefore seeing **we** also are compassed about with so great a cloud of witnesses, **let us lay aside every weight, and the sin which does so easily besets [us]**, and **let us** run with patience the race that is set before **us**, 2 **Looking** unto Jesus the author and finisher of [our] faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Q1 – Who is the great cloud of witnesses?
A – The Hebrews 11 hall of fame and faith are in the context.

Q2 – What **four commandments** increase our faith?.
A1 – let us lay aside every weight, (12:1)
A2 – let us lay aside the sin, (12:1) which does so easily besets us
A3 – let us run with patience the race that is set before us, (12:1)
A4 – let us look unto Jesus, the author and finisher of faith (12:2)

12:3-11 ***The Warfare*** *(3-4),* ***and Chastening*** *(6x) (5-11)*

(34) 3 For **consider Him** that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, **striving against sin.** 5 And **ye have forgotten** the **exhortation which speaks** unto you as unto children, **My son, despise not the chastening of the Lord, nor faint when you are rebuked of Him: 6 For whom the Lord loves He chastens, and scourges every son whom He receives** //Proverbs 3:11-12//. 7 If ye endure chastening, God deals with you as with sons; for what son is he whom the father chastens not? 8 But if ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons. 9 Furthermore we have had **fathers of our flesh** which corrected [us], and we gave them reverence: shall we not much rather be in subjection unto the **Father of spirits, and live?** 10 For they verily for a few days chastened [us] after their own pleasure; but He for [our] profit, that [we] might be **partakers of His holiness.** 11 Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby.

Note: vs 11, chastisement takes the nature of being "for our profit" and "grievous," which is stronger than discipline. In Spanish, grief is translated as tristeza.

Hebrews **Chapter 12**

12:12-29 ***Chastened Hebrews*** *(12-15a),* ***or Hebrew in Danger of Apostasy*** *(15b- 17) (5th plea)*

12 **Wherefore** lift up the hands which hang down, and the feeble knees; 13 And make **straight paths** for your **feet**, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow **peace** with all people, and **holiness**, without which no one shall see the Lord: 15 **Looking diligently lest anyone fail of the grace of God; lest any root of bitterness springing up trouble [you], and thereby many be defiled**; 16 **Lest there [be] any fornicator, or profane person, as Esau,** who for one morsel of meat sold his birthright //Gen 25:32//. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Q: - **What are the four danger signs of an apostate person past God's mercy**?
A1 – fail of the grace of God (12:15b)
A2 – root of bitterness springing up trouble [you], and thereby many be defiled (12:15b)
A3 – fornicator (12:16a)
A4 - profane person, as Esau, who for one morsel of meat sold his birthright (12:16b-17)

12:18-24 ***Mount Sinai Law*** *(18-21)* ***is Inferior to Mount Zion Grace*** *(22-24)*

(35) 18 For ye are not come unto the **mount** that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest //Exodus 19:12//, 19 And the sound of a trumpet, and the voice of words; which [voice] they that heard entreated that the word should not be spoken to them anymore: 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart //Exodus 19:13, Javelin or arrow//: 21 And so terrible was the sight, [that] Moses said, I **exceedingly fear** and quake:) //Deu 9:19//

Note: vs 21, exceedingly fear in Greek is ekphobos, Mark 9:6 – sore afraid.

Seven Excellencies of Mt Zion Grace

22 But ye are come unto **mount Zion**, and unto the city of the living God, **the heavenly Jerusalem**, //Rev 21:1-22:15// and //1st of 7 points, earthly and spiritual Jerusalem//
to an innumerable company of angels, //good angels//
23 To the general assembly and church of the firstborn, which are written in heaven, and //NT raptured//
to God the Judge of all, and //gave judgment to His Son//
to the spirits of just persons made perfect, 24 And //OT saints, Abel to John the Baptizer, Eph 4:8-10//
to Jesus the mediator of the new covenant, and //testament//
to the blood of sprinkling, that speaks better things than [that of] Abel //Gen 4:10, acceptable sacrifice//

12:25-29 ***Unbelievers*** *in* ***Danger of Apostasy are Shaken*** *(4x) (25-27a, cont. 5th)*

Believers Serving God are not Shaken *(2x) (27b-29)*

25 See that **ye refuse not** Him that speaks. For if **they** escaped **not** who refused him that spoke on earth //Exodus 20:19//, **much more** [shall not] **we** [escape], if we **turn away from Him that [speaks] from heaven**: 26 Whose voice then shook the earth: but now He has promised, saying, **Yet once more I shake not the earth only, but also heaven** //Haggai 2:6, 2 Peter 3:10-18//. 27 And this [word], **Yet once more**, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore **we** receiving a kingdom which cannot be moved, **let us** have **grace**, whereby **we** may serve God acceptably with reverence and **awe:** 29 **For our God is a consuming fire** //Deu 4:24//.

Notes: vs 29, 1 Corinthians 3:11-15. 1 Peter 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Hebrews Chapter 13

Look Around *(18 commandments, promises, and expectations for blessing)*

13:1-8 ***Persecuted Believers*** *(1-3),* ***Morals*** *(4-6),* ***and Help*** *(7-8)*

(36) [1] Let brotherly love continue. [2] Be not forgetful to entertain strangers: for thereby some have entertained angels unawares //1 Peter 1:12//. [3] Remember the prisoners, as bound with them; [and] them which suffer adversity, as being yourselves **also in the body**. [4] Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge //12:16, Acts 15:20//. [5] [Let your] way of life [be] without covetousness; [and be] content with such things as ye have: for He has said, **I will never leave you, nor forsake you //Joshua 1:5, Deu 31:6, 8//**. [6] So that **we may boldly say, the Lord is my helper, and I will not fear //Phobeo// what man shall do unto me //Psalm 118:6//**. [7] Remember your leaders, who have **spoken unto you the Word of God**: whose **faith follow**, **considering the end of their conversation**. [8] Jesus Christ the same yesterday, and today, and forever.

vs 2, focus on the word strangers so as not to forget to entertain angels, as Gauis does in 3 John 1:5-8. Also, remember the good angels' desire to look into our salvation in the New Testament in 1 Peter 1:12. vs 3, Heb 10:32-35, 12:4. vs 6, same fear in Matthew 10:26-28. vs 7, servant-leader as in John 13-17

13:9-13 ***Diverse & Strange Doctrines*** *(9a)* ***or Outside the Camp*** *(9b-13)*

[9] Be not carried about with diverse and strange doctrines. For [it is] a good thing that the **heart be** strengthened with **grace**; not with meats, which have not profited **them** that have been occupied therein. [10] **We** have an altar, whereof **they** have no right to eat which serve the tabernacle. [11] For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp //Leviticus 16:27//. [12] Wherefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. [13] Let us go forth therefore unto Him outside the camp, bearing His shame.

vs 9b-13, A straight doctrine of Christ leads to consistent growth in Christ; Jude 1:3. Hearts established with grace, Jesus full of grace & truth, great grace, abundant grace. Summary of Hebrews chapters 3-10.

13:14-17 ***New Testament Sacrifices to God*** *(praise God, do good & communicate, and obey leaders)*

[14] For here **we** have no continuing city, but **we** seek one to come //12:18-24, Rev 21-22//. [15] By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to His name. [16] But to do good and to communicate forget not: for with such sacrifices God is well pleased //Ro 12:1-2//. [17] Obey your leaders, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

13:18-21 ***Prayer Requested*** *(18-19)* ***and Prayer Given*** *(20-21)*

(37) [18] **Pray** for us: for **we** trust **we** have a good conscience, in all things willing to live honestly. [19] I beg [you] the more earnestly to do this, that I may be restored to **you** the sooner. [20] Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, [21] Make you **perfect** in every good work to do His will, **working in you** that which is well-pleasing in His sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen.

vs 21, "Perfect" is complete. Great Shepherd–not Nicolaitans (Rev 2:61, 2:26-28) shepherding movement.

13:22-25 ***Typical Farewell of the Apostle Paul***

[22] And I beseech you, brethren, allow the word of exhortation: for I have written a letter unto you in few words. [23] Know ye that [our] brother Timothy is set at liberty; with whom, if he come shortly, I will see you. [24] Greet your leaders, and all the saints. They of Italy greet you. [25] Grace [be] with you all. Amen. [written to the Hebrews by Timothy]

Vs 25.

1. What is the Holy Place?
2. What is the Most Holy Place?
3. What was the difference between the two places in the Old Testament?
4. There is no tabernacle today. How does this apply to the New Testament?
5. All people are in one of four locations concerning the tabernacle in the wilderness. Where are you?

    a. (1) Outside the curtains
    b. Inside the curtains
        i. (2) At the altar or laver
        ii. (3) In the Holy Place
        iii. (4) In the Most Holy Place

Three ways Christ was concealed in the Old Testament & revealed in the New

Shadow –	Law of Moses (procedures, 613 commandments)	
Type –	Moses (person)	Jesus Christ, our deliverer
Figure	Tabernacle (things)	the Lord Jesus Christ, "I am"

Three pillars of Judaism compared to the three pillars of Christendom.

Angels –	God (cannot see)	Supernatural
Moses –	Jesus (leader)	Politics / Polity
Priesthood –	Holy Ghost (today in the church age from Acts 2 to rapture)	Acts 1:8

Danger of Apostasy	**verses**	**Arminian**	**Other**
1. Neglect (2:1-4)	4 verses	/2:1?	
2. Unbelief (3:7-4:11)	24 verses	/4:13?	4:12-13
3. Dull of hearing (5:11-6:12)	12 verses		6:4-8
4. Draw back (10:26-39)	14 verses	/10:19?	10:26-31
5. Refuse God (12:12-29)	18 verses	/1-29?	12:25-29
	72 verses of 303 verses = 23.7%		

Note: Arminians focus on anyone, anytime can make the choice to be saved, then personal holiness and perseverance to stay saved. Calvinists focus on initial salvation being real and forever as God draws people to Himself, which produces personal holiness for the growing believer.

Timeline AD **Paul's writings (14 epistles in 17 years)**

33	Jesus crucified.	Note: This depends on Jesus' birth and a baseline for relative timing.				
34	Saul saved					
45-47	1st mission trip					
49	Acts 15					
51-54	**2nd Mission trip:**	**51**	**Galatians**	**52-53**	**1-2 Thessalonians**	
54-58	**3rd Mission trip:**	**57**	**1-2 Corinthians**	**58**	**Romans**	
61-63	**Paul in prison in Rome:**	**Ephesians, Philippians, Colossians, Philemon**				
65	**Hebrews**					
67	**1 Timothy**	**Titus**				
68	**2 Timothy**					
70	Temple/Jerusalem destroyed					
98	1-2-3 John, Revelation					

Note: The bookends of Paul's 14 epistles are Romans and Hebrews. Hebrews 13:25 [written to the Hebrews by Timothy] was added to the Bishops' Bible, Geneva Bible, King James Bible, and RVR09 Biblia by the translators as noted in the Textus Receptus family and the majority of Greek manuscripts.

1. Five Warnings against drawing back:			"Let us" (13x) continue on:	>62 AD
1st	2:1-4 (2:1)	Relating to angels		
2nd	3:7-4:13	Relating to Moses	"Let us" fear to come short of His rest	(4:1)
	(3:12)		"Let us" labor to enter into that rest	(4:11)
			"Let us" hold fast our profession	(4:14)
3rd	5:11-6:12	Dull of hearing/lazy	"Let us" go on to eternal salvation	(6:1, 6)
	10:19-25	Superior blood	"Let us" draw near with a true heart	(10:22)
			"Let us" hold fast	(10:23)
			"Let us" provoke one another	(10:24)
4th	10:26-39 (26)	Relating to willful sin & drawing back		
	12:1-2	Witnesses	"Let us" lay aside every weight	(12:1)
			"Let us" run with patience the race	(12:1)
5th	12:3-29 (17)	Relating to a father & place	"Let us" have grace	(12:28)
	13:7-17	Ministry holiness	"Let us" go forth outside the camp	(13:13)
			"Let us" offer the sacrifice of praise to God continually	(13:15)

2. The chiastic structure of Hebrews

				Passage	Notes	
A	Prophets & Angels			1:1-2:18		
B	Moses			3:1-6	The law-giver	
C	Rest			3:7-4:13	Sabbath (holy days)	
D		Priesthood		4:14-10:37	* Ceremonial laws	6:3
C	Faith			10:38-12:11	Patience and rest	
B	Mount Sinai			12:18-29	Moral laws	
A	Angels & Prophets			13:1-25		

3. Placement and writer of Hebrews in the canon of Scripture. Hebrews is a general epistle; after a personal letter to Philemon and before the epistles of James (half-brother of Jesus) who Paul conferred with in Acts 15 clarify a timeline in which God's plan for Paul from his mother's womb, to salvation in Acts 9, to Arabia, to Damascus, then after 3 years to Jerusalem, (in Jerusalem 15 days with Peter, then with James the Lord's brother), after 14 years Paul returns to Jerusalem in Galatians 2:1.

Early church historian Eusibius, 300s AD, records Clement of Alexandria, who believes Paul wrote Hebrews in the Hebrew language (Acts 21:40, 22:, 26:14, Philippians 3:5, and Romans 9:1-5), then Luke translated the epistle into Greek. Timothy and Paul are in prison in Rome, Philemon 1:1. All 14 of Paul's letters end with grace.

3. Eternal Salvation cannot be lost (the unbelieving Hebrews in the Church)
Hebrews 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. **Note: One has to be a believer to hold fast and not fall away.**

Hebrews 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame. **Note: A good analogy would be the difference between marrying someone and just dating or living with them.**

John Calvin addresses this problem of "falling away" in his *Institutes of the Christian Religion*. He writes, "experience shows that the reprobate are sometimes affected in a way so similar to the Elect." In fact, they can "truly feel the efficacy of the Gospel," and there is no reason why the Lord could not allow the reprobate "some taste of His grace," or "irradiate their minds with some sparks of His light."However, this is only what is called a "temporary faith."Calvin writes further, "Not that they truly perceive the power of spiritual grace and the sure light of faith; but the Lord--the better to convict them, and leave them without excuse--instills into their minds such a sense of His goodness as can be felt without the Spirit of adoption." Calvin states that the unsaved person in this situation lays hold to the "shadow" instead of the "substance."

Matthew Henry and William MacDonald write the same in their commentaries. Matthew Henry was the teacher of George Whitfield.

Outline of Hebrews, Jesus is **Better** (12x)

Introduction to Hebrews

1:1 God **spoke**
- at various times
- in many ways
- unto the fathers by the **prophets**

1:2-3 in these last days **spoke** by [his] **Son**
- **appointed** heir of all things
- by Jesus God made the worlds
- being the brightness of glory
- express image of God's person
- upholding all things by the **word** of God's power
- when Jesus purged our sins
- sat down on the right hand of the Majesty on high

Note: Same introduction for nine ways Jesus is better, perfect, and all-sufficient.

Look back **1-11**

1:1-3 Introduction (Jesus is better in 9 ways)

(1) 1:1-3 **better** than the **prophets**
(2) 1:4-2:18 **so much better** than the **angels**
(3) 3:1-17 **worthy of more glory** than **Moses**
(4) 4:1-13 **better rest** than **Joshua**
(5) 4:14-7:28 **greatest** of all **priests**
(6) 8:1-13 **better** than the old **covenant**
(7) 9:1-28 **greater** & **more perfect** **tabernacle**
(8) 10:1-39 **better eternal** **sacrifice**
(9) 11:1-40 **better** **faith**

Look up **12**

Heavenly Father chastises his children
Heavenly Jerusalem, unshakable

Look around **13**

Brotherly love,
outside the camp, prayer & grace

Danger of Apostasy

1. Neglect (2:1-4)
2. Unbelief (3:7-4:11)
3. Dull of hearing (5:11-6:12)
4. Draw back (10:26-39)
5. Refuse God (12:12-29)

Neglect (2:1-4), Unbelief (3:7-4:11), Dull of hearing (5:11-6:12), Draw back (10:26-39), Refuse God (12:12-29), verses 303/72=23.7%. The order of danger increases from neglect to refusal.

Is Paul speaking to the Hebrew:

1. **unbelievers** in danger of apostasy? YES
2. **believers** not growing in Christ? NO
3. **believers** growing in Christ? NO
4. **believers** who lose their salvation? NO

Parallels Between Romans and Hebrews

58 AD from Corinth	**ROMANS**
Introduction: gift - established	**1:1-17**
Order-Doctrine: Sin	**1:18-3**
Salvation	**4-5**
Sanctification	**6-8**
Sovereignty	**9-11**
Key verse:	**12:1-2**
Order-Application: Servants	**12-16**

Servants to: 12-God, brethren (26 gifts), everyone (6 gifts), 13-government, neighbors, and righteousness 14-weaker brethren, 15-gentiles, prayer, and 16-fellowship.

Ending: Amen 3x **16:17-27**

The grace of our Lord Jesus Christ be with you. Amen.
The grace of our Lord Jesus Christ be with you all. Amen.
To God only wise, be glory through Jesus Christ forever Amen.

Body: Hebrews in Jerusalem & everywhere
9:1-5, 15:29-33, 16:7

65 AD from Rome	**HEBREWS**
Introduction: (look back) prophets	**1:1-3**
Order-Doctrine: angels	**1:4-2**
Moses/Joshua	**3-4:13**
priests	**4:14-7**
covenant/tabernacle/sacrifice	**8/9/10**
faith	**11**
Key verse:	**12:1-2**
Order-Application: (look up)	**12**
(look around)	**13**
Ending: Amen 2x	**13:18-25**

Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom [be] glory forever and ever. Amen.
Grace [be] with you all. Amen.

Body: Hebrews in Jerusalem & everywhere
Persecution: 11:1 -40, 12:3-4, 13:1-3

James (5-12, 16 min) 2023

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1 2 3 4 5

12 Reproofs & Corrections for Good Works with James

Purpose: Reproof & Correction (2 Timothy 3:16-17)

Text: The Letter by the church leader in Jerusalem, James (1/2 brother of Jesus Christ, same mother – different father) leads the Council at Jerusalem in Acts 15. James is the first New Testament book written, around 45 AD. Galatians is inbetween James and Acts 15, 50 AD.

Key Words: Brethren/brother (17x, 14 spiritual, 1 genetic/Old Testament prophets – James 5:10), evil (6x), good (5x), word (5x), tongue (5x), world (5x),fire (5x, destructive), wisdom (4).
God (39x), Jesus (7x, the/our Lord Jesus Christ, 1st two, the/our Lord), Holy Spirit (0x).

Reproof	Scripture	**Correction**
1) Believers lack wisdom	1:5-8	Get wisdom for temptations
2) Lust, sin, death	1:9-11, 12-16	Endure temptation
3) Do not only hear the Word	1:20-26	Receive and do the Word
4) Love not only the rich	2:1-13	Love your neighbor as yourself
5) Faith without works is dead	2:14-26	Do works to make faith perfect
6) The tongue is the fire of hell	3:1-12	Seek wisdom from above
7) Wisdom from below	3:13-18	Wisdom from above
8) Friend of the world (wrong prayers)	4:1-10	Submit to God - resist the devil
9) Speak not evil of another	4:11-12	Stop it!
10) Do not brag about the future	4:13-17	Say, if the Lord will
11) Grudge not – do not take oaths	5:7-12, 13-18	Effectual prayer of righteous
12) Brethren err from the truth	5:19-20	Let him know, convert sinner

Prayers of the Bible

Scripture	Form	Aid	Hindrance	Comment	Who prays
James 4:1-5	Prayer		Ask amiss own lusts	Have not, ask not	Payer is not answered
James 4:7-10	Supplication	Intercessory	Joy, Laughter	Jesus Christ, Sorrow	Season
James 5:13-18	Intercession	Afflicted / Healing	Love of the World	Righteousness	Effective, Fervent

Note: The above are internal difficulties originating from the lives of christians and christianity, or churchianity. Also there are external difficulties that originate from unbelievers and false christians, within the church. People converted to the church but not to Christ.

James Chapter 1

1:1-8 *Joy in Trials with Patience and (1-4) and Wisdom (5-8)*

(1) [1] James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. [2] My brethren, count it all joy when ye fall into various trials; [3] Knowing [this], that the trying of your faith works patience. [4] But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.

[5] If any of you lack wisdom, let him ask of God, that gives to all [men] liberally, and reproaches not; and it shall be given him. [6] But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. [7] For let not that man think that he shall receive anything of the Lord. [8] double minded man is unstable in all his ways.

Note: Wisdom is better in Jesus and builds upon the wisdom of Solomon and Proverbs. Wisdom in the New Testament is also expressed by James in 3:13-18, contrasting wisdom from below with wisdom from above.
Vs 2, trials. putting to the proof (by experiment (of good), adversity, test, try.
vs 4, perfect. of full age, mature, fully ripe, father (1 John 2:12-14).
Vs 5, reproach. disgraces, upbraids KJV, treats with contempt, wrongfully accuses. (Lu 6:22, 20-26)
vs 8, double-minded. opposite of single-minded and sober-minded. Same in James 5:8.

1:9-11 *The Poor is Exalted, and the Rich made Low (James 2:1-13, 5:1-6)*

(2) [9] Let the brother of low degree rejoice in that he is exalted: [10] But the rich, in that he is made low: because as the flower of the grass he shall pass away. [11] For the sun is no sooner risen with a burning heat, but it withers the grass, and the flower thereof falls, and the grace of the fashion of it perishes: so also shall the rich man fade away in his ways.

1:12-16 *The Crown of Life (12) or Lust, Sin, and Death by Temptations (13-16)*

[12] Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him. [13] Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempts He any man: [14] But every man is tempted, when he is drawn away of his own lust, and enticed. [15] Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death. [16] Do not err, my beloved brethren.

Note: Error in James 5:19-20 among the truly saved, brethren

1:17-19 *Our Birth from Above is a Gift and Secure (Ephesians 2:8-9)*

[17] Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning. [18] Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures. [19] Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

vs 19, creatures. 1 Corinthians 15:23, 2 Corinthians 5:17

James **Chapter 1**

1:20-26 *Self Deception Overcome by Receiving the Word with Meekness*

(3) [20] For the wrath of man works not the righteousness of God. [21] Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. [22] But be ye doers of the word, and not hearers only, deceiving your own selves. [23] For if any be a hearer of the word, and not a doer, he is like to a man beholding his natural face in a glass:
[24] For he beholds himself, and goes his way, and straightway forgets what manner of man he was.
[25] But whoso looks into the perfect law of liberty, and continues [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. [26] If any man among you seem to be religious, and bridles not his tongue, but deceives his own heart, this man's religion is vain.

vs 21, save your souls. Save our soul from the blemishes of sin. Make whole and complete in Christ. Holy living. Continual growing in Christ. Salvation in our sanctification.

1:27 *Pure Religion Toward Fatherless and Widows, and Unspotted*

[27] Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.

Vs 27, widows in their affliction – Acts 6:1, 1 Cor 7:8, 1 Tim 5:3, 11, 16.

James **Chapter 2**

2:1-13 *Respect of Rich Over Poor is Sin that Must be Judged*

(4) [1] My brethren, have not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.
[2] For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; [3] And ye have respect unto him that wears the gay clothing, and say to him, Sit you here in a good place; and say to the poor, Stand you there, or sit here under my footstool:
[4] Are ye not then partial in yourselves, and are become judges of evil thoughts? [5] Hearken, my beloved brethren, Has not God chosen the poor of this world rich in faith, and heirs of the kingdom which He has promised to them that love Him? [6] But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? [7] Do not they blaspheme that worthy name by the which ye are called? [8] If ye fulfill the royal law according to the Scripture, **You shall love your neighbor as yourself,** ye do well: [9] But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. [10] For whoever shall keep the whole law, and yet offend in one [point], he is guilty of all.
[11] For He that said, Do not commit adultery, said also, Do not kill. Now if you commit no adultery, yet if you kill, you are become a transgressor of the law. [12] So speak ye, and so do, as they that shall be judged by the law of liberty. [13] For He shall have judgment without mercy, that has showed no mercy; and mercy rejoices against judgment.

Note: vs 1, mixed faith with riches. Vs 8, Leviticus 19:18, vs 12, judged by Christ (2 Cor 5:10)
Vs 11, Adultery tends to be a more common violation of the law of Moses or the Ten Commandments than killing another person. This is the same as modern English murder when it is personal and not by the government, military, or police in a just government.

Similar to the story of the rich man who did all things right, but could not give his riches to the poor. Faith in the gospel saves us, followed by works in obedience to the Scriptures as evidence, Not the sinner's prayer, not church, not a person, not a religious system, not works alone, not baptism, not a past experience of physical healing or emotion..

James **Chapter 2**

2:14-26 ***Faith*** *(11x)* ***Without Works*** *(12x)* ***is Dead*** *(4x)*

(5) [14] What [does it] profit, my brethren, though a man say he has faith, and have not works? can faith save him? [15] If a brother or sister be naked, and destitute of daily food, [16] And one of you say to them, Depart in peace, be [ye] warmed and filled; notwithstanding ye give them not those things which are needful to the body; what [does it] profit? [17] Even so faith, if it has not works, is dead, being alone. [18] Yes, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. [19] You believe that there is one God; you do well: the demons also believe, and tremble. [20] But will you know, O vain man, that faith without works is dead? [21] Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? [22] See you how faith worked with his works, and by works was faith made perfect? [23] And the Scripture was fulfilled which says, "**Abraham believed God, and it was imputed to him for righteousness**:" and he was called **the friend of God.** [24] Ye see then how that by works a man is justified, and not by faith only.

Note: Vs 23 Scripture. Genesis 15:6
vs 23, friend of God. Genesis 12:1-4, Isaiah 41:8, 2 Chr 20:7, Proverbs 17:17

[25] Likewise also was not **Rahab the harlot** justified by works, when she had received the messengers, and had sent them out another way? [26] For as the body without the spirit is dead, so faith without works is dead also.

Note: Rahab. Joshua 2:1, 3; 6:17, 23, 25. Hebrews 11:31
Martin Luther the Reformer called James an epistle of straw. Because it seemed to conflict with the Apostle Paul's teaching on salvation by faith. In reality noth are true.

James **Chapter 3**

3:1-12 ***The Power of Our Words for Death and Destruction*** *(1-8)* ***Sweet and Bitter*** *(9-12)*

(6) [1] My brethren, be not many teachers, knowing that we shall receive the greater judgment.
[2] For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. [3] Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body. [4] Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small rudder, whithersoever the pilot lists.
[5] Even so the tongue is a little member, and boasts great things. Behold, how great a matter a little fire kindles! [6] And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell. [7] For every kind of beasts, and of birds, and of serpents of things in the sea, is tamed, and hath been tamed of mankind:
[8] But the tongue can no man tame; it is an unruly evil, full of deadly poison.

[9] Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. [10] Out of the same mouth proceeds blessing and cursing. [11] My brethren, these things ought not so to be. [12] Does a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Notes: vs 1, teacher is the same as master in the KJV. Greater judgment, or blessing.
vs 2, Perfect. Perfect in Greek is teleios, used in MT 19:21 (for salvation), 1 Cor 13:10 (Scripture), Ro 12:2, James 1:4 (refers to timing or patience), 1 Cor 14:20, Eph 4:13, Phil 3:15, Col 1:28, 4:12, Heb 5:14 (full age, spiritual fathers), 1 John 4:18 (love of God and man casts out fear).
Vs 9, to curse is to doom. We are to love and pray for – MT 5:44, LU 6:28, Ro 12:14

3:13-18 ***Wisdom from Above*** *(13, 17-18) or* ***Wisdom from Below*** *(14-16)*

(7) [13] Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. [14] But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. [15] This wisdom descends not from above, but is earthly, sensual, devilish. [16] For where envying and strife is, there is confusion and every evil work.

Wisdom from above Produces Good Works

[17] But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. [18] And the fruit of righteousness is sown in [d] peace of them that make peace.

Note: Wisdom from above leads to one mind.
(Acts 2:46, 4:32, Job 23:13, Ro 12:16, 15:6, 2 Cor 13:11, Phil Ph 2:2, 1 Pet 3:8)

vs 14, Envy is zelos or heat is Greek, also translated zeal. It can be used in the positive or negative pending the context.

vs 18, Full of doing right as expressed in Ephesians 6:14 for the breastplate of righteousness and several times in Romans 6 and 10.

vs 18, from Greek: quietness, rest, set at one again; MT 5:9, MT 5:1-11 is 9 blessings.

Q1: Why can't true wisdom and false wisdom mix?
A1: Because a little bit of fake makes the source and whole matter fake – the same for what comes out of our mouth at all times to all people or only what we know within ourselves and we are careful who hears or sees (James 3:9-12, 14-16).
A2: The believers wisdom begins in the heart at the beginning of salvation and makes us of one mind as we mature in Christ. The mantra for believers walking in the works of the flesh vs the fruit of the Spirit (Galatians 5:13-26) is the song "Human" (I'm only human, don't put the blame on me), and Peter's example before Acts 2 of "The spirit is willing but the flesh is weak".
A3: Believers in the truth of God understand true wisdom in themselves by the indwelling Holy Ghost and within others that have the same indwelling Holy Ghost, or new life in Christ (2 Corinthians 5:17) and renewing of their mind (Romans 12:1-2).

Q2: What happens if a true believer mixes false wisdom with true wisdom?
A1: The true believer is a babe or young believer and learning how to have wisdom from above. Their heart will convict them onto repentance (1 John 1:9). We all go through this time of temptations as we grow in Christ. However we learn to sin less and less as we learn how to love God back with the love he shows toward us.
A2: The true believer may continue in the sin which will lead to loss of the joy of the Lord and possibly early death because lust causes sin and sin leads to death (James 1:15). This is spiritual and possibly physical death, but not eternal death (Acts 5:1-11, 1 Corinthians 5 and 2 Corinthians 7)

Application: I know we have all the resources to mature in Christ until we are spiritual fathers and mothers (1 John 2:12-14), and rest in the wisdom from above in a consistent daily manner. We need each other to encourage so we may accomplish God's will and good works with an abundant entry into heaven (2 Peter 1). I know wisdom begins in my heart and must control my mind and other believers minds as we mature in Christ.

4:1-5 ***The Friend of the World Hinders Prayers and an Enemy to God***

(8) [1] From where [come] wars and fightings among you? [come they] not from here, [even] of your lusts that war in your members? [2] Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. [3] Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts. [4] Ye adulterers and adulteresses, don't ye know that the friendship of the world is enmity with God? whoever therefore will be a friend of the world is the enemy of God. [5] Do ye think that the Scripture says in vain, **The spirit that dwells in us lusts to envy?**

Note: Lust in vs 1-5 (4x). Intense desire, pleasures or greatly longing for. Sinful sense of Greek word is translated lust. Any area of temptation. Same word also used for good desires.

Vs 4, Aduterers are male and adultresses are female. In the Old Testament, more with the body and toward others, but aso spiritual as Jerusalem is compared to two sisers in Ezekiel 16. In the New Testament, more with the mind and heart or inward, but also physically.

Vs 5, Scripture from Genesis and law to Acts 2. Our own spirit. Focus on "Do you think the Scripture say in vain?"

4:6-10 ***Resist the Devil, Draw Near to God and He will Draw Near unto You***

(9) [6] But He gives more grace. Wherefore He says, **God resists the proud, but gives grace unto the humble.** [7] Submit yourselves therefore to God. Resist the devil, and he will flee from you.
[8] Draw near to God, and He will draw near to you. Cleanse [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded. [9] Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness. [10] Humble yourselves in the sight of the Lord, and He shall lift you up.

vs 6, God through Jesus Christ and salvation offered today. Christ came full of grace and truth. We are in Christ by the Holy Ghost given to us in our personal Pentecost. Linking words from 8:1-5.

vs 7, Climax of 3:1 to 4:5 and even from James 1:1.

4:11-12 ***Stop Speaking Evil of Brethren*** *(evil judgment)*

(10) [11] Speak not evil one of another, brethren. He that speaks evil of [his] brother, and judges his brother, speaks evil of the law, and judges the law: but if you judge the law, you are not a doer of the law, but a judge. [12] There is one Lawgiver, who is able to save and to destroy: who are you that judge another?

Note: vs 11. The law is good and holy which we cannot judge, Romans 7:12-13; or in the context of James, the law of liberty. Do not call brother fool (Matthew 5:22), but judge rightly (Matthew 7:1-6). Judging as described in James 2:4, 2:12, 4:11, 12, 5:9 is evil.

4:13-17 ***Don't Brag about Future Plans*** *(13-16)* ***and Related Sin*** *(17)*

[13] Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: [14] Whereas ye know not what [shall be] on the next day. For what is your life? It is even a vapor, that appears for a little time, and then vanishes away. [15] For that ye [ought] to say, If the Lord will, we shall live, and do this, or that. [16] But now ye rejoice in your boastings: all such rejoicing is evil. [17] Therefore to him that knows to do good, and does [it] not, to him it is sin.

5:1-6 ***Warnings to the Rich Brethren*** *(3rd time. 1:9-11, 2:1-13)*

(11) [1] Go to now, [ye] rich men, weep and howl for your miseries that shall come upon [you].
[2] Your riches are corrupted, and your garments are moth-eaten. [3] Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. [4] Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cries: and the cries of them which have reaped are entered into the ears of the Lord of Hosts. [5] Ye have lived in pleasure on the earth, and been indulged; ye have nourished your hearts, as in a day of slaughter. [6] Ye have condemned [and] killed the just; [and] he does not resist you.

Vs 3, last days is the White Throne Judgment for unbelievers in Revelation 20:11-15 where the heirs of the kingdom of God for believers is in James 2:5.

Note: James addressing the rich is more severe each time.

5:7-12 ***Patience is Encouraged*** *(7-11)* ***and Don't Take Oaths*** *(12)*

[7] Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain.
[8] Be ye also patient; establish your hearts: for the coming of the Lord draws near. [9] Grudge not one against another, brethren, lest ye be condemned: behold, the judge stands before the door.
[10] Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of long suffering. [11] Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

[12] But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yes be yes; and [your] no, no; lest ye fall into condemnation.

Note: vs 7, Early and latter rain. Latter rain is in the Spring and represents the resurrection of the Old Testament saints. The early rain is in the Fall and represents the taking up of the New Testament saints before the tribultion period. The saints left behind in the tribulation period will continue in their physical bodies on the earth during the 1000 year reign of Christ on earth.

Vs 9, the judge standing before the door is at the 2nd coming of Jesus and grudge not are the saints as described in Matthew 5:22-24 and 2 Peter 3.

vs 10, Suffering affliction is translated from the Greek kakopatheia used only 1x in the Bible, which can be translated hardship.

vs 10, Patience in the KJV and Spanish translations, also in Hebrews 6:12, used 14x. Makrothumia in Greek, makro is long or far and thumos is a form of passionate wrath. This is much different than patience which is hupomone in Greek, which is hopeful endurance.

Vs 11, Job is righteous in Ezekiel 14:14-20.

Vs 12, see Matthew 5:33-37.

5:13-18 ***Dealing with Sin by Prayer***

(12) [13] Is any among you afflicted? let him pray. Is any merry? let him sing psalms. [14] Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: [15] And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

[16] Confess [your] faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man avails much. [17] Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. [18] And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

5:19-20 ***Help for Brethren Who Wander***

[19] Brethren, if any of you do err from the truth, and one convert him; [20] Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

vs 16, Faults due to weakness and ignorance regarding how to handle temptation. Falling into temptation, which is also translated as offense, trespass, and sin in other passages.
Vs 16, Healed is made whole, which can be physically, spiritually or both. The context will determine how to interpret.

Vs 19, err is waiver, deviate, or go astray from God the Father by following the lusts of the old man, the spirit of this world, and the temptations of Satan. The loving father must chastise or correct the person (Hebrews 12:6-17).

Vs 20, converts is turns away in the opposite direction. Left first love and need to repent and return.

Endnotes: The five Bible characters in James are only from the Old Testament. Abraham, Isaac, and Rahab the harlot for faith and works, Job for patience in suffering, and Elijah for prayer.

1 Peter (5-12, 6 min) 2026

12 Lessons to Be Holy

Purpose: To teach us how to be holy and love one another

Themes: Our glory and suffering – others are precious, and fear God

Key Passage: Which comes first? Love or holiness, 1 Peter 1:22 or 1 Peter 1:16

Background: Simeon was his birth name before he was given his spiritual name Peter. (Mt 16:18. Little stone is Petros or Peter, large rock is Petra, and represents Jesus Christ). He was a fisherman whose brother Andrew introduced him to Jesus. He traveled with his wife (Mk 1:30, 1 Cor 9:5). He lived in Bethsaida, then Capernaum. His disciple and spiritual son was Mark, who wrote the Gospel of Mark. This book was written around 64 AD, 30 years after Acts 2.

I am holy:	Scripture
1) by sanctification of the Holy Ghost, obedience, and sprinkling of the blood of Jesus Christ	1:2
2) by trials that are more precious than gold; preparing us for glory at the return of Jesus Christ	1:7
3) Because it is written, Be ye holy; for I am holy (Leviticus 11:44, 20:7-8, 26)	1:16
4) through the Spirit to unfeigned love of the brethren; with a pure heart without ceasing	1:22
5) as lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices	2:5
6) when I do well, and suffer, then take it patiently, this is acceptable with God	2:20
7) as a wife in subjection to her husband; if he is disobedient, he may change by my lifestyle	3:1
8) as a husband, giving honor to his wife, the weaker vessel, and heirs together of grace	3:7
9) as above all things I have fervent love for the brethren: for love covers the multitude of sins	4:8
10) when I allow God's judgment to begin at the house of God, among the brethren	4:17
11) when I as younger, submit to the elder. Yes, all of you be subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble.	5:5
12) as I am sober, vigilant, because my adversary the devil, as a roaring lion, walks about, seeking whom he may devour	5:8

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
I Peter 3:7	Prayers	Honor wife		Knowledge Wife weaker vessel	Heirs together of the grace of life
1 Peter 4:7	All	Victory over satan		Be sober	Watching in prayer

Today's application: Peter never lost his salvation, but did lose his discipleship. In salvation Jesus is number one of many. In discipleship Jesus is number one of one. Love as agape and phileo, repeated 3x, feed my sheep. John 21:15-17. Peter's life teaches us holiness as John's life teaches us love. We need to be both holy and loving. Find your balance.

1 Peter Chapter 1

1:1-9 *Our Great Salvation*

(1) [1] Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace, be multiplied. [3] Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy has begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, [4] To an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you, [5] Who are kept by the power of God through faith to salvation ready to be revealed in the last time. [6] Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: [7] That the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found to praise and honor and glory at the appearing of Jesus Christ: [8] Whom having not seen, ye love; in whom, though now ye see [him] not, yet believing, ye rejoice with joy unspeakable and full of glory: [9] Receiving the end of your faith, [even] the salvation of [your] souls.

1:10-12 *Salvation the Prophets and Angels Desire to Know*

(2) [10] Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] to you: [11] Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. [12] To whom it was revealed, that not to themselves, but to us they did serve the things, which are now reported to you by them that have preached the gospel to you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

1:13-21 *Our New Way of Life*

(3) [13] Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ; [14] As obedient children, not fashioning yourselves according to the former lusts in your ignorance: [15] But as he which has called you is holy, so be ye holy in all manner of conduct; [16] [a] **Because it is written, Be ye holy; for I am holy.** [17] And if ye call on the Father, who without respect of persons judges according to every man's work, pass the time of your sojourning [here] in fear: [18] Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conduct [received] by tradition from your fathers; [19] But with the precious blood of Christ, as of a lamb without blemish and without spot: [20] Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, [21] Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

1:22-25 *Love Each Other*

[22] Seeing ye have purified your souls in obeying the truth through the Spirit to unfeigned love of the brethren, [see that ye] love one another with a [b] pure heart [c] without ceasing:
[23] Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which lives and abides forever. [24] For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower thereof falls away: [25] But the Word of the Lord endures forever. And this is the

[a] Holiness taught in Leviticus and 1 Peter compliment one another with Testament distinctions in the office of priest. Leviticus 11:44, 20:7-8, 26, Exodus 21:7-8. Moses is on the same "holy ground." 1 Peter 2:9. John 4:24 "worship in Spirit and truth." Romans 6:17.
[b] Pure heart is an addition to love one another as commanded in the writings of John 17 times.

[c] Fervently KJV. Same word in Greek used one other time in Acts 4 where the disciples prayed "without ceasing" or "intently" for Peter in jail. Acts 12:5, 1 Peter 4:8.

1 Peter Chapter 2

2:1-10 *Our Priestly Calling*

(4) [1] Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, [2] As newborn babes, desire the sincere milk of the word, that ye may grow thereby: [3] If so be ye have tasted that the Lord is gracious. [4] To whom coming, [as to] a living stone, disallowed indeed of men, but chosen of God, [and] precious, [5] Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [6] Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believes on him shall not be confounded. [7] To you therefore which believe [he is] precious: but to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, [8] And a stone of stumbling, and a rock of offence, [even to them] which stumble at the word, being disobedient: whereunto also they were appointed. [9] But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the virtues of him who has called you out of darkness into his marvelous light: [10] Which in time past [were] not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Note: Virtues is praises in the KJV. Virtue is arête in Greek. Webster 1828 Dictionary - The radical sense is strength, from straining, stretching, extending. This word is used only 5x in the New Testament. Ph 4:8, 1 Pe 2:9, 2 Pe 1:3, 1:5 (2x). 4x by Peter who knew the pathway to virtue better than any other NT writer.

2:11-12 The Responsibilities of Individual Believers

(5) [11] Dearly beloved, I beseech [you] as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; [12] Having your conduct honest among the Gentiles: that, whereas they speak against you as evildoers, they may by [your] good works, which they shall behold, glorify God in the day of visitation.

2:13-17 *Everyone is Precious*

[13] Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; [14] Or to governors, as to them that are sent by him for the punishment of evildoers, and for the praise of them that do well. [15] For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: [16] As free, and not using [your] liberty for a cloke of maliciousness, but as the servants of God. [17] Honor all [men]. Love the brotherhood. Fear God. Honor the king.

2:18-25 *My Master is Precious*

[18] Servants, [be] subject to [your] masters with all fear; not only to the good and gentle, but also to the froward. [19] For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. [20] For what glory [is it], if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and allow [for it], ye take it patiently, this is acceptable with God. [21] For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: [22] Who did no sin, neither was guile found in his mouth: [23] ho, when he was reviled, reviled not again; when he suffered, he threatened not; but committed [himself] to him that judges righteously: [24] Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live to righteousness: by whose stripes ye were healed. [25] For ye were as sheep going astray; but are now returned to the Shepherd and Overseer of your souls.

1 Peter Chapter 3

3:1-6 *My Wife is Precious*

(6) [1] Likewise, ye wives, [be] in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conduct of the wives; [2] While they behold your chaste conduct [coupled] with fear. [3] Whose adorning let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of apparel; [4] But [let it be] the hidden man of the heart, in that which is not corruptible, [even the ornament] of a meek and quiet spirit, which is in the sight of God of great price. [5] For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: [6] Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

3:7 *My Husband is Precious*

[7] Likewise, ye husbands, dwell with them according to knowledge, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

3:8-12 *My Brethren are Precious*

(7) [8] Finally, [be ye] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be] courteous: [9] Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. [10] For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: [11] Let him eschew evil, and do good; let him seek peace, and ensue it. [12] For the eyes of the Lord are over the righteous, and his ears [are open] to their prayers: but the face of the Lord is against them that do evil.

3:13-17 *My Suffering for Doing Good*

[13] And who is he that will harm you, if ye be followers of that which is good? [14] But and if ye allow for righteousness' sake, happy [are ye]: and be not afraid of their terror, neither be troubled;
[15] [a] But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asks you a reason of the hope that is in you, with meekness and fear: [16] Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conduct in Christ. [17] For [it is] better, if the will of God be so, that ye allow for well doing, than for evil doing.

[a] But sanctify <hagiazo> the Lord God in your hearts <kardia>: and be ready always to give an answer <apologia> to every man that asks you (for the word or account of hope) "a reason <logos> of the hope" that is in you with meekness and fear: logos is used in 315 verses in different translations, pending the context and translator.

3:18-22 ***Noah's Ark*** *(water)* ***like Answer of a Good Conscience toward God*** *(no water)*

[18] For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: [19] By which also he went and preached to the spirits in prison; [20] Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
[21] The like figure whereunto [even] baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: [22] Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to him.

1 Peter Chapter 4

4:1-8 *Follow Christ's Example*

(8) [1] Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that has suffered in the flesh has ceased from sin; [2] That he no longer should live the rest of [his] time in the flesh to the lusts of men, but to the will of God. [3] For the time past of [our] life may suffice us to have worked the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: [4] Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of [you]: [5] Who shall give account to him that is ready to judge the quick and the dead. [6] For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. [7] But the end of all things is at hand: be ye therefore sober, and watch to prayer. [8] And above all things have [a] fervent charity among yourselves: for charity shall cover the multitude of sins.

[a] Intense

4:9-11 *My Mutual Love of the Brethren*

(9) [9] Use hospitality one to another without grudging. [10] As every man has received the gift, [even so] serve the same one to another, as good stewards of the manifold grace of God. [11] If any man speak, [let him speak] as the oracles of God; if any man serve, [let him do it] as of the ability which God gives: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

4:12-19 *The Divine Relationship Between Our Trials and Temptations*

(10) [12] Beloved, think it not strange concerning the fiery trial which is to [a] tempt you, as though some strange thing happened to you: [13] But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. [14] If ye be reproached for the name of Christ, happy [are ye]; for the spirit of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified. [15] But let none of you allow as a murderer, or [as] a thief, or [as] an evildoer, or as a busybody in other men's matters. [16] Yet if [any man allow] as a Christian, let him not be ashamed; but let him glorify God on this behalf. [17] For the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God? [18] And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? [19] Wherefore let them that allow according to the will of God commit the keeping of their souls [to him] in well doing, as to a faithful Creator.

Q1: How do trials and temptation relate in verse 12?
A1: We see the link between trials and temptations as trials or tribulation allowed from above cause suffering and are also temptation to sin. Your version of the may incorrectly say "try", while the King James Version translates the same Greek word into temptation through the New Testament. In this case the KJV uses "try" where "tempt" is clearer in today's English and consistency.

A2: However temptations from below are not related to trials from above. The temptations may cause sin or disobedience. The clarity in discerning a temptation which cannot come from above, and a trial which is only from above is key to spiritual growth and discipleship. As John the Baptist said, "I must decrease so he may increase" applied in our personal lives as my decrease of yielding to temptation and sinning enables my increase in partaking in the sufferings of Christ through trials allowed from above. Job, the oldest book in the Bible, Romans 6-8, and much more Scripture teach us this divine law.

Application: I have learned the difference of temptation from trials. Temptations occur frequently when I was a young believer, and still occur frequently. As I grow in Christ my fall into temptation is prevented and repented of more quickly. Trials are welcome as they are from above and my faith in God above are for eternal victory and glory.

QT hint: Daily time in Scripture and prayer help us discern the difference between temptation and trials in ourselves and other Christ followers, then understand the role of each and how to be victorious in temptations and trials.

5:1-4 ***Eight Sure Indicators of a Mature Elder***

(11) [1] The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: [2] Feed the flock of God which is among you, taking the oversight [thereof], not by constraint, but willingly; not for filthy lucre, but of a ready mind; [3] Neither as being lords over [God's] heritage, but being ensamples to the flock.
[4] And when the chief Shepherd shall appear, ye shall receive a crown of glory that fades not away.

Q1 – Who is an elder?
A1 – An elder is an older and senior Christ follower. In Greek presbuteros signifies a plurality of mature believers leading others. Some call this a pastor, others minister or reverend.

Q1 – What are the eight sure indicators we should look for in those we subject ourselves to?
A1 – Feed the flock – teaching and discipleship
A2 – Taking the oversight – assuming charge and responsibility for other believers
A3 – Not by constraint – against your own will, desire, or needs
A4 – But willingly – with zeal and a good conscience toward man and God
A5 – Not for filthy lucre – let your decision be of a pure heart and not be polluted by money or gain in any form
A6 – But of a ready mind – their personal mind that is not forced by others
A7 – Neither as being lords over heritage – they are not yours to control or benefit from in any form
A8 – But being examples to the flock – an example in personal lifestyle and 24/7

Application: I will look for these eight indicators in the leader I follow. I will use these eight commandments in my personal life to mature in Christ and lead others.

QT hint: Daily time in Scripture and prayer help us discern what to look for in the character of those we follow and ourselves.

5:5-11 ***Resisting the Devil***

(12) [5] Likewise, ye younger, submit yourselves to the elder. Yes, all [of you] be subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble.
[6] Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
[7] Casting all your care upon him; for he cares for you. [8] Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour: [9] Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.
[10] But the God of all grace, who has called us to his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle [you]. [11] To him [be] glory and dominion for ever and ever. Amen.

5:12-14 ***Conclusion***

[12] By Silvanus, a faithful brother to you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. [13] The [church that is] at Babylon, elected together with [you], salutes you; and [so does] [a] Mark my son. [14] Greet ye one another with a kiss of charity. Peace [be] with you all that are in Christ Jesus. Amen.

[a] Mark is the son of Peter as Timothy is the son of Paul.

2 Peter (3-10, 10 min) 2026

12 Helps and Hindrances to Grow in Christ

Purpose: To teach us what helps and hinders our and others growth in Christ

Theme: Remember these things (1:12, 13, 15, 3:1) as our mind links to holy living

Key Passage: Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ (2 Pet 3:18)

Background: Peter at first shares an excellent way to grow in Christ, then teaches us the hindrances by false knowledge and lastly encouragement. The three parts – good news 1st, then bad news, and to conclude the final good news. Not like the Old Testament prophets who said the bad news first, then gave the good news for hope in the future.

I grow in Christ as I:	Scripture
Part 1 Diligently Pursue True Knowledge	**1:1-15**
1) with a like precious faith through the righteousness of God and our Savior Jesus Christ	1:1
2) giving all **diligence**, add to my **faith virtue**; and to virtue **knowledge**;	1:5-7
6 And to knowledge **self-control**; and to temperance **patience**; and to patience **godliness**;	
7 And to godliness **brotherly kindness**; and to brotherly kindness **charity**	
3) so I'm neither barren nor unfruitful in the knowledge of our Lord Jesus Christ	1:8
4) so I'll never stumble and have an abundant entrance into the everlasting kingdom	1:10
Part 2A Beware of Fables	**1:16-21**
5) by not following cunningly devised fables, but the power and coming of our Jesus Christ	1:16
Part 2B Beware of False Teachers	**2:1-22**
6) by not following false teachers, who privately bring in damnable heresies (doctrine)	2:1
7) by not being vexed with the filthy conversation of the wicked in their daily lifestyle	2:7-8
8) by their blemishes, sporting themselves with their own deceivings as they feast with you	2:13
Part 2C Beware of Scoffers	**3:1-10**
9) by knowing that there shall come in the last days scoffers, walking after their own desires	3:3
Part 3 Grow in Personal Purity (holiness)	**3:11-18**
10) by knowing this world shall be dissolved, and living holy and godly	3:11
11) by being diligent and found of him in peace, without spot, and blameless.	3:14
12) by not being unlearned and unstable, causing me to * wrestle with the Scriptures of Paul	3:16

* As part 2 is from outside the Body of Christ, 3:16 is from inside the Body of Christ; referring to extremes in the doctrines of: 1) predestination or freewill, 2) worship, 3) gifts, 4) money, 5) sanctification, 6) Israelogy, and 7) ekklesia government.

Prayers of the Bible None.

Today's application: That our fervent desire (lust) may be to continually grow in the grace and knowledge of our Lord and Savior Jesus Christ.

2 Peter Chapter 1

1:1-3 *Three Great Commonalities*

(1) [1] Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained **like precious faith** with us through the righteousness of God and our Savior Jesus Christ: [2] Grace and peace be multiplied to you through the knowledge of God, and of Jesus our Lord, [3] According as his divine power has given unto us all things that [pertain] to life and godliness, through the knowledge of him that has **called us to glory and virtue:** [4] Whereby are given to us **exceeding great and precious promises**: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1:5-7 *Nine Steps to Climbing the Stairway into Heaven*

(2) [5] And beside this,
giving all [a] **diligence**, (12x Greek – sponde. Mk 6:25, Lu 1:39, etc. speed with carefulness)
add to your **faith**
virtue; (moral purity – truth - excellence)
and to virtue **knowledge**; (of the truths in the Bible, Hosea 4:6)
[6] And to knowledge **self-control**; (balance, moderation, boasting, KJV Temperance)
and to self-control **patience**;
and to patience **godliness**; (2 Tim 2:3. consistency, stability with visible character or sense of holiness and discernment)
[7] And to godliness **brotherly kindness**;
and to brotherly kindness **charity**. (agape love, selfless sacrificing love, John 3:16, 1 John 3:16)

1:8-11 *Three Great Promises and Goals*

[8] For if **these things** be in you, and abound, they make [you that ye shall] **neither [be] barren nor unfruitful in the knowledge of our Lord Jesus Christ.** [9] But he that lacks **these things** is blind, and cannot see afar off, and has forgotten that he was purged from his old sins. [10] Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do **these things**, **ye shall never fall**: [11] For so an **entrance shall be ministered to you abundantly** into the everlasting kingdom of our Lord and Savior Jesus Christ.

1:12-15 ***Remember these things*** *(3x, vs 1b-11)* ***– I'm Dying Soon*** *(3x):* ***Peter's Swan Song***

(3) [12] Wherefore I will not be negligent to put you always in **remembrance** of **these things**, though ye know them, and be established in the present truth. [13] Yes, I think it right, as long as I am in this tabernacle, to stir you up by putting [you] in **remembrance**; [14] Knowing that shortly I must put off [this] my tabernacle, even as our Lord Jesus Christ has showed me. [15] Moreover I will endeavor that ye may be able after my decease to have **these things** always in **remembrance**.

1:16-21 *False & True Prophecy Determined by the Prophet's Interpretation*

(4) [16] For we have not followed **cunningly devised fables**, [a] when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. [17] For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. [18] And this voice which came from heaven we heard, when we were with him in the holy mount. [19] We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as to a **light that shines in a dark place**, [b] until the day dawn, and the [c] day star arise in your hearts: [20] Knowing this first, that **no prophecy of the Scripture is of any private interpretation**. [21] For the prophecy came not in old time by the **will of man**: but **holy men of God spoke [as they were] moved by the Holy Ghost.**

[a] Matthew 17:1-5
[b] the 2nd Coming of Jesus Christ as King of Kings
[c] morning star, dawn, Revelation 22:16

Climbing the Stairway "into Heaven"

The 2nd Epistle of Peter, Chapter 1:1-21 (KJVish)

(vs 1a) Simon Peter, a servant and an apostle of Jesus Christ,

(vs 8-9) Three PROMISES

If these things (vs 5-7) be in YOU, and abound,
1. YE shall be neither barren nor unfruitful in the *knowledge of our Lord Jesus Christ, BUT he that **lacks these things (vs 5-7)** is **blind**, and **cannot see far off** and has **forgotten** that he was **purged from his old sins.**

(vs 10-11) Wherefore the **rather, brethren,** give DILIGENCE to make your calling & election sure: for **IF YE DO these things (vs 5-7)**
2. YE shall never fall
3. abundantly ministered to YOU an entrance "into Heaven"

(vs 12-15, 3x) I will always put YOU in **remembrance** of **these things (vs 5-7). I must soon die.**

(vs 16-18) cunningly devised fables/coming of Jesus Christ/eye witnesses - Apostles

(vs 19-21) prophecy/holy men of God moved by the Holy Ghost

9 CHARITY (30x/86x)
agape
1 Cor 13, Gal 5:22
(charity - 30x, love - 86x)

8 BROTHERLY KINDNESS (6x)
Philadelphia, philos – friend
1 Pet 1:22, 3:8
Rom 12:10, 1 Thes 4:9

7 GODLI-NESS (15x)
eusebeia, 2 Pet 1:3, 3:11, 1 Tim 9x, 2 Tim 3:10

6 PATIENCE (32x)
hypomone
Heb 12:1, Jam 5:11
Luke 8:15

5 TEMPER-ANCE (4X)
egkrateia - self control
Acts 24:25, Gal 5:23

4 KNOW-LEDGE (29x)
gnosis – intimate "growth"
1 Pet 3:7, 2 Pet 3:18
1 Tim 6:20, Lu 1:77, 11:52

3 VIRTUE (5X)
arete
2 Pet 1:3, Phil 4:8

2 FAITH (228x)
pistis
Gal 5:22, Heb 11:1-12:13

Job 38:22

2 Peter 2
False Teachers
2 Peter 3
Warnings (3:17)

(vs 1b-4) Three COMMONALITIES

1. to THEM that have obtained like precious faith with US through the **righteousness of God and our Savior Jesus Christ.** Grace and peace be multiplied unto **YOU** through the *knowledge of God, and of Jesus our Lord, According as **His divine power** has given unto **US** all things that *pertain* to **life and godliness**, through the *knowledge of Him that has
2. called US to glory and virtue: Whereby are
3. given unto US exceeding great and precious promises: that by **these (vs 1b-4a) YE** might be **partakers of the divine nature**, having **escaped** the **corruption** that is in the **world** through **lust**.

(vs 5-7) And beside this (vs 1b-4), GIVING - ALL - DILIGENCE, ADD to YOUR

(1x) **1** (12x) (5x)

*epignosis – general **knowledge** "saved"
2 Peter 2:20, Heb 10:26-31

paraeisphero
1 Tim 6:7

spoude
Rom 12:8, 2 Co 7:11

epichoregeol
2 Pet 1:11 **ministered**

2 Peter Chapter 2

2:1-9 ***False Teachers Today Follow Pattern of Old Testament False Prophets***

(5) [1] But there were [a] false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. [2] And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. [3] And through covetousness they will with feigned words make merchandise of you: whose judgment now of a long time lingers not, and their damnation slumbers not.

[4] For if God spared not the angels that sinned, but cast them down to [b] hell, and delivered them into chains of darkness, to be reserved to judgment; [5] And spared not the **old world**, but saved [c] **Noah** the eighth [person], a preacher of righteousness, bringing in the flood upon the world of the ungodly; [6] And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; [7] And delivered just [c] **Lot**, vexed with the filthy conduct of the wicked: [8] (For that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day today with [their] unlawful deeds;) **[9] the Lord knows how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished:**

[a] There are no prophets today, only teachers. Christ was the last prophet of the Testament sense. The prophets in the early church were temporary for a specific purpose as part of the foundation of the church, along with the 12 Apostles, Ephesians 2:20. Although one may say and think they are a prophet they are in reality a false teacher.

[b] from Tartarus (the deepest abyss of Hades); according to the word used in Greek mythology, to incarcerate in eternal torment. Only spoken directly of 1 time in Bible.

[c] Noah (blessing)	Lot (curse)	**Differences**
World	Sodom & Gomorrah	
Judged by water	Judged by fire & sulphur	
Old world	Present world	
Angels	- supernatural men – natural	
Deceptive words	Filthy conversation	
Pride of life	Desire of flesh and eyes	
Righteous	Righteous	**Similarities**
God's person	God's person	
Father of family	Father of family	
Wife and children	Wife and children	
Future	– through sons Future – through daughters	

2:10-14 ***More Ways of False Teachers***

(6) [10] **But chiefly them that walk after the flesh in the lust of uncleanness, and despise government**. **Presumptuous [are they], self-willed, they are not afraid to speak evil of dignities.** [11] Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. [12] But these, as natural brute beasts, made to be taken and destroyed, **speak evil of the things that they understand not;** and shall utterly perish in their own corruption; [13] And **shall receive the reward of unrighteousness,** [as] they that count it pleasure to riot in the day time. Spots [they are] and blemishes, **sporting themselves with their own deceivings while they feast with you;** **[14] Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls**: a heart they have exercised with covetous practices; cursed children:

2:15-22

(7) [15] Which have forsaken the right way, and are gone astray, following the way of **Balaam** [the son] of Bosor, who loved the wages of unrighteousness; [16] But was rebuked for his iniquity: the dumb donkey speaking with man's voice forbad the madness of the prophet. [17] These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. [18] For when they speak great swelling [words] of vanity, they allure through the lusts of the flesh, [through much] wantonness, those that were clean escaped from them who live in error. [19] While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. [20] For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. [21] For it had been better for them not to have known the way of righteousness, than, after they have known [it], to turn from the holy commandment delivered to them. [22] But it is happened to them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Note:

2 Peter Chapter 3 ***Guide My Sheep*** *God-5x, Jesus-9x, HS-0x*

3:1-2 ***Review Feed My lambs*** *(2 Peter 1)*

(8) [1] This second letter, beloved, I now write unto you; in [both] which **I stir up your pure minds by way of remembrance:** [2] That ye may be mindful of the words which were **spoken before by the holy prophets**, and of the commandment of **us the Apostles of the Lord** and Savior:

3:3-6 ***Review Protect My sheep*** *(2 Peter 2)*

[3] Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
[4] And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation. [5] For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water:
[6] Whereby the world that then was, being overflowed with water, perished:

vs 2, This clarifies the priority sequence of Ephesians 2:20, and 4:11 (Jesus-Apostles-Prophets), not the historical sequence of 1 Corinthians 12:28 and Acts. vs 5, Psalm 24:2, 33:9. Vs 6, Genesis 6-9.

3:7-14 ***Guide My sheep*** *(as friends, elder and younger - 1 Peter 5)*

(9) [7] But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. [8] But, beloved, be not ignorant of this one thing, that one day is with the Lord as 1,000 years, and 1,000 years as one day //Psalm90:4//.
[9] The Lord is not slack concerning His promise, as some men count slackness; but is **longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.**
[10] But the day of the Lord will come as a thief in the night; in the which the **heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.** [11] [Seeing] then [that] all these things shall be dissolved, what manner [of persons] ought ye to be in [all] **holy conduct and godliness**, [12] Looking for and hasting to the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? [13] Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness. [14] Wherefore, beloved, seeing that ye look for such things, **be diligent that ye may be found of him in peace, without spot, and blameless.**

3:15-16 ***Brother Paul's Wisdom***

(10) [15] And account [that] the **longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him has written unto you;** [16] As also in all [his] letters, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other Scriptures, unto their own destruction.

3:17-18 **Exhortation to Grow in Grace & Knowledge**

[17] Ye therefore, **beloved**, seeing ye know [these things] before, beware lest ye also, being **led away with the error of the wicked, fall from your own steadfastness.** [18] But grow in grace, and [in] the knowledge of our Lord and Savior Jesus Christ. To Him [be] glory both now and forever. Amen.

vs 8, 1000 years is compared to a watch in the night, also Psalm 63:6, 119:148.
vs 16, Twist, distort or pervert. This warning to not mix truth and error is the sum of 2 Peter.

2 Peter 3:15-16 refers to Galatians, 1 and 2 Corinthians, Hebrews, and parts of Romans, 1 and 2 Timothy.

End Note: 2 Peter focuses on helps and hindrances to grow in grace and in the knowledge of our Lord and Savior Jesus Christ of which we should discern as follows:

2 Peter 2 False prophets were in the Old Testament – False teachers shall be in the New Testament

Vs.	Deceivers / liars	Doctrine	Pride/power	Financial	Sexual	Future
1 2 3	Privily (Jude 4) Many shall follow Covetousness Feigned words	**Damnable** heresies **Pernicious** ways Way of truth evil spoken of Link: (2 Peter 1:16a,19-21)	**Pernicious** ways	They shall make merchandise of you **Waste** (Matthew 26:6-13, oil-disciples indignation)	**Pernicious** ways	Swift **destruction** Judgment lingers not **Damnation** slumbers not (2 Timothy 3:1-9, 10-17)
4 (1st) 5 (2nd) 6-9 (3rd)	**Angels** that sinned SATAN Old world **- Noah** – flood 8 people WORLD Sodom - **Lot** FLESH (Luke 10:12-70, 17:28-trib)	Is 14, Ez 28, Rev 12 Preacher of righteousness (Genesis 4-6) Righteous man - Vexed his righteous soul	Lot (Genesis 17-19) Seeing and hearing Unlawful deeds (Jude 1:7, Rev 11:8 Jerusalem is Sodom and Egypt)	3 EXAMPLES Lot (Genesis 17-19) Seeing and hearing Unlawful deeds	Lot (Genesis 17-19) Seeing and hearing Unlawful deeds Filthy conversation of the wicked	**Angels**: Cast them down to hell Delivered them into chains of darkness Reserved unto judgment **Lot**: Reserve the unjust unto the day of judgment to be punished
10-13a 11 12 13a	Michael greater in power and might (Jude 9) Natural brute beasts (Jude 10)	Not afraid to speak evil of dignities Speak evil of things they understand not	Despise governments (dominion, Jude 1:8) Presumptuous Speak railing accusations	CHARACTER Walk after the flesh in the kust of uncleanness	Walk after the flesh in the kust of uncleanness	Made to be taken and destroyed Shall utterly perish in their own corruption Reward of unrighteusness
13b-19	13b: Spots and blemishes, they sport themselves with their own deceivings	**PROTECT SHEEP-INFO** **Beguiling unstable souls** Wells without water, clouds carried with the wind	13b: They cannot cease from sin Forsaken th right way "deconstruct-ionist/exvang-elicals"	IN CHURCH 13: WHILE THEY FEAST WITH YOU 15-16: **Way of Balaam** (Jude 1:11) Wages of unrighteous-ness	14: Having eyes full of adultery 18-19: Allure by lusts of the flesh Promise liberty – but in bondage (John 21:15-17 Feed my lambs, sheep, sheep)	14: Cursed children 17: Darkness is reserved forever PROTECT SHEEP – ACTION (JUDE) 1-Feed, 2-protect, 3-guide
20-22	20a: Escaped the pollutions of the world They have a saving knowledge pf the Lord anf Savior Jesus Christ	20b: Again entangeled in the world, and overcome, the latter end is worse than the first.	21a: better to not have known the way of righteousness	APOSTASY 21b: than, after they have known it, to turn from the holy commandments Delivered unto them	22a: but It Happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing again.	Note: Luke 10:12 it shall be more tolerable in that day for Sodom, than for that city. (the 70) Bethsaida-Tyre-Sidon-Capernaum Hebrews 6:4-6, 10:26-31,

The Shepherd and the Sheep

John 10:1-21 Jesus is the Good Shepherd

John 21:15-17 Jesus said to Simon Peter

Do you love Me? Do you love Me? Do you love (friend) Me?

Feed My lambs, feed My sheep, feed My sheep

2 Peter 1: Peter FEEDS Jesus' lambs

2 Peter 2: Peter PROTECTS Jesus' sheep

2 Peter 3: Peter GUIDES Jesus' sheep

Hebrews 13:20 "that great shepherd of the sheep"

Last Words from the Great Shepherd to the Sheep, in Biblical order

1. JESUS: Thursday evening in the upper room, "I pray for them " (John 17:20-26) 12 Apostles then Church
Thursday night at Gethsemane, "Father, not My will but Thy will be done" (Matthew 26:36-46)
Friday afternoon on the cross, "Father, into Thy hands I commend My spirit" (Luke 23:44-46)
40 days, "Feed my lambs/sheep" (John 21:15-17, 18-23) "power from on high" (Luke 24:44-52)

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2. STEPHEN: "Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7)

3. PAUL: "a dispensation of the gospel is committed unto me, run race-receive uncorruptible crown" (1 Cor 9)
rapture of the Church to Christ the Head (Col 1:18, Eph 1:22, 5:23, 1 & 2 Thessalonians, 1 Cor 15)
"that great shepherd of the sheep - - make you perfect in every good work" (Hebrews 13:20-21)
last days-ministers, "I have fought the good fight, I have finished [my course], bring my coat & Bible" (2 Tim-4)

4. JAMES: "Brethren, if any of you do err from the truth, and one convert him" (James 5:19-20)

5. PETER: 1st FEED My lambs, 2nd PROTECT My sheep, 3rd GUIDE My sheep/friend (2 Peter/John 21:15-17)

6. JUDE: common salvation - needful - content for the faith once delivered unto the saints (1-3, 4-19, 20-25)

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7. JOHN: "Hear, what the Spirit says unto the churches" (Rev 1-3, 4-5) "Surely I come quickly" (22:16-21)

helps to grow in Christ (instruction)	Hindrances to grow in Christ (destruction)	
1:1-21	1:16a	Mostly helps
	2:1-22	All Hindrances
3:1-2, 3:9-15, 3:18	3:3-8, 3:16-17	Mixture of helps and Hindrances

1 John (5-16, 20 min) 2020

Bible TOC **Next / Previous Book** **Gems**

1 2 3 4 5

12 Evidence of Walking in the Light, Love and Life

Purpose: To have right knowledge for spiritual growth and look forward to the Judgment Seat of Christ. Along with exposing the false doctrines of the gnostics, those who justified sin in the body as separate from sin in the spirit. The gnostics special knowledge leads to many gnostic gospels and antichrist beliefs.

Background: We must consider the person and family of John who wrote 5 of the 27 books of the New Testament. James the greater (older) of the sons of thunder, his parents Zebedee and Salome. James and John are possibly first cousins of Jesus (Luke 3:23, Heli). John is the disciple Jesus loved (John 20:2), like Daniel the prophet (Daniel 10:11). Peter, James and John were the inner circle. James was the first Apostle martyred in Acts 12:1 and John the last Apostle living. 1 John is the most general letter written in the New Testament; to all believers of all times. Written between 85-95 A.D.; most likely after the book of Revelation.

Theme: Directions to walk in the Light, Love and Life and not walk in the Dark, Hate, and Death.

Thesis Statement: "These things write we unto you, that your joy may be full", 1:4 and "whatever is born of God overcomes the world: and this is the victory that overcomes the world, [even] our faith", 5:4

Key words as contrasts: Light-5x - Dark-5x, Love-33x - Hate-5x, Life 8x – Death 3x,
Truth/true 15x – Lie/liar/deceive/error/false 13x

Other key words: love(s,ed,beloved) – 47x (first 2:5), all – 26x (first 1:7, all or nothing), know – 25x (gnostic error), sin(s) – 22x, if -17x, write – 14x (grapho), brethren-11x, commandment-7x, fellowship – (4x chapter 1;), walk 3x (1:6,7; 2:6), antichrist-3x (only in 2:18, 22, 4:3 & 2 John 7).

I have fellowship with the Apostles, Father, Son, and the brethren as I:	Scripture
Part 1 Know Him which is from the beginning	**1:1-4**
1) which is the Word of life	1:1
2) which is eternal life	1:2
Part 2 Walk in the Light and not in the Dark	**1:5:2:14**
3) as I abide in Jesus and walk as he walked	2:6
4) as I love my brother and then there is no occasion for stumbling	2:10-11
5) Grow from a little child to a young man to a father; spiritually in Christ	2:12-14
Part 3 Walk in Love and Not Hate	**2:15-5:9**
6) so we have confidence and not shame when Jesus returns to earth and judges us	2:28
7) as we have hope of his return and purify myself, as Jesus is pure	3:3
8) as we love the brethren, rather love not the brother	3:14
9) as we love not in word and tongue, but in deed and truth	3:18
10) as we test the spirits, whether they are of God	4:1
11) as our love for our brother matures, so we have boldness in the day of judgment	4:17
Part 4 Walk in Life and not Death	**5:10-21**
12) so life and not death work in me	5:12

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES
I John 3:19-23	All	Prayer answered. For self.		Keep His Commandment	Commandments: 613-10-2-1
I John 5:14-17	Supplication	Sin onto death. For others.	Sin		Pray for Pray not for

1 John Chapter 1 The law of first mention applied to 1 John

1:1-5a ***Fellowship with the Apostles, Father and Son Makes Our Joy Full***

(1) [1] That which was from the beginning, which [a] we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; [2] (For the life was manifested, and we have seen, and bear witness, and show unto [b] you that eternal life, which was with the Father, and was manifested unto us;) [3] That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus **Christ**. [4] And these things write we unto you, that **your** joy may be full. [5] This then is the message which we have heard of Him, and declare unto you,

Q1 – Which beginning is this? (1 Jn 1:1)
A – In genesis when all things were created by God with Jesus Christ "from the beginning". Bible student: The Greek word arche is used 9x in 1 John. Beginning can mean in creation (1st Adam) or new life in Christ (2nd Adam) depending on the context. In this case the context is clearly creation, as in John 1:1-3, Revelation 1:8 and Genesis 1:1-2.

[a] we – us - our: the Apostle John and the other Apostles who lived when Jesus was on the earth as a man. Used 29 times in chapter 1. A significant cross reference is Ephesians 2:20 (19-21). 1 John is a master discipler letter to all of us. II and III John use "I" which are personal letters.
[b] you – ye – your: substitute your name, for us who live today and have never seen Jesus Christ

1:5b-10 ***Fellowship with Jesus and One Another to Walk in the Light***

(2) that God is light, and in Him is no darkness at all. [6] If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: [7] But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all [a] sin. [8] If we say that we have no sin, we deceive ourselves, and the truth is not in us. [9] If we confess our sins, He is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. [10] If we say that we have not sinned, we make Him a liar, and His word is not in us.

[a] sin is a key word used in 1 John 22x. Sin is disobedience to what God has revealed to us in the Bible. Remember the three incorrect justifications believers today use to justify sin – Old Testament believers like King David, the pre-pentecost Apostles, and Romans 7:14-25. A popular 4th justification of sin is later in 1 John. We do sin, however as we grow spiritually mature we sin less severely, less frequently, and learn to prevent sin at the temptation stage and not let sin grow (James 1:15, Ephesians 4:26, Proverbs 10:12, 17:9, 1 John 1:9, 1 Peter 4:8, 1 John 4:7-8). Many times and less and less, my sin is my problem – not the sin of others.

Note: After the introduction of the purpose of John's letter in verses 1-5a, then the statement of fact regarding light and darkness, and finally the conditional "if" used 4 times in verses 6-10 which leads to the ultimate purpose and direct discipleship of John's letter in chapter 2 verse 1.

1 John Chapter 2

2:1-11 ***Walking in the Light and Love without Stumbling***

(3) [1] My little children, these things write I unto you, that ye sin not. And if any one sin, we have an advocate with the Father, Jesus Christ the righteous: [2] and He is the propitiation for our sins and not for ours only, but also for [the sins of] the whole world. [3] And hereby we do know that we know Him, if we keep His commandments. [4] He that says, I know Him, and keeps not His commandments, is a liar, and the truth is not in him. [5] But whoso keeps His word, in him verily is the love of God perfected: hereby know we that we are in Him. [6] He that says he abides in Him ought himself also so to walk, even as He walked. [7] Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. [8] Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shines. [9] He that says he is in the light, and hates his brother, is in darkness even until now. [10] He that loves his brother abides in the light, and there is no occasion of stumbling in him.

[11] But he that hates his brother is in darkness, and walks in darkness, and knows not where he goes, because that darkness has blinded his eyes.

Q1 – What is propitiation? A – Satisfies justice we deserve by covering our sins as if never done.

Q2 – Can dark and light co-exist within the believer? (2 Corinthians 4:4)
A – Yes, there are degrees of dark and light, or hate and love. The key word is walk. Only those we spend individual quality time with and God know. Although some are very apparent immediately. The intensity of our walk in the light will determine the intensity of our love for the brethren.

Application: I strive daily to walk in the light and love as Jesus did.
QT hint: Daily time in Scripture and prayer helps us to walk in the light alone and with others who walk in the light.

2:12-14 ***Four Stages of Discipleship for Spiritual Growth***

(4) [12] I write unto you, little children, because your sins are forgiven you for His name's sake.
[13] I write unto you, fathers, because ye have known Him [that is] from the beginning. I write unto you, young men, because ye have overcome the wicked one.
I write unto you, children, because ye have known the Father. [14] I have written unto you, fathers, because ye have known Him [that is] from the beginning. I have written unto you, young men, because ye are strong, and the Word of God abides in you, and ye have overcome the wicked one.

Note:	Spiritual person	Stage	
	Little Children (vs 12)	New Converts	1 Corinthians 3:1
	Children (vs 13)	Basic Disciples	Hebrews 5:11-14
	Young men (vs 13-14, 3 qualities)	Ministering Disciples	Romans 6-7
	Fathers (vs 13-14, the same)	Disciple Makers	Romans 8

Q – How do we discern where we are in the four stages of spiritual growth of Christ-likeness?
A1 – We can only understand the stages we have passed through already.
A2 – We cannot understand something we have not experienced, neither can we teach others.
A3 – The daily life of a person will give witness to their stage of spiritual growth.

2:15-17 ***Love Not the World***

(5) [15] Love not the world, neither the things [that are] in the world. If anyone loves the world, the love of the Father is not in him. [16] For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. [17] And the world passes away, and the lust thereof: but he that does the will of God abides forever.

Q – Can love of the world and the love of God co-exist within the believer?

A1 – Yes, we can only understand the contrast as we love God more and more. As the love of God increases in the believer the love of the world diminishes.
A2 – We cannot understand something we have not experienced, neither can we teach others.
A3 – The daily life of a person will give witness to their love of this world or love of God. There are degrees as we spiral upward or downward.
A4 – The love of the world is sin in three areas: Desires of our body and eyes, and pride. These three areas of sin are the same in Genesis, Matthew, and 1 John. This world is reflected in our culture and times, and interconnected with our old man in Adam.

2:18-29 ***The Holy Ghost enables Confidence When Jesus Returns***

(6) [18] Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. [19] They went out from us, but they were not of us; for if they had been of us, they would [no doubt] have continued with us: but [they went out], that they might be made manifest that they were not all of us.

1 John Chapter 2

[20] But ye have an unction from the Holy One, and ye know all things. [21] I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. [22] Who is a liar but he that denies that Jesus is the Christ? He is antichrist, that denies the Father and the Son. [23] Whoever denies the Son, the same has not the Father: [(but) he that acknowledges the Son has the Father also]. [24] Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. [25] And this is the promise that he has promised us, eternal life. [26] These [things] I have written unto you concerning them that seduce you. [27] But the anointing which ye have received of Him abides in you, and ye need not that anyone teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, ye shall abide in Him. [28] And now, [little] children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. [29] If ye know that He is righteous, ye know that everyone that does righteousness is born of Him.

Q – How long is the antichrist around?
A – Antichrist refers to the time of John to the present that includes many antichrists, then in the future referring to the antichrist. Only John uses the title antichrist(s), 4 times in 1 John and 1 time in 2 John. See Revelation 13.

Application: I must continue abiding in Christ until I die. I will have confidence and not be ashamed when Jesus Christ returns and stand before the Judgment Seat of Christ for my works. See Ephesians 5:25-27, sin is compared to spots, wrinkles, and blemishes.

1 John Chapter 3

3:1-3 *Personal Purity for the Return of Christ*

(7) [1] Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew Him not. [2] Beloved, now we are the sons of God, and it does not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as he is. [3] And everyone that has this hope in Him purifies himself, even as He is pure.

Note: 3:1-3 connects with 2:28-29. We keep pure (without the wrinkles, spots or blemishes on our white clothing of righteousness – Ephesians 5:22-33) by not continuing in sin (3:4-10). This is not alternating between good and bad..

3:4-10 *Continual Sin is of the Devil*

(8) [4] Whoever commits sin transgresses also the law: for sin is the transgression of the law. [5] And ye know that He was manifested to take away our sins; and in Him is no sin. [6] Whoever abides in Him sins not: whoever sins has not seen Him, neither known Him. [7] [Little] children, let no man deceive you: he that does righteousness is righteous, even as He is righteous. [8] He that commits sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. [9] Whoever is born of God does not commit sin; for His seed remains in him: and he cannot sin, because he is born of God. [10] In this the children of God are manifest, and the children of the devil: whoever does not righteousness is not of God, neither he that loves not his brother.

Note: The antichrist and the devil are of the same source, nature, and destiny. The antichrist is addressed in 1 John 2:18-19 as a spirit and in the Tribulation as a person, while the devil relates to sin at all times, whether by idols, love of this world, the old man or self. Doing right is doing good, not just the absence of doing evil. As we walk after the Spirit we will not fulfill the lust of the flesh (Romans 8:1, 8:4, Galatians 5:19-23) or abide in Jesus (John 15:1-5) and Jesus destroys the works of the devil! Righteousness without love makes us a religious Pharisee, and love without righteousness makes us a partner of evil.

1 John Chapter 3

3:11-18 *Love One Another in Deed & Truth*

(9) [11] For this is the message that ye heard from the beginning, that we should love one another. [12] Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. [13] Marvel not, my brethren, if the world hate you. [14] We know that we have passed from death unto life, because we love the brethren. He that loves not [his] brother abides in death. [15] Whoever hates his brother is a murderer: and ye know that no murderer has eternal life abiding in him. [16] Hereby perceive we the love [of God], because He laid down His life for us: and we ought to lay down [our] lives for the brethren. [17] But whoso has this world's good, and sees his brother have need, and shuts up his bowels [of compassion] from him, how dwells the love of God in him? [18] My little children, let us not love in word, neither in tongue; but in deed and in [a] truth.

Note: Mostly, God calls us to lay down our lives piece by piece, little by little in small, but important ways every day. Love one another – 2:7, John 13:34. Cain – Genesis 4:5-9, Hebrews 11:4.

[a] Truth according to what is written in the Bible, which includes being honest and telling the truth.

3:19-24 *Our Heart Leads Personal Prayer*

(10) [19] And hereby we know that we are of the truth, and shall assure our hearts before him. [20] For if our heart convict us, God is greater than our heart, and knows all things. [21] Beloved, if our heart convict us not, [then] have we confidence toward God. [22] And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. [23] And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. [24] And he that keeps His commandments dwells in Him, and He in him. And hereby we know that He abides in us, by the Spirit which He has given us.

(Spirit - 1st of 5x in 1 John. Pneuma can be with a capital S or small s, depending on context. Charisma – Anoint/Unction 3x, Jn 2:20, 27 Noun Initial-continual for all believers for teaching us- another office or function of the Spirit; pneuma. Only used in 1 John. Romans 8:16)

Note: "Sometimes our heart condemns us, but, in doing so, it gives a wrong verdict, and then we have the satisfaction of being able to take the case into a higher court, for God is greater than our heart, and knows all things."
Q – How do we know when does God convicts our hearts? (Do not think on Jeremiah 17:9, but Acts 2)
A1 –We can harden our hearts to sin, which is very dangerous in respect to personal blessing and eternal reward.
A2 – The peace of God diminishes in our heart, mind, and feelings caused by an impure heart.
Application: I know in my heart I have confidence toward God. I must guard my heart. I must be sensitive to the conviction by the Spirit in me for immediate repentance and cleansing by the blood of Jesus. See lesson on prayer in 1 John 5:14-15 and John 15:7.

1 John Chapter 4

4:1-6 *Test the Spirits (they are of Christ or antichrist)*

(11) [1] Beloved, believe not every spirit, but test the spirits whether they are of God: because many false prophets are gone out into the world. [2] Hereby know ye the Spirit of God: Every spirit that confesses that Jesus Christ is come in the flesh is of God: [3] And every spirit that confesses not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already it is in the world. [4] Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world. [5] They are of the world: therefore they speak of the world, and the world hears them. [6] We are of God: he that knows God hears us; he that is not of God hears not us. Hereby know we the spirit of truth, and the spirit of error.

Q – Are false prophets and false teachers interchangeable titles?
A – Yes, 1 Cor 14:1 (prophesy), Eph 2:20 (old testament sense), and 2 Pet 2:1 (false teachers).

1 John Chapter 4

Note: Test the spirits as King Jehosophat asked King Ahab to hear another prophet, Micaiah (1 Kings 22).

Application: I know when I followed false teachers I had pride and experiences for a season. Although I and others were deceived by the web of lies mixed with the truth of the Holy Scriptures, God delivered me as Lot from Sodom.

4:7-16 ***Love is Perfected*** *(with one another, " love" is inspired 26x)*

(12) [7] Beloved, let us love one another: for love is of God; and everyone that loves is born of God, and knows God. [8] He that loves not knows not God; for God is love. [9] In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. [10] Herein is love, not that we loved God, but that He loved us, and sent His Son [to be] the propitiation for our sins. [11] Beloved, if God so loved us, we ought also to love one another. [12] No man has seen God at any time. If we love one another, God dwells in us, and His love is perfected in us. [13] Hereby know we that we dwell in Him, and He in us, because He has given us of His Spirit. [14] And we have seen and do testify that the Father sent the Son [to be] the Savior of the world. [15] Whoever shall confess that Jesus is the Son of God, God dwells in Him, and He in God. [16] And we have known and believed the love that God has to us. God is love; and He that dwells in love dwells in God, and God in him.

Q1 – What is propitiation?
A – When Jesus Christ took our place for the penalty of sin, which is death.
Q2 – Who, what when, where, why, and how is the Holy Ghost given to us?
A – discuss and know!

Note: Dwell is used 5x and instead of and after abide 13x. Both dwell and abide are the same in Greek. The translators use different words due to the context. Using dwell at this point in 1 John comes after abide used in chapters 2-3. Dwell is more familiar and loving. This reveals the insight and wisdom of the translators. Selecting the best word within the options and poetic style are two strengths of the KJV. Similar to the words unction and charity.

4:17-21 ***Judgment and Fear*** *(future and present exhortation, Romans 12:6-8)*

(13) [17] Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. [18] There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love. [19] We love him, because He first loved us.
[20] If anyone say, I love God, and hates his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen? [21] And this commandment we have from Him, That he who loves God love his brother also.

Note: Fear not is addressed 28x in the New Testament. My two favorites are 2 Timothy 1:7 "God has not given and Mathew 10:28 "Fear not them which kill the body . . ."

Perfect is to make complete, experientially complete in Christ (Col 2:10), be fully ripe as a fruit, to press toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:14), and do things with excellence. Study the word perfect in the New Testament for the accurate definition of the word, used 43x.

Q – Is the day of judgment the same for all saints?
A1 – No, some will have boldness and some will have fear. Boldness and fear are opposites. We have boldness as we love God and our brother as Jesus does. We have fear when we do not love God and our brother as Jesus did.
A2 – There are degrees of boldness and fear which are evident in this life and at the judgment seat of Christ. Boldness is the opposite of fear. The day of judgment is when believers stand before the judgment seat of Christ.

QT hint: Daily time in Scripture and prayer help us love one another the same way as God and Jesus love us.

1 John Chapter 5

5:1-5 ***Everyone who is Born of God Keeps His Commandments*** *(1-3)* ***Overcomes the World*** *(4-5)*

(14) [1] Whoever believes that Jesus is the Christ is born of God: and everyone that loves Him that begat loves him also that is born of Him. [2] By this we know that we love the children of God, when we love God, and keep His commandments. [3] For this is the love of God, that we keep His commandments: and His commandments are not grievous. [4] For whatever is born of God overcomes the world: and this is the victory that overcomes the world, [even] our faith. [5] Who is he that overcomes the world, but he that believes that Jesus is the Son of God?

Notes: verses 1-3 conclude the love theme of chapter 4. What are God's commandments? to believe on the name of his Son Jesus Christ, and love one another, 1 John 3:23. Overcome is used 7x in 1 John 2:12-14 (2x), 4:4, 5:4-5 (3x), to the 7 churches in Rev 2-3, and John 16:33. The word spirit is used 7x in 1 John 4:1-6.

The victory or overcomer (same Greek word) that overcomes is our faith – faith as defined in Hebrews 12:1-3, Romans 14, and Galatians 5:22-23.

5:6-13 ***The Witnesses*** *(6-9)* ***to Believe in Jesus Christ for Eternal Life*** *(10-13)*

(15) [6] This is He that came by water and blood, [even] Jesus Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, because the Spirit is truth. [7] For there are three that bear record **in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [8] And there are three that bear witness in earth,** the Spirit, and the water, and the blood: and these three agree in one. [9] If we receive the witness of men, the witness of God is greater: for this is the witness of God which He has testified of His Son. [10] He that believes on the Son of God has the witness in himself: he that believes not God has made Him a liar; because he believes not the record that God gave of His Son. [11] And this is the record, that God has given to us eternal life, and this life is in His Son. [12] He that has the Son has life; [and] he that has not the Son of God has not life. [13] These things I have written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Q1 – Why is part 1 John 5:7-8 missing 25 words in most modern translations? A – Use of the Alexandrian Greek, not Antioch texts.

Q2 – How do we interpret 1 John 5:8?
A –The water witness was at Jesus' baptism, with focus on the person of Christ when God spoke and Holy Ghost descended upon him – not the act of water baptism. The blood witness was at the death of Jesus on the cross. Witness is 11x in 1 John 5, Marty-reo 1:2, 4:14, **5:6, 5:7, 5:8, 5:9, 5:10;** Marty-ria **5:9 (3x), 5:10 (2x), 5:11;** Acts 1:8 Marty-s

Q3 – When is it wrong to use 1 John 5:12-13?
A – When used as a manipulative tool to coerce somebody to believe they are saved when they say the sinner's prayer. This is when the Spirit is not drawing and there is not a genuine repentance and conversion.

Application: I know the history of the two families of manuscripts and teach others by personal witness and as the Holy Ghost leads. I must testify, be a witness, and bear record of the truth that Jesus is the Son of God. John 16:5-15 "reprove the world of sin, and of righteousness, and o judgment." I John gives us a balanced view of Jesus Christ as fully God and fully man.

5:14-21 ***Pray*** *(14-15)* ***about Others Sin*** *(16-19)* ***and know the True God*** *(20-21)*

(16) [14] And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us: [15] And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him. [16] If anyone know his brother sin a sin [which is] not onto death, he shall ask, and He shall give him life for them that sin not unto death.

1 John Chapter 5

There is a sin unto death: **I do not say that he shall pray for it.** [17] All unrighteousness is sin: and there is a sin not unto death. [18] We know that whoever is born of God sins not; but he that is born of God keeps himself, and that wicked one touches him not. [19] [And] we know that we are of God, and the whole world lies in wickedness. [20] And we know that the Son of God is come, and has given us an understanding, that we may know Him that is true, and we are in Him that is true, [even] in His Son Jesus Christ. This is the true God, and eternal life. [21] Little children, keep yourselves from idols. Amen.

Q1 – What is the sin onto death that we are commanded to not pray for in 1 John 5:16? 1 Cor 11:27-34, Acts 5, 1 Cor 5.
A – The sin onto death is spiritual and sometimes premature physical death, but not eternal death. This is written to advise the believer how to handle certain patterns of sin committed by other believers. John 3:20-21 and Luke 11:1-13 with ask and give.

Q2 – How does the person born of God keep himself from sin in 1 John 5:18? 1 John 3:6? The active tense of the verb sin implies habit, continuity, & unbroken sequence.
A – By obeying His commandments God keeps his heart and mind from sin. Wicked one in 1 John 2:12, 14. Overcomes the world (includes self & devil)

Q3 – What is an idol that the child of God must keep away from in 1 John 5:21?
A – Idols in context of 1 John are inward: lust of the flesh, eyes and pride of life and love of this world. Eph 5:5, Col 3:5.

Application: I know that to not pray for a child of God because of their hardened heart (stubborn or rebellion) is for the glory of God. I know that idol prevention is inward to me and outward to others. It is putting anything, anyone, or any feeling before God.

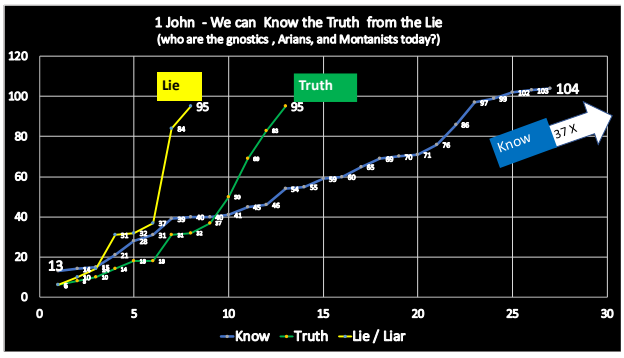
GEMS in 1 John **Bible TOC**

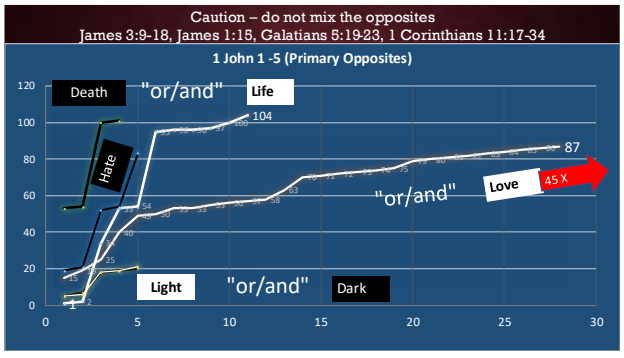
The Apostle John is Unique from the other 11 Apostles

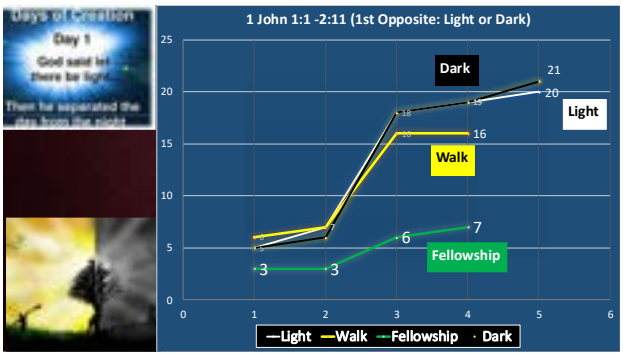
1. Only apostle whose parents are named (Zebedee and Salome)
2. John and James could be the cousins of Jesus (Matthew 27:56)
3. John and brother James named "Sons of Thunder" (Boanerges) Boanerges Mark 3:167, or sons of God's voice
4. James the first apostle killed (Acts 12:2), John died last
5. Penned five books: John, Revelation, I, II, III John
6. James, John, and Peter are the inner three disciples
7. Beloved disciple (John 21:21 -24) is like Daniel (Dan 10:11, 19; Ez 14:14). Why?
8. 1 John is the most general of the New Testament letters
9. 1 , 2, 3 John are possibly written after Revelation

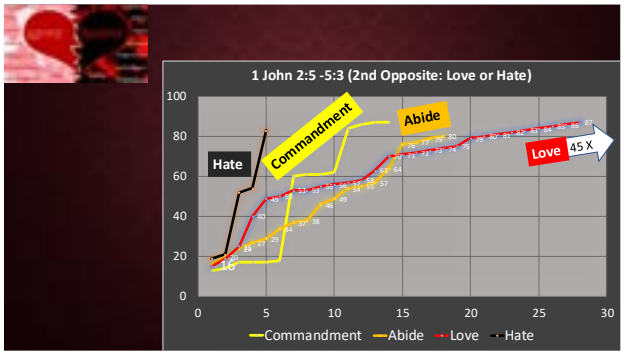
BALANCING OUR TIME AND THOUGHTS WITH THE WORDS OF 1 JOHN

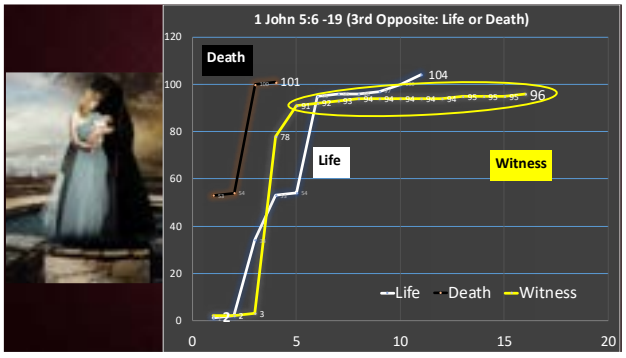
Chapter	God (He, His, Him)	Jesus (He, His, Him)	Spirit (unction-anoint, Spirit)	Total	Us-We (I, my, you, your)	Character	Total	Devil/ Them/they Character	Time
1	12	7	0	19	42	36	97	6	6%
2	30	23	4	57	113	87	257	29	11%
3	24	20	1	45	88	59	220	22	10%
4	41	13	1	55	53	48	156	29	18%
5	36	22	1	59	46	81	130	20	15%
Totals	143	85	8	236	342	311	861	/ 86 =	10%
Time	61%	36%	3%	40%	60%	God writes to us more(60%) than of himself(40%)			

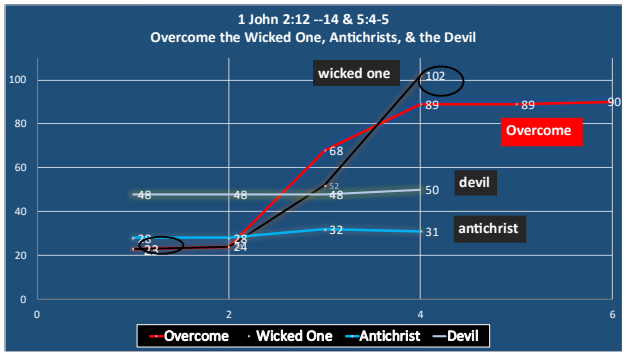


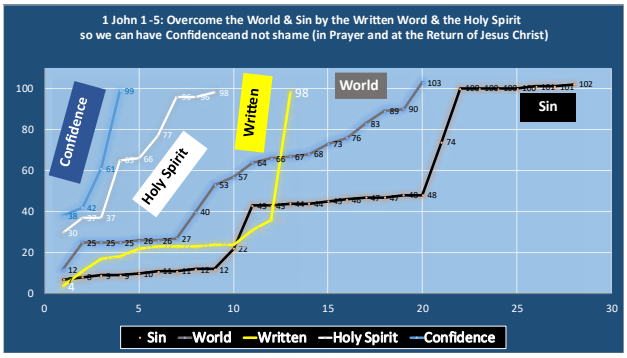












Victory Over Sin (Light + Love = Life) 1 John Scatter Plot Data

5	15	1	5	19	53	1	3	6	16	13	7	5	13	1	2	4	2	12
7	19	2	6	21	54	17	3	7	20	13	8	6	14	3	2	11	2	25
18	25	34	18	52	100	17	6	16	24	14	9	8	17	3	29	17	3	25
19	40	53	19	54	101	23	7	16	27	15	9	10	17	5	38	18	78	25
20	49	54	21	83		24		21	29	21	10	14	17	5	41	22	91	26
	50	95			lie /	34	Heb		34	28	11	18	18	17	41	23	92	26
2 Cor	53	96	wick	anti	liar	34	10	Eph	37	31	11	18	60	18	41	23	93	27
4:2-4	53	96	ed	christ	6	48	24-25	2:10	38	31	12	31	61	34	44	23	94	40
shine	55	97	one	28	10	51		ordain	46	39	12	32	61	34	47	24	94	53
18	56	100	23	28	14		blood	4:1	49	40	22	37	62	50	49	24	94	57
	57	104	24	32	31	crea-	7	worthy	53	40	43	50	84	51	71	31	94	64
Apos-	58	eter-	51	31	32	tion	90	4:17	54	41	43	69	86	67		36	94	66
tles	63	nal	52	4	37	John	90	gentile	57	45	44	83	87	69	conf-	98	95	67
1:1-5a	70		102		84	1:1-14	92	5:2	64	46	44	95	87	69	ident		95	68
we	71	John	5	devil	95	Gen	4	love	76	54	45			99	bold	gre-	95	73
our	72	(44x)		48	8	1:1-3		5:8	77	55	45	Spirit	spirit	100	pray	ater	96	76
1	73	3:15	they	48			for-	child	79	59	46	30	64		38	59		83
1	74	3:16	29	48	deceive	John	give	light	80	60	47	37	64	de-	42	67	over-	89
1	75	3:36	29	50	seduce	13-17	9	5:15	dwell	65	47	37	65	clare	61	93	come	90
1	79	3:36	29	4	8	love	22	circum		69	48	63	66	3	99	3	23	103
2	80	4:10	29		36	one	2	spect-	joy	70	48	65	66	5	4		24	
2	81	4:11	29	them	46	ano-			full	71	74	77	5	mess-		vict-	68	John
3	82	4:14	29	36	3	ther	heart	confess	4	76	100	96		age	ask	ory	89	prince
3	83	5:29	29	68			59	9	1	86	100	96	keep	5	61	89	89	12:31
3	84	11:25	64	2	fear		59	33		97	100	98	13	50	98	1	90	14:30
3	84	10:10	68		81		60	65	strong	99	100	9	61		99		6	16:11
4	85	20:31	68		81		3	66	24	102	101		86		99	Faith		
5	86		10		81			78	1	103	101	John	87		100	89		Luke
	86				81			5		104	102	16:7-15	105		4	1		10:18
	87	not			4	not		not		not	not		5	not				
UGHT	LOVE	LIFE	Dark	Hate	Death	Begin	Fellow	Walk	Abide	Know	Sin	Truth	Comm	Hear	Mani-	Writ-	Witt-	World
5	46	11	5	5	4	9	4	5	18	37	31	14	14	16	11	13	16	20
> or +	> or +	> or =	> or +	> or +	> or =	ning	ship			gnosis			and-	voice	fest	ten	ness	lust
God-Father-Holy One				64	13	1	78	59%	total	4:19 omits Him			ments		2nd		record	2
Son-Jesus-Christ (name, 4x)				23	12	10	45	34%	132	1:7, 5:3 omit Christ					coming		testify	pride
Spirit-unction-anoint				6	1	2	9	7%	teach	1 John 5:7-8, omits 25 words					judge		martyr	1

1	1-10	10	1:1-5a, 5b10	2
2	11-39	29	2:1-11, 12-14, 15-17, 18-25	4
3	40-63	24	3:1-3, 4-10, 11-18, 19-24	4
4	64-84	21	4:1-6, 7-16, 17-21	3
5	85-105	21	5:1-5, 6-13, 14-21	3
	verses	105	passages	16

Commandment to love one another

Jesus	Matthew 5:19		Mt 22:3640	
James	James 2:8		royal law	
John	John13:17		love one another	
Peter	1 Peter 1:22		with pure heart fervently or consistent	
see	hor-ah'o	7	stare at	1:1, 1:2, 1:3, 3:6, 4:20, 5:16
see	op'tomahee	1	2nd coming	3:02
see	theáomai	2	aware	4:12, 4:14
		10	three (3)	4

advocate	1	believe	7	#REF!
cleanse	2	believe not	3	436
give-gave	7			. .
perfect	5	Savoiur	1	#REF!
propiation	1	brother	11	
righteousness	8	brethren	4	562
understand	1	beloved	5	126
Word-2 / word5	7	children	11	22%
	32	(little 9)	42	Devil 1
Devil-1	God-J	3	born-begotten	10
			seed (sperma')	1

deny (Jesus is the Christ)	3	specific sins	0
destroy (works of devil)	1	Lord	0
error (spirit of)	1	gospel-grace	0
false (prophets)	1	peace-mercy	0
idols (keep yourself from)	1	praise-thanks	0
unrighteousness	2	worship	0
TOTAL	#SPILL!	trust - patience	0

2 John (1-4, 2 min) 2020

Bible TOC **Next / Previous Book** **Gems**

12 Universal and Local Church Evidence of Walking in Love and Truth

Purpose: It is a family letter – a widowed woman, her children and nephew and niece. The second letter is from Ephesus before being exiled to the island of Patmos, 90-95AD. It is about the WALK.

Key Passage: 1:8

I seek and recognize truth and love as I: Scripture

Part 1 Say hello **1:1-3**

1) to whom I love in the truth 1:1a
2) for all they that have known the truth 1:1b
3) For the truth's sake, which dwells in us 1:2a
4) and shall be with us forever 1:2b

Part 2 Recognize truth **1:4-6**

5) I rejoiced greatly that I found of your children **walking** in truth 1:4
6) **love one another** 1:5
7) this is love, that we walk after his commandments 1:6

Part 3 Recognize deception **1:7-11**

8) many **deceivers** are entered into the world, who confess not that Jesus Christ has come in the flesh 1:7
9) Look to yourselves, that we lose not those things which we have worked for 1:8
10) but that we receive a full reward 1:8

Part 4 Say goodbye **1:12-13**

11) speak face to face, that our joy may be full 1:12
12) children of your elect sister greet you. Amen. 1:13

A. GREETING

Compare: 1. The elder to (Lady-YLT and Gaius) whom I love in the truth
2. I rejoiced greatly to (see Lady or hear Gaius) who walk in the truth

Contrast: 2 John-God the Father, the Lord Jesus Christ, truth in us
3 John-God-0x / Jesus-0x / Holy Ghost-0x

B. BODY OF LETTER – Commendation then **Warning**

Compare: 1. John rejoices for (Lady and Gaius)
2. They WALK in **love and truth** (Lady/Univ church) or **truth and love** (Gaius/local church)

Contrast:	2 John	3 John
	Deceivers, lose reward, doctrine of Christ	Diotrephes, pre-eminence, Evil deeds & words
	Unsaved – do not let into your home or bless	**Saved** – in church, pride (several levels and forms)

* weak prayer life, not broken at the foot of the cross

C. SALUTATION

Compare: 1. Many things to write, but not with ink and pen
2. I trust to see you and speak face to face
3. Greet others (by name)

Prayers of the Bible None in II John

2 John

1:1-3 ***John Loves the Elect Lady*** *(and all believers)*

(1) [1] The elder to the elect lady and her children, whom I love in the truth; and not only I, but also all they that have known the truth; [2] For the truth's sake, which dwells in us, and shall be with us forever. [3] Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Q – Who is the elect lady and her children?
A – The elect lady is a specific woman who John the elder wrote this letter. History and context indicate this is not Mary, the mother of Jesus, nor Mary, the sister of Jesus, nor allegorical for the church. Youngs's Literal Translation -Kyria.

1:4-6 ***John Rejoices for the Elect Lady*** *(and all believers);* ***a continual reminder***

(2) [4] I rejoiced greatly that I found of your children walking in truth, as we have received a commandment from the Father. [5] And now I beseech you, lady, not as though I wrote a new commandment to you, but that which we had from the beginning, that we love one another. [6] And this is love, that we walk after his [a] commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

[a] "Love one another" is an underlying theme in all of John's writings. Love one another was first commanded in Leviticus as part of the law of Moses. It would include the core 10 commandments that Christ fulfilled, not abolished. In the context of Second John this is more likely referring to the commandment to love one another repeated 10 X in John 13-17. Walking in the truth (Jesus) enables us to fulfill "love one another" with a pure heart consistently, 1 Peter 1:21-22. To love one another as Jesus loves us is supernatural. As we walk and love one another in truth, we rejoice.

1:7-11 ***John Warns the Elect Lady*** *(and all believers)* ***Agnostics, traveling false teachers***

(3) [7] For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. [8] [a] Look to yourselves, that we lose not those things which we have labored, but that we receive a full reward. [9] Whoever transgresses, and abides not in the doctrine of Christ, has not God. He that abides in the doctrine of Christ, has both the Father and the Son. [10] If there come any to you, and bring not this doctrine, receive him not into your house, neither bid him God speed: [11] For he that bids him God speed is partaker of his evil deeds.

[a] Important passage for the doctrine of rewards, part of the doctrine of Christ: we can lose them and receive partial or no rewards. Believers are saved, yet so as by fire (1 Cor 3:14-15). Parable of talents.

1:12-13 ***John Loves the Elect Sister***

(4) [12] Having many things to write to you, I would not [write] with paper and ink: but I trust to come to you, and speak face to face, that our joy may be full. [13] The children of your **elect sister** greet you. Amen.

Q1 – What is the best interaction for fellowship?
A – Face to face. Other forms of communication fulfill a purpose.
Q2 – Who is the elect sister?
A – The genetic sister of the elect lady, a real person – not the church. The children greet their aunt.

Application: I rejoice in face-to-face communications and allow for other methods of communication when face-to-face is not possible. I understand that DEDUCTIVE Bible study helps me know the elect lady is a special person to John, a Mary-like woman. Let our words and actions earnestly pursue truth and love. Truth without love is hypocrisy; love without truth is empty. God's love results in grace (given what we don't deserve) and mercy (not given what we do deserve).

2 John Elect Lady Gems

Ephesians
1-3 SIT, 4:1-6:9 WALK

6:10-20 STAND
Be **STRONG in the Lord,**
STAND against
the wiles of the devil (6:11)
withSTAND in the evil day (6:13a)
having done all, to **STAND** (6:13b)
STAND therefore (6:14a)

Armor of God (6:14b -17)

1st Loins – Truth

2nd Breastplate – Righteousness

3rd Feet – Gospel of Peace

4th Shield – of Faith

5th Helmet – Salvation

6th Sword – Word of God

7th Prayer (6:18-20)

Husbands and wives in spiritual warfare since the Garden of Eden in Genesis 1-3

Next 2 Sundays
Ruth and Esther

2 John – The Elect Lady Stands

1-6 TRUTH (5X)
- (love-4x, walk-3x, commandment-4x)
- singular: elder, elect **lady** & her children (1)
- the truth abides in us forever (2)
- rejoice greatly, children walking in truth (4)
- **lady**, commandment – beginning - love

7-11 DECEIVERS (3X) an anti-christ
- (doctrine-3x. 2 Peter 2, Jude, 2 Timothy 3)
- Christ did not come in the flesh (7, 9)
- look to yourselves, receive full reward (8)
- do not receive into your house, nor greet
- *many deceivers and one truth (Gal 5:19-23)

12-13 FACE to FACE
- not write but speak, that our joy may be full
- singular: **elect sister**

Ephesians
1-3 SIT, 4:1-6:9 WALK

6:10-20 STAND
Be **STRONG in the Lord,**
STAND against
the wiles of the devil (6:11)
withSTAND in the evil day (6:13a)
having done all, to **STAND** (6:13b)
STAND therefore (6:14a)

Armor of God (6:14b -17)

1st Loins – Truth

2nd Breastplate – Righteousness

3rd Feet – Gospel of Peace

4th Shield – of Faith

5th Helmet – Salvation

6th Sword – Word of God

7th Prayer (6:18-20)

Same armor and different roles for men and women, and husbands and wives in spiritual warfare since the Garden of Eden

We complement one another in the truth

God's Design for NT Elect Ladies (Genesis to Revelation)	
Time and Place	**Events**
Angels/resurrection	Matthew 22:29-30, no marriage, as angels in heaven. 1 John 3:2 "when He shall appear, we shall be like Him"
Adam and Eve Genesis 1-11	1:26-31, very good, evening and morning were the 6th day. 2:21-25, in depth, the 6th day. **3:16-24**, to Adam and his wife, the LORD God made coats of skin. 4:17 **Cain**-Enoch 1st city; 4:19 Enoch–Lamech 2 wives.
Old Testament (OT) written for our learning (Romans 15:4)	* Sarah - *outward and inward beauty* Deborah – Judges 4-5, 1 of 14 judges, Hebrews 11:32 Barak. Bible: "the wife of" 32x "the husband of " 1x. Ruth - Gentile for the seed of David - Jesus, son of David - Jesus. God's sovereignty includes the Church. Esther - a Jew who saved the Jews, abeautiful and obedient cousin of Mordecai. God's providence for Israel. Proverbs 31, *"only inward beauty".* Huldah, 1 of 31 OT prophets, prophesied the immediate future.
Jesus Christ *Only inward beauty*	Matthew 19:1-9, Mark 10:2-10, "hardness of heart" letter of divorce. Jesus' mother and disciple, John 19:26-27, "woman, behold thy son" "Behold thy mother" Peter's wife's mother is healed of a fever, then ministered (Matthew 8:1415, Mark 1:29-31, Luke 4:38-39) Many women were at Jesus' death and resurrection. Heb 1:14. Women in the upper room in Acts 1-2.
New Testament *Only inward beauty*	OT. Acts 17:30, times of this ignorance God winked at; now commands men everywhere to repent. * 1 Peter 3:1-6, 7 *Elect ladies have inward beauty. Physical beauty is never mentioned.* 1 Corinthians 6-7, singles, widows, divorce. 1 Cor 11:7, "the woman is the glory of the man." **Ephesians 5:22-33**, Wives – Husbands. This is a great mystery: Christ and the church. *strongest passage* 2 John 1, "the elect lady and her children, whom I love in the truth," (14 truth 4x)
Application	New Testament elect ladies have equal access to God and sanctification within God's complementary design. Galatians 3:28, neither male nor female, for initial salvation. Colossians 3:11 for sanctification.

The Devil's Design for NT Women (Genesis to Revelation)	
Time and Place	**Events**
Genesis 1-11 "beginnings"	3:1-6, 1 Tim 2:11-15, the woman being deceived was in the transgression. 4-5, Cain – 3 wives, Lamech – 2 wives, 6:1-7, demon-possessed men had wives and children, causing the great flood.
Old Testament (OT) written for our learning (Ro 15:4)	**Lot's wife** looked back. Lot's two daughters get their father drunk and commit incest. **Deliah** deceived Samson with her beauty and seduction. **Potifer's wife** with Joseph. The witch of Endor and King Saul. Proverbs 5-7. Gomer and Hosea. **Isaiah 3:12**, women rule over God's people. **Jezebel,** the wife of Ahab. The most wicked woman of the Bible. 1 Kings 16 to 2 Kings 9. **Queen Athaliah destroyed** all the royal seed, the only woman king, 1 of 43, 2 Kings 11:1-2.
Jesus Christ	OT: John the Baptist, **Herodias, Herod's brother's wife** and the dance of the daughter of Herodias. Matthew 14:3-11, Mark 6:17-28, Luke 3:19-20. No devilish women stood against Jesus Christ. Why?
New Testament	Acts 16:16-19 Diviner," servants of the most high God". Step mother, 1 Corinthians 5:1-13, "in the name" MOTB: Anne Hutchinson was exiled in 1638 for direct divine revelation and promoting women pastors. The Woman's Bible in 1898, the Trinity of heavenly Mother, Father, and Son. Magna Carta exhibit - Eleanor Roosevelt – United Nations Universal Declaration of Human Rights, 1948. **Jezebel** calls herself a prophetess to teach My servants Revelation 2:20-23 (2:18-29, church of Thyatira). Unless the women repent and believe, (Acts 17:30) they will suffer the 2nd death. Rev 20:6, 20:14, 21:8.
Application	The Devil's design for NT women is to deceive, destroy, and diminish God's Design for elect ladies How? Galatians 5:19 -21, 22-23. James 3:13, 17-18, 3:14-15.
Next Sunday	Psalm 50, Psalms of Asaph the Seer (1st of 12) God Calls His People Israel, to Bless or Curse the Nation

Search text: **the wife of**
Search parameters: **Phrase**
Search scope: **Genesis - Revelation**

Match word/phrase breakdown:

Word/Phrase	Match Count
the wife of	32

Search Result Locations by Book

Old Testament (26 matching verses)		New Testament (4 matching verses)
Genesis (2)	Ecclesiastes (0)	Matthew (1)
Exodus (0)	Song of Solomon (0)	Mark (0)
Leviticus (0)	Isaiah (0)	Luke (1)
Numbers (0)	Jeremiah (0)	John (1)
Deuteronomy (4)	Lamentations (0)	Acts (0)
Joshua (0)	Ezekiel (0)	Romans (0)
Judges (3)	Daniel (0)	1 Corinthians (0)
Ruth (2)	Hosea (0)	2 Corinthians (0)
1 Samuel (1)	Joel (0)	Galatians (0)
2 Samuel (4)	Amos (0)	Ephesians (0)
1 Kings (2)	Obadiah (0)	Philippians (0)
2 Kings (1)	Jonah (0)	Colossians (0)
1 Chronicles (2)	Micah (0)	1 Thessalonians (0)
2 Chronicles (2)	Nahum (0)	2 Thessalonians (0)
Ezra (0)	Habakkuk (0)	1 Timothy (1)
Nehemiah (0)	Zephaniah (0)	2 Timothy (0)
Esther (0)	Haggai (0)	Titus (0)
Job (0)	Zechariah (0)	Philemon (0)
Psalms (0)	Malachi (2)	Hebrews (0)
Proverbs (1)		James (0)

THE WIFE OF, IN THE OLD TESTAMENT AND NEW TESTAMENT (NT)

1. BY NAME OF ONE HUSBAND. OT 19X, NT 3X = BIBLE 22X. NT 2X, ONE HUSBAND.

2. MOST FREQUENT: URIAH THE HITTITE 6X, PLUS 3X = BIBLE 6X. NT 1X.

3. THE DEAD: 3X LAW-DUET AND RUTH FOR THE KINSMAN REDEEMER.

4. DEBORAH, A PROPHETESS, THE WIFE OF LAPIDOTH 1X, AND JAEL THE WIFE OF HEBER THE KENITE 2X. JUDGES 4-5. 1 OF 10 JUDGES. THE ONLY WOMAN JUDGE, TEMPORARY UNTIL BARAK BECAME JUDGE.

5. HULDAH THE PROPHETESS, THE WIFE OF SHALLUM 2X. 1 OF 32 MEN PROPHETS. THE ONLY LADY PROPHET WHO PROPHESY IS WRITTEN AND IMMEDIATE FULFILLMENT IN HER TIME.

THE HUSBAND OF

1. OT 0X.
2. THE HUSBAND OF MARY 1X
3. THE HUSBAND OF ONE WIFE 2X

THE WIFE OF, IN THE OLD TESTAMENT

Ge 24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, **the wife of** Nahor, Abraham's brother, with her pitcher upon her shoulder.
Ge 36:10 These [are] the names of Esau's sons; Eliphaz the son of Adah **the wife of** Esau, Reuel the son of Bashemath **the wife of** Esau.
De 25:5 If brethren dwell together, and one of them die, and have no child, **the wife of** the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

Jg 4:4 And Deborah, a prophetess, **the wife of** Lapidoth, she judged Israel at that time.
Jg 4:17 Howbeit Sisera fled away on his feet to the tent of Jael **the wife of** Heber the Kenite: for [there was] peace between Jabin the king of Hazor and the house of Heber the Kenite.
Jg 5:24 Blessed above women shall Jael **the wife of** Heber the Kenite be, blessed shall she be above women in the tent.

Ru 4:5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy [it] also of Ruth the Moabitess, **the wife of** the dead, to raise up the name of the dead upon his inheritance.
Ru 4:10 Moreover Ruth the Moabitess, **the wife of** Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye [are] witnesses this day.

1Sa 30:5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail **the wife of** Nabal the Carmelite.
2Sa 3:3 And his second, Chileab, of Abigail **the wife of** Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;

2Sa 11:3 And David sent and inquired after the woman. And [one] said, [Is] not this Bath-sheba, the daughter of Eliam, **the wife of** Uriah the Hittite?
2Sa 11:26 And when **the wife of** Uriah heard that Uriah her husband was dead, she mourned for her husband.
2Sa 12:10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken **the wife of** Uriah the Hittite to be thy wife.

2Sa 23:39 **Uriah** the Hittite: thirty and seven in all.
1Ki 15:5 Because David did [that which was] right in the eyes of the LORD, and turned not aside from any [thing] that he commanded him all the days of his life, save only in the matter of **Uriah** the Hittite.
1Ch 11:41 **Uriah** the Hittite, Zabad the son of Ahlai,

THE WIFE OF, IN THE OLD TESTAMENT
1Ki 14:2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be **the wife of** Jeroboam; and get thee to Shiloh: behold, there [is] Ahijah the prophet, which told me that [I should be] king over this people.
1Ki 14:5 And the LORD said unto Ahijah, Behold, **the wife of** Jeroboam cometh to ask a thing of thee for her son; for he [is] sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself [to be] another [woman].
2Ki 22:14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, **the wife of** Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.
1Ch 2:29 And the name of **the wife of** Abishur [was] Abihail, and she bare him Ahban, and Molid.
1Ch 7:16 And Maachah **the wife of** Machir bare a son, and she called his name Peresh; and the name of his brother [was] Sheresh; and his sons [were] Ulam and Rakem.
2Ch 22:11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, **the wife of** Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.
2Ch 34:22 And Hilkiah, and [they] that the king [had appointed], went to Huldah the prophetess, **the wife of** Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that [effect].

Mal 2:14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and **the wife of** thy youth, against whom thou hast dealt treacherously: yet [is] she thy companion, and **the wife of** thy covenant. /Israel/
Mal 2:15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against **the wife of** his youth. /Israel/
THE WIFE OF, IN THE NEW TESTAMENT
Mt 1:6 And Jesse begat David the king; and David the king begat Solomon of her [that had been **the wife] of** Urias;
Lu 8:3 And Joanna **the wife of** Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Joh 19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary **the [wife] of** Cleophas, and Mary Magdalene.

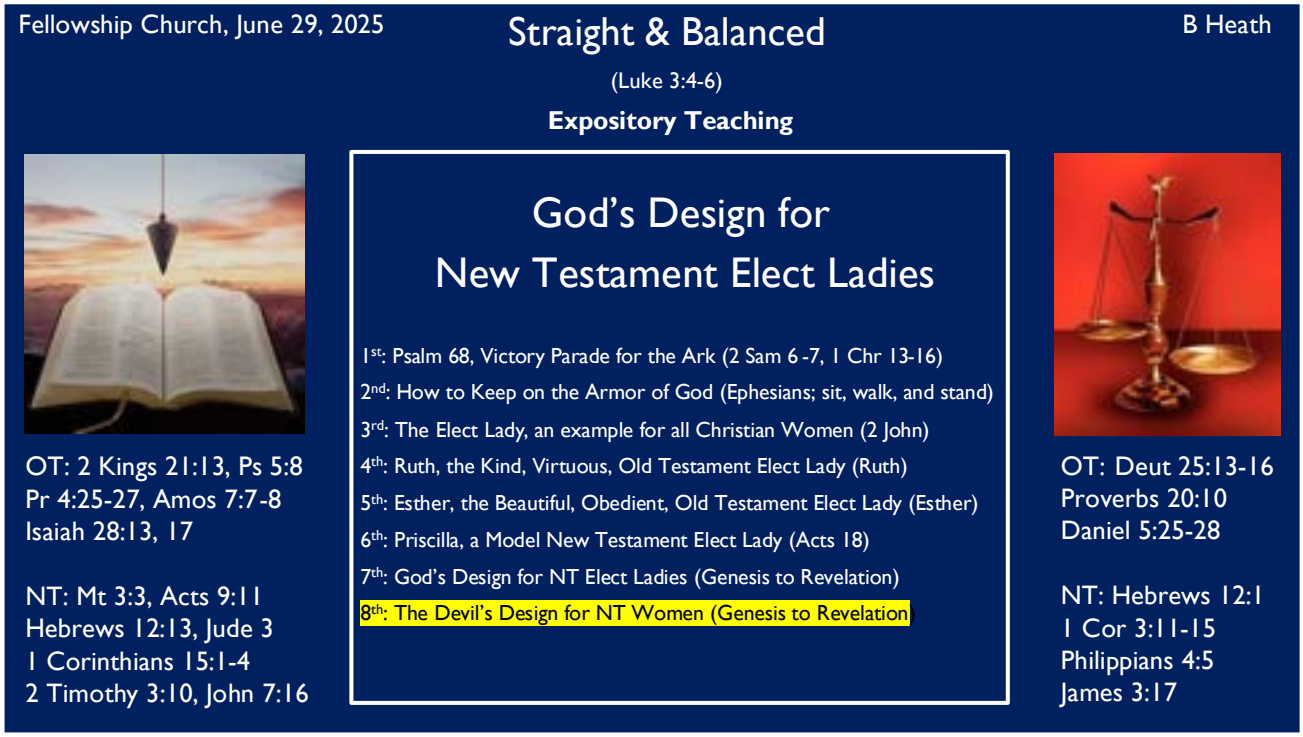
1Ti 5:9 Let not a widow be taken into the number under threescore years old, having been **the wife of** one man,

THE HUSBAND OF
Not of a specific named person (0x)
De 28:56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward **the husband of** her bosom, and toward her son, and toward her daughter,
Jg 20:4 And the Levite, **the husband of** the woman that was slain, answered and said, I came into Gibeah that [belongeth] to Benjamin, I and my concubine, to lodge.
Joe 1:8 Lament like a virgin girded with sackcloth for **the husband of** her youth.

Jesus of Mary (1x)
Mt 1:16 And Jacob begat Joseph **the husband of** Mary, of whom was born Jesus, who is called Christ.

of one wife (2x)
1Ti 3:2 A bishop then must be blameless, **the husband of** one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;
Tit 1:6 If any be blameless, **the husband of** one wife, having faithful children not accused of riot or unruly.

Refer to the study on the Prophetess Huldah



3 John (1-4, 2 min) 2020

Bible TOC **Next / Previous Book** **Gems**

12 Micro Evidence Walking in the Truth

Purpose: A letter about a personal relationship with other believers based on truth and love

Theme: Truth and love toward each other are expressed, as well as what hinders our growth in the truth of Jesus Christ and love for one another. Truth – 6x, Love – 2x.

Key Passage: 1:4

Background: Every mom listening can be Lady in 2 John, and every man listening can be Gaius in 3 John. Both Lady and Gaius are not recognized by their position in or out of church, nor by their appearance or gifts, but by their walk, their daily faithful walk in love and truth, and truth and love. What a wonderful way to finish the Bible before Jude and Revelation.

I walk in the truth I:		Scripture
Part 1 Say hello	**1:1-2**	
1) to whom I love in the truth		1:1
2) with desire of prosperity and health for others, as their soul prospers		1:2
Part 2 Recognize truth	**1:3-8**	
3) by rejoicing greatly when hearing of others walking in the truth		1:3
4) have no greater joy than to hear my children walk in the truth		1:4
5) see faithfulness to brethren and strangers		1:5
6) Take nothing of unbelievers		1:7
Part 3 Recognize error	**1:9-12**	
7) Discern leaders who love preeminence		1:9
8) Remember malicious words of those who reject messengers of the truth		1:10
9) follow not that which is evil, but that which is good		1:11
10) am witness of those who have a good report of all and of the truth itself		1:12
Part 4 Say goodbye	**1:13-14**	
11) speak face to face		1:13
12) desire peace on others and greet friends by name		1:14

Prayers of the Bible

None. It is about our WALK based on truth (6x) and love (2x). However, for a good walk and healthy soul, our prayer life must be healthy.

3 John

1:1-2 ***John Loves Gaius***

(1) [1] The elder unto the well-beloved Gaius, whom I love in truth. [2] Beloved, I wish above all things that you may prosper and be in health, even as your **soul** prospers.

Note: The financial and physical welfare of others should be of concern to us. However, much more important is their soul or their spiritual vitality. The difference between our soul and spirit, Hebrews 4:12. Consider souls prospering in your personal prayer list. /1 Tim 4, 4x. Vaticanus omits the 3 pastoral letters, plus Genesis 1-48 and all of Revelation/ /not a pastor or missionary, but a mature believer. Gaius is a co-laborer of Paul in Acts 19:29, 20:4, greeted in Romans 16:22, and baptized by Paul in 1 Cor 1:14.

1:3-8 ***John Rejoices for Gaius***

(2) [3] For I rejoiced greatly, when brethren came and **testified** of the truth that is in you, even as you walk in the truth. [4] I have no greater joy than to hear that **my children** walk in truth.
[5] Beloved, do faithfully whatsoever you do to the brethren, and to strangers; [6] Which have borne **witness** of your charity before the church: whom if you bring forward on their journey after a godly sort, you shall do well: [7] Because that for His name's sake they went forth, taking nothing of the Gentiles. [8] We therefore ought to receive such, that we might be fellow-helpers to the truth.

Q – What truth is greatly rejoiced in?
A – In the truth of Christ. Acts 4:12. The truth includes salvation and walking with Christ for the Lord.

Application: I rejoice greatly when I hear and see brethren walking in the truth. /itinerant preachers rcvd support from other believers, or themselves, or both/.

1:9-10 ***John Warns Gaius*** *(and the local church)*

(3) [9] **I wrote** unto the church: but **Diotrephes,** who loves to have the preeminence among them, **receives us not.** [10] Wherefore, if I come, I will remember his deeds which he does, **prating** against us with malicious words: and not content therewith, neither does he himself receive the brethren, and forbids them that would, and casts them out of the church.

Note: Diotrephes was judged because his life was a contradiction to the truth of the Gospel. The gospel that saves us daily from our old man, our culture, and philosophy, Romans 6-8 / church is church.

1:11-12 ***John Commends Demetrius***

[11] Beloved, follow not that which is evil, but [follow] that which is good. He that does good is of God: but he that does evil has not seen God. [12] **Demetrius** has good **report** of all, and of the truth itself: yes, and we bear **record**; and ye know that our record is true.

Q – Is Diotrephes a leader in the local church? Have you known a Diotrephes? They must be center stage, they brag of their accomplishments, they brag about how the Lord has used them, they brag about who they know, etc. They are proud.
A – Yes. He has the ability and resources, where he thinks he must be first. A "Christian" leader who casts out brethren because of personal differences (not moral nor doctrinal) in an unbiblical manner is following the ways of Diotrephes because he/she loves preeminence. This is an important passage to understand church government.

1:13-14 ***John Loves Gaius***

(4) [13] I had many things to write, but I will not with ink and pen write unto you: [14] But I trust I shall shortly see you, and we shall speak face to face. Peace to you. Friends salute you. Greet the friends by name.

Q – What is the best interaction for fellowship?
A – Face-to-face. Hear-write-phone-internet. And by name.

Application: I love continual fellowship with God the Father, Jesus the Son, and the Holy Ghost. I also love fellowship with other believers as we serve our God and others. /hospitality and support/

Jude (1-4, 4 min) 2026

Bible TOC **Next / Previous Book** **Gems**

12 Helps to Keep Yourself in the Love of God with Jude *(Romans 8:37-39)*

or Present You Faultless *(2 Peter 1:8-11)*

Time: circa 80 AD (after 2 Peter, when false teachers are coming, and before Revelation)
Place: possibly Persia

Purpose: Doctrine of sanctification, vs 1-3, 20-25. Reprove: vs 4-19, evil influence with ways and words (2 Timothy 3:16-17). For all saints until the 2nd coming of Christ.

Division: Good Apostles – verses 1-3, 20-25. Evil apostates – verses 4-19, 18 traits.

Theme: Recognize the apostate in the local church (tares among the wheat - Judas is an example) and how to present ourselves faultless (1-3, 20-25). It is written, the apostasy will increase.

Background: The writer Jude, a brother of James (Matthew 13:55), who wrote the book of James. What identifies Jude is not his position, but this letter, the most condensed spiritual survey of the Bible. Jude is deep in the Old Testament (warnings) and the New Testament (exhortations). His Jewish roots blend into "the faith once delivered onto the saints."

Keep yourselves in the love of God by: (1-3, 20-25)	Scripture
1) Being sanctified by God, preserved in Jesus Christ, and called (by the Holy Spirit)	1
2) Earnestly contending for the faith once delivered unto the saints	3
3) Building up yourselves on your most holy faith, praying in the Holy Ghost	20
4) Having compassion on some, making a difference	22
5) Saving others with fear, pulling them out of the fire, hating the garment spotted by the flesh	23
6) Giving glory to God who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.	24-25
knowing apostates (false Christians) creep into the true church: (4-19)	
7) Turn the grace of God into lasciviousness – they have not the Spirit	4, 19
8) Remember 3 Old Testament examples and the words of the 12 Apostles	5-7, 17-18
9) Likewise, 3 examples of speech in spiritual warfare	8-10
10) Gone in the way of Cain, error of Balaam ($), and opposing of Korah	11
11) As spots in your feasts of love; as clouds w/o water, trees w/o fruit, raging waves	12-13
12) Ungodly are prophesied as murmurers, complainers, speaking for men's favor	14-16

Prayers of the Bible

SCRIPTURE	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES * Comments
Jude 1:20	All	God's Will			In the Holy Ghost

Notes: Evidence of the ungodly: believed not (Rev 21:8), fallen angels, Sodom & Gomorrah, fornication – strange flesh, defile the body, envy, money, pride, w/o fear, shame.

An apostate is an unbeliever, but an unbeliever is not an apostate. Know the difference between the definition and character and reaction between the unbeliever and apostate.

12 Helps to Keep You from Falling *(2 Peter 1:10)*

I can prevent falling in this earthly body as I:	Scripture
1) DO Beware of ungodly men turning the grace of God into lasciviousness	4
2) DO **Remember** our initial salvation and understand the loss of unbelief Note: OT – nation vs NT – individuals (Hebrews 3:16-19)	5
3) DO Remember the judgment of the fallen angels and Sodom and Gomorrah	6-7
4) DO NOT despise dominion and speak evil of dignitaries (but pray for them)	8
5) DO Keep simple faith concerning the devil (don't give him your time)	9-10
6) DO Avoid the way of Cain (religion, or false priest)	11a
7) DO Avoid the error of Balaam (money-sex, or false prophet)	11b
8) DO Avoid the opposing of Core (politics, or false king)	11c
9) DO Beware of deceivers among the believers	12-13
10) DO NOT murmur, complain, walk after my own desires, or speak for personal advantage for man's admiration	14-16
As I prevent all the above I:	
11) DO **Remember** there shall be mockers who walk after themselves	17-18
12) DO Recognize those who separate themselves, having not the Holy Ghost	19

vs. 11: Idolatry of vs. 11 is inward (Ephesians 5:5, Colossians 3:5, 1 John 5:21)

Apostates – imposters. Separate the wheat from the chaff. Not I'm OK – You're OK. The king Jesus Christ separates at the end (Matthew 25:31-46, Jude 1:15, Revelation 20:7-15). The local church and you should separate wheat from tares in the present. Today in America are deconstructionists who depart from the faith once delivered to the saints. i.e. Relevant magazine, Rob Bell, Joshua Harris, progressive Christianity, etc.

Apostasy Scripture from within the Church. Judas (Mark 14:18-21), wolves in sheep clothing (Acts 20:25-31), add nothing (Gal 2:6), false apostles (2 Cor 11:13), almost believers (Heb 6:1-8), they went out from us (1 John 2:18-19, 3:18).

Apostasy is not the lust-sin-death sequence **in a believer** (James 1:15) which needs confrontation by the church leaders (Matthew 18:15-35, 1 Corinthians 5), and not to be prayed for (1 John 5:16b); also not as Demas who loses blessing and reward on earth and for eternity (Colossians, 2 Timothy 4:10, Philemon 1:24).

Apostasy increases before the return of Jesus Christ (Mt 24:24, Mark 13:22, 1 Thessalonians 4:13-18, 2 Thes 2:2-4, 2 Timothy 3:1-9 vs 10-17). What is written is more than we need (2 Tim 3:16-17).

Similar and Different:

Jude	2 Peter	Jude	2 Peter 2	Revelation	OT Shadows
1-3	1	4 "have crept in"	2:1-3 "will be"	2-3	Joshua
4-19	2	6-7	2:4-9	6-18	Judges
20-25	3	8	2:10	19-22	Ruth
		9	2:11		
		10	2:12		
		16	2:18		

Jude

1:1-3 ***Assurance of the Believer***
(3 from the Godhead,vs 1; 3 to the believer, vs 2; 3 objectives, vs 3)

(1) [1] Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, [and] called: [2] Mercy and peace and love be multiplied unto you. [3] Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that ye should contend for the faith which was once delivered unto the saints.

Notes: Vs. 1: Father, Son, and Holy Spirit (John 3:3-8, 6:44, 6:65, 15:5, Gal 2:20, Titus 3:5), vs. 2: mercy, peace, and love, vs. 3: write, exhort, and once. Although the trilogy in verse 3 is sublime; the natural mind thinks in one direction, but is changed by the wisdom and inspiration of God to express what is "needful" or necessity/compel

Vs 3, contend is wrestle or struggle. In defensive or offensive posture against the apostate church in vs 4-19. The word contend is in the sense of standing up for; not being unseen or unheard. Once by the Apostles, 1:17.

1:4 ***Apostate Described*** *(3 character traits, similar to 2 Peter 2, and 2 Timothy 3)*

(2) [4] For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Note: lasciviousness – moral looseness. Parallel to vs 19 where certain men "have not the Spirit".

1:5-7 ***Apostate Old Testament History*** *(3 examples)*

[5] I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. [6] And the angels which kept not their first estate, but left their own habitation, He has reserved in everlasting chains under darkness to the judgment of the great day. [7] Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

vs 5, Lord is Jesus in modern translations like the LSB, ESV, CSB, ASV, and Latin Vulgate. Lord is correct, in the KJV, NKJV, NIV, and Spanish Bibles. Hebrews 1:2. NA/UBS 27 Lord, 28 Jesus

like vs 17 – **remember** ye the words which were spoken before of the **Apostles** of our Lord Jesus Christ;

In the wilderness, 1 Cor 10. Egypt never left the people, as declared in Ezekiel 20:5-32 - by idoltry in Egypt, wilderness, and promised land. Idoltry changed to philisophy after return from Babylonian exile, then the Greek empire and 400 silent years. Religious belief systems are always changing during the church age. Today is psychology, philosophy and genetics. God does not change, Jesus is the same.

vs 6, Angels - Worshippers of God. Gen 6:1-4, or Is 14:12-15 / Ezl 28:11-19. In Heaven – Fallen Angels, 2 Pe 2:4, 1 Pet 3:19-20. Job 1:6, 2:1. From Rev 12:4, we know that angels, likely a third of them, followed after Satan. Demons possessed men who had relations with women. Job 1:6, 2:1. Related to the story of demons cast into pigs by Jesus, they did not want to go before their time in Revelation 20 when the books are opened.

vs 7 Sodom & Gomorrah – Blessed of God. Gen 15. Prosperous. On Earth – Followers of Other Gods.

A time to & not to separate the wheat from the tares. Receive but not to doubtful disputations, Ro14:1.

1:8-10 ***Apostate Supernatural*** *(3 Old Testament creature examples, in words)*

[8] Likewise also these [filthy] dreamers defile the flesh, despise authority, and speak evil of glory. [9] Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, did not dare to bring against him a railing accusation, but said, the Lord rebuke you. [10] But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

Note: Vs 8, authority could be government. Glory is in vs 24-25.

1:11 ***Apostate Trinity*** *(3 primary Old Testament people admonishments, by their ungodly way)*

(3) [11] Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the opposing of Korah.

Notes: Cain had **anger** due to jealousy. The root of unbelief caused bitterness that grew until division and death, unforgiveness (Genesis 4). Works of own way (religion) vs. faith in God's way (relation). / not physical idolatry, but moral from the heart idolatry / Hebrews 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

Balaam had **greed** for personal gain. He prophesied of messiah's birth. Numbers 22-24. Some truth at times came out of him. To mix truth and error is a common device of false Christians. i.e. Joel Osteen, Joyce meyers, and others.

Korah had **envy**. He wanted prominence and power over Moses. Numbers 16. The earth swallowed up his family.

1:12-13 ***Apostate Ways*** *(4 examples)*

[12] These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds [they are] without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; [13] Raging /wild/ waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Notes: vs 12 spots, spilas 1x, G4694, immoral, hidden reefs just under sea level. Feast in 2 Peter 2:13. Without fear in Gk is aphobos. Without fear, without rain, without fruit – 3 qualities that begin with the lack of the fear of the Lord.

Vs 13, Raging waves = wild waves. Wandering stars, people possessed with demons. The fallen angels are as wandering stars. They can changes faces quickly, play both sides of the coin, seem spiritual and have knowledge of Scripture. Colossians speaks of a false humility in chapter 2. Blackness of darkness and fire of Sodom go together.

1:14-16 ***Apostate Ways*** *(4 speaking examples, James 3)*

[14] Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord comes with ten thousands of His saints, [15] To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against Him." [16] These are murmurers, complainers, walking after their own lusts; and their mouth speaks great swelling [words], having men's persons in admiration because of advantage.

vs 14, saints. Saints of all dispensations. Angels in context of the whole Bible (compare De 33:2; Da 7:10; Zec 14:5; Mt 25:31; Heb 12:22). Omitted in Isaiah 61:2b when Jesus spoke in Nazareth.

vs 14-15, Enoch. Enoch has 4 books written between 200 BC to 600 AD. 1 Enoch 1:9 is something the Jewish people were familiar. A similar reference to known external writings of their time is in Acts 17:28.

1:17-19 ***Apostate Described*** *(linking passage, 3 character traits in vs 19)*

17 But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit.

Notes: vs 17, 12 Apostles – the 12. The word apostle is used *79x in the New Testament: 73x for the 12 with Matthias and Paul (sent by Jesus Christ). 3x for false apostles in 2 Cor 11:13 and Rev 2:2 (sent by Satan). 1x for Christ Jesus in Hebrews 3:1 (sent by God). Apostles (sent by the church in Acts 13:1-3) are only used for Barnabas with Paul in 14:4, 14, which is a missionary 14 Apostles died. The word apostle is most used by Luke and Paul in Luke & Acts and 1 & 2 Corinthians (50x). The twelve (12) is used 23x.
1st person, Acts 1:22, 10:39-41, 1 Cor 9:1. Appointment, Mark 3:14, Luke 6:13, Acts 1:2, 10:41, Gal 1:1. Miracles (signs) of the Apostles, Matthew 10:1-2, Acts 1:5-8, 2:43, 4:33, 5:12, 2 Cor 12:12.

vs 18 mockers 2x, also in 2 Peter 3:3, as noun, a false teacher G1703; as verb, G1702 play with, not sober minded. Paul in 2 Timothy 3:1-9, Peter in 2 Peter 2-3.
Vs 18, last is chrono G5550, time is exchato G2078. Sensual is natural, only this body.

1:20-25 ***Assurance of the Believer's Faith*** *(with 3 looks, vs 20-25)*

(4) 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.

22 And of some have compassion, making a difference:
23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto Him that is able to keep you from falling, and to present [you] faultless before the presence of His glory with exceeding joy,
25 To the only wise God [our] Savior, [be] glory and majesty, dominion and authority, both now and ever. Amen.

Notes: The great F. B. Meyer remarks about the expression "kept by Jesus," saying, "Kept" is the keynote of this Epistle. It occurs in Jude 1:1; 1:6; 1:21, and in another form in Jude 1:24. Indeed, the Lord makes a great promise in this last verse, that he can perfectly keep us from falling and preserve us through the end of the age.

The Three Looks: Vs 20-21 Inward at yourself (trinity). Vs 22-23 Outward at others (saved saints who are drawn away by false teachers and unfaithful to God). Vs 24-25 Forward to the return of Jesus Christ to the glory of God.

Colossians 1:1, saints include all set apart by God, faithful brethren is a subset of saints which we want to be part of and labor for.

Vs 22 difference, Jude 1:9.

Vs 23 spotted, James 3:6, defiled, spilos G4696, 2x.

Vs 24 faultless, without blemish as a lamb without blemish. Rev 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

Vs 25 wise, is omitted in all modern Bible versions except for the Textus Receptus based KJV/NKJV.

Vs 25 finishes like Romans on 3 significant finishing points:

8:37-39, "… who is able to separate us from the love of God, which is in Christ Jesus our Lord

11:33-36, wisdom and knowledge of God be glory forever. Amen.

16:25-27, God only wise be glory through Jesus Christ forever. Amen.

Keywords (KJVish / Strongs Concordance): Most frequent by book word count. Keep/kept/preserved/reserved - 5x (G5083 - 1, 6, 6, 13, 21). Ungodly – 5x (G765 – 4, 15, 15, 15, 18). Glory – 3x (G1391 – 8, 24, 25). Judgment/accusation – 3x (G2920 – 6, 9, 15). Evil -2x (G987 - 8, 10). Authority – 1x (G2963/earthly – 8). Dominion 1x (G2904/heavenly - 25). Raging or Wild - 1x (G66 – 13).

Saints/most holy/ holy – 4x (G40 – 3, 14, 20). Remembrance/remember – 2x (G5279/G3415, 5/17). Beloved – 3x. Needful – 1x (G318). Write – 3x (G1125 – 3, 3. G4270 – 14). Michael (G4317 – archangel for Israel, Daniel 10:13, 10:21, 12:1, Revelation 12:7). Way (G3598, of Cain), Error (G4106, of Balaam), Gainsaying (G483, of Core). They/they/their/these/themselves – 24x in verses 5-19. Ye/you/your/yourselves – 11x in verses 1-3 and 17-25.

Nine sets of 3 in Jude:

Vs 1, sanctified by God, preserved in Jesus Christ, called (by the Holy Spirit). Vs 2, mercy, peace, love.
Vs 4, crept, turning, denying.
Vs 5-7, Egypt, angels, Sodom & Gomorrah.
Vs 8 defile, despise, speak.
Vs 11, way of Cain, error of Balaam, opposing of Korah.
Vs 16, murmurers, complainers, speak great swelling words.
Vs 19, separate, sensual, having not the Spirit.
Vs 20-21, 22-23, 24-25.

I keep myself in the love of God by:

Vs 1, I am sanctified by God, preserved in Jesus Christ, called
Vs 3, I should earnestly contend for the faith which was once delivered unto the saints
Vs 4-19, Listen to the words spoken, observe actions, and ask the right questions to identify suspect apostates
Vs 17, remembering the words of the Apostles
Vs 20, build myself up on my most holy faith. Vs 20, I pray in the Holy Ghost
Vs 21, look for the mercy of our Lord Jesus Christ to eternal life
Vs 22-23, help other believers in soft or hard ways to not be influenced by apostates
Vs 24-25, Trust God is able to keep me from stumbling due to apostates, and to present me faultless before the presence of God's glory with exceeding joy

WAMM from Apr 10 to May 22, 2024. Jude the _____ servant

Guidelines: Keep interactions to 30 seconds or less & allow turns. Pray for one another.

Challenge: Identify and track the sets of 3 in the book of Jude, beginning with verse 1. Your key verse(s)?

Jude Gems Top of Jude

7 Week Bible Study. 1 hour and 3 questions each week. 15 minutes discussion each question.

Objectives: (1) Identify apostates & contend with them. (2) How do you keep yoursef in the love of God

1. Apr 10. 1:1-3 Exhort to contend for the faith

1) 1:1 When were you sanctified, and preserved (kept); called? Ref: Acts 20:32
2) 1:2 Why are the words mercy, peace, and love used and grace not mentioned?
3) 1:3 What is the faith once delivered to the saints? Ref: Jn 17:20, 1 Cor 15:3

2. Apr 17. 1:4-10 Apostates in the Old Testament

1) 1:4 How do ungodly men creep in unaware?
2) 1:5-7 Why should you remember: Egypt, 2b) rebel angels, 2c) Sodom & Gomorrah?
3) 1:8a & 10b What do apostates do and think? 3b) 1:8b-10a How do they do it?

3. Apr 24. 1:11 Apostate triad

Ref: Galatians 5:16-26

1) How are you like Cain? (Col 3:8)
2) How are you like Balaam?
3) How are you like Korah?

4. May 1. 1:12-16 Apostate ways in the New Testament

1) 1:12-13 When and where are your churches love feasts?
2) 1:14-15a How do you come with Jesus and His saints (holy ones)?
3) 1:8-16 List the words that describe the speech of the apostates. Why?

5. May 8. 1:17-19 Apostate traits in the New Testament

1) 1:17 How and why do you remember the words of the Apostles? (Matthew-John, Acts, Romans-Jude, Revelation)
2) 1:18 Describe an apostate that walks ungodly that you know or have known in your life?
3) 1:19 How can you tell if a past or present church goer does not have the Holy Spirit? (1 John 2:18-22)

6. May 15. 1:20-25 The Apostolic way of contending for the faith

1) 1:20-21 How do you build up your faith & pray in the Holy Spirit? (Gen 5:24)
2) 1:22-23 When and how do you have mercy/compassion or fear with brethren?
3) 1:24-25 How have apostates caused you to stumble/fall? (John 11:9-10)

7. May 22 **Application:**

1. How do you identify the words and actions of an apostate?
2. How do you contend with an apostate?
3. How do you keep yourself in the love of God? List 5 or more ways from the book of Jude.

Division: 1-3 saved, 4-11 Old Testament apostate, 12-16 New Testament apostate, 17-19 contrast of the ways of the Apostles and the ways of the apostates. 20-25 sanctification.

Vs.	F-S-H	Good	QUALITIES	Evil	QUALITIES
1-3	F1, S2	**Jude, brother of James, them**	[1] 1 - sanctified, 2 - preserved, 3 - called **(Mk 6:3)**		
2		**You**	[2] **mercy**, peace and **love**		
3		**Beloved,** saints it was needful	[3] Common salvation, earnestly contend for the faith		
4	F2, S1			**Certain men**	[1] Crept in unaware, ordained to condemnation, turning grace into lasciviousness (2 Peter 2)
5	F1	**Remind you** 1 Cor 10:1-6	[4] (Exodus) saved the people out of Egypt	1 - Israel	(Numbers) afterward destroyed them that **believed not.**
6-13	F1		(Genesis)	**2 – Angels**	[2] Everlasting chains, darkness, judgment of the great day
7			(Genesis)	**3 - Sodom** & Gomorrah	[3] Sexual immorality, eternal fire
8			(Genesis)	**These**	[4] Dreamers, defiled, reject authority, speak evil of dignitaries
9	F1	**Michael the archangel**	(Deuteronomy) body of Moses	**Devil**	[5] **Disputed**. How? Why?
10				**These, they**	[6] Speak evil, naturally like brute beasts, corrupt
11			(Genesis, Numbers)	**1- Cain 2- Balaam 3 - Korah**	[7] Way Woe to them Profit Rebellion
12			Ephesians 4:12-15	**These, they**	[8] Spots, clouds w/o water, w/o fear, serve self, 2x dead (Rev 12:4) puffed up, w/o fruit
13				**They**	[9] Raging waves, shame, wandering stars, reserved blackness of darkness forever
14-15	S1	**Enoch – 7th from Adam**	[5] (Genesis) 1st prophecy of 2nd coming of Jesus		
15	S1	**Saints** (holy angels)	[6] Execute judgment		Ungodly – 4x (also vs 1, 18) men, deeds, committed, lusts
16				**These**	[10] Grumblers, complaining, Flattery
17	S1	**beloved, Apostles**	**Remember ye**		
18-19		**They, you**		**Their**	[1] [1] Mockers, last time, own ungodly lusts
19	H1			**These**	[11] Have not the spirit. **Sensual**, divisions
20-21	H1	**Beloved**	[7] Building yourselves up, praying in the Holy Ghost		
21	F1, S1	**Yourselves**	[8] Keep in the **love** of God, looking for **mercy**		
22-23		Some	[9] Have compassion		
23		Others	[10] Save with fear, pulling out of fire, hating defiled **flesh**		
24-25	F2	**You** (2 Pet 1:10-13)	[11] Keep from stumbling, present faultless with exceeding joy		
25	F1	**To the only wise God Savior be**	[12] glory and majesty, dominion and authority, now & ever. Amen.		
Legend: Green – go, Yellow – caution, Red – stop. Blue – key verse. F-S-H: Father-Son-Holy Ghost					

Revelation (22-53, 1.25 hr) 2023

Bible TOC **Previous Book** **Gems**

Church: 1 2 3 After Rapture: 4 5 6 7 / 8 9 10 11 / 12 13 14 / 15 16 17 18

Return of Jesus Christ: 19 20 New Jerusalem: 21 22 (22:6-21 to the churches)

12 Blessings from God and His people

Purpose: "Faithful and true" 3:14, 19:11, 21:5, 22:6. "Blessed" 7x, "blessing" 3x.

"Testimony of Jesus" 9x, 1:2, 1:9, 6:9, 11:7, 12:11, 12:17, 19:10 (2x), 20:4

We are blessed as we:	Scripture
1) **Read**, **hear** and **keep** those things written in this prophecy (22:14, John 13:17)	1:3
2) Have an ear that **hears** what the Holy Ghost says (7x)	2-3
3) Are **overcomers** and given eternal promises (7x)	2-3
4) Say praise to the **Lamb** that is worthy	5:12
5) Say praise to our **God** forever and ever	7:12
6) Die in the Lord and rest from our **labor**; and our **works** follow us (1 Cor 3:11-14)	14:13
7) **Watch** for his return and keep our garments white, therefore not ashamed (Eph 5)	16:15
8) Are **called** unto the marriage supper of the Lamb (3:20, Mt 22:2-14, 1 Cor 11:17-34)	19:9
9) Take part in the **first resurrection** (Hebrews 6:1-2)	20:6
10) **See** the holy city, new Jerusalem, prepared as a bride adorned for her husband	22:2
11) **Keep** the sayings of the prophecy of this book (Revelation)	22:7
12) **Do** his commandments and have the right to the **tree of life** (1:3, 22:7, 22:2)	22:14

Note: Revelation 1:3 is the key verse to remember about the book of Revelation. The believers are blessed who read, hear, and keep those things written.

Chapters 1-3, 21-22 are for the churches.

Chapters 4-20 are for Israel.

Written by the Apostle John on the island of Patmos circa 95 AD.

SCRIPTURE	FORM(S)	PURPOSE	WORSHIP SAY or SING	AIDS	WHO / TYPES
Revelation 3:20	Supplication	Communion On Earth		Open Door of Heart	Definition of Prayer
Revelation 4:8-9	Praise	In Heaven	Say	Rest not	4 beasts holy, holy, holy
Revelation 4:10-11	Praise	In Heaven	Say	4 beasts	24 elders fall down
Revelation 5:8-10	Prayers	In Heaven	Sing	Prayers of the trib saints	4 beasts & 24 elders
Revelation 5:11-12	Praise	In Heaven	Say		Angels, beasts and elders
Revelation 5:13	Praise	In Heaven	Say		Every Creature
Revelation 5:14	Praise	In Heaven	Say		24 Elders
Revelation 7:9-10	Praise	In Heaven	Say	Before throne Before Lamb	Great multitude (saints)
Revelation 7:11-12	Praise	In Heaven	Say		Angels, elders & 4 beasts fell on their faces
Revelation 8:3-5	Prayers	In Heaven,		Fire - cast it to the earth	Angel at altar Prayers of all saints
Revelation 11:16-17	Praise	In Heaven	Say	Fell on their faces	24 Elders
Revelation 14:1-5	Praise	In Heaven	Sung a new song / harpers	Before 4 beasts and elders	144,000 children of Israel (Rev 7:1-8)
Revelation 15:2-4	Praise	In Heaven	Sing / harps	song of Moses song of Lamb	Those with victory over the beast (antichrist)
Revelation 16:7	Praise	In Heaven The altar	Say	At the altar	Angel
Revelation 19:1-10 19:11-16	Praise	In Heaven	Say Say Say Say Say	Worship God: for the testimony of Jesus is the spirit of prophecy	Much people, 1-3 24 elders & 4 beasts, 4 Voice from the throne, 5 Great multitude, 6-7 Fellowservant, 9-10 "worship God"

Praise and worship by word: 14x (82.4%)

Praise and worship by song: 3x (17.6%)

History of New Testament song:

Outline I of Revelation "The revealing, unveiling, unfolding"

Background. This is the culminating book of the Bible, which is the most orderly and based on the other 65 books. It gives us an eternal sense of fear in chapters 1-3 and hope in chapters 19-22. Everything that begins in Genesis – ends in Revelation. Some examples follow:

Gen	Beginning	Rev	Ending	Notes
1:1	Heaven created	21:1	Heaven passes away	First heaven where the birds fly and we breathe
1:1	Earth created	21:1	Earth passes away	New earth
1:2	Seas created	21:1	No more seas	Always represented sin of mankind
1:5	Night began	21:25	No more night	Christ is the light
1:16	Sun created	21:23	No need for sun	Christ is the sun
2:10	Rivers for Garden of Eden	22:1	River for New Jerusalem	Trees with leaves for the healing of the nations
2:18	Marriage of 1st Adam	19:7	Marriage of Last Adam	We are the Shulamite woman, engaged now
3:7	Sin entered	21-22	End of sin	No more presence of sin
3:14	Curse begun	22:14	No more curse	Satan and his angels judged
3:19	Death entered	21:4	No more death	Satan and his angels judged
3:24	Tree of life guarded	22:14	Tree of life access	To perfect what not perfected on earth
9:11	Judgment by water	20:15	Judgment by fire	To the earth (2 Peter 3:10)
11	Babylon made	17-18	Babylon destroyed	The tale of 2 cities
14:18	Old Jerusalem	21-22	New Jerusalem	The tale of 2 cities

O.T. Comparisons: All of the O.T., especially the 17 prophetic books.
Prophecy is sealed in Daniel (12:3), mystery in Matthew 13 and unsealed in Revelation 5:1-9, 22:10.

	Revelation
Part 1) Things which you have seen and the things which are (1:19)	**1-3**
Introduction & the glorified Christ is described (1:19 "things you have seen")	1
A four-fold view of the inspection report of the churches (1:19 "things which are")	2-3
1st Then 2nd Present (all churchs-my church), 3rd personally,	
4rd Future periods of time in the history of the church. See Gems.	
Part 2) Things which shall be hereafter (1:19)	**4-22**
The throne in heaven	4
The Lamb on the throne	5
The seven seals judgment (4 horsemen)	6
6+1 (144,000 & great multitude)	7
The seven trumpet judgments	8-9
6+1 (The mighty angel and 2 witnesses)	10-11
The woman, dragon & 2 beasts	12-13
144,000 & 3 angels	14
The seven bowl judgments	15-16
Religious Babylon (woman on the beast)	17
Commercial Babylon	18
The return of Christ and his millennial reign	19-20
The New Jerusalem	21-22:15
Epilogue to the churches	22:16-21

DIVINE NUMBERS IN THE REVELATION			
Seven (completeness)	**Scripture**	**Twelve** (Govt)	**Scripture**
Fold Spirit	1:4 (Isaiah 11:2)	Elders (2x12=24)	4:4, 10 ; 5:8-10, 14; 7:11; 19:4
Churches	1:11, 20	Israel 12x12=144)	7:1-8
Candlesticks (churches)	1:12, 20; 2:1	Stars (12)	12:1
Stars (angels)	1:16, 19, 20 (2x); 2:1	**New Jerusalem**	
Lamps-Spirits	4:5	Gates (3x4=12)	21:12-13, 21
Seals – Lamb of God	5:1, 6:1-8:1	Foundations (12)	21:14, 19-20
Horns, eyes, Spirits	5:6	City (12K)	21:15-16
Trumpets – Angels	8:2-11:19	Walls (144 cubit)	21:17-18
Heads with Crowns	12:3 (great red dragon)	Fruit (12)	22:2
Bowls – Angels	15:1-18:24	Names of Christ (24)	chapters 1-3
Beatitudes (blessed)	**1:3**; 13:14; 16:15; **19**:9; **20**:6-7; **22**:7,**14**		
Other Numbers			
Two Witnesses	11:1-14	**Ten** Horns	12:3 (great red dragon)
Three unholy godhead	12:3-13:18; 19:19-20:15 (dragon – devil - Satan, beast - antichrist, false prophet)		
Four Beasts	4:6-9; 5:8-10, 14; 6:1; 7:11; 19:4	**Four** Horses	6:2-8

Revelation Chapter 1

Part 1 Jesus Christ *(Present and Future)*

1:1-3 ***God uses Angels, Jesus, and the Written Word to Bless Us***

(1) [1] The Revelation of Jesus Christ, which God gave unto Him, to show to His servants things which must shortly come to pass; and He sent and signified [it] by His angel unto His servant John: [2] Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. [3] Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Q1 – Is God using angels more than other books of the Bible significant (53 times, Acts with 20 x)?
A1 – Yes, because Revelation tells us future things directly from God through angels and Jesus, and without prophets. This last book of the 66 books of all Bible was the last book canonized by the early church. It must be interpreted literally like the rest of the Bible, except through the eyes and mind of the Apostle John in his time.

Q2 – Is God referring to the "testimony of Jesus Christ" only in the book of Revelation significant (5 times, 1:2, 1:9, 12:17, 19:10 (2x))? (Revelation 1:2)
A1 – Yes, because this book is inspired, preserved, and profitable for doctrine, for reproof, for correction, and for instruction in righteousness (2 Timothy 3:16).

Q3 – Is the promise of blessing to everyone who reads, hears, and keeps the written words significant? (Revelation 1:3)
A1 – Yes, because anyone can read Revelation as well as any book of the Bible, however only the born-again believer hears and believes the words as the only truth from the God of Heaven.
A2 - Yes, we are blessed as we read, hear, and keep the words written in the book of Revelation. This is the only book has such a promise. Blessed is used 7 times (1:3; 13:14; 16:15; 19:9; 20:6-7; 22:7,14).

Application: I must read, hear, and most important, keep the words written in the book of Revelation to be blessed. I trust that the angels, Jesus, and the written word will bless.

1:4-8 ***I AM Speaks to Israel***

(2) [4] John to the seven churches which are in Asia: Grace [be] unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits /Is 11:2/ which are before His throne; [5] And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the Prince of the kings of the earth. To Him that loved us, and washed us from our sins in His own blood, [6] And has made us kings and priests to God and His Father; to Him [be] glory and dominion for ever and ever. Amen. [7] Behold, He comes with clouds; and every eye shall see Him, and they [also] which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.

[8] "I AM Alpha and Omega, the beginning and the ending, says the Lord,
which is, and which was, and which is to come, the Almighty."

Note: Almighty speaks of God 44x in the OT and 10x in the NT, Rev 9x. See 2 Cor 6:14-18 for application today. God speaks first to Israel (1:4-8) then to the gentiles (1:9-11)

1:9-11 ***I AM Speaks to the 7 Churches***

(3) [9] I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. [10] I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, [11] Saying,

"I AM Alpha and Omega, the first and the last: and,
What you see, write in a book, and send [it] to the seven churches which are in Asia;
to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis,
and to Philadelphia, and to Laodicea."

1:12-20 ***The Description of the Risen Christ Ready to Reign as a Judicial King***

(4) [12] And I turned to see the voice that spoke with me. And being turned, I saw seven golden lampstands; [13] And in the midst of the seven lampstands [one] like to the Son of Man, clothed with a garment down to the foot, and girt about the chest with a golden girdle. [14] His head and [His] hairs [were] white like wool, as white as snow; and His eyes [were] as a flame of fire; [15] And His feet like to fine brass, as if they burned in a furnace; and His voice as the sound of many waters. [16] And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shines in His strength. [17] And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying to me,

"Fear not; I am the first and the last: [18] I [am] He that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hades and of death. [19] Write the things which you have seen, and the things which are, and the things which shall be hereafter; [20] The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands. The seven stars are the angels of the seven churches: and the seven lampstands which you saw are the seven churches."

Note: vs 18, 1 Cor 15:55 grave - body, hades in Greek - soul, grave – body, hades now – hell future.

Revelation Chapter 2

The 7 Letters to the 7 Churches (Past, Present & Future – personal and local church)

2:1-7 ***Ephesus, the 1st of 7 Churches*** *(Acts 18-20, letter to the Ephesians)*

(5) PART 1 – Name of the local church then (unique)

[1] To the angel of the church of Ephesus write;

Note: Ephesus means "let go ro relax"

PART 2 – Reference to the risen Jesus Christ (unique, from Revelation chapter 1:16)

These things says He that holds the seven stars in his right hand, who walks in the midst of the seven golden lampstands;

PART 3 – [2] **I know your works**, (common to all 7 churches)

PART 4a – works commended (unique for each church)

and your labor, and your patience, and how you cannot bear them which are evil: and you have tried them which say they are apostles, and are not, and has found them liars: [3] And has borne, and has patience, and for my name's sake has labored, and has not fainted.

PART 5 – works need correction (unique for each church)

[4] Nevertheless I have [somewhat] against you, because you have left your first love.
[5] Remember therefore from whence you are fallen, **and repent**, and do the first works; or else I will come to you quickly, and will remove your lampstand out of his place, except you **repent**.

PART 4b – works commended (unique for each church)

[6] But this you have, that you hate the **deeds of the Nicolaitans, which I also hate.**

PART 6 – [7] **He that has an ear**, let him **hear** what the **Spirit** says unto the **churches**; (common)

PART 7 – promise to the overcomer (unique for each church, yet to all churches)

To him that overcomes will I give to **eat of the tree of life, which is in the midst of the paradise of God.**

Notes:

vs 5, Our lampstand or candlestick refers to a local church or individual believer, and is removed by spiritual and/or physical death as spoken of in James 1:13-15. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempts he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it brings forth sin: and sin, when it is finished, bring forth death. This is not losing your salvation, but losing your rewards or crowns by good works at the Judgment Seat of Christ.

vs 6, The deeds of the Nicolaitans are their rule over the laity.

References: 1 Corinthians 3 and 2 Corinthians 5:9-11 and Hebrews 10:26-31.

Revelation Chapter 2

2:8-11 ***Smyrna, the 2nd of 7 Churches***

(6) PART 1 – Name of the local church then (unique)

8 And to the angel of the church in Smyrna write;

Note: The name Smyrna means "myrrh or bitter."

PART 2 – Reference to the risen Jesus Christ (unique, from Revelation chapter 1:18)

These things says the first and the last, which was dead, and is alive;

PART 3 – 9 **I know your works**, (common to all 7 churches)

PART 4 – works need correction (unique for each church) None.

PART 5 – works commended (unique for each church)

and tribulation, and poverty, (but you are rich) and

[I know] the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which you shall allow: behold, the devil shall cast [some] of you into prison, that ye may be tried; and ye shall have tribulation ten days: be faithful to death, and I will give you a crown of life.

PART 6 – 11 He that has an **ear**, let him **hear** what the **Spirit** says unto the **churches**; (common)

PART 7 – promise to the overcomer (unique for each church, yet to all churches)

He that overcomes shall not be hurt of the **second death**.

Revelation Chapter 2

2:12-17 ***Pergamos, the 3rd of 7 Churches***

(7) PART 1 – Name of the local church then (unique)

12 And to the angel of the church in Pergamos write;

Note: Pergamos means "mixed marriage"

PART 2 – Reference to the risen Jesus Christ (unique, from Revelation chapter 1:16)

These things says he which has the sharp sword with two edges;

PART 3 – 13 **I know your works**, (common to all 7 churches)

PART 4 – works need correction (unique for each church)

14 But I have a few things against you, because you have there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. 15 So have you also them that hold the **doctrine of the Nicolaitans, which thing I hate.** 16 **Repent;** or else I will come to you quickly, and will fight against them with the sword of My mouth.

PART 5 – works commended (unique for each church)

and where you dwell, [even] where Satan's seat is: and you hold fast My name, and have not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwells.

PART 6 – promise to the overcomer (unique for each church, yet to all churches)

To him that overcomes will I give to **eat of the hidden manna**, and will **give him a white stone**, **and in the stone a new name** written, which no man knows saving he that receives [it].

PART 7 – 17 He that has an **ear**, let him **hear** what the **Spirit** says unto the **churches**; (common)

Notes:

Pulpit Commentary "The repetition of "where Satan dwelleth" emphasizes this point, like the repetition of "repent" in ver. 5. It rather confirms the view that by "Satan's throne" is meant the judgment throne where the martyrs were condemned."

On March 12, 2000, Pope John Paul II ADMITTED the Roman Catholic Church KILLED the Christians.

(Nicolaitans – rule over the laity)

As Balaam went against God's people in Numbers 22-25 so the Roman Empire government church opposed the true church of small groups of believers at various locations and times.

Revelation Chapter 2

2:18-28 ***Thyatira, the 4th of 7 Churches***

(8) PART 1 – Name of the local church then (unique)

18 And to the angel of the church in Thyatira write;

Note: Thyatira means "daughter".

PART 2 – Reference to the risen Jesus Christ (unique, from Revelation chapter 1:13-15)

These things says the **Son of God**, who has His eyes like to a flame of **fire**, and his feet are like fine **brass**;

Note: Fire and brass are symbols of Judgment, similar to chapter 1.

PART 3 – 19 **I know your works**, (common to all 7 churches)

PART 4a - works commended (unique for each church)

and charity, and service, and faith, and your patience, and your works; and the last [to be] more than the first.

PART 5 – works need correction (unique for each church)

20 Notwithstanding I have a few things against you, because you allow that woman **Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols.** 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searches the reins and hearts: and I will give to every one of you according to your works.

PART 4b – works commended (unique for each church)

24 But to you I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have [already] hold fast till I come.

PART 6 – promise to the overcomer (unique to each church, yet to all churches)

26 And he that overcomes, and keeps My works to the end, to Him **I will give authority over the nations:** 27 And He shall **rule them with a rod of iron**; as the vessels of a potter they will be broken to shivers: even as I received of My Father. 28 And I will give him the **morning star**.

PART 7 – 29 He that has an **ear**, let him **hear** what the **Spirit** says unto the **churches**; (common)

Note: as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have [already] hold fast till I come. (2:24-25) Some churches have deceptive doctrines that come from the depths of Satan. This is a great burden which Jesus understands and asks us to stand firm until we die or He returns.

Note: Rev 26b-27a. vs 26b-Ps 2:8, Rev 3:21, 20:4.
vs 27a-Ps 2:9, Rev 12:5, 19:15, Is 30:14, Jer 19:11.

Jezebel a wicked leader of the church which represents the popery. Even the false teachers are judged according to their works. Many Protestants suffered torture or death due to being called a heretic because they would not follow the false teachings of the Roman Empire and pope controlled church. Many ancients wrote that Jezebel was the wife of the pastor at the church of Thyatira (John Wesley Commentary). The pastor of local church allowed the false doctrines of the culture of the day to be taught. Pastors must protect the sheep from manmade systems of religion.

Revelation Chapter 3

3:1-6 ***Sardis, the 5th of 7 Churches***

(9) PART 1 – Name of the local church then (unique)

1 And to the angel of the church in Sardis write;

PART 2 – Reference to the risen Jesus Christ (unique, from Revelation chapter 1:)

These things says he that has the seven Spirits of God, and the seven stars;

PART 3 – **I know your works**, (common to all 7 churches)

PART 4 – works need correction (unique for each church)

that you have a name that you live, and are dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found your works perfect before God.

3 Remember therefore how you have received and heard, and hold fast, and repent.

If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.

PART 5 – works commended (unique for each church)

4 You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Note: vs 4, You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. (3:4) Defiled garments represents believers that do not grow spiritually and stay children in the faith.

PART 6 – promise to the overcomer (unique to each church, yet to all churches)

5 He that overcomes, the same shall be **clothed in white raiment**; and I will not blot out his name out of the **book of life**, but I will confess his name before My Father, and before His angels.

PART 7 – 6 **He that has an ear**, let him **hear** what the **Spirit** says unto the **churches**; (common)

Revelation Chapter 3

3:7-13 ***Philadelphia, the 6th of 7 Churches***

(10) PART 1 – Name of the local church then (unique)

7 And to the angel of the church in Philadelphia write;

PART 2 – Reference to the risen Jesus Christ (unique, from Revelation chapter 1:18)

These things says He that is holy, He that is true, He that has the key of David, He that opens, and no man shuts; and shuts, and no man opens;

Note:
Q: Why is you think the term "key of David" is used? (3:7)
A: Because of God's great mercy on David's great sins and repetance. We must fear the consequences of our sin, even with God's mercy, because He is also just.

PART 3 – 8 **I know your works**: (common to all 7 churches)

PART 4 – works commended (unique for each church)

behold, I have set before you an open door, and no man can shut it:

for you have a little strength, and have kept My word,

and have not denied My name.

9 Behold, I will make them of the **synagogue of Satan, which say they are Jews**, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you.

10 Because you have kept the word of My patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

PART 5 – works need correction (unique for each church)

11 Behold, I come quickly: hold that fast which you have, that **no man take your crown.**

Note:
Q: How can a man take your crown? (3:11)
A: By lies, deception, false doctrine, worldliness, fleshly desires, covetousness.

PART 6 – promise to the overcomer (unique to each church, yet to all churches)

12 Him that overcomes I will make a **pillar in the temple of My God**, and he shall go no more out: and I will **write upon him the name of My God**, and the **name of the city of My God, [which is] new Jerusalem**, which comes down out of heaven from My God: and [I will write upon him] **My new name**.

PART 7 – 13 **He that has an ear**, let him **hear** what the **Spirit** says unto the **churches**; (common)

Revelation Chapter 3

3:14-22 ***Laodicea, the 7th of 7 Churches***

(11) PART 1 – Name of the local church then (unique)

14 And to the angel of the church of the Laodiceans write;

Note: The name Laodicea means Justice of the People

PART 2 – Reference to the risen Jesus Christ (unique, from Revelation chapter 1:5)

These things says the Amen, the faithful and true witness, the beginning of the creation of God;

PART 3 – 15 **I know your works**, (common to all 7 churches)

PART 4 – works need correction (unique for each church)

that you are neither cold nor hot: I would you were cold or hot.

16 So then because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.

17 Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked:

PART 5 – works commended (unique for each church) None - conditional

18 I counsel you to buy from me gold tried in the fire, that you may be rich;

and white garments, that you may be clothed, and [that] the shame of your nakedness does not appear;

and anoint your eyes with eye salve, that you may see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will dine with him, and he with me.

PART 6 – promise to the overcomer (unique to each church, yet to all churches)

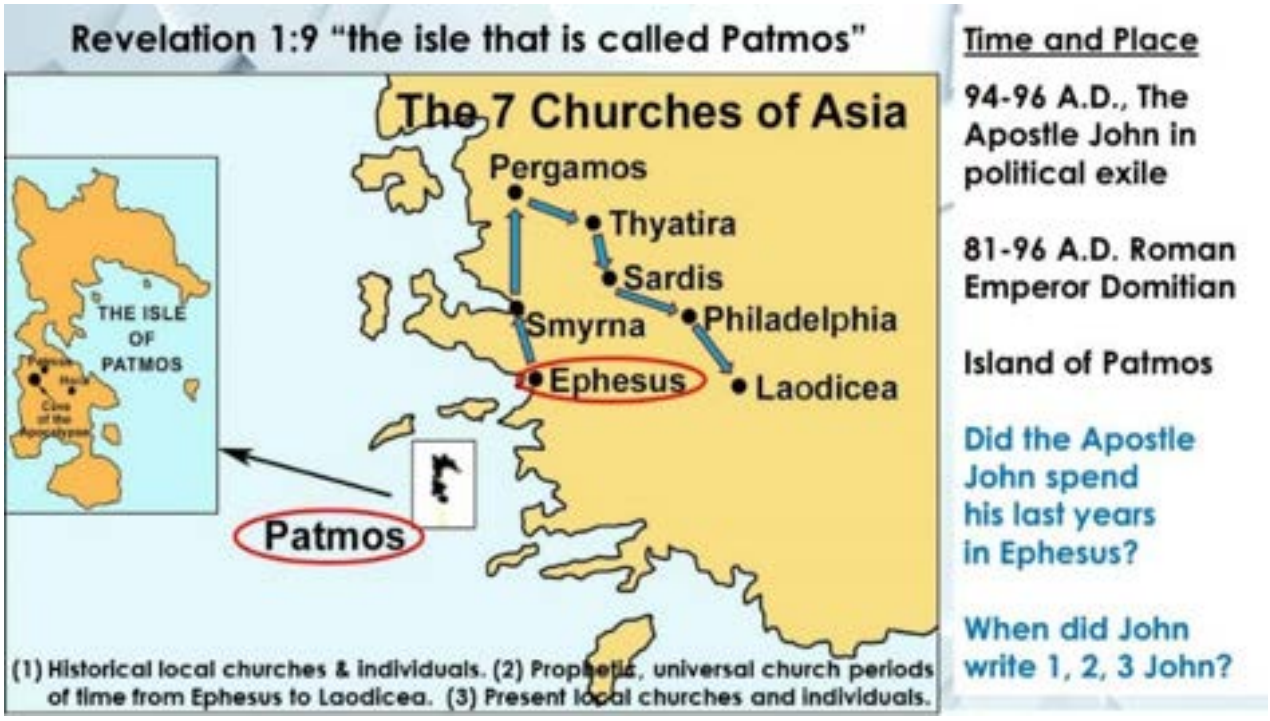
21 To him that overcomes I will **grant to sit with me on My throne**, even as I also overcame, and am set down with My Father on His throne.

PART 7 – 22 **He that has an ear**, let him **hear** what the **Spirit** says unto the **churches**; (common)

Revelation Chapters 2 & 3

Note: Job 42:5-6, [5] I have heard of You by the hearing of the ear: but now my eye sees you.
[6] Wherefore I abhor [myself], and repent in dust and ashes.

Acts 7:38 in the time of the law of Moses to the church in the wilderness, Deuteronomy: hear-32x, hearken 20x, hearing-1x (never listen, why?). Hebrews 3-4 writes that Jesus is worthy of more glory than Moses and warning Hebrews in the church about not entering into God's rest because they are still unbelievers. 1 Corinthians 10:6, written for our admonition.



Revelation **Chapter 4**

4:1-11 ***The 24 Elders and 4 Beasts at the Throne of God***

(12) [1] After this I looked, and, behold, **a door was opened in heaven**: and the first voice which I heard was as it were of a trumpet talking with me; which said, **Come up here**, and I will show you things which must be **hereafter**. [2] Immediately I was **in the spirit**: and, behold, a **throne** was set **in heaven**, and [one] sat on the throne. [3] And He that sat was to look upon like a jasper and a sardine stone: and [there was] a rainbow round about the throne, in sight like unto an emerald. [4] And round about the throne [were] 24 seats: and upon the seats I saw 24 elders sitting, clothed in white raiment; and they had on their heads crowns of gold. [5] And out of the throne proceeded lightnings and thunderings and voices: and [there were] seven lamps of fire burning before the throne, which are the seven Spirits of God. [6] And before the throne [there was] a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, [were] four beasts full of eyes before and behind. [7] And the first beast was **like a lion**, and the second beast **like a calf**, and the third beast had a face **as a man**, and the fourth beast was **like a flying eagle**.

Note: 4 beasts are 4 kingdoms: Babylon, Persia, Greece, and Rome

(13) [8] And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying,

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Note: Isaiah 6 writes heavenly creatures are worshipping God, saying, "holy, holy, holy." Why?
This is the first time an heavenly creature speaks to the Apostle John. 1 of 51 times in Revelation.

[9] And when those beasts give glory and honor and thanks to Him that sat on the throne, who lives for ever and ever, [10] The 24 **elders fall down before Him** that sat on the throne, and worship Him that lives for ever and ever, and **cast their crowns before the throne**, saying,

[11] **"You are worthy, O Lord, to receive glory and honor and power:**
for you have created all things,
and for your pleasure they are and were created."

Note: 24 elders represent 12 Apostles & 12 Patriarchs. Jude, the half-brother of Jesus in 20-25 (25): glory and majesty, dominion and power.

5:1-14 ***The Lamb and the Book with 7 Seals***

(14) [1] Then I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals**.** [2] And I saw a strong angel proclaiming with a loud voice,

"Who is worthy to open the book, and to loose the seals thereof?"

[3] And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. [4] And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. [5] And one of the elders says unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book, and to loose the seven seals thereof.

vs 1, This same book was shut by the Prophet Daniel (Daniel 12:4) and later eaten by the Apostle John (Rev 10:7-11)

(15) [6] And I beheld, and, look, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. [7] And He came and took the book out of the right hand of Him that sat upon the throne. [8] And when He had taken the book, the four beasts and 24 elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. [9] And they sung a new song, saying,

"You are worthy to take the book, and to open its seals: because You was slain, and did purchase us to God by Your blood out of every kindred, and tongue, and people, and nation; [10] And have made us unto our God, kings and priests: and we shall reign over the earth."

vs 9: New song for Israel; Ps 6x, Is 42:10, and Rev 14:3. New name for church saints; Is 62:2, 66:22, Rev 2:17, 3:12.

(16) [11] And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; [12] Saying with a loud voice,

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

[13] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,

"Blessing, and honor, and glory, and power, [be] unto Him that sits on the throne, and unto the Lamb for ever and ever."

[14] And the four beasts said,

"Amen."

And the **24 elders fell down** and worshipped Him that lives forever and ever.

Revelation **Chapter 6** **The Lamb Opens 6 of 7 Seals** (other white horses, Revelation 19:11-16)

6:1-2 ***The 1st Seal Opened*** *(Judgment by the Antichrist)*

(17) [1] And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, **"Come and see."** [2] And I saw, and behold a **white horse**: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Note: A strong government, like the United Nations that has Isaiah 2:4b on it's building "they shall beat their swords into plowshares, and their spears into pruning hooks, also in Micah 4:3, meaning after Christ rerurns. The opposite of Joel 3:10, Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I [am] strong, meaning during the last half of the Great Tribulation. Both are future.

6:3-4 ***The 2nd Seal Opened*** *(Judgment by removing Peace)*

[3] And when he had opened the second seal, I heard the second beast say, **"Come and see."** [4] And there went out another **horse** [that was] **red**: and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

6:5-6 ***The 3rd Seal Opened*** *(Judgment by Famine)*

(18) [5] And when he had opened the third seal, I heard the third beast say, **"Come and see."** And I beheld, and look a **black horse**; and he that sat on him had a pair of balances in his hand. [6] And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and [see] you hurt not the oil and the wine.

6:7-8 ***The 4th Seal Opened*** *(Judgment by Death)*

[7] And when he had opened the fourth seal, I heard the voice of the fourth beast say, **"Come and see."** [8] And I looked, and behold a **pale horse**: and his name that sat on him was Death, and Hades followed with him. And authority was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

6:9-11 ***The 5th Seal Opened*** *(Martyrdom)*

(19) [9] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: [10] And they cried with a loud voice, saying,

"How long, O Lord, holy and true, do you not judge and avenge our blood on them that dwell on the earth?"

[11] And **white robes** were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they [were], should be fulfilled.

6:12-17 ***The 6th Seal Opened*** *(Judgment by geological catastrophes)*

(20) [12] And I beheld when he had opened the sixth seal, and, look, there was a **great earthquake**; and the **sun became black** as sackcloth of hair, and the **moon became as blood**; [13] And the **stars of heaven fell unto the earth**, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind. [14] And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. [15] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every slave, and every free man, hid themselves in the dens and in the rocks of the mountains; [16] And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the **wrath of the Lamb**: [17] For the **great day of His wrath is come**; and who shall be able to stand?

Revelation Chapter 7 ***Interlude***

7:1-8 ***The 144,000 Jews Sealed***

(21) [1] And after these things I saw **four angels** standing on the **four corners of the earth**, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying,

"Hurt not the earth, neither the sea, nor the trees, until we have sealed the servants of our God in their foreheads. [4] And I heard the number of them which were sealed: [and there were] sealed 144,000 of all the tribes of the children of Israel."

[5] Of the tribe of Judah were sealed 12,000
Of the tribe of Reuben were sealed 12,000
Of the tribe of Gad were sealed 12,000
[6] Of the tribe of Aser were sealed 12,000
Of the tribe of Nepthalim were sealed 12,000
Of the tribe of Manasseh were sealed 12,000
[7] Of the tribe of Simeon were sealed 12,000
Of the tribe of Levi were sealed 12,000
Of the tribe of Issachar were sealed 12,000.
[8] Of the tribe of Zabulon were sealed 12,000.
Of the tribe of Joseph were sealed 12,000.
Of the tribe of Benjamin were sealed 12,000.

Genesis 29-30	Numbers 1	Revelation 7
Reuben	Reuben	Reuben
Simeon	Simeon	Simeon
Levi		Levi
Judah	Judah	Judah
Dan	Dan	
Naphtali	Naphtali	Naphtali
Gad	Gad	Gad
Asher	Asher	Asher
Issachar	Issachar	Issachar
Zebulun	Zebulun	Zebulun
Joseph		Joseph
	Ephraim	
	Manesseh	Manasseh
Benjamin	Benjamin	Benjamin

Notes: Missing the tribe of Dan for idolatry, Judges 17-18 (18:30-31) continues through the Tribulation. Dan reappears in Ezekiel 48 to fulfill the prophecy of Genesis 49:16. Dan replaces Manasseh due to settling east of the Jordan and not conquering the Canaanites. Missing Ephraim for idolatry, Hosea 4:17.

7:9-17 ***Gentiles Saved during the Great Tribulation*** *(Daniel's 70th week)*

(22) [9] After this I beheld, and, look, a great multitude, which no man could number, of all nations, and kindreds, and people, and languages, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [10] And cried with a loud voice, saying,

"Salvation to our God which sits upon the throne, and unto the Lamb."

[11] And all the angels stood round about the throne, and [about] the elders and the four beasts, and fell before the throne on their faces, and worshipped God, [12] Saying,

"Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

(23) [13] And one of the elders answered, saying unto me, **"What are these which are arrayed in white robes? and whence came they?"** [14] And I said unto him, Sir, you know. And he said to me, **"These are they which came out of great Tribulation, and have washed their robes, and made them white in the blood of the Lamb. [15] Therefore are they before the throne of God, and serve him day and night in His temple: and He that sits on the throne shall dwell among them.**
[16] They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. [17] For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Note: vs 9, palms in their hands celebrate victory to the king, like Palm Sunday when Jesus rode into Jerusalem on a donkey. The body of Christ is raptured before the Tribulation. vs 16, the sunlight and heat – are these the adverse effects of great climatical changes during the Great Tribulation?

Revelation Chapter 8 **The First 4 Angels Sound Trumpets 1 to 4**

8:1-6 ***The 7th Seal Opened*** *(1)* ***then 7 Angels with 7 Trumpets*** *(2-6)*

(24) [1] And when he had opened the seventh seal, there was silence in heaven about the space of half a hour. [2] And I saw the seven angels which stood before God; and to them were given seven trumpets. [3] And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden altar which was before the throne. [4] And the smoke of the incense, [which came] with the prayers of the saints, ascended up before God out of the angel's hand. [5] And the angel took the censer, and filled it with fire of the altar, and cast [it] into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. [6] And the seven angels which had the seven trumpets prepared themselves to sound.

Note: vs 3, prayers of all saints again as in 5:8. The prayers of the tribulation saints, their most important asset.

8:7 ***The 1st Trumpet Sounded*** *(1/3 of earth, trees & grass burnt up)*

(25) [7] The **first angel** sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

Note: Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

8:8-9 ***The 2nd Trumpet Sounded*** *(1/3 of sea, fish & ships destroyed)*

[8] And the **second angel** sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

8:10-11 ***The 3rd Trumpet Sounded*** *(1/3 of rivers, springs, & waters poisoned)*

(26) [10] And the **third angel** sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; [11] And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

8:12 ***The 4th Trumpet Sounded*** *(1/3 of moon, stars, & sky darkened)*

[12] And the **fourth angel** sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Note: a celestial body as an astroid or meteor.

8:13 ***The last 3 Voices of the Trumpets - warning of 3 woes***

[13] And I beheld, and heard an **angel flying through the midst of heaven**, saying with a loud voice,

"Woe, woe, woe, to the inhabiters of the earth
by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

Note: inhabiters of the earth in 8:13, 12:12 and 17:2. Earth is "ghay" in Greek; soil or ground used in 68 verses in Revelation. World is "oikoumene" in Greek; used in 3 verses in Revelation 3:10, 12:9, and 16:14; concerning temptation, deception, and miracles, of devils in the world. Also world is "kosmos" in Greek in Revelation 11:15, 13:8, and 17:8 concerning orderly arrangement in a wide sense.

Revelation Chapter 9

9:1-12 ***The 5th Trumpet Sounded, 1st Woe*** *(authority of evil angels to torment men for 5 months)*

(27) 1 And the **fifth angel** sounded, and I saw a star fall from heaven to the earth: and unto him was
given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of
the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke
of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given authority,
as the scorpions of the earth have authority. 4 And it was commanded them that they should not hurt the
grass of the earth, neither any green thing, neither any tree; but only those men which **have not the
seal of God** in their foreheads. 5 And to them it was given that they should not kill them, but that they
should be tormented five months: and their torment was as the torment of a scorpion, when he strikes a
man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death
shall flee from them. 7 And the shapes of the locusts [were] like unto horses prepared unto battle; and on
their heads [were] as it were crowns like gold, and their faces [were] as the faces of men. 8 And they had
hair as the hair of women, and their teeth were as [the teeth] of lions. 9 And they had breastplates, as it
were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses
running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: and their
authority was to hurt men five months. 11 And they had a king over them, [which is] the angel of the
bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue has [his] name
Apollyon. 12 One woe is past; [and], behold, there come two woes more hereafter.

Note: vs 1, a star falling from heaven is a demonic angel named in vs 12; in Hebrew Abaddon and in Greek Apollyon.

9:13-21 ***The 6th Trumpet Sounded, 2nd Woe*** *(evil angels with a great army kill 1/3 of mankind)*

(28) 13 And the **sixth angel** sounded, and I heard a voice from the four horns of the golden altar which is
before God, 14 Saying to the sixth angel which had the trumpet,

"Loose the four angels which are bound in the great river Euphrates."

15 And the four angels were loosed, which were prepared for a hour, and a day, and a month, and a year,
for to slay the third part of men. 16 And the number of the **army of the horsemen [were] two
hundred thousand thousand**: and I heard the number of them. 17 And thus I saw the horses in the
vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the
heads of the horses [were] as the heads of lions; and out of their mouths issued fire and smoke and
brimstone. 18 By these **three** was the third part of men killed, by the **fire**, and by the **smoke**, and by the
brimstone, which issued out of their mouths. 19 For their authority is in their mouth, and in their tails:
for their tails [were] like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the
men which were not killed by these plagues yet repented not of the works of their hands, that they should
not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which neither can
see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their
fornication, nor of their thefts.

Notes: vs 18, the great army had future weapons that killed men by fire, smoke, and brimstone.

Why a a third in 8:7, 8:8, 8:9, 8:10, 8:11, 8:12 (5x), 9:15, 9:18?. The prophetic insight to understand why a third is used for the wrath of the Lamb (6:16-17) is in Revelation 12:4 and Ezekiel 5:1-4 may be a shadow of the 1/3 judgments when the Lord commanded him to shave his hair and beard, then divided it into 3 parts as a sign of judgment on Israel.

Revelation **Chapter 10**

10:1-6 ***The Mighty Angel with the Little Book that is Sealed***

(29) [1] And I saw **another mighty angel** come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: [2] And he had in his hand a little book open: and he set his right foot upon the sea, and [his] left [foot] on the earth,
[3] And cried with a loud voice, as [when] a lion roars: and when he had cried, seven thunders uttered their voices. [4] And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me,

"Seal up those things which the seven thunders uttered, and write them not."

(30) [5] And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

[6] **"And swore by Him that lives for ever and ever,**
Who created heaven, and the things that therein are,
and the earth, and the things that therein are,
and the sea, and the things which are therein,
that there should be time no longer:"

10:7-11 ***The 7th Trumpet Begins to Sound*** *(7-8)* ***& John Eats the Little Book*** *(9-11)*

(31) [7] But in the days of the voice of the **seventh angel, when he shall begin to sound**, the mystery of God should be finished, as He has declared to His servants the prophets. [8] And the voice which I heard from heaven spoke unto me again, and said,

"Go [and] take the little book which is open in the hand of the angel
which stands upon the sea and upon the earth."

[9] And I went unto the angel, and said unto him, Give me the little book. And he said unto me,

"Take [it], and eat it up; and it shall make your belly bitter,
but it shall be in your mouth sweet as honey."

[10] And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. [11] And he said unto me,

"You must prophesy again before many peoples, and nations, and languages, and kings."

Revelation Chapter 11 ***The 2 Witnesses and the 7th Trumpet***

11:1-14 ***The 2 Witnesses at the Temple*** *(1-2):* ***Miracles*** *(3-7),* ***Death*** *(8-10),* ***and Life*** *(11-14)*

(32) [1] And there was given me a reed like unto a rod: and the angel stood, saying,

"Rise, and measure the temple of God, and the altar, and them that worship therein. [2] But the court which is outside the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city they will tread under foot forty [and] two months. [3] And I will give [power] unto My two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth. [4] These are the two olive trees, and the two candlesticks standing before the God of the earth. [5] And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed. [6] These have authority to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. [7] And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them. [8] And their dead bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. [9] And they of the people and kindreds and languages and nations shall see their dead bodies three days and a half, and shall not allow their dead bodies to be put in graves. [10] And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. [11] And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

(33) [12] And they heard a great voice from heaven saying unto them, **"Come up here."** And they ascended up to heaven in a cloud; and their enemies beheld them. [13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. [14] The second woe is past; [and], behold, the third woe comes quickly.

11:15-19 **The 7th Trumpet Sounded, 3rd Woe ends (**

(34) [15] And the **seventh angel** sounded; and there were great voices in heaven, saying,

"The kingdoms of this world are become [the kingdoms] of our Lord, and of His Christ; and He shall reign for ever and ever."

[16] And the 24 elders, which sat before God on their seats, **fell upon their faces**, and worshipped God, [17] Saying,

"We give You thanks, O Lord God Almighty, which are, and was, and are to come; because You have taken Your great power, and reign."

[18] And the nations were angry, and Your wrath is come, and the time of the dead, that they should be judged, and that you should give reward unto Your servants the prophets, and to the saints, and them that fear Your name, small and great; and should destroy them which destroy the earth. [19] And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Note: vs 18, The angry nations and the dead are judged (18a) and destroyed (18c), and reward to the prophets, saints and them that fear Your name (18b). This seems like the return of Jesus Christ at the end to the Great Day of Wrath of the Lamb in Revelation 6:16-17.
Vs 19, a glimpse into God's presense as in Exodus 19:16-19 at Mount Sinai with Moses.

Revelation Chapter 12 12-14 is inbetween the 7 Trumpets and the 7 Bowls

12:1-6 ***The Woman*** *(Israel vs 1-2, 6),* ***Dragon,*** *(Satan vs 3-4),* ***and Man Child*** *(Jesus Christ vs 5)*

(35) [1] And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: [2] And she being with child cried, travailing in birth, and pained to be delivered. [3] And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. [4] And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her Child as soon as it was born. [5] And she brought forth a Man Child, who was to rule all nations with a rod of iron: and her Child was caught up unto God, and [to] His throne. [6] And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there 1,260 days.

12:7-11 ***War of Angels in Heaven*** *(similar to Daniel 10)*

(36) [7] And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, [8] And prevailed not; neither was their place found anymore in heaven. [9] And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him. [10] And I heard a loud voice saying in heaven,

**"Now is come salvation, and strength, and the kingdom of our God,
and the authority of His Christ: for the accuser of our brethren is cast down,
which accused them before our God day and night."**

[11] And **they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.**

Note: vs 11, compare to Revelation 7:14; they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

12:12-17 ***The Devil with Great Wrath is Cast Down to the Inhabiters of the Earth***

(37) [12] Therefore rejoice, [ye] heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knows that he has but a short time. [13] And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man [child]. [14] And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. [15] And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. [16] And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. [17] And the dragon was angry with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Key roles in Revelation 12-14:
1. Woman – 20x: Israel, not Mary or the Church,
2. dragon/Devil/Satan/serpent – 17x 11/2/1/3: Past (Creation) and (Jesus' 1st Coming), and future (Jesus' 2nd coming, during the last 3 ½ years or the great tribulation period,)
3. Child – 5x and Jesus – 2x: Child – 1st or 2nd Coming,

The last 3 ½ years of the 7-year tribulation are called the great tribulation	(3 ½ x 2 = 7 years):
Daniel 7:25, 12:7, Revelation 12:14 (woman fled into the wilderness)	time, times, and half a time
Daniel 9:27 (prophecy of 70 weeks), Matthew 24:15 (Jesus)	middle of the week (7 years)
Elijah in Luke 4:25 (Jesus) and James 5:17 (half brother of Jesus)	three and one half years
Revelation 11:2 (trample the holy city), 13:5 (war on the saints)	42 months (3 ½ years)
Revelation 11:3, (2 witnesses prophesy), 12:6 (woman fled)	1,260 days (3 ½ years)

Prophetic months are 30 days as with Noah and the great flood in Genesis, one cycle around the sun.

13:1-11 ***A Beast from the Sea*** *(the Antichrist, 7 heads, see Daniel 7)*

(38) [1] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. [2] And the beast which I saw was like a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. [3] And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. [4] And they worshipped the dragon which gave authority unto the beast: and they worshipped the beast, saying, Who is like the beast? who is able to make war with him? [5] And there was given unto him a mouth speaking great things and blasphemies; and authority was given unto him to continue forty [and] two months. [6] And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. [7] And it was given unto him to make war with the saints, and to overcome them: and authority was given him over all kindreds, and languages, and nations. [8] And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. [9] If any man have an ear, let him hear. [10] He that leads into captivity shall go into captivity: he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

vs 1, seven heads are kings, forms of government, or stages of the Roman empire (Revelation 12:3, 17:9-10).
10 horns with 10 crowns are kings of nations (Daniel 7:7, 20, 24; Revelation 12:3, 17:3, 7. 12, 16)
vs 2, a leopard is the Greek empire with their military expertise and philosophy (Alexander the Great, the Spartans),
a bear is the medo-persian empire with their pagan pomp, art, and science (Esther, Cyrus),
a lion is the Babylonian Empire with their autocratic rule (Nebuchadnezzar)
vs 3, wounded to death and healed, a false resurrection that copies Jesus, Revelation 13;1, 2 Thessalonians 2:11
vs 4, The antichrist receives the worship he desired in Isaiah 14 with his five "I wills"
vs 5, The antichrist has a mouth speaking great things as in Daniel 7:8, 20

13:11-18 ***A Beast from the Earth*** *(the False Prophet)*

(39) [11] And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. [12] And he exercises all the authority of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.
[13] And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men, [14] And deceives them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. [15] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. [18] Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number is 666.

Notes on good and evil beasts that are eternal spiritual creatures in the book of Revelation:

Good beasts are always zoon in Greek, a living thing. Always tame and in order, the 4 sided beast illustrated in Revelation 4:7, the first beast [*was*] like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast [*was*] like a flying eagle.
Revelation **4**:6, 7, 8, 9; **5**:6, 8, 11, 14; **6**:1, 3, 5, 6, 7; **7**:11; **14**:3, **15**:7, **19**:4 (20x)

Evil beasts are always therion in Greek, a dangerous animal. Always wild. The antichrist or the false prophet

Revelation **11**:7, **13**:1, 2, 3, 4, 11, 12, 14, 15, 17, 18; **14**:9, 11; **15**:2; **16**:2, 10, 13; **17**:3, 7, 8, 11, 12, 13, 16, 17, 17; **19**:19, 20; **20**:4, 10 (37x)

Revelation **Chapter 14** ***The Lamb, the 144,000 Jews*** *(Revelation 7)* ***and 5 Angels***

14:1-5 ***A New Song for the Jewish 144,000*** *(Revelation 7)*

(40) [1] And I looked, and, look, a Lamb stood on the mount Zion, and with Him 144,000, having His Father's name written in their foreheads. [2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: [3] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the 144,000, which were redeemed from the earth. [4] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb wherever He goes. These were redeemed from among men, [being] the first fruits unto God and to the Lamb. [5] And in their mouth was found no guile: for they are without fault before the throne of God.

Note: vs 3 the new song is referred to in Psalm 33:3, 40:3, 96:1, 98:1, 144:9, 149:1, Isaiah 42:10, Revelation 5:9.

14:6-8 ***The Harvest of the Earth***

(41) [6] And I saw **another angel fly** in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [7] Saying with a loud voice,

"Fear God, and give glory to Him; for the hour of His judgment is come:
and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

[8] And there **followed another angel**, saying,

"Babylon is fallen, is fallen, that great city,
because she made all nations drink of the wine of the wrath of her fornication."

14:9-12 ***The Dangerous Mark of the Beast*** *(9-11, Anti-christ),* ***the Saints and Christ*** *(12-14)*

(42) [9] And the **third angel followed them**, saying with a loud voice,

"If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand, [10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11] And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whoever receives the mark of his name. [12] Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

(43) [13] And **I heard a voice from heaven** saying unto me, Write,

"Blessed are the dead which die in the Lord from henceforth:
Yes, says the Spirit, that they may rest from their labors; and their works do follow them."

[14] And I looked, and behold a white cloud, and upon the cloud [one] sat like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.

Key word: **overcame** (Satan) by the blood of the Lamb and the word of their testimony (12:11), keep the commandments of God and have the testimony of Jesus Christ (12:17), patience and faith of the saints (13:10), patience of the saints: keep the commandments of God, and the faith of Jesus (14:12).

Revelation Chapter 14

14:15-20 ***The Angels with the Sharp Sickle*** *(15-18)* ***the Wrath of God at Armegeddeon*** *(19-20)*

(44) 15 And **another angel** came out of the temple, crying with a loud voice to Him that sat on the cloud,

"Thrust in Your sickle, and reap: for the time is come for You to reap;
for the harvest of the earth is ripe."

16 And **He that sat on the cloud** thrust in His sickle on the earth; and the earth was reaped.
17 And **another angel came out of the temple which is in heaven**, he also having a sharp sickle.
18 And **another angel** came out from the altar, which had authority over fire; and cried with a loud cry to him that had the sharp sickle, saying,

"Thrust in your sharp sickle, and gather the clusters of the vine of the earth;
for her grapes are fully ripe."

19 And the **angel** thrust in his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great winepress of the wrath of God. 20 And the winepress was trodden outside the city, and blood came out of the winepress, even unto the horse bridles, by the space of 180 miles.

Revelation Chapter 15

15:1-8 ***Seven Angels with Seven Plagues***

(45) 1 And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, [and] over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

"Great and marvelous are Your works, Lord God Almighty;
just and true are Your ways, You King of saints.
4 **Who shall not fear You, O Lord, and glorify Your name?**
for [You] only are holy: for all nations shall come and worship before You;
for Your judgments are made manifest."

(46) 5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave to the seven angels seven golden bowls full of the wrath of God, who lives for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Note: vs 3, sing is a present, active verb. They sung a new song is stated in Revelation 5:9, and 14:3 (the 144,000).

The last time song and music are mentioned, except in Revelation 18:22 when the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more. Music is different in the New Testament than the Old Testament.

Revelation Chapter 16 The 7 Angels Pour the 7 Vials of Wrath on the Earth

16:1-11 *Angels 1 to 5 Pour out their Vials of Wrath*

(47) [1] And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. [2] And the **first** went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and [upon] them which worshipped his image. [3] And the **second angel** poured out his vial upon the sea; and it became as the blood of a dead [man]: and every living soul died in the sea. [4] And the **third angel** poured out his vial upon the rivers and fountains of waters; and they became blood. [5] And I heard the angel of the waters say,

"You are righteous, O Lord, which are, and was, and shall be, because You have judged thus.
[6] For they have shed the blood of saints and prophets,
and You have given them blood to drink; for they are worthy."

[7] And I heard another out of the altar say,

"Even so, Lord God Almighty, true and righteous are your judgments."

(48) [8] And the **fourth angel** poured out his vial upon the sun; and power was given to him to scorch men with fire. [9] And men were scorched with great heat, and blasphemed the name of God, which has authority over these plagues: and they repented not to give him glory. [10] And the **fifth angel** poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their languages for pain, [11] And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

16:12-*16* ***The 6th Angel and The Unholy Trinity*** *(the Devil, Anti-christ, & false prophet)*

(49) [12] And the **sixth angel** poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. [13] And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. [14] For they are the spirits of demons, working miracles, [which] go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
[15] Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame. [16] And he gathered them together into a place called in the Hebrew tongue Armageddon.

16:17-21 ***The 7th Angel Pours of his Vial into the Air***

(50) [17] And the **seventh angel** poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying,

"It is done."

[18] And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, [and] so great. [19] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give to her the cup of the wine of the fierceness of his wrath. [20] And every island fled away, and the mountains were not found. [21] And there fell upon men a great hail out of heaven, [every stone] about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Revelation Chapter 17-18 ***Political, Commercial, Spiritual Babylon***

17:1-6 ***The Great Whore***

(51) [1] And there came one of the seven angels which had the seven vials, and talked with me, saying to me, Come; I will show unto you the judgment of the great whore that sits upon many waters:
[2] With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. [3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. [4] And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: [5] And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. [6] And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

17:7-18 ***The Mystery of the Woman Revealed*** *(7-13)* ***and War with the Lamb*** *(14-18)*

(52) [7] And the angel said unto me,

"Wherefore did you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns. [8] The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

[9] And here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits. [10] And there are seven kings: five are fallen, and one is, [and] the other is not yet come; and when he comes, he must continue a short space. [11] And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition. [12] And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive authority as kings one hour with the beast. [13] These have one mind, and shall give their power and authority unto the beast.

(53) **[14] These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.
[15] And he says unto me, The waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and languages. [16] And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. [17] For God has put in their hearts to fulfill His will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled. [18] And the woman which you saw is that great city, which reigns over the kings of the earth."**

Revelation Chapter 18

18:1-8 ***Babylon Falls***

(54) [1] And after these things I saw another angel come down from heaven, having great authority; and the earth was lightened with his glory. [2] And he cried mightily with a strong voice, saying,

"Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird. [3] For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

18:9-*24* ***Babylon's Destruction***

(55-56) [4] And I heard another voice from heaven, saying,

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. [5] For her sins have reached unto heaven, and God has remembered her iniquities. [6] Reward her even as she rewarded you, and double to her double according to her works: in the cup which she has filled fill to her double. [7] How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow. [8] Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her. [9] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, [10] Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is your judgment come. [11] And the merchants of the earth shall weep and mourn over her; for no man buys their merchandise anymore:

- **[12] The merchandise of gold, and silver, and precious stones, and of pearls, and**
- **fine linen, and purple, and silk, and scarlet, and**
- **all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,**
- **[13] And cinnamon, and odors, and ointments, and frankincense, and**
- **wine, and oil, and fine flour, and wheat, and**
- **beasts, and sheep, and horses, and chariots, and slaves, and**
- **souls of men.**

[14] And the fruits that your soul lusted after are departed from you, and all things which were dainty and goodly are departed from you, and you shall find them no more at all. [15] The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, [16] And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! [17] For in one hour so great riches is come to nothing. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, [18] And cried when they saw the smoke of her burning, saying, What [city is] like to this great city! [19] And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. [20] Rejoice over her, [you] heaven, and [ye] holy Apostles and prophets; for God has avenged you on her."

(57) [21] And a mighty angel took up a stone like a great millstone, and cast [it] into the sea, saying,

"Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. [22] And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in you; and no craftsman, of whatsoever craft [he be], shall be found anymore in you; and the sound of a millstone shall be heard no more at all in you; [23] And the light of a candle shall shine no more at all in you; and the voice of the bridegroom and of the bride shall be heard no more at all in you: for your merchants were the great men of the earth; for by your sorceries were all nations deceived. [24] And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Notes: Cities are most likely less tolerant to the Gospel, in their thoughts, then actions, then speaking out, and lasting acting out with violence. .

Revelation Chapter 18

vs 14, Called is part of the chain of foreknow, predestinate, called, justified, & glorified; Romans 8:29-30.

Chosen is the same as "chosen of in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestined us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will; Ephesians 1:4-5.

Faithful is growing in Christ unto full maturity as "fathers, because you have known Him that is from the beginning"; 1 John 2:13-14.

Revelation Chapter 19

19:1-10 Five Heavenly Announcements Before the Return of Jesus Christ to Earth

19:1-3 ***The Tribulation Saints Praise God*** *(6:3-18:24)*

(58) [1] And after these things I heard a great voice of much people in heaven, saying,

"Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:
For true and righteous [are] His judgments: for He has judged the great whore,
which did corrupt the earth with her fornication,
and has avenged the blood of His servants at her hand."

[3] And again they said,

"Alleluia. And her smoke rose up for ever and ever."

19:4 ***The 24 Elders & 4 Beasts Praise God***

[4] And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying,

"Amen; Alleluia."

19:5 ***A Voice Commands all God's Servants to Praise God***

(59) [5] And a voice came out of the throne, saying,

"Praise our God, all ye His servants, and ye that fear Him, both small and great."

19:6-8 ***All God's Servants Respond*** *(1st mention of church since Rev 2-3)*

[6] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,

"Alleluia: for the Lord God omnipotent reigns.
[7] Let us be glad and rejoice, and give honor to Him:
for the marriage of the Lamb is come,
and His wife has made herself ready."

[8] And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Revelation Chapter 19

19:9-10 ***An Angel Speaks with John about the Marriage Supper of the Lamb*** *(Luke 14)*

9 And he says unto me,

**"Write, Blessed are they which are called unto the marriage supper of the Lamb.
And he says unto me, These are the true sayings of God."**

10 And I fell at his feet to worship him. And he said unto me,

"See [you do it] not: I am your fellow-servant, and of your brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

Q1 – Who is wearing fine line that is clean and white? (19:8)
A1 – All the saints from the time of Abel in Genesis 4:4 until the return of Jesus Christ to earth in Revelation 19:11. This includes the saints before and after Jacob (Israel), the New Testament saints, and the Great Tribulation saints.

Q2 – How does the saints white clothing in this life effect the white clothing when Christ returns? (19:8)
A1 – Our spiritual growth and works are the same as we bring to our body's death (Hebrews 9:27) and judged for rewards and crowns, or lack of rewards or crowns, by Christ before the marriage supper of the Lamb.
A2 – Supporting verses are "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor" (2 Timothy 2:20). Also see 1 Corinthians 3:11-15, 2 Corinthians 5:10, and Revelation 2-3.

Q3 – Why is the angel John's fellow-servant and of his brethren? (19:10a, 22:9)
A1 – Because an army of angels minister to John, his fellow-servants and his brethren; the same as for saints today. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14, Hebrews 11:1-12:3)

19:11-16 ***The Word of God (Christ) on a White Horse***

(60) 11 And I saw heaven opened, and behold a white horse; and He that sat upon him was called **Faithful and True**, and **in righteousness he does judge and make war**.
12 His eyes [were] as a flame of fire, and on His head [were] many crowns; and He had a name written, that no man knew, but He Himself.
13 And He was clothed with a vesture dipped in blood: and His name is called The Word of God. 14 And the armies [which were] in heaven followed Him upon white horses, clothed in fine linen, white and clean. 15 And out of His mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treads the winepress of the fierceness and wrath of Almighty God. 16 And He has on [His] vesture and on His thigh a name written, KING OF KINGS, and Lord OF LordS.

Note: vs 15, smite nations, Psalm 2:9. Winepress wrath, Rev 14:19-20

19:17-21 ***Armageddon*** *(17-18, 21)* ***and the Beast and False Prophet thrown into the Lake of Fire*** *(19-20)*

(61) 17 And I saw an **angel standing in the sun**; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven,

"Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all people, free and slave, both small and great."

Revelation Chapter 19

19 And I saw the **beast**, and the kings of the earth, and their armies, gathered together to make war against Him that **sat on the horse**, and against His army. 20 And the **beast** was taken, and with him the **false prophet that worked miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image**. These both were cast alive into a Lake of Fire burning with brimstone. 21 And the remnant were **slain with the sword of Him that sat upon the horse, which [sword] proceeded out of His mouth:** and all the fowls were filled with their flesh.

vs 17, fowls of the air: The marriage supper of the lamb and the supper of the great God are with opposite results.

vs 21, Remnant: The armies were slain by the sword out of Christ's mouth that smite the nations (19:15). The power of God's spoken word at Genesis 1-2 during creation is the same as the word spoken in slaying the armies at Armageddon – immediate results. There is no compromise with unbelieving science and we must reject the lie of evolutionary creation. The 7 days creation are 7 literal 24-hour days.

Revelation Chapter 20

20:1-6 ***Satan is Bound and Christ Reigns on the Earth with the Saints for 1000 Years***

(62) 1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that has part in the first resurrection: on such the second death has no authority, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

20:7-10 ***The Battle with God at the End of 1000 Years*** *(the final judgment of the devil)*

(63) 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

20:11-15 ***The Great White Throne where the Books are Opened, and Works Judged***

(64) 11 And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and **the books were opened**: **and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works.** 13 And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and Hades were cast into the lake of fire. This is the second death. 15 And whoever was **not found written in the book of life was cast into the lake of fire.**

Note: Lake of fire is hell, down in the center of earth,

Revelation Chapter 20

Key word: **Cast** (9x in Rev 12-14, bal-lo in Greek):

(1) Satan (great red dragon's tail) cast the evil angels to the earth (Genesis 1)	12:4
(2) Angel Michael cast Satan (old serpent, Devil) and his evil angels cast out to the earth	12:9
(3) Angel Michael cast Satan (accuser of the brethren, day and night) down	12:10
(4) Satan (dragon) cast unto the earth, he persecuted the woman (Israel)	12:13
(5) Satan (serpent, dragon) cast lies out of his mouth after the woman (Israel)	12:15-16
(6) Angel casts Satan (dragon) into the great winepress of the wrath of God (14:16 thrust)	14:19

21x in Revelation includes 2:10, 14, 22; 4:10; 8:5, 7, 8; 18:19, 21; 19:20; 20:3, 10, 14, 15.

21:18-22:15 Chart on Contrasting Good and Evil

Character of those Prohibited from entry into Heaven					James 3:14-15	Galatians 5:19-21
21:18	**21:27**	**22:11**	**22:15**	**Notes**		
Fearful		Unjust	Dogs 1st	1x	**1 Cor 6:9-11**	
Unbelieving				1x	Fornicators	Adultery
Abominable	Abominable			2x	Idolaters	Fornication
Murderers			Murderers 4th	2x	Adulterers	Uncleanness
Whoremongers	Defiles	Filthy	Whoremongers 3rd	2x	Effeminate	Lasciviousness
Sorcerers			Sorcerers 2nd	2x, pharmacy-drugs	Abusers of themselves with mankind	Idolatry
Idolators			Idolaters	2x, before lies, flee idolatry		Witchcraft
Liars	Lies		Lie	3x, always last on list	Thieves	Hatred
Lake burns with fire & brimstone	Not enter	Let him be	Outside	Location IRT Heaven. Shall not inherit the kingdom of God	Covetous	Variance
Rev 20:11-15 **Great White Throne**	The Books were opened – dead judged by works, cast into the lake of fire, 2nd death. Sea, death & hades delivered up the dead.			Another Book was opened – the book of life	Drunkards Revilers Extortioners	Emulations Wrath Strife
					Such were some of you	Seditions Heresies Envyings
						Murders Drunkenness Revellings

End times in New Testament. Mt 24, Mk 13, Lu 17 and Lu 21, 2 Peter 2-3, 2 Tim 3, Jude, 1 and 2 Thessalonians

Revelation 21-22, Character of those Allowed entry into Heaven			James 3:13,17-18	Galatians 5:22-23
22:1-2, 17	Righteous	21:27 Written in the Lamb's book of life	Wise-know Good conversation-meekness of wisdom pure, peaceful, gentle, full of mercy & good fruits	Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance
Pure river,	Holy	22:1-2 New Heaven, new earth, new Jerusalem		
the water of life.	22:12 reward every man according to their works			
Tree of life,	22:19 book of life			
healing of nations	Note: compare and contrast, use scientific method for spiritual eternal laws. Sin variables and wisdom constants.			

Revelation Chapter 21

21:1-4 ***Our Inheritance with the Lord Jesus Christ and God in New Jerusalem***

(65) [1] And I saw a new heaven and a new earth: for the first Heaven and the first earth were passed away; and there was no more sea. [2] And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, **prepared as a bride adorned for her husband.** [3] And I heard a great voice out of Heaven saying,

"Behold, the tabernacle of God is with men, and He will dwell with them,
and they shall be His people, and God Himself shall be with them, [and be] their God.
[4] And God shall wipe away all tears from their eyes; and there shall be no more death,
neither sorrow, nor crying, neither shall there be anymore pain:
for the former things are passed away."

Note:vs 1, 2 Peter 3:11-14

21:5-8 ***I AM Speaks to He that Overcomes*** *(Revelation 20:11-15, Great White Throne)*

(66) [5] And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. [6] And He said unto me, It is done. I AM Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. [7] **He that overcomes shall inherit all things;** and I will be his God, and he shall be My son. [8] But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

21:9-21 ***An Angel Describes the Architecture of New Jerusalem*** *(12 used 7x, size of the moon)*

(67) [9] And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying,

"Come hither, I will show you the bride, the Lamb's wife."

[10] And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God, [11] Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; [12] And had a wall great and high, [and] had **twelve gates,** and at the gates twelve angels, and names written thereon, which are [the names] of the **twelve tribes of the children of Israel:** [13] On the east three gates; on the north three gates; on the south three gates; and on the west three gates. [14] And the wall of the city had **twelve foundations**, and in them the names of the **twelve Apostles of the Lamb**. [15] And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. [16] And the city lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, 12,000 furlongs. The length and the breadth and the height of it are equal. [17] And he measured the wall thereof, 144 cubits, [according to] the measure of a man, that is, of the angel. [18] And the **building of the wall of it was [of] jasper: and the city was pure gold, like unto clear glass.** [19] And the foundations of the wall of the city [were] garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; [20] The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. [21] And the **twelve gates [were] twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.**

Note: vs 16, 12,000 furlongs = 1400 miles cubed

Revelation Chapter 21

21:22-27 ***The Temple & Light are the Glory of God & the Lamb*** *(Rev 20:11-15 Great White Throne)*

(68) [22] And I saw **no temple therein: for the Lord God Almighty and the Lamb are the temple of it.** [23] And the city had **no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.** [24] And the nations of them which are saved shall walk in the light of it: and **the kings of the earth do bring their glory and honor into it.** [25] And the **gates of it shall not be shut at all by day: for there shall be no night there.** [26] And they shall bring the glory and honor of the nations into it. [27] And there shall in no wise enter into it anything that defiles, neither [whatsoever] works abomination, or [makes] a lie: but **they which are written in the Lamb's book of life**.

Notes on the saints being heirs of God and joint-heirs with Christ: Ro 8:16-19, 2Cor 4:17, Gal 4:7, Eph 1:11, 14, 18, Col 3:24, Heb 1:14, 9:15-17, 11:10, 12:28, Ja 2:5, 1 Pe 1:4, 3:7, the context of 3:1-7, verses 1-6 speak of the wife.

Revelation Chapter 22

22:1-5 *Our Inheritance with the Lord Jesus & God in the New Jerusalem (cont. from chapter 20)*

(69) [1] And he showed me a **pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.** [2] In the midst of the street of it, and on either side of the river, [was there] **the tree of life, which bare twelve [manner of] fruits, [and] yielded her fruit every month: and the leaves of the tree [were] for the healing of the nations.** [3] And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: [4] And they shall see His face; and His name [shall be] in their foreheads. [5] And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign for ever and ever.

Notes: (1) vs 1, Ps 1:3. (2) vs. 2 Why leaves-all manner of healing. (3) vs. 3-4, Who are his servants? All saints from all ages or dispensations. (4) vs. 6, shortly, quickly, or suddenly.

22:6-21 ***Last Words to the Bride of Christ – the Ekklesia***
(key words: come-7x, this book-7x, quickly-5x, prophecy-4x, worship God-2x)

The bride is called to: (1) serve, vs 6 (2) worship, vs 9 (3) works, vs 12, and (4) witness, vs 17-18

22:6-11 ***The Angel Says***

(70) [6] And he said unto me,

"These sayings are faithful and true:
and the Lord God of the holy prophets sent His angel
to show to His servants the things which must shortly be done.
[7] **Behold, I come quickly: blessed is he that keeps the sayings of the prophecy of this book."**

[8] And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. [9] Then he says unto me,

"See [you do it] not: for I am your fellow servant, and of your brethren the prophets,
and of them which keep the sayings of this book: worship God.

10 And he says unto me, **Seal not the sayings of the prophecy of this book: for the time is at hand.** 11 **He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."**

Notes: (1) vs. 8-10, The angels are our fellow-servants, servants of God. (2) vs. 10, Daniel 12:4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. (context of Daniel 12:4) The seal began to open in the late 1800s and early 1900s (church of Philadelphia) in the U.S.A and England: John Darby, Clarence Larkin, Scofield Bible, H.A. Ironside, and in Israel: **Eliezer Ben-Yehuda (revival of the Hebrew language) and Theodore Hertzl** (political leader of Zionism) (3) vs. 11, Heb 9:27.

22:12-15 ***Jesus Says*** *(individual reward according to work)*

(71) 12 And, behold, I come quickly; and My reward is with me, to give every man according as his work shall be. 13 I AM Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For outside are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whoever loves and makes a lie.

Notes: (1) vs 12, Reward & work. Further references to the judgment seat of Christ where our works are judged: 1 Corinthians 3:11-15, 2 Corinthians 5:10-11, 2 Timothy 2:19-21, Hebrews 10:22-25, 1 Thessalonians 5:23, Ephesians 5:21-33 (2) vs 14, churches – 1st mention since Rev 3, with the Holy Ghost in verse 17. (3) vs 15, Define dogs as gentiles in Luke 16. (4) vs 16a, churches – first mention of the church since Revelation 3, go along with the Spirit in vs 17a. (5) sure mercies of David, Acts 13:4 Tabernacle of David Acts 15:16 (Amos 9:11-12, reign of Christ on earth).

Bright and morning star: Rapture – day star arise in your hearts, 2 Peter 1:19-21. Isaiah 14:12

22:16-21 ***The Spirit and the Bride say*** *(individual accountability)*

(72) 16 I Jesus have sent My angel to testify unto you these things **in the churches**. I Am the root and the offspring of David, [and] the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is thirsty come. And whoever will, let him take the water of life freely. 18 For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book.
20 He which testifies these things says, Surely I come quickly. Amen. Even so, come, Lord Jesus.
21 The grace of our Lord Jesus Christ [be] with you all. Amen.

Notes: (1) vs 16-17, the first mention of the church with the Holy Ghost since Rev 1-3. (2) vs 17 and 20, Come is 5-fold: And the Spirit and the bride (together) say, Come. And let him that hears (individual believer) say, Come. And let him that is thirsty (individual seeker) come. And whoever will (all people), let him take the water of life (22:1) freely (21:6). He which testifies these things says, Surely (Lord Jesus) I come quickly. Amen. Even so, (all saints) come, Lord Jesus. (3) vs 18-19, applies to the book of Revelation. Similar to Duet 4:2, "Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you."

Gems in Revelation 19:11-16

Literal/Spiritual (future return of Christ)	Figurative	?
11 – heaven, white horse, **called Faithful & True**, righteousness, judge, war	Historic?	"not white horse of Rev 6, 1st of 4 horses"
12 – eyes as a flame of fire, on head many crowns, **name** (no man knew)	Symbolic?	**Name no man knew**
13 – clothed with vesture (robe) dipped in blood, **name** is called The Word of God	Allegory?	**Name is called** The Word of God (19:21)
14 – armies in heaven followed Him upon white horses clothed in fine linen, white & clean	Representative?	
15 – a sharp sword **goes** out of His mouth to smite the nations, He **shall** rule nations with a rod of iron, He treads winepress > fierceness & wrath of Almighty God	Past, Present, or future?	Goes – present Shall – future
16 –on vesture (robe) and thigh **name** written King of Kings & Lord of Lords	**Name written** King of Kings See Rev 20:4-6	
Note: 1 Corinthians 6:2-3 (context of 6:1-20) saints shall judge the world and angels (also see Rev 2:26-28, 3:12, 22 to the churches). 1st resurrection is all those dead in Christ	1st thrones **they** (?) sat on . 2nd **They (trib saints) reign w/Christ 1K yrs**. 3rd **First resurrection**, **they (all)** shall be priests of God & Christ and **reign w/Christ 1K yrs**	

THE BOOK OF REVELATION - CHURCH COMPARISON CHART (Part 1 of 3) **Bible TOC**

Key verse – 1:3 Blessed is he that ***reads,*** and they that **hear** the **words of this prophecy,** and **keep** those things which are **written** therein: for the **time is at hand.**

Common to all churches: Intro (includes aspect of Jesus character) "To the angel of the church of … write … **I know your works**,"

Church = Ekklesia in Greek. Rev 1-3, 18x. and 22:6-12, 1x. Includes a promise to the overcomer to the true believer, "He that *has* an ear, let him hear what the Spirit says *to* the churches."

4 perspectives of application: Historically, Individually, all churches & prophetic.

CHURCHES	COMMENDATION & CORRECTION	HISTORY
(1) of Ephesus (Rev 2:1-6) Permitted 50-100 AD	**Commendation** - say they are **apostles**, and are not, and liars: …and has not fainted. … **you hate the deeds of the Nicolaitans,** that I hate. **Correction** - you have left your **first love**. Remember from when you are fallen, and **repent,** and do the **first works**;	**Apostolic.** Book of Acts. Jerusalem council – 50. Rome burnt – 64. Jerusalem sacked by emperor Titus – 70. Masada - 73 **Polycarp** 65-100 Josephus 90 – Jewish historian. From Pentecost to death of Apostle John. 33 – 100
(2) in Smyrna (Rev 2:7-11) Myrrh or bitter 101-311	**Commendation** - I know the blasphemy of them which say they are Jews, but are the **synagogue of Satan**. behold, the **devil** shall cast some of you into **prison**, that ye may be tried; and ye shall have tribulation ten days: **CORRECTION – NONE.**	Persecuted & Underground: **Ante-Nicene Fathers & Writings.** Polycarp – link from Apostle John. Justin Martyr 110-165. Ps 116:15 **Irenaeus** 178, "Against Heresies" Bishop. Cainite Gnostics refuted. Catacombs. Weaknesses: Origen, Montanists, Tertullian, From Emperor Nero to 313 -Constantine tolerance.
(3) in Pergamos (Rev 2:12-17) Marriage 312-606	**Commendation** - you dwell, even where Satan's seat is: and you hold fast my name, and has not denied my faith, where **Antipas** was **my faithful martyr** **Correction** - hold the **doctrine of Balaam**, … also them that hold the **doctrine of the Nicolaitans,** which thing I hate. **Repent**	325 AD. Council of Nicea. 300 bishops. Nicene Creed. Battle Arianism. 367 – New Testament canonized. **Post-Nicene Fathers & Writings.** **Eusebius** 339 – bishop & historian Jerome, Ambrose, Chrysostom. Augustine vs Pelagian. From Roman Emperor Constantine to 1st Pope. Church Free – part of Govt.
(4) in Thyatira (Rev 2:18-29) Paganism or labor 607-1517	**COMMENDATION – NONE.** I know **your works**, charity, service, faith, patience, and **your works**; and **the last is more than the first.** **Correction** - Jezebel, calls herself a prophetess, gave her space to **repent of her fornication**; and **she repented not**. I will kill her children; and **all the churches shall know that I search the reins and hearts:** … depths of Satan	**Dark Ages or Middle Ages:** 500-1500 AD Pagan doctrines proliferate. **Inquisitions**: 1233 – 1633, medieval & Spanish – to fight heresy & Jews **Crusades:** 1095 - 1272 (9) Over Jerusalem with Moslems Bible in Latin – only clergy have Bible. Donatists, Paulicians, Waldenses … Fibonacci – Divine proportion or phi, 1.618. **Gutenberg 1450** Wycliffe Burnt 1384, Huss Executed 1418, Luther's 95 Thesis 1517

CHURCHES	COMMENDATION & CORRECTION	HISTORY
(5) in Sardis (Rev 3:1-6) Escaping Ones 1518-1730	**Commendation** - you have a name that lives, and are dead. Be watchful, and strengthen the things that remain: **your works are not perfect before God.** **Correction** - Remember therefore how you have received and heard, and hold fast, and **repent.** A few in Sardis have not defiled their garments; and they shall walk with me in white: for they are worthy.	Reformation: Luther vs Erasmus, Tyndale, Calvin 1564 vs Arminius, Knox (Presbyterian), **Foxes Book of Martyrs** 1563, King James, John Bunyan Renaissance of literature, science, art, music & architecture. Isaac Newton: Biblicist (Arian) 1642 AD, **Matthew Henry 1714** Mary Dyer (Quaker) hung by Puritans in Boston, 1660 AD
(6) in Philadelphia (Rev 3:7-13) Brotherly Love 1730-1900	**Commendation** - behold, **I have set before you an open door,** and no man can shut it: for you have a little strength, and has **kept my word**, and has not denied my name… I will keep you from temptation **CORRECTION – NONE.**	**1st Great Awakening**: Edwards, Whitfield & Wesley 1730-40s **2nd Great Awakening**: Finney & Edwards 1820-30 Darby 1830, C.H. Spurgeon, Sheldon, Moody, Baptists Welsh Revival 1903 "War on the Saints" **Missions Movement**: William Carey, Hudson Taylor, … 1890-1900s
(7) the Laodiceans (Rev 3:14-22) People's Rights 1900 to Present	**COMMENDATION – NONE.** You are neither cold nor hot: **Correction** - So then because you art lukewarm, and neither cold nor hot, I will spew you out of my mouth. Because you say, **I am rich, and increased with goods, and have need of nothing;** and know not that you art wretched, and miserable, and poor, and blind, and naked: be zealous, and **repent.**	1900 – **Evolution** to deny the witness of creation (Ro 1:19-20) Scofield, Watchman Nee, Vernon McGee, K.P. Yohannan, G. W. Carver 1947 – Dead Sea Scrolls discovered (Isaiah – 100% Masoretic Text) 1948 – Israel a nation. 1967 – Jerusalem to Israel. Baptist vs Pentecostal 1960 – **Freedom** to deny the witness of conscience (Ro 2:11-16) Abortion. 2000 – **Knowledge** to deny the Biblical Christ (Da Vinci Code) 1 Thes 5:1-6 Homosexuality, transvestites.

Interpret and Apply (Rev 4-22)	Future Tribulation & Milinnium	Historic Tribulation & Millinium
1. Date written and author	90-100 AD, later date by Apostle John	Before 70 AD, early date, ambiguous
2. Context of Revelation	Future context	Historic context
3. method of interpretation	Literal interpretation first / Israel	Symbolic interpretation first / church
Knowledge of 1 - 3 above drive understanding of 4 - 12 below		
4. Revelation 4-5		
5. Seven Seals, Trumpets, & Vials		
6. 144,000		
7. Two Prophets		
8. What about the antichrist		
9. When is the 1000 year reign		
10. Armegeddon		
11. What is the Lake of Fire		
12. New Jerusalem		
13. 1 & 2 Thessalonians		
14. Mt 24-25, Mk 13, Lu 17, 21		
15. Daniel 2, 7-12		

THE BOOK OF REVELATION - CHURCH COMPARISON CHART (Part 2 of 3)

Bible TOC

NAME OF CHURCHES	TITLES OF JESUS (Repeat of Rev 1)	COMMENDATION	CORR-ECTION	PROMISES TO THE OVERCOMER
(1) Ephesus Let go or relax (Rev 2:1-7) 50-150 AD	He that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks; (1:16)	I know your works, and your labor, and your patience, and how you cannot bear them which are evil: and you have tried them which say they are apostles, and are not, and has found them liars: And has borne, and has patience, and for my name's sake has labored, and has not fainted. (false apostles in 2 Corinthians 11, Acts 20)		Tree of life (Genesis 2:9, Rev 22:2)
(2) Smyrna Myrrh or bitter (Rev 2:8-11) 150-312 AD	The first and the last, which was dead, and is alive; (1:18)	I know your works, and tribulation, and poverty, (but you art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which you shall allow: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be you faithful unto death, and I will give you a crown of life. (Roman Emperors: Nero 64 AD to Diocletian 310 AD, last 10 years most fierce persecution. Possibly 10 emperors that persecuted Believers)	NONE	Second death
(3) Pergamos Mixed Marriage (Rev 2:12-17) 312-605 AD	He which has the sharp sword with two edges; (1:16)	I know your works, and where you dwells, even where Satan's seat is: and you hold fast my name, and has not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells.		Hidden manna, white stone-new name
(4) Thyatira Daughter (Rev 2:18-29) 605-1519 AD	The Son of God, who has his eyes like unto a flame of fire, and his feet are like fine brass; (1:13-15)	I know your works, and charity, and service, and faith, and your patience, and your works; and the last to be more than the first. (1 Corinthians 13, 2 Peter 1:19) NO COMMENDATION		Power, rule with rod of iron, morning-star
(5) Sardis Escaping one (Rev 3:1-6) 1520-1749 AD	He that has the seven Spirits of God, and the seven stars; (1:4)	I know your works, that you have a name that you lives, and are dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found your works perfect before God. (Reformation, Age of Enlightenment or Renaissance)		White clothing, book of life
(6) Philadelphia Brotherly Love (Rev 3:7-13) 1750-1900 AD	He that is holy, he that is true, he that has the key of David, he that opens, and no man shuts; and shuts, and no man opens; (1:18)	I know your works: behold, I have set before you an open door, and no man can shut it: for you have a little strength, and has kept my word, and has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you. Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.	NONE	Pillar in temple of God, New Jerusalem, new name
(7) Laodiceans Justice of the people (Rev 3:14-22) 1900-1960 AD 1960-present	the Amen, the faithful and true witness, the beginning of the creation of God; (1:5)	I know your works, that you are neither cold nor hot: I would you were cold or hot. NO COMMENDATION		Sit with me in my throne

CHURCHES	CORRECTION	PROMISES TO THE OVERCOMER
(1) Ephesus Let go or relax (Rev 2:1-7) 50-150 AD	Nevertheless I have somewhat against you, because you have left your first love. Remember therefore from whence you are fallen, and repent, and do the first works; or else I will come unto you quickly, and will remove your candlestick out of his place, except you repent. But this you have, that you hate the deeds of the Nicolaitans, which I also hate. (Acts 18, letter to the Ephesians)	To **him that overcomes** will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev 22:2b and yielded her fruit **every month**: and the leaves of the tree were for the healing of the nations. (22:14, Gen 2:9, 16-17, 3:1-8)
(2) Smyrna Myrrh or bitter (Rev 2:8-11) 150-312 AD	NONE	**He that overcomes** shall not be hurt of the second death.
(3) Pergamos Mixed Marriage (Rev 2:12-17) 312-605 AD	But I have a few things against you, because you have there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast you also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto you quickly, and will fight against them with the sword of my mouth. (Nicolaitans – rule over the laity)	To **him that overcomes** will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives it.
(4) Thyatira Daughter (Rev 2:18-29) 605-1519 AD	Notwithstanding I have a few things against you, because you suffers that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searches the reins and hearts: and I will give unto everyone of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come.	And **he that overcomes**, and **keeps my works** unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter they will be broken to shivers: even as I received of my Father. And I will give him the morning star.
(5) Sardis Escaping one (Rev 3:1-6) 1520-1749 AD	Remember therefore how you have received and heard, and hold fast, and repent. If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you. You have a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.	**He that overcomes**, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.
(6) Philadelphia Brotherly Love (Rev 3:7-13) 1750-1900 AD	NONE	**Him that overcomes** will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is **new Jerusalem**, which comes down out of heaven from my God: and I will write upon him my new name.
(7) Laodiceans Justice of the people (Rev 3:14-22) 1900-1960 AD 1960-present	So then because you art lukewarm, and neither cold nor hot, I will spew you out of my mouth. Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you art wretched, and miserable, and poor, and blind, and naked: I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.	To **him that overcomes** will I grant to **sit with me in my throne**, even as I also overcame, and am **set down with my Father in his throne.**

Biblical Prayers – 1605 verses

Bible TOC

Old Testament	Lessons	Verses	New Testament	Lessons	Verses
Law of Moses	27	121	Gospels	37	213
History	65	424	Acts	16	22
Poetry	50	363 +	Paul's letters	45	105
Prophets	59	284	Other letters	23	73
	201	1192		121	413

Luke 11:1 The school of prayer Total Lessons on prayer: 325 Total verses on prayer: 1605

1 of every 20 Bible verses or 5% of the Bible refer to prayer. 1605/31,102 verses * 100 = 5.16 or 5%

Teachings on prayer: Blue – Past. Green – completed. Yellow – next.

Forms of Prayer: (1) Supplication (petition), (2) Thanks, (3) Praise, (4) Conversational, (5) Wordless

SCRIPTURE	*Vs*	*FORM(S)*	*PURPOSE*	*HINDRANCES*	*AIDS*	*WHO / TYPES Comments*
27 Lessons	121	**THE 5 BOOKS OF MOSES or TORAH or PENTATEUCH**				Return to top
Genesis 3:9-13	5	Conversation				Adam in the Garden of Eden
Genesis 4:26	1	All				
Genesis 5:21-24	4					Enoch walked with God
Genesis 12:7-8	2					Abraham called on the Lord
Genesis 13:4	1					Abraham called on the Lord
Genesis 13:18	1					Abraham
Genesis 20:17	1	Supplication	God's Forgiveness		Circumstances	Abraham for Abimelech
Genesis 32:9-12	4	Supplication	Decision	Esau coming	Circumstances – I am not worthy	Wrestle w/ángel Jacob–Israel /
Exodus 2:23-25	3	Supplication	Freedom from Bondage	Egyptian Leaders	Circumstances & Timing, 600k men	All Israel, for deliverance
Exodus 24:4	1		Moses Law		**Early Morning**	Moses gets Word. 34:1-4 2nd time
Exodus 32:30-35	6	Supplication	Hold God's judgment	Worship of golden calf	Self-sacrifice. Book of life.	Moses for nation of Israel
Exodus 33:12-23	12	Conversation	Guidance		Most meek man on earth	Moses and God talk directly
Leviticus 1	1	Thanks	Consecration		Voluntary	Whole Burnt Offering
Leviticus 2	1	Praise			Voluntary	Grain Offering
Leviticus 3	1	Thanks			Voluntary	Peace Offering
Leviticus 4	1	Supplication				Sin Offering
Leviticus 5	1	Supplication				Trespass Offering
Leviticus 24:12	1	Supplication	Judgment of blasphemy		Intercession	Moses-seek the mind of the Lord
Numbers 11:2	1	Supplication	Stop Judgment		Intercession	Moses-God / Israel
Numbers 11:10-20	11	Supplication	Stop Judgment		Intercession	Moses-God / Israel

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
Numbers 12:13-14	2	Supplication	Stop Judgment	Jealousy	Leprosy	Moses to God / Jesus
Numbers 14:11-38	28	Supplication	Stop Judgment		Intercession	Moses-God / Israel
Numbers 15:32-41	10	Supplication	Stop Judgment		Intercession	Moses-God / Israel
Numbers 16:41-50	10	Supplication	Stop Judgment		Intercession	Moses-God / Israel
Numbers 21:6-9	4	Supplication	Stop Judgment		Intercession	Moses-God / Israel
Deuteronomy 3:23-29	7	Supplication	Stop Judgment		Intercession	Moses-God / Aaron
Deuteronomy 9:20	1	Supplication	Stop Judgment		Intercession	Moses-God / Aaron
65 Lessons	424	**THE 12 BOOKS OF HISTORY** Return to top				
Joshua 6:15	1		Battle of Jericho		**Rose early at Dawn**	Israel on 7th day
Joshua 9:14	1	Did not enquire of the Lord		Seemingly favorable circumstances		NO PRAYER Gibeonite deceit to gain favor
Joshua 10:12-14	3	Supplication	Battle at Gibeon		**Need & faith**	Public prayer Sun stood still
Judges 3:9, 3:15	2	Supplication	Repentance		Caleb, Left-handed	Othneili, Ehud
Judges 6:6-7	2	Supplication	Repentance	Sin	Deliverance from Midianites	Children of Israel Gideon
Judges 10:10-16	7	Supplication	Repentance			Jephthah
Judges 18:5-6	2	None	Religious-prosperity & peace			Philosophy & tradition of man
Judges 20:18-28	11	Supplication	Directions for battle			Prayed 3 times for 3 battles
Judges 21:2-15	14	Supplication	Loss of tribe of Benjamin		vs 4-Rose early in the morning	
Ruth	0					**NO PRAYER**
I Samuel 1:10-26	18	Wordless Supplication	To Birth Child		Wept, Vow	Hannah for Samuel
I Samuel 2:1-10 (1-2, 3-9, 10)	10	Thanks & Praise	Hannah at the temple	None	Location & Time	2:10-2nd Coming of Christ
I Samuel 3:17	1	Conversation	Samuel to talk			Eli / I pray you
1 Samuel 7:5-8	4	Supplication Intercession	Sins of Israel		Cease not to pray	Samuel prayed
1 Samuel 8: 6-22	16	Supplication Petition	God's will in choosing a king		Faith	Samuel for wisdom
1 Samuel 12:16-25	10	Supplication Intercession	Sins of Israel		Faith, Cease not to pray	Samuel
I Samuel 23:2-4	3	Pettion	Decision – to battle or not			David inquired – God
I Samuel 30:8	1	Conversation	Decision			David-God
II Samuel 2:1	1	Supplication	Decision – direction for move			David inquired - God
II Samuel 5:19	1	Supplication	Decision - battle			David inquired - God

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
II Samuel 5:23	1	Supplication	Decision - battle			David inquired - God
II Samuel 7:18-29	12	Praise	Correction and Promise		The prophet Nathan	David responds to God
II Samuel 16:23	1	Supplication				Ahithopel – counsel to David & Absalom
II Samuel 21:1	1	Supplication	Understanding			David inquired – famine for 3 years
I Kings 3:5-9	5	Supplication	Wisdom / Self		Single-Mindedness	Solomon-God
I Kings 8:22-61	40	Supplication	Temple Dedication		Abundant Heart	Solomon-God / Public-2nd longest
I Kings 13:1-10	10	Intercession	Heal the king's withered hand	King raised his hand against the man of God		King Jeroboam asked Man of God to heal his hand
I Kings 18:17-40	24	Supplication	Defeat 450 false prophets of Baal	4 barrels of water on alter, 3x	Fire from Heaven	Elijah prayed to God for fire from above (36-37)
II Kings 4:18-37 (33)	20	Intercession	Heal the widow's son		Laid on 2x, breathed in	Elisha Heals a woman's son from the dead
II Kings 6:13-23 (17)	11	Intercession	Open eyes of his servant - angels		**Rise Early-6:15** Blinded Syrians	Elisha for the servant and the Syrian Army
II Kings 19:15-19	5	Supplication	Cities / Safety	King of Assyria	Godly Man	Hezekiah / Isaiah II Chr 32, Is 36-37
II Kings 20:1-5	6	Supplication	Healing – Life extend 15 yrs.	Sickness onto death	Godly Man	Hezekiah / Isaiah, II Chr 32:24-26
I Chronicles 4:9-10	2	Supplication	Seek God's Help	Enemy	Humility-Repentance	Jabez Type of Christ
I Chronicles 5:20	1	Supplication	Seek God's Help	Enemy	Humility-Trust	Reuben
1 Chronicles 14:10	1	Supplication	Battle		Ask God	David
1 Chronicles 14:13-15	3	Supplication	Battle		Ask God	David
1 Chronicles 16:7-36	30	Thanks & Praise	Celebration		Ark	David
1 Chronicles 17:16-27	12	Supp & Praise	Correction		Humility	David
1 Chronicles 29:10-20	11	Praise	End of life		Circumstances	David
II Chronicles 7:14 (12-22)	1	Supplication	Obey God's Word	Wicked Ways	Humility-Repentance	Solomon
II Chronicles 14:11	1	Supplication	Cities / Battle			Asa
II Chronicles 20:3-13	11	Supplication	Being attacked, Battle		Fasting, All Judah	Jehosophat
II Chronicles 29:20-36	17	Supplication Thanks, Praise	Restore Temple Worship		Revival **Rose up early**	Hezekiah, offerings
II Chronicles 30:13-27(18-20)	15	Supplication	mercy for priests, Levites & people	Not sanctified for worship	Leadership	Hezekiah
II Chronicles 32:9-23 (20-21)	15	Supplication	Help, victory over enemy	Assyrian Army	Angel 2 Ki 19, Is 36-37	Hezekiah / Isaiah
II Chronicles 32:24-26	3	Supplication	Healing		Sign	Hezekiah 2 Kings 20:1-5
II Chronicles 33:11-17	7	Supplication	Captive – Assyria in Babylon	His own wickedness	Humility Repentance	Manasseh
II Chronicles 34:14-22 (21)	9	Supplication	Law found and conviction	Ignorance	mercy from God's wrath	Josiah / Huldah the prophetess

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
Ezra 6:10	1					
Ezra 7:27-28	2	Praise	Beautify the temple		Personal labor and obedience	King's favor
Ezra 8:21-23	3	Supplication	Safety in presence of enemy		Fasting	Journey to Jerusalem with families
Ezra 9:3-15	12	Supplication	Cleanse sin of God's people		Daniel 9:4-19	Ezra rebuked inter-marriage
Nehemiah 1:4-11	8	Supplication	Wisdom	No Leader	Accomplish Work	Nehemiah
Nehemiah 2:4	1	Conversation	Strength	Enemy	Rebuild Walls	Nehemiah / Jerusalem
Nehemiah 4:4-5	2	Conversation	Strength	Enemy	Rebuild Walls	Nehemiah / Jerusalem
Nehemiah 4:9	1	Conversation	Strength	Enemy	Rebuild Walls	Nehemiah / Jerusalem
Nehemiah 5:19	1	Conversation	Strength	Enemy	Rebuild Walls	Nehemiah / Jerusalem
Nehemiah 6:9	1	Conversation	Strength	Enemy	Rebuild Walls	Nehemiah / Jerusalem
Nehemiah 6:14	2	Conversation	Strength	Enemy	Rebuild Walls	Nehemiah / Jerusalem
Nehemiah 12:40	1	Conversation, Supp	Praise, thanks,			Nehemiah
Nehemiah 12:43	1	Conversation, Supp	Praise, thanks,			Nehemiah
Nehemiah 13:14	1	Conversation, Supp	Praise, thanks,			Nehemiah
Nehemiah 13:22	1	Conversation, Supp	Praise, thanks,			Nehemiah
Nehemiah 13:29	1	Conversation, Supp	Praise, thanks,			Nehemiah
Esther 4:16	1	Supplication			3 day fast	
50 Lessons	363	**THE 5 BOOKS OF POETRY** Return to top				
Job 1:5	1	Intercession	For son's sins	God's plan	**Rose up Early Morn**	Job offers burnt sacrifices
Job 7:21	1	Supplication	God seeking Job		Early in the morning	Job seeks God
Job 8:5	1	Supplication	Seeking God		Seek me early	Bildad's advice to Job
Job 9:13-16	4	Supplication	Seeking God		Humility cc 5:1-3	Job's wisdom of God's ways
Job 16:16-19	4	Supplication	Seeking God		Tears	
Job 23:12	1	Supplication			Pure	
Job 40:3-5	3	Conversation	Repentance	Pride	Eyes that See	Personal / Good
Job 42:1-6	7	Conversation	Repentance	Pride	Eyes that See	Personal / Good
Job 42:10	1	Intercession	Forgiveness			For 3 friends
Psalm 3:1-8	9	Supplication	Shield to Protect		Cried	David / Absalom
Psalm 4:1-8	8	Supplication	Safety		Righteousness, Trust	David / God
Psalm 5:1-3	3	Supplication			**Get up early**	David

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
Psalm 6:1-10	10	Supplication	Seek God's mercy		Season of Prayer	David
Psalm 25:1-11	12	Supplication	Guidance			David
Psalm 27:7-14	8	Supplication	Seek God		Wait on the Lord	David
Psalm 28:1-9	9	Supplication	Strength		Cry / Lift up Hands	David
Psalm 31:22 (1-24)	1	Supplication	mercy in Trial		Hate Lying / Trust	David
Psalm 35:1-28	28	Supplication	Awake to Judge		Humble / Fast	David / Praise
Psalm 51:1-19	19	Supplication	Repentance	Self-righteous	Sin Revealed	David / Personal Sin
Psalm 55:16-17 (1-23)	2	Supplication	Burden to Lord		Praise	David/Morning-Noon-Night
Psalm 63:1-11	12	Supplication	See Power & Glory		**Get up Early** / Thirst	David / Praise
Psalm 64:1-6	6	Supplication	Enemy		Upright in Heart	David
Psalm 69:1-36	36	Supplication				David
Psalm 71:1-24	24	Praise				Unknown
Psalm 78:31-35	5	Supplication			Seek God early	Unknown
Psalm 80:1	1	Supplication	Quicken Us		Repentance	Asaph
Psalm 85:1-13	13	Thanks Supplication	Revive us		Brokenness	For sons of Korah Nehemiah & Ezra
Psalm 88:13 (1-18)	1	Supplication	Help in Trouble		**Get up Early**	For sons of Korah
Psalm 100:1-5	6	Praise	Glorify God		Thanksgiving	Unknown OT / NT verses
Psalm 102:1-28	28	Supplication	In time of great need			Unknown
Psalm 103:1-22	1	Praise				David
Psalm 105:1-7	7	Thanks				Unknown
Psalm 106:1-12	12	Praise				Unknown
Psalm 109:4 (1-31)	1	Supplication Praise				David. Prophecy of Judas.
Psalm 116:1-17	17	Thanks				Hezekiah
Psalm 126:5	1	Praise				David 1
Psalm 130:1-8	1	Supplication	Reap in joy		Sow in tears	Unknown
Psalm 6:1-10	10	Supplication	Hope Self – Israel	Iniquity	Patience **Morning**	Unknown Writer
Proverbs 1:28-29	2	Supplication		Hated knowledge, Chose not wisdom	Morning Prayer not heard	Not heard by the Lord
Proverbs 8:17	1	Supplication	Love wisdom		**Seek early**	the Lord hears
Proverbs 15:8	1	Supplication, Prayer	Seek wisdom from above		Being upright	the Lord's delight
Proverbs 15:29	1	Supplication, Prayer	Seek wisdom from above		Being righteous	the Lord hears

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
Proverbs 28:9	1	Supplication, prayer		Turn ear from hearing the law		Prayer is an Abomination
Proverbs 30:7-9	3	Supplication, prayer	To please God, Guidance		wisdom	Present & future needs
Ecclesiastes 5:1-3	4	Supplication	Most Holy Labor	Quick w/words	Quietness / Hear	In House of God
Song of Songs 2:14-17	4	Conversation	Union	Personal Comfort	Love	Communion
Song of Songs 4:4-6	3	Conversation	Union		Love	Communion
Song of Songs 5:2-6	5	Conversation	Union		Love	Communion
Song of Songs 7:10-13	4	Conversation	Union		Love	Communion
Song of Songs 8:11-14	4	Conversation	Union		Love	Communion
60 lessons	284	**THE PROPHETS** Return to top				
Isaiah 1:15	1	Supplication		Hands full of blood	Prayers not heard	Judah & Jerusalem
Isaiah 12:1-6	6	Thanksgiving & Praise	messiah's prophecy		Future hope	Isaiah 11
Isaiah 26:9	1	Supplication	Proverbs 6		**Our Soul Our Spirit**	**Desires God at night. Seek early.**
Isaiah 37:15-20	6	Supplication	Protection from Assyrians		After reading a letter	Hezekiah
Isaiah 38:1-22	22	Supplication	Add 15 yrs. life	Sickness onto death		Hezekiah healed on the 3rd day
Isaiah 44:17	1	Supplication	Fall down & pray to idols made of man	God has shut their eyes & hearts		Prayer not heard Jacob's Trouble
Isaiah 56:4-7	3	Supplication	Worship God		Eunuch Stranger	House of Prayer
Isaiah 58:1-14	14	Supplication	Repair Breach	Wrong Fast	Right Fast	Fasting
Isaiah 59:1-2	2	Supplication	Fall down & pray to idols made of man	God has shut their eyes & hearts		Prayer not heard Jacob's Trouble
Isaiah 62:6-7	2	Supplication	Give Him no Rest		Daily Continual	Watchman
Jeremiah 7:13-16, 25	5	Supplication			Rose early in morning	Pray not for this people
Jeremiah 11:14, 25	2	Supplication	Jonah 3		Cities / Nineveh	Pray not for this people
Jeremiah 12:1-5	6	Supplication	Petition		Footmen-Horses, Peace-Jordan	Why does way of wicked prosper?
Jeremiah 21:12	1		Preach Word		**Rising up Early**	
Jeremiah 25:3-4	2		Preach Word		**Rising up Early**	
Jeremiah 26:5	1		Preach Word	Not Hear Prophets	**Rising up Early**	
Jeremiah 29:19	1		Preach Word	Not Hear Prophets	**Rising up Early**	
Jeremiah 31:18-22	5	Supplication	Turn-turned Repent-Instruct		During chastisement	The prayer of Ephraim
Jeremiah 32:16-25	10	Praise	mercy in judgment			Purchase of land

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
Jeremiah 32:33	1		Preach Word	Not Hear Prophets	**Rising up Early**	
Jeremiah 35:14-15	2		Preach Word	Not Hear Prophets	**Rising up Early**	
Jeremiah 37:1-10	10	Supplication	Egypt's Army help		**Fear of Babylon**	Zedekiah's Request
Jeremiah 44:4	1		Preach Word	Not Hear Prophets	**Rising up Early**	
Lamentations 2:18-20a	3	Supplication & Praise	Help in time of judgment		Great need	The people of Jerusalem
Lamentations 3:8	1		Prayer not heard	Continual disobedience		
Lamentations 3:44	1		Prayer not heard	Continual disobedience		
Lamentations 3:48-58	11	Supplication				Lesson on prayer
Lamentations 5:1-22	22	Supplication				Lesson on prayer
Ezekiel 8:18	1	Supplication	Asking for pity	Disobedience		Prayers not heard People of Israel
Ezekiel 20:2	1	Supplication	To ask of God	Their rebellion to God's commands		Prayers not heard Elders of Israel
Ezekiel 39:29	1	Supplication	After return to their God		Obedience	Prayers heard People of Israel
Daniel 4:34-37	4	Praise	Humble the king's pride		Made like an animal for 7 years	Nebuchadnezzar praised
Daniel 6:6-16	11	Supplication	Disobey king's order to worship		Faith	Daniel thrown into lion's den
Daniel 9:1-27	27	Supplication	Deliverance	Satan / Jerusalem	Fasting / Gabriel	Daniel, Timely / Intercession
Hosea 5:15	1	Supplication	Repentance		**Seek me Early**	Israel
Joel 1:14	1	Supplication	Call to Repentance		Priests call for a fast	Gather elders & all people
Joel 2:17	1	Supplication	Call to Repentance		Testimony of God's people	Priests between porch & altar
Joel 2:32	1	Supplication	Salvation		Whoever calls on Jesus	To Israel Romans 10:17
Amos 7:2	1	Supplication	Intercession mercy			Amos for Israel
Amos 7:5	1	Supplication	Intercession mercy			Amos for Israel
Obadiah	0	None Noted		Edomite's judgment		**NO PRAYER**
Jonah 1:14	1	Supplication	Fear / decision		Repentance Nature – Sea	Sailors
Jonah 2:1-9	9	Supplication Thanks	Fear of suffering and death		Repentance Nature – fish	Jonah
Jonah 3:5-9	5	Supplication	Fear of destruction		Repentance Words of Jonah	Nineveh
Jonah 4:2-4	3	Supplication	Fear of living		Asks Lord to take his life	Jonah very angry
Micah 3:1-4 (4)	4	Supplication	Israel seeks God	Hate Good & Love Evil		Prayer not Heard. God's face hid.
Micah 7:7	1	Supplication	Micah seeks God		Look, Wait & Hear	Micah's Prayer
Nahum	0	None Noted		Nineveh's judgment		**NO PRAYER**

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
Habakkuk 1:1-2:20	30	Conversation	Questions & Answers		Concern	Habakkuk and the Lord
Habakkuk 3:1-19	19	Supplication Praise			Understands God's way	Habakkuk's Determination
Zephaniah 1:6	0	No prayer		Sin	Pride	God's people, Jerusalem
Zephaniah 3:2	0	No prayer		Sin	Pride	God's people, Jerusalem
Zephaniah 3:9	1	Conversation Praise	Glorify God	None	Pure language	All people
Haggai	0		Rebuild the temple	Complacency of Israel		**NO PRAYER**
Zechariah 7:1-3	3	Supplication	Q about prayer and fasting	Hypocrisy		At the house of God / temple
Zechariah 7:4-7	4		A about prayer and fasting		**Obedience must come first**	
Zechariah 12:10	1	Supplication	House of David	In That Day Great Tribulation before 1000	Prophecy / Context	Pour out the spirit of grace and supplications
Zechariah 13:6-9	**4**	Supplication	Help during tribulation		2/3 die 1/3 live	Israel as a nation
Malachi 1:9	1					
37 Lessons	213	**THE FOUR ACCOUNTS OF THE LIFE OF CHRIST** Return to top				
Matthew 5:43-44	2	Supplication	Forgive. OT-NT difference	**Lazy** to forgive	Example-Jesus for enemy	for those who despitefully use you
Matthew 6:5-13	8	Supplication Prayer	OT Religion NT Pattern	**Lazy** to be seen by God alone	Prayer closet	Our Father in heaven
Matthew 8:1-4	4	Conversation	Healing. Jewish.		Little faith	Jesus Christ prays. Leper.
Matthew 8:5-13	8	Conversation	Healing Gentile Authority		Great faith	Jesus Christ prays. Roman centurion.
Matthew 9:37-38	2	Supplication	Laborers Book of Acts	**Lazy** in Labor	Lord to Send	Intercession / Harvest
Matthew 15:21-28	8	Conversation	Demon deliverance			Jesus Christ prays
Matthew 24:20	1	Supplication	Wisdom	**Lazy** in the Word	Belief in the Word	Prophecy to Israel
Matthew 27:46 Mark 15:34	2	Conversation Supplication	Fulfill promise as Lamb of God			My God, my God, Why have you forsaken me?
Mark 1:35-39 (35)	5	Prayer	Seek Father's will	None	**Early morn. Prayer - alone**	Jesus - occasion Before preaching
Mark 6:45-52 (46)	7	Prayer	Seek Father's will	Sent away disciples & crowd	Afater a busy day - alone	Jesus - occasion > walked on water
Mark 9:14-29 (29)	16	Intercession	Demons	Eating food, Gluttony	Fasting, MT 17:21 (TR)	Jesus – occasion
Mark 11:15-19 (17)	5	Prayer	Righteous Anger	Money sales in the temple	OT place of prayer	Jesus - Last week of ministry,
Mark 11:20-26	7	Prayer	Miracle in nature	Doubt in heart Unforgiveness	Faith in God believe	Jesus Teaching disciples
Mark 14:32-42	11	Supplication	Your will, not Mine	Peter-James-John > flesh	Desire God's will	Jesus – occasion Garden - alone
Mark 15:34-39	6	Supplication	Cried words to God			Jesus – on the cross 4th & 7th saying
Luke 2:37	1	Supplication	Fasting and Prayer	Anna a Prophetess	Wait on the Lord	Jesus' dedication at temple
Luke 6:12-16	5	Supplication	Chose Apostles		Season	Season, Jesus Prayed
Luke 9:28-36	8	Supplication	His death		Moses & Elijah	MT of Transfiguration

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
Luke 11:1-4	4	Supplication Praise	Basic pattern for prayer	Unforgiveness	Discipleship	Well known Matthew 6:9-15
Luke 11:5-8	4	Supplication	Fulfill Need	Giving up	Persistence	Need bread for family
Luke 11:9-10	2	Supplication	Fulfill Need	Laziness	Divine sequence	Ask-Seek-Knock
Luke 11:11-13	3	Supplication	Fulfill Need	Lack of faith	Example of father-son relationship	Bread-stone Fish-serpent Egg-scorpion **Give Holy Ghost**
Luke 15:17-19	3	Supplication	Repentance	Satisfied	Not Worthy	Prodigal Son
Luke 16:27 (19-31)	1	Conversation	Urgent request	Richness	Lazarus	Richman / I pray you
Luke 18:1-8	8	Supplication	Personal need		Persistence	Judge and God
Luke 18:9-14	5		Repentance	Hypocrite	Humility	Pharisee and Publican
Luke 23:34	1	Intercession	Forgiveness		Matthew 6:12-15	Jesus on the Cross
John 2:1-10	10	Conversation	Need	Self-Sufficiency	Helplessness	1st Miracle, Water-Wine
John 2:12-24	13		Right Anger	Money	House of Prayer	Beginning of Jesus Ministry
John 4:20-24	5	All			NT place of prayer	Worship in Spirit & truth
John 14:13-17	5	Supplication Conversation				**In Jesus name**
John 15:7	1	Supplication Conversation	God's Will	Not Abide in Christ	Abide in Christ	Individual(s)
John 15:16	1	Supplication	Bring forth fruit Our fruit remain			**In Jesus name**
John 16:23-24	2	Supplication	Our joy may be full			**In Jesus name**
John 16:26	1	Supplication	Need			**In Jesus name**
John 17:1-26	26	Supplication	Vision			Jesus prayer for future believers
John 18:1-11	11	Supplication	Need	Others – spirit is willing, flesh weak	Not my will, but your will	Jesus prays 3x.
16 Lessons	22	**THE EARLY CHURCH**			Return to top	
Acts 1:14	1	Prayer & Supplication	Waiting for power		All in one accord	In upper room
Acts 1:24	1	Prayer	Choice		Cast lots	Chose Matthias for Judas
Acts 2:42	1	Prayers	Continue		Outpouring of Spirit	18 works of the Spirit
Acts 3:1 (1-11)	1	Prayer	9th hour		Regular time, temple	Healed lame man
Acts 4:29-31	3	Supplication	Boldness			Whole place shook
Acts 6:1-4	4	Prayer	Select servants			Laid hands on them
Acts 6:6	2	Prayer	Leaders		men filled with H.S. & wisdom	Remove division of the saints
Acts 7:59-60	2	Intercession	Forgiveness		Lord, lay not charge	Stephen stoned to death
Acts 8:34	1	Conversation	Understand text			Eunuch-Phillip / I pray you

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
Acts 9:11	1	Supplication				Saul praying
Acts 9:40 (36-43)	1	Supplication	Tabitha			Peter raised from death
Acts 12:5 (1-19)	1	Supplication	Peter in prison		Angel of the Lord	w/o ceasing by the church
Acts 14:23	1	Supplication	Ordain elders		Fasting	
Acts 16:9	1	Conversation			Man of Macedonia a	Vision of Paul
Acts 23:18		Conversation	Paul's deliverance		Young man helped	
Acts 24:4	1	Conversation				Paul-Felix / I pray you
45 Lessons	105	**THE LETTERS OF THE APOSTLE PAUL** Return to top				
Romans 1:9-10	2	Prayer	Spiritual growth of saints	God's will	Prayer	Paul's desire to establish them
Romans 8:26-27	2	Wordless	Depths of Heart	Sin	Spirit intercedes	Our heart's deep desire
Romans 10:1	1	Supplication	Israel's salvation			
Romans 10:9-10	2	Prayer	Salvation		Heart & righteousness	Christ raised
Romans 12:12	1	Prayer	Reminder		Continue instant	
Romans 15:30	1	Supplication				
I Corinthians 7:5	1	Supplication	Seek God	Marriage relations	Fasting	Husband-wife
I Corinthians 11:3-16	13	Public prayer in church	Teach order of nature to angels (vs 8-10)		Obedience	God-Christ-man-woman order of subjection
I Corinthians 14:13-16	4	Prayer, Thanks Teaching	In a known understood language	Language unknown to the listeners	Need an interpreter-order	The least gift of the Spirit – some
II Corinthians 1:11	1	Supplication	Intersession for Paul's safety		Paul's need for help	Corinthian's prayers for Paul
II Corinthians 6:5	1	Supplication	Fastings Watchings	Suffering & persecution	Help for trials	Paul's witness includes prayer.
II Corinthians 8:4	1	Supplication	Receive money to help needy		Jerusalem saints needs	Macedonians prayers for Paul
II Corinthians 9:14	1	Supplication	Jerusalem's Thankfulness		Thanks for offerings	Jerusalem's prayers
II Corinthians 11:27	1	Supplication	Fastings often Watchings often	Suffering & persecution	Help for trials	Paul's experience.
II Corinthians 12:7-10	4	Supplication	Healing of Paul's thorn in the flesh	Prayed 3 times, answer NO	God's grace is sufficient	Paul's prayer for himself
II Corinthians 13:7	1	Supplication	Do no evil Do what is right	False apostles	Continued growth needs	Paul's prayer for Corinthian saints
Galatians 4:19	1	Supplication	Others growth in Christ			
Ephesians 1:15-23	9	Supplication	Spiritual Growth	Carnal / James 4:3	Love	Paul for Ephesians
Ephesians 3:13-21	9	Supplication	Spiritual Growth	Carnal / James 4:3	Love of Christ	Paul for Ephesians

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
Ephesians 5:20	1	Thanks	Thanks to God	Unthankful	Trust	
Ephesians 6:18-20	3	Supplication	Saints / Boldness	Lack of Armor	In the Spirit	Eph 6:10-20
Philippians 1:3-6 (4)	4	Supplication	Continued fellowship		Thanks (vs 3) Praise (vs 6)	Paul for Philippians
Philippians 4:6	1	Supplication			Thanksgiving	
Colossians 1:3	1	Supplication Thanks	Love of saints Wisdom / Others		1-Prayer for Colossians	Paul & Timothy
Colossians 1:9-12 (15?)	4	Supplication Thanks	Wisdom / Others		1-Prayer for Colossians	Paul & Timothy
Colossians 4:2	1	Supplication Thanks	Continue		2-Continue in prayer	Exhort Colossian brethren to pray
Colossians 4:3-4	2	Supplication	**Speak mystery of salv. & sanct.**		3-Prayer request by Paul & Timothy	Colossian brethren
Colossians 4:12	1	Supplication Fervent labor	**Christ formed in others**		4-Prays for brethren	Epaphras the servant of Christ,
I Thessalonians 1:2	1	Thanks Supplication	Good testimony of believers		1-Prayer for Thessalonians	Paul, Silas & Timothy
I Thessalonians 3:9-13	5	Thanks Supplication	Hearts unblameable when Jesus returns	John 15:7	1-Night & day praying exceedingly	Paul, Silas & Timothy
I Thessalonians 5:17	1	Conversation w/o ceasing	Walk in Love	Inconsistency	**2-Begin day with Prayer**	Exhort Thes believers to pray
I Thessalonians 5:25	1	Supplication	Love for one another	Un-Faithfulness	3-Prayer Request by Paul, Silas & Timothy	Thessalonian believers
II Thessalonians 1:11-12	2	Supplication	Continual grace for Believers	Persecution	1-Good testimony	Paul, Silas & Timothy
II Thessalonians 3:1-2	1	Supplication	Delivery from wicked men	Un-Faithfulness	2-Prayer request by Paul, Silas & Timothy	Thessalonian believers
I Timothy 2:1-8	8	Supplication Prayer	Leaders/Authority	Laziness in Prayer	W/o wrath & doubting	Jesus is mediator
I Timothy 4:5 (1-5)	1	Prayer	Sanctify food		Word of God	Grace for meal
II Timothy 1:3 (3-6)	1	Prayers	For Timothy		Pure conscience	Night & Day
Titus	0					**NO PRAYER**
Philemon 1:4	1	Supplication				Paul
Philemon 1:22	1	Supplication				Philemon
Hebrews 2:17-18	2	Supplication	Reconcile sins		merciful and faithful	Our prayer to Christ
Hebrews 4:14-16	3	Supplication	"Let us" hold fast our profession-14		"Let us" have confidence-16	Our prayer to Christ
Hebrews 5:7	1	Supplication	God's help Jesus feared		Strong crying & Tears	Jesus before being crucified
Hebrews 11:6	1	Supplication			Faith & Diligence	Our need in prayer
Hebrews 13:15	1	Praise				"Let us" offer the sacrifice of praise
Hebrews 13:18	1	Supplication	For Paul to visit them			Paul's request to Hebrew believers
James 4:1-5	5	Prayer		Own lusts	Have not, ask not	Payer is not answered

SCRIPTURE	Vs	FORM(S)	PURPOSE	HINDRANCES	AIDS	WHO / TYPES Comments
James 4:7-10	4	Supplication	Intercessory	Joy, Laughter	Jesus Christ, Sorrow	Season
22 Lessons	73	**Other: JOHN, JAMES, PETER, JUDE & REVELATION**				Return to top
James 4:7-10	4	Supplication	Intercessory	Joy, Laughter	Jesus Christ, Sorrow	Season
James 5:13-18	6	Intercession	Afflicted / Healing	Love of the World	Righteousness	Effective, Fervent
I Peter 3:7	1	Prayers	Honor wife		Knowledge	Wife weaker vessel
1 Peter 3:12	1	All	Lord's ear Hears	Evil	Righteous	Sun and Rain on Evil-Right
1 Peter 4:7-11 (7)	5	Prayer Praise	How to prepare for 2nd coming		Watch and Pray	Peter for local churches
II Peter	0					**NO PRAYER**
I John 3:22-23	2	All	Prayer answered		Keep Commandment	1 Jn 5:14-15 / 1-2-10-613
I John 5:16-17	2	Pray	Sin onto death			Pray not for
II John	0					**NO PRAYER**
III John	0					**NO PRAYER**
Jude 1:20	1	All	God's Will			In the Holy Ghost
Revelation 3:20	1	Conversation	Communion On Earth		Open Door of Heart	Definition of Prayer
Revelation 4:8-9	2	Praise	In Heaven			4 Creatures
Revelation 4:10-11	2	Praise	In Heaven			24 Elders
Revelation 5:8	1	Prayers	In Heaven		Vials of incense	Prayers of saints
Revelation 5:11-12	2	Praise	In Heaven			Angels
Revelation 5:13	1	Praise Worship	In Heaven			Every Creature
Revelation 5:14	1	Praise	In Heaven			24 Elders
Revelation 8:1-6	6	Prayers	In Heaven, 7th seal		Vial filled with fire	Prayers of all saints
Revelation 11:15-17	3	Praise	In Heaven		Fell on faces	24 Elders
Revelation 19:1-26	26	Praise	In Heaven			

The Biblical law of rising up early for prayer (24 examples)

SCRIPTURE	FORM	AID	HINDERANCE	COMMENT	WHO-WHAT
Genesis 19:7	Worship			Early in the morning	Abraham stood before the LORD
Genesis 21:14	Decision-action			Rose up early in the morning	Abraham sent Hagar away
Genesis 22:3	Worship Burnt Offering			Rose up early in the morning	Abraham offered his son Issac
Genesis 28:18	Worship Stone altar			Rose up early in the morning	Jacob for vision of Jacob's ladder

Genesis 31:55	Decision-action			Early in the morning	Laban departed to his place
Exodus 8:20	Battle with enemy	God commands Moses		Rise up early in the morning	Moses to stand before Pharoah
Exodus 9:13	Battle with enemy	God commands Moses	Let My people go	Rise up early in the morning	Moses to stand before Pharoah
Exodus 24:4	Worship Built altar	Moses Law written		Rose up early in the morning	Moses built 12 pillars
Exodus 34:4	Worship Obeyed LORD	Hewed 2 tables of stone		Rose up early in the morning	Moses returns to Mount Sinai
Numbers 14:40				Rose early in the morning	
Joshua 3:1	Decision-action			Rose early in the morning	
Joshua 6:12				Rose early in the morning	
Joshua 6:15	Add 4 more	Battle of Jericho		Rose early at Dawn	Israel on 7th day
Joshua 7:16				Rose up early in the morning	
Joshua 8:10				Rose up early in the morning	
Judges 6:28				Arose early in the morning	Men of the city
Judges 21:4				Rose early in the morning	
1 Samuel 1:19				Rose up early in the morning	
1 Samuel 5:3-4				Power over false god Dagon	Philistine god
1 Samuel 9:26				Rose up early	Samuel called Saul
1 Samuel 15:12				Samuel rose early to meet Saul	Amalakite sheep and king
1 Samuel 17:20				David rose up early	
1 Samuel 29:10-11				Rise up early in the morning	David and his men
II kings 3:22				They rose up early in the morning	Jehosophat-Moabites Elisha
II Kings 6:17-20	Conversation	Open eyes to see		Rise Early-6:15	Elisha-servant / Lord's army
II Kings 19:35					
2 Chronicles 20:20					
II Chronicles 29:20-36	Supplication Thanks, Praise	Restore Temple Worship		Revival Rose up early	Hezekiah offerings
Job 1:5	Intercession	For son's sins	God's plan	Rose up Early Morn	Job offers Sacrifices
Job 7:21	Supplication	God seeking Job		Early in the morning	Job seeks God
Job 8:5	Supplication	Seeking God		Seek me early	Bildad's advice to Job
Psalm 5:1-3	Supplication			Get up early	David
Psalm 57:8					

Psalm 63:1-11	Supplication	See Power & Glory		Get up Early / Thirst	David / Praise
Psalm 78:31-35	Supplication			Seek God early	Unknown
Psalm 88:13 (1-18)	Supplication	Help in Trouble		Get up Early	For sons of Korah
Psalm 108:2					
Psalm 130:1-8	Supplication	Hope Self - Israel	Iniquity	Patience Morning	Unknown Writer
Proverbs 1:28					
Proverbs 8:17	Supplication	Love wisdom		Seek early	the Lord hears
Song of Songs 7:12					
Isaiah 5:11					
Isaiah 37:6					
Jeremiah 7:13-16, 25	Supplication			Rose early in morning	Pray not for this people
Jeremiah 21:12		Preach Word		Rising up Early	
Jeremiah 25:3-4		Preach Word		Rising up Early	
Jeremiah 26:5		Preach Word	Not Hear Prophets	Rising up Early	
Jeremiah 29:19		Preach Word	Not Hear Prophets	Rising up Early	
Jeremiah 32:33		Preach Word	Not Hear Prophets	Rising up Early	
Jeremiah 35:14-15		Preach Word	Not Hear Prophets	Rising up Early	
Jeremiah 44:4		Preach Word	Not Hear Prophets	Rising up Early	
Daniel 6:19					
Matthew 20:1					
Mark 1:35	Prayer	Seek Father's will		Early morn. Prayer	Jesus
Mark 16:2					
Luke 21:38					
Luke 24:1					
John 8:2					
Acts 5:21					
I Thessalonians 5:17	Conversation Pray w/o ceasing	Walk in Love	Inconsistency	2-Begin daily with Morning Prayer	Exhort Thes. believers to pray

Frequency: Jeremiah – 8, Psalms – 5, Job – 3, Romans 15:4 Look up dawn

Topics for study in the School of Prayer Return to top

1 of every 20 Bible verses, or 5% of the Bible, refer to prayer.

Total Lessons on prayer: 319 Total verses on prayer: 1552

FORMS

(1) Supplication (humility, prayer, Intercession, petition)	200 - 73%
(2) Thanksgiving	20 - 7%
(3) Praise	19 - 7%
(4) Conversational (Nehemiah, 1 Thes 5:17)	32 - 12%
(5) Wordless (Hannah, Romans 8:26-27)	2 - 1%
	272 - 100%

PURPOSE

(6) Salvation prayers (Romans 10:9-10)
(7) Daily prayer life (Acts 2:42-47)
(8) Jesus Christ's role (Hebrews 2:16-17)
(9) Holy Ghost's role (Ephesians 1:18)
(10) Sanctification (Ephesians 3:14-21)
(11) Direction (Acts 19:21)

HINDRANCES

(12) Prayer is not heard (James 4:1-5)
(13) Laziness (Hebrews 11:6)
(14) Not to pray for others (1 John 5:16-17)
(15) Not of faith (Romans 14:23)
(16) Not according to God's Will (Luke 22:42)

AIDS

(17) All Scripture (2 Timothy 3:16-17)
(18) Humility before God (James 4:7-10)
(19) Prayers of other saints (Eph 6:18-20)
(20) Hour of prayer (Luke 5:16)
(21) Fasting and prayer (2 Cor 6:5)
(22) Parable of the Concrete (part 5)

PUBLIC

(23) Marriage (1 Cor 7:5)
(24) Family (1 Cor 11:1-12)
(25) Group (Acts 4:31)
(26) Congregational (Colossians 1:9-12)
(27) National prayers (1 Timothy 2:1-8)

Facts:

1. The books of history & Psalms have the most detailed prayers. Eight books have no prayers.
2. The trilogy of Ezra, Nehemiah, and Esther conceals the most practical lessons on prayer.
3. It is a Biblical pattern to rise early for prayer. 24x - most in Jeremiah, Psalms, then Job.
4. Jesus rose early in the morning for prayer. The early church had times for daily prayer.
5. The book of Acts 6:1-6 reveals the need for the Word of God and prayer for spiritual leaders.
6. Acts notes the believers praying 13x, but not the content of their prayers.
7. Detailed prayers in the New Testament are: Matthew 6:5-13, 8:5-13, 15:21-28, Luke 6:12-16, 9:28-36, 11:1-13, John 2, 17, 18:1-11, 1 Corinthians 11:3-16, Ephesians 1:15-23, 3:13-21, 1 Timothy 2:1-8, James 1:1-5, 4:7-10, 5:13-18, and Revelation 8:1-6.
8. Prayer answers: Yes, No, Grow, and Go.

*** Comments - Topics for study in the School of Prayer** Return to top

12 Helps to pray

1-3. Unbeliever's interest:

(1) none

(2) intellectual

(3) religious

New Believer: (a new-born baby in Christ, Mark 1:15, John 3:3-8)

4. Speak to and listen to God our Father in Heaven (Luke 11:1-13)

5. From a pure heart (1 Tim 1:5, 2 Tim 2:22, Hebrews 10:22, 1 Peter 1:22)

6. Have a prayer closet (Matthew 6:5-7)

Growing Believer: (John 13-17, focus on 17:20-26)

7. Begin each day early in prayer & Scripture (24 verses, Psalm 5:1-3, Mark 1:35)

8. Learn from patterns of Bible prayers (1543 verses, 6% of the Bible)

9. Personal prayer 1st, Husband-wife prayer, small group prayer, congregational prayer

Mature Believer: (Acts 6:1-6, prayer and the Word, keep unity)

10. Adjust lifestyle and time to allow for prayer as a habit or routine (Colossians 4:12-13)

11 Teach others how to pray: by character and proclaiming the wonderful works of God

12. No need for prayer after we or others die (Hebrews 9:27)

Note: After the rapture (hazpazo in Greek, 1 Thessalonians) of the true church and during the last half of the 7-year tribulation, and on earth during the 1000-year reign of Christ, there will be prayer.

Zechariah 12:[9] And it shall come to pass in that day, [that] I will seek to destroy all the nations that come against Jerusalem. [10] And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn. [11] In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. [12] And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; [13] The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; [14] All the families that remain, every family apart, and their wives apart.

Discipleship and training in developing our prayer life

New believer
Basics
Disciplines
Character
Service

Disciple others

Next week: Prayer of Moses in Exodus 33:12-23

Weekly QT Journal MMM - _____ YR – _____

Day	Bible	(4) Title	(1) Contents	(2) Complexity	(3) Application
Mon					
Tue					
Wed					
Thu					
Fri					
Sat					
Sun					

Guide for the Weekly QT Journal **MMM - _____** **YR - _____** **(all is cusomiizable)**

Golden rule of Bible reading and thinking. What does the passage say: (1) then? (2) about God? (3) to me today?

Day	Passage	Title	Content (knowledge)	Complexity	Application
Month and year on top of the form. Add 1 to 7 from Sunday to Saturday Mon 1 Tue 2	Psalm 1:1-6 Book by book, chapter by chapter, passage by passage	What not to do and what to do, to be blesse d by God	(1) Do not walk, stand, or sit in evil ways (2)Meditate in law day and night. Ps 119:35 (3)Like a tree planted by rivers of water, it brings forth his fruit in his season; leaf shall not wither and what I do shall prosper (4-6) Ungodly way	1)Am I prospering as in verse 3? 2)Three life positions – sit, walk, stand. 3)Did Ezra write this Psalm? Proverbial	Promise: vs 3. If I don't walk, stand, or sit with ungodly & meditate in the law day & night, then I am blessed by God. Ephesians: Sit-Walk-Stand in the right way
Notes 3420 passages for 9 years of daily Word and prayer are in the Rightly Dividing (RD) Bible. Cross-reference scripture may be in any column. Be sure you are saved because living for Jesus is supernatural and by the power of the Holy Spirit. * Bill Heath learned this Word and prayer method with the South Korean Navigator ministry of Kim Sangbum and began this daily A.M. system on 12 Feb 2003.	The passage is divided into sections by time, event, or people. **Notes** Isaiah 28:10 mocks Isaiah, and 28:13 is the truth from God through Isaiah. 2 Tim 2:15 Old Testament Romans 15:4 1 Cor 10:1-13 Acts Rise before the sun to give the Son a tithe of our time and love to God. I am accountable to God, 1st for my time management, priorities, and actions.	Make your own title Catch the main import ance of the passag e Be though tful and simple	Read at least 3 times through 1st regular (content) 2nd divisions (changes) 3rd words (repetition and importance) 4th final read before writing Rewrite in your own words, paraphrase, or capture the outline. 1)Preferably in the morning 2)Read and meditate, along with prayer. DO NOT STUDY! 3)Prayer and Scripture together are the focus, with renewing my mind. (Romans 12:1-2, Philippians 2:5-11, Titus 3:5) Know WDJD (What Did Jesus Do) by reading the New Testament, then in my circumstances WWJD (What Would Jesus Do), and finally WMID (What Must I Do). Content 1)Read for content 2)Read for context, divide into parts 3)Read parts - meditate for truth, complexity, and application 4)Relate parts to each other 5)Relate in context to prior passage. Updated: 26 Dec 2025	Challenges or difficulties in this passage, which may relate to the application. 1)Interpret 2)Context 3)Words 4)Difficult to understand 5)Answers to challenges 6)Teach and disciple others --- **Final Notes** Desire to be filled with the Holy Spirit and wisdom from above. May God's grace and mercy guide you in your daily quiet time. Helps: Annual schedule, Journal form, and Rightly Dividing (RD) Bible.	How does this apply to your personal walk with God, following Jesus, and your relationship to people? -Husband/wife -Family -Work -Disciples -Discipler -Christians -Unbelievers --- QT=P1 + S1 + P2 Quiet Time (QT) P1/P2=Prayer S1=Scripture P1=5-15 minutes S1=30-60 minutes P2=25-45 minutes QT=1-2 hours The time is flexible but should be consistent and orderly, with a set time and place whenever possible.

Date: 20 November 2007

MEMORANDUM

To: All hands

Subj: DEVOTION AND PRAYER SERIES – MILITARY MEDICINE IN THE BIBLE

1. This devotion and prayer series is open to all hands of all faith or non-faith beliefs. The devotions (20 minutes) reflect Navy and Medical Core Values; the prayers (10 minutes) focus on our Individual Augumentees (IAs).

2. You may bring your lunch. Please plan ahead and be on time.

Time: Thursdays from 12:00-12:30

Location: Building E22, Room 212

Date	Military Medicine Insights from the Bible		Text
Nov 29	Luke–healthcare provider	Care	Luke 3:38
Dec 6	Paul–patient relationship	Trust	Colossians 4:14
Dec 13	Centurion's servant healed	Honor	Luke 7:1-10
Dec 20	Soldier–weapon/duty	Battle wounds	John 19:31-36
Dec 27	Cornelius–soldier's home	Family	Acts 10:22-27
Jan 3	Peter–civilian worker	Teamwork	2 Peter 3:15-16
Jan 10	Job–do right	Disease	Job 13:15
Jan 17	Moses–delegation	Leadership	Exodus 18:25-26
Jan 24	Joshua–warfare	Courage	Joshua 1:6
Jan 31	Saul–what not to do	Welfare	1 Samuel 14:24
Feb 7	David–Commanding Officer	Commitment	2 Sam 23:15-17
Feb 14	Naaman–other military	Medical support	2 Kings 5:9-14

3. The Commanding Officer and Chaplain of USNH Yokosuka authorize this activity. For more information, call Bill Heath at 090-8347-0969 or email william.heath@med.navy.mil.

W. Heath

Many facts about good health that were only recently discovered by medical science were written in the Bible a few thousand years ago.

1. Preventive Medicine: Safe drinking water (Leviticus 11:33-36). 1500BC

God forbade drinking from vessels or stagnant water that had been contaminated by coming into contact with a dead animal. It is only in the last 100 years that medical science has learned that contaminated water can cause typhoid and cholera.

2. Preventive Medicine: Pest control (Leviticus 25:1-24). 1500 BC

Farmers are plagued today with insects. Yet, God provided a surefire remedy to control pests centuries ago. Moses commanded Israel to set aside one year in seven when no crops were raised. Insects winter in the stalks of last year's harvest, hatch in the spring, and are perpetuated by laying eggs in the new crop. If the crop is denied one year in seven, the pests have nothing to subsist upon and are thereby controlled.

3. Preventive Medicine: The sanitation industry was born (Deuteronomy 23:12-14). 1500 BC

"...Outside the camp, you shall have a place set aside to use as a latrine. You shall also keep a trowel in your equipment, and with it, when you go outside to ease nature, you shall first dig a hole and afterward cover up your excrement." Up until World War 1, more soldiers died from disease than war because they did not isolate human waste.

4. Preventive Medicine: The Bible cautions against consuming fat (Leviticus 7:23). 1500 BC

"Tell the Israelites, you shall not eat the fat of any ox or sheep or goat." Only in recent decades has the medical community determined that fat clogs arteries and contributes to heart disease.

5. Preventive Medicine: Do not consume blood (Leviticus 17:12). 1500 BC

"That is why I have told the Israelites; No one among you, not even a resident alien, may partake of blood." A common ritual in many religions in the ancient world was to drink blood. However, the Creator repeatedly told His people to abstain from blood (Genesis 9:4; Leviticus 3:17; Acts 15:20; 21:25). Of course, modern science reveals that consuming raw blood is dangerous.

6. Preventive Medicine: Sexual promiscuity is dangerous to your health (1 Corinthians 6:18; Romans 1:27).

The Bible warns that "he who commits sexual immorality sins against his own body," and that those who commit homosexual sin would "receive in themselves" the penalty of their error. Much data now confirms that any sexual relationship outside of holy matrimony is unsafe.

7. Preventive Medicine: Healthy dietary laws (Leviticus 11:9-12). 1500 BC

Scripture states that we should avoid those sea creatures that do not have fins or scales. We know now that bottom-feeders (those with no scales or fins) tend to consume waste and are likely to carry disease.

8. Preventive Medicine: The Bible warns against eating birds of prey (Leviticus 11:13-19). 1500 BC

Scientists now recognize that those birds that eat carrion (putrefying flesh) often spread disease.

9. Preventive Medicine: Avoid swine (Deuteronomy 14:8). 1500 BC

and the pig...and is therefore unclean for you. Their flesh you shall not eat..." Not long ago, science learned that eating undercooked pork causes an infection of parasites called trichinosis. Now consider this: the Bible forbade the eating of swine more than 3,000 years before we learned how to cook pork safely.

1. Infection Control: Medical quarantine instituted (Leviticus 13:45-46). 1500 BC

"As long as the sore is on him, he shall declare himself unclean, since he is in fact unclean. He shall dwell apart, making his abode outside the camp." (Also Numbers 5:1-4). Long before man understood the principles of Quarantine, God commanded the Israelites to isolate those with a contagious disease until cured.

2. Infection Control: when dealing with disease, clothes and body should be washed under running water (Leviticus 15:13), 1500 BC

"...then he shall wash his garments and bathe his body in fresh water, and so he will be clean." For centuries, people naively washed in standing water. Today, we recognize the importance of washing away germs with clean water.

1. Mental Health: Laughter promotes physical healing (Proverbs 17:22). 900 BC

"A joyful heart is the health of the body, but a depressed spirit dries up the bones." Recent studies confirm what King Solomon was inspired to write 3,000 years ago. For instance, laughter reduces levels of certain stress hormones. This brings balance to the immune system, which helps your body fight off disease.

2. Mental Health: Intense sorrow or stress is harmful to your health (Proverbs 18:14). 900 BC

"A man's spirit sustains him in infirmity - but a broken spirit who can bear?" Researchers have studied individuals with no prior medical problems who showed symptoms of stress cardiomyopathy, including chest pain, difficulty breathing, low blood pressure, and even heart failure, following a stressful incident.

1. Internal Medicine: Blood is the source of life and health. (Leviticus 17:11;14).

Up until 120 years ago, sick people were "bled," and many died as a result (e.g., George Washington). Today, we know that healthy blood is necessary to bring life-giving nutrients to every cell in the body. God declared that "the life of the flesh is in the blood" long before science understood its function.

1. OB/GYN: Circumcision on the eighth day is ideal (Genesis 17:12). 2100 BC

"Throughout the ages, every male among you, when he is eight days old, shall be circumcised..." (Also Leviticus 12:3; Luke 1:59). Medical science has discovered that the blood-clotting chemical prothrombin peaks in a newborn on the eighth day. this is therefore the safest day to circumcise a baby. How did Moses know?

1. Emergency Medicine: Olive oil and wine are useful for wounds (Luke 10:34).

"He approached the victim, poured oil and wine over his wounds, and bandaged them..." Jesus told of a Samaritan man, who, when he came upon a wounded traveler, bandaged him, pouring upon his wounds olive oil and wine. Today, we know that wine contains ethyl alcohol and traces of methyl alcohol. Both are good disinfectants. Olive oil is also a good disinfectant, as well as a skin moisturizer, protector, and soothing lotion. This is common knowledge to us today. however, did you know that during the Middle Ages and right up till the early 20th century, millions died because they did not know how to treat and protect open wounds?

1. Herbology: God has given us the leaves of the trees as medicine (Ezekiel 47:12; Revelation 22:2).

Ancient cultures utilized many herbal remedies. Today, modern medicine has rediscovered what the Bible has said all along - there are healing compounds found in plants.

Notes: Get the list of IAs and write. We have freedom of religion and freedom from religion. Devotion & prayer handout (1/2 page).

Discipleship Lessons (10 +)

		How to series	
1.	The Wheel of Life	Leave	
2.	The Bible Hand	How to be Saved	MT 4:12-22
3.	My Heart Bar Chart	How to be Balanced	MT 5:1-12
4.	Eternal Safety Doctrinal Categories memo	How to earn Rewards	MT 6:1-18
5.	Circle of Right Decisions (CORD)	How to Judge	MT 7:1-6
6.	Hungry for the Bread of Life	How to Fast & Pray	

		Cleave	Weave
7.	Nine COs that Love me or The God Squad	Wheel of Life	Prepared Witness
8.	Climbing the Stairway into Heaven	Stairway to Heaven	Witness
9.	Pass-it-on-Christians	Purity, Power, and Praise	Eternal Witness

10. men of Purity, Power, and Praise (MOPPP)

Scripture memory Plan

Looking back to the basics

Hebrews 6:1-2 "Let us" continue on to perfection not laying again the foundation of:

1st Two: Repentance from Dead Works and Faith Toward God

2nd Two: Baptisms and Laying on of Hands

3rd Two: Resurrections and Eternal Judgments

Looking forward to the future

The Judgment Seat of Christ

Poems by Bill Heath

Who am I Accountable to?

A Morning Prayer

My First Writing "Love and Prayer"

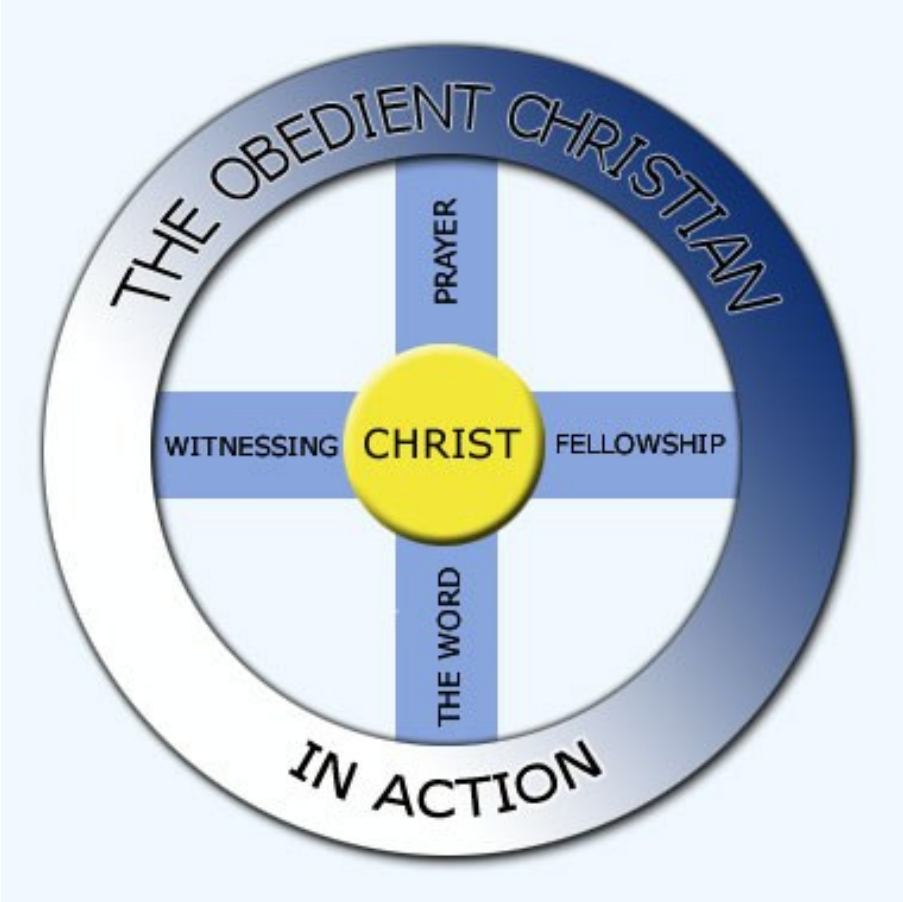
Articles

Is drinking alcohol a sin for the believer?

Bible Timeline from Genesis to Revelation

12 Helps to Reading the Bible

The Wheel of Life (eternal & abundant)



1. What are my strong area(s)?
2. What is my weak area(s)?
3. Who is my discipler?
4. Who am I discipling?
5. Where am I in my Spiritual Growth?
    a. Baby - Child
    b. Young Man
    c. Father
6. What Must I Do (WMID)?
7. Answer: Deny self, take up my cross, and follow Jesus.

Notes on My Wheel of Life

1. My wheel of life must be a moving wheel and a growing wheel. Build on the simplicity that is in Christ! (2 Cor 11:3)

   As my wheel of life grows, I am better able to handle:

2. Potholes – temptations to cause us to stall or stop. (1 Corinthians 10:13) and,

3. Speed bumps or Hills – trials to purify our hearts and rejoice. (James 5:11)

4. Wheel spoke illustrations

   Word – is the spiritual food we eat, which the world does not understand
   Prayer – is as the air we breathe
   Witness – requires training and readiness
   Fellowship – requires I trust, honor, and prefer others before myself

5. Four spokes provide a balance. Our wheel moves slowly at first, then the faster we move, the more balance is needed.

6. Our strength is as strong as our weakest spoke, and His grace is sufficient. (2 Corinthians 12:9-10)

7. Word spoke – Hebrews 4:12, Prayer spoke – Luke 11:1 – 13, Witness spoke – Acts 1:8, Fellowship spoke – 1 Peter 1:22.

8. The Fellowship spoke is 4th in priority – why?

9. Hub of the wheel is Jesus Christ. We always begin inside our heart, soul, strength, and mind (Luke 10:27), then extend out from the hub to the rim.

10. Rim of the wheel is where I am an obedient Christian, and my life touches this world & the lives of others

11. Obedience to the Word (Scripture) is a blessing; disobedience to the Word (Scripture) is a curse. The whole counsel of God or doctrines of the Apostles (Acts 2:42-47) gives life, while the letter of the law gives death. (2 Corinthians 3:10)

    What are my obstacles?

12. Am I saved?

13. Am I a growing believer? (1 John 2:12 – 14)

14. Ezra 7:10 gives us a pattern. Prayer: Ezra prepared his heart, Word: to seek the law of the Lord, Obedience: and to do it.

15. Need Zeal – Giving all diligence adds to your faith, virtue, and six more steps. (2 Peter 1)

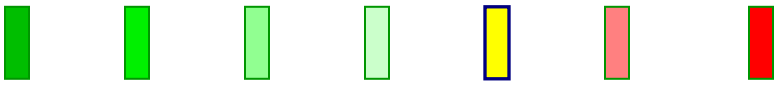
16. The Obedient Christian must deny self, take up their cross daily, and follow Jesus. Your wheel of life will grow, so you are stronger for yourself and strong for others. (Luke 9:23 and Ph 4:4)

17. Who disciples me? Who do I disciple? Be specific with people's names. (2 Timothy 2:2)

18. Make an individual assessment of my present status and desire to GROW. My wheel of life must be growing, so I can help others increase their wheel of life.

1. What finger do I use the most?
2. What fingers are used in my daily Scripture and Prayer Time?
3. What finger is weak in my life?
4. What Must I Do ?
5. Note: Memorize when young and meditate when old!

My Heart – Bar Chart



Number Color Code: Green – GO Yellow – CAUTION Red – STOP

1 2	3	4 5	6 7	8 9 10
Pharisees-hard		Simeon, Luke 2:25-35	Anna, Luke 2:36-38	Sadducees-soft
Tradition		Word (Mind)	Prayer (Heart)	Tradition
Philosophy		Wisdom from above	Faithfulness to God	Philosophy
Synagogue expulsion		Reason	Emotion	Position (money)
Extra-Biblical (Montanists)		Bible only	Bible only	Part-Biblical (Gnostic)
This World (music)		Future Heavenly City	Future Heavenly City	This World (music)
Natural		Spiritual (Carnal-Flesh)	Spiritual (Carnal-Flesh)	Natural
Temporary		Eternal	Eternal	Temporary
Luke Warm		Cold	Hot	Luke Warm
Glorify Self		Glorify God	Glorify God	Glorify Self
Shepherding		Leadership by Example	Leadership by Service	Charisma
Exclusivism		Preferring One Another	Pure Heart	Love Bombing
Pride – I, me, my		Baptism of Suffering	Meek and Lowly	Pride – I, me, my
Glorify Intellect (Mishnah, Talmud)		Glorify God the Father / Magnify the Bible	Glorify Jesus the Son / Magnify the Bible	Glorify Emotions (Kabbalah, mysticism)

5100
Ser 7/
Eternity

MEMORANDUM

From: The Word (John 1:1)
To: Bible Students

Subj: THE 5 LEVELS OF BIBLICAL DOCTRINE AND THEIR RELATIVE IMPORTANCE

Ref: (a) The Holy Scriptures

Encl: (1) Risk Assessment Code (RAC) Explanation
(2) The 5 Levels of Biblical Doctrine Loss Matrix

1. Per reference (a), enclosures (1) and (2) are attached for your review, consideration, and pursuit.

2. The RAC assignment is based upon a truly saved Christian who is fairly well-grounded in the Holy Scriptures from discipleship and personal study. The doctrines assigned to each RAC may vary somewhat, depending on the people or studies that have influenced your present belief system. To be single-minded, have convictions, and discern the consequences of our convictions, opinions, and ideas is a vital factor in our Christian faith and growth.

3. The Loss that may occur at the Judgement Seat of God can be prevented. We must all stand one day before our Creator. To prepare for this day, I present the doctrines of the Bible in a RAC format that will help you understand and discern what is important and thus prioritize your time and efforts. A brief explanation of the RAC system follows:

a. RAC 1, 2, and 3 losses need written deficiency notices and must be posted in your mind until the knowledge is secure or the weakness is made strong.

b. RAC 4 and 5 losses are low severity and don't need a written deficiency notice or posting.

4. Point of contact for this assessment and more instruction is Mr. W. Heath at 241-2816 or romans6@nhyoko.med.navy.mil

By direction,

WILLIAM HEATH

Risk Assessment Code (RAC) Explanation

Loss Assessment Matrix

Potential losses can be identified through self-inspection and judgment, comparing ourselves to the commandments of the Bible and Jesus Christ, or with Godly, mature Christians whom we know personally.

	Mishap Probability			
Hazard Severity	A	B	C	D
I	1	1	2	3
II	1	2	3	4
III	2	3	4	5
IV	3	4	5	5

RAC
1 - Critical
2 - Serious
3 - Moderate
4 - Minor
5 - Negligible

a. Risk Assessment We shall assess the risks ourselves, with the help of the saints, the Holy Ghost, and the Bible. Not necessarily in that order. You shall assign a Risk Assessment Code (RAC) to each doctrine of the faith. The RAC represents the degree of risk associated with the hazard and combines the elements of hazard severity and mishap probability, taking into account temporary or eternal health effects from the hazard.

(1) Loss Severity. The hazard severity is an assessment of the worst reasonably expected consequence of disobedience to the Word of God and is defined by the degree of loss that is likely to occur as a result of a hazard. Christians shall assign hazard severity categories by Roman numeral according to the following criteria:

(a) Category I - Catastrophic: Will cause eternal death to the unbeliever.

(b) Category II - Critical: Will cause eternal loss of reward to the believer.

(c) Category III - Marginal: May cause eternal loss of reward to the believer.

(d) Category IV - Negligible: Probably would not affect our loss of reward, but nevertheless is a Biblical doctrine or Godly opinion

(2) Loss Probability. The mishap probability is the probability that a hazard will result in a loss. Christians shall assign a letter to mishap probability according to the following criteria:

(a} Subcategory A -Likely to occur immediately

(b) Subcategory B -Probably will occur in time

(c) Subcategory C -Possible to occur in time

(d) Subcategory D -Unlikely to occur.

NOTE: IN THE BIG PICTURE, LOSS SEVERITY IS MUCH MORE IMPORTANT TO FACTOR IN THAN LOSS PROBABILITY, IN THE SPIRITUAL SENSE OF THIS MATRIX. HOWEVER, IN THE SMALL PICTURE OR PERSONAL APPLICATION, LOSS SEVERITY IS IMPORTANT, DEPENDING ON YOUR PERSONAL SIN AND AREAS OF WEAKNESS.

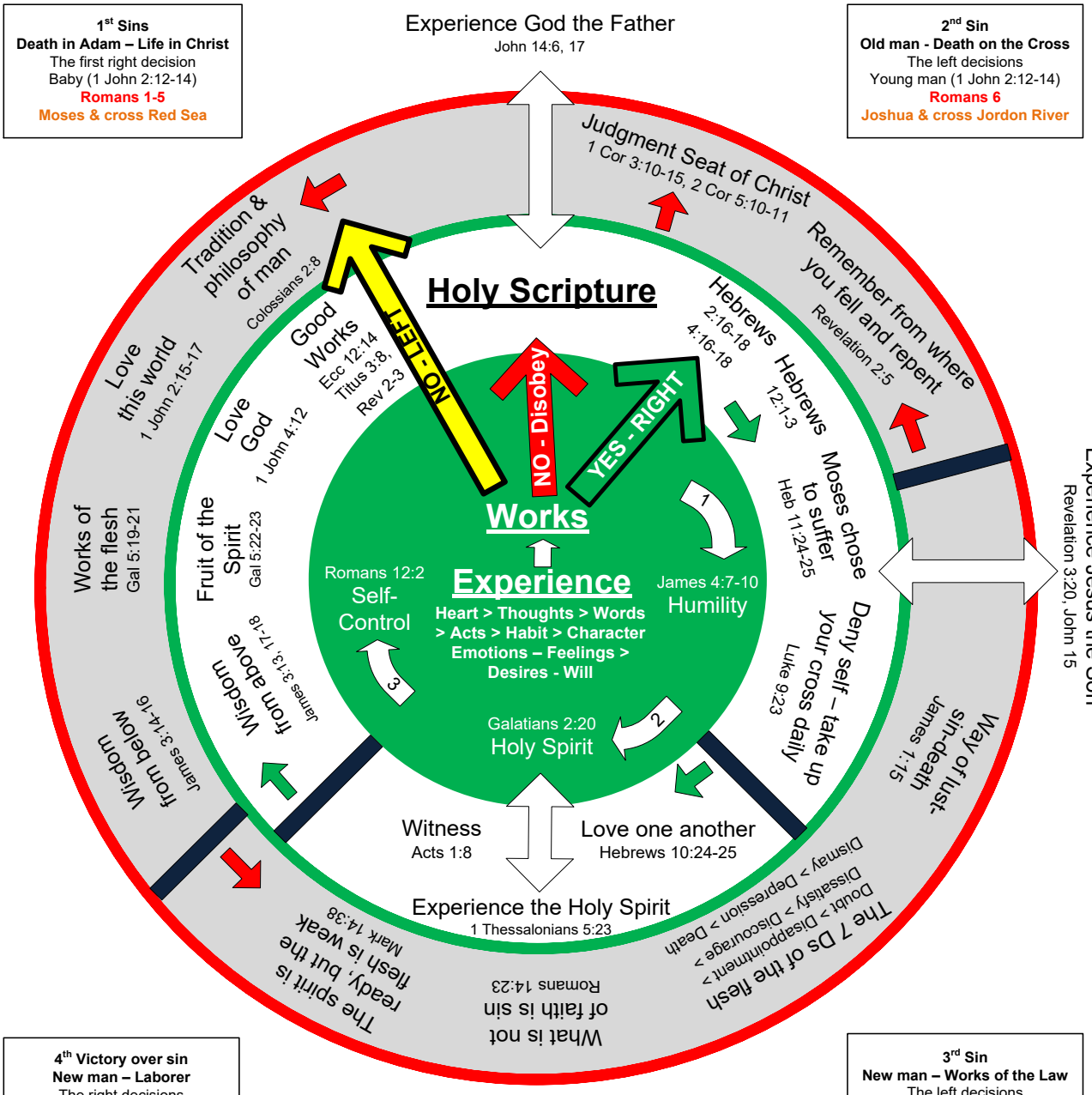
Enclosure (1)

THE 5 LEVELS OF BIBLICAL DOCTRINE LOSS MATRIX

RAC	THOUGHTS	LOSS SEVERITY	CONSEQUENCES	DOCTRINES
1	CONVICTIONS	MAJOR, PERMANENT, TOTAL	ETERNAL DEATH FOR THE UNBELIEVER (Strong reason for division)	GOD is One and Holy, the Bible is the only Book from God JESUS is God's Son - He never sinned, Born of a Virgin All men are Sinners, The Law and Repentance
2	CONVICTIONS	MAJOR, PERMANENT, PARTIAL	ETERNAL LOSS OF REWARD FOR THE BELIEVER (Moderate reason for division)	LOVE ONE ANOTHER, Discipleship, Bible Study Personal Holiness, Witnessing, Prayer, Suffering, Death and Resurrection of the Old Man, The Holy Ghost
3	CONVICTIONS	MODERATE, TEMPORARY, PARTIAL	LOSS FOR THE BELIEVER (No reason for division) (The Whole Counsel of God)	Eternal Security, Predestination, or Freewill, Eschatology, Bible Families of Manuscripts, Form of Believer's Baptism Baptism and Gifts of the Holy Ghost
4	GODLY OPINIONS	MINOR, TEMPORARY, NEGLIGIBLE	LOSS FOR THE BELIEVER (No reason for division)	1 Corinthians 7 - about marriage, personal preferences Traditions, Ceremonies, Philosophies, Music Church Government (Polity). Outward Person
5	IDEAS	MINOR, TEMPORARY NEGLIGIBLE	POSSIBLE LOSS (No reason for division)	Baptism in the name of Jesus, Worship of Mary or saints, Cultic doctrines or practices, Tongues sign of the Baptism of H.S. Unjust balance in doctrine and practice

Notes: (1) Romans 14 "As a man thinks, so is he. Thoughts move us to words and deeds, 1 John 2:18 (2) Unlearned and foolish questions avoid. Knowing they do gender strife. Seek to know the whole counsel of God. 1 Corinthians 8:1-4 Knowledge puffs up, but charity edifies.

The Circle of Right Decisions (CORD)



Hebrews 4:12, Ephesians 5:18, 2 Corinthians 5:17, Romans 14:17, 2 Peter 1-2, John 13-17

Climbing the Stairway "into Heaven"

The 2nd Epistle of Peter, Chapter 1:1-21 (KJVish)

(vs 1a) Simon Peter, a servant and an apostle of Jesus Christ,

(vs 8-9) Three PROMISES

If these things (vs 5-7) be in YOU, and abound,
1. YE shall be neither barren nor unfruitful in the *knowledge of our Lord Jesus Christ, BUT he that **lacks these things (vs 5-7)** is **blind**, and **cannot see far off** and has **forgotten** that he was **purged from his old sins**.

(vs 10-11) Wherefore the **rather, brethren,** give DILIGENCE to make your calling & election sure: for **IF YE DO these things (vs 5-7)**
2. YE shall never fall
3. abundantly ministered to YOU an entrance "into Heaven"

(vs 12-15, 3x) I will always put YOU in **remembrance** of **these things (vs 5-7). I must soon die.**

(vs 16-18) cunningly devised fables/coming of Jesus Christ/eye witnesses - Apostles

(vs 19-21) prophecy/holy men of God moved by the Holy Ghost

9 CHARITY (30x/86x)
agape
1 Cor 13, Gal 5:22
(charity - 30x, love - 86x)

8 BROTHERLY KINDNESS (6x)
Philadelphia, philos – friend
1 Pet 1:22, 3:8
Rom 12:10, 1 Thes 4:9

7 GODLI-NESS (15x)
eusebeia, 2 Pet 1:3, 3:11, 1 Tim 9x, 2 Tim 3:10

6 PATIENCE (32x)
hypomone
Heb 12:1, Jam 5:11
Luke 8:15

5 TEMPER-ANCE (4X)
egkrateia - self control
Acts 24:25, Gal 5:23

4 KNOW-LEDGE (29x)
gnosis – intimate "growth"
1 Pet 3:7, 2 Pet 3:18
1 Tim 6:20, Lu 1:77, 11:52

3 VIRTUE (5X)
arete
2 Pet 1:3, Phil 4:8

2 FAITH (228x)
Job 38:22

2 Peter 2
False Teachers
2 Peter 3
Warnings (3:17)

(vs 1b-4) Three COMMONALITIES

1. to THEM that have obtained like precious faith with US through the **righteousness of God and our Savior Jesus Christ.** Grace and peace be multiplied unto **YOU** through the *knowledge of God, and of Jesus our Lord, According as **His divine power** has given unto **US** all things that *pertain* to **life and godliness**, through the *knowledge of Him that has
2. called US to glory and virtue: Whereby are
3. given unto US exceeding great and precious promises: that by **these (vs 1b-4a) YE** might be **partakers of the divine nature**, having **escaped** the **corruption** that is in the **world** through **lust**.

(vs 5-7) And beside this (vs 1b-4), GIVING - ALL - DILIGENCE, ADD to YOUR

1 (1x) (12x) (5x)

pistis
Gal 5:22, Heb 11:1-12:13

*epignosis – general **knowledge** "saved"
2 Peter 2:20, Heb 10:26-31

paraeisphero
1 Tim 6:7

spoude
Rom 12:8, 2 Co 7:11

epichoregeol
2 Pet 1:11 **ministered**

Title: The God Squad or Nine Commanding Officers (COs) that Love Us Text: 1 John 2:12-14

Squad Leader: Binoculars & Pistol (the squad leader is Jesus Christ, then the elders that follow Jesus)

The Gospel is presented to us (Acts 1:8), then we repent and believe (Mark 1:15) **(Baby) John 3:3-8**

NEW COnvert when we begin a new life in Christ (Mark 1:15, John 3, Acts 17:16-34, Corinthians 5:17)

Saved by grace and faith, a gift and not works (Ephesians 2:8-9), washing of regeneration (Titus 3:5a)

Doctrine Romans 1-11, Ephesians 1-3, 1 Corinthians 3:1 **(Little Children), 1 John 2:12-13**

BASIC DISCIPLE ESTABLISHED or GROUNDED in the faith (Ephesians 4:13, UNITY of the faith)

1ST	COntent	*Fire Team Leader # 1*	(Applies to All)
2nd	COntext	*Automatic Rifleman*	(Applies to Many)
3rd	COncise	*Rifleman #1*	(Applies to Few)
4th	COncept	*Rifleman #2*	(Principle or Law of the Spirit, Trust - Time)

(spiritual laws - we learn patience, contentment and to trust in God)
Our renewed MIND (Romans 12:1-2) learns the content of the Bible, which produces faith and hope in our HEART (Romans 5:1-5). Result: We are GROUNDED in the faith (Ephesians 3:17, 4:11-16).

Practice Romans 12-16, Ephesians 4-6, Matthew 18 **(Young Man) 1 John 2:13-14**

MINISTERING DISCIPLE (Equip the saints for Labor, character development)

5th	COnfirm or COnvict	*Fire Team Leader # 2*	(Obedience or Disobedience)
6th	COmfort or COnfess	*Automatic Rifleman*	(Holy Spirit Comforts or Convicts)
7th	COnverse or COnsult	*Rifleman # 1*	(With God & Man, the school of prayer - witness)
8th	COntrol and COduit	*Rifleman # 2*	(Live according to His will, Luke 9:23)

***Love* – Outward** (thoughts, words and acts toward others)
***Holy* – Inward** (truth, meekness, sexual purity, and virtue)

Understand in the HEART (Romans 6:17) & a living sacrifice, having a renewed mind (Romans 12:1-2)

DISCIPLE MAKER 2 Timothy 2:2, 1 John 2:13-14 **(Father) 1 John 2:12-14**

9th	COntinue (to the end by faith)	1 Corinthians 9:19-27
with	COnsistency,	1 Peter 1:22-25
	COnsumed	John 21:18-22
	for the glory of God	Romans 15:7

Men 10-11: Two more squad members are behind the scene, at the rear.
Grenadier. Used when the enemy is entrenched. Used to cause **brokenness** and bring me to the foot of the cross. (trial/chastise)

Medic. **Heal the wounds** inflicted by self, others, and the enemy. Healed from pride, anger, greed, envy, and selfishness. (comfort)

The disciple maker knows when they are needed, or being used, in self and others. This is wisdom from above (James 1:5-8, 3:13-18).

My God Squad

John 15:19, 1 John 2:15, Ecclesiastes 12:9-14

My God Squad

(Nine Commanding Officers (CO) that Love Us)

1 John 2:12-14, 2 Timothy 2:1-7
Discipleship Bible study
9 phases to invite Jesus in 2024

16 May 2014, update Jan 10, 2024
Brother Bill Heath

My God Squad (9 COs that Love Us) 1 John 2:12-14

1. EVANGELIZE *(spiritual baby)*

---

2. BASIC DISCIPLE *(spiritual child)*

1ST	COntent	*Fire Team Leader # 1*
2nd	COntext	*Automatic Rifleman*
3rd	COncise	*Rifleman #1*
4th	COncept	*Rifleman #2*

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3. MINISTERING DISCIPLE *(spiritual young man)*

5th	COnfirm **or** COnvict	*Rifleman # 2*
6th	COmfort **or** COnfess	*Rifleman # 1*
7th	COnverse **or** COnsult	*Automatic Rifleman*
8th	COntrol **and** COnduit	*Fire Team Leader # 2*

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4. DISCIPLE MAKER *(spiritual father)*

9th COntinue with COnsistency, and COnsumed for **the glory of God**

Our Squad Leader is Jesus, the Anointed One, the one in front. He has binoculars & a pistol for the distant & close up warfare.

1. EVANGELIZE *(spiritual baby)*

Repent & believe on the Lord Jesus Christ (Mark 1:15, John 3)

---

2. BASIC DISCIPLE *(spiritual child) 1 John 2:12-13*

1ST	COntent	*Fire Team Leader # 1*	(Applies to All)
2nd	COntext	*Automatic Rifleman*	(Applies to Many)
3rd	COncise	*Rifleman #1*	(Applies to Few)
4th	COncept	*Rifleman #2*	(Applies to All)

(spiritual laws - we learn patience, contentment and to trust in God)

Our renewed MIND (Romans 12:1-2) learns the content of the Bible, which produces faith and hope in our HEART (Romans 5:1-5).

Result: We are GROUNDED in the faith (Ephesians 3:17, 4:11-16).

DOCTRINE **Romans 1-11, Ephesians 1-3, 1 Corinthians 3:1**

3. **MINISTERING DISCIPLE** *(spiritual young man)*

(character development to equip the saints for labor) *1 John 2:13-14*

5th COnfirm **or** COnvict *Rifleman # 2*
(Obedience/good **or** Disobedience/evil)

6th COmfort **or** COnfess *Rifleman # 1*

7th COnverse **or** COnsult *Automatic Rifleman*
(with God & man)

8th COntrol **and** COnduit *Fire Team Leader # 2*
(We deny self, take up our cross, and follow Jesus with other believers, Luke 9:23, Acts 2:42-47)

***Love* – Outward** (thoughts, words, and acts toward others)
***Holy* – Inward** (truth, meekness, sexual purity, and virtue)

APPLICATION **Romans 12-16, Ephesians 4-6, 2 Corinthians 7**

4. **DISCIPLE MAKER** *(spiritual father) 1 John 2:12 -14*

9th	COntinue (to the end, by faith – not by sight)	1 Cor 9:19-27
	with COnsistency,	1 Peter 1:22-25
	and COnsumed	John 21:18-22
	for the glory of God	Romans 15:7

10-11: Two more squad members are behind the scene, at the rear. ***Grenadier.*** Used when the enemy is entrenched. Used to cause **brokenness** and bring me to the foot of the cross. (trial/chastise)

Medic. **Heal the wounds** inflicted by self, others, and the enemy. Healed from pride, anger, greed, envy, and selfishness. (comfort)

The disciple maker knows when they are needed, or being used, in self and others. This is wisdom from above (James 1:5 -8, 3:13-18).

John 15:19, 1 John 2:15, Ecclesiastes 12:9 -14, 2 Timothy 2:2

Consider your creator and His will for your life
Invite Jesus Christ to grow in your life
HERE AND NOW in 2024

Scripture on being a soldier in warfare, or the doctrine of soldiership: education, training, discipline, order, teamwork, time & focus – trust & love.

The squad leader assigns duties and tasks, maintains discipline in the ranks, and displays valor in battle.

Old Testament (physical, outward – **by faith**, Hebrews 11. Expectations for the nation of Israel)

Judges 7:7 And the Lord said unto **Gideon**, By the **three hundred men that lapped will I save you**, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place. Judges 7:2-6, 32,000 soldiers – 22,000 fearful = 10,000. 10,000 – 9,700 unprepared = 300 soldiers ready for battle. (ready, led)

1 Samuel 22:2 And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him; and **he became a captain over them**: and there were with him about **four hundred men**. **King David** did more in 1 Samuel 30:21-31 when he asked and made a law the people and soldiers who did not battle shared the victory wins. The acts of love by the priceless drink offering in 2 Samuel 23:13-17. (willing, servant leader)

Nehemiah 4:17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, **and with the other *hand* held a weapon.** (able, labor)

Gospels (spiritual, inward – **by faith**. Expectations for all Christ followers)

Luke 14:31-33 Or what king, going to **make war against another king**, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whoever he be of you that forsaketh not all that he hath, **he cannot be my disciple**.

Roman soldiers: Centurion-100, (0-3), Asst. (E7-8), Squad, 10 x 10, (E-6), FTL (E5). Cohort-600 (04-06), Legion-6000 (07-09).

Matthew 27:54 Now when the **centurion,** and they that were with him, watching Jesus, saw the earthquake, and those things that were done, **they feared greatly**, saying, Truly this was the Son of God.

Acts 10:1-2 There was a certain man in Caesarea called **Cornelius, a centurion** of the band called the Italian *band*, *A* devout *man*, and one that **feared God** with all his house, which gave much alms to the people, and prayed to God alway.

2 Corinthians 10:3-6 For though we walk in the flesh, **we do not war after the flesh:** (For the **weapons of our warfare *are* not carnal,** but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

Ephesians 6:10-18. 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Philemon 2 And to *our* beloved Apphia, and **Archippus our fellow-soldier**, and to the church in thy house: (Phil 2:25)

(Expectations for all pastors and elders, and deacons – goal for all Christ-followers)

2 Timothy 2:3-4 Thou therefore endure hardness, as a **good soldier of Jesus Christ**. No man that **warreth entangleth himself with the affairs of *this* life;** that he may **please him who hath chosen him to be a soldier**. (1 Tim 6:12)

2 Timothy 4:7 I have fought a **good fight**, I have finished *my* course, **I have kept the faith:**

Hymn: Onward, Christian Soldiers. 1871 children's processional with cross and banners, 1902 current melody and popular. 1941 Winston Churchill and Franklin Roosevelt on Navy ship, choice of song by Churchill & broadcast.

Onward Christian soldiers	Onward then, ye people	Christ the royal master	Crowns and Thrones may perish
Marching as to war	Join our happy throng	Leads against the foe	Kingdoms rise and wane
With the cross of Jesus	Blend with ours your voices	Forward into battle	But the cross of Jesus
Going on before	In our triumph song	See His banners go	Constant will remain

PASS-IT-ON BELIEVERS

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Updated 15 January 2004 in Masan, South Korea, and in Yokosuka, November 2009

1. FOUR FUNDAMENTALS

Discipleship TOC Bible TOC

To agree is necessary to establish and continue effective discipleship. The teacher-disciple relation is precious with eternal rewards for both. "How can two walk together, except they be agreed?" Amos 3:3

First: You are a born again Christian and desire to grow in Christ.

Second: Living truth is better than knowing truth, however we must know the truth before we live it, together they are excellent.

Third: It is God's intention, design and high calling – even predestination, that all believers be "conformed to the image of Christ."

Fourth: We can come short of God's high calling for our lives. The choice is ours, and is in degrees of success or failure. The Bible is our standard of measure, guide, and plumbline. Isaiah 26:3-8

2. DISCIPLESHIP DEFINED

Discipleship involves the complete process and relation of disciple and teacher with the goal of having an ear to hear "all things" (Matthew 28:19-20), then "**teach** the same to **faithful men**, who shall be able **to teach others also**" (2 Timothy 2:2-5).

The word disciples or disciple occurs 261 times in the 4 gospels and Acts. Disciple in Greek is mathetes (math-ay-tes') which means; **a learner, pupil or disciple**. Being a disciple requires discipline in any area we desire to excel in. Discipline is necessary for the Disciple. Discipline is only used once, and that is in the oldest book of the Bible. We see the wisdom of Elihu, who is a type of Christ. Elihu was younger than the three friends of Job, and waits for his time. Speaking Of God he says, "He opens also their ear to discipline, and commands that they return from iniquity." (Job 36:10)

Discipline in Hebrew is muwcar (moo-sawr') properly - chastisement; figuratively - reproof, warning, correction, instruction, rebuke. In Spanish it is appropriately translated "corrección," To give correction, discipline, reproof or rebuke signifies the teacher-student, "in the Lord" spiritual relationship.

Discipleship is a person to person 2 way relationship of communications and commitment for the purpose of growth in Wheel Life (Lesson 1). As our Lord Jesus Christ took over 3 years to train 12 disciples by His life and teaching, we can follow the same pattern (Matthew 28:19-20).

meditation: The quality of discipleship determines how well we are established and equipped for the war as good soldiers of faith. Count the costs to take up your cross and follow Christ - redeem the time. 1 Corinthians 4:12

3. THE TEACHER IS RESPONSIBLE TO PRACTICE RIGHT, THEN TEACH RIGHT

The following are clear strong verses for those who teach. I can be a Christian and yet practice and teach error to various degrees. The amount of error will affect my rewards, not my salvation. It will also affect the rewards of those I teach. This is why the teacher is much more responsible and accountable to study and obey than the disciple.

Ps 119:97 – 104 O how love I your law! it is my meditation all the day. Thou through your commandments hast made me wiser than mine enemies: for they are ever with me. **I have more understanding than all my teachers**: for your testimonies are my meditation. **I understand more than the ancients, because I keep your precepts.** I have refrained my feet from every evil way, that I might keep your word. I have not departed from your judgments: for thou hast taught me. How sweet are your words unto my taste! yea, sweeter than honey to my mouth! Through your precepts I get understanding: therefore I hate every false way.

Ezra 7:9-10 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For **Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach** in Israel statutes and judgments.

Luke 2:51-52 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And **Jesus increased in wisdom and stature, and in favor with God and man**.

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both **to do and teach**,

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

Php 3:17 Brethren, be **followers together of me**, and **mark them which walk so as ye have us for an ensample**. Be ye **followers of me as I follow Christ**

Col 1:28 Whom we preach, warning every man, and **teaching every man in all wisdom**; **that we may present every man perfect in Christ Jesus**:

Col 3:16 **Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another** in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

1. Know if the general or specific hand of God is upon you for teaching. The general hand is for all saints to communicate the truth with each other and the world according to their ability. The specific hand is for saints gifted with the ministry of teaching, which enables you to equip those with the general and specific hand of God upon them.

4. HOW NOT TO TEACH

Matthew 5:19 "Whoever therefore shall **break one of these least commandments**, and shall **teach men** so, he shall be called the **least in the kingdom of heaven**: but whoever shall **do and teach them**, the same shall be called **great in the kingdom of heaven**."

1Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou might **charge some that they teach no other doctrine**,

1Timothy 2:11-14 11 Let the woman learn in silence with all subjection. 12 But **I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence**. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression.

1 Timothy 5:13-15 And withal they **learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.** 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan.

2 Timothy 2:23-26 **But foolish and unlearned questions avoid**, knowing that they do gender strife. And the servant of the Lord must not strive; but be gentle unto all men, **apt to teach**, patient, In **meekness instructing those that oppose themselves**; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

James 3:1 My brethren, **be not many masters**, knowing that we shall receive the greater condemnation (at the Judgment Seat of Christ).

5. WEAK TEACHING PRODUCES WEAK BELIEVERS

To some degree we are all teachers of the knowledge of Jesus Christ after we are born again. Some have the gift of teaching also. This is why the exercise to prophesy or "speak for the things of God" Paul exhorted all Christians to do in 1 Corinthians 14:1.

The spiritual law of discipleship is revealed in another way in the letter of 1 Corinthians, chapters 12-15. What we are (1 Cor 12), determines what we do (1 Cor 13), and is followed by what we teach or say (1 Cor 14), keeping our eyes focused on the future (1 Cor 15).

This same concern is addressed in Hebrews 5:12 For when for **the time ye ought to be teachers**, ye have **need that one teach you again which be the first principles of the oracles of God**; and are become such as have need of **milk**, and not of **strong meat**.

6. HOW TO TEACH

To all believers:

1 Corinthians 14:1-3 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaks in an unknown tongue speaks not unto men, but unto God: for no man understands him; howbeit in the spirit he speaks mysteries. But he that prophesies speaks unto men to edification, and exhortation, and comfort.

1 Corinthians 14:38-40 But if any man be ignorant, let him be ignorant. How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Eph 4: **Speak the truth in love.**

1 Timothy 5:1-2 Rebuke not an elder, but entreat him as a father; and the younger men as brethren; 2 The elder women as mothers; the younger as sisters, with all purity.

Titus 2:1-8 But **speak** thou the things which become **sound doctrine**: 2 That the **aged men** be sober, grave, temperate, sound in faith, in charity, in patience. 3 The **aged women** likewise, that they be in behavior as becomes holiness, not false accusers, not given to much wine, teachers of good things; 4 That **they may teach the young women** to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. 6 **Young men likewise exhort** to be sober minded. 7 In all things **showing yourself** a pattern of good works: in doctrine showing incorruptness, gravity, sincerity, 8 Sound **speech**, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

7. WE HAVE AN ANOINTING THAT TEACHES US

The mature teacher will guide the disciple on how to let our every thought come under the control of the Holy Ghost; Christ in me, the hope of glory (2 Corinthians 10:1-6, 1John 2:27). But the anointing which ye have received of him abides in you, and **ye need not that any man teach you**: but as **the same anointing teaches you of all things**, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

The Apostle tells us of the same anointing which he had and is praying for all the saints at Ephesus. Ephesians 1:17-18 That the God of our Lord Jesus Christ, the Father of glory, may **give to you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints**,

Specific target group is Apostles and Elders (NOT TO ALL):

Matthew 28:19 Go ye therefore, **and teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 **Teaching them to observe all things** whatsoever I have commanded you: and, lo, **I am with you always, even unto the end of the world. Amen**.

Acts 4:18 And they called them, and **commanded them not to speak at all nor teach in the name of Jesus.**

Acts 5:28 Saying, Did not we straightly **command you** that ye should not teach in this name and, behold, ye have filled Jerusalem with **your doctrine**, and intend to bring this man's blood upon us.

Acts 5:42 And daily in the temple, and in every house, they **ceased not to teach and preach Jesus Christ**.

1Corinthians 4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into **remembrance of my ways which be in Christ, as I teach everywhere in every church**.

Ephesians 4:10-11 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

1Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, **apt to teach**;

1Timothy 4:11 These **things command and teach**.

1Timothy 6:2-5 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These **things teach and exhort**. If any man **teach otherwise**, and consent not to **wholesome words**, even the words of our Lord Jesus Christ, and to the **doctrine which is according to godliness**; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: **from such withdraw yourself**.

2 Timothy 2:24 And the servant of the Lord must **not strive; but be gentle unto all men, apt to teach, patient**,

8. DISCIPLESHIP IN THE CHURCH

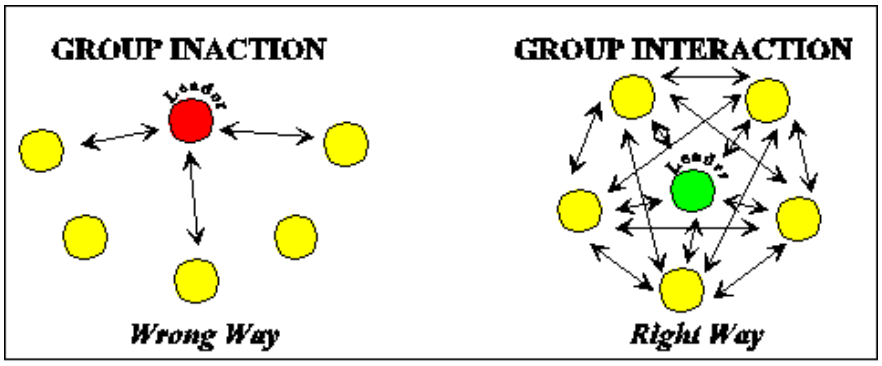
Review 2 Timothy 2:2 with 2:1 as the introduction. If we believe that the Lord Jesus Christ is the Chief Shepherd or Overseer of all the individual churchs until they become one as His bride when He returns. We know that our Lord is not the weak link, but the eternal, perfect, strong link, for Christians to follow. He is our perfect, merciful intercessor to God, to help us in time of need. (Hebrews 2:17-18, 4:15-16)

The Bible teaches a plurality of elders. Both Elder(s) and Deacon(s) must be filled with the Holy Ghost and wisdom who "walk after the Spirit and not fill the desires of the flesh," (Romans 8:1). These are the two leader roles in the local church. The Elder is a spiritually mature father who looks for the spiritual growth of the younger Christians by "continual prayer and ministry of the word." The deacon is responsible to promote unity and prevent division in matters of the local church of saints. They are essential to work together for a healthy growing body. Under the headship of our Lord Jesus Christ the elder and deacon fill their "responsibilities" according to the Scripture, then they enjoy the "spiritual" privileges of a high quality union and communion with the Lord Jesus Christ, and each other.

Important traits of the leader is being an example and a servant to God's chosen people. **If a graph illustrates church organization it would not be an ecclesiastical or a vertical**, top to bottom organization. Christ at the top, then the organizational hierarchy, down to the leader of the church, and finally the "laity." It is my conviction that this is the doctrine of the Nicolaitans spoken of in the church of Ephesus and Pergamos in Rev 2:6 and 2:15.

Discipleship should be on a horizontal plane with Jesus Christ at the center, the Elders (Pastors) and Deacons nearest the center of the circle, the Deacons may even be closer to the center than the Elder, but does not have the calling to pastor the flock. Then all the "church" would have a strong united core of examples.

The summary is that the teacher-student relationship, in the bonds of love, are needed now as they were in the earthly life of our Lord and the early church. Lifestyle discipleship must be demonstrated, learned and practiced by every Christian to become fully mature and not tossed about by every wind of doctrine (Ephesians 4:13-14).



9. FOUR PERILS OF WRONG DISCIPLESHIP

Have any of these or combination thereof been your personal experience?

2. **Too Much** discipleship is known as Shepherding, where the Pastor or leader(s) have control over the church and use twisting of Scripture and fear of leaving, to keep them in their fold. They believe that their particular teachings are better than anyone else or other groups. 1 Peter 5:2-3, Rev 2:6 and 15, the Nicolatians.

2. **Too Little** discipleship is when a majority rule, no matter what the Bible says. They desire to keep unity at all costs. Fellowship or "worship" have 1st place over the teaching and obedience of the Word.

3. **Too Broad** discipleship is where anyone at any time will teach anyone, whether they are qualified or not. Kind of a mental, intellectual thing where as long as you harm or don't offend anyone all is well. "Let's share our viewpoints but not divide at any cost." Also known as the social or intellectual gospel.

4. **Too Narrow** discipleship is where the only one is able to Pastor, Bishop or priest and all others are unable or do not have the "education." Everyone looks only to the one leader (a father or mother image – God's chosen or anointed one) and not to other mature or elder Christians for direction. When the Pastor departs, the church deteriorates because others are not equipped to teach, pray, witness or love one another.

10. FOUR PROVISIONS OF RIGHT DISCIPLESHIP

1. **It is Not Manipulative or Controlling**. The love of God, the Holy Scriptures and knowing it is God's will be all that is necessary to establish relationships. The relationship may break off at any time without fear of offending the other or repercussions. Where the Spirit of the Lord is, there is liberty.

2. **It is Basic, Balanced and Biblical**. The old paths that many saints have walked. The complete Bible is taught from Genesis to Revelation, not key verses here and there, and possibly out of context. The whole counsel of God is taught with wisdom from above. It will strengthen ones example and servanthood to be more like Christ 24/7. Not some new movement of the Spirit or renewal of the early church.

3. **It is a Loving, Faithful and Fruitful Relationship for both the disciple and teacher**. It considers the whole person, that includes the family, job, personal time and seeking God's will for the future. To enter into a discipleship **relation is learning to love in truth and deed, gathering strength from learning and doing the will of God.**

4. **In summary it will be a :** Blessing, not a Burden
Help, not Hinder
Stepping Stone, not a Stumbling Block

11. WHAT MUST I DO?

1. Ask yourself, who do I personally disciple, with clear objectives? Or, who personally disciples me, with clear objectives?

2. Look for and pray about somebody to disciple, or disciple you. Always older men with younger men and older women with younger women.

Note: Older Christians need to be elders or fathers and mothers spiritually. One can only teach up to the level of their personal spiritual growth. Seminaries and Bible Colleges, degrees or recognition by organizations are indicators but not evidence of spiritual maturity and gift. True discipleship is one on one or at the maximum 12 students as our Lord Jesus is the example.

3. Determine a schedule and commitment:

   a. How long to meet – 1 months, 1 year, until relocate, until die, until when? What are the Biblical examples of discipleship?
   b. When to meet – once a week, part-time or fulltime disciple-teacher relation
   c. What to do – Bible study, prayer, witness, activity sharing, talk

4. Be faithful to each other.

12. HOW CAN I LEARN AND PRACTICE DISCIPLESHIP?

1. Take the Heaven Climbers Discipleship Course

Lesson	Doctrine
1	The Wheel of Life
2	The Bible Hand
3	The Puzzle of Life
4	Eternal Safety Risk Assessment
5	Circle of Right Decisions (CORD)
6	Climbing the Stairway into Heaven (2 Peter 1)
7	The Eight Commanding Officers that Love me
8	Pass-it-on-Christians
	Practice
9	Daily Quiet Time, School of Prayer, Scripture memorization, Witness & Love
10	Option to deny self and take up the cross daily with joy plan

   a. Evangelize – to Know God
   b. New **Convert** – To Enjoy God
   c. Basics – **Establish**ed in the faith
   d. **Equip**ped – Character building
   e. Laborer - Preparation to **Send** (Mobile Christian)

More Lessons: http://www.discipleshiplibrary.com/index.php
Note: My model is taken from the South Korean Navigators ministry, which is much healthier than the U.S. Navigator discipleship teaching and practice.

2. Practice and learn discipleship in the family. If single, practice among saints.

Fathers-husbands: If you are married and have children, your wife and children will be your disciples.
Mothers-wives: If you are married and have children, your children are your disciples. Your husband should be your teacher.
Children: Are discipled by their parents while living at home.
Brothers and sisters: The older are teachers of the younger.

3. **Healthy discipleship will produce eternal fruit in the Christian's life, in the lives of the teacher, disciple and family.** May we judge ourselves and each other according to the Word, before Jesus Christ judges us at the end? We can study much on our own and follow a specific teacher or ministry, even over the internet or correspondence. However, nothing will substitute for real living experiences with the people whom you live and share with on a real, face to face basis. As a matter of fact, this is where the rubber meets the road. As we fail or succeed in being Christ-like to those we see daily, we fail or succeed before God our creator.

4. Consider what type of ground your heart is and what you desire it to be in the following parable. I want my heart to be the good ground continually for the rest of my life, and hope you do too.

Matthew 13:18 Hear ye therefore the parable of the sower.

(UNBELIEVER) 19 When any one hears the word of the kingdom, and **understands it not**, then comes the wicked one, and catches away that which was sown in his heart. This is he which received seed **by the way side**.

(BELIEVER) 20 But he that received the seed **into stony places**, the same is he that hears the word, and anon with joy receives it; 21 Yet hath he not root in himself, but endures for a while: for when tribulation or persecution arises because of the word, by and by he is offended.

(BELIEVER) 22 He also that received seed **among the thorns** is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful.

(BELIEVER) 23 But he that received seed **into the good ground** is he that heareth the word, and understands it; which also bears fruit, and brings forth, some an hundredfold, some sixty, some thirty.

men's Discipleship messages 1 2 3

Women's Discipleship messages 1 **2**

13. WHAT THE SCRIPTURES SAY?

Review 2 Timothy 2:2 in the context of 2:1-5.

First: in the foundation of the Old Testament

Pr 16:23 The heart of the wise **teaches his mouth**, and adds learning to his lips.

Pr 23:7 as he thinketh in his heart, so is he

The teacher-student relation and testimony of Moses and Joshua; Elijah and Elisha.

Second: There was a Multitude of Disciples

And when he was come nigh, even now at the descent of the mount of Olives, the whole **multitude of the disciples** began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Luke 19:37

Then the twelve called the **multitude of the disciples** unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Acts 6:2

Third: The Life of Christ with His disciples Over Three Years

Communications is a key factor in discipleship

A. Jesus communicates with His disciples

Mt 15:36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and **gave** to **his disciples, and the disciples to the multitude**.

Mt 16:20 Then **charged he his disciples** that they should tell no man that he was Jesus the Christ.

Mk 3:7 But Jesus **withdrew himself with his disciples to the sea**: and a great multitude from Galilee followed him, and from Judaea,

Mk 4:34 But outside a parable spake he not unto them: and **when they were alone, he expounded all things to his disciples.**

Mk 8:33 But when he had turned about and looked on his disciples, **he rebuked** Peter, saying, **Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.**

Lu 6:40 **The disciple is not above his master: but everyone that is perfect shall be as his master.**

Lu 9:18 And it came to pass, **as he was alone praying, his disciples were with him**: and he asked them, saying, Whom say the people that I am?

Lu 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, **he cannot be my disciple**.

Lu 17:1 Then **said he unto the disciples, It is impossible but that offences will come**: but woe unto him, through whom they come!

Luke 17:22 And he said unto the disciples, The days will come, when **ye shall desire to see one of the days of the Son of man, and ye shall not see it**.

John 6:3 And Jesus went up **into a mountain**, and there **he sat with his disciples**.

John 8:31 Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed**;

B. The disciples communicate with Jesus

Mk 6:35 And when the **day was now far spent, his disciples came unto him**, and said, This is a desert place, and now the time is far passed:

Lu 9:54 And when his disciples James and John saw this, they said**, Lord, wilt thou that we command** fire to come down from heaven, and consume them, **even as Elijah did?**

Lu 11:1 And it came to pass, that, **as he was praying in a certain place**, when he ceased, one of his disciples said unto him, **Lord, teach us to pray, as John also taught his disciples.**

Joh 2:17 And his **disciples remembered that it was written, The zeal of your house hath eaten me up**.

Joh 6:66 From that time **many of his disciples went back**, and walked no more with him.

Joh 9:2 And **his disciples asked him**, saying, Master, who did sin, this man, or his parents, that he was born blind?

Joh 21:7 Therefore **that disciple whom Jesus loved** saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (**for he was naked,) and did cast himself into the sea**.

Jesus defends his disciples

Mt 9:14 Then came to him the disciples of John, saying, **Why** do we and the Pharisees **fast** oft, but **your disciples fast not**?

Mt 10:24-25 The disciple is not above his master, nor the servant above his lord. **It is enough for the disciple that he be as his master, and the servant as his lord**. If they have called the **master of the house Beelzebub**, **how much more shall they call them of his household?**

Mt 10:42 And whoever shall **give to drink** unto one of these little ones a cup of cold water only in the **name of a disciple**, verily I say unto you, he shall in **no wise lose his reward**

Mt 15:2 **Why** do **your disciples transgress the tradition** of the elders? for they wash not their hands when they eat bread.

Joh 18:19 The high priest then asked Jesus of his **disciples,** and of his **doctrine**.

Fourth: The Early Church

In chronological order. This is the fruit of Jesus' discipleship of the twelve.

Hebrews 2:1-6 Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense; how will we escape if we neglect so great a salvation--which at the first having been spoken through the Lord, was confirmed to us by those who heard; God also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Holy Ghost, according to his own will? For he didn't subject the world to come, of which we speak, to angels.

But one has somewhere testified, saying, "What is man, that you think of him? Or the son of man, that you care for him? (King David in Psalm 8).

Ac 6:7 And the Word of God increased; and the number of the **disciples multiplied** in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Ac 9:36 Now there was at Joppa a certain **disciple named Tabitha**, which by interpretation is called Dorcas: this **woman was full of good works and alms which she did.**

Ac 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And **the disciples were called Christians first in Antioch**. (The disciples of Jesus Christ)

Ac 11:29 Then the **disciples, every man according to his ability**, **determined** to send relief unto the brethren which dwelt in Judaea:

Ac 13:52 And the **disciples were filled with joy, and with the Holy Ghost**.

Ac 14:22 Confirming the souls of the disciples, and **exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God**.

Ac 15:10 Now therefore why tempt ye God, to **put a yoke upon the neck of the disciples**, which neither our fathers nor we were able to bear? (Warning)

Ac 16:1 Then came he to Derbe and Lystra: and, behold, a certain **disciple** was there, named **Timotheus,** the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Ac 19:9 But when diverse were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, **and separated the disciples**, disputing daily in the school of one Tyrannus.

Ac 20:7 And upon the first day of the week, when the **disciples came together to break bread**, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Ac 20:30 Also of your own selves shall men arise, **speaking perverse things**, **to draw away disciples after them**. (Warning)

Ac 21:16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, **an old disciple**, with whom we should **lodge**.

Fifth: The Letters

Practical application

Galatians 6:6 Let him that is **taught in the word communicate** to him **that teaches in all good things.**

The Paul - Timothy discipleship relation is strong. Looking into 4 spiritual generations.

2 Tim 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Tit 1:9 **Holding fast the faithful word as he hath been taught**, that he may be able by **sound doctrine both to exhort and to convince the gainsayers**.

The Teacher Paul and disciples Philemon and Onesimus demonstrate *at least 19 evidence* of the communication, confidence and honor that follow a healthy Biblical discipleship. Philemon 5-21 follows:

1. hearing of your love and the faith which thou hast towards the Lord Jesus,
2. and towards all the saints,
3. in such sort that your participation in the faith should become operative in the acknowledgment of every good thing which is in us towards Christ [Jesus].
4. For we have great thankfulness and encouragement through your love, because the bowels of the saints are refreshed by thee, brother.
5. Wherefore having much boldness in Christ to enjoin thee what is fitting, for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of Jesus Christ.
6. I exhort thee for *my* child, whom I have begotten in [my] bonds, Onesimus,
7. once unserviceable to thee, but now serviceable to thee and to me: whom I have sent back to thee:
8. [but do *thou* receive] him, that is, *my* bowels:
9. whom *I* was desirous of keeping with myself, that for thee he might minister to me in the bonds of the glad tidings;
10. but I have wished to do nothing outside your mind,
11. that your good might not be as of necessity but of willingness:
12. for perhaps for this reason he has been separated [from thee] for a time, that you might possess him fully forever; not any longer as a bondman, but above a bondman, a beloved brother, especially to me, and how much rather to thee, both in [the] flesh and in [the] Lord?
13. If therefore you hold me to be a partner [with thee], receive him as me;
14. but if he have wronged thee anything or owe anything [to thee], put this to my account.
15. *I* Paul have written [it] with mine own hand;
16. *I* will repay [it]: that I say not to thee that you owe even yourself to me.
17. Yea, brother, *I* would have profit of *thee* in [the] Lord: refresh my bowels in Christ.
18. Being confident of your obedience, I have written to thee,
19. knowing that thou wilt do even more than I say.

Hebrews 5:12-6:2 For when for the **time ye ought to be teachers**, ye have need that one **teach you again** which be the **first principles of the oracles of God**; and are become such as have need of milk, and not of strong meat. 13 For everyone that uses milk is **unskillful in the word of righteousness**: for he is a babe. 14 But strong meat belongs to them that are of full age, even those who by **reason of use have their senses exercised to discern both good and evil.** 1 Therefore **leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God (past at salvation), 2 Of the doctrine of baptisms, and of laying on of hands, (present for sanctification) and of resurrection of the dead, and of eternal judgment. (future glorification)**

Sixth: Discipleship in Heaven

Discipleship continues until the day we die or our Lord returns, whichever occurs first. Jesus continued discipleship in his example and 7 teachings on the cross. Total fulfillment of discipleship on earth to all men is when Israel repents as a nation in the future and rules with Christ from Jerusalem during His 1000 year reign.

Hebrews 8:11 "And they shall **not teach every man his neighbor**, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

14. ADMONISH ONE ANOTHER

2 Cor 3:3 "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. THIS IS FOR CHRISTIANS IN THE DISPENSATION OF GRACE.

Confronting with Care

May the Holy Ghost give you understanding by the warming of your heart to the role of discipleship as clearly and abundantly demonstrated by the life of Jesus Christ and Paul, but also in the Old Testament and others in the New Testament.

Beginning with Genesis 4:9 And the Lord said unto Cain, Where is Abel your brother? And he said, I know not: **Am I my brother's keeper?** God holds man accountable to do what is right to one another. Discipleship is the highest form of doing what is right, living for the others benefit – to the point of death, 1 John 3:16.

Compare a similar progression as to the priesthood (1) Ex 19:6; (2) 1Pe 2:5; (3) Isa 61:6; Re 1:6. This progressive advance of the significance of the Old Testament institutions, shows the transparency and prophetic character which runs throughout the whole Bible.

Among the "one another" responsibilities we have toward fellow believers is the one which says, "Admonish one another" (Rom 15:14; Col 3:16; see also 2 Thes. 3:15). Greek scholars tell us that the original word essentially means "to show what is wrong." Its basic idea is to seek earnestly to influence the mind and will of another person by suitable instruction, exhortation, warning, and correction. But we must be very careful how we admonish or correct an erring brother or sister; we must follow Paul's clear teaching to speak the truth in love (Eph 4:15). Practical suggestions include:

1. Prayer for the situation.

2. Confront constructively and accurately. Use terms such as "It seems to me," "It looks like," and "It appears that …." This will allow them to explain and perhaps set the discipler straight.

3. Attentively listen to the other person.

4. Inform the other person on what the Bible has to say regarding a problem and give the person a way to start correcting it.

5. Continue in prayer.

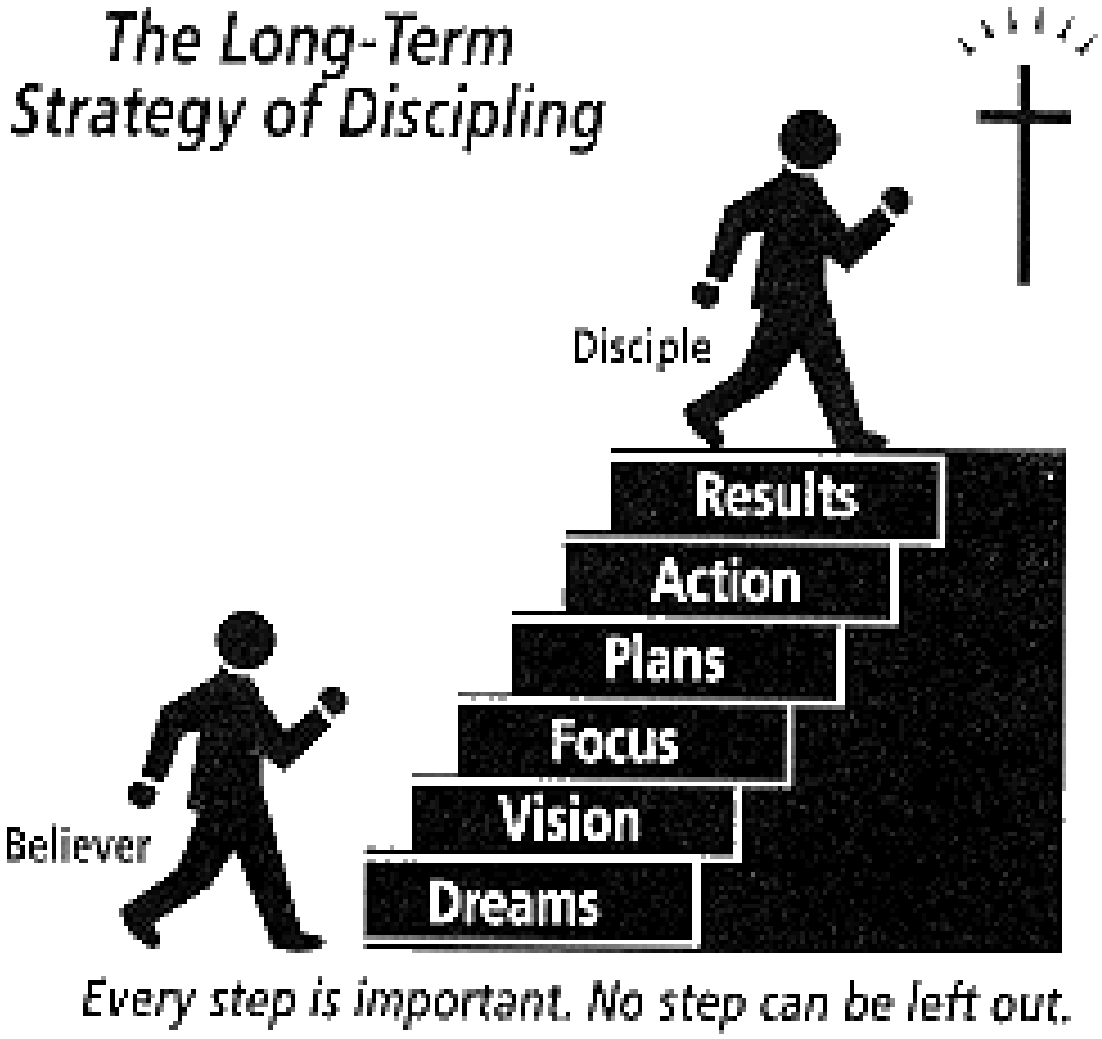
6. Correct patterns in a person's life rather than isolated incidents; major on the major issues. In every instance leave the person with hope and encouragement.

7. Be careful not to assume an authoritarian, "know-it-all" approach. Christ alone is the authority, and you must keep the focus on him at all times.

15. THE BIG PICTURE

To summarize, here are the characteristics that should be growing in genuine disciples' lives:

- heart for others
- servant attitude
- set the example
- genuine sensitivity to people
- think for themselves
- naturally and effectively share our faith
- teach the Bible to others
- set the pace for others (pacesetting)



Romans Road Scripture Memory Plan

SIN (of the world) Romans 1-2	***SALVATION (for individuals)*** Romans 3-5	***SANCTIFICATION (of believers)*** Romans 6-8 (7:27-39)	***SOVERIGNITY (of God)*** Romans (7:27-39) 9-11	***SERVICE (to others)*** Romans 12-16
Course 1: ***New Convert*** *- to the Truth of God in Jesus Christ (enjoying the new life) 21 verses*				
Genesis 3:1	John 1:12	Psalm 119:9	Genesis 1:1	Hebrews 10:24-25
Matthew 4:3-4	John 3:16	Proverbs 3:5-6	Psalm 138:2	
	John 14:6	Galatians 5:22-23	Romans 10:9-10	
	Romans 3:23	Philippians 4:13	Romans 10:17	
	Romans 5:8	Philippians 4:19		
Read Psalm 22	Romans 5:19	1 Peter 2:2	Read Genesis 1-3	
Read Isaiah 52:13-53:12	Ephesians 2:8-9	2 Timothy 2:15	**Read the Bible Daily**	Read John 13-17

SIN (of the world) Romans 1-2	***SALVATION (for individuals)*** Romans 3-5	***SANCTIFICATION (of believers)*** Romans 6-8 (7:27-39)	***SOVERIGNITY (of God)*** Romans (7:27-39) 9-11	***SERVICE (to others)*** Romans 12-16
Course 2: ***Basic Disciple*** *- in the Way of Jesus Christ (learning to put off old and put on new man) 21 verses*				
1 Corinthians 1:18	Matthew 10:28	Luke 11:1-5 (6-13)	Romans 8:28	Romans 12:1-2
	Matthew 11:28-30	Romans 6:1	Hebrews 2:16-18	Romans 13:10
	John 3:3-8	Romans 6:6	1 Peter 2:9	Romans 14:17-18
	Acts 17:11	Romans 6:19		
Read Psalm 119	2 Corinthians 5:17	1 Corinthians 10:13		Study 1 BD Book
Read daily Proverb (31)	Titus 3:5	Philippians 2:5-11		Study Matthew 5-7
Read Genesis 37-50	1 John 5:12-13	1 Thessalonians 5:17-18	**Read Bible Daily**	Read Romans 12-16

SIN (of the world) Romans 1-2	***SALVATION (for individuals)*** Romans 3-5	***SANCTIFICATION (of believers)*** Romans 6-8 (7:27-39)	***SOVERIGNITY (of God)*** Romans (7:27-39) 9-11	***SERVICE (to others)*** Romans 12-16
Course 3: ***Ministering Disciple****-in the Life of Jesus (trading self-life for Jesus life–character building) 21 verses*				
Romans 1:20-21	John 3:3-8	Romans 7:4	1 Corinthians 3:14-15	Luke 9:27
Romans 2:14-15	Acts 1:8	Romans 7:25	1 Corinthians 5:10-11	1 Corinthians 13:13-14:1
	Acts 4:13	Romans 8:2	Ephesians 1:3	Hebrews 11:6
	1 Corinthians 10:31	Romans 8:27	Hebrews 4:15-16	James 1:5-11
		2 Corinthians 4:12	Hebrews 11:1-3	
		Galatians 2:20		Study 1 MD Book
		Study Romans 6-8	**Read Bible Daily**	Study 1 Corinthians 10-15

Name: _____

Poems Who am I accountable to?

Other than the below, I have complete liberty!

I am accountable to the Lord God (to thank in all things)
I am accountable to the Lord Jesus (now and at His Judgment Day)
I am accountable to the Holy Ghost (to be filled with and walk after)

I am accountable to the Holy Scriptures (to know and obey by faith)
I am accountable to pray daily (for the people in my path of life)
I am accountable to learn obedience (by the things I suffer)

I am accountable to my wife/husband (to love & cherish / to submit & honor)
I am accountable to my parents (to honor all the days of their lives)
I am accountable to my children (to raise them right and be an example)

I am accountable to the elders (as they serve well, being examples)
I am accountable to the brethren (to love with a pure heart consistently)
I am accountable to those I disciple (by being an example and servant)

I am accountable to my employer (to work for, as unto the Lord)
I am accountable to the community (to live right and witness)
I am accountable to my enemies (to repay evil with good)

Other than the above, I have complete liberty!

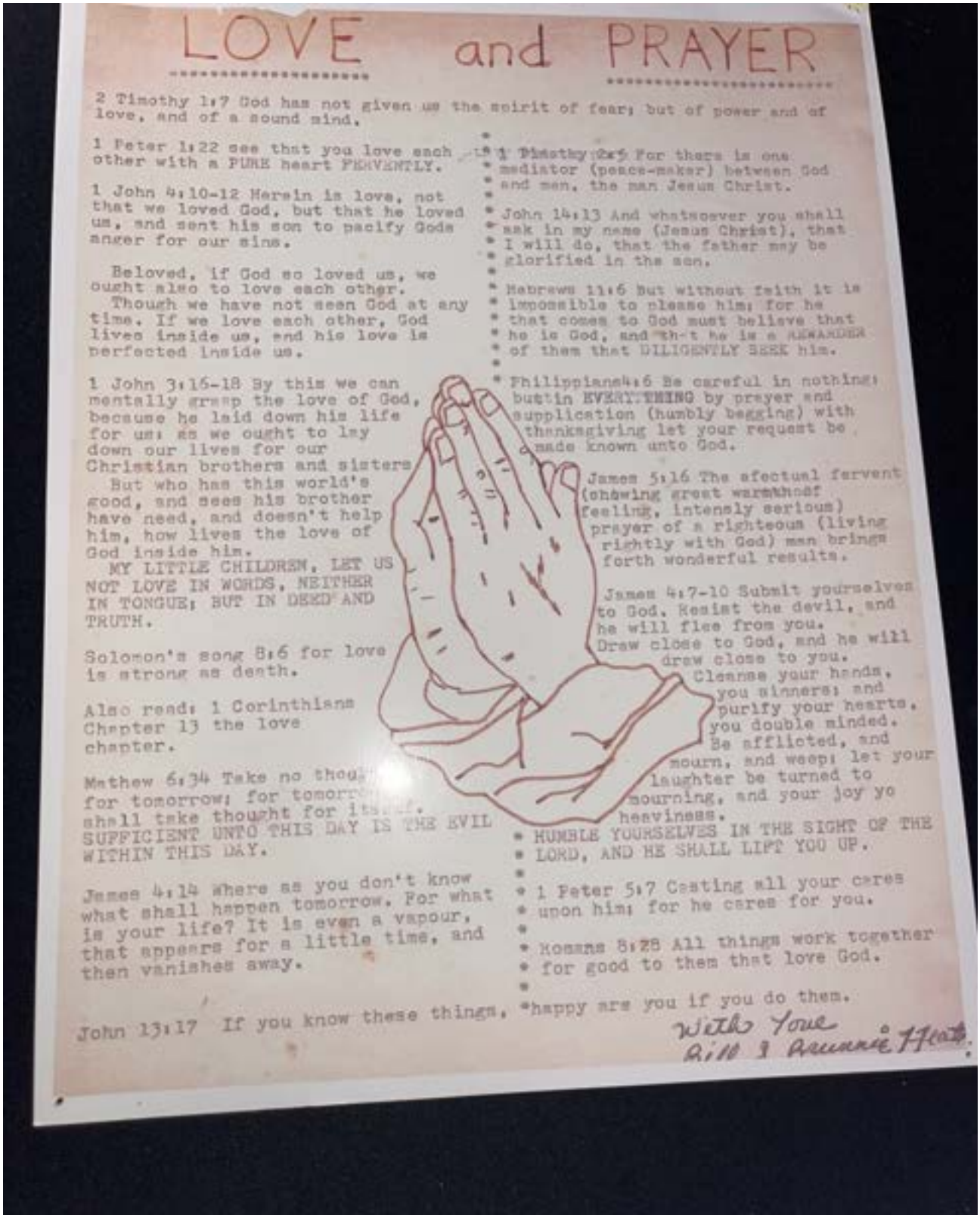
Poem written by Bill Heath for Believers, June 2000

A Morning Poem

I pray to be meek, wise, and whole,
by thy Spirit living in my soul.
To be a friend that is so dear,
as some are broken, far and near.
I have sorrow, and yet there's joy,
as life's events will deploy.
My Lord and friend, my all and all,
may I sense the Holy Ghost's call.
While this day passes by and by,
never to ask the question why.
Trusting our God for all things,
He makes me ride on eagle's wings.
Out into the world I go,
and see His story this day unfold.

Given at the Chapel of Hope in Yokosuka, Japan.
My first poem was after reading the autobiography of Fanny Crosby.
Bill Heath - 12 Jun 98

Love and Prayer



LOVE and PRAYER

2 Timothy 1:7 God has not given us the spirit of fear; but of power and of love, and of a sound mind.

1 Peter 1:22 see that you love each other with a PURE heart FERVENTLY.

1 John 4:10-12 Herein is love, not that we loved God, but that he loved us, and sent his son to pacify Gods anger for our sins.

Beloved, if God so loved us, we ought also to love each other.
Though we have not seen God at any time. If we love each other, God lives inside us, and his love is perfected inside us.

1 John 3:16-18 By this we can mentally grasp the love of God, because he laid down his life for us: as we ought to lay down our lives for our Christian brothers and sisters
But who has this world's good, and sees his brother have need, and doesn't help him, how lives the love of God inside him.
MY LITTLE CHILDREN, LET US NOT LOVE IN WORDS, NEITHER IN TONGUE; BUT IN DEED AND TRUTH.

Solomon's song 8:6 for love is strong as death.

Also read: 1 Corinthians Chapter 13 the love chapter.

Mathew 6:34 Take no thou... for tomorrow: for tomorr... shall take thought for its... SUFFICIENT UNTO THIS DAY IS THE EVIL WITHIN THIS DAY.

James 4:14 where as you don't know what shall happen tomorrow. For what is your life? It is even a vapour, that appears for a little time, and then vanishes away.

John 13:17 If you know these things,

1 Timothy 2:5 For there is one mediator (peace-maker) between God and men, the man Jesus Christ.

John 14:13 And whatsoever you shall ask in my name (Jesus Christ), that I will do, that the father may be glorified in the son.

Hebrews 11:6 But without faith it is impossible to please him: for he that comes to God must believe that he is God, and th-t he is a REWARDER of them that DILIGENTLY SEEK him.

Philippians4:6 Be careful in nothing; but in EVERYTHING by prayer and supplication (humbly begging) with thanksgiving let your request be made known unto God.

James 5:16 The efectual fervent (showing great warmthheat feeling, intensly serious) prayer of a righteous (living rightly with God) man brings forth wonderful results.

James 4:7-10 Submit yourselves to God. Resist the devil, and he will flee from you.
Draw close to God, and he will draw close to you.
Cleanse your hands, you sinners; and purify your hearts, you double minded.
Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy yo heaviness.
HUMBLE YOURSELVES IN THE SIGHT OF THE LORD, AND HE SHALL LIFT YOU UP.

1 Peter 5:7 Casting all your cares upon him; for he cares for you.

Romans 8:28 All things work together for good to them that love God.

happy are you if you do them.

With love
Bill & Annamie Hall

Written in 1978 after departing from the cultic Children of God to Ponce Baptist Church, Puerto Rico. David and Joyce Mings, an older Christian couple, kept on their living room coffee table.

Is Drinking No Alcohol Right?

It is a sin to drink alcohol; the more alcohol, the more sinful. A little alcohol – less sinful. Your love is better than wine (referring to a personal relationship with our King Jesus Christ), Song of Songs 1:2.

Eight self-justifications, refutes, and a conclusion follow:

Self-justification #1: The New Testament says we can drink wine if sick, 1 Timothy 5:23.
Refute: Yes - you give little wine to a sick person. Are you sick in your stomach? If not, no wine is approved.

Self-justification #2: Jesus made new wine at the marriage feast.
Refute: This is in the Old Testament, after the people were drunk with old wine, and even if the new wine was alcoholic, Scripture is silent on His partaking.

Self-justification #3: There is nothing wrong with a little wine.
Refute: This is like saying there is nothing wrong with a little sin. Use the Holy Scriptures to justify your faith.

Self-justification # 4: The only time wine is prohibited in the New Testament is with John the Baptist under the Nazarene vow.
Refute: Again, you are in the Old Testament until the death of Christ on the cross. Are you like the disciples in their unbelief before Acts 2 or after Acts 2? Jesus refused wine at the cross, then later accepted to fulfill prophecy.

Self-justification #5: Can you show me a New Testament verse that prohibits drinking alcohol?
Refute: Can you show me a New Testament verse that encourages the drinking of alcohol? Titus 1:7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.

Self-justification #6: You should not judge or condemn other believers.
Refute: Trying to help you prepare for the righteous judgment of Jesus Christ, 2 Cor 5:10:11, 2 Cor 3:10-15. 1 Corinthians 10:6, having in readiness to avenge all disobedience, when your obedience is fulfilled. I hope the Scriptures do not offend.

Self-justification #7: I'm not a Bishop.
Refute: If Paul commands a bishop to drink no wine, he would be a hypocrite if he drank, and even imply Jesus Christ drank wine. I chose to follow Paul, who said to follow Christ, Phil 3:12. Also, to follow Peter, who followed Christ, 1 Peter 2:21. Lastly, to not become a stumbling block to weaker brothers, Ro 14:10-23. The Spirit of Christ in me is much better than wine, even a little wine, Song of Songs 1:2.

Self-Justification #8: We have liberty in Christ.
Refute: Believers are a royal priesthood and should not drink any alcohol or wine when they worship God (Leviticus 10:9, Ezekiel 44:21)

Application: I know the altar of true worship is perfect, complete, and worthy of my greatest attention and continual faith. (Hebrews 11:1-3, 6)

QT hint: Daily time in Scripture and prayer helps us discern and not compromise the true worship at the altar of God in heaven.

Conclusion: A born-again believer can drink a little wine as a young and growing believer. Women can drink a little wine. Mature men who are in a position of spiritual leadership must abstain from any wine. Titus 1:7. Sin comes in many forms and degrees, and each sin has its associated Scripture and character. We must learn to prevent sin and sin less and less as we grow into full maturity.

Judgement Seat of Christ & Rewards

Upfront premises are the following two points

1. **This judgment is for believers only. Our "good works" are part of our sanctification, which we participate in and can win rewards.**
2. **Earning crowns and rewards is agreed upon in the Old and New Testaments, and we can "lose" rewards.**

Difference point - some teach another interpretation, combining this judgment with the Great White Throne Judgment, which accompanies the Reformed and Covenant stream of theology. They don't see the Judgment Seat of Christ as unique compared to earthly judgment seats in Scripture.

- Has the bible, a message, a friend or family ever impressed upon your mind areas of life that need change? Has it caused you to think, "what happens if I don't obey the Lord's will?" As we mature, one principle comes forth, "with privilege comes responsibility." We know that our salvation is a great privilege. Let's consider, "what happens if I decide not to change something in my life where I'm disobedient to the Bible, the Holy Ghost or the wise counsel of others?" Our thoughts must go in the direction of the Judgment Seat of Jesus Christ, fear of the Lord, and rewards. **I personally believe this is the most important doctrine for a Christian to understand after we come to know Jesus Christ as our Savior.**

- Have you ever desired to be a winner? To be 1st place, receive a prize, reward, or special recognition for an accomplishment at work, school, sports, knowledge, a skill, game, craft, hobby, or any other activity; even at home or church? Some of us have experienced being winners – some of us have not. We do the best but just do not have what it takes to win. You don't need to be disappointed! Praise be to God, each one who repents of their sin and puts their faith in Jesus Christ is in a spiritual race. This spiritual race is much different than an earthly race, because we all have equal opportunity to be winners – with no preference for persons. The first and only prerequisite to enter God's spiritual race is salvation. It is God's high calling and desire that each one of us be winners of this spiritual race and receive rewards, crowns, or recognition; from hereon called "rewards." A secondary related doctrine that some may be unsure of or confused about is "the eternal security of the believer." To believe in the eternal security of the believer will help us understand the importance of judgment and rewards for the Christian, and get the right perspective on this greatest race ever.

- We must understand that there is a big difference between salvation for the lost, by faith - not by our good works, and rewards for the saved – by faith, based on our good works. Our sins are judged at Calvary, our good works are judged at the Judgment Seat of Christ. For the believer, good works and rewards cannot be separated. Sin in the Christian will minimize our good works, which are only valid as we abide in Christ. "Now he that plants and he that waters are one; and **everyone shall receive his own reward according to his own works.**" (1 Corinthians 3:8) "Even so faith, if it has not works, is dead, being alone. Yes, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. You believe that there is one God; you do well: the devils also believe, and tremble. But will you know, O vain man, that **faith without works is dead?** Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? See how faith was mixed with his works, and by works was faith made perfect?" (James 2:17-22)

- A reward is something we work for or earn, **"God rewards them that diligentl**y seek him." (Hebrews 11:6) "God will reward openly those things done in secret; for example, giving of money, prayer, and fasting (Matthew 6:1-8). "**Our reward is in heaven** for being persecuted for His name." (Matthew 5:12). "Let us not be weary in well doing; for in due season we shall reap, if we don't faint." What shall we reap - rewards! (Galatians 6:9) We work onto God, not man, because our witness is in heaven, "my record is on high" (Job 16:19). One way or another, on earth or in heaven, we are in the position to receive rewards.

To all seven churches in chapters 1-3 of Revelation the Holy Ghost inspired John to write, "**I know your works.**" The last chapter of the bible, Revelation 22:12 says, "Behold, I come quickly and **my reward is with me, to give every man according as his work shall be.**" the Lord desires that each one of us have an abundant entrance into his. Seeing how important our works are, God in His mercy gives us opportunity to judge ourselves in this life. Let us judge ourselves now; if we do not, Christ will judge us later.

First, guidance on judging ourselves: "One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he doth not regard it. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not, and gives God thanks. For none of us lives to himself, and no man dies to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why do you judge your brother? or why do you set at nought your brother? for we shall all stand before the judgment seat of Christ. (Romans 14:5-10) The celebration of the Lord's Supper is a great opportunity for us to judge ourselves. "Wherefore whoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But **let a man examine himself**, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Corinthians 11:27-32) Yes, our bodies being the temple of the Holy Ghost has privileges and responsibilities.

Second - guidance on judging others: The Bible has clearly defined procedures and purpose for judging other saints. Individuals judging individuals follow this procedure. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why behold the mote that is in your brother's eye, but consider not the beam that is in your own eye? Or how will you say to your brother, Let me pull out the mote out of your eye; and, behold, a beam is in your own eye? You hypocrite, first cast out the beam out of your own eye; and then you shall see clearly to cast out the mote out of your brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matthew 7:1-6) "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19-20) A group judging an individual follows this procedure. "Moreover if your brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained your brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:15-20)

At the Judgment Seat of Christ our works are tried by fire. The believer may suffer loss (not of eternal life, but eternal reward). "Our works are as gold, silver, precious stones, or wood, hay, stubble. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **If any man's work abide which he has built upon, he shall receive a reward**. **If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.** Don't ye know that ye are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Corinthians 3:8-15) Will you have boldness or shame in the day of judgment? "And now, little children, **abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming**." (1 John 2:28) "Herein is our love made perfect, that **we may have boldness in the day of judgment**: because as he is, so are we in this world." (1 John 4:17) We can have an abundant entry into His Kingdom. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. **Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."** (2 Peter 1:5-11)

If we are honest with ourselves we know fairly well in this life how we will fare at the Judgment Seat of Christ. One testimony that is vivid was a man I worked with who is a Christian that saw my daily testimony and witness for Jesus. He told me to keep living my Christian life the way that I was and then great weeping and tears overcame him. He was truly saved and told of how he loved the Lord, then people of Church and life's circumstances drew him away and he did not live for Jesus for many years. This is known as a backslidden condition. Those lost years brought great sorrow to his heart and regret to this mind. My friend has repented and returned to his first love of Jesus. Still, it will take time to heal and total healing will have to wait until he partakes of the tree of life with leavers for the healing of nations foretold of in Revelation 21-22. Yes, I am sorry to say that most or all of us have lost time and not loved Jesus the way we should. The good news is that we can repent and restore that "first love." the Lord may be merciful and "restore the years that the locusts have eaten." Let's consider next what causes a Christian to backslide and lose rewards.

THREE CAUSES FOR LOSS OF REWARD

(1) "Brethren" in the "church" can deceive us after the commandments and doctrines of men and cause us to lose reward. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. **Let no man beguile you of your reward** in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) **after the commandments and doctrines of men**?" (Colossians 2:16-21)

(2) Churches and doctrines that say they are "spiritual Israel or Jews" can take your crown. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. **Behold, I come quickly: hold that fast which thou hast, that no man take your crown**." (Revelation 3:9-11)

(3) Deceivers, psychology or philosophy may cause you to lose your full reward. "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. **Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward**." (II John 5-8)

The above 3 reasons are why Bible study, faith, and prayer are so important. We must earn rewards and can lose them. The choice is ours. "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. **Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.** But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Timothy 2:14-17).

There are no excuses at the Judgment Seat of Christ. We shall be judged by the Bible. Heaven and earth shall pass away, but my word shall last forever. We will be judged by the eternal, perfect Word of God, every jot and tittle. Let us learn it, meditate on it, study it, pray over it, trust in it, and especially obey it. **Satan is out to keep people from being saved. If you are saved, he is out to keep you from being useful to God and take away or diminish your rewards.**

5 REWARDS OR CROWNS

1. Crown of Life. James 1:12

To the **believer who finds the strength to endure temptations and trials**. How? To count it all joy to suffer for Christ's sake, to glory in tribulations. As the love of God is shed abroad in our hearts, trials and temptations should not cause a Christian to become bitter and critical and lose the crown of life. We must "be faithful until death", Revelation 2:10. This crown is for those who live for Christ and endure trials in the power of the love of God.

2. Crown Incorruptible. 1 Corinthians 9:24-27

"Don't ye know that they which run in a race run all, but one receives the prize? So run, that ye may obtain. And every man that strives for the mastery is temperate in all things. **Now they do it to obtain a corruptible crown, but we an incorruptible.** I therefore so run, not as uncertainly; so fight I, not as one that beats the air: But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." (1 Corinthians 9:24-27)

Corruptible Crown	Incorruptible crown
physical race	spiritual race
Greek citizen born of Greek parents, non-Greek not allowed to enter race	God's citizens, born of Jesus by the Holy Ghost, unbeliever's not allowed to enter this race
Denial of personal pleasures, comforts and desires; sacrifice, conditioning, discipline, and constant attention – work to win.	Denial of personal pleasures, comfort and desires; sacrifice, conditioning, discipline, constant attention – work to win
1 winner	Possible for several or all winners

A wonderful movie about running this race is "Chariots of Fire." **Do not be a spectator! This is not a spectator race; all are called to be winners. Enter the race - stay in the race - get back into the race, and run to win the incorruptible crown.** "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Hebrews 12:1-4)

3. Crown of Rejoicing. I Thessalonians 2:19-20

This is the **soul winner's crown**. To believers who turn others to the salvation of our Lord Jesus Christ and to the righteousness of God. This takes preparation and training as a soldier for war. By faith, witness the gospel. Lead others to believe in the Lord Jesus Christ to receive the Crown of Rejoicing. "**For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."** (1 Thessalonians 2:19-20)

"And at that time shall Michael stand up, the great prince which standeth for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. **And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.** But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Daniel 12:1-4)

4. Crown of Righteousness. 2 Timothy 4:5-8

To the believer who looks for and loves the 2nd coming of Christ. You must be living right and growing in grace to look for and love his 2nd coming to have the crown of righteousness.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: **Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing**." (2 Timothy 4:5-8)

5. Crown of Glory. 1 Peter 5:2-4

This crown is for the faithful, obedient elders. All may share in this reward by loving the elders with prayer and trust. Are we a joy or a sorrow to our elders' hearts? Matthew 10:41 says, "Receive a prophet and you shall receive a prophet's reward. We must be faithful and obedient to God and those that oversee our souls to receive the crown of glory.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. **And when the chief Shepherd shall appear, ye shall receive a crown of glory that fades not away.** Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves

therefore under the mighty hand of God, that he may exalt you in due time: 7 Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. (1 Peter 5:1-9)

JUST IMAGINE THAT DAY

There will be a day when we stand before our Lord with the works we have done since the day we received Christ as our savior. If we die, then it is the works done up to our death. If he takes us up to be with Him before we die, it is the works we have done up to that time. On that day, judgment shall be administered with justice in Gods eyes, according to His word, with no respect of persons.

This day will be a most awesome and solemn event for us. We shall stand before Christ, the author and finisher of our faith, the Alpha and Omega, the first and the last. We will be in glory with our Lord, fully comprehending the greatness, riches, and majesty of His salvation and the things He has prepared for us. Multitudes of believers from all backgrounds will go before the Judgment Seat of Christ. Each one of us will go before the Lord individually, we will fall at His feet and worship him. We will see Him in His full glory, the nail prints in His hands and feet, the hole in His side; possible the same as the Apostle John saw in Revelation Chapter 1 "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Nothing will be hid, all brought to the light of His glory, majesty, power and holiness. He will give us crowns and rewards according to our works. Others will receive little or no crowns or reward, saved from the fire of eternal hell. It is a promise that this day will come upon all that are saved. Yes, it's better than hell, but it is still a terrible day. "**For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."** For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus

Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:10-21), "the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Hebrews 10:31)

My desire is that this will sober me first, then each person hearing or reading this lesson, to walk as children of light. Take serious the Christian life and be zealous of good works, which will glorify our father in heaven. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Hebrews 10:23-25)

THE LAST SHALL BE FIRST AND THE FIRST LAST

An important Biblical spiritual law is that there are internal rewards for obeying the leading of the Spirit and the Holy Scriptures in this life, here and now, practical and real. This reward is from the indwelling Holy Ghost, Christ in me. To experience the fruit of the Holy Ghost in our daily lives and have the fruit become more and more real and natural as we grow in Christ and He grows in us.

Be as a Simple Child - Don't be concerned about other groups - be concerned about yourself and your group

"And he sat down, and called the twelve, and saith unto them, **If any man desire to be first, the same shall be last of all, and servant of all.** And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whoever shall receive one of such children in my name, receives me: and whoever shall receive me, receives not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in your name, and he follows not us: and we forbad him, because he follows not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." (Mark 9:35-40)

The Parable of the Laborers makes it clear that Time as a Christian is not a factor

"For the kingdom of heaven is like unto a man that is an householder, which went out **early in the morning** to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the **third hour,** and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the **sixth and ninth hour**, and did likewise. And about the **eleventh hour** he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, **Friend, I do thee no wrong: didst not thou agree with me for a penny?** Take that your is, and go your way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is your eye evil, because I am good? **So the last shall be first, and the first last**: for many be called, but few chosen." (Matthew 20:1-16)

Jesus Washes the Disciples Feet as an Example of Servanthood

Our Lord Jesus at the Upper Room washed His disciples' feet. The theme of being a servant and honoring others above ourselves is consistent in the Scripture, and is an integral part on **how to earn rewards.** "He rises from supper, and laid aside his garments; and took a towel, and girded himself. After that he pours water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou know not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, **Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them**." (John 13:4-17)

SERVANTHOOD, JUDGMENT AND REWARDS ARE INTER-RELATED

1. Past: Jesus suffered and was judged for our sins on the cross. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (1 Cor 15:3)

Our old man was crucified with Jesus on the cross and we may now live by the power of His resurrection. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Don't ye know, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Romans 6:1-11)

2A. Present: Judge ourselves, internal reward.

2B. Present: Judge Other Saints, internal and external reward.

How we practice judgment in the present determines how we are judged after we die and for eternity.

When Christ returns to earth several events occur of which the Judgment Seat of Christ must be one of the first and then the following:

3A. Future: When we cast our crowns that we earned in this present life before our Lord Jesus, <u>the last will be first with the most crowns and the first last with one or no crowns.</u> "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for your pleasure they are and were created." (Rev 4:10-11

3B. Future: We shall judge angels. Our function in this role depends on how we judge ourselves and those in the body of Christ during this life. Will the last be first and the first last in the role of judging the angels? I believe so.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? **Do ye not know that the saints shall judge the world?** and if the world shall be judged by you, are ye unworthy to judge the smallest matters? **Don't ye know that we shall judge angels? how much more things that pertain to this life?** If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." (1 Cor 6:1-8)

3C. Future: At the marriage Supper of the Lamb there will be a seating order, the last shall be first and the first last. (Revelation 19)

Parable of the Position at the Wedding Table

"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For **whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.** Then said he also to him that bade him, **When thou makest a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.**" (Luke 14:7-14)

3D. Future: At Christ's reign on the earth during the 1000 years after the 70th week of Daniel. Whatever our place is during the reign of Christ over this earth. Will the last be first and the first last? I believe so. Over how many cities will we reign? (Revelation 20)

Parable of the ten servants with ten pounds each

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his **ten servants,** and delivered them **ten pounds,** and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, your pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, **have thou authority over ten cities.** And the second came, saying, Lord, your pound hath gained five pounds. And he said likewise to him, **Be thou also over five cities.** And another came, saying, Lord, behold, here is your pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of your own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, **Take from him the pound, and give it to him that hath ten pounds.** (And they said unto

him, Lord, he hath ten pounds.) For I say unto you, That unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. (Luke 19: 11-27)

3E. Future: At the New Jerusalem that holy city he shall there is a "tree of life that bares 12 manner of fruits, and yields her fruit every month; and the leaves of the tree are for the healing of nations." (Revelation 22:2) Since there is healing every month it seems that not all are healed at once and there is a sequence or priority. Could it be the last shall be first and the first last? I believe so. He shall "bring his reward to give to every man according to his works" (Revelation 22:12)

The Apostle Paul Ties it all Together: Rewards, Servanthood, and Judgment

1 Corinthians 9:15-27 15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 **For if I do this thing willingly, I have a reward:** but if against my will, a dispensation of the gospel is committed unto me. 18 **What is my reward then?** Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. 19 **For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.** 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you. 24 Don't ye know that **they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.** 26 **I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.**

CONCLUSION

To conclude this lesson, let us consider that how we live in the present affects our internal and eternal future. To live one day at a time as the evil in that day is sufficient for that day. If we look back, look to the suffering death of Jesus for our sins, and continual brokenness, repentance, confession and cleansing; then to the power of the resurrection for victorious Christian living. When we look ahead, let it be for His kingdom, glory, majesty, power; and rewards that Jesus brings with him.

The grace of our Lord Jesus Christ be with you all. Amen. Year: 1985

Men of Purity, Power, & Praise (MOPPP)

We meet knowing that we have similar temptations, trials, and challenges - to provoke one another unto love and good works. (Hebrews 10:24-25)

We meet to strengthen our daily walk our ourselves, our family, our work, our community, and our local church. (Colossians 3)

We meet to focus on the Lord Jesus Christ, believing in the centrality of His death and resurrection. (Romans 6:4-5)

Why is purity first? Review 2 Peter 1 and the word "virtue." Compare to Proverbs 31.

FUNDAMENTALS OF MILITARY OPERATIONS

Defensivewarfare
- Maintain Enemy Contact
- Orient toward the Main Body (stronghold)
- Perform Periodic Reconnaissance
- Provide Early Warning
- Provide Reaction Time and Maneuver Space

Offensive warfare
- Obey Your Chain of Command (God, Jesus-Word and Holy Ghost)
- Seek and Pray for wisdom
- Make Time for Discipleship (for self and others)
- Pattern Your Life for Others to Follow
- Press toward the Mark for the Prize of the high calling of God in Christ Jesus

Spiritual Warfare of Ephesians 6:10-20 (Type and Duration)

War won on the cross at Calvary when Jesus said, "It is Finished!"

Skirmish (daily) **Conflict** (one a week or longer) **Temptations**

Operation (up to 2 weeks) **Blitz** Boot Camp / Specialty Training

Battle (long over an area) **Campaign** (long over a territory) **Trials** / University

Lessons from the Old Testament written for our learning (Romans 15:4)

King David's life: Seek and Obey God (2 Samuel 5:23-24, 1 Chronicles 14:14-15)
or
Do NOT Seek and Obey god (2 Samuel 24, 1 Chronicles 21-22)

Conclusion: My warfare will become more offensive than defensive as I grow in Christ and equip others to grow in the victory of our Lord Jesus Christ. **Luke 9:23**

Strong's Concordance
βαπτίζω baptízō, bap-tid'-zo, **to immerse, submerge; to make whelmed (i.e. fully wet);**

Old Testament

1. **Baptism of purification (references from "Jews for Jesus")**

Old Testament washings were almost always for those of the already believing community. They symbolized cleansing from sin and guilt. Whereas sacrifices were to atone for ***acts*** of sin, washing or bathing seems generally associated with cleansing from a sinful or otherwise unholy ***condition.***

The **mikveh** is a designated area of running water for outward washing to purify the people when they were unclean from touching a dead corpse, menstruation, free from a contagious disease, or to bring sacrifices to the temple. By faith in the law of Moses. Leviticus 12:1-8 and 15:19-24.
Qumram: "No man shall bathe in dirty water or in an amount too shallow to cover a man. He shall not purify himself with water contained in a vessel" (from chapter 10 of The Damascus Rule).

New Testament- to prepare the way for Jesus (temporary, no longer needed)

1. Baptism with water by John in the Jordon River. Later by the disciples of Jesus.

Matthew 3:11a I indeed baptize you with water unto repentance:

New Testament – by Jesus (2-6 all happen at once, at initial salvation; with understanding later)

2. Baptized in the name of Jesus (saved)

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. This is for those Jews already baptized by John and/or as Acts 1:8 is fulfilled, except for Acts 10 with the Gentiles (Acts 8:16, 19:5).

3-4. **Baptism with the Holy Ghost**, and with fire (fire is for the unsaved in Revelation 20)

Matthew 3:11b but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: (Acts 11:16).

Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. This is the Baptism of the Holy Ghost.

5. Baptized into the body of Christ

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

6. Baptized into the death of Jesus Christ

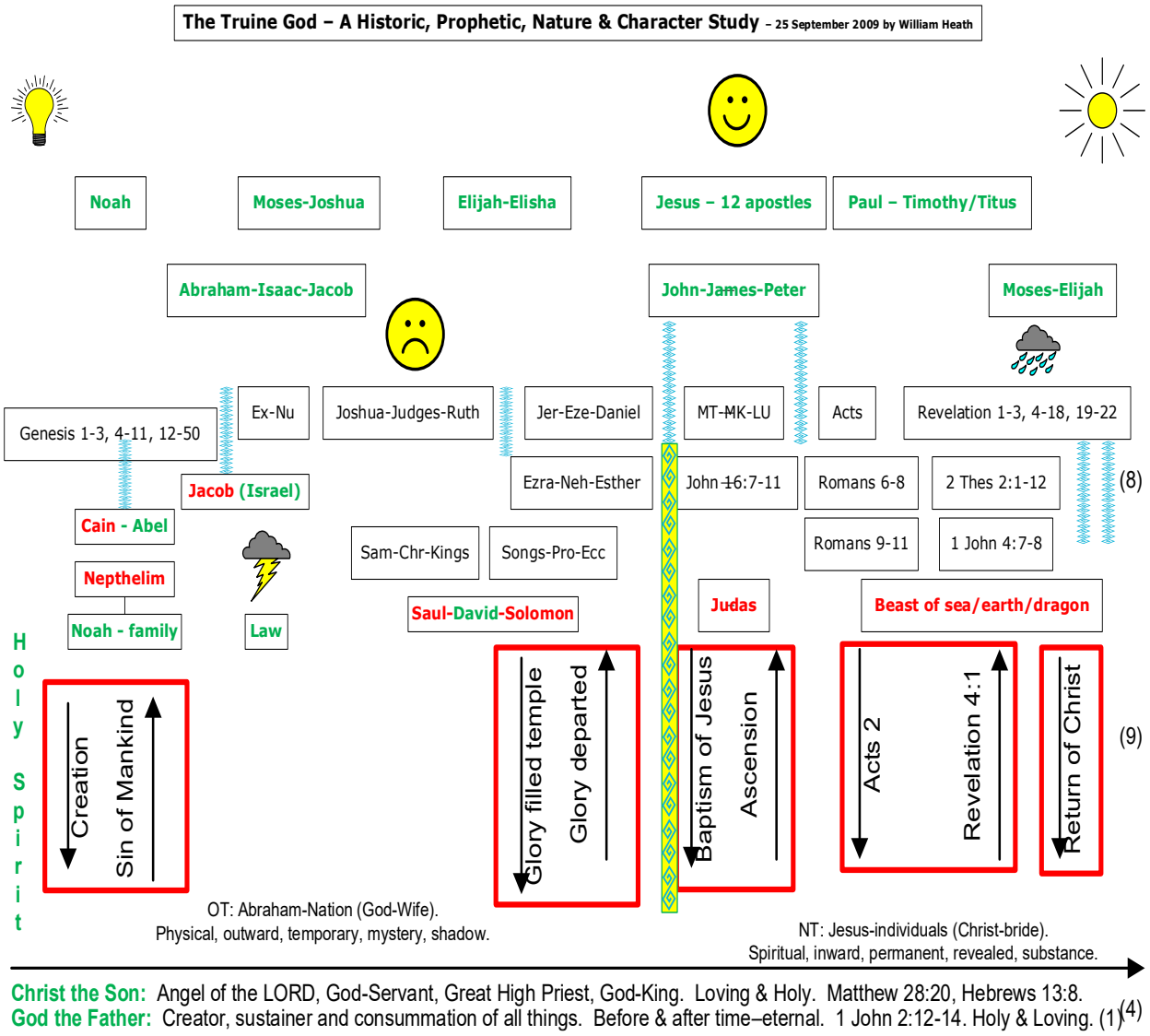
Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (Romans 6:3-5 and Titus 3:5-6)

New Testament – by a disciple (one time after salvation, at various locations)

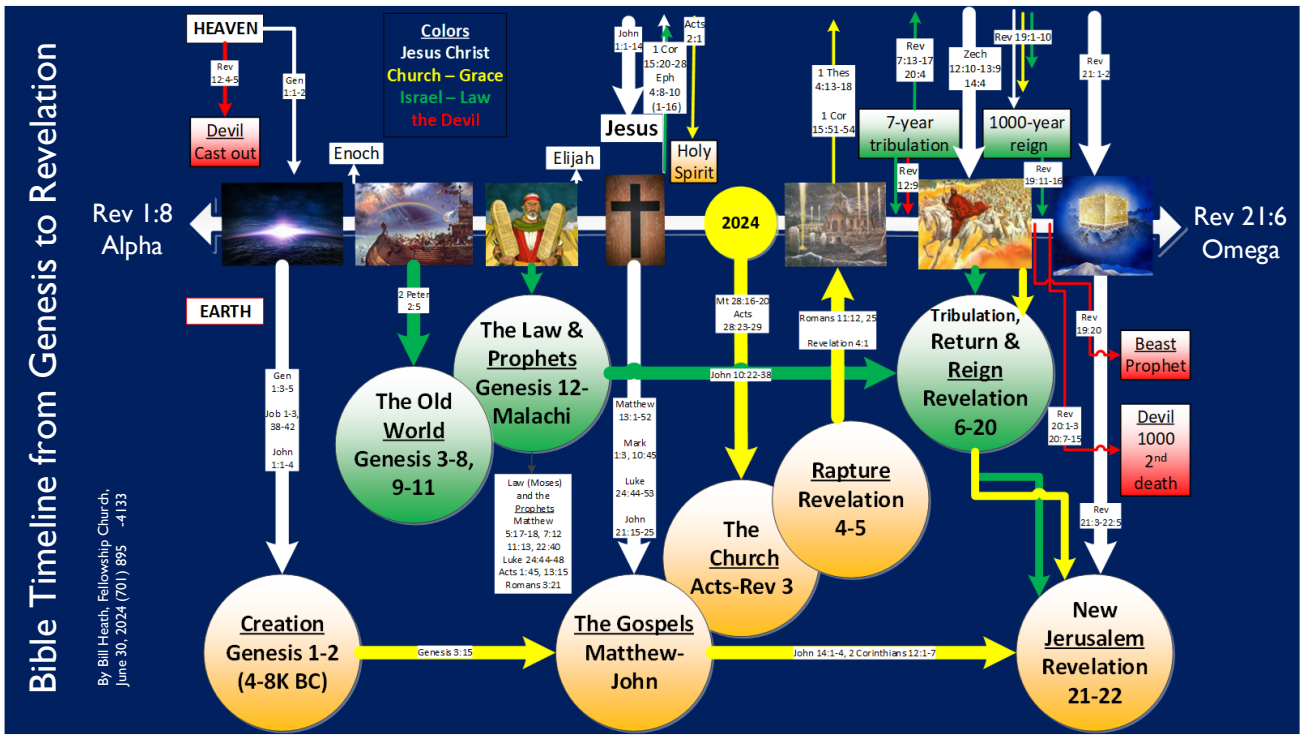
7. Baptized in water after baptisms 2-6 above

Acts 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. (Matthew 28:19, Acts 10:48, symbolic as specified in 1 Peter 3:18-22)

Disciples challenge: In Ephesians 4:4-6 what is the one baptism? *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, **one baptism**, one God and Father of all, who *is* above all, and through all, and in you all.


The Truine God – A Historic, Prophetic, Nature & Character Study – 25 September 2009 by William Heath
Noah
Moses-Joshua
Elijah-Elisha
Jesus – 12 apostles
Paul – Timothy/Titus
Abraham-Isaac-Jacob
John-James-Peter
Moses-Elijah
Genesis 1-3, 4-11, 12-50
Ex-Nu
Joshua-Judges-Ruth
Jer-Eze-Daniel
MT-MK-LU
Acts
Revelation 1-3, 4-18, 19-22
Jacob (Israel)
Ezra-Neh-Esther
John 16:7-11
Romans 6-8
2 Thes 2:1-12
(8)
Cain - Abel
Sam-Chr-Kings
Songs-Pro-Ecc
Romans 9-11
1 John 4:7-8
Nepthelim
Law
Saul-David-Solomon
Judas
Beast of sea/earth/dragon
Noah - family
Holy Spirit
Creation
Sin of Mankind
Glory filled temple
Glory departed
Baptism of Jesus
Ascension
Acts 2
Revelation 4:1
Return of Christ
(9)
OT: Abraham-Nation (God-Wife).
Physical, outward, temporary, mystery, shadow.
NT: Jesus-individuals (Christ-bride).
Spiritual, inward, permanent, revealed, substance.
Christ the Son: Angel of the LORD, God-Servant, Great High Priest, God-King. Loving & Holy. Matthew 28:20, Hebrews 13:8.
God the Father: Creator, sustainer and consummation of all things. Before & after time–eternal. 1 John 2:12-14. Holy & Loving. (1)
(4)

Bible Timeline from Genesis to Revelation



Review - with Jesus from Acts to Revelation

1. **Old Testament, Genesis 1-11.** creation 1-2, sin & flood 3-8, tower of Babel and human government 9-11
2. **Old Testament, Genesis 12– Malachi.** the Law & the Prophets
3. **New Testament, Matthew, Mark, Luke & John.** Jesus fulfilled the law and the prophets – Mt 5:17-18, 7:12, 11:13, 22:40. Luke includes the psalms in 24:44 -48
4. **New Testament, Acts.** Transition from Israel to all nations. Acts of the Apostles 1:8, 8:14-17, 10:28, 15, 28:2528
5. **New Testament, 21 letters.**

   The Church is the wife (bride) / body and Jesus is the husband (bridegroom) / head. Lu 5:33 -35, Eph 5:22-32
6. **New Testament, Revelation.** the Church on Earth 1-3 & 22:16-21, the church in Heaven 4 -5, the 7-year tribulation 6-18, Christ's Kingdom on Earth 19-20, New Jerusalem 21 -22:15.

   22:20-21 Jesus said, "Surely I come quickly "(imminently). We reply, "Amen. Even so, come Lord Jesus. "

Next Sunday: Continue the 12 series with a book of the Bible. Which book?

12 Helps to Read the Bible

1-3. **Unbeliever** interest: (1) none (2) intellectual (3) religious (John 3:3-8)

New Believer: (after a person repents and believes the gospel, Mark 1:15, 1 Peter 2:2)
4. Get a Bible, read one of the Gospels, perhaps John (King James Version)
5. Learn words (regular dictionary or Bible dictionary, Ecclesiastes 12:10-11)
6. Memorize the 27 New Testament book titles (John 6:63, 68)

Growing Believer: (Philippians 2:16 in the context of 2:12-18)
7. Spend time with believers who help you grow in Christ (1 John 3:18-24)
8. Daily begin each morning with a time of Scripture and prayer (Psalm 5:1-3, Mark 1:35)
9. Listen well to your pastors and teachers, ask questions (Acts 17:11)

Mature Believer: (Rock foundation Luke 6:46-48)
10. Consistent diligence to know and do the will of God (2 Peter 1:5-7)
11. Build upon the rock foundation to do His good works (2 Tim 3:16-17)
12. Be prepared to reign with Christ in judgment and justice (Revelation 20:6)

12 Helps to Pray

1-3. **Unbeliever's** interest: (1) none (2) intellectual (3) religious

New Believer: (a new-born baby in Christ, Mark 1:15, John 3:3-8)
4. Speak to and listen to God our Father in Heaven (Luke 11:1-13)
5. From a pure heart (1 Tim 1:5, 2 Tim 2:22, Hebrews 10:22, 1 Peter 1:22)
6. Have a prayer closet (Matthew 6:5-7)

Growing Believer: (John 13-17, focus on 17:20-26)
7. Begin each day early in prayer & Scripture (24 verses, Psalm 5:1-3, Mark 1:35)
8. Learn from patterns of Bible prayers (1543 verses, 6% of the Bible)
9. Personal prayer 1st, Husband-wife prayer, small group prayer, congregational prayer

Mature Believer: (Acts 6:1-6, prayer and the Word, keep unity)
10. Adjust lifestyle and time to allow for prayer as a habit or routine (Colossians 4:12-13)
11. Teach others how to pray: by character and proclaiming the wonderful works of God
12. No need for prayer after we or others die (Hebrews 9:27)

New Testament fasting

(Hungry for the Bread of Life)

Straight and Balanced Publications
Free for public use and adaption
William Heath, July 7-8, 2023

#	Title (focus)	Scripture - chapter context (focus)
1.	Myself & Jesus (Spirit-led/bread)	Matthew 4 (1-4), John 6 (35-40)
2.	Old Testament (blessing)	Psalm 35 (9-18), Nehemiah 1 (1-4)
3.	Old Testament (curse)	Isaiah 58, Zechariah 7-8 (7:4-7)
4.	Jesus (teacher)	Matthew 6 (16-18), Luke 5:27-39
5.	12 Apostles (circumstances)	Acts 10 (30-31), 27 (21, 31, 33-36)
6.	Paul's testimony (watchings)	2 Corinthians 6:4-10 (5), 11:22-33 (27)
7.	Practical experience (do)	Romans 14 (3-4)
8.	Myself & Jesus (future)	Philippians 3 (12-17)

Endnotes

Resources (hyperlinks)

Your Bible, and all your heart, your soul, your strength (body), and your mind (Luke 10:27)

Fasting Without Hypocrisy, Part 1 Part 2 (gty.org) John MacArthur (1 hour each)

A Hunger for God: Desiring God Through Fasting and Prayer - John Piper (200 pg)

"What is the connection between prayer and fasting?"- Gotquestions.net (1 page)

Introduction: *Fasting is a discipline of the Christian life where we must let the Spirit lead us and search our hearts. There are no specific rules for fasting, except it is linked with prayer, going without eating food, and voluntary. Fasting is the opposite of gluttony. This series focuses on personal, private, and small group fasting for humiliation, direction, illumination, intercession, and sorrow. As we encourage one another to seek and find God's high calling for our lives and each other's lives, we grow in Christ.*

William Heath

Myself & Jesus (bread) # **1**

Testimony: *"If the solemnities of our fasting, though frequent, long, and severe, do not serve to put an edge upon devout affections, to quicken prayer, to increase Godly sorrow, and to alter the temper of our minds, and the course of our lives, for the better, they do not at all answer the intention, and God will not accept them as performed to Him." Matthew Henry*

Text: Matthew 4:1-4, John 6:35-40 (Rightly Dividing Bible, KJVish compared w/Greek & Hebrew)

Matthew 4:1-4 ***Temptation 1 – Lust of the Flesh*** *(hungry – manna/bread) Deut 8:3*

[1] Then Jesus was led up of the Spirit into the wilderness to be tempted of the devil. [2] And when He had fasted forty days and forty nights, He was afterward hungry. [3] And when the tempter came to Him, He said, "If You be the Son of God, command that these stones become bread." [4] But He answered and said, "It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."

Note: Food is always the first of three categories of all temptation and resulting sin; see Genesis 3:6, Luke 4:1-13, & 1 John 2:16. The 40-day fast by Moses, Elijah, and Jesus is unique. This 40-day fast by Jesus in the wilderness is similar to the 40 years by Israel, 1 Corinthians 10:1-14, except Jesus was victorious in every temptation; therefore never sinned.

John 6:35-40 (context of 6:1-71)

[35] And Jesus said unto them, **I am the bread of life**: he that comes to me shall never hunger; and he that believes on me shall never thirst. [36] But I said unto you, That ye also have seen me, and believe not. [37] All that the Father gives me shall come to me; and him that comes to me I will in no wise cast out. [38] For I came down from heaven, not to do My own will, but the will of Him that sent me.
[39] And this is the Father's will which has sent me, that of all which He has given me I should lose nothing, but should raise it up again at the last day. [40] And this is the will of Him that sent me, that everyone which sees the Son, and believes on Him, may have everlasting life: and I will raise him up at the last day.

Talk

1. Think of your personal experience with fasting. How has it been?

2. The Holy Spirit led Jesus to fast. How does that relate to you?

3. Describe how you come to Jesus to eat the spiritual bread He offers today?

Old Testament (blessing) # **2**

Testimony: *There are some things which cannot be done except as a result of the sternest spiritual discipline. If we are to do marvellous things we must be marvelously open to the incoming of God. And prayer and fasting are two of the appointed means of grace. Fasting covers everything that detaches the soul from the world. Prayer covers everything that attaches the soul to God. John Henry Jowett*
Christian Classics Ethereal Library (ccel.org)

Text: Psalm 35:11-14, Nehemiah 1:1-4 (Rightly Dividing Bible)

Psalm 35 **Vindicate** (1-8, 19-26) **/ messiah 1** (9-18, 27-28) **Writer: David 3a**

11 False witnesses did rise up; they laid to my charge [things] that I knew not. 12 They rewarded me evil for good [to] the spoiling of my soul. 13 But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into my own bosom. 14 I behaved myself as though [he had been] my friend [or] brother: I bowed down heavily, as one that mourns [for his] mother.

Nehemiah 1:1-3 ***Nehemiah Hears of Great Affliction, Reproach, & Jerusalem's Walls/Gates***

1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, 2 That Hanani, one of my brethren, came, he and [certain] men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. 3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

1:4-11 ***Nehemiah's Prayer - Burden of Leaders*** **Supplication – 1 (1:4-11)**

4 And it came to pass, **when I heard these words**, that I sat down and wept, and mourned [certain] days, and fasted, and prayed before the God of heaven,

Note: 18 prayers in the book of Nehemiah
- 2 supplications – 1:4-11 and *9:1-3*
- 2 thanks – *9:7-25 and 12:40*
- 3 praise – *8:8, 9:4-6 and 12:41-43*
- 11 pray without ceasing - 2:4, 4:4-5, 4:9, 5:19, 6:9b, 6:14, 13:14, 13:14, 13:22b, 13:29, and 13:31b are in the spirit of 1 Thessalonians 5:17 "Pray without ceasing."

Talk Does Fasting Help? Dr. Charles Stanley (6 minutes)

1. Describe how personal fasting and prayer may profit your soul.

2. Describe how group fasting and prayer may profit many souls.

3. Will you join the small group fast during session 7, which is the week of

_____? Okay, if no, unknown or possibly.

Old Testament (curse) # **3**

Testimony: *Fasting of the body is food for the soul.* Saint John Chrysostom

Fasting cleanses the soul, raises the mind, subjects one's flesh to the spirit, renders the heart contrite and humble, scatters the clouds of concupiscence, quenches the fire of lust, and kindles the true light of chastity. Enter again into yourself. Saint Augustine

Text: Isaiah 58, Zechariah 7:4-7 (Rightly Dividing Bible)

Isaiah Chapter 58 ***God's Chosen Fast***

58:1-5 ***Isaiah Reproves National Hypocrisy***

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as [ye do this] day, to make your voice to be heard on high. 5 Is it such a fast that I have chosen? a day for a man to afflict his soul? [is it] to bow down his head as a bulrush, and to spread sackcloth and ashes [under him]? will you call this a fast, and an acceptable day to the LORD?

58:6-7 ***True Fasting***

6 [Is] not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 7 [Is it] not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? when you see the naked, that you cover him; and that you hide not yourself from your own flesh?

58:8-12 ***The Rewards of Godliness***

Zechariah 7:4-7 ***Answer 1 – Obedience must come before Sacrifice*** *(Is 58, 1 Sam 15:22)*
4 Then came the word of the LORD of hosts to me, saying, 5 **Speak unto all the people of the land, and to the priests,** saying, When ye fasted and mourned in the fifth and seventh [month], even those **seventy years**, did ye at all fast unto me, [even] to me? 6 And when ye did eat, and when ye did drink, did not ye eat [for yourselves], and drink [for yourselves]? 7 [Should ye] not [hear] the words which the LORD has cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when [men] inhabited the south and the plain?

Talk Why Your Fast is Not Working | Tony Evans Sermon (10 minutes)
1. What must you do before you fast to be heard and seen by God? (Isaiah 58:4-7, Zechariah 7:4-7)

2. Wrong fast: Share your experience if you have fasted wrongly.

3. Right fast: Have you ever fasted and prayed rightly for 24 hours? Longest time? Results?

Jesus (teacher) # **4**

Testimony: J. C. RYLE (Evangelical bishop of Liverpool who lived from 1816 to 1900)

Let us learn from our Lord's instruction about fasting, the great importance of cheerfulness in our religion. Those words, "anoint thy head, and wash thy face," are full of deep meaning. They should teach us to aim at letting men see that we find Christianity makes us happy. Never let us forget that there is not religion in looking melancholy and gloomy. Are we dissatisfied with Christ's wages, and Christ's service? Surely not! Then let us not look as if we were.

Ryle's Expository Thoughts on the Gospels, Matthew–Mark (Grand Rapids: Zondervan, n.d.), 57."

Text: Matthew 6:16-18, Luke 5:33-39 (Rightly Dividing Bible)

Matthew 6:16-18 ***Fast Publicly before men versus Privately before our Father in Heaven***

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear to men to fast. Verily I say to you, They have **their reward.** 17 But you, when you fast, anoint your head, and wash your face; 18 That you appear not to men to fast, but to your Father which is in secret: and **your Father, which sees in secret, shall reward you openl**y.
Note: Fasting follows prayer in 6:5-15. See 1 Corinthians 7:5, Matthew 17:21. Pray always, fast often, or as desired.

Luke 5:33-39 ***The Disciples of John the Baptist ask Jesus about Fasting***

33 And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise [the disciples] of the Pharisees; but yours eat and drink? 34 And He said unto them, Can ye make the **children of the bride chamber fast**, while the Bridegroom is with them? 35 But the days will come, when the Bridegroom shall be taken away from them, and then they will fast in those days.

Parable to Contrast the New and the Old (cloth, bottles and wine) Testaments

36 And He spoke also a parable unto them; No man puts a piece of a new garment upon an old; if otherwise, then both the new makes a tare, and the piece that was [taken] out of the new agrees not with the old. 37 And no man puts **new wine** into **old bottles**; else the **new wine** will **burst the bottles,** and be spilled, and the bottles shall perish. 38 But **new wine** must be put into **new bottles**; and both are preserved. 39 No man also having drunk **old** [wine] straightway desires **new**: for he says, The **old** is better.

Talk A Hunger for God: Desiring God through Fasting and Prayer- John Piper (3 minutes)

1. Should you treat fasting like prayer? Yes or no, and say why? (Matthew 6:6-18)

2. Since Jesus is the bridegroom and taken away – should you fast today? (Luke 5:33-35)

3. How does the parable of the new wine put into a new bottle relate to you and fasting?

12 Apostles (circumstances) #**5**

Testimony: **Abraham Lincoln** 16th President of the United States, 1861 - 1865

Proclamation 97—Appointing a Day of National Humiliation, Fasting, and Prayer

Para 4-5. "It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion."

Text: Acts 10:30-31, 27:21, 33-36 (Rightly Dividing Bible)

Acts 10:30-31 (24-33) ***Peter and Cornelius Share their Visions at Caesarea***

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, 31 And said, Cornelius, your prayer is heard, and your alms are had in remembrance in the sight of God.

Acts 27:21, 31, 33-36 (27:27-44) ***The Shipwreck after 14 Nights of a Tempest***

21 But after long abstinence Paul stood forth in the midst of them, and said, **"Sirs, ye should have listened to me,** and not have loosed from Crete, and to have gained this harm and loss.

31 Paul said to the centurion and to the soldiers, **"Except these abide in the ship, ye cannot be saved."**

vs 31, The soldiers were needed to help beach the ship safely. The unbelievers and believers are working together. Here we see divine providence and human responsibility come together.

33 And while the day was coming on, Paul begged them all to take food, saying, "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take [some] food: for this is for your health: for there shall not a hair fall from the head of any of you." 35 And when he had thus spoken, **he took bread, and gave thanks to God in presence of them all:** and when he had broken [it], he began to eat. 36 Then were they all of good cheer, and they also took [some] food.

Talk Listen to the entire Proclamation 97 by Abraham Lincoln (4 minutes)

1. Share characteristics of a nation's fast as Abraham Lincoln proclaims compared to a personal fast?

2. What is common in Acts 10:1-43 (10:30-31) and Matthew 6:1-21? Hint: Three action verbs.

3. What is an event or circumstance where the Spirit could lead you to pray and fast personally or as a leader with others? (Acts 27:21-44)

Paul's testimony (watchings) **# 6**

Testimony: *The purpose of fasting is to loosen to some degree the ties which bind us to the world of material things and our surroundings as a whole, in order that we may concentrate all our spiritual powers upon the unseen and eternal things. Ole Hallesby*

Text: 2 Corinthians 6:4-10 (5), 11:22-33 (27) (Rightly Dividing Bible)

6:4-10 ***Trials, Traits, and Paradoxes to Help us be Ambassadors of Christ***

(11) [4] But in all [things] approving ourselves as the ministers of God **in much patience**: in afflictions, in necessities, in distresses, [5] In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; //see next page//

11:22-33 ***An Example of Taking up the Cross and Denial of Self*** *(speaking of is foolish)*
[22] Are they Hebrews? so [am] I. Are they Israelites? so [am] I. Are they the seed of Abraham? so [am] I. [23] Are they ministers of Christ? (I speak as a fool) I [am] more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths often. [24] Of the Jews five times received I forty [stripes] save one. [25] Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; [26] [In] journeyings often, [in] perils of waters, [in] perils of robbers, [in] perils by [my own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren; [27] In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. //vs 27 relates to our physical body or strength in eight things, often is added 2x// [28] Beside those things that are outside, that which comes upon me daily, the care of all the churches. [29] Who is weak, and I am not weak? who is offended, and I burn not? [30] If I must needs glory, I will glory of the things which concern my infirmities. [31] The God and Father of our Lord Jesus Christ, which is blessed for evermore, knows that I lie not. [32] In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: [33] And through a window in a basket I was let down by the wall, and escaped his hands //Galatians 1:17//.

Note: 11:23 "in deaths often" is in context of 1 Cor 15:30-32, 2 Cor 1:3-10, 4:7-12, and Ro 8:31-39.

Talk: Spiritual fasting, Part 1, Spiritual fasting, Part 2 (skip 1.5 minutes) – Paul Washer (20 minutes)

1. Why are watchings and fastings in the same grouping in the context of the passage? (2 Corinthians 6:5, 11:27)

2. Why do you think the Apostle Paul reveals much of his personal life to the Corinthian believers?

3. What can we learn from Paul's example with his mention of "fastings" only 2x in Paul's 14 letters?

Paul's testimony (watchings) # 6

2 Corinthians 6:4-10 ***Trials, Traits, and Paradoxes to Help us be Ambassadors of Christ***

4 But in all [things] [a] approving ourselves as the ministers of God **in much patience**: in afflictions, in necessities, in distresses, 5 In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; 6 [b] By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, 7 By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, 8 [c] By honor and dishonor, by evil report and good report: as deceivers, and [yet] true; 9 As unknown, and [yet] well known; as dying, and, behold, we live; as chastened, and not killed; 10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and [yet] possessing all things.

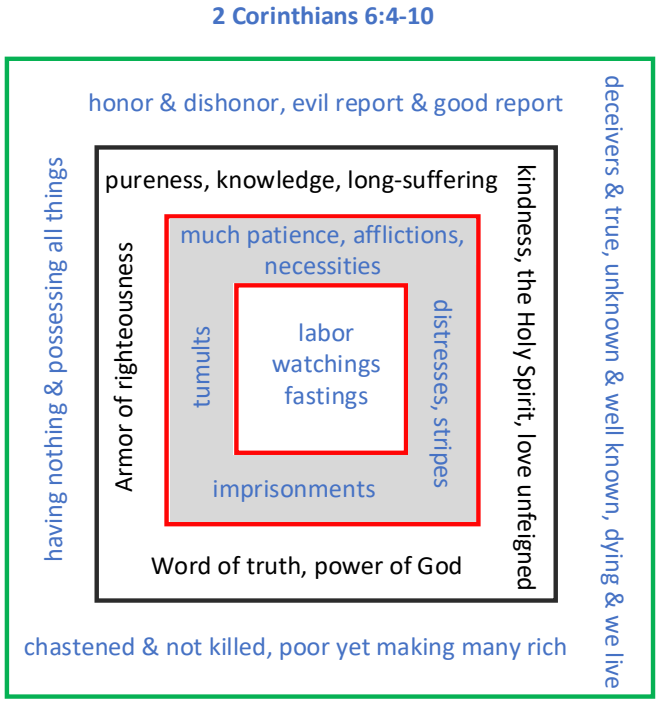
[a] Trials in much patience (vs 4-5): [b] form Godly traits (vs 6-7): [c] through Paradoxes (vs 8-10):

1. Afflictions	1. Pureness	1. Honor & dishonor
2. Necessities	2. Knowledge	2. Evil report & good report
3. Distresses	3. Long-suffering	3. Deceivers & true
4. Stripes	4. Kindness	4. Unknown & well known
5. Imprisonments	5. the Holy Ghost	5. Dying & we live
6. Tumults	6. Love unfeigned	6. Chastened & not killed
7. Labors	7. word of truth	7. Sorrowful yet always rejoicing
8. Watchings	8. power of God	8. Poor yet making many rich
9. Fastings	9. armor of righteousness	9. Having nothing & possessing all things
Outward – in our body	Inward – in our heart, soul & mind	Inward & Outward – in this life

Note that these traits in the Apostle Paul's life relate to victory in trials God allows and persecution from the world; not his defeat in temptation and sin.

In this body we may not suffer persecution, yet we voluntarily present our bodies a living sacrifice in our labor, watchings, and fastings (Romans 12:1-2).

Watchings come before fastings because as we are awake on watch, and not sleepy, we discern when to fast (Romans 13:11). The etymology of the Greek word translated into watchings and it's root watch are nouns and a duty of spiritual awakeness. Some translators use the weaker and narrower word "sleeplessness." Certainly a word for further study, along with Paul's example for us in 1 Corinthians 9:24-27, 11:1-34, 2 Corinthians 10:1-18, 12:1-21.



Practical experience (do) # 7

Testimony: *"Prayer is reaching out to the unseen; fasting is letting go of all that is seen and temporal. Fasting helps express, deepen, and confirm the resolution that we are ready to sacrifice anything, even ourselves, to attain what we seek for the kingdom of God."* Andrew Murray

"Fastings and vigils without a special object in view are time run to the waste," David Livingstone

Text: Romans 14 1-13 (Rightly Dividing Bible)

Romans 14:1-13 (in the context of 14:1 to 15:7. 1 Corinthians 8 in a different church & perspective)

1 Receive one who is weak in the faith, [but] not to disputes over doubtful things. 2 For one believes that he may eat all things: another, who is weak, eats herbs. 3 Let not him who eats despise him that eats not; and let not him who does not eat not judge him who eats: for God has received him. 4 Who are you to judge another man's servant? To his own master he stands or falls. Yes, he shall be held up: for God is able to make him stand. 5 One man esteems one day above another: another esteems every day [alike]. Let each be fully persuaded in his own mind. 6 He that regards the day, regards [it] to the Lord; and he that regards not the day, to the Lord he does not regard [it]. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not, and gives God thanks. 7 For none of us lives to himself, and no man dies to himself. 8 For whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and lived again, that He might be Lord both of the dead and living. 10 But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. 11 For it is written, [As] I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God //Isaiah 42:35//. 12 So then everyone of us shall give account of himself to God. 13 Therefore let us not judge one another anymore: but judge this rather, not to put a stumbling block or an occasion to fall in [our] brother's way.

Talk: 7 Biblical Fasting Principles You MUST Apply Next Time You Fast – Allen Parr (12 minutes)
Remember: *Fasting is a discipline of the Christian life where we must let the Spirit lead us and search our hearts. There are no specific rules for fasting, except it is linked with prayer, going without eating food, and voluntary. Fasting is the opposite of gluttony. This series focuses on personal, private, and small group fasting for humiliation, direction, illumination, intercession, and sorrow. As we encourage one another to seek and find God's high calling for our lives and each other's lives, we grow in Christ.*

This week's communications should focus on prayer and encouraging (exhorting) one another.

1. How does this passage relate to yourself and others regarding fasting? (14:1-13 or 14:1-15:7)

2. Share your fasting and prayer plan or desire for this week. Remember, New Testament fasting is descriptive, not prescriptive. Do not share outside the small group except with family who needs to know.

Myself and Jesus (future) **# 8**

Testimony: *One way to begin to see how vastly indulgent we usually are is to fast. It is a long day that is not broken by the usual three meals. One finds out what an astonishing amount of time is spent in the planning, purchasing, preparing, eating, and cleaning up of meals.* Elisabeth Elliot

If you say, "I will fast when God lays it on my heart," you never will. You are too cold and indifferent to take the yoke upon you. D.L. Moody

Text: Philippians 3 (12-17, in the context of chapter 3) (Rightly Dividing Bible)

Philippians 3:12-17 ***Paul's Need*** *(12-13a):* ***Forget*** *(13b),* ***Reach*** *(13c),* ***and Press*** *(14)*

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: **but [this] one thing [I do], forgetting those things which are behind, and reaching forth unto those things which are before,** 14 **I press toward the goal for the prize of the high calling of God in Christ Jesus.**

Note: vs 12, Follow = persecute (Gk dioko) 3:6, 3:12, 3:14 Press.
vs 13, Count = reckon Ro 6:11, apprehend (arrest), prize 1 Cor 9:24. High = to the brim, on top.

Our Help *(15),* ***Walk*** *(16),* ***and Ensample*** *(17)*

15 **Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.** 16 Nevertheless, whereto we have already attained, let us **walk** by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and note them which walk so as ye have us for an ensample.

Note: vs 15, Perfect = complete in Jesus at the moment of salvation (Colossians 2:10), then our spiritual growth until I put off this body allows Jesus to be formed and complete in me. In other contexts: finish, fulfill, fully ripe fruit.

vs 16, Walk (orderly as soldiers), Rule (canon).

vs 17, Walk (physical, observable), Ensample, an internal example you see, hear, and observe over time.

Talk:

1. Share your fasting and prayer experience since we met last week?

2. How does this study on fasting and prayer affect the rest of this year or the rest of your life in this body?

Endnotes TOC

Testimony: *As I began following Christ in my first love, fasting was by faith in the simplicity of the gospel as a newborn baby and child, periodically, maybe monthly, for a few years. Then this simple voluntary activity became neglected to a large degree. Many years later, the simplicity of obeying the Scriptures by faith and ending well deserves the sacrifice of New Testament fasting. To God be the glory!*
William Heath

Write your testimony regarding fasting.

Text: Philippians 3:16-17 (same as session 8, except focus on 3:16-17 for continued application)

16 Nevertheless, whereto we have already attained, let us **walk** by the same rule, let us mind the same thing. 17 Brethren, be followers together of me, and note them which walk so as ye have us for an ensample.

Talk: Guidance for group leaders and participants

1. Plan your fast with family, work, and circumstances
2. Fast together with a small group, praying for each other
3. The peace of God, knowing He hears me and loves me, will be present
4. Present our bodies as a living sacrifice, Romans 12:1-2
5. Let the Holy Spirit speak to me and others (do not take control in any form)
6. Jesus will uniquely meet each person where they are
7. Meet after the time of fasting to share experiences
8. Remember, New Testament fasting is descriptive, not prescriptive – do fast, but do not be prideful

# Title (focus)	Scripture - chapter context (focus)	Comment
1. Myself & Jesus (Spirit-led/bread)	Matthew 4 (1-4), John 6 (35-40)	Myself & Jesus
2. Old Testament (blessing)	Psalm 35 (9-18), Nehemiah 1 (1-4)	
3. Old Testament (curse)	Isaiah 58, Zechariah 7-8 (7:4-7)	3-4 link
4. Jesus (teacher)	Matthew 6 (16-18), Luke 5:27-39	3-4 link
5. 12 Apostles (circumstances)	Acts 10 (30-31), 27 (21, 31, 33-36)	1st temptation
6. Paul's testimony (watchings/often)	2 Corinthians 6:4-10 (5), 11:22-33 (27)	Critical core
7. Practical experience (do)	Romans 14 (3-4)	Objective
8. Myself & Jesus (future)	Philippians 3 (12-17)	Myself & Jesus

The Rightly Dividing Bible (RDB) is a personal work that is KJVish. In regards to the words "fasting and prayer," relating to the power to break demonic strongholds, is only in the KJV/NKJV, which use the Textus Receptus as their Greek source of the inspired words "fasting and prayer" in Matthew 17:21 and Mark 9:29. The same truth about our body occurs in 1 Corinthians 7:5 and Daniel 9:3. Nevertheless you may use the Bible translation you prefer to meet the objective of this series, Hungry for the Bread of Life.

Future fasts: Do it yourself, teach it to others, or contact Bill Heath for assistance (701) 895-4133.

1st series, with WAMM in Panera at California, Maryland, May 10 to June 28, 2023

Sanctification to say the truth (Acts 1:8) and test others words (Jude)

(15) [20] **Despise not** prophesyings. (16)[21] **Prove** all things; **hold fast** that which is good.

John 17:17-21 (words of truth sanctify)
Romans 10:17
1 Corinthians 13:8-11, 14:1
Ephesians 2:20
Hebrews 1:1-3

G394 propheteia - 19x, noun
(prophecy)

G4396 prophetes – 149x, noun
(a foreteller, an inspired speaker, Old Testament prophets)

James 1:5-8 (wisdom)
1 Peter 1:20-21
2 Peter 2:1, 10
Revelation 2:20
1 John 4:1

G4253 pro - 149x, preposition
(in front of, before)

G5346phemi - 57x, verb
(make known one's thoughts, speak, say, affirm)

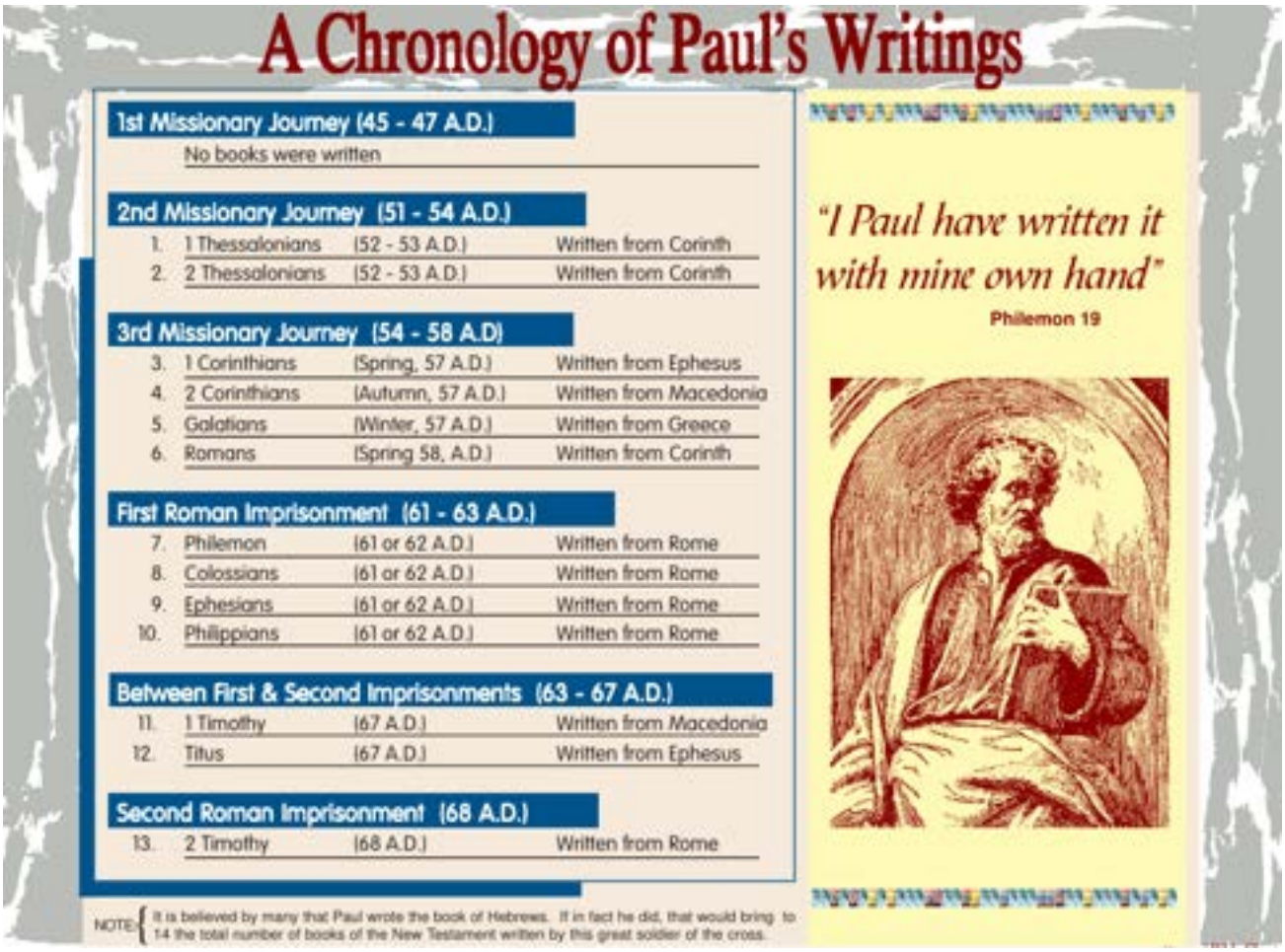
G5457 phos – 70x, noun
(to shine or make manifest, light)

G5316 phaino – 31x, verb
(to lighten, shine, show)

G3004 lego – 1349x, verb
(relate in words, speak, say)

1 Corinthians 1:26-30 (30, wisdom)
Matthew 6:29, 12:42, Luke 11:31, 12:27 (Jesus' wisdom is better)

Ecclesiastes 12



Rightly Dividing (RD) Bible Use

Bible TOC

The RD Bible promotes spiritual growth in Christ over a lifetime by providing order and simplicity that is flexible. The RD Bible is divided into 3275 passages designed to complement daily morning prayer for 9-year cycles. Each book features an introduction, outline, and 12 key points that effectively capture the theme. Some books feature questions and answers that cover content, context, and concise words, which help clarify the concepts of truth and ultimately offer gems unique to each book.

The RD Bible is hyperlinked in Microsoft Word. Move your cursor to the upper right of this page, Bible TOC. It will show a hand to activate the link. The RD Bible Table of contents and each book front page display the book title (chapters-daily quiet time sections, time to read), last year studied, then page number. You may take advantage of word processing, which allows you to modify and personalize notes in a free Bible that is not copyrighted.

RD Scheduling: Begin in the Gospels through the New Testament, then go through the Old Testament from Genesis to Revelation, or any sequence desired. The New Testament passages take exactly 3 years and the Old Testament 6 years and 22 days.

Journaling documents your daily Scripture reading, meditation, and thought process in forms. It is good to begin with the discipline of forms for your journal and change to freeform or direct input to the RD Bible. The forms consist of: Title-Content (Read & meditate)-Application-Interpretation. The title should be a personal choice and may come last or change over time. This is a style of Inductive Bible Study.

Bible History: Additions to the original manuscripts are chapters in the 14th century, verses in the 16th century, notes in the 17th century (marginal notes in the Geneva Bible), section titles in the 19th century (the Scofield Bible), and many specialty Bibles in the 20th century until the present. Daniel 12:4 is fulfilled as knowledge is increased. This is a specialty Bible designed for use with daily prayer and meditation.

DEVELOPMENT

1. This specialty Bible is based on the verbal, plenary view of inspiration of the original Scriptures by holy men as they were moved by the Holy Spirit; along with the providential preservation of the Scriptures by Israel and the Church to compose 66 books by 40 writers over a period of 2000 years, with 1 author.

2. An exception is "ye", which is plural for many, not the modern English "you". Ray Comfort used the KJV until 2011, when he changed to the New King James Version (NKJV). A great source for the preservation and superiority of the Majority Text is *The Gospel of John, Logos 21,* by the Executive Editor of the New King James Version. Dr. Farstad taught NT Greek at Dallas Theological Seminary and wrote *The Greek New Testament According to the Majority Text,* which leaned strongly back to the Textus Receptus.

While the above are good works, I choose to continue with the King James Version since all other Bible versions are copyrighted and incur costs associated with using them. RD Bible for reasons of translation into a language for those who use English as a Second Language (ESL), and the utility of adding personal notes that are an inheritance to my family and future generations.

3. Translation guides: Personal study and prayer with obedient living, Scofield or the Thompson Chain Reference "guided" section titles. Chapter breaks are noted when they are not correct. Brackets around words not in the original language are removed when not beneficial. To replace obsolete words, use Webster's Dictionary 1828, the Open Bible, or the original Hebrew and Greek language, plus Blue Letter Bible and Swordsearcher Bible software.

4. Fontology: Scripture is black Verdana 9. Words in red are of Jesus Christ & God. Words in gold of angels and good heavenly creatures. Words in dark brown of the devil or demons. Capital first letter for trinity pronouns. **OT Scripture quoted in NT is Amasis MT Pro medium.** Notes are green after Scripture or //within Scripture within forward slashes//. *Section titles are black Verdana 9 Italic.*

4. Summary of changes:

a. Verbs: "est" removed (singular), "eth" (plural), "dst" changed to "d", "t" changed to "ed". Changed "Thou hast" to "You have," sometimes kept Thy, Thou, Tine, Thee when referring to God.

b. Spelling changes: remove extra "u" and all obsolete spellings; "unto" to "to" 8975 times.

c. Changed Obsolete words when better to understand or make clearer. Not to dumb down or make it less clear. i.e., replaced victual and victuals with food. New Testament: Replaced "without" with "outside" when the context is easier to understand.

d. Added hyphens to double words to facilitate ESL readers. Changed harkened to listened.

e. Changed translated word when the culture of translators weakens; Presbyteros to Elder, decided not to change church to congregation. William Tyndale was burned at the stake for such translations into English.

f. Reversed "have I" & "have we" to "I have" & "we have"; "is it" to "it is", when it is a declaration. This simple reversal methodology makes it easier for people who have English as a second language to read and understand the text. Then it may aid in the translation of the original languages into a foreign language.

g. Sometimes replaced man with neutral when the original language and context can mean either male or female or anyone.

h. When words were added to the original inspired Scripture by the translators, [put those words in brackets]

i. Compound separate words like for ever to forever, except when used in the context of for ever and ever.

j. Words of Christ in the New Testament and words of God in the Old Testament are in red.

k. Words omitted or changed from the King James Version are after careful study, with the understanding that the Textus Receptus is from the original, inspired, and preserved. The KJV is the best version of the Bible available today. The Simple Bible, printed in 2022, is easier to understand. The KJVER has post-tribulation comments, so not recommended.

l. Changes: Ensample is for an internal witness to a group, example is for those external to everyone. Names in the Old Testament are spelled the same in the New Testament. "Tongue(s)" and "unknown tongues" changed to "language(s)".

m. Unto shows giving something to somebody and to show direction to something. Kept the same.

n. All epistles (15x) are letters (9x), but not all letters are epistles. In English, the context determines which is used from the same Greek (epistole). An epistle is doctrinal, didactic, and instructional.

o. OT: Hell, grave, and pit translated to Hebrew Hell 65x. NT: Hell translated to Greek Hades 11x. Hell is Tártaros (the deepest abyss of Hades); to incarcerate in eternal torment: 2 Peter 2:4.

p. Capitalized references to the Bible: Scripture, Holy Scripture, Word of God, and Word of the Lord.

q. NT: Replaced "dunamis-power" with "exousia-authority" 70x & "dunamis-virtue" w/ "dunamis-power" 2x.

r.

Heath, W. (2005). I compiled 20 years of notes, Yokosuka, Japan. (2014). 1st draft. Yokosuka, Japan. (2016) 2nd draft. Brandywine, Maryland. (2020) 3rd draft. Brandywine, Maryland.

Updates, corrections, changes for future: