

## Rightly Dividing (RD) Bible

### Genesis to Song of Songs

#### Book 1 of 2

Book (chapter-section, time) year page

#### Table of Contents

##### Law of Moses

|                                  |     |
|----------------------------------|-----|
| Genesis (50-148, 3.5 hr) 2024    | 3   |
| Exodus (40-105, 3 hr) 2024       | 62  |
| Leviticus (27-113, 2 hr) 2024    | 113 |
| Numbers (36-97, 3 hr) 2025       | 152 |
| Deuteronomy (34-94, 2.5 hr) 2025 | 196 |

##### In the Promise Land

|                              |     |
|------------------------------|-----|
| Joshua (24-61, 1.75 hr) 2019 | 236 |
| Judges (21-65, 1.75 hr) 2020 | 269 |
| Ruth (4-12, 15 min) 2020     | 298 |

##### Kings and United/Divided Kingdom

|                                   |     |
|-----------------------------------|-----|
| 1 Samuel (25-63, 2 hr) 2014       | 310 |
| 2 Samuel (24-46, 2 hr) 2022       | 344 |
| 1 Kings (22-47, 2.1 hr) 2020      | 374 |
| 2 Kings (25-56, 2.2 hr) 2020      | 408 |
| 1 Chronicles (29-45, 4.2 hr) 2022 | 439 |
| 2 Chronicles (36-51, 4.3 hr) 2022 | 476 |

##### Return from Babylonian Captivity

|                             |     |
|-----------------------------|-----|
| Ezra (10-28, 40 min) 2022   | 521 |
| Nehemiah (13-38, 1 hr) 2022 | 532 |
| Esther (10-22, 30 min) 2022 | 549 |

##### Poetry

|                                   |     |
|-----------------------------------|-----|
| Job (42-130, 1.75 hr) 2023        | 559 |
| Psalms (150-171, 5 hr) 2020       | 597 |
| Proverbs (31-93, 1.75 hr) 2021    | 670 |
| Ecclesiastes (12-40, 30 min) 2017 | 706 |
| Song of Songs (8-20, 20 min) 2021 | 717 |

Update: December 24, 2022

#### Notes from the editor

This is a hyperlinked Bible in Microsoft Word converted to PDF. It is the 4<sup>th</sup> draft by William Heath begun in 1985 with the teaching on The Judgment Seat of Christ. I was saved on July 7, 1976 in Puerto Rico while serving in the U.S. Navy.

My purpose over the years are revealed in the title changes from Quiet Time (QT Bible) to Discipleship Bible (DB) to Rightly Dividing Bible. Of course, as we rightly divide the Holy Scriptures; prayer, discipleship, and obedience to the glory of God follow.

William Heath

Biblical Prayer Lessons 733

Discipleship Lessons 747

#### For more information on this specialty Bible

Rightly Dividing (RD) Bible Use 787

## Rightly Dividing (RD) Bible

### Isaiah to Revelation

#### Book 2 of 2

Endnote: I must end with the thought that as we approach the return of our Lord Jesus Christ and I am raptured before the 7 year tribulation period of Daniel 9:24-27, or I am absent from the body and present with the Lord Jesus Christ.

In either case, I pray you may be sure of your personal salvation by repentance and belief that Jesus Christ died for your sins and was raised from the dead.

I hope for one more update and final print for distribution in the days God has appointed.



## Genesis (50-148, 3.5 hr) 2024

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

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

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

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

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

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

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

## Prayers of the Bible

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

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

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

### Names

Hebrew: Torah, Greek: Septuagint (the 5), Biblical: the law or Law of Moses.

The Law of Moses consists of 613 commandments in four categories

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

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

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

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

### **History of the Human Race**

### **12-50 History of Abraham and his Descendants**

|       |                                      |       |         |
|-------|--------------------------------------|-------|---------|
| 1-2   | Creation – God (Jesus & Spirit)      | 12-21 | Abraham |
| 3-5   | Fall – Adam (Adam & Eve/Cain & Abel) | 22-24 | Isaac   |
| 6-9   | Flood – Noah (Shem-Ham-Japheth)      | 25-36 | Jacob   |
| 10-11 | Babel – Nimrod                       | 37-50 | Joseph  |

### **Eight (8) Dispensations**

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

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

### **Genesis Chapter 1**

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

1:1-2

#### ***In the Beginning, then Dark-Spirit-Waters***

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

Notes: The Hebrew title of Genesis (beginning or first) God created. God is Elohim, plural of El-35x to 2:4.

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

1:3-5

#### ***Day 1: Light-Dark-Light (Sunday)***

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

Notes: This is spiritual light, not the physical light and heat of the sun, moon, and stars of day 4.

- The spirit of God in Jesus is the light (John 1:5, 8:12; 9:4-5, 11:9-10).
- The true Christian discerns the difference between spiritual dark and light or day and night for our:
  1. Initial past salvation (the blind man sees - John 9:25, salvation in Romans 3-5, Ephesians 5:8)
  2. Present daily salvation (sanctification in Romans 6-8, 13:12, Ephesians 4:22-24, Colossians 3:8-11)
  3. Future eternal salvation (1 Thessalonians 5:1-10, God's sovereignty in Romans 9-11, Rev 21:25)
- The Jews keep daily time from "evening" sunset to "sunrise." Peter and John went to the temple at the hour of prayer, the ninth hour (Acts 3:1). Jewish 3 pm or Roman 9 am? See Galatians 4:10 (8-11).
- During the middle ages, 500 to 1500 AD, the catholic monks and priests prayed 8 times a day. The rich people who had access to a Latin book, parts or whole Bible had devotional hours 4 times a day.

1:6-8

#### ***Day 2: Water-Sky-Water (Monday)***

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

Notes: The firmament is the air we breathe and the sky we see, or the 1<sup>st</sup> heaven. The waters above came down during the flood in Gen 6-9. Day 4 is the 2<sup>nd</sup> heaven. Paul went to the 3<sup>rd</sup> heaven (2 Cor 12:2-4).

1:9-13

#### ***Day 3: Land-Grass-Seed (Tuesday) / in 2 steps***

<sup>9</sup> Then God said, "Let the waters under the heaven be gathered together to one place, and let the dry [land] appear: and it was so." <sup>10</sup> And **God called the dry [land] Earth; and the gathering together of the waters called the Seas:** and **God saw that [it was] good.**

<sup>11</sup> Then God said, **Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth:** and it was so. <sup>12</sup> And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and **God saw that it was good.** <sup>13</sup> So the evening and the morning were the third day.

## Genesis Chapter 1

1:14-19

### **Day 4: Sun-Moon-Stars (Wednesday)**

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

#### Notes:

<sup>a</sup> Signs are for Bearings in direction & signs of judgment.

Seasons are the Spring, summer, fall, and winter.

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

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

7\*70=490 years are prophetic of blessing as well as forgiveness (Matthew 17:21-22)

(1) Abraham's birth until the giving of the Law in Exodus (Genesis 16:3),

(2) from the law until the dedication of Solomon's temple,

(3) from the dedication of Solomon's temple until the captivity in Babylon, minus the 70-year captivity,

(4) from Nehemiah's return to the millennial kingdom (Daniel 9 25-26).

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

1:20-23

### **Day 5: Fish-Birds-Fish (Thursday)**

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

#### Notes:

Kind = Species in days 5 & 6. Animal life for the sea, sky, and earth.

Variations within the species is the natural adapting to the environment or man interaction within a species to create a hybrid.

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

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

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

## Genesis Chapter 1

1:24-31

### **Day 6: Man-Woman-Dominion (Friday) / in 2 steps**

(4) <sup>24</sup> Then God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind:" and it was so. <sup>25</sup> And God made the beast of the earth after his kind, and cattle after their kind, and everything that creeps upon the earth after his kind: and **God saw that [it was] good.**

<sup>26</sup> And God said, "Let **us** make man in **our** image, after **our** likeness: and let **them** have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." <sup>27</sup> So God **created man** in his [own] image, in the image of God created he him; **male and female created he them.** <sup>28</sup> And God blessed them, and God said to them, "Be fruitful, and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth." <sup>29</sup> And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for food. <sup>30</sup> And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life, [I have given] every green herb for food:" and it was so.

<sup>31</sup> And God **saw everything that he had made, and, behold, it was very good.** And the evening and the morning were the sixth day.

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

## Genesis Chapter 2

2:1-3

### **Day 7: Rest (Saturday)**

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

<sup>a</sup> No evening and morning are said. Why?

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

### **The Creation Song**

(sing to cadence rhythm)

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

## **Genesis Chapter 2**

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

2:4-7

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

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

Note: God created 3 times in Genesis; 1:1, and days 5 and 6 for animals and mankind. See (Genesis 2:3-4, 5:1-2, 6:7). Created in Hebrew is 'bara' for 'to create.' Ps 51:10 Create in me a clean heart.  
- First use of LORD or Jehovah instead of God or Elohim during the big picture view of 7 days of creation. Now we focus on days 3 and 6 where God shows himself. - divine breath (Jn 20:22), the soul is eternal.

2:8-14

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

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

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

2:15-20a

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

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

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

2:20b-25

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

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

Gen 1:27, 2:23-24, Matthew 22:30 no male or female, 1 Cor 6:3 we shall judge angels, Ephesians 5:22-33. Marriage 2:23-24, Jesus said Moses wrote of marriage from the beginning in Mark 10:7-8, Matthew 5:27-32, 1 Cor 7, 11:1-16.



## Genesis Chapter 3

3:1-6

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

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

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

3:7-13

### ***Shame (7-8) and Blame (9-13)***

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

Notes: Shame causes one to try to hide. Genesis 2 last verse 2:25, "they were both naked, the man and his wife, and were not ashamed."

- The Doctrine of Repentance by Thomas Watson, the nature of true repentance: (1) sight of sin, (2) sorrow for sin, (3) confession of sin, (4) shame for sin, (5) hatred for sin, (6) turning from sin.

#### *The LORD God Converses with Adam*

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

#### *The LORD God Converses with the Woman*

<sup>13</sup> And the LORD God said to the **woman**, **What is this [that] you have done?** And the woman said, The serpent beguiled me, and **I did eat.**

3:14-20

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

#### *The LORD God Curses the Serpent*

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

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

## Genesis Chapter 3

<sup>16</sup> To the woman he said,

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

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

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

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

<sup>20</sup> And **Adam called his wife's name** <sup>a</sup> **Eve**; because she was the mother of all living.

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

<sup>a</sup> In Hebrew Eve = life spring, living. Adam = man

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

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

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

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

*Man Forbidden Access to the Tree of Life*

<sup>22</sup> And the LORD God said, **Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:** <sup>23</sup> Therefore the LORD God sent him forth from the garden of Eden, to **till the ground from which he was taken**.

<sup>24</sup> So he drove out the man; and he placed at the east of the garden of Eden **Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life**.

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

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

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

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

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

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

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

<sup>a</sup> Roaring lion, 1 Pe 5:8 and Ro 6:12. Change in Hebrew to fewer words and to fit the context. See YLT. KJV "and unto thee [shall be] his desire, and thou shalt rule over him." Jos 2:21.

Note: anger & murder—Matthew 5:21-22. Let not sun fall on your anger. Genesis 9:6, "blood for blood."

<sup>b</sup> Abel (Hebrews 11:1-22, begins with Abel – not Adam). The first man of faith to make an acceptable offering. 1<sup>st</sup> violence. Factors: The population east of the Garden of Eden is all family & oral communication.

4:16-24

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

(15) <sup>16</sup> And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. <sup>17</sup> And Cain knew his wife; and she conceived, and bare Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch. <sup>18</sup> And to Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. <sup>19</sup> And **Lamech took to him two wives:** the name of the one was Adah, and the name of the other Zillah. <sup>20</sup> And Adah bare Jabal: he was the father of such as dwell in tents, and [of such as have] cattle. <sup>21</sup> And his brother's name was Jubal: he was the father of all such as handle the harp and organ. <sup>22</sup> And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

<sup>23</sup> <sup>a</sup> And Lamech said to his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken to my speech: for **I have slain a man to my wounding, and a young man to my hurt.** <sup>24</sup> **If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.**

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

4:25-26

***Descendants of Abel (spiritual) and Enos Born; then Men Began to call on the LORD***

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

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

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

(17) <sup>15</sup> And **Mahalaleel** lived 65 years, and begat Jared: <sup>16</sup> And Mahalaleel lived after he begat Jared 830 years, and begat sons and daughters: <sup>17</sup> All the days of Mahalaleel were 895 years: and he died.

<sup>18</sup> And **Jared** lived 162 years, and he begat Enoch: <sup>19</sup> And Jared lived after he begat **Enoch** 800 years, and begat sons and daughters: <sup>20</sup> All the days of Jared were 962 years: and he died. <sup>21</sup> And **Enoch** lived 65 years, and begat Methuselah: <sup>22</sup> And **Enoch walked with God after** he begat Methuselah 300 years, and begat sons and daughters: <sup>23</sup> All the days of Enoch were 365 years: <sup>24</sup> And Enoch walked with God: and he was not; for God took him. <sup>25</sup> And **Methuselah** lived 187 years, and begat Lamech:

<sup>26</sup> And Methuselah lived after he begat Lamech 782 years, and begat sons and daughters: <sup>27</sup> All the days of **Methuselah were 969 years**: and he died. <sup>28</sup> And **Lamech** lived 182 years, and begat a son:

<sup>29</sup> And he called his name **Noah**, saying, This [same] shall comfort us concerning our work and toil of our hands, because of the ground which the LORD has cursed. <sup>30</sup> And Lamech lived after he begat Noah 595 years, and begat sons and daughters: <sup>31</sup> All the days of Lamech were 777 years: and he died.

<sup>32</sup> And **Noah** was 500 years old: and Noah begat Shem, Ham, and Japheth.

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

<sup>b</sup> Adams descendants in Hebrew tell the story of salvation. Enoch-Jude 14-16, Noah-1 Peter 3:18-22.

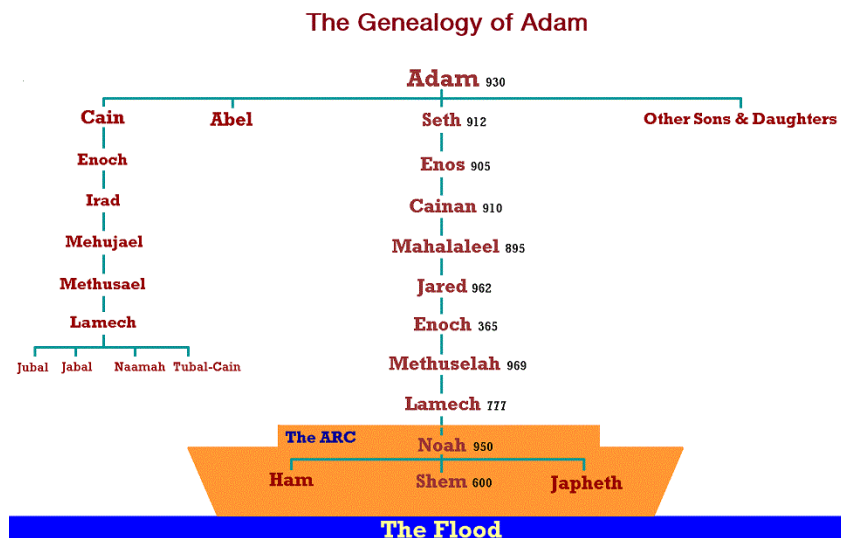
- Adam Man (is)
- Seth appointed (Gen 3:35)
- Enos mortal
- Cainan sorrow; (but)
- Mahalaleel the blessed God
- Jared shall come down
- Enoch teaching
- Methuselah death shall bring
- Lamech the despairing
- Noah comfort.

Cains descendants. (Gen 4:16-24)  
*Imitates the Truth*

- Cain Man is here
- Enoch teaching
- Irada wild donkey or runner
- Mehujael
- Methusael

*Substitutes/Mixed with the Truth*

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



**Genesis Chapter 6:1-13**    *Giants and the Wickedness Before the Flood of Noah (6 points)*

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

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

<sup>a</sup> **sons of God** – elihom is sometimes translated, angels. In this case, fallen angels of a second and more severe nature than the fallen angels who followed Lucifer at the beginning. **Job 1:6, 2:1 are good and evil (fallen) angels and 38:7 are good (stayed with God) angels.** Imaginations: Babylonian and Greek mythology gets a half man and half god creatures. They were condemned to the lowest hell called Tartarus. Fake news or conspiracies are the book of Jasher and Enoch, and the movie Noah with Russell Crowe.

- New Testament witnesses are **Jude 1:6-7**, left their designated habitations, and **2 Peter 2:4-7**, during the times of Noah. Some fallen angels knew women and had children that greatly contributed to the wickedness of the world.

<sup>b</sup> **giants** <sup>KJV</sup> is Nephilim in 6:4 and Numbers 13:33 at Kadesh Barnea, when 12 men spied the land of Caanan; 10 had fear and 2 had faith, Joshua and Caleb. Only used 2x in the Bible. Strong and huge men, probably 7-9 feet.

**Notes:** Genesis 6:1 multiply or population explosion. 1820 1M, 1920 2M, 2020 8M. Possibly 8M before the flood.

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

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

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

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

**Cain:** Hebrews 11:4 (KJV) ¶ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 1 John 3:11-13 (KJV) ¶ For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, [who] was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. Jude 1:11 (KJV) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

**Job 5:14 (KJV) Eliphaz.** They meet with darkness in the daytime, and grope in the noonday as in the night.

**Job 17:12 (KJV) Job.** They change the night into day: the light [is] short because of darkness.

**Job 26:10. (KJV) Job.** He hath compassed the waters with bounds, until the day and night end, Rev 22:5.

**Job 35:10 (KJV) Elihu.** But none saith, Where [is] God my maker, who giveth songs in the night;

## Genesis Chapter 6:14-22

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

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

<sup>a</sup> Probably cypress wood. <sup>b</sup> a thick sticky substance from a species of the cypress tree. 450 ft x 75 ft, 1 ½ football fields, 18 inch widows on top, 3 floors. See Kent Ham's ark in Kentucky.

## Genesis Chapter 7:1-24

*Enter the Ark (1 Peter 3:20)*

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

*The Water Rises from Above and Below (day 2 of Genesis 1)*

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

## **Genesis Chapter 8:1-22**

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

(22) <sup>1</sup> And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters abated; <sup>2</sup> The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; <sup>3</sup> And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

<sup>4</sup> And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. <sup>5</sup> And the waters decreased continually until the tenth month: in the tenth [month], on the first [day] of the month, were the tops of the mountains seen. <sup>6</sup> And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: <sup>7</sup> And he sent forth a raven, which went forth to and from, until the waters were dried up from off the earth. <sup>8</sup> Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; <sup>9</sup> But the dove found no rest for the sole of her foot, and she returned to him into the ark, for the waters [were] on the face of the whole earth: then he put forth his hand, and took her, and pulled her in to him into the ark. <sup>10</sup> And he stayed yet other seven days; and again he sent forth the dove out of the ark; <sup>11</sup> and the dove came in to him in the evening; and, look, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

### *Leave the Ark (Job 26:10, 38:8-11)*

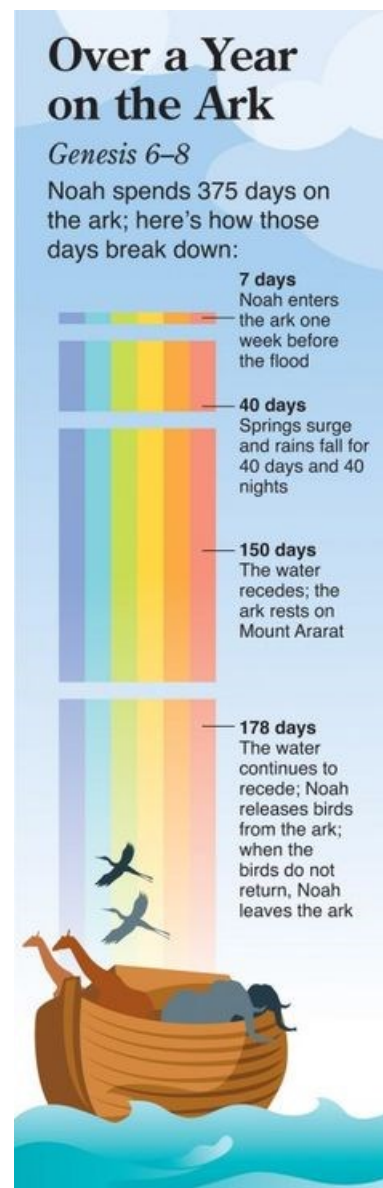
(23) <sup>12</sup> And he stayed yet other seven days; and sent forth the dove; which returned not again to him anymore. <sup>13</sup> And it came to pass in the six hundredth and first year, in the first [month], the first [day] of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. <sup>14</sup> And in the second month, on the seven and twentieth day of the month, was the earth dried. <sup>15</sup> And God spoke to Noah, saying, <sup>16</sup> **Go forth of the ark, you, and your wife, and your sons, and your sons' wives with you. <sup>17</sup> Bring forth with you every living thing that is with you, of all flesh, [both] of fowl, and of cattle, and of every creeping thing that creeps upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.** <sup>18</sup> And Noah went forth, and his sons, and his wife, and his sons' wives with him: <sup>19</sup> Every beast, every creeping thing, and every fowl, [and] whatsoever creeps upon the earth, after their kinds, went forth out of the ark.

*Noah's Offering to God (Thanks and praise. Ez 14:14 & 20, Phil 4:8, Romans 12:1-2, Galatians 2:20)*

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

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

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



## **Genesis Chapter 9:1-28**

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

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

Note: A dispensation is a period of time that God reveals truth to mankind; progressively and accumulatively. There are 8 dispensations: Innocence, Conscience, Government, Promise, Law, Grace, Righteousness, and Perfection.

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

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

Note: A covenant is an oath from God that is not conditional on mankind's part. There are 6 covenants: Adamic, Noahic, Abrahamic, Mosaic, Davidic, and Palestinian. Others teach 3 to 30.

9:18-10:32

*Noah and His 3 Sons*

*Sin's 5-Step Path of Wine, Drink, Naked (by Noah)  
and Sex, and Dishonor (by Ham) and Honor (by Shem & Japheth) 5<sup>th</sup> of 10 Commandments*

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

9:24-29

*Noah's Prophecy of His Three Children*

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

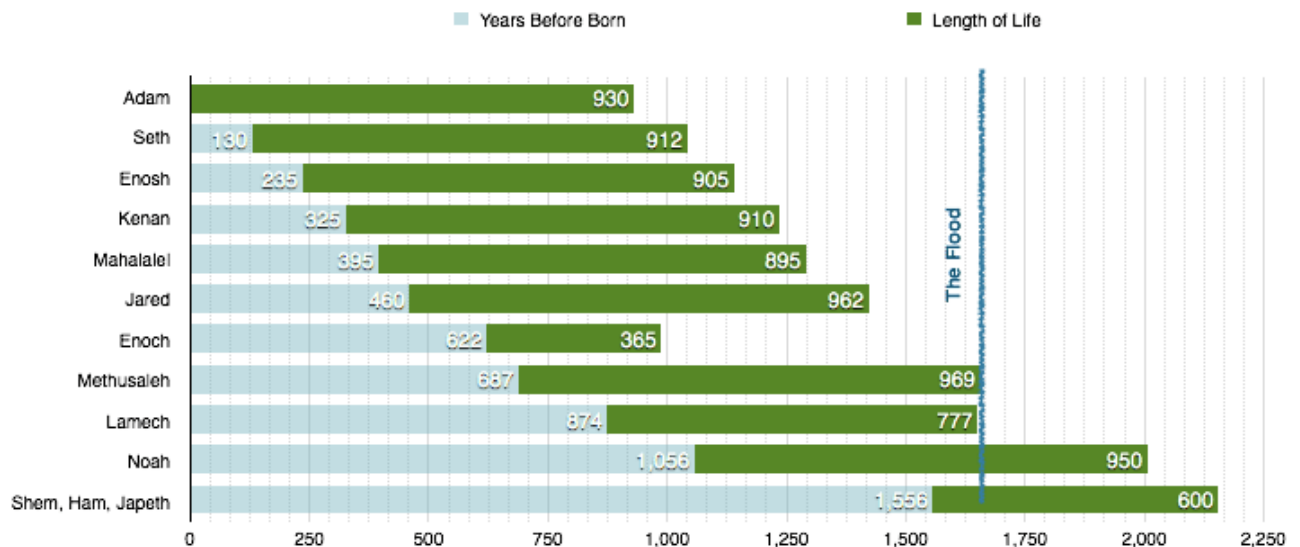
Note: Ham dishonors Noah and breaks the 5<sup>th</sup> commandment. He "saw" sin of the eyes and heart which Jesus said in Matthew 5:27-30. What Ham did is not known. The curse effects his son Canaan directly.

Notes: A father prophecies for his children at birth, life event, or death: *Abraham, Isaac, & Jacob, etc.*



## Genesis Chapter 9

**Adam** knew **Enoch/Methuselah** who knew **Noah/Shem** who Knew **Job/Abraham** to pass on the Spoken Truth, Written Truth, and all driven by Inspired Truth in the Hebrew language



### Scriptures on the life and character of Noah

Genesis 6:8-13 is a linking passage.

**Job 26:10** He hath compassed the waters with bounds, until the day and night come to an end.

**Job 38:10** And brake up for it my decreed [place], and set bars and doors,

Outline of Job: 1-2 Intro, 3-31 Dialogue w/3 friends, 32-37 Elihu, 38-41 God w/77 Questions, 42 Ending.

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

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

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

**1Pe 3:20b** eight souls were saved by water. **1Pe 3:21** ¶ The like figure whereunto [*even*] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

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

**Revelation 9:5 (KJV)** And to them it was given that they should not kill them, but that they should be tormented **five months**: and their torment [*was*] as the torment of a scorpion, when he strikes a man.

**Philippians 4:18 (KJV)** But I have all, and abound: I am full, having received of Epaphroditus the things [*which were sent*] from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.

John 3:36 for new year. Saved and wrath of God abiding on you or God loves you.

(27) <sup>1</sup> Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and to them were sons born after the flood.

***God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant***

<sup>2</sup> The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

<sup>3</sup> And the sons of Gomer; Ashkenaz, and Riphah, and Togarmah. <sup>4</sup> And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. <sup>5</sup> By these were the isles of the Gentiles divided in their lands; everyone after his tongue, after their families, in their nations.

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

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

<sup>6</sup> And the sons of Ham; Cush, and Mizraim, and Put, and Canaan. <sup>7</sup> And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

<sup>8</sup> And Cush begat Nimrod: he began to be a mighty one in the earth. <sup>9</sup> He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. <sup>10</sup> And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. <sup>11</sup> Out of that land went forth Asshur, and built Nineveh, and the city Rehoboth, and Calah, <sup>12</sup> And Resen between Nineveh and Calah: the same is a great city. <sup>13</sup> And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, <sup>14</sup> And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

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

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

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

(28) <sup>21</sup> To Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were [children] born. <sup>22</sup> The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

<sup>23</sup> And the children of Aram; Uz, and Hul, and Gether, and Mash. <sup>24</sup> And Arphaxad begat Salah; and Salah begat Eber. <sup>25</sup> And to Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. <sup>26</sup> And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, <sup>27</sup> And Hadoram, and Uzal, and Diklah, <sup>28</sup> And Obal, and Abimael, and Sheba, <sup>29</sup> And Ophir, and Havilah, and Jobab: all these [were] the sons of Joktan. <sup>30</sup> And their dwelling was from Mesha, as you go to Sephar a mount of the east. <sup>31</sup> These are the sons of Shem, after their families, after their languages, in their lands, after their nations.

<sup>32</sup> These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

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

## **Genesis Chapter 11:1-32**

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

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

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

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

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

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

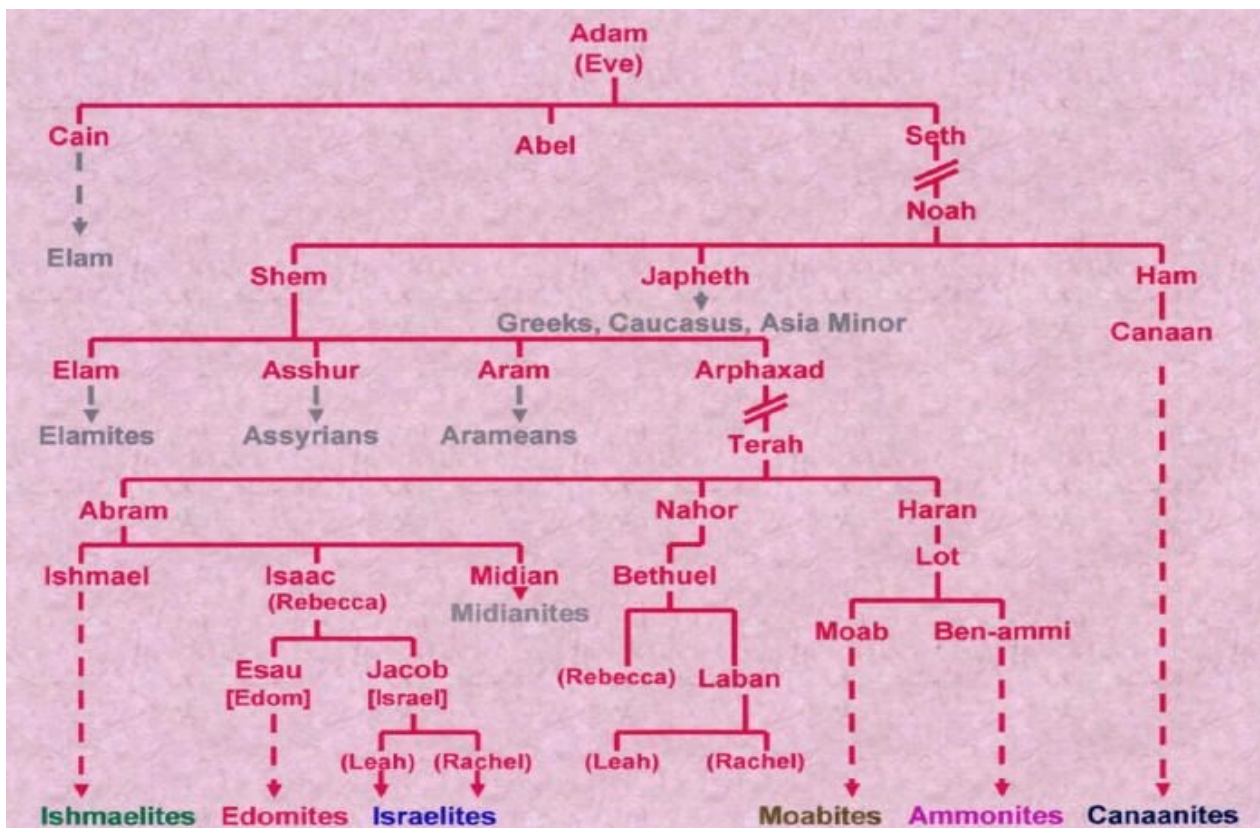
### ***Abram and Sarai Depart Ur, Stop at Huran en Route to the Land of Canaan***

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

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



*The Geneology from Adam to Jacob (Israel)*



**Genesis Chapter 12:1-10 Abram's Call, Journey from Ur through Canaan, and Worship**

(32) <sup>1</sup> Now the **LORD had said to Abram, Get you out of your country, and from your kindred, and from your father's house, to a land that I will show you:** <sup>2</sup> <sup>a</sup> And I will make of you a great nation, and I will bless you, and make your name great /Gen 11:4 Tower of Babel/; and you shall be a blessing: <sup>3</sup> **And I will bless them that bless you, and curse him that curses you: and in you shall all families of the earth be blessed.**

<sup>4</sup> So Abram departed, as the LORD had spoken to him; and **Lot went with him;** and Abram was seventy and five years old when he departed out of **Haran.** <sup>5</sup> And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the **land of Canaan;** and into the **land of Canaan** they came. <sup>6</sup> And Abram passed through the land to the place of **Shechem,** to the **plain of Moreh.** And the **Canaanite was then in the land** /Gen 9-11 curse on Canaan/. <sup>7</sup> And the LORD appeared to Abram, and said, **To your seed will I give this land:** and there **built he an altar to the LORD,** who appeared to him. <sup>8</sup> And he removed from there to a **mountain on the east of Bethel,** and pitched his **tent,** [having] **Bethel on the west,** and **Ai on the east:** and there he **built an altar to the LORD,** and called upon the name of the LORD. <sup>9</sup> And Abram journeyed, **going on still toward the south.** <sup>10</sup> And there was **a famine in the land:** and **Abram went down into Egypt** to **sojourn there;** for the famine was grievous in the land.

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

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

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

*In Egypt Abram Lies about his Wife Sarai (3<sup>rd</sup> disobedience)*

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

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

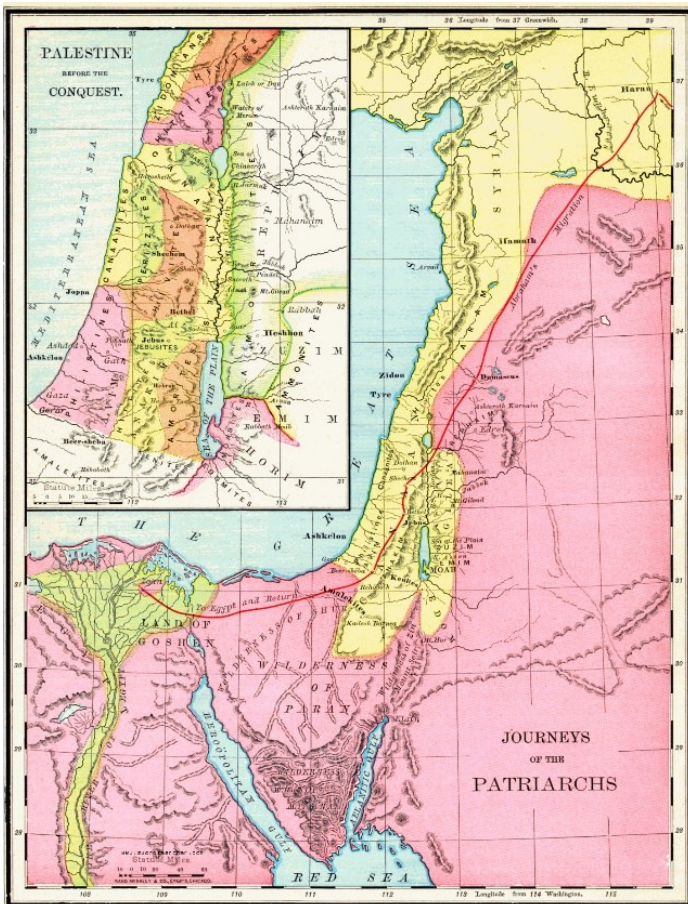
**Genesis Chapter 13:1-18**     **Abram's Return to Canaan and Meekness toward Nephew Lot**

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

**Lot Chooses to Dwell in the Plain towards Sodom**

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

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



## **Genesis Chapter 14**

14:1-16

### ***Abram Rescues Lot and Sodom from the Five Kings***

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

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

14:17-24

### ***King and High Priest Melchizedek of Salem Blesses Abram***

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

<sup>a</sup> Psalm 110, Hebrews 7. This tithe is one time for a special occasion.



## **Genesis Chapter 15:1-21**

### **God's Covenant with Abram**

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

### **Prophecies: 400 Years of Slavery and the Geographic Boundaries of the Promise Land**

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

## **Genesis Chapter 16**

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

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

### **The Angel Comforts Hagar**

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



## **Genesis Chapter 17**

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

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

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

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

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

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

18:1-15

**Abraham Enthusiastically Serves 3 Visitors**

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

**Sarah's Unbelief Revealed**

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

18:16-33

**The 3 Angels have a Mission Concerning Lot**

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

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

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

## **Genesis Chapter 19**

19:1-29

### ***Two Visitors (Angels) go to Sodom to Visit Lot***

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

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

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

### ***Lot asks to Flee to Small City of Zoar***

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

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

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

## Genesis Chapter 19

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

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

<sup>a</sup> Seeds of division planted in Genesis

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

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

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

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

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

## **Genesis Chapter 21**

21:1-21

### ***Isaac is Born***

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

### ***Hagar and Ishmael cast out / God provides for and Blesses Hagar and Ishmael***

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

21:22-34

### ***Abrahams Covenant with Abimelech***

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

<sup>a</sup> The covenant is for 3 generations. Abraham already knows of the 400 years of slavery from the vision in Genesis 15:1-21.

**Genesis Chapter 22**

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

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

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

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

***Blessing and multiplication promised to the seed of Abraham***

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

***Abraham returns to Beersheba***

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

## **Genesis Chapter 23**

### **23:1-20 *Sarah's death and a lesson on financial management***

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

### ***Purchase of burial land from the sons of Heth for 400 shekels***

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

## **Genesis Chapter 24**

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

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

#### ***The servant prays for the wife***

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

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

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

#### ***Rebekah's brother Laban favors Abraham's servant***

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



***The servant tells his story***

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

***Rebekah is given over to the servant***

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

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

**Genesis Chapter 25**

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

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

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

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

**Esau sells his birthright to Jacob for a bowl of red stew**

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

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

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

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

***Abimelech and Isaac make a peace covenant at Beersheba***

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

## **Genesis Chapter 27**

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

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

### ***Rebekah and Jacob deceive Isaac***

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

### ***Isaac blesses Jacob (28-29); then Esau (30-40)***

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

do now to you, my son? <sup>38</sup> And Esau said to his father, Have you but one blessing, my father? bless me, [even] me also, O my father. And Esau lifted up his voice, and wept. <sup>39</sup> And Isaac his father answered and said unto him, Behold, your dwelling shall be the fatness of the earth, and of the dew of heaven from above; <sup>40</sup> And by your sword shall you live, and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck.

***Rebekah commands Jacob to flee to Laban her brother – then requests Isaac’s support***

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

**Genesis Chapter 28**

28:1-9

***Isaac sends Jacob to Laban***

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

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

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

## Genesis Chapter 29

29:1-14

### ***Jacob Meets Rachael at the Well of Haran***

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

<sup>a</sup> As his father, Isaac commanded him in 28:1-4.

29:15-30

### ***Jacob Works for Rachael 14 Years, Marries Leah then Rachael***

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

29:31-35

### ***The First Four Sons of Jacob by Leah***

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

<sup>a</sup> Hated by Jacob in the sense of a lesser love. Similar to how God hated Esau.

<sup>b</sup> God blessed Leah greatly as she bore the seed of the Messiah. The first wife was God honored the most.

## **Genesis Chapter 30**

30:1-24

### ***Jacob has 4 more sons; of Rachael and Leah's handmaids***

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

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

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

30:25-43

### ***Jacob Bargains with Laban for Flocks and to depart***

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

## **Genesis Chapter 30**

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

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

## **Genesis Chapter 31**

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

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

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

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



***Laban catches up to Jacob***

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

***Jacob argues with Laban***

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

***Laban and Jacob make a covenant for peace***

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

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

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

***Jacob wrestles with an angel all night for a blessing***

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

***The angel and Jacob exchange name requests***

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

<sup>a</sup> Jacob is 97 yrs old and wrestles angel of the Lord Hosea 12:3-6. Peniel – face of God. 1 Jn 2:12-14, Romans 6. This is the first use of the name Israel, which is in Hebrew, Prince of God.

**33:1-20 *Jacob and Esau Meet***

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

<sup>a</sup> Jacob's response to Esau's offer is that his men left to protect Jacob are not needed and his favor is sufficient.

***Jacob and Esau depart / Jacob worships God***

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

<sup>a</sup> Translated from Hebrew "the mighty God of Israel"

## **Genesis Chapter 34**

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

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

### ***Shechem Requests to Marry Dinah***

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

### ***Simeon and Levi Avenge Dinah***

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

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

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

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

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

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

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

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

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

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

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

## **Genesis Chapter 36**

36:1-30

### ***The Generations of Esau***

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

36:31-43

### ***The Kings of Edom***

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

**Genesis Chapter 37**

**Joseph as a Teenager in Canaan**

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

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

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

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

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

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

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

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

(108) <sup>29</sup> And Reuben returned to the pit; and, behold, Joseph was not in the pit; and he tore his clothes. <sup>30</sup> And he returned to his brethren, and said, The child is not; and I, where shall I go? <sup>31</sup> And they took

Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; <sup>32</sup> And they sent the coat of [many] colors, and they brought [it] to their father; and said, This have we found: know now whether it [be] your son's coat or no. <sup>33</sup> And he knew it, and said, [It is] my son's coat; an evil beast has devoured him; Joseph is without doubt tore in pieces. <sup>34</sup> And Jacob tore his clothes, and put sackcloth upon his loins, and mourned for his son many days. <sup>35</sup> And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into Shoel to my son mourning. Thus his father wept for him. <sup>36</sup> And the Midianites sold him into Egypt to Potiphar, an officer of Pharaoh's, [and] captain of the guard.

**Genesis Chapter 38:1-30**

***Judah and Tamar, his daughter-in-law***

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

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

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



## **Genesis Chapter 39**

### **39:1-23 *Joseph and Potiphar's Wife The Temptation***

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

#### ***The Fleeing from Temptation and False Accusation***

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

#### ***The Unjust Punishment, Patience and Reward***

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

## **Genesis Chapter 40:1-23 *Joseph Interprets Dreams of the Butler (9-15) and Baker (16-21)***

(115) <sup>1</sup> And it came to pass after these things, [that] the butler of the king of Egypt and [his] baker had offended their lord the king of Egypt. <sup>2</sup> And Pharaoh was angry against two [of] his officers, against the chief of the butlers, and against the chief of the bakers. <sup>3</sup> And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. <sup>4</sup> And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. <sup>5</sup> And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which [were] bound in the prison. <sup>6</sup> And Joseph came in to them in the morning, and looked upon them, and, behold, they [were] sad. <sup>7</sup> And he asked Pharaoh's officers that [were] with him in the ward of his lord's house, saying, Wherefore look ye [so] sadly today? <sup>8</sup> And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said to them, [Do] not interpretations [belong] to God? tell me them, I

## Genesis Chapter 40

pray you. <sup>9</sup> And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me; <sup>10</sup> And in the vine [were] three branches: and it was as though it budded, [and] her blossoms shot forth; and the clusters thereof brought forth ripe grapes: <sup>11</sup> And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. <sup>12</sup> And Joseph said unto him, This is the interpretation of it: The three branches are three days: <sup>13</sup> Yet within three days shall Pharaoh lift up your head, and restore you to your place: and you shall deliver Pharaoh's cup into his hand, after the former manner when you was his butler. <sup>14</sup> But think on me when it shall be well with you, and show kindness, I pray you, to me, and make mention of me to Pharaoh, and bring me out of this house: <sup>15</sup> For indeed I was stolen away out of the land of the Hebrews: and here also I have done nothing that they should put me into the dungeon.

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

## Genesis Chapter 41

41:1-36

### *Pharaoh's Dreams Interpreted by Joseph (2 dreams – 2 witnesses)*

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

### *Pharaoh Troubled about 2 Dreams*

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

<sup>a</sup> Two witness is a Biblical pattern from Adam and Eve.

(1) Witness: MT 10:1-42, Mk 6:7-13, Lu 9:21-6, 10, Lu 10:1-27.

(2) Truth: Deut. 19:15, 2 Corinthians 13:1 THIS [is] the third [time] I am coming to you. In the mouth of two or three witnesses shall every word be established. (3) Prophecy: Zech. 4:2,3,11-14, Rev 11:4.

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

41:37-57

*Pharaoh Exalts Joseph to 2<sup>nd</sup> in Authority (foreshadow of Christ's resurrection)*

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

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

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

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

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

***Brethren Return to Joseph***

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

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

#### ***Joseph Prepares a Feast for his Family***

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

#### ***The Honoring of Joseph and Benjamin has Special Treatment***

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

## **Genesis Chapter 44**

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

(127) <sup>1</sup> And he commanded the steward of his house, saying, Fill the men's sacks [with] food, as much as they can carry, and put every man's money in his sack's mouth. <sup>2</sup> And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. <sup>3</sup> As soon as the morning was light, the men were sent away, they and their donkeys.

<sup>4</sup> [And] when they were gone out of the city, [and] not [yet] far off, Joseph said to his steward, Up, follow after the men; and when you do overtake them, say to them, Wherefore have ye rewarded evil for good?

<sup>5</sup> [Is] not this [it] in which my lord drinks, and whereby indeed he <sup>a</sup> divines? ye have done evil in so doing.

<sup>6</sup> And he overtook them, and he spoke to them these same words. <sup>7</sup> And they said unto him, Wherefore says my lord these words? God forbid that your servants should do according to this thing: <sup>8</sup> Behold, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan: how then should we steal out of your lord's house silver or gold? <sup>9</sup> With whomsoever of your servants it be found, both let him die, and we also will be my lord's bondmen. <sup>10</sup> And he said, Now also [let] it [be] according to your words: he with whom it is found shall be my servant; and ye shall be blameless.

<sup>11</sup> Then they speedily took down every man his sack to the ground, and opened every man his sack.

<sup>12</sup> And he searched, [and] began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. <sup>13</sup> Then they tore their clothes, and laded every man his donkey, and returned to the city. <sup>14</sup> And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. <sup>15</sup> And Joseph said to them, What deed is this that ye have done? Don't ye know that such a man as I can certainly divine? <sup>16</sup> And Judah said, What shall we say to my lord? what shall we speak? or how shall we clear ourselves? God has found out the iniquity of your servants: behold, we are my lord's servants, both we, and [he] also with whom the cup is found. <sup>17</sup> And he said, God forbid that I should do so: [but] the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace to your father.

<sup>a</sup> Joseph's cup of divination here and 44:15-17 raise some questions.

### ***Judah Intercedes for Benjamin***

(128) <sup>18</sup> Then Judah came near to him, and said, Oh my lord, let your servant, I pray you, speak a word in my lord's ears, and let not your anger burn against your servant: for you are even as Pharaoh.

<sup>19</sup> My lord asked his servants, saying, Have ye a father, or a brother? <sup>20</sup> And we said to my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loves him. <sup>21</sup> And you said to your servants, Bring him down to me, that I may set my eyes upon him. <sup>22</sup> And we said to my lord, The lad cannot leave his father: for [if] he should leave his father, [his father] would die. <sup>23</sup> And you said to your servants, Except your youngest brother come down with you, ye shall see my face no more. <sup>24</sup> And it came to pass when we came up to your servant my father, we told him the words of my lord. <sup>25</sup> And our father said, Go again, [and] buy us a little food.

<sup>26</sup> And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother [be] with us. <sup>27</sup> And your servant my father said to us, Ye know that my wife bare me two [sons]: <sup>28</sup> And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: <sup>29</sup> And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to Shoel. <sup>30</sup> Now therefore when I come to your servant my father, and the lad [be] not with us; seeing that his life is bound up in the lad's life; <sup>31</sup> It shall come to pass, when he sees that the lad is not [with us], that he will die: and your servants shall bring down the gray hairs of your servant our father with sorrow to Shoel. <sup>32</sup> For your servant became surety for the lad to my father, saying, If I bring him not to you, then I shall bear the blame to my father forever.

<sup>33</sup> Now therefore, I pray you, let your servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. <sup>34</sup> For how shall I go up to my father, and the lad [be] not with me? lest peradventure I see the evil that shall come on my father.

## **Genesis Chapter 45**

### **45:1-28 *Joseph Reveals His Identity***

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

### ***Pharaoh pleased with Joseph's family coming to Egypt***

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

## **Genesis Chapter 46**

### **46:1-34 *Jacob Goes to Egypt***

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

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

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



## **Genesis Chapter 47**

47:1-12

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

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

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

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

## **Genesis Chapter 48**

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

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

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

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

## Genesis Chapter 49

49:1-27

### ***Jacob Blesses His Sons***

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

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

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

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

49:28-33

### ***The Death of Jacob***

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

## **Genesis Chapter 50**

50:1-21

### ***The Mourning for Jacob***

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

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

### ***Joseph Comforts His Brothers***

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

50:22-26

### ***The Death of Joseph***

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

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

**GENESIS Q & A 2**

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

**GENESIS Q & A 3 Original Languages**

1. What is the title of the book of Genesis in Hebrew? "In the beginning"
2. Verse 1. God created the heaven and earth or heavens and earth? "Heaven" singular as in the Masoretic Text and KJV. The other 2 heavens were created on the 2<sup>nd</sup> and 4<sup>th</sup> days of the 6 days of creation.

**9 "CHRISTIAN" INTERPRETATIONS OR VIEWS OF "IN THE BEGINNING"**

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

## Exodus (40-105, 3 hr) 2024

**Bible TOC**      **Next / Previous Book**      **Q & A**      **Gems**

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25  
26 27 28 29 30 31 32 33 34 35 36 37 38 39 40

Purpose: Exodus = Exit is the first word in the Hebrew book. Exit from the bondage of slavery from Egypt.

### 12 Stages of Deliverance from Slavery and Keys to Freedom

#### Stages I go through as I follow Jesus:

#### Scripture

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

#### Prayers of the Bible

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

#### **Contrasts in our prayer life**

| <u>Carnal believer</u> | <u>Spiritual believer</u> | <u>Comment</u>   |
|------------------------|---------------------------|--|
| Duty                   | Delight                   | Heart - desire   |
| Doctrine               | Discipline                | Love – Time Management – daily, beginning                |
| Dreary                 | Dreamy                    | Vision – clarity   |
| Disdain                | Devout                    | Lifestyle - conviction                                   |
| Delusion               | Solution                  | Know His good, acceptable & perfect will (Romans 12:1-2) |

## Discipleship and training in developing our prayer life

New believer  
Basics  
Disciplines  
Character  
Service

Disciple others

Next week: Prayer of Moses in Exodus 33:12-23

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

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

1 Israelite population in Egypt Grows

2-12:36 Preparations to depart from Egypt

2-4 Moses call (40-40-40 or 120 years, Acts 7:23-36)

5-11 10 Plagues

12 The Passover

The Feast of Unleavened Bread

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

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

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

19-24 Law (10 commandments)

25-31 Tabernacle design revealed

32-34 Worship of God

35-40 Tabernacle constructed

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

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

## Chapter 1, Israelite Population in Egypt Grows

[Exodus](#) Chapter 1

1:1-7

<sup>a</sup> *Jacob's Family of 70 go to Egypt*

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

1:8-14

*Over Time Israel Multiplies and then is Afflicted by Pharaoh*

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

1:15-22

***Hebrew Midwives Disobey Pharaoh and are Blessed***

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

<sup>a</sup> See Psalm 105.



## Chapter 2-12:36 Preparations to Depart from Egypt

### Exodus Chapter 2

Moses Call 2:1-4:31

2:1-10

#### Moses Family as a Type of Christ at Birth and Youth

1525 BC

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

2:11-15

#### Moses Flees from Egypt after Killing an Egyptian Taskmaster (Acts 7:17-29)

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

2:16-22

#### Moses Lives with Distant Relatives in Midian and Begins His Family – Moses is 40

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

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

2:23-25

#### God Hears the Prayers of His People – Moses is 80 (1445 BC)

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

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

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

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

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

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

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

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

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

## **Exodus Chapter 4**

4:1-9

### ***Miracle Signs of the Rod, Leprosy & Blood for Pharaoh***

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

4:10-17

### ***Moses Fear of Speaking and God's Provision of Aaron***

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

4:18-31

### ***Moses Travels to Egypt, Upsets God, Meets Aaron and Speaks to Israel***

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

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

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

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

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

<sup>a</sup> This negative expression may be understood comparatively, as many others are, as **Ge 32:29; Mt 9:13; 1Co 1:17:** They knew this but darkly and imperfectly, which will now be made known more clearly and fully.

<sup>b</sup> **established.** Ge 6:18; 15:18; 17:7-8; 28:4 **the land of** Ge 15:13; 17:8; 23:4; 26:3; Ac 7:5

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

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

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

## **Exodus Chapter 7**

7:1-7

### **God's Final Words to Moses Before Going to Pharaoh**

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

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

7:8-13

### **Aaron's Rod Turns into a Serpent & Swallows Up the Egyptian Magician's**

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

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

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

(14) <sup>14</sup> And the LORD said to Moses, <sup>b</sup> **Pharaoh's heart is hardened, he refuses to let the people go.** <sup>15</sup> **Get you to Pharaoh in the morning; look, he goes out to the water; and you shall stand by the river's brink against he come; and the rod which was turned to a serpent shall you take in your hand.** <sup>16</sup> And you shall say to him, The LORD God of the Hebrews has sent me to you, saying, Let my people go, that they may serve me in the wilderness: and, behold, thus far you would not hear." <sup>17</sup> Thus says the LORD, In this you shall know that I [am] the LORD: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. <sup>18</sup> And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. <sup>19</sup> And the LORD spoke to Moses, Say to Aaron, Take your rod, and stretch out your hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and [that] **there may be blood throughout all the land of Egypt, both in [vessels of] wood, and in [vessels of] stone.** <sup>20</sup> And Moses and Aaron did so, as the LORD commanded; and **he lifted up the rod, and smote the waters that [were] in the river, in the sight of Pharaoh**, and in the sight of his servants; and all the waters that [were] in the river were turned to blood. <sup>21</sup> And **the fish that was in the river died; and the river stank**, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. <sup>22</sup> **And the magicians of Egypt did so with their enchantments:** and Pharaoh's heart was hardened, neither did he hearken to them; as the LORD had said. <sup>23</sup> And Pharaoh turned and went into his house, neither did

he set his heart to this also. <sup>24</sup> **And all the <sup>c</sup> Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.** <sup>25</sup> And seven days were fulfilled, after that the LORD had smitten the river.

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

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

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

Exodus Chapter 8

*The Plagues of Frogs, Lice and Flies*

8:1-15

### ***The 2<sup>nd</sup> Plague of <sup>a</sup> Frogs, then Stopping the Frogs***

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

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

<sup>b</sup> Rest or relief.

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

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

8:20-32

*The 4<sup>th</sup> Plague of Swarms of Flies, which did not affect the Hebrews*

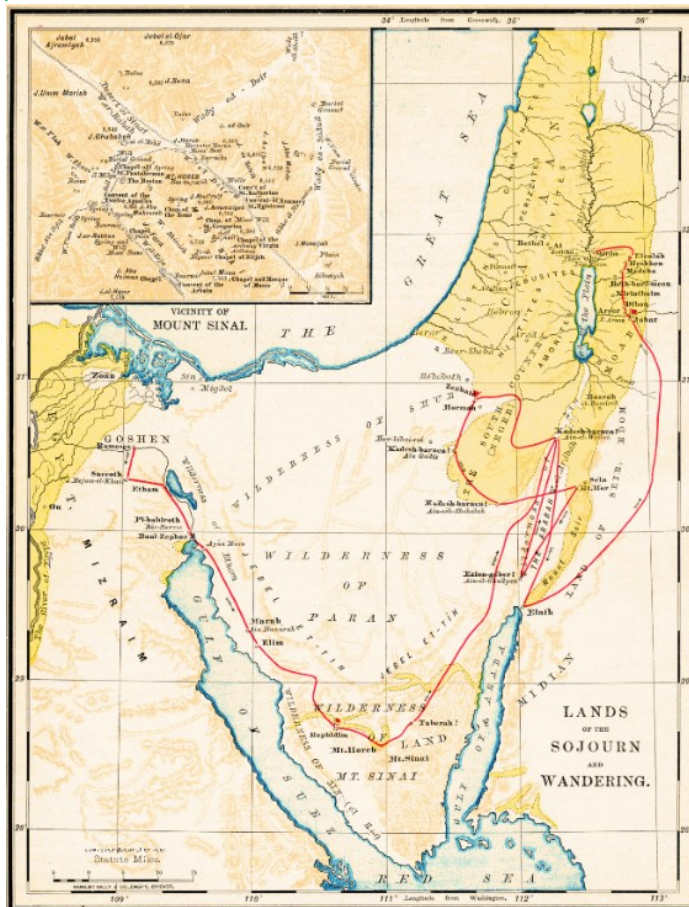
(16) <sup>20</sup> And the LORD said to Moses, **Rise up early in the morning, and stand before Pharaoh; look, he comes forth to the water; and say to him, Thus says the LORD, Let my people go, that they may serve me.** <sup>21</sup> Else, if you will not let my people go, behold, I will send swarms [of flies] upon you, and upon your swarms [of flies], and also the ground whereon they are. <sup>22</sup> And I will sever in that day the land of

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

<sup>a</sup> From here on the plagues will not affect the Hebrews in the Land of Goshen.

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

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





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

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

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

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

<sup>a</sup> Inflammatory swelling.

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

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

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

[Exodus Chapter 9

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

Exodus Chapter 10

10:1-20

### ***The 8<sup>th</sup> Plague of Locusts Effect the Egyptian People***

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

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

Exodus Chapter 10

10:21-29

### ***The 9<sup>th</sup> Plague of Darkness Effect the Egyptian People***

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

**Exodus Chapter 11:1-10      The 10<sup>th</sup> Plague of Death of the Firstborn (in Families & Beasts)**

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

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

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

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

12:1-20

**FEAST OF UNLEAVENED BREAD**

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

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

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

12:21-36

**The PASSOVER**

(26) <sup>21</sup> Then Moses called for all the elders of Israel, and said to them, Draw out and take you a lamb according to your families, and kill the passover. <sup>22</sup> And ye shall take a bunch of hyssop, and dip [it] in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. <sup>23</sup> **For the LORD will pass through to smite the Egyptians; and when he sees the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not allow the destroyer to come in to your houses to smite [you].** <sup>24</sup> And ye shall observe this thing for an ordinance to you and to your sons forever. <sup>25</sup> And it shall come to pass, when ye be come to the land which the LORD will give you, according as he has promised, that ye shall keep this service. <sup>26</sup> And it shall come to pass, when your

## **Exodus Chapter 12**

children shall say to you, What mean ye by this service? <sup>27</sup> That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. <sup>28</sup> And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

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

12:37-19:2

### ***Journey from Egypt to Sinai***

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

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

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

<sup>a</sup> The Passover feast will be celebrated until Christ returns as King of Kings to rule out of Jerusalem.

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

<sup>a</sup> God is pleased with the first of all that we have and are, to be given to Him.

<sup>b</sup> We are freed from the bondage or slavery of Egypt.

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

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

<sup>b</sup> Genesis 50:24

Exodus Chapter 14

14:1-14

**Pharaoh Pursues Israel**

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

*Moses Comforts the People*

(33) <sup>10</sup> And when Pharaoh drew near, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out to the LORD. <sup>11</sup> And they said to Moses, Because [there were] no graves in Egypt, have you taken us away to die in the wilderness? wherefore have you dealt thus with us, to carry us forth out of Egypt? <sup>12</sup> [Is] not this the word that we did tell you in Egypt, saying, Let us alone, that we may serve the Egyptians? For [it had been] better for us to serve the Egyptians, than that we should die in the wilderness. <sup>13</sup> And Moses said to the people, **Fear ye not, stand still, and see the salvation of the LORD**, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. <sup>14</sup> **The LORD shall fight for you, and ye shall hold your peace.**

14:15-31

***Israel Crosses the Red Sea***

(34) <sup>15</sup> And the LORD said to Moses, **Wherefore cry you to me? speak to the children of Israel, that they go forward:** <sup>16</sup> **But lift you up your rod, and stretch out your hand over the sea, and divide it: and the children of Israel shall go on **dry [ground]** through the midst of the sea.** <sup>17</sup> **And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.** <sup>18</sup> **And the Egyptians shall know that I [am] the LORD, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.**

<sup>19</sup> **And <sup>a</sup> the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:** <sup>20</sup> And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to them], but it gave light by night [to these]: so that the one came not near the other all the night.

<sup>21</sup> And Moses stretched out his hand over the sea; and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided. <sup>22</sup> And the children of Israel went into the midst of the sea upon the dry [ground]: and the waters [were] a wall to them on their right hand, and on their left. <sup>23</sup> And the Egyptians pursued, and went in after them to the midst of the sea, [even] all Pharaoh's horses, his chariots, and his horsemen. <sup>24</sup> And it came to pass, that in the morning watch the LORD looked to the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, <sup>25</sup> And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fights for them against the Egyptians. <sup>26</sup> And the LORD said to Moses, **Stretch out your hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.** <sup>27</sup> And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. <sup>28</sup> And the waters returned, and covered the chariots, and the horsemen, [and] all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. <sup>29</sup> But the **children of Israel walked upon dry [land] in the midst of the sea;** and the waters [were] a wall to them on their right hand, and on their left. <sup>30</sup> Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. <sup>31</sup> And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

<sup>a</sup> The pre-incarnate Lord Jesus Christ.



15:1-21

**Moses Song of Deliverance**

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

15:22-27

**God's Test at Marah When the Bitter Water is Turned Sweet**

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

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

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

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

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

## **Exodus Chapter 16**

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

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

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

## **Exodus Chapter 17**

17:1-7

### ***Moses Strikes the Rock for Water at Horeb***

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

<sup>a</sup> quarrel, provoke, tempt.

17:8-16

### ***The Amalekites Defeated as Moses Held up his hands***

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

<sup>a</sup> Lord My Banner

Jethro Reunites Moses with Zipporah and 2 Sons

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

***Jethro Counsels Moses to Delegate Judgment and Teaching***

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

LAW (10 Commandments) 19:1-24:18

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

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

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

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

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

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

### **Commandments 1-4**

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

### **Commandments 5-10**

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

<sup>a</sup> Murder is ratzah in Hebrew. Kill is qatal in Hebrew. Kill <sup>KJV</sup>.

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

21:1-11

***The Law Concerning Hebrew Servants***

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

21:12-27

***The Law Concerning Violence and Retribution***

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

21:28-36

***Animal Control Laws (civil)***

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

22:1-15

**Property Laws (civil)**

(52) <sup>1</sup> If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. <sup>2</sup> If a thief be found breaking up, and be smitten that he die, [there shall] no blood [be shed] for him. <sup>3</sup> If the sun be risen upon him, [there shall be] blood [shed] for him; [for] he should make full restitution; if he have nothing, then he shall be sold for his theft. <sup>4</sup> If the theft be certainly found in his hand alive, whether it be ox, or donkey, or sheep; he shall **restore double**.

<sup>5</sup> If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

<sup>6</sup> If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed [therewith]; he that kindled the fire shall surely make restitution.

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

22:16-27

**Family and Lending (civil)**

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

22:28-31

**Ceremonial Laws**

(55) <sup>28</sup> You shall not revile the gods, nor curse the ruler of your people. <sup>29</sup> You shall not delay [to offer] the first of your ripe fruits, and of your liquors: the firstborn of your sons shall you give to me.

<sup>30</sup> Likewise shall you do with your oxen, [and] with your sheep: seven days it shall be with his mother; on the eighth day you shall give it me. <sup>31</sup> And ye shall be holy men to me: neither shall ye eat [any] flesh [that is] torn of beasts in the field; ye shall cast it to the dogs.



23:1-9

***Justice for All (civil)***

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

23:10-13

***The Law of Sabbaths (moral)***

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

23:14-19

***Three Annual Feasts (ceremonial)***

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

23:20-33

***The Angel and the Promises***

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

24:1-8

### ***Israel Confirms the Covenant***

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

24:9-18

### ***Moses on the Mountain with God***

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

<sup>a</sup> Similar appearance of God in Revelation 5.

<sup>b</sup> Servant is a good alternative translation and more applicable in the New Testament example of Jesus Christ.

TABERNACLE DESIGN REVEALED      25:1-31:18

25:1-9

### ***Offerings for the Sanctuary***

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

25:10-22

### ***The Ark of the Testimony***

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

25:23-30

### ***The Table for the Showbread Design***

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

25:31-40

### ***The Golden Candlestick Design***

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

<sup>a</sup> Talent of gold is 125 troy or 93 regular pounds.

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

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

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

## **Exodus Chapter 26**

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

## **Exodus Chapter 27**

27:1-40

### **Altar of Burnt Offering Design**

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

27:9-19

### **The Court of the Tabernacle Design**

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

27:20-21

### **The Care of the Lampstand**

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

28:1-4

### ***Garments for the Priesthood***

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

28:5-14

### ***The Ephod***

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

28:15-30

### ***The Breastplate***

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

28:31-43

### **Other Priestly Garments**

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

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

29:1-37

### **Aaron and His Sons Consecrated**

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

(77) <sup>10</sup> And you shall cause a bullock to be brought before the tabernacle of the assembly: and Aaron and his sons shall put their hands upon the head of the bullock. <sup>11</sup> And you shall kill the bullock before the LORD, [by] the door of the tabernacle of the assembly. <sup>12</sup> And you shall take of the blood of the bullock, and put [it] upon the horns of the altar with your finger, and pour all the blood beside the bottom of the altar. <sup>13</sup> And you shall take all the fat that covers the inwards, and the caul [that is] above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. <sup>14</sup> But the flesh of the bullock, and his skin, and his dung, shall you burn with fire outside the camp: it is a sin offering. <sup>15</sup> You shall also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. <sup>16</sup> And you shall slay the ram, and you shall take his blood, and sprinkle [it] round about upon the altar. <sup>17</sup> And you shall cut the ram in pieces, and wash the inwards of him, and his legs, and put them to his pieces, and to his head. <sup>18</sup> And you shall burn the whole ram upon the altar: it is a burnt offering to the LORD: it is a sweet fragrance, an offering made by fire to the LORD. <sup>19</sup> And you shall take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. <sup>20</sup> Then shall you kill the ram, and take of his blood, and put [it] upon the tip of the right ear of Aaron, and upon the tip of the right ear of his

## **Exodus Chapter 29**

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

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

29:38-46

### ***The Daily Offerings***

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



30:1-10

### ***The Altar of Incense***

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

30:11-16

### ***The Ransom Money***

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

30:17-21

### ***The Bronze Laver***

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

30:22-33

### ***The Holy Anointing Oil***

(83) <sup>22</sup> Moreover the LORD spoke to Moses, saying, <sup>23</sup> Take you also to you principal spices, of pure myrrh five hundred [shekels], and of sweet cinnamon half so much, [even] two hundred and fifty [shekels], and of sweet calamus two hundred and fifty [shekels], <sup>24</sup> And of cassia five hundred [shekels], after the shekel of the sanctuary, and of oil olive a hin: <sup>25</sup> And you shall make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be a holy anointing oil. <sup>26</sup> And you shall anoint the tabernacle of the assembly therewith, and the ark of the testimony, <sup>27</sup> And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, <sup>28</sup> And the altar of burnt offering with all his vessels, and the laver and his foot. <sup>29</sup> And you shall sanctify them, that they may be most holy: whatsoever touches them shall be holy. <sup>30</sup> And you shall anoint Aaron and his sons, and consecrate them, that [they] may minister to me in the priest's office. <sup>31</sup> And you shall speak to the children of Israel, saying, This shall be a holy anointing oil to me throughout your generations. <sup>32</sup> Upon man's flesh shall it not be poured, neither shall ye make [any other] like it, after the composition of it: it is holy, [and] it shall

Exodus Chapter 30

be holy to you. <sup>33</sup> Whosoever compounds [any] like it, or whosoever puts [any] of it upon a stranger, shall even be cut off from his people.

30:34-38

***The Incense***

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

Exodus Chapter 31

31:1-11

***Craftsmen for Building the Tabernacle***

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

31:12-18

***The Sabbath Law***

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

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

***The Golden Calf and Breaking of the Law***

(86) <sup>1</sup> And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together to Aaron, and said unto him, Up, make us gods, which shall go before us; for [as for] this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

<sup>2</sup> And Aaron said to them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me. <sup>3</sup> And all the people brake off the golden earrings which [were] in their ears, and brought them to Aaron. <sup>4</sup> And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] your gods, O Israel, which brought you up out of the land of Egypt. <sup>5</sup> And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the LORD. <sup>6</sup> And they rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. <sup>7</sup> And the LORD said to Moses, **Go, get you down; for your people, which you brought out of the land of Egypt, have corrupted [themselves]:** <sup>8</sup> **They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] your gods, O Israel, which have brought you up out of the land of Egypt.** <sup>9</sup> **And the LORD said to Moses, I have seen this people, and, behold, it is a stiff-necked people:** <sup>10</sup> **Now therefore let me alone, that my wrath may grow hot against them, and that I may consume them: and I will make of you a great nation.** <sup>11</sup> And Moses begged the LORD his God, and said, LORD, why does your wrath grow hot against your people, which you have brought forth out of the land of Egypt with great power, and with a mighty hand? <sup>12</sup> Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from your fierce wrath, and repent of this evil against your people. <sup>13</sup> Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, **I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give to your seed, and they shall inherit [it] forever.** <sup>14</sup> And the LORD repented of the evil which he thought to do to his people.

<sup>15</sup> And Moses turned, and went down from the mount, and the two tables of the testimony [were] in his hand: the tables [were] written on both their sides; on the one side and on the other [were] they written. <sup>16</sup> And the tables [were] the work of God, and the writing was the writing of God, graven upon the tables. <sup>17</sup> And when Joshua heard the noise of the people as they shouted, he said to Moses, [There is] a noise of war in the camp. <sup>18</sup> And he said, [It is] not the voice of [them that] shout for mastery, neither [is it] the voice of [them that] cry for being overcome: [but] the noise of [them that] sing do I hear. <sup>19</sup> And it came to pass, as soon as he came near to the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. <sup>20</sup> And he took the calf which they had made, and burnt [it] in the fire, and ground [it] to powder, and strawed [it] upon the water, and made the children of Israel drink [of it]. <sup>21</sup> And Moses said to Aaron, What did this people to you, that you have brought so great a sin upon them? <sup>22</sup> And Aaron said, Let not the anger of my lord grow hot: you know the people, that they [are set] on mischief. <sup>23</sup> For they said to me, Make us gods, which shall go before us: for [as for] this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. <sup>24</sup> And I said to them, Whosoever has any gold, let them break [it] off. So they gave [it] me: then I cast it into the fire, and there came out this calf. <sup>25</sup> And when Moses saw that the people [were] naked; (for Aaron had made them naked to [their] shame among their enemies:)

<sup>26</sup> Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? [let him come] to me. And all the sons of Levi gathered themselves together to him. <sup>27</sup> And he said to them, Thus says the LORD God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. <sup>28</sup> And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. <sup>29</sup> For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

## **Exodus Chapter 32**

32:30-35

### ***Moses Pleads for his People***

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

## **Exodus Chapter 33**

33:1-6

### ***The Command to Leave Mt Sinai and take off your Jewelry***

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

<sup>a</sup> Horeb is a mountain range where mount Sinai was one of the mountains.

33:7-11

### ***Moses Meets with the Lord in the Tent of the Congregation outside the Camp***

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

<sup>a</sup> In the New Testament we are called friends of God through our relationship with Jesus Christ (John 15:15).

33:12-23

### ***Moses Seeks and Finds Grace in the Lord's Sight***

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

## **Exodus Chapter 33**

### ***Moses is Protected When He Sees God***

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

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

## **Exodus Chapter 34**

34:1-9

### ***Moses Gets a New Set of Tablets***

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

34:10-28

### ***The Covenant Renewed***

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

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

34:29-35

### ***The Shining Face of Moses***

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

## **Exodus Chapter 35**

35:1-3

### ***Sabbath Regulations***

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

35:4-9

### ***Offerings for the Tabernacle***

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

35:10-19

### ***The Tabernacle Offerings Presented***

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

## **Exodus Chapter 35**

35:20-29

### ***The Tabernacle Offerings Presented***

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

35:30-35

### ***The Craftsmen Called by God***

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

36:1-2

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

36:3-7

***The People Give Moses More than Enough***

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

36:8-38

***Building the Tabernacle***

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



37:1-9

***Making the Ark of the Testimony***

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

37:10-16

***Making the Table of Showbread***

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

37:17-24

***Making the Gold Lampstand***

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

37:25-29

***Making the Altar of Incense***

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

38:1-8

***Making the Altar of Burnt Offering***

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

38:9-20

***Making the Court of the Tabernacle***

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

38:21-31

***Materials of the Tabernacle***

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

39:1

### ***Making the Garments of the Priesthood***

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

39:2-7

### ***Making the Ephod***

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

39:8-21

### ***Making the Breastplate for the Priest***

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

39:22-31

### ***Making the other Priestly Garments***

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

***The Work Completed***

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

40:1-33

***The Tabernacle Erected and Arranged***

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

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

40:34-38

***The Cloud and the Glory***

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

1. How many years was Israel in bondage to slavery in Egypt?
2. How old was Moses when he led Israel out of Egypt?
3. How is the blood that the Israelis put on their doorposts to protect them from the angel of death relate to Jesus Christ?
4. Crossing the Red Sea illustrates salvation – how?
5. What are 5 of the 10 commandments?
  - 1
  - 2
  - 3
  - 4
  - 5
6. Are we to obey the 10 commandments today? Yes or No, and why?
7. What piece of furniture is inside the entrance of the Tabernacle?

Victorious Christian Living Story: Crossing the Red Sea

---

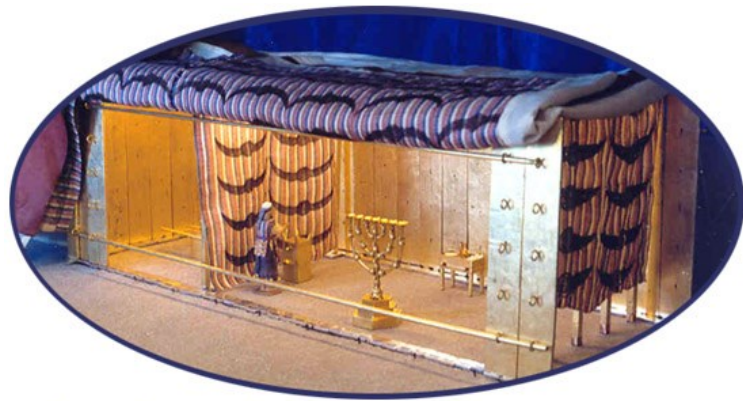
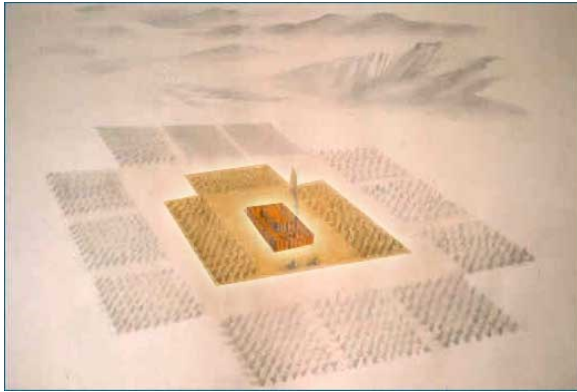
---

Study Notes: \_\_\_\_\_

---

| <b>Biblical Temple and Ark Movements</b>   |                       |                 |  |  |  |
|--|-----------------------|-----------------|--|--|--|
|  | <b>Temple (T)</b>     | <b>Shekinah</b> | <b>football field = 1 (150'x300')</b>    | <b>Scripture</b>                                     | <b>Notes</b>   |
| Genesis 1:1-2, before 6 days creation (Is 14, Ez 28, Rev 12)                                     |                       |                 |  |  |  |
|  |                       | No Ark          | N/A                                      | John 1:1-3   | Great Flood/Tower of Babel   |
| Genesis 1:3 - 2 is Garden / 3 - 11 is Global / Genesis 12 - John is Israel (Law and Prophets)    |                       |                 |  |  |  |
| 1  | <b>Tabernacle</b>     | Ark             | 0.25 / 75'x150'                          | Exodus to 1 Kings<br>1 Samuel 3-6                    | Patterned after the heavenly temple. Temporary -portable. 85 years captive.          |
| 2  | <b>Solomon's T</b>    | Ark             | 8 / 120Mx67.5M                           | 2 Kings 25:9   | Built 960 BC. Babylon, Nebuchadnezzar destroyed, 586 BC.                             |
| 3  | <b>Captivity</b>      | No Ark          | N/A                                      | Isaiah 8:13-14a<br>Ezekiel 11:16                     | Captive Jews are a little sanctuary, Babylon-70 years.                               |
| 4  | <b>Zerubbabel's T</b> | No Ark          | 1 / < Solomon's T                        | Ezra 1:2, 3:2-3, 8<br>Haggai                         | Smaller, less spectacular than Solomon's T. 520 BC.                                  |
| 5  | <b>Herod's T</b>      | No Ark          | 8 / 1550'x1000'                          | Luke 2:22, 46,<br>19:45, Mt 27:51                    | Built 20 to 12 BC. Titus destroyed, 70 AD. People disbursed.                         |
| 6  | <b>Jesus</b>          | Ark             | N/A                                      | Haggai 2:3-9, Luke<br>1-3                            | John's Baptism. Fulfilled the law and prophets. No more temple or sacrifices needed. |
| Acts 1 - Revelation 3, 22: (Individual Nations, The Church or Body of Christ - begins in Acts 2) |                       |                 |  |  |  |
| 7  | <b>Believer's T</b>   | Ark             | N/A                                      | John 3, 15-17<br>Acts 2 to Rev 3<br>1 Cor 3:19, 6:19 | Born again. Our body. Temporary - Portable. Acts 2 - Rev 1-3, 22:16-21.              |
| Revelation 4 - 18 (Israel & Global)  |                       |                 |  |  |  |
| 8  | <b>Tribulation T</b>  | No Ark          | Design - Unknown<br>Location - Jerusalem | Daniel 9:24-27<br>Matthew 24:15<br>2 Thes 2:4, Rev   | Worship - False. Dan 9:27, 2 Mat 24:15-24, Tim 2:3-4, Rev 11:1-2                     |
| Revelation 19 - 20 (Israel & Global)   |                       |                 |  |  |  |
| 9  | <b>Millenial T</b>    | Ark             | 620 / 0-100                              | Ez 40-48<br>Mt 26:61<br>Rev 19-20:10                 | Jerusalem  |
| Revelation 21 - 22:10 (Global)   |                       |                 |  |  |  |
|  | <b>New Jerusalem</b>  | No Ark          | N/A / 100                                | Rev 20:11-22:15                                      | New Heaven & New Earth   |

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



The Tabernacle Model at Glencairn Museum



1



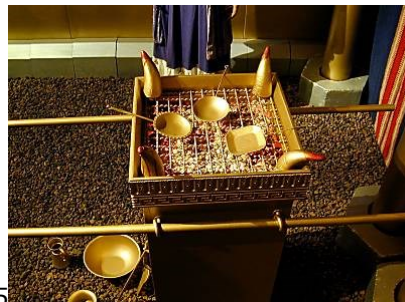
2



3



4



5



6



## Leviticus (27-113, 2 hr) 2024

**Bible TOC      Next / Previous Book**

**Gems**

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

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

### 12 Points of Personal Purity Before God and Man

Purpose: Teach us how to be holy before God and man

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

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

**Ceremonial holiness toward God was fulfilled in Christ and today in us by:      Scripture  
(1-17)**

- 1) Offerings: Burnt, Grain, Peace, Sin, Trespass (5) 1-7  
(Burnt – night fire for light, warmth & purpose, freewill.  
Sin – social categories. Trespass – ignorance and willful. See **Gems**)
- 2) Priests: Consecration, Offerings, Strange Fire (Nadab & Abihu) 8-10
- 3) Clean and unclean: Animals, Mother-baby, Skin & surfaces, Body fluids 11-15
- 4) Atonement: Repentance & Restoration (Day of Atonement / Yon Kipper) 16
- 5) Tabernacle: The place of worship 17
- 6) Blood: Precious and forgives, gives life, makes whole and complete 17

**Civil holiness toward man was obeyed in Christ and today in us by:      (18-27)**

- 7) Separation: From ways of the world, especially relational sexual impurity 18
- 8) Living: Holy (vs 2), Love neighbor (vs 18), Love stranger (vs 34) 19-20  
(7-8) Don't be as other nations or cultures that follow other gods and idols
- 9) Priesthood: Personal purity of heart, holiness in life (1 Peter 2:9) 21-22
- 10) Annual feasts: Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Day of Atonement, Tabernacles 23
- 11) Consecration: In worship, Obey law – blessed, disobey – cursed 24-26  
(Burn, Bread and Blasphemy – 24)
- 12) Vows: (payment to the Lord) to separate or make all that we have (1 Cor 10:31) 27

### Prayers of the Bible

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

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

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

**Leviticus Chapter 1**

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

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

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

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

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

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

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

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

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

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

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

2:1-3 (uncooked)

**The Offerer Brings an Offering to the Priest (Offeree)**

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

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

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

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

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

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

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

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

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

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

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

## **Leviticus Chapter 3:1-17**

### ***The Peace Offering of the Herd (ox or cow)***

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

### ***The Peace Offering of the Flock (lamb)***

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

### ***The Peace Offering of the Flock (goat)***

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

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

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

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

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

4:1-2

**The Sin Offering (Priests duties 6:24-30)**

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

4:3-12

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

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

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

4:13-21

**The Whole Congregation Sins** (12 tribes or Nation, local church or geographic area)

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

4:22-26

**The Ruler Sins** (King or President) Proverbs 16 - LORD, King, Common People

(11) <sup>22</sup> When a ruler has sinned, and done [somewhat] through ignorance [against] any of the commandments of the LORD his God [concerning things] which should not be done, and is guilty; <sup>23</sup> Or if his sin, wherein he has sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a

Leviticus **Chapter 4**

male without blemish: <sup>24</sup> And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. <sup>25</sup> And the priest shall take of the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. <sup>26</sup> And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

4:27-35

**The Common People Sin** (1 John 1:9)

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

<sup>a</sup>The 4 levels of authority must pay for their sin, differing in the cost of the sacrifice and where the blood was needed.

| Offeror  | Offering                                  | Offeree (Priest)   | Blood  | Comment  |
|--|---|--|--|--|
| <b>Priest</b><br>(brings offering lay hands, kill)<br>"more accountable" | <b>Young Bullock</b><br>(male-bull or ox) | Burn fat and carry bullock outside the camp to burn and pour ashes (not eaten) | Sprinkle 7 x before the veil. Put on horns of altar of incense. Pour at bottom of altar at door. | Moses: Aaron & sons/priests<br>Today: Pastor/elder/ teacher<br><br>Hebrews 2,4,7-10,13         |
| <b>Congregation</b><br>(elders bring offering, lay hands, kill)          | <b>Young Bullock</b><br>(male bull or ox) | Burn fat and carry bullock outside the camp to burn and pour ashes (not eaten) | Sprinkle 7 x before the veil. Put on horns of altar of incense. Pour at bottom of altar at door. | Moses: Israel -12 tribes<br>Atonement-sin forgiven<br>Today: United States<br>Individual state |
| <b>Ruler</b><br>(brings offering, lay hands, kill)                       | <b>Kid goat</b><br>-female                | Priest eats in a holy place in the court of the tabernacle                     | Put on burnt offering altar horns. Pour at bottom of altar at door.                              | Moses: King<br>Atonement-sin forgiven<br>Present: President                                    |
| <b>Common People</b><br>(brings offering, lay hands, kill)               | <b>Kid goat or sheep</b><br>-female       | Priest eats in a holy place. Offering "a sweet fragrance unto the LORD"        | Put on burnt offering altar horns. Pour at bottom of altar at door.                              | Moses: 99% of people<br>Atonement-sin forgiven<br>Present: 99% of people                       |

4:1-35. Divine sequence of 7 steps of offerors. **Commandments of the LORD > sin by ignorance** (hurry, carelessness, mistake, maturity) **> guilty > come to knowledge > bring offering > atonement > forgiven.**

**Priests:** Lev 6:24-30 It is most holy, touch meat/blood - wash clothes, pot broken or scoured - rinse in water, it is most holy. 8:23-24 priests right ear, thumb, & big toe. 10:1-7 priests strange fire (Nadab & Abihu). 10:8-11 priests do not drink alcohol. 12 Purification of women. 14 Cleansing of leper. 15 Purification of those with issues. 16:29-34 Annual day of Atonement. 17:1-9 All herd or flock killed at the door of the tabernacle, esp. peace offering. //Aaron & sons are priests - Levites are helpers //  
Ex 29 consecration of priests. Nu 6 expiration of Nazarite vow (**man or woman**). Nu 8 consecration of Levites.

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

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

Group one: 1-13

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

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

5:5-6

***The Trespass Offering of a Female Lamb or Goat***

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

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

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

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

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

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

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

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

Leviticus Chapter 6

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

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

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

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

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



## **Leviticus Chapter 6**

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

6:8-13

#### ***Law of Burnt Offering***

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

6:14-18

#### ***Law of Grain Offering***

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

6:19-23

#### ***Law of Consecration of a Priest***

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

6:24-30

#### ***Law of Sin Offering for the Priests***

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

## **Leviticus Chapter 7**

7:1-10

### ***Law of Trespass Offering***

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

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

7:11-21

### ***Law of Peace Offering***

(22) <sup>11</sup> And this is the law of the sacrifice of peace offerings, which he shall offer to the LORD. <sup>12</sup> If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

<sup>13</sup> Besides the cakes, he shall offer [for] his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. <sup>14</sup> And of it he shall offer one out of the whole oblation [for] a heave offering to the LORD, [and] it shall be the priest's that sprinkles the blood of the peace offerings. <sup>15</sup> And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. <sup>16</sup> But if the sacrifice of his offering [be] a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice: and on the next day also the remainder of it shall be eaten: <sup>17</sup> But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

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

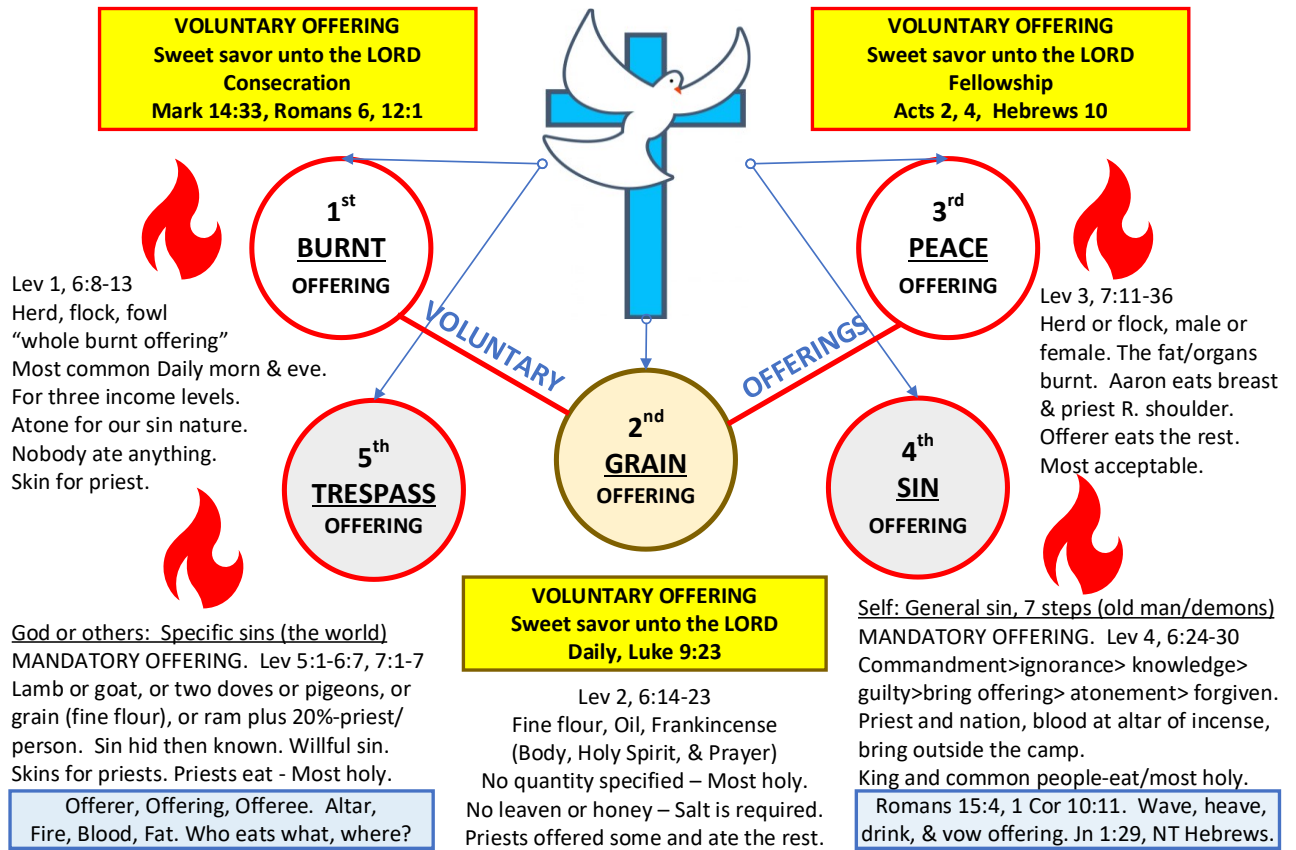
7:22-17

### ***Eating of Fat and Blood are Forbidden***

(24) <sup>22</sup> And the LORD spoke to Moses, saying, <sup>23</sup> Speak to the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. <sup>24</sup> And the fat of the beast that dies of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

<sup>25</sup> For whosoever eats the fat of the beast, of which men offer an offering made by fire to the LORD, even the soul that eats [it] shall be cut off from his people. <sup>26</sup> Moreover ye shall eat no manner of blood, [whether it be] of fowl or of beast, in any of your dwellings. <sup>27</sup> Whatsoever soul [it be] that eats any manner of blood, even that soul shall be cut off from his people.

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



## Today: Bring Your Five Offerings unto Our Father in Heaven

-Christ in you

I am in Christ and Christ is in me!

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

Freewill: Burnt  
Freewill: Grain  
Freewill: Peace

Required: Sin  
Required: Trespass

I SEE Jesus IN YOU

ACTS 4:13

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

"It is no longer I who live, but Christ lives in me!"

I have been crucified with Christ  
"That life which I now live in the flesh, I live by faith..."

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

## Bring Your Five Offerings unto Our Father in Heaven

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

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

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

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

8:1-13

***Moses Consecrates Aaron and His Sons***

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

8:14-17

***A Sin Offering for Aaron and his Sons***

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

8:18-21

***Their Burnt Offering***

(29) <sup>18</sup> And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. <sup>19</sup> And he killed [it]; and Moses sprinkled the blood upon the altar round about. <sup>20</sup> And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. <sup>21</sup> And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet fragrance, [and] an offering made by fire to the LORD; as the LORD commanded Moses.

8:22-30

***Their Consecration Offering***

(30) <sup>22</sup> And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. <sup>23</sup> And he slew [it]; and Moses took of the blood of it, and put [it] upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. <sup>24</sup> And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. <sup>25</sup> And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul [above] the liver, and the two kidneys, and their fat, and the right shoulder: <sup>26</sup> And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: <sup>27</sup> And he put all upon Aaron's hands, and upon his sons' hands, and waved them [for] a wave offering before the LORD.

(31) <sup>28</sup> And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they [were] consecrations for a sweet fragrance: it is an offering made by fire to the LORD. <sup>29</sup> And Moses took the breast, and waved it [for] a wave offering before the LORD: [for] of the ram of consecration it was Moses' part; as the LORD commanded Moses. <sup>30</sup> And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled [it] upon Aaron, [and] upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, [and] his garments, and his sons, and his sons' garments with him.

## **Leviticus Chapter 8**

8:31-36

### ***Consecration at the Door of Tabernacle for 7 Days***

(32) <sup>31</sup> And Moses said to Aaron and to his sons, Boil the flesh [at] the door of the tabernacle of the assembly: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. <sup>32</sup> And that which remains of the flesh and of the bread shall ye burn with fire. <sup>33</sup> And ye shall not go out of the door of the tabernacle of the assembly [in] seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. <sup>34</sup> As he has done this day, [so] the LORD has commanded to do, to make an atonement for you. <sup>35</sup> Therefore shall ye abide [at] the door of the tabernacle of the assembly day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded. <sup>36</sup> So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

## **Leviticus Chapter 9**

9:1-22

### ***Aaron's Sin, Burnt, Peace and Grain Offering for Himself and the People***

(33) <sup>1</sup> And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders of Israel; <sup>2</sup> And he said to Aaron, Take you a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD. <sup>3</sup> And to the children of Israel you shall speak, saying, "Take ye a kid of the goats for a sin offering; and a calf and a lamb, [both] of the first year, without blemish, for a burnt offering; <sup>4</sup> Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a grain offering mingled with oil: for today the LORD will appear to you." <sup>5</sup> And they brought [that] which Moses commanded before the tabernacle of the assembly: and all the assembly drew near and stood before the LORD. <sup>6</sup> And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear to you. <sup>7</sup> And Moses said to Aaron, Go to the altar, and offer your sin offering, and your burnt offering, and make an atonement for yourself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

(34) <sup>8</sup> Aaron therefore went to the altar, and slew the calf of the sin offering, which was for himself. <sup>9</sup> And the sons of Aaron brought the blood to him: and he dipped his finger in the blood, and put [it] upon the horns of the altar, and poured out the blood at the bottom of the altar: <sup>10</sup> But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. <sup>11</sup> And the flesh and the hide he burnt with fire outside the camp. <sup>12</sup> And he slew the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled round about upon the altar. <sup>13</sup> And they presented the burnt offering to him, with the pieces thereof, and the head: and he burnt them upon the altar. <sup>14</sup> And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar. <sup>15</sup> And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. <sup>16</sup> And he brought the burnt offering, and offered it according to the manner.

(35) <sup>17</sup> And he brought the grain offering, and took a handful thereof, and burnt [it] upon the altar, beside the burnt sacrifice of the morning. <sup>18</sup> He slew also the bullock and the ram [for] a sacrifice of peace offerings, which was for the people: and Aaron's sons presented to him the blood, which he sprinkled upon the altar round about, <sup>19</sup> And the fat of the bullock and of the ram, the rump, and that which covers [the inwards], and the kidneys, and the caul [above] the liver: <sup>20</sup> And they put the fat upon the breasts, and he burnt the fat upon the altar: <sup>21</sup> And the breasts and the right shoulder Aaron waved [for] a wave offering before the LORD; as Moses commanded. <sup>22</sup> And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

9:23-24

### ***The Lord's Glory and Fire for the Altar***

(36) <sup>23</sup> And Moses and Aaron went into the tabernacle of the assembly, and came out, and blessed the people: and the glory of the LORD appeared to all the people. <sup>24</sup> And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: [which] when all the people saw, they shouted, and fell on their faces.

## **Leviticus Chapter 10**

### **10:1-7 Nadab and Abihu (Aaron's 2 oldest brethren) Offer Strange Fire on the Altar and Die**

(37) <sup>1</sup> And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. <sup>2</sup> And there went out fire from the LORD, and devoured them, and they died before the LORD. <sup>3</sup> Then Moses said to Aaron, This [it is] that the LORD spoke, saying, **I will be sanctified in them that come near me, and before all the people I will be glorified. And Aaron held his peace.** <sup>4</sup> And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary out of the camp. <sup>5</sup> So they went near, and carried them in their coats out of the camp; as Moses had said. <sup>6</sup> And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled. <sup>7</sup> And ye shall not go out from the door of the tabernacle of the assembly, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

### **10:8-11 The Priests Forbidden Wine or Strong Drink When at the Temple**

(38) <sup>8</sup> And the LORD spoke to <sup>a</sup> Aaron, saying, <sup>9</sup> **“Do not drink wine nor strong drink, you, nor your sons with you, when ye go into the tabernacle of the assembly, lest ye die: [it shall be] a statute forever throughout your generations: <sup>10</sup> And that ye may put difference between holy and unholy, and between unclean and clean; <sup>11</sup> And that ye may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses.”**

<sup>a</sup> Only time in Leviticus that God speaks directly to Aaron. The strange fire is directly related drinking alcohol. Alcohol clouds the mind and this is not acceptable onto God. The judgment is part of a series of lessons from Noah and Lot through the period of Judges and the Nazarite Vow of Samson, in Proverbs, when King David tried to deceive Uriah into the New Testament. Was the Lord's Supper with alcohol? I believe no. Was the 1<sup>st</sup> miracle of changing water into wine alcohol? I believe yes, but weaker in alcohol content than today and done for other spiritual truths it foretold. Solomon tells us that His love is better than wine. Be filled with the Holy Spirit, not drunk with wine. Be single-minded and of a pure heart. Worthy of Biblical study and I trust that your conclusion will be the same as mine. We as New Testament believers in Christ and priests before God are to abstain from alcohol and all appearance of evil.

### **10:12-20 The Law of Eating the Holy Things**

(39) <sup>12</sup> And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons that were left, “Take the grain offering that remains of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: <sup>13</sup> And ye shall eat it in the holy place, because it is your due, and your sons' due, of the sacrifices of the LORD made by fire: for so I am commanded. <sup>14</sup> And the wave breast and heave shoulder shall ye eat in a clean place; you, and your sons, and your daughters with you: for they be your due, and your sons' due, which are given out of the sacrifices of peace offerings of the children of Israel. <sup>15</sup> The heave shoulder and the wave breast they will bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be your's, and your sons' with you, by a statute forever; as the LORD has commanded.”

(40) <sup>16</sup> And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, <sup>17</sup> “Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and [God] has given it you to bear the iniquity of the assembly, to make atonement for them before the LORD? <sup>18</sup> Behold, the blood of it was not brought in within the holy [place]: ye should indeed have eaten it in the holy [place], as I commanded.” <sup>19</sup> And Aaron said to Moses, “Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering today, should it have been accepted in the sight of the LORD?” <sup>20</sup> And when Moses heard [that], he was content.

## **Leviticus Chapter 11 Ritual Cleanness (11-15) Clean and Unclean Animal Laws (11)**

### **11:1-8 *Animals that Walk on the Land* (Parts the hoof, cloven footed, chews cud)**

(41) <sup>1</sup> And the LORD spoke to Moses and Aaron, saying to them, <sup>2</sup> "Speak to the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. <sup>3</sup> Whatsoever parts the hoof, and is cloven footed, [and] chews the cud, among the beasts, that shall ye eat. <sup>4</sup> Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: [as] the camel, because he chews the cud, but divides not the hoof; he is unclean to you. <sup>5</sup> And the Coney, because he chews the cud, but divides not the hoof; he is unclean to you. <sup>6</sup> And the hare, because he chews the cud, but divides not the hoof; he is unclean to you. <sup>7</sup> And the swine, though he divide the hoof, and be cloven footed, yet he chews not the cud; he is unclean to you. <sup>8</sup> Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.

### **11:9-12 *Fish that Swim in the Waters* (Scales / fins and no scales / fins)**

(42) <sup>9</sup> These shall ye eat of all that are in the waters: whatsoever has fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. <sup>10</sup> And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they [shall be] an abomination to you: <sup>11</sup> They shall be even an abomination to you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. <sup>12</sup> Whatsoever has no fins nor scales in the waters, that [shall be] an abomination to you.

### **11:13-19 *Birds that Fly in the Air***

(43) <sup>13</sup> And these [are they which] ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, <sup>14</sup> And the vulture, and the kite after his kind; <sup>15</sup> Every raven after his kind; <sup>16</sup> And the owl, and the night hawk, and the cuckow, and the hawk after his kind, <sup>17</sup> And the little owl, and the cormorant, and the great owl, <sup>18</sup> And the swan, and the pelican, and the gier eagle, <sup>19</sup> And the stork, the heron after her kind, and the lapwing, and the bat.

### **11:20-25 *Insects that Fly and Crawl on the Land***

(44) <sup>20</sup> All fowls that creep, going upon all four, [shall be] an abomination to you. <sup>21</sup> Yet these may ye eat of every flying creeping thing that goes upon [all] four, which have legs above their feet, to leap withal upon the earth; <sup>22</sup> [Even] these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. <sup>23</sup> But all [other] flying creeping things, which have four feet, [shall be] an abomination to you. <sup>24</sup> And for these ye shall be unclean: whosoever touches the carcass of them shall be unclean until the evening. <sup>25</sup> And whosoever bears [anything] of the carcass of them shall wash his clothes, and be unclean until the evening.

### **11:26-44 *Review of Unclean Regarding Water, Containers and Cleansing***

(45) <sup>26</sup> [The carcasses] of every beast which divides the hoof, and is not cloven footed, nor chews the cud, are unclean to you: everyone that touches them shall be unclean. <sup>27</sup> And whatsoever goes upon his paws, among all manner of beasts that go on [all] four, those are unclean to you: whoso touches their carcass shall be unclean until the evening. <sup>28</sup> And he that bears the carcass of them shall wash his clothes, and be unclean until the evening: they are unclean to you. <sup>29</sup> These also [shall be] unclean to you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, <sup>30</sup> And the ferret, and the chameleon, and the lizard, and the snail, and the mole. <sup>31</sup> These are unclean to you among all that creep: whosoever does touch them, when they be dead, shall be unclean until the evening.

(46) <sup>32</sup> And upon whatsoever [any] of them, when they are dead, does fall, it shall be unclean; whether [it be] any vessel of wood, or raiment, or skin, or sack, whatsoever vessel [it be], wherein [any] work is done, it must be put into water, and it shall be unclean until the evening; so it shall be cleansed. <sup>33</sup> And every earthen vessel, whereinto [any] of them falls, whatsoever is in it shall be unclean; and ye



## Leviticus Chapter 11

shall break it. <sup>34</sup> Of all meat which may be eaten, [that] on which [such] water comes shall be unclean: and all drink that may be drunk in every [such] vessel shall be unclean. <sup>35</sup> And every [thing] whereupon [any part] of their carcass falls shall be unclean; [whether it be] oven, or ranges for pots, they shall be broken down: [for] they are unclean, and shall be unclean to you. <sup>36</sup> **Nevertheless a fountain or pit, [wherein there is] plenty of water, shall be clean: but that which touches their carcass shall be unclean.** <sup>37</sup> And if [any part] of their carcass fall upon any sowing seed which is to be sown, it [shall be] clean. <sup>38</sup> But if [any] water be put upon the seed, and [any part] of their carcass fall thereon, it [shall be] unclean to you. <sup>39</sup> And if any beast, of which ye may eat, die; he that touches the carcass thereof shall be unclean until the evening. <sup>40</sup> And he that eats of the carcass of it shall wash his clothes, and be unclean until the evening: he also that bears the carcass of it shall wash his clothes, and be unclean until the evening.

### **Creeping Things**

(47) <sup>41</sup> And every creeping thing that creeps upon the earth [shall be] an abomination; it shall not be eaten. <sup>42</sup> Whatsoever goes upon the belly, and whatsoever goes upon [all] four, or whatsoever has more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. <sup>43</sup> Ye shall not make yourselves abominable with any creeping thing that creeps, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. <sup>44</sup> **For I [am] the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I [am] holy:** neither shall ye defile yourselves with any manner of creeping thing that creeps upon the earth.

11:45-47

### **Conclusion**

<sup>45</sup> **For I am the LORD that brings you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.** <sup>46</sup> This is the law of the beasts, and of the fowl, and of every living creature that moves in the waters, and of every creature that creeps upon the earth: <sup>47</sup> To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten."

## Leviticus Chapter 12

### **Laws Concerning Motherhood**

12:1-8

#### ***At Childbirth, the Mother's Time of Purification and Offerings***

(48) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, saying, <sup>a</sup> If a woman have conceived seed, and born a **man child**: then she shall be **unclean seven days**; according to the days of the separation for her infirmity shall she be unclean. <sup>3</sup> And in the **eighth day** the flesh of his foreskin shall be **circumcised**. <sup>4</sup> And she shall then continue in the blood of her **purifying three and thirty days**; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. <sup>5</sup> But if she bear a **maid child**, then she shall be **unclean two weeks**, as in her separation: and she shall continue in the blood of her **purifying threescore and six days**.

(49) <sup>6</sup> And <sup>a</sup> when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a **lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering**, to the door of the tabernacle of the assembly, to the priest: <sup>7</sup> Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that has born a male or a female. <sup>8</sup> And if she be not able to bring a lamb, then she shall bring **two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering**: and the priest shall make an atonement for her, and she shall be clean.

<sup>a</sup> Obeyed by Joseph and Mary in Luke 2:21-40. Calendar of events at birth:

| SEX    | UNCLEAN |   | 1 <sup>ST</sup> BORN REDEEMED | PURIFIED | TOTAL DAYS   | LUKE    |
|--------|---------|---|-------------------------------|----------|--------------|---------|
| Male   | 7 days  | 8 <sup>th</sup> day – circumcised & named | 30 <sup>th</sup> day          | 33 days  | 7 + 33 = 40  | 2:21    |
| Female | 14 days | Unspecified                               | 30 <sup>th</sup> day          | 66 days  | 14 + 66 = 80 | 2:22-24 |

13:1-17

**Leprosy 7 days**

(50) <sup>1</sup> And the LORD spoke to Moses and Aaron, saying, <sup>2</sup> When a man shall have in the skin of his flesh a rising, a <sup>a</sup> scab, or bright spot, and it be in the skin of his flesh [like] the plague of leprosy; then he shall be brought to Aaron the priest, or to one of his sons the priests: <sup>3</sup> And the priest shall look on the plague in the skin of the flesh: and [when] the hair in the plague is turned white, and the plague in sight [be] deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. <sup>4</sup> If the bright spot [be] white in the skin of his flesh, and in sight [be] not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up [him that has] the plague seven days: <sup>5</sup> And the priest shall look on him the seventh day: and, behold, [if] the plague in his sight be at a stay, [and] the plague spread not in the skin; then the priest shall shut him up seven days more: <sup>6</sup> And the priest shall look on him again the seventh day: and, behold, [if] the plague [be] somewhat dark, [and] the plague spread not in the skin, the priest shall pronounce him clean: it [is but] a scab: and he shall wash his clothes, and be clean. <sup>7</sup> But if the scab spread much abroad in the skin, after that he has been seen of the priest for his cleansing, he shall be seen of the priest again: <sup>8</sup> And [if] the priest see that, behold, the scab spreads in the skin, then the priest shall pronounce him unclean: it is a leprosy. <sup>9</sup> When the plague of leprosy is in a man, then he shall be brought to the priest; <sup>10</sup> And the priest shall see [him]: and, behold, [if] the rising [be] white in the skin, and it have turned the hair white, and [there be] quick raw flesh in the rising; <sup>11</sup> It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean. <sup>12</sup> And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of [him that has] the plague from his head even to his foot, wheresoever the priest looks; <sup>13</sup> Then the priest shall consider: and, behold, [if] the leprosy have covered all his flesh, he shall pronounce [him] clean [that has] the plague: it is all turned white: he is clean. <sup>14</sup> But when raw flesh appears in him, he shall be unclean. <sup>15</sup> And the priest shall see the raw flesh, and pronounce him to be unclean: [for] the raw flesh is unclean: it is a leprosy. <sup>16</sup> Or if the raw flesh turn again, and be changed to white, he shall come to the priest; <sup>17</sup> And the priest shall see him: and, behold, [if] the plague be turned into white; then the priest shall pronounce [him] clean [that has] the plague: he is clean.

<sup>a</sup> scab = scall <sup>kjv</sup>

13:18-28

**Leprosy Boil 7 days**

(51) <sup>18</sup> The flesh also, in which, [even] in the skin thereof, was a boil, and is healed, <sup>19</sup> And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest; <sup>20</sup> And if, when the priest sees it, behold, it [be] in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. <sup>21</sup> But if the priest look on it, and, behold, [there be] no white hairs therein, and [if] it [be] not lower than the skin, but [be] somewhat dark; then the priest shall shut him up seven days: <sup>22</sup> And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague. <sup>23</sup> But if the bright spot stay in his place, [and] spread not, it is a burning boil; and the priest shall pronounce him clean. <sup>24</sup> Or if there be [any] flesh, in the skin whereof there is a hot burning, and the quick [flesh] that burns have a white bright spot, somewhat reddish, or white; <sup>25</sup> Then the priest shall look upon it: and, behold, [if] the hair in the bright spot be turned white, and it [be in] sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy. <sup>26</sup> But if the priest look on it, and, behold, [there be] no white hair in the bright spot, and it [be] no lower than the [other] skin, but [be] somewhat dark; then the priest shall shut him up seven days: <sup>27</sup> And the priest shall look upon him the seventh day: [and] if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. <sup>28</sup> And if the bright spot stay in his place, [and] spread not in the skin, but it [be] somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

## **Leviticus Chapter 13**

13:29-59

### ***Leprosy Head or Hair 7 days Clean or Unclean***

(52) <sup>29</sup> If a man or woman have a plague upon the head or the beard; <sup>30</sup> Then the priest shall see the plague: and, behold, if it [be] in sight deeper than the skin; [and there be] in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, [even] a leprosy upon the head or beard.

<sup>31</sup> And if the priest look on the plague of the scall, and, behold, it [be] not in sight deeper than the skin, and [that there is] no black hair in it; then the priest shall shut up [him that has] the plague of the scab seven days: <sup>32</sup> And in the seventh day the priest shall look on the plague: and, behold, [if] the scab spread not, and there be in it no yellow hair, and the scab [be] not in sight deeper than the skin;

<sup>33</sup> He shall be shaven, but the scab shall he not shave; and the priest shall shut up [him that has] the scab seven days more: <sup>34</sup> And in the seventh day the priest shall look on the scab: and, behold, [if] the scab be not spread in the skin, nor [be] in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. <sup>35</sup> But if the scab spread much in the skin after his cleansing; <sup>36</sup> Then the priest shall look on him: and, behold, if the scab be spread in the skin, the priest shall not seek for yellow hair; he is unclean. <sup>37</sup> But if the scab be in his sight at a stay, and [that] there is black hair grown up therein; the scab is healed, he is clean: and the priest shall pronounce him clean.

<sup>38</sup> If a man also or a woman have in the skin of their flesh bright spots, [even] white bright spots; <sup>39</sup> Then the priest shall look: and, behold, [if] the bright spots in the skin of their flesh [be] darkish white; it is a freckled spot [that] grows in the skin; he is clean. <sup>40</sup> And the man whose hair is fallen off his head, he is bald; [yet is] he clean. <sup>41</sup> And he that has his hair fallen off from the part of his head toward his face, he is forehead bald: [yet is] he clean. <sup>42</sup> And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. <sup>43</sup> Then the priest shall look upon it: and, behold, [if] the rising of the sore [be] white reddish in his bald head, or in his bald forehead, as the leprosy appears in the skin of the flesh; <sup>44</sup> He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. <sup>45</sup> And the leper in whom the plague is, his clothes shall be tore, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. <sup>46</sup> All the days wherein the plague [shall be] in him he shall be defiled; he is unclean: he shall dwell alone; outside the camp [shall] his habitation [be].

(53) <sup>47</sup> The garment also that the plague of leprosy is in, [whether it be] a woolen garment, or a linen garment; <sup>48</sup> Whether [it be] in the warp, or woof; of linen, or of woolen; whether in a skin, or in anything made of skin; <sup>49</sup> And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in anything of skin; it is a plague of leprosy, and shall be showed to the priest:

<sup>50</sup> And the priest shall look upon the plague, and shut up [it that has] the plague seven days: <sup>51</sup> And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, [or] in any work that is made of skin; the plague is a wearing away leprosy; it is unclean. <sup>52</sup> He shall therefore burn that garment, whether warp or woof, in woolen or in linen, or anything of skin, wherein the plague is: for it is a wearing away leprosy; it shall be burnt in the fire. <sup>53</sup> And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in anything of skin; <sup>54</sup> Then the priest shall command that they wash [the thing] wherein the plague is, and he shall shut it up seven days more: <sup>55</sup> And the priest shall look on the plague, after that it is washed: and, behold, [if] the plague have not changed his color, and the plague be not spread; it is unclean; you shall burn it in the fire; it is fret inward, [whether] it [be] bare within or without. <sup>56</sup> And if the priest look, and, behold, the plague [be] somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: <sup>57</sup> And if it appear still in the garment, either in the warp, or in the woof, or in anything of skin; it is a spreading [plague]: you shall burn that wherein the plague is with fire. <sup>58</sup> And the garment, either warp, or woof, or whatsoever thing of skin [it be], which you shall wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. <sup>59</sup> This is the law of the plague of leprosy in a garment of woolen or linen, either in the warp, or woof, or anything of skins, to pronounce it clean, or to pronounce it unclean.

(54) <sup>1</sup> And the LORD spoke unto Moses, saying, <sup>2</sup> This shall be the law of the leper in the day of his cleansing: He shall be brought to the priest: <sup>3</sup> And the priest shall go forth out of the camp; and the priest shall look, and, behold, [if] the plague of leprosy be healed in the leper; <sup>4</sup> Then shall the priest command to take for him that is to be cleansed two birds alive [and] clean, and cedar wood, and scarlet, and hyssop: <sup>5</sup> And the priest shall command that one of the birds be killed in an earthen vessel over running water: <sup>6</sup> As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird [that was] killed over the running water: <sup>7</sup> And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. <sup>8</sup> And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. <sup>9</sup> But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

(55) <sup>10</sup> And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour [for] a grain offering, mingled with oil, and one log of oil. <sup>11</sup> And the priest that makes [him] clean shall present the man that is to be made clean, and those things, before the LORD, [at] the door of the tabernacle of the assembly: <sup>12</sup> And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them [for] a wave offering before the LORD: <sup>13</sup> And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, [so is] the trespass offering: it is most holy: <sup>14</sup> And the priest shall take [some] of the blood of the trespass offering, and the priest shall put [it] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: <sup>15</sup> And the priest shall take [some] of the log of oil, and pour [it] into the palm of his own left hand: <sup>16</sup> And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: <sup>17</sup> And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: <sup>18</sup> And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. <sup>19</sup> And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: <sup>20</sup> And the priest shall offer the burnt offering and the grain offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

(56) <sup>21</sup> And if he [be] poor, and cannot get so much; then he shall take one lamb [for] a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a grain offering, and a log of oil; <sup>22</sup> And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. <sup>23</sup> And he shall bring them on the eighth day for his cleansing to the priest, to the door of the tabernacle of the assembly, before the LORD. <sup>24</sup> And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them [for] a wave offering before the LORD: <sup>25</sup> And he shall kill the lamb of the trespass offering, and the priest shall take [some] of the blood of the trespass offering, and put [it] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: <sup>26</sup> And the priest shall pour of the oil into the palm of his own left hand: <sup>27</sup> And the priest shall sprinkle with his right finger [some] of the oil that is in his left hand seven times before the LORD: <sup>28</sup> And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: <sup>29</sup> And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. <sup>30</sup> And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; <sup>31</sup> [Even] such as he is able to get, the one [for] a sin offering, and the other [for] a burnt offering, with the grain offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. <sup>32</sup> This is the law [of him] in whom is the plague of leprosy, whose hand is not able to get [that which pertains] to his cleansing.

***The Sign of Leprosy in a House, and the Cleansing Thereof***

(57) <sup>33</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>34</sup> When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; <sup>35</sup> And he that owns the house shall come and tell the priest, saying, It seems to me there is as it were a plague in the house: <sup>36</sup> Then the priest shall command that they empty the house, before the priest go [into it] to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: <sup>37</sup> And he shall look on the plague, and, behold, [if] the plague [be] in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; <sup>38</sup> Then the priest shall go out of the house to the door of the house, and shut up the house seven days: <sup>39</sup> And the priest shall come again the seventh day, and shall look: and, behold, [if] the plague be spread in the walls of the house; <sup>40</sup> Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place outside the city: <sup>41</sup> And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off outside the city into an unclean place: <sup>42</sup> And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house. <sup>43</sup> And if the plague come again, and break out in the house, after that he has taken away the stones, and after he has scraped the house, and after it is plastered; <sup>44</sup> Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a <sup>a</sup> wearing away leprosy in the house: it is unclean. <sup>45</sup> And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. <sup>46</sup> Moreover he that goes into the house all the while that it is shut up shall be unclean until the evening. <sup>47</sup> And he that lies in the house shall wash his clothes; and he that eats in the house shall wash his clothes. <sup>48</sup> And if the priest shall come in, and look upon it, and, behold, the plague has not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed. <sup>49</sup> And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: <sup>50</sup> And he shall kill the one of the birds in an earthen vessel over running water: <sup>51</sup> And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: <sup>52</sup> And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: <sup>53</sup> But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean. <sup>54</sup> This is the law for all manner of plague of leprosy, and scab, <sup>55</sup> And for the leprosy of a garment, and of a house, <sup>56</sup> And for a rising, and for a scab, and for a bright spot: <sup>57</sup> <sup>a</sup> To teach when [it is] unclean, and when [it is] clean: this is the law of leprosy.

<sup>a</sup> wearing away = fretting kjv, outside = without kjv

<sup>a</sup> During the Black Plague in Europe during the 1300s the Jews survived due to sanitary laws. Non-Jews looked on this as witchcraft and persecuted them. Chapters 13-14 and 15 all relate to sanitation and infection control.

(58) <sup>1</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>2</sup> Speak to the children of Israel, and say to them, When any man has a running issue out of his flesh, [because of] his issue he is unclean. <sup>3</sup> And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. <sup>4</sup> Every bed, whereon he lies that has the issue, is unclean: and everything, whereon he sits, shall be unclean. <sup>5</sup> And whosoever touches his bed shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. <sup>6</sup> And he that sits on [any] thing whereon he sat that has the issue shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. <sup>7</sup> And he that touches the flesh of him that has the issue shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. <sup>8</sup> And if he that has the issue spit upon him that is clean; then he shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. <sup>9</sup> And what saddle soever he rides upon that has the issue shall be unclean. <sup>10</sup> And whosoever touches anything that was under him shall be unclean until the evening: and he that bears [any of] those things shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. <sup>11</sup> And whomsoever he touches that has the issue, and has not rinsed his hands in water, he shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. <sup>12</sup> And the vessel of earth, that he touches which has the issue, shall be broken: and every vessel of wood shall be rinsed in water. <sup>13</sup> And when he that has an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. <sup>14</sup> And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD to the door of the tabernacle of the assembly, and give them to the priest: <sup>15</sup> And the priest shall offer them, the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

(59) <sup>16</sup> And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the evening. <sup>17</sup> And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the evening. <sup>18</sup> The woman also with whom man shall lie [with] seed of copulation, they shall [both] bathe [themselves] in water, and be unclean until the evening.

(60) <sup>19</sup> And if a woman have an issue, [and] her issue in her flesh be blood, she shall be put apart seven days: and whosoever touches her shall be unclean until the evening. <sup>20</sup> And everything that she lies upon in her separation shall be unclean: everything also that she sits upon shall be unclean. <sup>21</sup> And whosoever touches her bed shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. <sup>22</sup> And whosoever touches anything that she sat upon shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. <sup>23</sup> And if it [be] on [her] bed, or on anything whereon she sits, when he touches it, he shall be unclean until the evening.

(61) <sup>24</sup> And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lies shall be unclean. <sup>25</sup> And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she [shall be] unclean. <sup>26</sup> Every bed whereon she lies all the days of her issue shall be to her as the bed of her separation: and whatsoever she sits upon shall be unclean, as the uncleanness of her separation. <sup>27</sup> And whosoever touches those things shall be unclean, and shall wash his clothes, and bathe [himself] in water, and be unclean until the evening. <sup>28</sup> But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. <sup>29</sup> And on the eighth day she shall take to her two turtles, or two young pigeons, and bring them to the priest, to the door of the tabernacle of the assembly. <sup>30</sup> And the priest shall offer the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. <sup>31</sup> Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. <sup>32</sup> This is the law of him that has an issue, and [of him] whose seed goes from him, and is defiled therewith; <sup>33</sup> And of her that is sick of her flowers, and of him that has an issue, of the man, and of the woman, and of him that lies with her that is unclean.

16:1-34      *Preparation to enter the Most Holy Place, Sin, Trespass & Burnt Offerings, the Scapegoat*

(62) <sup>1</sup> And the LORD spoke to Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; <sup>2</sup> And the LORD said to Moses, **Speak to Aaron your brother, that he come not at all times into the holy [place] within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.** <sup>3</sup> Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. <sup>4</sup> He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and [so] put them on. <sup>5</sup> And he shall take of the assembly of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. <sup>6</sup> And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. <sup>7</sup> And he shall take the two goats, and present them before the LORD [at] the door of the tabernacle of the assembly. <sup>8</sup> And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. <sup>9</sup> And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him [for] a sin offering. <sup>10</sup> But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, [and] to let him go for a scapegoat into the wilderness.

(63) <sup>11</sup> And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: <sup>12</sup> <sup>a</sup> And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the veil: <sup>13</sup> And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: <sup>14</sup> And he shall take of the blood of the bullock, and sprinkle [it] with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

<sup>a</sup> Smoke from fire and incense is many prayers in tribulation for His glory. Eastward is toward the entrance of tabernacle.

*The Sin Offering for the People*

(64) <sup>15</sup> Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: <sup>16</sup> And he shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the assembly, that remains among them in the midst of their uncleanness. <sup>17</sup> And there shall be no man in the tabernacle of the assembly when he goes in to make an atonement in the holy [place], until he come out, and have made an atonement for himself, and for his household, and for all the assembly of Israel. <sup>18</sup> And he shall go out to the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put [it] upon the horns of the altar round about. <sup>19</sup> And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

(65) <sup>20</sup> And when he has made an end of reconciling the holy [place], and the tabernacle of the assembly, and the altar, he shall bring the live goat: <sup>21</sup> And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness: <sup>22</sup> And the goat shall bear upon him all their iniquities to a land not inhabited: and he shall let go the goat in the wilderness. <sup>23</sup> And Aaron shall come into the tabernacle of the assembly, and shall put off the linen garments, which he put on when he went into the holy [place], and shall leave them there: <sup>24</sup> And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. <sup>25</sup> And the fat of the sin offering shall he burn upon the altar. <sup>26</sup> And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. <sup>27</sup> And the bullock [for] the sin offering, and the goat [for] the sin offering, whose blood was brought in to

## **Leviticus Chapter 16**

make atonement in the holy [place], shall [one] carry forth outside the camp; and they shall burn in the fire their skins, and their flesh, and their dung. <sup>28</sup> And he that burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

### ***The Annual Feast of Atonement***

(66) <sup>29</sup> And [this] shall be a statute forever to you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourns among you: <sup>30</sup> For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD. <sup>31</sup> It [shall be] a sabbath of rest to you, and ye shall afflict your souls, by a statute forever. <sup>32</sup> And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the <sup>a</sup> atonement, and shall put on the linen clothes, [even] the holy garments: <sup>33</sup> And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the assembly, and for the altar, and he shall make an atonement for the priests, and for all the people of the assembly. <sup>34</sup> And this shall be an everlasting statute to you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

<sup>a</sup> At-one-ment = Reconciliation in the New Testament

### ***How to Live a Holy Life* Chapters 17:1-27:34**

## **Leviticus Chapter 17:1-16 *Place of Worship Laws***

(67) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Speak to Aaron, and to his sons, and to all the children of Israel, and say to them; This is the thing which the LORD has commanded, saying, <sup>3</sup> Whosoever [there be] of the house of Israel, that kills an ox, or lamb, or goat, in the camp, or that kills [it] out of the camp, <sup>4</sup> And brings it not to the door of the tabernacle of the assembly, to offer an offering to the LORD before the tabernacle of the LORD; blood shall be imputed to that man; he has shed blood; and that man shall be cut off from among his people: <sup>5</sup> To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them to the LORD, to the door of the tabernacle of the assembly, to the priest, and offer them [for] peace offerings to the LORD. <sup>6</sup> And the priest shall sprinkle the blood upon the altar of the LORD [at] the door of the tabernacle of the assembly, and burn the fat for a sweet fragrance to the LORD. <sup>7</sup> And they shall no more offer their sacrifices to devils, after whom they have gone a whoring. This shall be a statute forever to them throughout their generations. <sup>8</sup> And you shall say to them, Whatsoever man [there be] of the house of Israel, or of the strangers which sojourn among you, that offers a burnt offering or sacrifice, <sup>9</sup> And brings it not to the door of the tabernacle of the assembly, to offer it to the LORD; even that man shall be cut off from among his people.

### ***The Life is in the Blood***

(68) <sup>10</sup> And whatsoever man [there be] of the house of Israel, or of the strangers that sojourn among you, that eats any manner of blood; I will even set my face against that soul that eats blood, and will cut him off from among his people. <sup>11</sup> For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul. <sup>12</sup> Therefore I said to the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourns among you eat blood. <sup>13</sup> And whatsoever man [there be] of the children of Israel, or of the strangers that sojourn among you, which hunts and catches any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. <sup>14</sup> For it is the life of all flesh; the blood of it is for the life thereof: therefore I said to the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eats it shall be cut off. <sup>15</sup> And every soul that eats that which died [of itself], or that which was torn [with beasts, whether it be] one of your own country, or a stranger, he shall both wash his clothes, and bathe [himself] in water, and be unclean until the evening: then shall he be clean. <sup>16</sup> But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.



18:1-5

**Call to Separation from the Ways of Egypt and Canaan**

(69) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Speak to the children of Israel, and say to them, I am the LORD your God. <sup>3</sup> After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, where I bring you, shall ye not do: neither shall ye walk in their ordinances. <sup>4</sup> Ye shall do my judgments, and keep my ordinances, to walk therein: I [am] the LORD your God. <sup>5</sup> Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I [am] the LORD.

18:6-18

**Prohibition of Sexual Relations between Family Members**

(70) <sup>6</sup> None of you shall approach to any that is near of kin to him, to uncover [their] nakedness: I [am] the LORD. <sup>7</sup> The nakedness of your father, or the nakedness of your mother, shall you not uncover: she is your mother; you shall not uncover her nakedness. <sup>8</sup> The nakedness of your father's wife shall you not uncover: it is your father's nakedness. <sup>9</sup> The nakedness of your sister, the daughter of your father, or daughter of your mother, [whether she be] born at home, or born abroad, [even] their nakedness you shall not uncover. <sup>10</sup> The nakedness of your son's daughter, or of your daughter's daughter, [even] their nakedness you shall not uncover: for theirs is your own nakedness. <sup>11</sup> The nakedness of your father's wife's daughter, begotten of your father, she is your sister, you shall not uncover her nakedness. <sup>12</sup> You shall not uncover the nakedness of your father's sister: she is your father's near kinswoman. <sup>13</sup> You shall not uncover the nakedness of your mother's sister: for she is your mother's near kinswoman. <sup>14</sup> You shall not uncover the nakedness of your father's brother, you shall not approach to his wife: she is your aunt. <sup>15</sup> You shall not uncover the nakedness of your daughter in law: she is your son's wife; you shall not uncover her nakedness. <sup>16</sup> You shall not uncover the nakedness of your brother's wife: it is your brother's nakedness. <sup>17</sup> You shall not uncover the nakedness of a woman and her daughter, neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness; [for] they are her near kinswomen: it is wickedness. <sup>18</sup> Neither shall you take a wife to <sup>a</sup> her sister, to vex [her], to uncover her nakedness, beside the other in her life [time].

<sup>a</sup> Jacob did this with Leah and Rachael

18:19-23

**Prohibition of Sexual Relations Outside of Husband-Wife Marriage**

(71) <sup>19</sup> Also you shall not approach to a woman to uncover her nakedness, as long as she is put apart for her uncleanness. <sup>20</sup> Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her. <sup>21</sup> And you shall not let any of your seed pass through [the fire] to Molech, neither shall you profane the name of your God: I [am] the LORD. <sup>22</sup> You shall not lie with mankind, as with womankind: it is abomination. <sup>23</sup> Neither shall you lie with any beast to defile yourself therewith: neither shall any woman stand before a beast to lie down thereto: **it is confusion.**

18:24-30

**Defile not Yourselves as Other Nations do**

(72) <sup>24</sup> <sup>a</sup> Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: <sup>25</sup> And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomits out her inhabitants. <sup>26</sup> Ye shall therefore keep my statutes and my judgments, and shall not commit [any] of these abominations; [neither] any of your own nation, nor any stranger that sojourns among you: <sup>27</sup> (For all these abominations have the men of the land done, which [were] before you, and the land is defiled;) <sup>28</sup> That the land vomit not you out also, when ye defile it, as it spewed out the nations that [were] before you. <sup>29</sup> For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. <sup>30</sup> Therefore shall ye keep my ordinance, that [ye] commit not [any one] of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I [am] the LORD your God.

<sup>a</sup> Defile – to make confusion by defiling, Jeremy my 12 year old son's insight.

19:1-4

**A Repetition of Various Laws**

(73) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Speak to all the assembly of the children of Israel, and say to them, <sup>a</sup> **Ye shall be holy: for I the LORD your God [am] holy.** <sup>3</sup> Ye shall fear every man his mother, and his father, and keep my sabbaths: I [am] the LORD your God. <sup>4</sup> Turn ye not to idols, nor make to yourselves molten gods: I [am] the LORD your God.

<sup>a</sup> Key verse, 11:44-45, 20:7, 1 Peter 1:15

19:5-8

**Eat Peace Offering on 1<sup>st</sup> or 2<sup>nd</sup> Day**

(74) <sup>5</sup> And if ye offer a sacrifice of peace offerings to the LORD, ye shall offer it at your own will. <sup>6</sup> It shall be eaten the same day ye offer it, and on the next day: and if some remain until the third day, it shall be burnt in the fire. <sup>7</sup> And if it be eaten at all on the third day, it is abominable; it shall not be accepted. <sup>8</sup> Therefore [everyone] that eats it shall bear his iniquity, because he has profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

19:9-10

**Crops for the Poor**

(75) <sup>9</sup> And when ye reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest. <sup>10</sup> And you shall not glean your vineyard, neither shall you gather [every] grape of your vineyard; you shall leave them for the poor and stranger: I [am] the LORD your God.

19:11-19

**Loving Your Neighbor**

(76) <sup>11</sup> Ye shall not steal, neither deal falsely, neither lie one to another. <sup>12</sup> And ye shall not swear by my name falsely, neither shall you profane the name of your God: I [am] the LORD. <sup>13</sup> You shall not defraud your neighbor, neither rob [him]: the wages of him that is hired shall not abide with you all night until the morning. <sup>14</sup> You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: I [am] the LORD. <sup>15</sup> Ye shall do no unrighteousness in judgment: you shall not respect the person of the poor, nor honor the person of the mighty: [but] in righteousness shall you judge your neighbor. <sup>16</sup> You shall not go up and down [as] a talebearer among your people: neither shall you stand against the blood of your neighbor: I [am] the LORD. <sup>17</sup> You shall not hate your brother in your heart: you shall in any wise rebuke your neighbor, and not allow sin upon him. <sup>18</sup> You shall not avenge, nor bear any grudge against the children of your people, but you shall <sup>a</sup> **love your neighbor as yourself:** I [am] the LORD.

<sup>a</sup> One of 2 places where this doctrine is clearly stated in the Old Testament, see verse 34.

19:19-22

**Unlawful Mixing**

(77) <sup>19</sup> Ye shall keep my statutes. <sup>a</sup> You shall not let your cattle gender with a diverse kind: you shall not sow your field with mingled seed: neither shall a garment mingled of linen and woolen come upon you. <sup>20</sup> And whosoever lies carnally with a woman, that is a bondmaid, betrothed to a husband, and not at all redeemed, nor freedom given her; <sup>b</sup> she shall be scourged; they shall not be put to death, because she was not free. <sup>21</sup> And he shall bring his trespass offering to the LORD, to the door of the tabernacle of the assembly, [even] a ram for a trespass offering. <sup>22</sup> And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he has done: and the sin which he has done shall be forgiven him.

<sup>a</sup> Mixing of animal and plant seed produces inferior results in the long term. Natural ventilation of the body heat law.

<sup>b</sup> Alternative - there shall be a whipping.

## Leviticus Chapter 19

19:23-25

### ***Fruitful Crop Plan***

(78) <sup>23</sup> And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: <sup>a</sup> three years shall it be as uncircumcised to you: it shall not be eaten of. <sup>24</sup> But in the fourth year all the fruit thereof shall be holy to praise the LORD [withal]. <sup>25</sup> And in the fifth year shall ye eat of the fruit thereof, that it may yield to you the increase thereof: I [am] the LORD your God.

<sup>a</sup> Gardening or agricultural law for productivity in the long term.

19:26-37

### ***Don't be as Other Nations***

(79) <sup>26</sup> Ye shall not eat [anything] with the blood: neither shall ye use enchantment, nor observe times. <sup>27</sup> Ye shall not round the corners of your heads, neither shall you mar the corners of your beard. <sup>28</sup> Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I [am] the LORD. <sup>29</sup> Do not prostitute your daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. <sup>30</sup> Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD. <sup>31</sup> Regard not them that have <sup>a</sup> familiar spirits, neither seek after wizards, to be defiled by them: I [am] the LORD your God.

<sup>a</sup> Turn not to familiar spirits because the demon used the man or woman as a go-between the natural and spiritual realm.

(80) <sup>32</sup> You shall rise up before the hoary head, and honor the face of the old man, and fear your God: I [am] the LORD. <sup>33</sup> And if a stranger sojourn with you in your land, ye shall not vex him. <sup>34</sup> [But] the stranger that dwells with you shall be to you as one born among you, and **you shall love him as yourself**; for ye were strangers in the land of Egypt: I [am] the LORD your God. <sup>35</sup> Ye shall do no unrighteousness in judgment, in <sup>a</sup> meteyard, in weight, or in <sup>b</sup> measure. <sup>36</sup> Just balances, just weights, <sup>c</sup> a just ephah, and a just hin, shall ye have: I [am] the LORD your God, which brought you out of the land of Egypt. <sup>37</sup> Therefore shall ye observe all my statutes, and all my judgments, and do them: I [am] the LORD.

<sup>a</sup> Measure of lengths.

<sup>b</sup> Measure of Liquids.

<sup>c</sup> Ephah – Dry measure of grain (around 4 gallons). Hin – Wet measure of oil (1 gallon and 1 quart). Used for quantities by container size. Derived from Egyptian origin.

## Leviticus Chapter 20

20:1-9

### ***Punishment for Sacrificing Children to Molech***

(81) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Again, you shall say to the children of Israel, Whosoever of the children of Israel, or of the strangers that sojourn in Israel, that **gives of his seed to Molech**; he shall surely be put to death: the people of the land shall stone him with stones. <sup>3</sup> And I will set my face against that man, and will cut him off from among his people; because he has given of his seed to Molech, to defile my sanctuary, and to profane my holy name. <sup>4</sup> And if the people of the land do any ways hide their eyes from the man, when he gives of his seed to Molech, and kill him not: <sup>5</sup> Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. <sup>6</sup> And the soul that turns after such as have <sup>a</sup> **familiar spirits**, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. <sup>7</sup> **Sanctify yourselves therefore, and be ye holy: for I [am] the LORD your God.** <sup>8</sup> And ye shall keep my statutes, and do them: I [am] the LORD which sanctify you. <sup>9</sup> For everyone that curses his father or his mother shall be surely put to death: he has cursed his father or his mother; his blood [shall be] upon him.

<sup>a</sup> familiar spirits are demons that use the man or woman as a go-between the natural and spiritual realm. Wizard is "Knowing one" in Hebrew and English; one with superior intelligence and clairvoyant powers from demons.

20:10-27

### ***Punishment for Adultery***

(82) <sup>10</sup> And the man that commits adultery with another man's wife, even he that commits adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. <sup>11</sup> And the man that lies with his father's wife has uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. <sup>12</sup> And if a man lie with his daughter in law, both of them shall surely be put to death: they have worked confusion; their blood shall be upon them. <sup>13</sup> If a man also lie with mankind, as he lies with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. <sup>14</sup> And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. <sup>15</sup> And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. <sup>16</sup> And if a woman approach to any beast, and lie down thereto, you shall kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. <sup>17</sup> And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he has uncovered his sister's nakedness; he shall bear his iniquity. <sup>18</sup> And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he has discovered her fountain, and she has uncovered the fountain of her blood: and both of them shall be cut off from among their people. <sup>19</sup> And you shall not uncover the nakedness of your mother's sister, nor of your father's sister: for he uncovers his near kin: they shall bear their iniquity. <sup>20</sup> And if a man shall lie with his uncle's wife, he has uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. <sup>21</sup> And if a man shall take his brother's wife, it is an unclean thing: he has uncovered his brother's nakedness; they shall be childless.

### ***Obedience is Required with Holiness***

(83) <sup>22</sup> Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, where I bring you to dwell in, vomit you not out. <sup>23</sup> And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. <sup>24</sup> But I have said to you, Ye shall inherit their land, and I will give it to you to possess it, a land that flows with milk and honey: I [am] the LORD your God, which has separated you from [other] people. <sup>25</sup> Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creeps on the ground, which I have separated from you as unclean. <sup>26</sup> And ye shall be holy to me: for I the LORD [am] holy, and have severed you from [other] people, that ye should be mine. <sup>27</sup> A man also or woman that has a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood [shall be] upon them.

21:1-15

(84) <sup>1</sup> And the LORD said to Moses, Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people: <sup>2</sup> But for his kin, that is near to him, [that is], for his mother, and for his father, and for his son, and for his daughter, and for his brother, <sup>3</sup> And for his sister a virgin, that is near to him, which has had no husband; for her may he be defiled. <sup>4</sup> [But] he shall not defile himself, [being] a chief man among his people, to profane himself. <sup>5</sup> They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. <sup>6</sup> They shall be holy to their God, and not profane the name of their God: for the offerings of the LORD made by fire, [and] the bread of their God, they do offer: therefore they shall be holy. <sup>7</sup> They shall not take a wife [that is] a whore, or profane; neither shall they take a woman put away from her husband: for he is holy to his God. <sup>8</sup> You shall sanctify him therefore; for he offers the bread of your God: <sup>a</sup> he shall be holy to you: for I the LORD, which sanctify you, [am] holy.

<sup>a</sup> In the Old Testament the high priests and sons of Aaron had higher standards than the rest of God's chosen people. In the New Testament all have the same standard. (Matthew 5-7, 1 Peter 2:9)

(85) <sup>9</sup> And the daughter of any priest, if she profane herself by playing the whore, she profanes her father: she shall be burnt with fire. <sup>10</sup> And [he that is] the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; <sup>11</sup> Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; <sup>12</sup> Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I [am] the LORD. <sup>13</sup> And he shall take a wife in her virginity. <sup>14</sup> A widow, or a divorced woman, or profane, [or] a harlot, these shall he not take: but he shall take a virgin of his own people to wife. <sup>15</sup> Neither shall he profane his seed among his people: for I the LORD do sanctify him.

21:16-24

***The Priests Must be Complete and without Blemish Outwardly***

(86) <sup>16</sup> And the LORD spoke to Moses, saying, <sup>17</sup> Speak to Aaron, saying, Whosoever [he be] of your seed in their generations that has [any] blemish, let **him not approach to offer the bread of his God.** <sup>18</sup> For whatsoever man [he be] that has a blemish, he shall not approach: a **blind** man, or a **lame**, or he that has a **flat nose**, or anything **superfluous**, <sup>19</sup> Or a man that is **broken footed**, or **broken handed**, <sup>20</sup> Or **hump-backed**, or a **dwarf**, or that has a **blemish in his eye**, or be <sup>a</sup> **scurvy**, or **scabbed**, or has his <sup>b</sup> **stones broken**; <sup>21</sup> No man that has a blemish of the seed of Aaron the priest shall come near to offer the offerings of the LORD made by fire: he has a blemish; he shall not come near to offer the bread of his God. <sup>22</sup> He shall eat the bread of his God, [both] of the most holy, and of the holy. <sup>23</sup> Only he shall **not** go in to the **veil, nor come near to the altar**, because he has a blemish; that he profane not my sanctuaries: for **I the LORD do sanctify them.** <sup>24</sup> And Moses told [it] to Aaron, and to his sons, and to all the children of Israel.

<sup>a</sup> Scurvy is a disease of itching.

<sup>b</sup> Stones are testicles.

(87) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Speak to **Aaron and to his sons**, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name [in those things] which they hallow to me: I [am] the LORD. <sup>3</sup> Say to them, Whosoever [he be] of all your seed among your generations, that goes to the holy things, which the children of **Israel hallow to the LORD, having his uncleanness upon him**, that soul shall be cut off from my presence: I [am] the LORD. <sup>4</sup> What man soever of the seed of Aaron is a leper, or has a running issue; he shall not eat of the holy things, until he be clean. And whoso touches anything [that is] unclean [by] the dead, or a man whose seed goes from him; <sup>5</sup> Or whosoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he has; <sup>6</sup> The soul which has touched any such shall be unclean until evening, and shall not eat of the holy things, unless he wash his flesh with water. <sup>7</sup> And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food. <sup>8</sup> That which dies of itself, or is torn [with beasts], he shall not eat to defile himself therewith: I [am] the LORD. <sup>9</sup> They shall therefore keep my ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them. <sup>10</sup> There shall **no stranger eat [of] the holy thing**: a sojourner of the priest, or a hired servant, shall not eat [of] the holy thing. <sup>11</sup> But if the priest buy [any] soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. <sup>12</sup> If the priest's daughter also be [married] to a stranger, she may not eat of an offering of the holy things. <sup>13</sup> But if the priest's daughter be a widow, or divorced, and have no child, and is returned to her father's house, as in her youth, she shall eat of her father's food: but there shall no stranger eat thereof. <sup>14</sup> **And if a man eat [of] the holy thing unwittingly**, then he shall put the fifth [part] thereof to it, and shall give [it] to the priest with the holy thing. <sup>15</sup> And they shall not profane the holy things of the children of Israel, which they offer to the LORD; <sup>16</sup> Or allow them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

***The Sacrifices Must Be without Blemish***

(88) <sup>17</sup> And the LORD spoke to Moses, saying, <sup>18</sup> Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, Whatsoever [he be] of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer to the LORD for a burnt offering; <sup>19</sup> [Ye shall offer] at your own will a male without blemish, of the cattle, of the sheep, or of the goats. <sup>20</sup> [But] whatsoever has a blemish, [that] shall ye not offer: for it shall not be acceptable for you. <sup>21</sup> And whosoever offers a sacrifice of peace offerings to the LORD to accomplish [his] vow, or a freewill offering in cattle or sheep, it shall be perfect to be accepted; there shall be no blemish therein. <sup>22</sup> Blind, or broken, or maimed, or having a ulcerous sore, or scurvy, or scabbed, ye shall not offer these to the LORD, nor make an offering by fire of them upon the altar to the LORD. <sup>23</sup> Either a bullock or a lamb that has anything superfluous or lacking in his parts, that may you offer [for] a freewill offering; but for a vow it shall not be accepted. <sup>24</sup> Ye shall not offer to the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make [any offering thereof] in your land. <sup>25</sup> Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, [and] blemishes [be] in them: they shall not be accepted for you.

(89) <sup>26</sup> And the LORD spoke to Moses, saying, <sup>27</sup> When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the mother; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to the LORD. <sup>28</sup> And [whether it be] cow or ewe, ye shall not kill it and her young both in one day. <sup>29</sup> And when ye will offer a sacrifice of thanksgiving to the LORD, offer [it] at your own will. <sup>30</sup> On the same day it shall be eaten up; ye shall leave none of it until the next day: I [am] the LORD. <sup>31</sup> Therefore shall ye keep my commandments, and do them: I [am] the LORD. <sup>32</sup> Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I [am] the LORD which hallow you, <sup>33</sup> That brought you out of the land of Egypt, to be your God: I [am] the LORD.

23:1-4

(90) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Speak to the children of Israel, and say to them, [Concerning] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, [even] these are my feasts. <sup>3</sup> Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work [therein]: it is the sabbath of the LORD in all your dwellings. <sup>4</sup> These are the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.

23:5

***Feast of Passover – Christ is the Passover Lamb***

<sup>5</sup> In the fourteenth [day] of the first month at even is the LORD'S passover.

23:6-8

***Feast of Unleavened Bread – Christ is the Holy One***

(91) <sup>6</sup> And on the fifteenth day of the same month is the feast of unleavened bread to the LORD: seven days ye must eat unleavened bread. <sup>7</sup> In the first day ye shall have a holy convocation: ye shall do no servile work therein. <sup>8</sup> But ye shall offer an offering made by fire to the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work [therein].

23:9-14

***Feast of Firstfruits – Christ is the First of the Resurrected***

(92) <sup>9</sup> And the LORD spoke to Moses, saying, <sup>10</sup> Speak to the children of Israel, and say to them, When ye be come into the land which I give to you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest to the priest: <sup>11</sup> And he shall wave the sheaf before the LORD, to be accepted for you: on the next day after the sabbath the priest shall wave it. <sup>12</sup> And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering to the LORD. <sup>13</sup> And the grain offering thereof [shall be] two tenth deals of fine flour mingled with oil, an offering made by fire to the LORD [for] a sweet fragrance: and the drink offering thereof [shall be] of wine, the fourth [part] of a hin. <sup>14</sup> And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering to your God: [it shall be] a statute forever throughout your generations in all your dwellings.

23:15-22

***Feast of Pentecost – The Sending of the Holy Spirit in Acts 2***

(93) <sup>15</sup> And ye shall count to you from the next day after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: <sup>16</sup> Even to the next day after the seventh sabbath shall ye number fifty days; and ye shall offer a new grain offering to the LORD. <sup>17</sup> Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; [they are] the first fruits to the LORD. <sup>18</sup> And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be [for] a burnt offering to the LORD, with their grain offering, and their drink offerings, [even] an offering made by fire, of sweet fragrance to the LORD. <sup>19</sup> Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. <sup>20</sup> And the priest shall wave them with the bread of the first fruits [for] a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. <sup>21</sup> And ye shall proclaim on the selfsame day, [that] it may be a holy convocation to you: ye shall do no servile work [therein: it shall be] a statute forever in all your dwellings throughout your generations. <sup>22</sup> And when ye reap the harvest of your land, you shall not make clean riddance of the corners of your field when you reaps, neither shall you gather any gleaning of your harvest: you shall leave them to the poor, and to the stranger: I [am] the LORD your God.

## **Leviticus Chapter 23**

23:23-25

### ***Feast of Trumpets***

(94) <sup>23</sup> And the LORD spoke to Moses, saying, <sup>24</sup> Speak to the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. <sup>25</sup> Ye shall do no servile work [therein]: but ye shall offer an offering made by fire to the LORD.

23:26-32

### ***Feast of Atonement***

(95) <sup>26</sup> And the LORD spoke to Moses, saying, <sup>27</sup> Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be a holy convocation to you; and ye shall afflict your souls, and offer an offering made by fire to the LORD. <sup>28</sup> And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. <sup>29</sup> For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people. <sup>30</sup> And whatsoever soul [it be] that does any work in that same day, the same soul will I destroy from among his people. <sup>31</sup> Ye shall do no manner of work: [it shall be] a statute forever throughout your generations in all your dwellings. <sup>32</sup> It [shall be] to you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from evening to evening, shall ye celebrate your sabbath.

23:33-44

### ***Feast of Tabernacles***

(96) <sup>33</sup> And the LORD spoke to Moses, saying, <sup>34</sup> Speak to the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days to the LORD. <sup>35</sup> On the first day [shall be] a holy convocation: ye shall do no servile work [therein]. <sup>36</sup> Seven days ye shall offer an offering made by fire to the LORD: on the eighth day shall be a holy convocation to you; and ye shall offer an offering made by fire to the LORD: it is a solemn assembly; [and] ye shall do no servile work [therein]. <sup>37</sup> These are the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire to the LORD, a burnt offering, and a grain offering, a sacrifice, and drink offerings, everything upon his day: <sup>38</sup> Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give to the LORD. <sup>39</sup> Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast to the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath. <sup>40</sup> And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. <sup>41</sup> And ye shall keep it a feast to the LORD seven days in the year. [It shall be] a statute forever in your generations: ye shall celebrate it in the seventh month. <sup>42</sup> Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: <sup>43</sup> That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God. <sup>44</sup> And Moses declared to the children of Israel the feasts of the LORD.



24:1-4 **Continual Lamp Oil Changes**

(97) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Command the children of Israel, that they bring to you **pure oil olive** beaten for the light, to cause the lamps to **burn continually**. <sup>3</sup> Outside the veil of the testimony, in the tabernacle of the assembly, shall **Aaron order it from the <sup>a</sup> evening to the morning** before the LORD continually: [it shall be] a statute forever in your generations. <sup>4</sup> He shall order the lamps upon the pure candlestick before the LORD continually.

<sup>a</sup> Located on south side of Tabernacle. Wick trimmed and oil added every evening and morning. Jewish new day begins at dusk.

24:5-9 **Showbread Changes**

(98) <sup>5</sup> And you shall take fine flour, and bake twelve cakes thereof: <sup>a</sup> two tenth deals shall be in one cake. <sup>6</sup> And you shall set them in two rows, six on a row, upon the pure table before the LORD. <sup>7</sup> And you shall put **pure frankincense upon [each] row**, that it may be on the bread for a memorial, [even] an offering made by fire to the LORD. <sup>8</sup> **Every sabbath** he shall set it in order before the LORD continually, [being taken] from the children of Israel by an everlasting covenant. <sup>9</sup> And it shall be <sup>b</sup> Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy to him of the offerings of the LORD made by fire by a perpetual statute.

<sup>a</sup> Deals = epha or 13 ½ pounds. 2/10 = 2.7 pounds per loaf of bread. No yeast or leaven, or flat loaves?

<sup>b</sup> King David and his men ate of this bread (1 Samuel 21:4-6; Mt 12:4; Mr 2:26; Lu 6:4).

24:10-16 **Penalty for Blaspheming the Name of the Lord is Death by Stoning**

(99) <sup>10</sup> And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish [woman] and a man of Israel strove together in the camp; <sup>11</sup> And the Israelitish woman's son blasphemed the name [of the LORD], and cursed. And they brought him to Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan) <sup>12</sup> <sup>a</sup> **And they put him in ward, that the mind of the LORD might be showed them.** <sup>13</sup> And the LORD spoke to Moses, saying, <sup>14</sup> Bring forth him that has cursed outside the camp; and **let all that heard [him] lay their hands upon his head, and let all the assembly stone him.** <sup>15</sup> And you shall speak to the children of Israel, saying, Whosoever curses his God shall bear his sin. <sup>16</sup> And he that blasphemeth the name of the LORD, he shall surely be put to death, [and] all the assembly shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name [of the LORD], shall be put to death.

<sup>a</sup> The first time this particular sin happened.

24:17-23 **Penalty for Murder and Injury**

(100) <sup>17</sup> And he that kills any man shall surely be put to death. <sup>18</sup> And he that kills a beast shall make it good; beast for beast. <sup>19</sup> And if a man cause a blemish in his neighbor; as he has done, so shall it be done to him; <sup>20</sup> Breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him [again]. <sup>21</sup> And he that kills a beast, he shall restore it: and he that kills a man, he shall be put to death. <sup>22</sup> Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I [am] the LORD your God. <sup>23</sup> And Moses spoke to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

## Leviticus Chapter 25

### ***The Sabbath of the Seventh Year***

**Note: 1443 B.C. Moses on MT Sinai:** Law of the Land - Sabbatical Year (creation-day-month-year)  
7<sup>th</sup> month is Tishri, Jewish New Year, Feast of Tabernacles or 15<sup>th</sup> of Tishri-October, Christ's birthday. 2<sup>nd</sup> prophecy is Leviticus 26:32-46 (The 70 year prophecy of Jeremiah: 5 people in 6 books over 900 years)

25:1-7

(101) <sup>1</sup> And the **LORD spoke to Moses in mount Sinai**, saying, <sup>2</sup> **Speak to the children of Israel, and say to them, When ye come into the land which I give you, then shall the <sup>a</sup> land keep a sabbath to the LORD. <sup>3</sup> Six years you shall sow your field, and six years you shall prune your vineyard, and gather in the fruit thereof; <sup>4</sup> <sup>b</sup> But in the seventh year shall be a sabbath of rest to the land, a sabbath for the LORD:** you shall neither sow your field, nor prune your vineyard. <sup>5</sup> That which grows of its own accord of your harvest you shall not reap, neither gather the grapes of your vine undressed: [for] it is a year of rest to the land. <sup>6</sup> And the sabbath of the land shall be food for you; for you, and for your servant, and for your maid, and for your hired servant, and for your stranger that sojourns with you, <sup>7</sup> And for your cattle, and for the beast that are in your land, shall all the increase thereof be food.

<sup>a</sup> Ex 23:10-11.

<sup>b</sup> To rejuvenate land productivity, as the weekly Sabbath refreshed man and cattle. It taught the providence and manifold wisdom of the Creator.

25:8-17

### ***The Year of the Jubilee in the Fiftieth Year***

(102) <sup>8</sup> And you shall number seven sabbaths of years to you, seven times seven years; and the space of the seven sabbaths of years shall be to you forty and nine years. <sup>9</sup> Then shall you cause the trumpet of the jubilee to sound on the tenth [day] of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. <sup>10</sup> And ye shall hallow the fiftieth year, and proclaim liberty throughout [all] the land to all the inhabitants thereof: it shall be a jubilee to you; and ye shall return every man to his possession, and ye shall return every man to his family. <sup>11</sup> A jubilee shall that fiftieth year be to you: ye shall not sow, neither reap that which grows of itself in it, nor gather [the grapes] in it of your vine undressed. <sup>12</sup> For it is the jubilee; it shall be holy to you: ye shall eat the increase thereof out of the field. <sup>13</sup> In the year of this jubilee ye shall return every man to his possession. <sup>14</sup> And if you sell anything to your neighbor, or buy [anything] of your neighbor's hand, ye shall not oppress one another: <sup>15</sup> According to the number of years after the jubilee you shall buy of your neighbor, [and] according to the number of years of the fruits he shall sell to you: <sup>16</sup> According to the multitude of years you shall increase the price thereof, and according to the fewness of years you shall diminish the price of it: for [according] to the number [of the years] of the fruits does he sell to you. <sup>17</sup> Ye shall not therefore oppress one another; but you shall fear your God: for I [am] the LORD your God.

25:18-22

### ***Provisions of the Seventh Year***

<sup>18</sup> Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. <sup>19</sup> And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. <sup>20</sup> And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: <sup>21</sup> Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. <sup>22</sup> And ye shall sow the eighth year, and eat [yet] of old fruit until the ninth year; until her fruits come in ye shall eat [of] the old [store].

25:23-34

### ***Law of the Land – Redemption of the Property Inheritance***

(103) <sup>23</sup> The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me. <sup>24</sup> And in all the land of your possession ye shall grant a redemption for the land. <sup>25</sup> If your brother be waxen poor, and has sold away [some] of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. <sup>26</sup> And if the man have none to redeem it, and himself be able to redeem it; <sup>27</sup> Then let him count the years of the sale thereof, and restore the overplus to the man

## **Leviticus Chapter 25**

to whom he sold it; that he may return to his possession. <sup>28</sup> But if he be not able to restore [it] to him, then that which is sold shall remain in the hand of him that has bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return to his possession. <sup>29</sup> And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; [within] a full year may he redeem it. <sup>30</sup> And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established forever to him that bought it throughout his generations: it shall not go out in the jubilee. <sup>31</sup> But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee. <sup>32</sup> Notwithstanding the cities of the Levites, [and] the houses of the cities of their possession, may the Levites redeem at any time. <sup>33</sup> And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in [the year of] jubilee: for the houses of the cities of the Levites are their possession among the children of Israel. <sup>34</sup> But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

25:35-38

### ***Law of the Land – Lending to a Poor Brother***

(104) <sup>35</sup> And if your brother be waxen poor, and fallen in decay with you; then you shall relieve him: [yes, though he be] a stranger, or a sojourner; that he may live with you. <sup>36</sup> Take you no usury of him, or increase: but fear your God; that your brother may live with you. <sup>37</sup> You shall not give him your money upon usury, nor lend him your food for increase. <sup>38</sup> I [am] the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, [and] to be your God.

25:39-55 ***Law of the Land – Redemption of the Poor Brother*** (*Kinsman Redeemer is a type of Christ*)

<sup>39</sup> And if your brother [that dwells] by you be waxen poor, and be sold to you; you shall not compel him to serve as a bondservant: <sup>40</sup> [But] as a hired servant, [and] as a sojourner, he shall be with you, [and] shall serve you to the year of jubilee: <sup>41</sup> And [then] shall he depart from you, [both] he and his children with him, and shall return to his own family, and to the possession of his fathers shall he return. <sup>42</sup> For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. <sup>43</sup> You shall not rule over him with rigor; but shall fear your God. <sup>44</sup> Both your bondmen, and your bondmaids, which you shall have, [shall be] of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. <sup>45</sup> Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. <sup>46</sup> And ye shall take them as an inheritance for your children after you, to inherit [them for] a possession; they shall be your bondmen forever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.

(105) <sup>47</sup> And if a sojourner or stranger grow rich by you, and your brother [that dwells] by him grow poor, and sell himself to the stranger [or] sojourner by you, or to the stock of the stranger's family: <sup>48</sup> After that he is sold he may be redeemed again; one of his brethren may redeem him: <sup>49</sup> Either his uncle, or his uncle's son, may redeem him, or [any] that is near of kin to him of his family may redeem him; or if he be able, he may redeem himself. <sup>50</sup> And he shall reckon with him that bought him from the year that he was sold to him to the year of jubilee: and the price of his sale shall be according to the number of years, according to the time of a hired servant shall it be with him. <sup>51</sup> If [there be] yet many years [behind], according to them he shall give again the price of his redemption out of the money that he was bought for. <sup>52</sup> And if there remain but few years to the year of jubilee, then he shall count with him, [and] according to his years shall he give him again the price of his redemption. <sup>53</sup> [And] as a yearly hired servant shall he be with him: [and the other] shall not rule with rigor over him in your sight. <sup>54</sup> And if he be not redeemed in these [years], then he shall go out in the year of jubilee, [both] he, and his children with him. <sup>55</sup> For to me the children of Israel are servants; they are my servants whom I brought forth out of the of Egypt: I [am] the LORD your God.

## Leviticus Chapter 26

### 26:1-2 **Law of the Land: Conditions of Blessing & Warnings of Chastisement**

(106) <sup>1</sup> Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down to it: for I [am] the LORD your God. <sup>2</sup> Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.

### 26:3-13 **Promise of Blessing: Safety, Peace, Strength and Fruitful**

<sup>3</sup> If ye **walk in my statutes, and keep my commandments, and do them**; <sup>4</sup> Then I will give you **rain in due season, and the land shall yield her increase**, and the trees of the field shall yield their fruit. <sup>5</sup> And your threshing shall reach to the vintage, and the vintage shall reach to the sowing time: and ye shall eat your bread to the full, and  **dwell in your land safely**. <sup>6</sup> And I will give **peace in the land**, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. <sup>7</sup> And ye shall chase your enemies, and they shall fall before you by the sword. <sup>8</sup> And **five of you shall chase a hundred**, and a **hundred of you shall put ten thousand to flight**: and your enemies shall fall before you by the sword. <sup>9</sup> For I will have respect to you, and make you **fruitful, and multiply you, and establish my covenant with you**. <sup>10</sup> And ye shall eat old store, and bring forth the old because of the new. <sup>11</sup> And I will set my tabernacle among you: and my soul shall not abhor you. <sup>12</sup> And **I will walk among you, and will be your God, and ye shall be my people**. <sup>13</sup> I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

### 26:14-46 **Promise of Punishment: Terror, Illness, Weakness, Starvation; Seven-fold Punishment**

(107) <sup>14</sup> But if ye will not hearken to me, and will not do all these commandments; <sup>15</sup> And if ye shall despise my statutes, or if your **soul abhor my judgments**, so that ye will not do all my commandments, [but] that ye break my covenant: <sup>16</sup> I also will do this to you; I will even appoint over you **terror, consumption, and the burning** <sup>a</sup> **fever**, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. <sup>17</sup> And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursues you. <sup>18</sup> And if ye will not yet for all this hearken to me, then **I will punish you seven times more for your sins**. <sup>19</sup> And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: <sup>20</sup> And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

<sup>a</sup>Ague KJV is a violent disease called "fever and ague," "intermittent fever" or the "cold sick." A fever (such as from malaria) that is marked by paroxysms of chills, fever, and sweating recurring regular intervals. Also a fit of shivering, a chill. Hence, ague can refer to both chills and fevers.

(108) <sup>21</sup> And if ye walk contrary to me, and will not hearken to me; **I will bring seven times more plagues upon you according to your sins**. <sup>22</sup> I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your [high] ways shall be desolate. <sup>23</sup> And if ye will not be reformed by me by these things, but will walk contrary to me; <sup>24</sup> Then will I also walk contrary to you, and **will punish you yet seven times for your sins**. <sup>25</sup> And I will bring a sword upon you, that shall avenge the quarrel of [my] covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. <sup>26</sup> [And] when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver [you] your bread again by weight: and ye shall eat, and not be satisfied.

(109) <sup>27</sup> And if ye will not for all this hearken to me, but walk contrary to me; <sup>28</sup> Then I will walk contrary to you also in fury; and I, even **I, will chastise you seven times for your sins**. <sup>29</sup> And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. <sup>30</sup> And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. <sup>31</sup> And I will make your cities waste, and bring your sanctuaries to desolation, and I will not smell

## Leviticus Chapter 26

the fragrance of your sweet odors. <sup>32</sup> And <sup>a</sup> I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. <sup>33</sup> And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. <sup>34</sup> **Then shall the land enjoy her sabbaths, as long as it lies desolate, and ye [be] in your enemies' land; [even] then shall the land rest, and enjoy her sabbaths.** <sup>35</sup> As long as it lies desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. <sup>36</sup> And upon them that are left [alive] of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursues. <sup>37</sup> And they shall fall one upon another, as it were before a sword, when none pursues: and ye shall have no power to stand before your enemies. <sup>38</sup> And ye shall perish among the heathen, and the land of your enemies shall eat you up. <sup>39</sup> And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers they will pine away with them.

### *God Promises to Remember Those Who Repent*

(110) <sup>40</sup> If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me; <sup>41</sup> And [that] I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: <sup>42</sup> Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. <sup>43</sup> **he land also shall be left of them, and shall enjoy her sabbaths, while she lies desolate without them: and they shall accept of the punishment of their iniquity:** because, even because they despised my judgments, and because their soul abhorred my statutes. <sup>44</sup> And yet for all that, when they be in the land of their enemies, **I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I [am] the LORD their God.** <sup>45</sup> But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I [am] the LORD. <sup>46</sup> These are the **statutes and judgments and laws**, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

<sup>a</sup> Next prophecy in Jeremiah's 70 years is Isaiah 44:28 - 45:4

## Leviticus Chapter 27

### *Voluntary Vows or Payments to the Lord*

27:1-8

#### *Vows for People*

(111) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Speak to the children of Israel, and say to them, When a **man** shall make a singular vow, the persons [shall be] for the LORD by your estimation. <sup>3</sup> And your estimation shall be of the male from twenty years old even to sixty years old, even your estimation shall be fifty <sup>a</sup> shekels of silver, after the shekel of the sanctuary. <sup>4</sup> And if it [be] a female, then your estimation shall be thirty shekels. <sup>5</sup> And if [it be] from five years old even to twenty years old, then your estimation shall be of the male twenty shekels, and for the female ten shekels. <sup>6</sup> And if [it be] from a month old even to five years old, then your estimation shall be of the male five shekels of silver, and for the female your estimation [shall be] three shekels of silver. <sup>7</sup> And if [it be] from sixty years old and above; if [it be] a male, then your estimation shall be fifteen shekels, and for the female ten shekels. <sup>8</sup> But if he is poorer than your estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

<sup>a</sup> One shekel equals approximately one month's income.

27:9-13

#### *Vows for Animals*

<sup>9</sup> And if [it be] a **beast**, whereof men bring an offering to the LORD, all that [any man] gives of such to the LORD shall be holy. <sup>10</sup> He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. <sup>11</sup> And if [it be] any unclean beast, of which they do not offer a sacrifice to the LORD, then he shall present the beast before the priest: <sup>12</sup> And the priest shall value it, whether it be good or bad: as you value it, [who are] the priest, so shall it be. <sup>13</sup> But if he will at all redeem it, then he shall add a fifth [part] thereof to your estimation.

## Leviticus Chapter 27

27:14-15

### ***Vows for Houses***

(112) <sup>14</sup> And when a man shall sanctify his <sup>a</sup> **house** [to be] holy to the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. <sup>15</sup> And if he that sanctified it will redeem his house, then he shall add the fifth [part] of the money of your estimation to it, and it shall be his.

<sup>a</sup> Ananias and Saphira in Acts 5:1-10.

27:16-21

### ***Vows for Land by Owner***

<sup>16</sup> And if a man shall sanctify to the LORD [some part] of a **field** of his possession, then your estimation shall be according to the seed thereof: a homer of barley seed [shall be valued] at fifty shekels of silver. <sup>17</sup> If he sanctify his field from the year of jubilee, according to your estimation it shall stand. <sup>18</sup> But if he sanctify his field after the jubilee, then the priest shall reckon to him the money according to the years that remain, even to the year of the jubilee, and it shall be abated from your estimation. <sup>19</sup> And if he that sanctified the field will in any wise redeem it, then he shall add the fifth [part] of the money of your estimation to it, and it shall be assured to him. <sup>20</sup> And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed anymore. <sup>21</sup> But the field, when it goes out in the jubilee, shall be holy to the LORD, as a field devoted; the possession thereof shall be the priest's.

27:22-25

### ***Vows for Land by non-owners***

<sup>22</sup> And if [a man] sanctify to the LORD a field which he has bought, which is not of the fields of his possession; <sup>23</sup> Then the priest shall reckon to him the worth of your estimation, [even] to the year of the jubilee: and he shall give your estimation in that day, [as] a holy thing to the LORD. <sup>24</sup> In the year of the jubilee the field shall return to him of whom it was bought, [even] to him to whom the possession of the land [did belong]. <sup>25</sup> And all your estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

27:26-27

### ***Illegal Vows of Beasts***

(113) <sup>26</sup> Only the firstling of the **beasts**, which should be the LORD'S firstling, no man shall sanctify it; whether [it be] ox, or sheep: it is the LORD'S. <sup>27</sup> And if [it be] of an unclean beast, then he shall redeem [it] according to your estimation, and shall add a fifth [part] of it thereto: or if it be <sup>a</sup> not redeemed, then it shall be sold according to your estimation.

<sup>a</sup> Unclean Beast

27:28-29

### ***Illegal Vows of Booty***

<sup>28</sup> Notwithstanding no **devoted thing**, that a man shall devote to the LORD of all that he has, [both] of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy to the LORD. <sup>29</sup> None devoted, which shall be devoted of men, shall be redeemed; [but] shall surely be put to death.

<sup>a</sup> Such as the spoils of victory when Saul kept some and disobeyed the Lord.

27:30-34

### ***Illegal Vows with Tithes***

<sup>30</sup> And all the **tithe** of the **land**, [whether] of the seed of the land, [or] of the fruit of the tree, is the LORD'S: it is holy to the LORD. <sup>31</sup> And **if a man will at all redeem [anything] of his tithes**, he shall add thereto the fifth [part] thereof. <sup>32</sup> And concerning the tithe of the herd, or of the flock, [even] of whatsoever passes under the rod, the tenth shall be holy to the LORD. <sup>33</sup> He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. <sup>34</sup> These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

| <b>BURNT</b><br>Lev 1, 6:8-13,<br>Ex 29:38-46,<br>Romans 12:1-2<br>(1 <sup>st</sup> Sacrifice)   | <b>GRAIN (MEAT)</b><br>Lev 2, 6:14-23,<br>Ro 12:1-2,<br>Heb 2:17-18<br>(2 <sup>nd</sup> ) | <b>PEACE</b><br>Lev 3, 7:11-38, Ro<br>5:1, Rev 3:20<br>(3 <sup>rd</sup> - Union &<br>Communion) | <b>SIN</b><br>Lev 4, 6:24-25, 1<br>Jn 1:9<br>(4 <sup>th</sup> -<br>Ignorance / come to<br>know)    | <b>TRESPASS</b><br>Lev 5, 6:1-7, 7:1-<br>7, 1 Jn 1:9<br>(5 <sup>th</sup> Ignorance /<br>willful) | <b>COMMENTS</b><br>(Hebrews<br>9:22, 10:26-<br>27 Almost Gal<br>3:19          |
|--|---|---|--|--|---|
| 1. Herd (Bullock)  | <b>Fine flour<br/>(our bodies)</b>  | Herd (Bullock)  | Herd (Young Bullock)   | Fine flour-w/o oil or<br>incense   | How to commune<br>w / God   |
| 2. Flock (Sheep<br>or Goats - North)   | <b>Oil<br/>(Holy Spirit)</b>  | Flock<br>(Sheep or Goat)  | Flock<br>(Lamb or kid goat)  | Flock (Lamb or kid<br>Goat) Ram  | <b>Law of<br/>Offerings,<br/>Lev 6:8-7:38</b>                                 |
| 3. Fowls<br>(Turtledove or<br>Pigeon)  | <b>Frankincense<br/>(Prayer)</b>  | Heave Offering-R<br>Shoulder, Wave<br>Offering-breast   | Red Heifer – north of<br>altar, Offered Outside<br>the Camp  | 2 Turtledoves or 2<br>young Pigeons (sin-<br>burnt)  | <b>Consecration of<br/>Priests<br/>Lev 8</b>                                  |
| MALE   | <b>W/burnt or<br/>peace offering</b>  | MALE or FEMALE  | MALE or FEMALE   | FEMALE   | How to stay<br>holy (Is 40)   |
| Different Income<br>levels of Offeror.<br>Offeror flays & cuts<br>in pieces  | Or by itself grain<br>offering. Baked in<br>oven, on frying pan or<br>plate (arepas)      | <b>Part returned to Offeror.<br/>Eating is union &amp;<br/>communion</b>                        | A Soul: 1-Spiritual<br>Leader (priest-<br>Aaronic), 2-Nation-elder,<br>3-King, 4-<br>Common Person | Guilty-confess sin.<br>Forgiven. Sin done<br>wittingly.<br>Lie, stolen: restore +<br>1/5         | <b>Service of Priests<br/>Lev 9</b><br>(sin-burnt-meal-<br>peace-glory: fire) |
| <b>ALTAR:</b> Accia Wood. Covered in Brass. 4'x4' sq. 4 horns.   |   |   |  |  |   |
| <b>Total Consecration</b>  | It is <i>Most Holy</i>  | It is Most Acceptable   | It is <i>Most Holy</i>   | It is <i>Most Holy</i>   | Holiness – Judge<br>and/or Purify.  |
| W/O BLEMISH  | PURE  | W/O BLEMISH   | <b>High Priest - first<br/>for self</b>  |  | 1 <sup>st</sup> sacrifices,<br>Gen 4:3-4<br>Abel                              |
| <b>&gt; 8 DAYS OLD \</b><br><b>1 yr</b>  | Portion ate by priests  | Salted - Preserved  | Salt of the Covenant   |  | 1 John 1:9 sin-<br>unrighteousness  |
| <b>OWN VOLUNTARY<br/>WILL</b>  | <b>OWN WILL</b>   | <b>OWN WILL</b>   | Atonement=restored.<br>Animal is our<br>substitute   | Restoration 1 <sup>st</sup> With<br>offering. MT 6.  | Job 1:5, 42:8,<br>sacrifices,<br>burnt?                                       |
| The Offeror put his<br>hand on Head the of<br>the Sacrifice  | No Honey – sweet<br>added<br>Unleavened – No Sin  | The Offeror put his hand<br>on the Head of the<br>Sacrifice                                     | The Offeror(s) shall put<br>Hand on Head of the<br>Sacrifice                                       | Bring shekels of silver.<br>Add 20% for priest.  | Identification –<br>Transfer your sin<br>to the animal.                       |
| ATONEMENT  | Firstfruits of<br>produce.  | Offeror killed  | Day of Atonement,<br>1x/yr   | Priests estimate<br>harm done.   | Clothing-<br>cleansing  |
| Sprinkle <b>Blood</b><br>Around Altar  | <b>Without Blood</b>  | Sprinkle <b>Blood</b> around<br>the altar   | Sprinkle <b>Blood</b> , Holy<br>Place – 7x to inner veil   | Sprinkle <b>Blood</b><br>around the altar  | <b>Blood</b> -ear, hand,<br>foot of priest.                                   |
| <b>FIRE Consumes<br/>Whole Offering</b>  | <b>FIRE Consumes</b><br>Heb 4:16-18   | <b>FIRE Consumes Fat</b>  | <b>FIRE Consumes Fat</b>   | <b>FIRE Consumes Fat</b>   | <b>Strange fire,<br/>Lev 10 Nadab<br/>&amp; Abihu</b>                         |
| <b>FIRE:</b> Began by God. Continued by Priests. Never to go out. N. side of altar. Each morning priest changes clothes and puts ash outside camp in a clean place – each morning is fresh wood stacked in order & burn the fat of the peace offering fat. |   |   |  |  |   |
| Daily-Monthly-1x<br>in life?   | <i>Eaten in Holy Place<br/>by priests<br/>w/leavened bread.</i>                           | Monthly – new moon.<br>Vow, Thanksgiving  | <i>Eaten in Holy Place by<br/>priests</i>  | <i>Eaten in Holy Place<br/>by priests</i>  | Nobody shall<br>eat fat or<br>blood   |
| Skin kept by priest  | High Priest – Burn all  | Peace with God. Peace<br>of God.  | Skin burnt   | <b>Guilt-sin needs<br/>Atoned</b>  | The law is holy –<br>Romans 7.  |
| WASH Inwards &<br>Legs –with Water   | Make Daily – ½ in<br>morning & ½ in<br>evening  | At coronation of kings<br>& festivals, dedication   | Sin through ignorance<br>against<br>commandments   | Sin through<br>ignorance in the<br>holy things of God  | Compare to<br>Acts 5,<br>Ananias &<br>Sapphira                                |
| <b>SWEET SAVOUR<br/>to The LORD</b>  | <b>SWEET SAVOUR<br/>to the LORD</b>   | <b>SWEET SAVOUR<br/>to the LORD</b>   | On new moons &<br>festivals, followed by<br>burnt offering   | Goat typifies sinner.<br>He was numbered<br>w/transgressors.                                     | Willful sin of Heb<br>10:26-27. Sin of<br>Jeremiah's time.                    |
| Non-Israelite may<br>offer   | Mixed – unbaked<br>Mixed – baked  | Eat same day, next<br>day –never 3 <sup>rd</sup> day  | 1 <sup>st</sup> sin offering, then<br>ram of consecration<br>for burnt offer                       | Meat offering<br>allowed in extreme<br>poverty.  | Offering by<br>God's people<br>that is not<br>acceptable.                     |
| Morning & Evening<br>Offering (for nation)   | During 2 Feasts – at<br>Passover and<br>Pentecost   | Generally accompanied<br>by burnt offering  | Carry <b>OUTSIDE</b> the<br>CAMP. Offered each new<br>moon   | Priests for public<br>sacrifices<br>and for lepers   | Priest took No<br>wine or strong<br>drink.                                    |
| 1 John 2:12-14 young man<br>A gift of service  |   | Often with sin offering   | <b>Passover Lamb - Male</b>  | Joshua 7:1 Achan   | Drink Offering<br>– wine  |

## Numbers (36-97, 3 hr) 2025

### Bible TOC    Next / Previous Book

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

Preparing to enter Canaan: 26 27 28 29 30 31 32 33 34 35 36

### *12 Examples to Keep us from Walking in Disobedience and Death*

Purpose: That God's people may see their pride and prevent sin

Key passage: Nehemiah 9:1-38, 1 Corinthians 10:1-13

Key verse: Moses was very meek, above all the men which were upon the face of the earth, Num 12:3  
and be sure your sin will find you out., Num 32:23b

Background: Moses is a type of Christ as he led the congregation through the wilderness.

#### **I disobey God as I walk in:**

#### Scripture

- |   |                   |
|---|-------------------|
| <b>Part 1 Preparations for Entering Canaan (obedience-1 yr., at Mt Sinai)</b>   | 1:1-10:32         |
| <b>Part 2 Wandering in the Wilderness (disobedience-37 yrs., at/around Kadesh)</b>  | 10:33-25:34       |
| 1) <u>Complaint</u> of congregation about moving and insufficiency of manna.<br>(Fire falls on the outer tents and a great plague – death)                                | 11:1, 33          |
| 2) <u>Envy</u> of Joshua for Moses when he forbids other men to prophesy  | 11:28-29          |
| 3) <u>Jealousy</u> of Miriam and Aaron, who speak against Moses wife. Meekness in 12:3. (leprosy)   | 12:1-2            |
| 4) <u>Unbelief</u> of 10 spies at Kadesh who are fearful (40 years judgment) Romans 6   | 13:31             |
| 5) <u>Murmur</u> of congregation at Kadesh against Moses and Aaron (lost in battle) Heb 6:3-11  | 14:2              |
| 6) <u>Rebellion</u> of Korah who speaks against Moses and Aaron (sinkhole, 250 families die) Jude 11  | 16:2-3            |
| 7) <u>Murmur</u> of congregation against Moses and Aaron (plague, 14,700 die)   | 16:41             |
| 8) <u>Doubt</u> of Aaron's is quieted by his rod that blossoms(all fear dying, vs 12-13) Hebrews 4  | 17:10             |
| 9) <u>Complaint</u> of congregation at Kadesh due to no water (Miriam dies)   | 20:2              |
| 10) <u>Anger</u> of Moses at Kadesh when he strikes the rock twice (Aaron dies)   | 20:11-12          |
| 11) <u>Discouragement and complaint</u> of congregation (many die from snake bites)   | 21:4-6            |
| 12) <u>Idols</u> of Balaam the prophet followed by many (22-24) 2 Peter 2, Jude 11, 1 John 5:21<br>Phineas the high priest decisively acts (2 + 24,000 die) Ez 40-48 (4x) | 25:1-3            |
| <b>Part 3 Preparing to enter Canaan (renewed obedience-1 yr.)</b>   | <b>26:1-36:13</b> |

#### Prayers of the Bible

| SCRIPTURE           | FORM(S)      | PURPOSE       | HINDRANCES     | AIDS      | WHO / TYPES          |
|---------------------|--------------|---------------|----------------|-----------|----------------------|
| <b>Numbers 11:2</b> | Supplication | Stop Judgment | Complaint      | Fire      | Moses to God / Jesus |
| Numbers 11:10-20    | Supplication | Stop Judgment | Desire of meat | Plague    | Moses to God / Jesus |
| Numbers 12:13-14    | Supplication | Stop Judgment | Jealousy       | Leprosy   | Moses to God / Jesus |
| Numbers 14:5,11-39  | Supplication | Stop Judgment | Unbelief       | 40 years  | Moses to God / Jesus |
| Numbers 15:32-41    | Supplication | Seek Judgment | Sabbath day    | Stoned    | Moses to God / Jesus |
| Numbers 16:4,41-50  | Supplication | Seek Judgment | Pride          | Sink hole | Moses to God / Jesus |
| Numbers 21:6-9      | Supplication | Stop Judgment | Discouragement | Snakes    | Moses to God / Jesus |



**12 Shadows of Christ to the Congregation in the Wilderness**

Purpose: That God’s people may see their Savior and be encouraged to seek and continue in His rest.  
 Key passage: Acts 7:38, “the congregation in the wilderness”, Hebrews 3:7-4:16, “rest in Canaan”

I see Jesus Christ in Numbers:

Scripture

**Part 1 Preparations to Enter the Promise Land (obedience-1 yr., at Mt Sinai) 1:1-10:10**  
 The preparation concerns our present sanctification.

- 1) by numbering the men who are of age for battle (again in chapter 20)/603,550 + 20K Levites 1:3/46  
 + Wives and children = 2M. Obey – prophetic, disobey – judgment.
- 2) by abstaining from strong drink and wine, that causes offerings with “strange fire”. (Lev 10:9-11) 3:4  
 \* Pattern for Acts 5:1-5 when our good judgment and ability to follow details is obscured.
- 3) as I remember and obey God in the little things, such as carry the ark by staves 4:15  
 \* David forget this when he put animals to carry the ark and 2 priests that touched it died.  
 An example of doing the right thing in the wrong way.
- 4) as he (Jesus) is jealous that I (bride) be pure as he (groom) is pure. (Ephesians 5:25-27) 5:18-19
- 5) as I separate and consecrate myself to the Lord. 6:2
- 6) with trumpet calls for the elect to gather, move, go to war and special days 10:2-10  
 (1 Cor 14:8, 15:52, 1 Thes 4:16, Rev 9:14)

**Part 2 Wandering in the Wilderness (disobedience-38 yrs., at/around Kadesh) 10:11-25:34**  
 The wandering relates back to our initial salvation.

- 7) as I am clean and help others to be clean by the sprinkling of the water of the Word. 19:19  
 (the red heffer)
- 8) as the rock that is smitten the 1<sup>st</sup> time and spoken to the 2<sup>nd</sup> time. (Ex 17:6, 1 Cor 10:10) 20:8,11
- 9) the son of God lifted up on the cross and behold him as the brass serpent. (John 3:14-16) 21:8

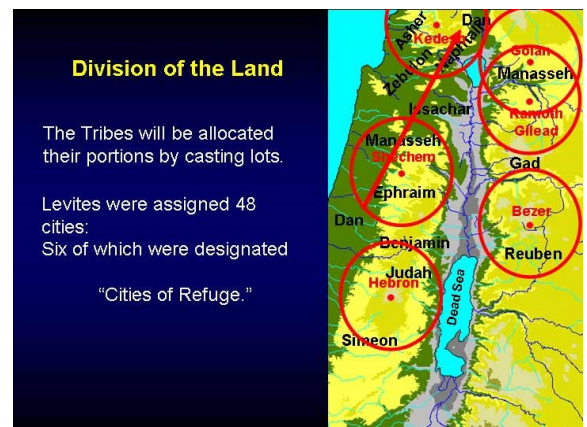
**Part 3 Preparations to enter the Promised land (renewed obedience-1 yr.) 26:1-36:13**  
 The preparation concerns our present sanctification.

- 10) as I make my life a living sacrifice and a whole burnt offering (Romans 12:1-2) 28-29  
 (daily & weekly-burnt, monthly-burnt & sin. 6 feasts-not Pentecost)
- 11) as I look to the city of my refuge that is always accessible for my needs. 35:14-15  
 (Joshua 20:1-9) A place is sanctified (Kedesh) and burden is lifted (Shechem)  
 so we may have fellowship with God (Hebron); by removing captivity (Bezer) and His holy resurrection (Ramoth) we are fortified and precious (Golan).

12) as I see his heritage preserved from Genesis 3:15 to his birth in Bethlehem (Luke 3:23) 36:13  
 (the year of Jubilee ends the public ministry of Moses, inheritance of Zelophedad’s daughters)

Today’s application: Comfort and rest.

- 1. What does rest mean?
- 2. Is this rest forced on me? No.
- 3. What must I do to enter and continue in his rest?
- 4. How much do I enjoy his rest?



## **Numbers Chapter 1:1-54**

(1) <sup>1</sup> And the LORD spoke to Moses in the wilderness of Sinai, in the tabernacle of the assembly, on the first [day] of the second month, in the second year after they were come out of the land of Egypt, saying, <sup>2</sup> Take ye the sum of all the assembly of the children of Israel, after their families, by the house of their fathers, with the number of [their] names, every male by their polls; <sup>3</sup> From twenty years old and upward, all that are able to go forth to war in Israel: you and Aaron shall number them by their armies. <sup>4</sup> And with you there shall be a man of every tribe; everyone head of the house of his fathers. <sup>5</sup> And these are the names of the men that shall stand with you: of [the tribe of] Reuben; Elizur the son of Shedeur. <sup>6</sup> Of Simeon; Shelumiel the son of Zurishaddai. <sup>7</sup> Of Judah; Nahshon the son of Amminadab. <sup>8</sup> Of Issachar; Nethaneel the son of Zuar. <sup>9</sup> Of Zebulun; Eliab the son of Helon. <sup>10</sup> Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. <sup>11</sup> Of Benjamin; Abidan the son of Gideon. <sup>12</sup> Of Dan; Ahiezer the son of Ammishaddai. <sup>13</sup> Of Asher; Pagiel the son of Ocran. <sup>14</sup> Of Gad; Eliasaph the son of Deuel. <sup>15</sup> Of Naphtali; Ahira the son of Enan. <sup>16</sup> These [were] the renowned of the assembly, princes of the tribes of their fathers, heads of thousands in Israel.

(2) <sup>17</sup> And Moses and Aaron took these men which are expressed by [their] names: <sup>18</sup> And they assembled all the assembly together on the first [day] of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls. <sup>19</sup> As the LORD commanded Moses, so he numbered them in the wilderness of Sinai. <sup>20</sup> And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; <sup>21</sup> Those that were numbered of them, [even] of the tribe of Reuben, [were] forty and six thousand and five hundred. <sup>22</sup> Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; <sup>23</sup> Those that were numbered of them, [even] of the tribe of Simeon, [were] fifty and nine thousand and three hundred. <sup>24</sup> Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>25</sup> Those that were numbered of them, [even] of the tribe of Gad, [were] forty and five thousand six hundred and fifty. <sup>26</sup> Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>27</sup> Those that were numbered of them, [even] of the tribe of Judah, [were] threescore and fourteen thousand and six hundred. <sup>28</sup> Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>29</sup> Those that were numbered of them, [even] of the tribe of Issachar, [were] fifty and four thousand and four hundred. <sup>30</sup> Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>31</sup> Those that were numbered of them, [even] of the tribe of Zebulun, [were] fifty and seven thousand and four hundred. <sup>32</sup> Of the children of Joseph, [namely], of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>33</sup> Those that were numbered of them, [even] of the tribe of Ephraim, [were] forty thousand and five hundred. <sup>34</sup> Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>35</sup> Those that were numbered of them, [even] of the tribe of Manasseh, [were] thirty and two thousand and two hundred. <sup>36</sup> Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>37</sup> Those that were numbered of them, [even] of the tribe of Benjamin, [were] thirty and five thousand and four hundred. <sup>38</sup> Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>39</sup> Those that were numbered of them, [even] of the tribe of Dan, [were] threescore and two thousand and seven hundred. <sup>40</sup> Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

## **Numbers Chapter 1**

<sup>41</sup> Those that were numbered of them, [even] of the tribe of Asher, [were] forty and one thousand and five hundred. <sup>42</sup> Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; <sup>43</sup> Those that were numbered of them, [even] of the tribe of Naphtali, [were] fifty and three thousand and four hundred.

(3) <sup>44</sup> These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, [being] twelve men: each one was for the house of his fathers. <sup>45</sup> So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; <sup>46</sup> Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

### ***The Levites are Exempted for the Service of the LORD***

(4) <sup>47</sup> But the Levites after the tribe of their fathers were not numbered among them. <sup>48</sup> For the LORD had spoken to Moses, saying, <sup>49</sup> Only you shall not number the tribe of Levi, neither take the sum of them among the children of Israel: <sup>50</sup> But you shall appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that [belong] to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister to it, and shall encamp round about the tabernacle. <sup>51</sup> And when the tabernacle sets forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that comes near shall be put to death. <sup>52</sup> And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. <sup>53</sup> But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the assembly of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony. <sup>54</sup> And the children of Israel did according to all that the LORD commanded Moses, so did they.

## **Numbers 2 Chapter 2**

### ***2:1-34 The Order of the Tribes in Their Tents***

(5) <sup>1</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>2</sup> Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the assembly they will pitch. <sup>3</sup> And on the east side toward the rising of the sun they will of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab [shall be] captain of the children of Judah. <sup>4</sup> And his host, and those that were numbered of them, [were] threescore and fourteen thousand and six hundred. <sup>5</sup> And those that do pitch next to him [shall be] the tribe of Issachar: and Nethaneel the son of Zuar [shall be] captain of the children of Issachar. <sup>6</sup> And his host, and those that were numbered thereof, [were] fifty and four thousand and four hundred. <sup>7</sup> [Then] the tribe of Zebulun: and Eliab the son of Helon [shall be] captain of the children of Zebulun. <sup>8</sup> And his host, and those that were numbered thereof, [were] fifty and seven thousand and four hundred. <sup>9</sup> All that were numbered in the camp of Judah [were] a hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth. <sup>10</sup> On the south side [shall be] the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben [shall be] Elizur the son of Shedeur. <sup>11</sup> And his host, and those that were numbered thereof, [were] forty and six thousand and five hundred. <sup>12</sup> And those which pitch by him [shall be] the tribe of Simeon: and the captain of the children of Simeon [shall be] Shelumiel the son of Zurishaddai. <sup>13</sup> And his host, and those that were numbered of them, [were] fifty and nine thousand and three hundred. <sup>14</sup> Then the tribe of Gad: and the captain of the sons of Gad [shall be] Eliasaph the son of Reuel. <sup>15</sup> And his host, and those that were numbered of them, [were] forty and five thousand and six hundred and fifty. <sup>16</sup> All that were numbered in the camp of Reuben [were] a hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank. <sup>17</sup> Then the tabernacle of the assembly shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so they will set forward, every man in his place by their standards. <sup>18</sup> On the west side

## **Numbers Chapter 2**

[shall be] the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim [shall be] Elishama the son of Ammihud. <sup>19</sup> And his host, and those that were numbered of them, [were] forty thousand and five hundred. <sup>20</sup> And by him [shall be] the tribe of Manasseh: and the captain of the children of Manasseh [shall be] Gamaliel the son of Pedahzur. <sup>21</sup> And his host, and those that were numbered of them, [were] thirty and two thousand and two hundred. <sup>22</sup> Then the tribe of Benjamin: and the captain of the sons of Benjamin [shall be] Abidan the son of Gideoni. <sup>23</sup> And his host, and those that were numbered of them, [were] thirty and five thousand and four hundred. <sup>24</sup> All that were numbered of the camp of Ephraim [were] a hundred thousand and eight thousand and a hundred, throughout their armies. And they shall go forward in the third rank. <sup>25</sup> The standard of the camp of Dan [shall be] on the north side by their armies: and the captain of the children of Dan [shall be] Ahiezer the son of Ammishaddai. <sup>26</sup> And his host, and those that were numbered of them, [were] threescore and two thousand and seven hundred. <sup>27</sup> And those that encamp by him [shall be] the tribe of Asher: and the captain of the children of Asher [shall be] Pagiel the son of Ocran. <sup>28</sup> And his host, and those that were numbered of them, [were] forty and one thousand and five hundred. <sup>29</sup> Then the tribe of Naphtali: and the captain of the children of Naphtali [shall be] Ahira the son of Enan. <sup>30</sup> And his host, and those that were numbered of them, [were] fifty and three thousand and four hundred. <sup>31</sup> All they that were numbered in the camp of Dan [were] a hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards. <sup>32</sup> These are those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts [were] six hundred thousand and three thousand and five hundred and fifty. <sup>33</sup> But the Levites were not numbered among the children of Israel; as the LORD commanded Moses. <sup>34</sup> And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, everyone after their families, according to the house of their fathers.

## **Numbers Chapter 3**

### **3:1-51 The Sons of Aaron - Order of the Tribes in Their Tents**

(6) <sup>1</sup> These also are the generations of Aaron and Moses in the day [that] the LORD spoke with Moses in mount Sinai. <sup>2</sup> And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar. <sup>3</sup> These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. <sup>4</sup> And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father. <sup>5</sup> And the LORD spoke to Moses, saying, <sup>6</sup> Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister to him. <sup>7</sup> And they shall keep his charge, and the charge of the whole assembly before the tabernacle of the assembly, to do the service of the tabernacle. <sup>8</sup> And they shall keep all the instruments of the tabernacle of the assembly, and the charge of the children of Israel, to do the service of the tabernacle. <sup>9</sup> And you shall give the Levites to Aaron and to his sons: they are wholly given to him out of the children of Israel. <sup>10</sup> And you shall appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that comes near shall be put to death. <sup>11</sup> And the LORD spoke to Moses, saying, <sup>12</sup> And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that opens the womb among the children of Israel: therefore the Levites shall be mine; <sup>13</sup> Because all the firstborn are my; [for] on the day that I smote all the firstborn in the land of Egypt I hallowed to me all the firstborn in Israel, both man and beast: mine they will be: I [am] the LORD.

### **The Levites Are Numbered by Their Families**

(7) <sup>14</sup> And the LORD spoke to Moses in the wilderness of Sinai, saying, <sup>15</sup> Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shall you number them. <sup>16</sup> And Moses numbered them according to the word of the LORD, as he was commanded. <sup>17</sup> And these were the sons of Levi by their names; Gershon, and Kohas, and Merari. <sup>18</sup> And these are the names of the sons of Gershon by their families; Libni, and Shimei. <sup>19</sup> And the sons of Kohas by their families; Amram, and Izehar, Hebron, and Uzziel. <sup>20</sup> And the sons of Merari by their families; Mahli, and

### **Numbers Chapter 3**

Mushi. These are the families of the Levites according to the house of their fathers. <sup>21</sup> Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

<sup>22</sup> Those that were numbered of them, according to the number of all the males, from a month old and upward, [even] those that were numbered of them [were] seven thousand and five hundred.

<sup>23</sup> The families of the Gershonites shall pitch behind the tabernacle westward. <sup>24</sup> And the chief of the house of the father of the Gershonites [shall be] Eliasaph the son of Lael. <sup>25</sup> And the charge of the sons of Gershon in the tabernacle of the assembly [shall be] the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the assembly, <sup>26</sup> And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof. <sup>27</sup> And of Kohas was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohasites. <sup>28</sup> In the number of all the males, from a month old and upward, [were] eight thousand and six hundred, keeping the charge of the sanctuary. <sup>29</sup> The families of the sons of Kohas shall pitch on the side of the tabernacle southward. <sup>30</sup> And the chief of the house of the father of the families of the Kohasites [shall be] Elizaphan the son of Uzziel. <sup>31</sup> And their charge [shall be] the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof. <sup>32</sup> And Eleazar the son of Aaron the priest [shall be] chief over the chief of the Levites, [and have] the oversight of them that keep the charge of the sanctuary. <sup>33</sup> Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

<sup>34</sup> And those that were numbered of them, according to the number of all the males, from a month old and upward, [were] six thousand and two hundred. <sup>35</sup> And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: [these] shall pitch on the side of the tabernacle northward.

<sup>36</sup> And [under] the custody and charge of the sons of Merari [shall be] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serves thereto, <sup>37</sup> And the pillars of the court round about, and their sockets, and their pins, and their cords. <sup>38</sup> But those that encamp before the tabernacle toward the east, [even] before the tabernacle of the assembly eastward, [shall be] Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that comes near shall be put to death. <sup>39</sup> All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, [were] twenty and two thousand.

#### ***The Firstborn are Freed by the Levites***

(8) <sup>40</sup> And the LORD said to Moses, **Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.** <sup>41</sup> **And you shall take the Levites for me (I [am] the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.** <sup>42</sup> And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel. <sup>43</sup> And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen. <sup>44</sup> And the LORD spoke to Moses, saying, <sup>45</sup> **Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I [am] the LORD.** <sup>46</sup> **And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;** <sup>47</sup> **You shall even take five shekels apiece by the poll, after the shekel of the sanctuary shall you take them: (the shekel is twenty gerahs)** <sup>48</sup> **And you shall give the money, wherewith the odd number of them is to be redeemed, to Aaron and to his sons.** <sup>49</sup> And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: <sup>50</sup> Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five [shekels], after the shekel of the sanctuary: <sup>51</sup> And Moses gave the money of them that were redeemed to Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

## **Numbers Chapter 4**

### **4:1-49 *The Age and Time of the Levites' Service***

(9) <sup>1</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>2</sup> Take the sum of the sons of Kohas from among the sons of Levi, after their families, by the house of their fathers, <sup>3</sup> From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the assembly. <sup>4</sup> This [shall be] the service of the sons of Kohas in the tabernacle of the assembly, [about] the most holy things: <sup>5</sup> And when the camp sets forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it: <sup>6</sup> And shall put thereon the covering of badgers' skins, and shall spread over [it] a cloth wholly of blue, and shall put in the staves thereof. <sup>7</sup> And upon the table of showbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: <sup>8</sup> And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. <sup>9</sup> And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff dishes, and all the oil vessels thereof, wherewith they minister to it: <sup>10</sup> And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put [it] upon a bar. <sup>11</sup> And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: <sup>12</sup> And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar: <sup>13</sup> And they shall take away the ashes from the altar, and spread a purple cloth thereon: <sup>14</sup> And they shall put upon it all the vessels thereof, wherewith they minister about it, [even] the censers, the flesh hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. <sup>15</sup> And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohas shall come to bear [it]: but they shall not touch [any] holy thing, lest they die. These [things are] burden of the sons of Kohas in the tabernacle of the assembly. <sup>16</sup> And to the office of <sup>a</sup> Eleazar the son of Aaron the priest [pertains] the oil for the light, and the sweet incense, and the daily grain offering, and the anointing oil, [and] the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof. <sup>17</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>18</sup> Cut ye not off the tribe of the families of the Kohasites from among the Levites: <sup>19</sup> But thus do to them, that they may live, and not die, when they approach to the most holy things: Aaron and his sons shall go in, and appoint them everyone to his service and to his burden: <sup>20</sup> But they shall not go in to see when the holy things are covered, lest they die.

<sup>a</sup> Small quantities borne from place to place to promptly refurbish the vessels of the sanctuary on every re-erection.

### ***The Number of the Sons of Gershon***

(10) <sup>21</sup> And the LORD spoke to Moses, saying, <sup>22</sup> Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; <sup>23</sup> From thirty years old and upward until fifty years old shall you number them; all that enter in to perform the service, to do the work in the tabernacle of the assembly. <sup>24</sup> This is the service of the families of the Gershonites, to serve, and for burdens: <sup>25</sup> And they shall bear the curtains of the tabernacle, and the tabernacle of the assembly, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the assembly, <sup>26</sup> And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so they will serve. <sup>27</sup> At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint to them in charge all their burdens. <sup>28</sup> This is the service of the families of the sons of Gershon in the tabernacle of the assembly: and their charge [shall be] under the hand of Ithamar the son of Aaron the priest. <sup>29</sup> As for the sons of Merari, you shall number them after their families, by the house of their fathers; <sup>30</sup> From thirty years old and upward even to fifty years old shall you number them, everyone that enters into the service, to do the work of the tabernacle of the assembly. <sup>31</sup> And this is the charge of their burden, according to all their service in the tabernacle of the assembly; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, <sup>32</sup> And the pillars of the court round about,

## **Numbers Chapter 4**

and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden. <sup>33</sup> This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the assembly, under the hand of Ithamar the son of Aaron the priest.

### ***The Number of the Kohathites***

(11) <sup>34</sup> And Moses and Aaron and the chief of the assembly numbered the sons of the Kohasites after their families, and after the house of their fathers, <sup>35</sup> From thirty years old and upward even to fifty years old, everyone that enters into the service, for the work in the tabernacle of the assembly: <sup>36</sup> And those that were numbered of them by their families were two thousand seven hundred and fifty. <sup>37</sup> These [were] they that were numbered of the families of the Kohasites, all that might do service in the tabernacle of the assembly, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses. <sup>38</sup> And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, <sup>39</sup> From thirty years old and upward even to fifty years old, everyone that enters into the service, for the work in the tabernacle of the assembly, <sup>40</sup> Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. <sup>41</sup> These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the assembly, whom Moses and Aaron did number according to the commandment of the LORD. <sup>42</sup> And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, <sup>43</sup> From thirty years old and upward even to fifty years old, everyone that enters into the service, for the work in the tabernacle of the assembly, <sup>44</sup> Even those that were numbered of them after their families, were three thousand and two hundred. <sup>45</sup> These [be] those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses. <sup>46</sup> All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, <sup>47</sup> From thirty years old and upward even to fifty years old, everyone that came to do the service of the ministry, and the service of the burden in the tabernacle of the assembly, <sup>48</sup> Even those that were numbered of them, were eight thousand and five hundred and fourscore. <sup>49</sup> According to the commandment of the LORD they were numbered by the hand of Moses, everyone according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

## **Numbers Chapter 5:1-31**

### ***The Unclean Are Removed out of the Camp***

(12) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Command the children of Israel, that they put out of the camp every leper, and everyone that has an issue, and whosoever is defiled by the dead: <sup>3</sup> Both male and female shall ye put out, outside the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. <sup>4</sup> And the children of Israel did so, and put them out outside the camp: as the LORD spoke to Moses, so did the children of Israel. <sup>5</sup> And the LORD spoke to Moses, saying, <sup>6</sup> Speak to the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; <sup>7</sup> Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add to it the fifth [part] thereof, and give [it] to [him] against whom he has trespassed. <sup>8</sup> But if the man have no kinsman to recompense the trespass to, let the trespass be recompensed to the LORD, [even] to the priest; beside the ram of the atonement, whereby an atonement shall be made for him. <sup>9</sup> And every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his. <sup>10</sup> And every man's hallowed things shall be his: whatsoever any man gives the priest, it shall be his.

### ***The Trial of Unfaithfulness***

(13) <sup>11</sup> And the LORD spoke to Moses, saying, <sup>12</sup> Speak to the children of Israel, and say to them, If any man's wife go aside, and commit a trespass against him, <sup>13</sup> And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and [there be] no witness against her, neither she be taken [with the manner]; <sup>14</sup> And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: <sup>15</sup> Then shall the man bring his wife to the priest, and he shall bring her offering for her, the tenth [part] of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. <sup>16</sup> And the priest shall bring her near, and set her before the LORD: <sup>17</sup> And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put [it] into the water: <sup>18</sup> And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causes the curse: <sup>19</sup> And the priest shall charge her by an oath, and say to the woman, If no man have lain with you, and if you have not gone aside to uncleanness [with another] instead of your husband, be you free from this bitter water that causes the curse: <sup>20</sup> But if you have gone aside [to another] instead of your husband, and if you be defiled, and some man have lain with you beside your husband: <sup>21</sup> Then the priest shall charge the woman with an oath of cursing, and the priest shall say to the woman, The LORD make you a curse and an oath among your people, when the LORD does make your thigh to rot, and your belly to swell; <sup>22</sup> And this water that causes the curse shall go into your bowels, to make [your] belly to swell, and [your] thigh to rot: And the woman shall say, Amen, amen. <sup>23</sup> And the priest shall write these curses in a book, and he shall blot them out with the bitter water: <sup>24</sup> And he shall cause the woman to drink the bitter water that causes the curse: and the water that causes the curse shall enter into her, [and become] bitter. <sup>25</sup> Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar: <sup>26</sup> And the priest shall take a handful of the offering, [even] the memorial thereof, and burn [it] upon the altar, and afterward shall cause the woman to drink the water. <sup>27</sup> And when he has made her to drink the water, then it shall come to pass, [that], if she be defiled, and have done trespass against her husband, that the water that causes the curse shall enter into her, [and become] bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. <sup>28</sup> And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. <sup>29</sup> This is the law of jealousies, when a wife goes aside [to another] instead of her husband, and is defiled; <sup>30</sup> Or when the spirit of jealousy comes upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. <sup>31</sup> Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.



## **Numbers Chapter 6:1-27**

### ***The Law of the Nazarites***

(14) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Speak to the children of Israel, and say to them, When either man or woman shall separate [themselves] to vow a vow of a Nazarite, to separate [themselves] to the LORD: <sup>3</sup> He shall separate [himself] from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

<sup>4</sup> All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. <sup>5</sup> All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separates [himself] to the LORD, he shall be holy, [and] shall let the locks of the hair of his head grow. <sup>6</sup> All the days that he separates [himself] to the LORD he shall come at no dead body. <sup>7</sup> He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. <sup>8</sup> All the days of his separation he is holy to the LORD. <sup>9</sup> And if any man die very suddenly by him, and he has defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. <sup>10</sup> And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the assembly: <sup>11</sup> And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. <sup>12</sup> And he shall consecrate to the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled. <sup>13</sup> And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought to the door of the tabernacle of the assembly: <sup>14</sup> And he shall offer his offering to the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, <sup>15</sup> And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their grain offering, and their drink offerings. <sup>16</sup> And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering: <sup>17</sup> And he shall offer the ram [for] a sacrifice of peace offerings to the LORD, with the basket of unleavened bread: the priest shall offer also his grain offering, and his drink offering. <sup>18</sup> And the Nazarite shall shave the head of his separation [at] the door of the tabernacle of the assembly, and shall take the hair of the head of his separation, and put [it] in the fire which is under the sacrifice of the peace offerings. <sup>19</sup> And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after [the hair of] his separation is shaven: <sup>20</sup> And the priest shall wave them [for] a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. <sup>21</sup> This is the law of the Nazarite who has vowed, [and of] his offering to the LORD for his separation, beside [that] that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

### ***The Form of Blessing the People***

(15) <sup>22</sup> And the LORD spoke to Moses, saying, <sup>23</sup> Speak to Aaron and to his sons, saying, On this wise ye shall bless the children of Israel, saying to them, <sup>24</sup> The LORD bless you, and keep you: <sup>25</sup> The LORD make his face shine upon you, and be gracious to you: <sup>26</sup> The LORD lift up his countenance upon you, and give you peace. <sup>27</sup> And they shall put my name upon the children of Israel; and I will bless them.

## **Numbers Chapter 7**

### **7:1-89 The Princes' Offering at the Dedication of the Tabernacle & Altar**

(16) <sup>1</sup> And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; <sup>2</sup> That the princes of Israel, heads of the house of their fathers, who [were] the princes of the tribes, and were over them that were numbered, offered: <sup>3</sup> And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. <sup>4</sup> And the LORD spoke to Moses, saying, <sup>5</sup> Take [it] of them, that they may be to do the service of the tabernacle of the assembly; and you shall give them to the Levites, to every man according to his service. <sup>6</sup> And Moses took the wagons and the oxen, and gave them to the Levites. <sup>7</sup> Two wagons and four oxen he gave to the sons of Gershon, according to their service: <sup>8</sup> And four wagons and eight oxen he gave to the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest. <sup>9</sup> But to the sons of Kohas he gave none: because the service of the sanctuary belonging to them [was that] they should bear upon their shoulders.

(17) <sup>10</sup> And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar. <sup>11</sup> And the LORD said to Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar. <sup>12</sup> And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah: <sup>13</sup> And his offering was one silver charger, the weight thereof was an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them [were] full of fine flour mingled with oil for a grain offering: <sup>14</sup> One spoon of ten [shekels] of gold, full of incense: <sup>15</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>16</sup> One kid of the goats for a sin offering: <sup>17</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab. <sup>18</sup> On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: <sup>19</sup> He offered [for] his offering one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>20</sup> One spoon of gold of ten [shekels], full of incense: <sup>21</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>22</sup> One kid of the goats for a sin offering: <sup>23</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar. <sup>24</sup> On the third day Eliab the son of Helon, prince of the children of Zebulun, [did offer]: <sup>25</sup> His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>26</sup> One golden spoon of ten [shekels], full of incense: <sup>27</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>28</sup> One kid of the goats for a sin offering: <sup>29</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon. <sup>30</sup> On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, [did offer]: <sup>31</sup> His offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>32</sup> One golden spoon of ten [shekels], full of incense: <sup>33</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>34</sup> One kid of the goats for a sin offering: <sup>35</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur. <sup>36</sup> On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, [did offer]: <sup>37</sup> His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>38</sup> One golden spoon of ten [shekels], full of incense: <sup>39</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>40</sup> One kid of the goats for a sin offering: <sup>41</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai. <sup>42</sup> On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, [offered]: <sup>43</sup> His offering was one silver charger of the weight of a hundred and thirty [shekels], a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled

## **Numbers Chapter 7**

with oil for a grain offering: <sup>44</sup> One golden spoon of ten [shekels], full of incense: <sup>45</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>46</sup> One kid of the goats for a sin offering: <sup>47</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

(18) <sup>48</sup> On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, [offered]: <sup>49</sup> His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>50</sup> One golden spoon of ten [shekels], full of incense: <sup>51</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>52</sup> One kid of the goats for a sin offering: <sup>53</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud. <sup>54</sup> On the eighth day [offered] Gamaliel the son of Pedahzur, prince of the children of Manasseh: <sup>55</sup> His offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>56</sup> One golden spoon of ten [shekels], full of incense: <sup>57</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>58</sup> One kid of the goats for a sin offering: <sup>59</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur. <sup>60</sup> On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, [offered]: <sup>61</sup> His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>62</sup> One golden spoon of ten [shekels], full of incense: <sup>63</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>64</sup> One kid of the goats for a sin offering: <sup>65</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni. <sup>66</sup> On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, [offered]: <sup>67</sup> His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>68</sup> One golden spoon of ten [shekels], full of incense: <sup>69</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>70</sup> One kid of the goats for a sin offering: <sup>71</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai. <sup>72</sup> On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, [offered]: <sup>73</sup> His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>74</sup> One golden spoon of ten [shekels], full of incense: <sup>75</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>76</sup> One kid of the goats for a sin offering: <sup>77</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran. <sup>78</sup> On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, [offered]: <sup>79</sup> His offering was one silver charger, the weight whereof was a hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a grain offering: <sup>80</sup> One golden spoon of ten [shekels], full of incense: <sup>81</sup> One young bullock, one ram, one lamb of the first year, for a burnt offering: <sup>82</sup> One kid of the goats for a sin offering: <sup>83</sup> And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan. <sup>84</sup> This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: <sup>85</sup> Each charger of silver [weighing] a hundred and thirty [shekels], each bowl seventy: all the silver vessels [weighed] two thousand and four hundred [shekels], after the shekel of the sanctuary: <sup>86</sup> The golden spoons [were] twelve, full of incense, [weighing] ten [shekels] apiece, after the shekel of the sanctuary: all the gold of the spoons was a hundred and twenty [shekels]. <sup>87</sup> All the oxen for the burnt offering [were] twelve bullocks, the rams twelve, the lambs of the first year twelve, with their grain offering: and the kids of the goats for sin offering twelve. <sup>88</sup> And all the oxen for the sacrifice of the peace offerings [were] twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed. <sup>89</sup> And when Moses was gone into the tabernacle of the assembly to speak with him, then he heard the voice of one speaking to him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spoke to him.

## **Numbers Chapter 8**

### **8:1-26 *How the Seven Lamps Are to Be Lighted***

(19) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Speak to Aaron, and say to him, When you light the lamps, the seven lamps shall give light over against the candlestick. <sup>3</sup> And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses. <sup>4</sup> And this work of the candlestick [was of] beaten gold, to the shaft thereof, to the flowers thereof, was beaten work: according to the pattern which the LORD had showed Moses, so he made the candlestick.

### ***The Consecration of the Levites***

(20) <sup>5</sup> And the LORD spoke to Moses, saying, <sup>6</sup> Take the Levites from among the children of Israel, and cleanse them. <sup>7</sup> And thus shall you do to them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and [so] make themselves clean. <sup>8</sup> Then let them take a young bullock with his grain offering, [even] fine flour mingled with oil, and another young bullock shall you take for a sin offering. <sup>9</sup> And you shall bring the Levites before the tabernacle of the assembly: and you shall gather the whole assembly of the children of Israel together: <sup>10</sup> And you shall bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: <sup>11</sup> And Aaron shall offer the Levites before the LORD [for] an offering of the children of Israel, that they may execute the service of the LORD. <sup>12</sup> And the Levites shall lay their hands upon the heads of the bullocks: and you shall offer the one [for] a sin offering, and the other [for] a burnt offering, to the LORD, to make an atonement for the Levites. <sup>13</sup> And you shall set the Levites before Aaron, and before his sons, and offer them [for] an offering to the LORD. <sup>14</sup> Thus shall you separate the Levites from among the children of Israel: and the Levites shall be mine. <sup>15</sup> And after that shall the Levites go in to do the service of the tabernacle of the assembly: and you shall cleanse them, and offer them [for] an offering. <sup>16</sup> For they are wholly given to me from among the children of Israel; instead of such as open every womb, [even instead of] the firstborn of all the children of Israel, I have taken them to me. <sup>17</sup> For all the firstborn of the children of Israel are my, [both] man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. <sup>18</sup> And I have taken the Levites for all the firstborn of the children of Israel. <sup>19</sup> And I have given the Levites [as] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the assembly, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come near to the sanctuary. <sup>20</sup> And Moses, and Aaron, and all the assembly of the children of Israel, did to the Levites according to all that the LORD commanded Moses concerning the Levites, so did the children of Israel to them. <sup>21</sup> And the Levites were purified, and they washed their clothes; and Aaron offered them [as] an offering before the LORD; and Aaron made an atonement for them to cleanse them. <sup>22</sup> And after that went the Levites in to do their service in the tabernacle of the assembly before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they to them. <sup>23</sup> And the LORD spoke to Moses, saying, <sup>24</sup> This [it is] that [belongs] to the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the assembly: <sup>25</sup> And from the age of fifty years they shall cease waiting upon the service [thereof], and shall serve no more: <sup>26</sup> But shall minister with their brethren in the tabernacle of the assembly, to keep the charge, and shall do no service. Thus shall you do to the Levites concerning their charge.

## **Numbers Chapter 9**

### 9:1-23 **Passover Problem and Solution** (when 2 laws conflict)

(21) <sup>1</sup> And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, <sup>2</sup> **Let the children of Israel also keep the passover at his appointed season.** <sup>3</sup> **In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.** <sup>4</sup> And Moses spoke to the children of Israel, that they should keep the passover. <sup>5</sup> And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel. <sup>6</sup> And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: <sup>7</sup> And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel? <sup>8</sup> And Moses said to them, Stand still, and I will hear what the LORD will command concerning you. <sup>9</sup> And the LORD spoke to Moses, saying, <sup>10</sup> **Speak to the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or [be] in a journey afar off, yet he shall keep the passover to the LORD.** <sup>11</sup> **The fourteenth day of the second month at even they shall keep it, [and] eat it with unleavened bread and bitter [herbs].** <sup>12</sup> **They shall leave none of it to the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.** <sup>13</sup> **But the man that is clean, and is not in a journey, and forbears to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.** <sup>14</sup> **And if a stranger shall sojourn among you, and will keep the passover to the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.**

### *The Cloud Guides the Moving and Staying of the Tabernacle (tent of the testimony)*

(22) <sup>15</sup> And on the day that the tabernacle was reared up the cloud covered the tabernacle, [namely], the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. <sup>16</sup> So it was always: the cloud covered it [by day], and the appearance of fire by night. <sup>17</sup> And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. <sup>18</sup> At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. <sup>19</sup> And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. <sup>20</sup> And [so] it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. <sup>21</sup> And [so] it was, when the cloud abode from even to the morning, and [that] the cloud was taken up in the morning, then they journeyed: whether [it was] by day or by night that the cloud was taken up, they journeyed. <sup>22</sup> Or [whether it were] two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. <sup>23</sup> At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

**Note:** Today the tent of testimony is "Christ in me"

## **Numbers Chapter 10:1-36**

### ***Sound the Silver Trumpets to Move, Gather or Battle***

(23) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Make you two trumpets of silver; of a whole piece shall you make them: that you may use them for the calling of the assembly, and for the journeying of the camps. <sup>3</sup> And when they shall blow with them, all the assembly shall assemble themselves to you at the door of the tabernacle of the assembly. <sup>4</sup> And if they blow [but] with one [trumpet], then the princes, [which are] heads of the thousands of Israel, shall gather themselves to you. <sup>5</sup> When ye blow an alarm, then the camps that lie on the east parts shall go forward. <sup>6</sup> When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. <sup>7</sup> But when the assembly is to be gathered together, ye shall blow, but ye shall not sound an alarm. <sup>8</sup> And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance forever throughout your generations. <sup>9</sup> And if ye go to war in your land against the enemy that oppresses you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. <sup>10</sup> Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God.

### ***The Order of the 12 Tribes Moving***

(24) <sup>11</sup> And it came to pass on the twentieth [day] of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. <sup>12</sup> And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. <sup>13</sup> And they first took their journey according to the commandment of the LORD by the hand of Moses. <sup>14</sup> In the first [place] went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab. <sup>15</sup> And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar. <sup>16</sup> And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. <sup>17</sup> And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle. <sup>18</sup> And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur. <sup>19</sup> And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. <sup>20</sup> And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. <sup>21</sup> And the Kohasites set forward, bearing the sanctuary: and [the other] did set up the tabernacle against they came. <sup>22</sup> And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Elishama the son of Ammihud. <sup>23</sup> And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. <sup>24</sup> And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni. <sup>25</sup> And the standard of the camp of the children of Dan set forward, [which was] the rear guard of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai. <sup>26</sup> And over the host of the tribe of the children of Asher was Pagiel the son of Ocran. <sup>27</sup> And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. <sup>28</sup> Thus [were] the journeyings of the children of Israel according to their armies, when they set forward.

### ***Moses' Father-in-law Hobab Chooses to go Home***

(25) <sup>29</sup> And Moses said to Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying to the place of which the LORD said, I will give it you: come you with us, and we will do you good: for the LORD has spoken good concerning Israel. <sup>30</sup> And he said unto him, I will not go; but I will depart to my own land, and to my kindred. <sup>31</sup> And he said, Leave us not, I pray you; forasmuch as you know how we are to encamp in the wilderness, and you may be to us instead of eyes. <sup>32</sup> And it shall be, if you go with us, yes, it shall be, that what goodness the LORD shall do to us, the same will we do to you. <sup>33</sup> And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. <sup>34</sup> And the cloud of the LORD was upon them by day, when they went out of the camp. <sup>35</sup> And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let your enemies be scattered; and let them that hate you flee before you. <sup>36</sup> And when it rested, he said, Return, O LORD, to the many thousands of Israel.

## **Numbers Chapter 11:1-35**

### ***Israel's' Complaint of Manna and Moses Supplication***

(26) <sup>1</sup> And [when] the people complained, it displeased the LORD: and the LORD heard [it]; and his anger was kindled; and the fire of the LORD burnt among them, and consumed [them that were] in the uttermost parts of the camp. <sup>2</sup> And the people cried to Moses; and when Moses prayed to the LORD, the fire was quenched. <sup>3</sup> And he called the name of the place Taberah: because the fire of the LORD burnt among them. <sup>4</sup> And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? <sup>5</sup> We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: <sup>6</sup> But now our soul is dried away: there is nothing at all, beside this manna, [before] our eyes. <sup>7</sup> And the manna was as coriander seed, and the color thereof as the color of bdellium. <sup>8</sup> [And] the people went about, and gathered [it], and ground [it] in mills, or beat [it] in a mortar, and baked [it] in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. <sup>9</sup> And when the dew fell upon the camp in the night, the manna fell upon it. <sup>10</sup> Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. <sup>11</sup> And Moses said to the LORD, Wherefore have you afflicted your servant? and wherefore have I not found favor in your sight, that you lay the burden of all this people upon me? <sup>12</sup> Have I conceived all this people? have I begotten them, that you should say to me, Carry them in your bosom, as a nursing father bears the sucking child, to the land which you swore to their fathers? <sup>13</sup> Whence should I have flesh to give to all this people? for they weep to me, saying, Give us flesh, that we may eat. <sup>14</sup> I am not able to bear all this people alone, because it is too heavy for me. <sup>15</sup> And if you deal thus with me, kill me, I pray you, out of hand, if I have found favor in your sight; and let me not see my wretchedness.

### ***70 Elders to Help Moses Lead Israel***

(27) <sup>16</sup> And the LORD said to Moses, **Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people, and officers over them; and bring them to the tabernacle of the assembly, that they may stand there with you.** <sup>17</sup> **And I will come down and talk with you there: and I will take of the spirit which is upon you, and will put [it] upon them; and they shall bear the burden of the people with you, that you bear [it] not yourself alone.** <sup>18</sup> **And say you to the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for [it was] well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.** <sup>19</sup> **Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; <sup>20</sup> [But] even a whole month, until it come out at your nostrils, and it be loathsome to you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?** <sup>21</sup> And Moses said, The people, among whom I [am], are six hundred thousand footmen; and you have said, **I will give them flesh, that they may eat a whole month.** <sup>22</sup> Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? <sup>23</sup> And the LORD said to Moses, **Is the LORD'S hand waxed short? you shall see now whether my word shall come to pass to you or not.**

### ***2 More have the Spirit of Prophecy (envy)***

(28) <sup>24</sup> And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. <sup>25</sup> **And the LORD came down in a cloud, and spoke to him, and took of the spirit that was upon him, and gave [it] to the seventy elders:** and it came to pass, [that], when the spirit rested upon them, they prophesied, and did not cease. <sup>26</sup> But there remained two [of the] men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they [were] of them that were written, but went not out to the tabernacle: and they prophesied in the camp. <sup>27</sup> And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. <sup>28</sup> And Joshua the son of Nun, the servant of Moses, [one] of his young men, answered and said, My lord Moses, forbid them. <sup>29</sup> And Moses said unto him, Envy you for my sake? would God that all the LORD'S people were prophets, [and] that the LORD would put his spirit upon them! <sup>30</sup> And Moses got him into the camp, he and the elders of Israel.

Note: Jesus said same to disciples, "whoever is not against us is for us". Let them continue.

## **Numbers Chapter 11**

### ***Quail – Lust - Death***

(29) <sup>31</sup> And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits [high] upon the face of the earth. <sup>32</sup> And the people stood up all that day, and all [that] night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

<sup>33</sup> And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. <sup>34</sup> And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted. <sup>35</sup> [And] the people journeyed from Kibrothhattaavah to Hazeroth; and abode at Hazeroth.

## **Numbers Chapter 12:1-16**

### ***Miriam and Aaron with Moses; Leprosy***

(30) <sup>1</sup> And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. <sup>2</sup> And they said, Has the LORD indeed spoken only by Moses? has he not spoken also by us? And the LORD heard [it]. <sup>3</sup> **(Now the man Moses was very meek, above all the men which [were] upon the face of the earth.)** <sup>4</sup> **And the LORD spoke suddenly to Moses, and to Aaron, and to Miriam, Come out ye three to the tabernacle of the assembly.** And they three came out. <sup>5</sup> And the LORD came down in the pillar of the cloud, and stood [in] the door of the tabernacle, and called Aaron and Miriam: and they both came forth. <sup>6</sup> And he said, **Hear now my words: If there be a prophet among you, [I] the LORD will make myself known to him in a vision, [and] will speak to him in a dream.** <sup>7</sup> **My servant Moses is not so, who is faithful in all my house.** <sup>8</sup> **With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?** <sup>9</sup> And the anger of the LORD was kindled against them; and he departed.

### ***God Gives Miriam Leprosy, She is Sent Outside the Camp***

(31) <sup>10</sup> And the cloud departed from off the tabernacle; and, behold, Miriam [became] leprous, [white] as snow: and Aaron looked upon Miriam, and, behold, [she was] leprous. <sup>11</sup> And Aaron said to Moses, Alas, my lord, I beseech you, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. <sup>12</sup> Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb. <sup>13</sup> And Moses cried to the LORD, saying, Heal her now, O God, I beseech you. <sup>14</sup> And the LORD said to Moses, **If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in [again].** <sup>15</sup> And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in [again]. <sup>16</sup> And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.



## **Numbers Chapter 13**

### **13:1-33 Moses Sends 12 Spies into Canaan (the Promise Land)**

(32) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> **Send you men, that they may search the land of Canaan, which I give to the children of Israel: of every tribe of their fathers shall ye send a man, everyone a ruler among them.** <sup>3</sup> And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men [were] heads of the children of Israel. <sup>4</sup> And these [were] their names: of the tribe of Reuben, Shammua the son of Zaccur. <sup>5</sup> Of the tribe of Simeon, Shaphat the son of Hori. <sup>6</sup> Of the tribe of Judah, Caleb the son of Jephunneh. <sup>7</sup> Of the tribe of Issachar, Igal the son of Joseph. <sup>8</sup> Of the tribe of Ephraim, Oshea the son of Nun. <sup>9</sup> Of the tribe of Benjamin, Palti the son of Raphu. <sup>10</sup> Of the tribe of Zebulun, Gaddiel the son of Sodi. <sup>11</sup> Of the tribe of Joseph, [namely], of the tribe of Manasseh, Gaddi the son of Susi. <sup>12</sup> Of the tribe of Dan, Ammiel the son of Gemalli. <sup>13</sup> Of the tribe of Asher, Sethur the son of Michael. <sup>14</sup> Of the tribe of Naphtali, Nahbi the son of Vophsi. <sup>15</sup> Of the tribe of Gad, Geuel the son of Machi. <sup>16</sup> These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua. <sup>17</sup> And Moses sent them to spy out the land of Canaan, and said to them, Get you up this [way] southward, and go up into the mountain: <sup>18</sup> And see the land, what it is; and the people that dwells therein, whether they [be] strong or weak, few or many; <sup>19</sup> And what the land is that they dwell in, whether it [be] good or bad; and what cities [they be] that they dwell in, whether in tents, or in strong holds; <sup>20</sup> And what the land is, whether it [be] fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

#### ***Spies Return after 40 Days***

(33) <sup>21</sup> So they went up, and searched the land from the wilderness of Zin to Rehob, as men come to Hamath. <sup>22</sup> And they ascended by the south, and came to Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, [were]. (Now Hebron was built seven years before Zoan in Egypt.) <sup>23</sup> And they came to the brook of Eshcol, and cut down from there a branch with one cluster of grapes, and they bare it between two upon a staff; and [they brought] of the pomegranates, and of the figs. <sup>24</sup> The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from there. <sup>25</sup> And they returned from searching of the land after forty days.

#### ***Spies Give a Negative Situational Awareness Report***

(34) <sup>26</sup> And they went and came to Moses, and to Aaron, and to all the assembly of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them, and to all the assembly, and showed them the fruit of the land. <sup>27</sup> And they told him, and said, We came to the land where you sent us, and surely it flows with milk and honey; and this is the fruit of it. <sup>28</sup> Nevertheless the people [be] strong that dwell in the land, and the cities are walled, [and] very great: and moreover we saw the children of Anak there. <sup>29</sup> The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. <sup>30</sup> And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. <sup>31</sup> But the men that went up with him said, We are not able to go up against the people; for they are stronger than we. <sup>32</sup> And they brought up an evil report of the land which they had searched to the children of Israel, saying, The land, through which we have gone to search it, is a land that eats up the inhabitants thereof; and all the people that we saw in it are men of a great stature. <sup>33</sup> And there we saw the giants, the sons of Anak, [which come] of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

## **Numbers Chapter 14**

### **14:1-45 *Israel's Rebellion and Moses Intercession***

(35) <sup>1</sup> And all the assembly lifted up their voice, and cried; and the people wept that night. <sup>2</sup> And all the children of Israel murmured against Moses and against Aaron: and the whole assembly said to them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

<sup>3</sup> And wherefore has the LORD brought us to this land, to fall by the sword, that our wives and our children should be a prey? was it not better for us to return into Egypt? <sup>4</sup> And they said one to another, Let us make a captain, and let us return into Egypt. <sup>5</sup> Then Moses and Aaron fell on their faces before all the assembly of the assembly of the children of Israel. <sup>6</sup> And Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of them that searched the land, tore their clothes: <sup>7</sup> And they spoke to all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. <sup>8</sup> If the LORD delight in us, then he will bring us into this land, and give it us; a land which flows with milk and honey. <sup>9</sup> Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the LORD is with us: fear them not. <sup>10</sup> But all the assembly bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the assembly before all the children of Israel. <sup>11</sup> And the LORD said to Moses, **How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?** <sup>12</sup> **I will smite them with the pestilence, and disinherit them, and will make of you a greater nation and mightier than they.** <sup>13</sup> And Moses said to the LORD, Then the Egyptians shall hear [it], (for you brought up this people in your might from among them;) <sup>14</sup> And they will tell [it] to the inhabitants of this land: [for] they have heard that you LORD are among this people, that you LORD are seen face to face, and [that] your cloud stands over them, and [that] you goes before them, by day time in a pillar of a cloud, and in a pillar of fire by night. <sup>15</sup> Now [if] you shall kill [all] this people as one man, then the nations which have heard the fame of you will speak, saying, <sup>16</sup> Because the LORD was not able to bring this people into the land which he swore to them, therefore he has slain them in the wilderness. <sup>17</sup> And now, I beseech you, let the power of my Lord be great, according as you have spoken, saying, <sup>18</sup> **The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing [the guilty], visiting the iniquity of the fathers upon the children to the third and fourth [generation].** <sup>19</sup> Pardon, I beseech you, the iniquity of this people according to the greatness of your mercy, and as you have forgiven this people, from Egypt even until now.

### ***Judgment to Wander for 40 Years in Wilderness***

(36) <sup>20</sup> And the LORD said, **I have pardoned according to your word:** <sup>21</sup> **But [as] truly [as] I live, all the earth shall be filled with the glory of the LORD.** <sup>22</sup> **Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not listened to my voice;** <sup>23</sup> **Surely they shall not see the land which I swore to their fathers, neither shall any of them that provoked me see it:** <sup>24</sup> **But my servant Caleb, because he had another spirit with him, and has followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.** <sup>25</sup> **(Now the Amalekites and the Canaanites dwell in the valley.) Tomorrow turn you, and get you into the wilderness by the way of the Red sea.** <sup>26</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>27</sup> **How long [shall I bear with] this evil assembly, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.** <sup>28</sup> **Say to them, [As truly as] I live, says the LORD, as ye have spoken in my ears, so will I do to you:** <sup>29</sup> **Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,** <sup>30</sup> **Doubtless ye shall not come into the land, [concerning] which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.** <sup>31</sup> **But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.** <sup>32</sup> **But [as for] you, your carcasses, they shall fall in this wilderness.** <sup>33</sup> **And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be was in the wilderness.** <sup>34</sup> **After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise.** <sup>35</sup> **I the LORD have said, I will surely do it to all this evil assembly, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.**

## **Numbers Chapter 14**

### ***Israel's Repentance is Too Late and Die by a Plague***

(37) <sup>36</sup> And the men, which Moses sent to search the land, who returned, and made all the assembly to murmur against him, by bringing up a slander upon the land, <sup>37</sup> Even those men that did bring up the evil report upon the land, died by the plague before the LORD. <sup>38</sup> But Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of the men that went to search the land, lived [still]. <sup>39</sup> And Moses told these sayings to all the children of Israel: and the people mourned greatly. <sup>40</sup> And they rose up early in the morning, and got them up into the top of the mountain, saying, Look, we [be here], and will go up to the place which the LORD has promised: for we have sinned. <sup>41</sup> And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. <sup>42</sup> Go not up, for the LORD is not among you; that ye be not smitten before your enemies. <sup>43</sup> For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you. <sup>44</sup> But they presumed to go up to the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. <sup>45</sup> Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, [even] to Hormah.

## **Numbers Chapter 15:1-41**

### ***Different Offerings for Israel and Strangers***

(38) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Speak to the children of Israel, and say to them, When ye be come into the land of your habitations, which I give to you, <sup>3</sup> And will make an offering by fire to the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet fragrance to the LORD, of the herd, or of the flock: <sup>4</sup> Then shall he that offers his offering to the LORD bring a grain offering of a tenth deal of flour mingled with the fourth [part] of a hin of oil. <sup>5</sup> And the fourth [part] of a hin of wine for a drink offering shall you prepare with the burnt offering or sacrifice, for one lamb. <sup>6</sup> Or for a ram, you shall prepare [for] a grain offering two tenth deals of flour mingled with the third [part] of a hin of oil. <sup>7</sup> And for a drink offering you shall offer the third [part] of a hin of wine, [for] a sweet fragrance to the LORD. <sup>8</sup> And when you prepare a bullock [for] a burnt offering, or [for] a sacrifice in performing a vow, or peace offerings to the LORD: <sup>9</sup> Then shall he bring with a bullock a grain offering of three tenth deals of flour mingled with half a hin of oil. <sup>10</sup> And you shall bring for a drink offering half a hin of wine, [for] an offering made by fire, of a sweet fragrance to the LORD. <sup>11</sup> Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. <sup>12</sup> According to the number that ye shall prepare, so shall ye do to everyone according to their number. <sup>13</sup> All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet fragrance to the LORD. <sup>14</sup> And if a stranger sojourn with you, or whosoever [be] among you in your generations, and will offer an offering made by fire, of a sweet fragrance to the LORD; as ye do, so he shall do. <sup>15</sup> One ordinance [shall be both] for you of the assembly, and also for the stranger that sojourns [with you], an ordinance forever in your generations: as ye are, so shall the stranger be before the LORD. <sup>16</sup> One law and one manner shall be for you, and for the stranger that sojourns with you. <sup>17</sup> And the LORD spoke to Moses, saying, <sup>18</sup> Speak to the children of Israel, and say to them, When ye come into the land where I bring you, <sup>19</sup> Then it shall be, that, when ye eat of the bread of the land, ye shall offer up a heave offering to the LORD. <sup>20</sup> Ye shall offer up a cake of the first of your dough [for] a heave offering: as [ye do] the heave offering of the threshing floor, so shall ye heave it. <sup>21</sup> Of the first of your dough ye shall give to the LORD a heave offering in your generations.

***The Sacrifice for the Sin of Ignorance***

(39) <sup>22</sup> And if ye have erred, and not observed all these commandments, which the LORD has spoken to Moses, <sup>23</sup> [Even] all that the LORD has commanded you by the hand of Moses, from the day that the LORD commanded [Moses], and henceforward among your generations; <sup>24</sup> Then it shall be, if [anything] be committed by ignorance without the knowledge of the assembly, that all the assembly shall offer one young bullock for a burnt offering, for a sweet fragrance to the LORD, with his grain offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. <sup>25</sup> And the priest shall make an atonement for all the assembly of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire to the LORD, and their sin offering before the LORD, for their ignorance: <sup>26</sup> And it shall be forgiven all the assembly of the children of Israel, and the stranger that sojourns among them; seeing all the people [were] in ignorance. <sup>27</sup> And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. <sup>28</sup> And the priest shall make an atonement for the soul that sins ignorantly, when he sins by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. <sup>29</sup> Ye shall have one law for him that sins through ignorance, [both for] him that is born among the children of Israel, and for the stranger that sojourns among them.

***The Punishment of the Presumptuous Person***

<sup>30</sup> But the soul that does [anything] presumptuously, [whether he be] born in the land, or a stranger, the same reproaches the LORD; and that soul shall be cut off from among his people. <sup>31</sup> Because he has despised the word of the LORD, and has broken his commandment, that soul shall utterly be cut off; his iniquity [shall be] upon him. <sup>32</sup> And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. <sup>33</sup> And they that found him gathering sticks brought him to Moses and Aaron, and to all the assembly. <sup>34</sup> And they put him in ward, because it was not declared what should be done to him. <sup>35</sup> And the LORD said to Moses, **The man shall be surely put to death: all the assembly shall stone him with stones outside the camp.** <sup>36</sup> And all the assembly brought him outside the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

***The Law of Wearing Fringes as a Remembrance***

(40) <sup>37</sup> And the LORD spoke to Moses, saying, <sup>38</sup> **Speak to the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a rib band of blue:** <sup>39</sup> And it shall be to you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: <sup>40</sup> That ye may remember, and do all my commandments, and be holy to your God. <sup>41</sup> I [am] the LORD your God, which brought you out of the land of Egypt, to be your God: I [am] the LORD your God.

## **Numbers Chapter 16:1-50**

### ***The Rebellion of Korah, Dathan and Abiram***

(41) <sup>1</sup> Now Korah, the son of Izhar, the son of Kohas, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took [men]: <sup>2</sup> And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the assembly, men of renown: <sup>3</sup> And they gathered themselves together against Moses and against Aaron, and said to them, [Ye take] too much upon you, seeing all the assembly are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the assembly of the LORD? <sup>4</sup> And when Moses heard [it], he fell upon his face: <sup>5</sup> And he spoke to Korah and to all his company, saying, Even tomorrow the LORD will show who are his, and [who is] holy; and will cause [him] to come near to him: even [him] whom he has chosen will he cause to come near to him. <sup>6</sup> This do; Take you censers, Korah, and all his company; <sup>7</sup> And put fire therein, and put incense in them before the LORD tomorrow: and it shall be [that] the man whom the LORD does choose, he [shall be] holy: [ye take] too much upon you, ye sons of Levi. <sup>8</sup> And Moses said to Korah, Hear, I pray you, ye sons of Levi: <sup>9</sup> [Seems it but] a small thing to you, that the God of Israel has separated you from the assembly of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the assembly to minister to them? <sup>10</sup> And he has brought you near [to him], and all your brethren the sons of Levi with you: and seek ye the priesthood also? <sup>11</sup> For which cause [both] you and all your company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

Note: vs 3, 7 "Ye take too much upon yourselves"

(42) <sup>12</sup> And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: <sup>13</sup> [Is it] a small thing that you have brought us up out of a land that flows with milk and honey, to kill us in the wilderness, except you make yourself altogether a prince over us? <sup>14</sup> Moreover you have not brought us into a land that flows with milk and honey, or given us inheritance of fields and vineyards: will you put out the eyes of these men? we will not come up. <sup>15</sup> And Moses was very angry, and said to the LORD, Respect not you their offering: I have not taken one donkey from them, neither have I hurt one of them. <sup>16</sup> And Moses said to Korah, Be you and all your company before the LORD, you, and they, and Aaron, tomorrow: <sup>17</sup> And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; you also, and Aaron, each [of you] his censer. <sup>18</sup> And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the assembly with Moses and Aaron. <sup>19</sup> And Korah gathered all the assembly against them to the door of the tabernacle of the assembly: and the glory of the LORD appeared to all the assembly. <sup>20</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>21</sup> **Separate yourselves from among this assembly, that I may consume them in a moment.** <sup>22</sup> And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and will you be angry with all the assembly?

### ***The Rebels and Their Families Are Swallowed by the Earth (Korah)***

(43) <sup>23</sup> And the LORD spoke to Moses, saying, <sup>24</sup> **Speak to the assembly, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.** <sup>25</sup> And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. <sup>26</sup> And he spoke to the assembly, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. <sup>27</sup> So they got up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. <sup>28</sup> And Moses said, Hereby ye shall know that the LORD has sent me to do all these works; for [I have] not [done them] of my own mind. <sup>29</sup> If these men die the common death of all men, or if they be visited after the visitation of all men; [then] the LORD has not sent me. <sup>30</sup> But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that [appertain] to them, and they go down quick into Shoel; then ye shall understand that these men have provoked the LORD. <sup>31</sup> And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: <sup>32</sup> And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [appertained] to Korah, and all [their] goods. <sup>33</sup> They, and all that [appertained] to them, went down alive into the Shoel, and the earth closed upon them: and they perished from among the assembly. <sup>34</sup> And all Israel that [were] round about them fled at the cry of them: for they said, Lest the earth swallow us up [also].

## **Numbers Chapter 16**

### ***250 Died, a Memorial, and the Sons of Aaron***

(44) <sup>35</sup> And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. <sup>36</sup> And the LORD spoke to Moses, saying, <sup>37</sup> **Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter you the fire yonder; for they are hallowed.** <sup>38</sup> **The censers of these sinners against their own souls, let them make them broad plates [for] a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign to the children of Israel.** <sup>39</sup> And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad [plates for] a covering of the altar: <sup>40</sup> [To be] a memorial to the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said unto him by the hand of Moses.

### ***Israel Continues to Murmur – Plaque and Intercession***

(45) <sup>41</sup> But on the next day all the assembly of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. <sup>42</sup> And it came to pass, when the assembly was gathered against Moses and against Aaron, that they looked toward the tabernacle of the assembly: and, behold, the cloud covered it, and the glory of the LORD appeared. <sup>43</sup> And Moses and Aaron came before the tabernacle of the assembly. <sup>44</sup> And the LORD spoke to Moses, saying, <sup>45</sup> **Get you up from among this assembly, that I may consume them as in a moment. And they fell upon their faces.** <sup>46</sup> And Moses said to Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly to the assembly, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. <sup>47</sup> And Aaron took as Moses commanded, and ran into the midst of the assembly; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. <sup>48</sup> And he stood between the dead and the living; and the plague was stayed. <sup>49</sup> Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. <sup>50</sup> And Aaron returned to Moses to the door of the tabernacle of the assembly: and the plague was stayed.

## **Numbers Chapter 17:1-13**

### ***Outward Sign of Aaron's Rod Blossoming***

(46) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> **Speak to the children of Israel, and take of every one of them a rod according to the house of [their] fathers, of all their princes according to the house of their fathers twelve rods: write you every man's name upon his rod.** <sup>3</sup> **And you shall write Aaron's name upon the rod of Levi: for one rod [shall be] for the head of the house of their fathers.** <sup>4</sup> **And you shall lay them up in the tabernacle of the assembly before the testimony, where I will meet with you.** <sup>5</sup> **And it shall come to pass, [that] the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.** <sup>6</sup> And Moses spoke to the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, [even] twelve rods: and the rod of Aaron was among their rods. <sup>7</sup> And Moses laid up the rods before the LORD in the tabernacle of witness.

(47) <sup>8</sup> And it came to pass, that on the next day Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. <sup>9</sup> And Moses brought out all the rods from before the LORD to all the children of Israel: and they looked, and took every man his rod. <sup>10</sup> And the LORD said to Moses, **Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and you shall quite take away their murmurings from me, that they die not.** <sup>11</sup> And Moses did [so]: as the LORD commanded him, so did he. <sup>12</sup> And the children of Israel spoke to Moses, saying, Behold, we die, we perish, we all perish. <sup>13</sup> Whosoever comes anything near to the tabernacle of the LORD shall die: shall we be consumed with dying?

## **Numbers Chapter 18**

### **18:1-32 *Aaron's Descendants and Tribe of Levi Duties***

(48) <sup>1</sup> And the LORD said to Aaron, You and your sons and your father's house with you shall bear the iniquity of the sanctuary: and you and your sons with you shall bear the iniquity of your priesthood. <sup>2</sup> And your brethren also of the tribe of Levi, the tribe of your father, bring you with you, that they may be joined to you, and minister to you: but you and your sons with you [shall minister] before the tabernacle of witness. <sup>3</sup> And they shall keep your charge, and the charge of all the tabernacle: only they shall not come near the vessels of the sanctuary and the altar, that neither they, nor ye also, die. <sup>4</sup> And they shall be joined to you, and keep the charge of the tabernacle of the assembly, for all the service of the tabernacle: and a stranger shall not come near to you. <sup>5</sup> And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath anymore upon the children of Israel. <sup>6</sup> And I, behold, I have taken your brethren the Levites from among the children of Israel: to you [they are] given [as] a gift for the LORD, to do the service of the tabernacle of the assembly. <sup>7</sup> Therefore you and your sons with you shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office [to you] as a service of gift: and the stranger that comes near shall be put to death.

(49) <sup>8</sup> And the LORD spoke to Aaron, Behold, I also have given you the charge of my heave offerings of all the hallowed things of the children of Israel; to you I have given them by reason of the anointing, and to your sons, by an ordinance forever. <sup>9</sup> This shall be your of the most holy things, [reserved] from the fire: every oblation of theirs, every grain offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to me, [shall be] most holy for you and for your sons. <sup>10</sup> In the most holy [place] shall you eat it; every male shall eat it: it shall be holy to you. <sup>11</sup> And this is your's; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them to you, and to your sons and to your daughters with you, by a statute forever: everyone that is clean in your house shall eat of it. <sup>12</sup> All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer to the LORD, them I have given you. <sup>13</sup> [And] whatsoever is first ripe in the land, which they shall bring to the LORD, shall be yours; everyone that is clean in your house shall eat [of] it. <sup>14</sup> Everything devoted in Israel shall be yours. <sup>15</sup> Everything that opens the womb in all flesh, which they bring to the LORD, [whether it be] of men or beasts, shall be yours: nevertheless the firstborn of man you shall surely redeem, and the firstling of unclean beasts you shall redeem. <sup>16</sup> And those that are to be redeemed from a month old shall you redeem, according to your estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. <sup>17</sup> But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, you shall not redeem; they are holy: you shall sprinkle their blood upon the altar, and shall burn their fat [for] an offering made by fire, for a sweet fragrance to the LORD. <sup>18</sup> And the flesh of them shall be yours, as the wave breast and as the right shoulder are yours. <sup>19</sup> All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given you, and your sons and your daughters with you, by a statute forever: it is a covenant of salt forever before the LORD to you and to your seed with you. <sup>20</sup> And the LORD spoke to Aaron, You shall have no inheritance in their land, neither shall you have any part among them: I [am] your part and your inheritance among the children of Israel. <sup>21</sup> And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the assembly. <sup>22</sup> Neither must the children of Israel henceforth come near the tabernacle of the assembly, lest they bear sin, and die. <sup>23</sup> But the Levites shall do the service of the tabernacle of the assembly, and they shall bear their iniquity: [it shall be] a statute forever throughout your generations, that among the children of Israel they have no inheritance. <sup>24</sup> But the tithes of the children of Israel, which they offer [as] a heave offering to the LORD, I have given to the Levites to inherit: therefore I have said to them, Among the children of Israel they shall have no inheritance. <sup>25</sup> And the LORD spoke to Moses, saying, <sup>26</sup> Thus speak to the Levites, and say to them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the LORD, [even] a tenth [part] of the tithe. <sup>27</sup> And [this] your heave offering shall be reckoned to you, as though [it were] the corn of the threshing floor, and as the fullness of the winepress. <sup>28</sup> Thus ye also shall offer a heave offering to the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest. <sup>29</sup> Out of all your gifts ye shall offer every heave

## **Numbers Chapter 18**

offering of the LORD, of all the best thereof, [even] the hallowed part thereof out of it. <sup>30</sup> Therefore you shall say to them, When ye have heaved the best thereof from it, then it shall be counted to the Levites as the increase of the threshing floor, and as the increase of the winepress. <sup>31</sup> And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the assembly. <sup>32</sup> And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

## **Numbers Chapter 19**

### **19:1-22 *The Red Heifer Ashes for a Water of Separation / Purification***

(50) <sup>1</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>2</sup> This is the ordinance of the law which the LORD has commanded, saying, Speak to the children of Israel, that they bring you a red heifer without spot, wherein is no blemish, [and] upon which never came yoke: <sup>3</sup> And ye shall give her to Eleazar the priest, that he may bring her forth outside the camp, and [one] shall slay her before his face: <sup>4</sup> And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the assembly seven times: <sup>5</sup> And [one] shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: <sup>6</sup> And the priest shall take cedar wood, and hyssop, and scarlet, and cast [it] into the midst of the burning of the heifer. <sup>7</sup> Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening. <sup>8</sup> And he that burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. <sup>9</sup> And a man [that is] clean shall gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel for a water of separation: it is a purification for sin. <sup>10</sup> And he that gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening: and it shall be to the children of Israel, and to the stranger that sojourns among them, for a statute forever.

### ***Cleansing for Touching Death (seven day period)***

(51) <sup>11</sup> He that touches the dead body of any man shall be unclean seven days. <sup>12</sup> He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. <sup>13</sup> Whosoever touches the dead body of any man that is dead, and purifies not himself, defiles the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. <sup>14</sup> This is the law, when a man dies in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. <sup>15</sup> And every open vessel, which has no covering bound upon it, is unclean. <sup>16</sup> And whosoever touches one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. <sup>17</sup> And for an unclean [person] they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: <sup>18</sup> And a clean person shall take hyssop, and dip [it] in the water, and sprinkle [it] upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: <sup>19</sup> And the clean [person] shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. <sup>20</sup> But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the assembly, because he has defiled the sanctuary of the LORD: the water of separation has not been sprinkled upon him; he is unclean. <sup>21</sup> And it shall be a perpetual statute to them, that he that sprinkles the water of separation shall wash his clothes; and he that touches the water of separation shall be unclean until even. <sup>22</sup> And whatsoever the unclean [person] touches shall be unclean; and the soul that touches [it] shall be unclean until even.



## **Numbers Chapter 20**

### **20:1-29 *People Murmur and Moses Strikes Rock Twice***

(52) <sup>1</sup> Then came the children of Israel, [even] the whole assembly, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. <sup>2</sup> And there was no water for the assembly: and they gathered themselves together against Moses and against Aaron. <sup>3</sup> And the people chode with Moses, and spoke, saying, Would God that we had died when our brethren died before the LORD! <sup>4</sup> And why have ye brought up the assembly of the LORD into this wilderness, that we and our cattle should die there? <sup>5</sup> And wherefore have ye made us to come up out of Egypt, to bring us in to this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. <sup>6</sup> And Moses and Aaron went from the presence of the assembly to the door of the tabernacle of the assembly, and they fell upon their faces: and the glory of the LORD appeared to them. <sup>7</sup> And the LORD spoke to Moses, saying, <sup>8</sup> **Take the rod, and gather the assembly together, you, and Aaron your brother, and speak ye to the rock before their eyes; and it shall give forth his water, and you shall bring forth to them water out of the rock: so you shall give the assembly and their beasts drink.** <sup>9</sup> And Moses took the rod from before the LORD, as he commanded him. <sup>10</sup> And Moses and Aaron gathered the assembly together before the rock, and he said to them, Hear now, ye rebels; must we fetch you water out of this rock? <sup>11</sup> And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the assembly drank, and their beasts [also]. <sup>12</sup> And the LORD spoke to Moses and Aaron, **Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.** <sup>13</sup> **This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.**

### ***Edomites Hinder Israel's Passage Through Edom (Obadiah the prophet)***

(53) <sup>14</sup> And Moses sent messengers from Kadesh to the king of Edom, Thus says your brother Israel, You know all the travail that has befallen us: <sup>15</sup> How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: <sup>16</sup> And when we cried to the LORD, he heard our voice, and sent an angel, and has brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of your border: <sup>17</sup> Let us pass, I pray you, through your country: we will not pass through the fields, or through the vineyards, neither will we drink [of] the water of the wells: we will go by the king's [high] way, we will not turn to the right hand nor to the left, until we have passed your borders. <sup>18</sup> And Edom said unto him, You shall not pass by me, lest I come out against you with the sword. <sup>19</sup> And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of your water, then I will pay for it: I will only, without [doing] anything [else], go through on my feet. <sup>20</sup> And he said, You shall not go through. And Edom came out against him with much people, and with a strong hand. <sup>21</sup> Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

### ***Aaron Gives His Role to Eleazar, Dies and 30 Days Mourning***

(54) <sup>22</sup> And the children of Israel, [even] the whole assembly, journeyed from Kadesh, and came to mount Hor. <sup>23</sup> And the LORD spoke to Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, <sup>24</sup> **Aaron shall be gathered to his people: for he shall not enter into the land which I have given to the children of Israel, because ye rebelled against my word at the water of Meribah.** <sup>25</sup> **Take Aaron and Eleazar his son, and bring them up to mount Hor: <sup>26</sup> And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered [to his people], and shall die there.** <sup>27</sup> And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the assembly. <sup>28</sup> And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. <sup>29</sup> And when all the assembly saw that Aaron was dead, they mourned for Aaron thirty days, [even] all the house of Israel.

(55) <sup>1</sup> And [when] king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took [some] of them prisoners. <sup>2</sup> And Israel vowed a vow to the LORD, and said, If you will indeed deliver this people into my hand, then I will utterly destroy their cities. <sup>3</sup> And the LORD listened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

<sup>4</sup> And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. <sup>5</sup> And the people spoke against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither [is there any] water; and our soul loathes this light bread. <sup>6</sup> And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. <sup>7</sup> Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against you; pray to the LORD, that he take away the serpents from us. And Moses prayed for the people. <sup>8</sup> **And the LORD said to Moses, Make you a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looks upon it, shall live.** <sup>9</sup> And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

*Israel Given Water & Victory Over Many Nations*

(56) <sup>10</sup> And the children of Israel set forward, and pitched in Oboth. <sup>11</sup> And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sun rising. <sup>12</sup> From there they removed, and pitched in the valley of Zared. <sup>13</sup> From there they removed, and pitched on the other side of Arnon, which is in the wilderness that comes out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. <sup>14</sup> Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon, <sup>15</sup> And at the stream of the brooks that goes down to the dwelling of Ar, and lies upon the border of Moab. <sup>16</sup> And from there [they went] to Beer: that is the well whereof the LORD spoke to Moses, **Gather the people together, and I will give them water.** <sup>17</sup> Then Israel sang this song, Spring up, O well; sing ye to it: <sup>18</sup> The princes digged the well, the nobles of the people digged it, by [the direction of] the lawgiver, with their staves. And from the wilderness [they went] to Mattanah: <sup>19</sup> And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: <sup>20</sup> And from Bamoth [in] the valley, that is in the country of Moab, to the top of Pisgah, which looks toward Jeshimon.

*The Amorite King Sihon is Overcome*

(57) <sup>21</sup> And Israel sent messengers to Sihon king of the Amorites, saying, <sup>22</sup> Let me pass through your land: we will not turn into the fields, or into the vineyards; we will not drink [of] the waters of the well: [but] we will go along by the king's [high] way, until we be past your borders. <sup>23</sup> And Sihon would not allow Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. <sup>24</sup> And Israel smote him with the edge of the sword, and possessed his land from Arnon to Jabbok, even to the children of Ammon: for the border of the children of Ammon was strong. <sup>25</sup> And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. <sup>26</sup> For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to Arnon. <sup>27</sup> Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: <sup>28</sup> For there is a fire gone out of Heshbon, a flame from the city of Sihon: it has consumed Ar of Moab, [and] the lords of the high places of Arnon. <sup>29</sup> Woe to you, Moab! you are undone, O people of Chemosh: he has given his sons that escaped, and his daughters, into captivity to Sihon king of the Amorites. <sup>30</sup> We have shot at them; Heshbon is perished even to Dibon, and we have laid them waste even to Nophah, which [reaches] to Medeba. <sup>31</sup> Thus Israel dwelt in the land of the Amorites. <sup>32</sup> And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that [were] there. <sup>33</sup> And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. <sup>34</sup> And the LORD said to Moses, **Fear him not: for I have delivered him into your hand, and all his people, and his land; and you shall do to him as you did to Sihon king of the Amorites, which dwelt at Heshbon.** <sup>35</sup> **So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.**

***Balaam Refuses to See Balak (King of Moab's First Message)***

(58) <sup>1</sup> And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan [by] Jericho. <sup>2</sup> And Balak the son of Zippor saw all that Israel had done to the Amorites. <sup>3</sup> And Moab was sore afraid of the people, because they [were] many: and Moab was distressed because of the children of Israel. <sup>4</sup> And Moab said to the elders of Midian, Now shall this company lick up all [that are] round about us, as the ox licks up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. <sup>5</sup> He sent messengers therefore to Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: <sup>6</sup> Come now therefore, I pray you, curse me this people; for they are too mighty for me: peradventure I shall prevail, [that] we may smite them, and [that] I may drive them out of the land: for I know that he whom you bless is blessed, and he whom you curse is cursed. <sup>7</sup> And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came to Balaam, and spoke to him the words of Balak. <sup>8</sup> And he said to them, Lodge here this night, and I will bring you word again, as the LORD shall speak to me: and the princes of Moab abode with Balaam. <sup>9</sup> And God came to Balaam, and said, **What men are these with you?** <sup>10</sup> And Balaam said to God, Balak the son of Zippor, king of Moab, has sent to me, [saying], <sup>11</sup> Behold, there is a people come out of Egypt, which covers the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. <sup>12</sup> And God said to Balaam, **You shall not go with them; you shall not curse the people: for they are blessed.** <sup>13</sup> And Balaam rose up in the morning, and said to the princes of Balak, Get you into your land: for the LORD refuses to give me leave to go with you. <sup>14</sup> And the princes of Moab rose up, and they went to Balak, and said, Balaam refuses to come with us.

*Balak Offers More Reward to Balaam*

(59) <sup>15</sup> And Balak sent yet again princes, more, and more honorable than they. <sup>16</sup> And they came to Balaam, and said unto him, Thus says Balak the son of Zippor, Let nothing, I pray you, hinder you from coming to me: <sup>17</sup> For I will promote you to very great honor, and I will do whatsoever you say to me: come therefore, I pray you, curse me this people. <sup>18</sup> And Balaam answered and said to the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. <sup>19</sup> Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say to me more. <sup>20</sup> And God came to Balaam at night, and said unto him, **If the men come to call you, rise up, [and] go with them; but yet the word which I shall say to you, that shall you do.** <sup>21</sup> And Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab.

***Balaam's Donkey Talks as he Goes to Visit Balak***

(60) <sup>22</sup> And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his donkey, and his two servants [were] with him. <sup>23</sup> And the donkey saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the donkey turned aside out of the way, and went into the field: and Balaam smote the donkey, to turn her into the way. <sup>24</sup> But the angel of the LORD stood in a path of the vineyards, a wall [being] on this side, and a wall on that side. <sup>25</sup> And when the donkey saw the angel of the LORD, she thrust herself to the wall, and crushed Balaam's foot against the wall: and he smote her again. <sup>26</sup> And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. <sup>27</sup> And when the donkey saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the donkey with a staff. <sup>28</sup> And the LORD opened the mouth of the donkey, and she said to Balaam, What have I done to you, that you have smitten me these three times? <sup>29</sup> And Balaam said to the donkey, Because you have mocked me: I would there were a sword in my hand, for now would I kill you. <sup>30</sup> And the donkey said to Balaam, [Am] not I your donkey, upon which you have ridden ever since [I was] yours to this day? was I ever custom to do so to you? And he said, No. <sup>31</sup> Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. <sup>32</sup> And the angel of the LORD said unto him, **Wherefore have you smitten your donkey these three times? behold, I went out to withstand you, because [your] way is perverse before me:** <sup>33</sup> **And the donkey saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain you, and saved her alive.** <sup>34</sup> And Balaam said to the angel of the LORD, I have sinned; for I knew not that you stood in the way against me: now therefore, if it displease you, I will get me back again. <sup>35</sup> And the angel of the LORD said to Balaam, **Go with the men: but only the word that I shall speak to you, that you shall speak.** So Balaam went with the princes of Balak.

***Balak Continues to Tempt Balaam***

(61) <sup>36</sup> And when Balak heard that Balaam was come, he went out to meet him to a city of Moab, which is in the border of Arnon, which is in the utmost coast. <sup>37</sup> And Balak said to Balaam, Did I not earnestly send to you to call you? wherefore came you not to me? am I not able indeed to promote you to honor? <sup>38</sup> And Balaam said to Balak, Look, I am come to you: have I now any power at all to say anything? the word that God puts in my mouth, that shall I speak. <sup>39</sup> And Balaam went with Balak, and they came to Kirjathhuzoth. <sup>40</sup> And Balak offered oxen and sheep, and sent to Balaam, and to the princes that [were] with him. <sup>41</sup> And it came to pass on the next day, that Balak took Balaam, and brought him up into the high places of Baal, that there he might see the utmost [part] of the people.

## **Numbers Chapter 23**

### **23:1-30 *Balaam Blesses God's People (7 altars – 1<sup>st</sup> time)***

(62) <sup>1</sup> And Balaam said to Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. <sup>2</sup> And Balak did as Balaam had spoken; and Balak and Balaam offered on [every] altar a bullock and a ram. <sup>3</sup> And Balaam said to Balak, Stand by your burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he shows me I will tell you. And he went to a high place. <sup>4</sup> And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon [every] altar a bullock and a ram. <sup>5</sup> And the LORD put a word in Balaam's mouth, and said, **Return to Balak, and thus you shall speak.** <sup>6</sup> And he returned to him, and, look, he stood by his burnt sacrifice, he, and all the princes of Moab. <sup>7</sup> And he took up his parable, and said, Balak the king of Moab has brought me from Aram, out of the mountains of the east, [saying], Come, curse me Jacob, and come, defy Israel. <sup>8</sup> How shall I curse, whom God has not cursed? or how shall I defy, [whom] the LORD has not defied? <sup>9</sup> For from the top of the rocks I see him, and from the hills I behold him: look, the people shall dwell alone, and shall not be reckoned among the nations. <sup>10</sup> Who can count the dust of Jacob, and the number of the fourth [part] of Israel? Let me die the death of the righteous, and let my last end be like his! <sup>11</sup> And Balak said to Balaam, What have you done to me? I took you to curse my enemies, and, behold, you have blessed them altogether. <sup>12</sup> And he answered and said, Must I not take heed to speak that which the LORD has put in my mouth?

### ***Balaam Blesses God's People (7 altars – 2<sup>nd</sup> time)***

(63) <sup>13</sup> And Balak said unto him, Come, I pray you, with me to another place, from whence you may see them: you shall see but the utmost part of them, and shall not see them all: and curse me them from there. <sup>14</sup> And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on [every] altar. <sup>15</sup> And he said to Balak, Stand here by your burnt offering, while I meet [the LORD] yonder. <sup>16</sup> And the LORD met Balaam, and put a word in his mouth, and said, **Go again to Balak, and say thus.** <sup>17</sup> And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What has the LORD spoken? <sup>18</sup> And he took up his parable, and said, Rise up, Balak, and hear; hearken to me, son of Zippor: <sup>19</sup> God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do [it]? or has he spoken, and shall he not make it good? <sup>20</sup> Behold, I have received [commandment] to bless: and he has blessed; and I cannot reverse it. <sup>21</sup> He has not beheld iniquity in Jacob, neither has he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. <sup>22</sup> God brought them out of Egypt; he has as it were the strength of an unicorn. <sup>23</sup> Surely there is no enchantment against Jacob, neither [is there] any divination against Israel: according to this time it shall be said of Jacob and of Israel, What has God worked! <sup>24</sup> Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat [of] the prey, and drink the blood of the slain. <sup>25</sup> And Balak said to Balaam, Neither curse them at all, nor bless them at all. <sup>26</sup> But Balaam answered and said to Balak, Told not I you, saying, All that the LORD speaks, that I must do?

Note: Unicorn is rhinoceros

### ***Balaam Blesses God's People (7 altars – 3<sup>rd</sup> time)***

<sup>27</sup> And Balak said to Balaam, Come, I pray you, I will bring you to another place; peradventure it will please God that you may curse me them from there. <sup>28</sup> And Balak brought Balaam to the top of Peor, that looks toward Jeshimon. <sup>29</sup> And Balaam said to Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. <sup>30</sup> And Balak did as Balaam had said, and offered a bullock and a ram on [every] altar.

## **Numbers Chapter 24**

24:1-14

### ***Balaam Prophecies Good to Israel***

(64) <sup>1</sup> And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. <sup>2</sup> And Balaam lifted up his eyes, and he saw Israel abiding [in his tents] according to their tribes; and the spirit of God came upon him. <sup>3</sup> And he took up his parable, and said, Balaam the son of Beor has said, and the man whose eyes are open has said: <sup>4</sup> He has said, which heard the words of God, which saw the vision of the Almighty, falling [into a trance], but having his eyes open: <sup>5</sup> How goodly are your tents, O Jacob, [and] your tabernacles, O Israel! <sup>6</sup> As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD has planted, [and] as cedar trees beside the waters. <sup>7</sup> He shall pour the water out of his buckets, and his seed [shall be] in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. <sup>8</sup> God brought him forth out of Egypt; he has as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. <sup>9</sup> He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesses you, and cursed is he that curses you.

Note: Unicorn is rhinoceros.

### ***Balak Angrily Dismisses Balaam***

<sup>10</sup> And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said to Balaam, I called you to curse my enemies, and, behold, you have altogether blessed them these three times. <sup>11</sup> Therefore now flee to your place: I thought to promote you to great honor; but, look, the LORD has kept you back from honor. <sup>12</sup> And Balaam said to Balak, Spoke I not also to your messengers which you sent to me, saying, <sup>13</sup> If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do [either] good or bad of my own mind; [but] what the LORD says, that will I speak? <sup>14</sup> And now, behold, I go to my people: come [therefore, and] I will advertise you what this people shall do to your people in the latter days.

24:15-25

### ***The Prophecy of the Star and the Messiah's Birth***

(65) <sup>15</sup> And he took up his parable, and said, Balaam the son of Beor has said, and the man whose eyes are open has said: <sup>16</sup> He has said, which heard the words of God, and knew the knowledge of the most High, [which] saw the vision of the Almighty, falling [into a trance], but having his eyes open: <sup>17</sup> I shall see him, but not now: I shall behold him, but not near: **there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.** <sup>18</sup> **And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.** <sup>19</sup> **Out of Jacob shall come he that shall have dominion, and shall destroy him that remains of the city.** <sup>20</sup> And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end [shall be] that he perish forever. <sup>21</sup> And he looked on the Kenites, and took up his parable, and said, Strong is your dwelling place, and you put your nest in a rock. <sup>22</sup> Nevertheless the Kenite shall be was, until Asshur shall carry you away captive. <sup>23</sup> And he took up his parable, and said, Alas, who shall live when God does this! <sup>24</sup> And ships [shall come] from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever. <sup>25</sup> And Balaam rose up, and went and returned to his place: and Balak also went his way.

## **Numbers Chapter 25**

### **25:1-18 *The Result of Balaam's Counsel to Balak – The Israelites Commit Adultery at Shittim***

(66) <sup>1</sup> And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. <sup>2</sup> And they called the people to the sacrifices of their gods: and the people did eat, and bowed down to their gods. <sup>3</sup> And Israel joined himself to Baalpeor: and the anger of the LORD was kindled against Israel. <sup>4</sup> And the LORD said to Moses, **Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.** <sup>5</sup> And Moses said to the judges of Israel, Slay ye everyone his men that were joined to Baalpeor.

### ***24K Died, Phinehas Exercises Judgment and Replaces Aaron as High Priest***

(67) <sup>6</sup> And, behold, one of the children of Israel came and brought to his brethren a Midianitish woman in the sight of Moses, and in the sight of all the assembly of the children of Israel, who [were] weeping [before] the door of the tabernacle of the assembly. <sup>7</sup> And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw [it], he rose up from among the assembly, and took a spear in his hand; <sup>8</sup> And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. <sup>9</sup> And those that died in the plague were twenty and four thousand. <sup>10</sup> And the LORD spoke to Moses, saying, <sup>11</sup> **Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.** <sup>12</sup> **Wherefore say, Behold, I give to him my covenant of peace:** <sup>13</sup> **And he shall have it, and his seed after him, [even] the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.** <sup>14</sup> Now the name of the Israelite that was slain, [even] that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. <sup>15</sup> And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, [and] of a chief house in Midian.

### *The Medianites Are to Be Killed*

(68) <sup>16</sup> And the LORD spoke to Moses, saying, <sup>17</sup> **Vex the Midianites, and smite them:** <sup>18</sup> **For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.**

#### Notes:

Jude 11. "the error of Balaam for reward". The context is 1 of 3 qualities of carnal believers.

2 Peter 2:15-17. money, sex, and pride are all 3 qualities of false teachers.

Revelation 2:14. <sup>14</sup> But I have a few things against you, because you have there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

Numbers 31:15-16 . <sup>15</sup> And Moses said to them, Have ye saved all the women alive? <sup>16</sup> Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the assembly of the LORD.

## **Numbers Chapter 26**

### **26:1-65 Men Greater than 20 Years who go to War are Numbered (second census)**

(69) <sup>1</sup> And it came to pass after the plague, that the LORD spoke to Moses and to Eleazar the son of Aaron the priest, saying, <sup>2</sup> **Take the sum of all the assembly of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.** <sup>3</sup> And Moses and Eleazar the priest spoke with them in the plains of Moab by Jordan [near] Jericho, saying, <sup>4</sup> [Take the sum of the people], from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

(70) <sup>5</sup> Reuben, the eldest son of Israel: the children of Reuben; Hanoch, [of whom comes] the family of the Hanochites: of Pallu, the family of the Palluites: <sup>6</sup> Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. <sup>7</sup> These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. <sup>8</sup> And the sons of Pallu; Eliab. <sup>9</sup> And the sons of Eliab; Nemuel, and Dathan, and Abiram. This [is that] Dathan and Abiram, [which were] famous in the assembly, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: <sup>10</sup> And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. <sup>11</sup> Notwithstanding the children of Korah died not. <sup>12</sup> The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: <sup>13</sup> Of Zerach, the family of the Zarhites: of Shaul, the family of the Shaulites. <sup>14</sup> These are the families of the Simeonites, twenty and two thousand and two hundred. <sup>15</sup> The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: <sup>16</sup> Of Ozni, the family of the Oznites: of Eri, the family of the Erites: <sup>17</sup> Of Arod, the family of the Arodites: of Areli, the family of the Arelites. <sup>18</sup> These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred. <sup>19</sup> The sons of Judah [were] Er and Onan: and Er and Onan died in the land of Canaan. <sup>20</sup> And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerach, the family of the Zarhites. <sup>21</sup> And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. <sup>22</sup> These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred. <sup>23</sup> [Of] the sons of Issachar after their families: [of] Tola, the family of the Tolaites: of Pua, the family of the Punites: <sup>24</sup> Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. <sup>25</sup> These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred. <sup>26</sup> [Of] the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. <sup>27</sup> These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred. <sup>28</sup> The sons of Joseph after their families [were] Manasseh and Ephraim. <sup>29</sup> Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead [come] the family of the Gileadites. <sup>30</sup> These are the sons of Gilead: [of] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: <sup>31</sup> And [of] Asriel, the family of the Asrielites: and [of] Shechem, the family of the Shechemites: <sup>32</sup> And [of] Shemida, the family of the Shemidaites: and [of] Hopher, the family of the Hopherites. <sup>33</sup> And Zelophehad the son of Hopher had no sons, but daughters: and the names of the daughters of Zelophehad [were] Mahlah, and Noah, Hoglah, Milcah, and Tirzah. <sup>34</sup> These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred. <sup>35</sup> These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. <sup>36</sup> And these are the sons of Shuthelah: of Eran, the family of the Eranites. <sup>37</sup> These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families. <sup>38</sup> The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: <sup>39</sup> Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. <sup>40</sup> And the sons of Bela were Ard and Naaman: [of Ard], the family of the Ardites: [and] of Naaman, the family of the Naamites. <sup>41</sup> These are the sons of Benjamin after their families: and they that were numbered of them [were] forty and five thousand and six hundred. <sup>42</sup> These are the sons of Dan after their families: of Shuham, the family of the



## **Numbers Chapter 26**

Shuhamites. These are the families of Dan after their families. <sup>43</sup> All the families of the Shuhamites, according to those that were numbered of them, [were] threescore and four thousand and four hundred. <sup>44</sup> [Of] the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. <sup>45</sup> Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. <sup>46</sup> And the name of the daughter of Asher was Sarah. <sup>47</sup> These are the families of the sons of Asher according to those that were numbered of them; [who were] fifty and three thousand and four hundred. <sup>48</sup> [Of] the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: <sup>49</sup> Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. <sup>50</sup> These are the families of Naphtali according to their families: and they that were numbered of them [were] forty and five thousand and four hundred. <sup>51</sup> These [were] the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

### ***God's Rules for Dividing the Land Among the Tribes of Israel***

(71) <sup>52</sup> And the LORD spoke to Moses, saying, <sup>53</sup> **To these the land shall be divided for an inheritance according to the number of names.** <sup>54</sup> **To many you shall give the more inheritance, and to few you shall give the less inheritance: to everyone shall his inheritance be given according to those that were numbered of him.** <sup>55</sup> **notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.** <sup>56</sup> **According to the lot shall the possession thereof be divided between many and few.** <sup>57</sup> And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohas, the family of the Kohasites: of Merari, the family of the Merarites. <sup>58</sup> These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohas begat Amram. <sup>59</sup> And the name of Amram's wife was Jochebed, the daughter of Levi, whom [her mother] bare to Levi in Egypt: and she bare to Amram Aaron and Moses, and Miriam their sister. <sup>60</sup> And to Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. <sup>61</sup> And Nadab and Abihu died, when they offered strange fire before the LORD. <sup>62</sup> And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

### ***Caleb and Joshua Live to See the Land***

(72) <sup>63</sup> These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan [near] Jericho. <sup>64</sup> But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. <sup>65</sup> For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

## **Numbers Chapter 27**

### **27:1-23 *The Inheritance of the 5 Daughters of Zelophehad***

(73) <sup>1</sup> Then came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. <sup>2</sup> And they stood before Moses, and before Eleazar the priest, and before the princes and all the assembly, [by] the door of the tabernacle of the assembly, saying, <sup>3</sup> Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons. <sup>4</sup> Why should the name of our father be done away from among his family, because he has no son? Give to us [therefore] a possession among the brethren of our father. <sup>5</sup> And Moses brought their cause before the LORD. <sup>6</sup> And the LORD spoke to Moses, saying, <sup>7</sup> **The daughters of Zelophehad speak right: you shall surely give them a possession of an inheritance among their father's brethren; and you shall cause the inheritance of their father to pass to them.** <sup>8</sup> **And you shall speak to the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass to his daughter.** <sup>9</sup> **And if he have no daughter, then ye shall give his inheritance to his brethren.** <sup>10</sup> **And if he have no brethren, then ye shall give his inheritance to his father's brethren.** <sup>11</sup> **And if his father have no brethren, then ye shall give his inheritance to his kinsman that is next to him of his family, and he shall possess it: and it shall be to the children of Israel a statute of judgment, as the LORD commanded Moses.**

### ***Moses' Death Foretold***

(74) <sup>12</sup> **And the LORD said to Moses, Get you up into this mount Abiram, and see the land which I have given to the children of Israel.** <sup>13</sup> **And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered.** <sup>14</sup> **For ye rebelled against my commandment in the desert of Zin, in the strife of the assembly, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.**

### ***Moses Lays Hands on Joshua, His Successor***

(75) <sup>15</sup> And Moses spoke to the LORD, saying, <sup>16</sup> Let the LORD, the God of the spirits of all flesh, set a man over the assembly, <sup>17</sup> Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the assembly of the LORD be not as sheep which have no shepherd. <sup>18</sup> And the LORD said to Moses, **Take you Joshua the son of Nun, a man in whom is the spirit, and lay your hand upon him;** <sup>19</sup> **And set him before Eleazar the priest, and before all the assembly; and give him a charge in their sight.** <sup>20</sup> **And you shall put [some] of your honor upon him, that all the assembly of the children of Israel may be obedient.** <sup>21</sup> **And he shall stand before Eleazar the priest, who shall ask [counsel] for him after the judgment of Urim before the LORD: at his word they will go out, and at his word they shall come in, [both] he, and all the children of Israel with him, even all the assembly.** <sup>22</sup> And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the assembly: <sup>23</sup> And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

## **Numbers Chapter 28**

### **28:1-31 *Burnt Offerings Morning and Evening for 6 Days***

(76) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Command the children of Israel, and say to them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet fragrance to me, shall ye observe to offer to me in their due season. <sup>3</sup> And you shall say to them, This is the offering made by fire which ye shall offer to the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering. <sup>4</sup> The one lamb shall you offer in the morning, and the other lamb shall you offer at evening; <sup>5</sup> And a tenth [part] of an ephah of flour for a grain offering, mingled with the fourth [part] of a hin of beaten oil. <sup>6</sup> it is a continual burnt offering, which was ordained in mount Sinai for a sweet fragrance, a sacrifice made by fire to the LORD. <sup>7</sup> And the drink offering thereof [shall be] the fourth [part] of a hin for the one lamb: in the holy [place] shall you cause the strong wine to be poured to the LORD [for] a drink offering. <sup>8</sup> And the other lamb shall you offer at evening: as the grain offering of the morning, and as the drink offering thereof, you shall offer [it], a sacrifice made by fire, of a sweet fragrance to the LORD.

### ***Burnt Offering on 7<sup>th</sup> Day & Beginning of Months***

(77) <sup>9</sup> And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a grain offering, mingled with oil, and the drink offering thereof: <sup>10</sup> [This is] the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering. <sup>11</sup> And in the beginnings of your months ye shall offer a burnt offering to the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; <sup>12</sup> And three tenth deals of flour [for] a grain offering, mingled with oil, for one bullock; and two tenth deals of flour [for] a grain offering, mingled with oil, for one ram; <sup>13</sup> And a several tenth deal of flour mingled with oil [for] a grain offering to one lamb; [for] a burnt offering of a sweet fragrance, a sacrifice made by fire to the LORD. <sup>14</sup> And their drink offerings shall be half a hin of wine to a bullock, and the third [part] of a hin to a ram, and a fourth [part] of a hin to a lamb: this is the burnt offering of every month throughout the months of the year. <sup>15</sup> And one kid of the goats for a sin offering to the LORD shall be offered, beside the continual burnt offering, and his drink offering.

### ***Observing Passover and Pentecost***

(78) <sup>16</sup> And in the fourteenth day of the first month is the passover of the LORD. <sup>17</sup> And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. <sup>18</sup> In the first day [shall be] a holy convocation; ye shall do no manner of servile work [therein]: <sup>19</sup> But ye shall offer a sacrifice made by fire [for] a burnt offering to the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be to you without blemish: <sup>20</sup> And their grain offering [shall be of] flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; <sup>21</sup> A several tenth deal shall you offer for every lamb, throughout the seven lambs: <sup>22</sup> And one goat [for] a sin offering, to make an atonement for you. <sup>23</sup> Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. <sup>24</sup> After this manner ye shall offer daily, throughout the seven days, the grain of the sacrifice made by fire, of a sweet fragrance to the LORD: it shall be offered beside the continual burnt offering, and his drink offering. <sup>25</sup> And on the seventh day ye shall have a holy convocation; ye shall do no servile work. <sup>26</sup> Also in the day of the first fruits, when ye bring a new grain offering to the LORD, after your weeks [be out], ye shall have a holy convocation; ye shall do no servile work: <sup>27</sup> But ye shall offer the burnt offering for a sweet fragrance to the LORD; two young bullocks, one ram, seven lambs of the first year; <sup>28</sup> And their grain offering of flour mingled with oil, three tenth deals to one bullock, two tenth deals to one ram, <sup>29</sup> A several tenth deal to one lamb, throughout the seven lambs; <sup>30</sup> [And] one kid of the goats, to make an atonement for you. <sup>31</sup> Ye shall offer them beside the continual burnt offering, and his grain offering, (they shall be to you without blemish) and their drink offerings.

## **Numbers Chapter 29:1-40**

### ***Offerings at the Feast of Trumpets***

(79) <sup>1</sup> And in the seventh month, on the first [day] of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets to you. <sup>2</sup> And ye shall offer a burnt offering for a sweet fragrance to the LORD; one young bullock, one ram, [and] seven lambs of the first year without blemish: <sup>3</sup> And their grain offering [shall be of] flour mingled with oil, three tenth deals for a bullock, [and] two tenth deals for a ram, <sup>4</sup> And one tenth deal for one lamb, throughout the seven lambs: <sup>5</sup> And one kid of the goats [for] a sin offering, to make an atonement for you: <sup>6</sup> Beside the burnt offering of the month, and his grain offering, and the daily burnt offering, and his grain offering, and their drink offerings, according to their manner, for a sweet fragrance, a sacrifice made by fire to the LORD. <sup>7</sup> And ye shall have on the tenth [day] of this seventh month a holy convocation; and ye shall afflict your souls: ye shall not do any work [therein]: <sup>8</sup> But ye shall offer a burnt offering to the LORD [for] a sweet fragrance; one young bullock, one ram, [and] seven lambs of the first year; they shall be to you without blemish: <sup>9</sup> And their grain offering [shall be of] flour mingled with oil, three tenth deals to a bullock, [and] two tenth deals to one ram, <sup>10</sup> A several tenth deal for one lamb, throughout the seven lambs: <sup>11</sup> One kid of the goats [for] a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the grain offering of it, and their drink offerings.

(80) <sup>12</sup> And on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast to the LORD seven days: <sup>13</sup> And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet fragrance to the LORD; thirteen young bullocks, two rams, [and] fourteen lambs of the first year; they shall be without blemish: <sup>14</sup> And their grain offering [shall be of] flour mingled with oil, three tenth deals to every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, <sup>15</sup> And a several tenth deal to each lamb of the fourteen lambs: <sup>16</sup> And one kid of the goats [for] a sin offering; beside the continual burnt offering, his grain offering, and his drink offering. <sup>17</sup> And on the second day [ye shall offer] twelve young bullocks, two rams, fourteen lambs of the first year without spot: <sup>18</sup> And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: <sup>19</sup> And one kid of the goats [for] a sin offering; beside the continual burnt offering, and the grain offering thereof, and their drink offerings. <sup>20</sup> And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; <sup>21</sup> And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: <sup>22</sup> And one goat [for] a sin offering; beside the continual burnt offering, and his grain offering, and his drink offering. <sup>23</sup> And on the fourth day ten bullocks, two rams, [and] fourteen lambs of the first year without blemish: <sup>24</sup> Their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: <sup>25</sup> And one kid of the goats [for] a sin offering; beside the continual burnt offering, his grain offering, and his drink offering. <sup>26</sup> And on the fifth day nine bullocks, two rams, [and] fourteen lambs of the first year without spot: <sup>27</sup> And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: <sup>28</sup> And one goat [for] a sin offering; beside the continual burnt offering, and his grain offering, and his drink offering. <sup>29</sup> And on the sixth day eight bullocks, two rams, [and] fourteen lambs of the first year without blemish: <sup>30</sup> And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: <sup>31</sup> And one goat [for] a sin offering; beside the continual burnt offering, his grain offering, and his drink offering. <sup>32</sup> And on the seventh day seven bullocks, two rams, [and] fourteen lambs of the first year without blemish: <sup>33</sup> And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner: <sup>34</sup> And one goat [for] a sin offering; beside the continual burnt offering, his grain offering, and his drink offering. <sup>35</sup> On the eighth day ye shall have a solemn assembly: ye shall do no servile work [therein]: <sup>36</sup> But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet fragrance to the LORD: one bullock, one ram, seven lambs of the first year without blemish: <sup>37</sup> Their grain offering and their drink offerings for the bullock, for the ram, and for the lambs, [shall be] according to their number, after the manner: <sup>38</sup> And one goat [for] a sin offering; beside the continual burnt offering, and his grain offering, and his drink offering. <sup>39</sup> These [things] ye shall do to the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your grain offerings, and for your drink offerings, and for your peace offerings. <sup>40</sup> And Moses told the children of Israel according to all that the LORD commanded Moses.

## **Numbers Chapter 30**

### **30:1-16 *Vows are Not to Be Broken***

(81) <sup>1</sup> And Moses spoke to the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD has commanded. <sup>2</sup> **If a man vow a vow to the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth.**

#### ***The Exception of a Young Woman's Vow***

<sup>3</sup> If a woman also vow a vow to the LORD, and bind herself by a bond, [being] in her father's house in her youth; <sup>4</sup> And her father hear her vow, and her bond wherewith she has bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she has bound her soul shall stand. <sup>5</sup> But if her father disallow her in the day that he hears; not any of her vows, or of her bonds wherewith she has bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. <sup>6</sup> And if she had at all a husband, when she vowed, or uttered anything out of her lips, wherewith she bound her soul; <sup>7</sup> And her husband heard [it,] and held his peace at her in the day that he heard [it]: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. <sup>8</sup> But if her husband disallowed her on the day that he heard [it]; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. <sup>9</sup> But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. <sup>10</sup> And if she vowed in her husband's house, or bound her soul by a bond with an oath; <sup>11</sup> And her husband heard [it], and held his peace at her, [and] disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. <sup>12</sup> But if her husband has utterly made them void on the day he heard [them; then] whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband has made them void; and the LORD shall forgive her. <sup>13</sup> Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. <sup>14</sup> But if her husband altogether hold his peace at her from day to day; then he establishes all her vows, or all her bonds, which are upon her: he confirms them, because he held his peace at her in the day that he heard them. <sup>15</sup> But if he shall any ways make them void after that he has heard them; then he shall bear her iniquity. <sup>16</sup> These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, [being yet] in her youth in her father's house.

## **Numbers Chapter 31**

### **31:1-54 *Battle with the Midianites and Balaam Killed***

(82) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> **Avenge the children of Israel of the Midianites: afterward shall you be gathered to your people.** <sup>3</sup> And Moses spoke to the people, saying, Arm some of yourselves to the war, and let them go against the Midianites, and avenge the LORD of Midian. <sup>4</sup> Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. <sup>5</sup> So there were delivered out of the thousands of Israel, a thousand of [every] tribe, twelve thousand armed for war. <sup>6</sup> And Moses sent them to the war, a thousand of [every] tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

(83) <sup>7</sup> And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. <sup>8</sup> And they slew the kings of Midian, beside the rest of them that were slain; [namely], Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. <sup>9</sup> And the children of Israel took [all] the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. <sup>10</sup> And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. <sup>11</sup> And they took all the spoil, and all the prey, [both] of men and of beasts. <sup>12</sup> And they brought the captives, and the prey, and the spoil, to Moses, and Eleazar the priest, and to the assembly of the children of Israel, to the camp at the plains of Moab, which are by Jordan [near] Jericho.

(84) <sup>13</sup> And Moses, and Eleazar the priest, and all the princes of the assembly, went forth to meet them outside the camp. <sup>14</sup> And Moses was angry with the officers of the host, [with] the captains over thousands, and captains over hundreds, which came from the battle. <sup>15</sup> And Moses said to them, Have ye saved all the women alive? <sup>16</sup> Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the assembly of the LORD. <sup>17</sup> Now therefore kill every male among the little ones, and kill every woman that has known man by lying with him. <sup>18</sup> But all the women children, that have not known a man by lying with him, keep alive for yourselves. <sup>19</sup> And do ye abide outside the camp seven days: whosoever has killed any person, and whosoever has touched any slain, purify [both] yourselves and your captives on the third day, and on the seventh day. <sup>20</sup> And purify all [your] raiment, and all that is made of skins, and all work of goats' [hair], and all things made of wood. <sup>21</sup> And Eleazar the priest said to the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses; <sup>22</sup> Only the gold, and the silver, the brass, the iron, the tin, and the lead, <sup>23</sup> Everything that may abide the fire, ye shall make [it] go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abides not the fire ye shall make go through the water. <sup>24</sup> And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

### ***Proportions for Dividing the Spoils (booty)***

(85) <sup>25</sup> And the LORD spoke to Moses, saying, <sup>26</sup> Take the sum of the prey that was taken, [both] of man and of beast, you, and Eleazar the priest, and the chief fathers of the assembly: <sup>27</sup> And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the assembly: <sup>28</sup> And levy a tax to the LORD of the men of war which went out to battle: one soul of five hundred, [both] of the persons, and of the cattle, and of the donkeys, and of the sheep: <sup>29</sup> Take [it] of their half, and give it to Eleazar the priest, [for] a heave offering of the LORD. <sup>30</sup> And of the children of Israel's half, you shall take one portion of fifty, of the persons, of the cattle, of the donkeys, and of the flocks, of all manner of beasts, and give them to the Levites, which keep the charge of the tabernacle of the LORD. <sup>31</sup> And Moses and Eleazar the priest did as the LORD commanded Moses. <sup>32</sup> And the booty, [being] the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, <sup>33</sup> And threescore and twelve thousand cattle, <sup>34</sup> And threescore and one thousand donkeys, <sup>35</sup> And thirty and two thousand persons in all, of women that had not known man by lying with him. <sup>36</sup> And the half, [which was] the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: <sup>37</sup> And the LORD'S tax of the sheep was six hundred and threescore and fifteen. <sup>38</sup> And the cattle [were] thirty and six thousand; of which the LORD'S tax was threescore and twelve. <sup>39</sup> And the donkeys [were] thirty thousand and five hundred; of which the LORD'S tax was threescore and one. <sup>40</sup> And the persons [were] sixteen thousand; of which the LORD'S tax was thirty and two persons. <sup>41</sup> And Moses gave the tax, [which was] the LORD'S heave offering, to Eleazar the priest, as the LORD commanded Moses. <sup>42</sup> And of the children of Israel's half, which Moses divided from the men that warred, <sup>43</sup> (Now the half [that pertained to] the assembly was three hundred thousand and thirty thousand [and] seven thousand and five hundred sheep, <sup>44</sup> And thirty and six thousand cattle, <sup>45</sup> And thirty thousand donkeys and five hundred, <sup>46</sup> And sixteen thousand persons;) <sup>47</sup> Even of the children of Israel's half, Moses took one portion of fifty, [both] of man and of beast, and gave them to the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

### ***The Voluntary Offering***

(86) <sup>48</sup> And the officers which [were] over thousands of the host, the captains of thousands, and captains of hundreds, came near to Moses: <sup>49</sup> And they said to Moses, Your servants have taken the sum of the men of war which are under our charge, and there lacks not one man of us. <sup>50</sup> We have therefore brought an oblation for the LORD, what every man has gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. <sup>51</sup> And Moses and Eleazar the priest took the gold of them, [even] all worked jewels. <sup>52</sup> And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. <sup>53</sup> ([For] the men of war had taken spoil, every man for himself.) <sup>54</sup> And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the assembly, [for] a memorial for the children of Israel before the LORD.

***The Tribes of Reuben and Gad Request Land East of the Jordan***

(87) <sup>1</sup> Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; <sup>2</sup> The children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the assembly, saying, <sup>3</sup> Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, <sup>4</sup> [Even] the country which the LORD smote before the assembly of Israel, is a land for cattle, and your servants have cattle: <sup>5</sup> Wherefore, said they, if we have found grace in your sight, let this land be given to your servants for a possession, [and] bring us not over Jordan. <sup>6</sup> And Moses said to the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? <sup>7</sup> And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD has given them? <sup>8</sup> Thus did your fathers, when I sent them from Kadeshbarnea to see the land. <sup>9</sup> For when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. <sup>10</sup> And the LORD'S anger was kindled the same time, and he swore, saying, <sup>11</sup> Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob; because they have not wholly followed me: <sup>12</sup> Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD. <sup>13</sup> And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. <sup>14</sup> And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. <sup>15</sup> For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

***The Tribes Offer Conditions That Are Satisfactory to Moses***

(88) <sup>16</sup> And they came near to him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: <sup>17</sup> But we ourselves will go ready armed before the children of Israel, until we have brought them to their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. <sup>18</sup> We will not return to our houses, until the children of Israel have inherited every man his inheritance. <sup>19</sup> For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward. <sup>20</sup> And Moses said to them, If ye will do this thing, if ye will go armed before the LORD to war, <sup>21</sup> And will go all of you armed over Jordan before the LORD, until he has driven out his enemies from before him, <sup>22</sup> And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. <sup>23</sup> But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. <sup>24</sup> Build you cities for your little ones, and folds for your sheep; and do that which has proceeded out of your mouth. <sup>25</sup> And the children of Gad and the children of Reuben spoke to Moses, saying, Your servants will do as my lord commands. <sup>26</sup> Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: <sup>27</sup> But your servants will pass over, every man armed for war, before the LORD to battle, as my lord says.

(89) <sup>28</sup> So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: <sup>29</sup> And Moses said to them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: <sup>30</sup> But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. <sup>31</sup> And the children of Gad and the children of Reuben answered, saying, As the LORD has said to your servants, so will we do. <sup>32</sup> We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan [may be] ours. <sup>33</sup> And Moses gave to them, [even] to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, [even] the cities of the country round about. <sup>34</sup> And the children of Gad built Dibon, and Ataroth, and Aroer, <sup>35</sup> And Atroth, Shopan, and Jaazer, and Jogbehah, <sup>36</sup> And Bethnimrah,

## **Numbers Chapter 32**

and Bethharan, fenced cities: and folds for sheep. <sup>37</sup> And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, <sup>38</sup> And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names to the cities which they built. <sup>39</sup> And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. <sup>40</sup> And Moses gave Gilead to Machir the son of Manasseh; and he dwelt therein. <sup>41</sup> And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair. <sup>42</sup> And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

## **Numbers Chapter 33:1-56**

### ***Forty-Two Journeys of the Israelites***

(90) <sup>1</sup> These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. <sup>2</sup> And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. <sup>3</sup> And they departed from Rameses in the first month, on the fifteenth day of the first month; on the next day after the passover the children of Israel went out with a high hand in the sight of all the Egyptians. <sup>4</sup> For the Egyptians buried all [their] firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments. <sup>5</sup> And the children of Israel removed from Rameses, and pitched in Succoth. <sup>6</sup> And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. <sup>7</sup> And they removed from Etham, and turned again to Pihahiroth, which is before Baalzephon: and they pitched before Migdol. <sup>8</sup> And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. <sup>9</sup> And they removed from Marah, and came to Elim: and in Elim [were] twelve fountains of water, and threescore and ten palm trees; and they pitched there. <sup>10</sup> And they removed from Elim, and encamped by the Red sea. <sup>11</sup> And they removed from the Red sea, and encamped in the wilderness of Sin. <sup>12</sup> And they took their journey out of the wilderness of Sin, and encamped in Dophkah. <sup>13</sup> And they departed from Dophkah, and encamped in Alush. <sup>14</sup> And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. <sup>15</sup> And they departed from Rephidim, and pitched in the wilderness of Sinai. <sup>16</sup> And they removed from the desert of Sinai, and pitched at Kibrothhattaavah. <sup>17</sup> And they departed from Kibrothhattaavah, and encamped at Hazeroth. <sup>18</sup> And they departed from Hazeroth, and pitched in Rithmah. <sup>19</sup> And they departed from Rithmah, and pitched at Rimmonparez. <sup>20</sup> And they departed from Rimmonparez, and pitched in Libnah. <sup>21</sup> And they removed from Libnah, and pitched at Rissah. <sup>22</sup> And they journeyed from Rissah, and pitched in Kehelathah. <sup>23</sup> And they went from Kehelathah, and pitched in mount Shapher. <sup>24</sup> And they removed from mount Shapher, and encamped in Haradah. <sup>25</sup> And they removed from Haradah, and pitched in Makheloth. <sup>26</sup> And they removed from Makheloth, and encamped at Tahas. <sup>27</sup> And they departed from Tahas, and pitched at Tarah. <sup>28</sup> And they removed from Tarah, and pitched in Mithcah. <sup>29</sup> And they went from Mithcah, and pitched in Hashmonah. <sup>30</sup> And they departed from Hashmonah, and encamped at Moseroth. <sup>31</sup> And they departed from Moseroth, and pitched in Benejaakan. <sup>32</sup> And they removed from Benejaakan, and encamped at Horhagidgad. <sup>33</sup> And they went from Horhagidgad, and pitched in Jotbathah. <sup>34</sup> And they removed from Jotbathah, and encamped at Ebronah. <sup>35</sup> And they departed from Ebronah, and encamped at Eziongaber. <sup>36</sup> And they removed from Eziongaber, and pitched in the wilderness of Zin, which is Kadesh. <sup>37</sup> And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. <sup>38</sup> And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first [day] of the fifth month. <sup>39</sup> And Aaron was a hundred and twenty and three years old when he died in mount Hor. <sup>40</sup> And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. <sup>41</sup> And they departed from mount Hor, and pitched in Zalmonah. <sup>42</sup> And they departed from Zalmonah, and pitched in Punon. <sup>43</sup> And they departed from Punon, and pitched in Oboth. <sup>44</sup> And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab. <sup>45</sup> And they departed from Iim, and pitched in Dibongad. <sup>46</sup> And they removed from Dibongad, and encamped in Almondiblathaim. <sup>47</sup> And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo. <sup>48</sup> And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan [near] Jericho. <sup>49</sup> And they pitched by Jordan, from Bethjesimoth [even] to Abelshittim in the plains of Moab.



## **Numbers Chapter 33**

### ***The Canaanites Are to Be Destroyed***

(91) <sup>50</sup> And the LORD spoke to Moses in the plains of Moab by Jordan [near] Jericho, saying, <sup>51</sup> Speak to the children of Israel, and say to them, When ye are passed over Jordan into the land of Canaan; <sup>52</sup> Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: <sup>53</sup> And ye shall dispossess [the inhabitants] of the land, and dwell therein: for I have given you the land to possess it. <sup>54</sup> And ye shall divide the land by lot for an inheritance among your families: [and] to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's [inheritance] shall be in the place where his lot falls; according to the tribes of your fathers ye shall inherit. <sup>55</sup> But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them [shall be] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. <sup>56</sup> Moreover it shall come to pass, [that] I shall do to you, as I thought to do to them.

## **Numbers Chapter 34**

### ***34:1-29 The Borders of the Land***

(92) <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> Command the children of Israel, and say to them, When ye come into the land of Canaan; (this is the land that shall fall to you for an inheritance, [even] the land of Canaan with the coasts thereof:) <sup>3</sup> Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: <sup>4</sup> And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon: <sup>5</sup> And the border shall fetch a compass from Azmon to the river of Egypt, and the goings out of it shall be at the sea. <sup>6</sup> And [as for] the western border, ye shall even have the great sea for a border: this shall be your west border. <sup>7</sup> And this shall be your north border: from the great sea ye shall point out for you mount Hor: <sup>8</sup> From mount Hor ye shall point out [your border] to the entrance of Hamath; and the goings forth of the border shall be to Zedad: <sup>9</sup> And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border. <sup>10</sup> And ye shall point out your east border from Hazarenan to Shepham: <sup>11</sup> And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach to the side of the sea of Chinnereth eastward: <sup>12</sup> And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about. <sup>13</sup> And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give to the nine tribes, and to the half tribe: <sup>14</sup> For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received [their inheritance]; and half the tribe of Manasseh have received their inheritance: <sup>15</sup> The two tribes and the half tribe have received their inheritance on this side Jordan [near] Jericho eastward, toward the sunrising.

### ***The Names of the Men Who Will Divide the Land***

(93) <sup>16</sup> And the LORD spoke to Moses, saying, <sup>17</sup> These are the names of the men which shall divide the land to you: Eleazar the priest, and Joshua the son of Nun. <sup>18</sup> And ye shall take one prince of every tribe, to divide the land by inheritance. <sup>19</sup> And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh. <sup>20</sup> And of the tribe of the children of Simeon, Shemuel the son of Ammihud. <sup>21</sup> Of the tribe of Benjamin, Elidad the son of Chislon. <sup>22</sup> And the prince of the tribe of the children of Dan, Bukki the son of Jogli. <sup>23</sup> The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. <sup>24</sup> And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. <sup>25</sup> And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. <sup>26</sup> And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. <sup>27</sup> And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. <sup>28</sup> And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. <sup>29</sup> These [are they] whom the LORD commanded to divide the inheritance to the children of Israel in the land of Canaan.

## **Numbers Chapter 35**

### **35:1-34 *Forty-Eight Levitical Cities***

(94) <sup>1</sup> And the LORD spoke to Moses in the plains of Moab by Jordan [near] Jericho, saying, <sup>2</sup> Command the children of Israel, that they give to the Levites of the inheritance of their possession cities to dwell in; and ye shall give [also] to the Levites suburbs for the cities round about them. <sup>3</sup> And the cities they will have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. <sup>4</sup> And the suburbs of the cities, which ye shall give to the Levites, [shall reach] from the wall of the city and outward a thousand cubits round about. <sup>5</sup> And ye shall measure from outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city [shall be] in the midst: this shall be to them the suburbs of the cities. <sup>6</sup> And among the cities which ye shall give to the Levites [there shall be] six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. <sup>7</sup> [So] all the cities which ye shall give to the Levites [shall be] forty and eight cities: them [shall ye give] with their suburbs. <sup>8</sup> And the cities which ye shall give [shall be] of the possession of the children of Israel: from [them that have] many ye shall give many; but from [them that have] few ye shall give few: everyone shall give of his cities to the Levites according to his inheritance which he inherits.

### ***Law of Murder and Cities of Refuge***

(95) <sup>9</sup> And the LORD spoke to Moses, saying, <sup>10</sup> Speak to the children of Israel, and say to them, When ye be come over Jordan into the land of Canaan; <sup>11</sup> Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which kills any person at unawares. <sup>12</sup> And they shall be to you cities for refuge from the avenger; that the manslayer die not, until he stand before the assembly in judgment. <sup>13</sup> And of these cities which ye shall give six cities shall ye have for refuge. <sup>14</sup> Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, [which] shall be cities of refuge. <sup>15</sup> These six cities shall be a refuge, [both] for the children of Israel, and for the stranger, and for the sojourner among them: that everyone that kills any person unawares may flee thither. <sup>16</sup> And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. <sup>17</sup> And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. <sup>18</sup> Or [if] he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. <sup>19</sup> The revenger of blood himself shall slay the murderer: when he meets him, he shall slay him. <sup>20</sup> But if he thrust him of hatred, or hurl at him by laying of wait, that he die; <sup>21</sup> Or in enmity smite him with his hand, that he die: he that smote [him] shall surely be put to death; [for] he is a murderer: the revenger of blood shall slay the murderer, when he meets him. <sup>22</sup> But if he thrust him suddenly without enmity, or have cast upon him anything without laying of wait, <sup>23</sup> Or with any stone, wherewith a man may die, seeing [him] not, and cast [it] upon him, that he die, and was not his enemy, neither sought his harm: <sup>24</sup> Then the assembly shall judge between the slayer and the revenger of blood according to these judgments: <sup>25</sup> And the assembly shall deliver the slayer out of the hand of the revenger of blood, and the assembly shall restore him to the city of his refuge, where he was fled: and he shall abide in it to the death of the high priest, which was anointed with the holy oil. <sup>26</sup> But if the slayer shall at any time come outside the border of the city of his refuge, where he was fled; <sup>27</sup> And the revenger of blood find him outside the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: <sup>28</sup> Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession. <sup>29</sup> So these [things] shall be for a statute of judgment to you throughout your generations in all your dwellings. <sup>30</sup> Whoso kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person [to cause him] to die. <sup>31</sup> Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. <sup>32</sup> And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. <sup>33</sup> So ye shall not pollute the land wherein ye are: for blood it defiles the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. <sup>34</sup> Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

## **Numbers Chapter 36**

### **36:1-13 Expressions of Concerns about Daughters Receiving Lands of Inheritance**

(96) <sup>1</sup> And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses, and before the princes, the chief fathers of the children of Israel: <sup>2</sup> And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters. <sup>3</sup> And if they be married to any of the sons of the [other] tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance. <sup>4</sup> And when the jubilee of the children of Israel shall be, then shall their inheritance be put to the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

### **Concern is Answered by Requiring That Daughters Marry in Their Own Tribes**

(97) <sup>5</sup> And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph has said well. <sup>6</sup> This is the thing which the LORD does command concerning the daughters of Zelophehad, saying, **Let them marry to whom they think best; only to the family of the tribe of their father they will marry.** <sup>7</sup> **So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.** <sup>8</sup> **And every daughter, that possesses an inheritance in any tribe of the children of Israel, shall be wife to one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.** <sup>9</sup> **Neither shall the inheritance remove from [one] tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.** <sup>10</sup> Even as the LORD commanded Moses, so did the daughters of Zelophehad: <sup>11</sup> For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married to their father's brothers' sons: <sup>12</sup> [And] they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. <sup>13</sup> These are the commandments and the judgments, which the LORD commanded by the hand of Moses to the children of Israel in the plains of Moab by Jordan [near] Jericho.

# Deuteronomy (34-94, 2.5 hr) 2025 (“these are the words”, *elleh haddebarim*)

|  |                             |                |             |
|--|-----------------------------|----------------|-------------|
| <b>Bible TOC</b>   | <b>Next / Previous Book</b> | <b>Q&amp;A</b> | <b>Gems</b> |
| 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 |                             |                |             |
| Blessing & cursing / Moses last acts:                                | 27 28 29 30 31 32 33 34     |                |             |

## 12 Ways I love God, by obedience to his law

Purpose: Moses last messages to a new Israel and turnover to Joshua, before they enter the promise land.

Key passage: you know that man does not live by bread only, but by every [word] that proceeds out of the mouth of the LORD does man live. Deuteronomy 8:3, Matthew 4:4

Key word: love - 16 Of 23x in Torah. 13 of 16 from man to God, by obedience to His written word.

Background: These are the words of Moses to Israel given in three messages during the last weeks or days of Moses’ life. Stress is on the parent’s role and responsibility of instructing the children in righteousness. Written in the ancient treatise format during the last days or weeks of Moses life. It is a book of a love relationship in a series of three messages. Romans 15:4, John 13-17

### God loves me and I love God as I: Scripture

**Preamble 1:1-5** (sovereign’s introduction)

#### I. Historical Prologue

#### 1:6-4:40 (Moses 1<sup>st</sup> msg, 1-4)

- 1) do not respect persons in judgment; and I **hear** the small as well as the great; I am not afraid of the face of man; for judgment is God's: and the cause that is too hard for me, I bring to God 1:16-17
- 2) do not add to the word, neither diminish [anything] from it, that I may keep the commandments as the LORD my God commands me. 4:2
- 3) obey His commands in the ten commandments 4:13

#### II. General Expectations (10 Commandments & 1 God)

#### 5:1-11:49 (Moses 2<sup>nd</sup> message, 5-26)

- 4) diligently keep the commandments of the LORD and do right and good in his sight 6:4-5, 17
- 5) love my God, and keep his charge, statutes, judgments and commandments - always 11:1
- 6) set before me this day a blessing and a curse; A blessing, if I obey and a curse, if I obey not 11:26-28

#### Specific Expectations (based on the 10 Commandments) 12:1-26:19

- 7) am greatly blessed while I carefully listen to, and do all his commandments (John 13:17) 15:4-5
- 8) write a copy of this law and read it every day of my life: that I may learn to fear the LORD and keep all the words and do them: That my heart be not lifted up above my brethren, nor turn to the left or right. 17:18-20

#### III. Blessing or Curses (covenant honored or dishonored) 27:1-28:68 (Moses 3<sup>rd</sup> message, 27-34)

- 9) know secrets belong to God: but revealed to me forever, that I may obey all the law 29:29
- 10) let God circumcise my heart, and the heart of my seed, to love God with all my heart, and soul. 30:6
- 11) know the word is very near to me, in my mouth, and in my heart, that I may do it. I will love my God, to walk in his ways, and to keep his commandments 30:14-16

#### Witnesses (Moses last acts)

#### 31:1-34:12

- 12) am happy and saved by the LORD, who is the shield of my help, and the sword of my excellency! 33:29

### [Prayers of the Bible](#)

| SCRIPTURE                           | FORM(S)      | PURPOS        | HINDRANCES | AIDS         | WHO / TYPES       |
|-------------------------------------|--------------|---------------|------------|--------------|-------------------|
| <a href="#">Deuteronomy 3:23-29</a> | Supplication | Stop Judgment |            | Intercession | Moses-God / Aaron |
| Deuteronomy 9:20                    | Supplication | Stop Judgment |            | Intercession | Moses-God / Aaron |

**1:1-5 *Sovereign Introduction***

(1) <sup>1</sup> These [be] the words which Moses spoke to all Israel on this side Jordan in the wilderness, in the plain over against the Red [sea], between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. <sup>2</sup> ([There are] eleven days' [journey] from Horeb by the way of mount Seir to Kadeshbarnea.) <sup>3</sup> And it came to pass in the fortieth year, in the eleventh month, on the first [day] of the month, [that] Moses spoke to the children of Israel, according to all that the LORD had given him in commandment to them; <sup>4</sup> After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei: <sup>5</sup> On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

**1:6-4:40 *Moses Message (1<sup>st</sup> of 3) Historical Perspective***

<sup>6</sup> The LORD our God spoke to us in Horeb, saying, **Ye have dwelt long enough in this mount:** <sup>7</sup> **Turn you, and take your journey, and go to the mount of the Amorites, and to all [the places] near thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and to Lebanon, to the great river, the river Euphrates.** <sup>8</sup> **Behold, I have set the land before you: go in and possess the land which the LORD swore to your fathers, Abraham, Isaac, and Jacob, to give to them and to their seed after them.**

Note: This section is comparable to being blessed in Christ as declared in Ephesians 1.

**1:9-18 *Leadership Distributed***

(2) <sup>9</sup> And I spoke to you at that time, saying, I am not able to bear you myself alone: <sup>10</sup> The LORD your God has multiplied you, and, behold, ye are this day as the stars of heaven for multitude. <sup>11</sup> (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he has promised you!) <sup>12</sup> How can I myself alone bear your encumbrance, and your burden, and your strife? <sup>13</sup> Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. <sup>14</sup> And ye answered me, and said, The thing which you have spoken is good [for us] to do. <sup>15</sup> So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. <sup>16</sup> And I charged your judges at that time, saying, Hear [the causes] between your brethren, and judge righteously between [every] man and his brother, and the stranger [that is] with him. <sup>17</sup> Ye shall not respect persons in judgment; [but] ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring [it] to me, and I will hear it. <sup>18</sup> And I commanded you at that time all the things which ye should do.

## Deuteronomy Chapter 1

### 1:19-46 *History from Kadesh Barnea Recapped*

(3) <sup>19</sup> And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea. <sup>20</sup> And I said to you, Ye are come to the mountain of the Amorites, which the LORD our God does give to us. <sup>21</sup> Behold, the LORD your God has set the land before you: go up [and] possess [it], as the LORD God of your fathers has said to you; fear not, neither be discouraged. <sup>22</sup> And ye came near to me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. <sup>23</sup> And the saying pleased me well: and I took twelve men of you, one of a tribe: <sup>24</sup> And they turned and went up into the mountain, and came to the valley of Eshcol, and searched it out. <sup>25</sup> And they took of the fruit of the land in their hands, and brought [it] down to us, and brought us word again, and said, it is a good land which the LORD our God does give us. <sup>26</sup> Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: <sup>27</sup> And ye murmured in your tents, and said, Because the LORD hated us, he has brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. <sup>28</sup> Where shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

<sup>29</sup> Then I said to you, Dread not, neither be afraid of them. <sup>30</sup> The LORD your God which goes before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; <sup>31</sup> And in the wilderness, where you have seen how that the LORD your God bare you, as a man does bear his son, in all the way that ye went, until ye came into this place. <sup>32</sup> Yet in this thing ye did not believe the LORD your God, <sup>33</sup> Who went in the way before you, to search you out a place to pitch your tents [in], in fire by night, to show you by what way ye should go, and in a cloud by day. <sup>34</sup> And the LORD heard the voice of your words, and was angry, and swore, saying, <sup>35</sup> Surely there shall not one of these men of this evil generation see that good land, which I swore to give to your fathers, <sup>36</sup> Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he has trodden upon, and to his children, because he has wholly followed the LORD. <sup>37</sup> Also the LORD was angry with me for your sakes, saying, You also shall not go in thither. <sup>38</sup> [But] Joshua the son of Nun, which stands before you, he shall go in thither: encourage him: for he shall cause Israel to inherit it. <sup>39</sup> Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and to them will I give it, and they shall possess it. <sup>40</sup> But [as for] you, turn you, and take your journey into the wilderness by the way of the Red sea. <sup>41</sup> Then ye answered and said to me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. <sup>42</sup> And the LORD said to me, Say to them, Go not up, neither fight; for I [am] not among you; lest ye be smitten before your enemies. <sup>43</sup> So I spoke to you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill. <sup>44</sup> And the Amorite s, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, [even] to Hormah. <sup>45</sup> And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear to you. <sup>46</sup> So ye abode in Kadesh many days, according to the days that ye abode [there].

(4) <sup>1</sup> Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spoke to me: and we compassed mount Seir many days. <sup>2</sup> And the LORD spoke to me, saying, <sup>3</sup> **Ye have compassed this mountain long enough: turn you northward.** <sup>4</sup> And command the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed to yourselves therefore: <sup>5</sup> **Meddle not with them;** for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir to Esau [for] a possession. <sup>6</sup> Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. <sup>7</sup> For the LORD your God has blessed you in all the works of your hand: he knows your walking through this great wilderness: these forty years the LORD your God [has been] with you; you have lacked nothing.

(5) <sup>8</sup> And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab. <sup>9</sup> And the LORD said to me, **Distress not the Moabites, neither contend with them in battle: for I will not give you of their land [for] a possession; because I have given Ar to the children of Lot [for] a possession.** <sup>10</sup> The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; <sup>11</sup> Which also were accounted giants, as the Anakims; but the Moabites call them Emims. <sup>12</sup> The Horims also dwelt in Seir before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did to the land of his possession, which the LORD gave to them. <sup>13</sup> Now rise up, [said I], and get you over the brook Zered. And we went over the brook Zered. <sup>14</sup> And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were was out from among the host, as the LORD swore to them. <sup>15</sup> For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed. <sup>16</sup> So it came to pass, when all the men of war were consumed and dead from among the people, <sup>17</sup> That the LORD spoke to me, saying, <sup>18</sup> **You are to pass over through Ar, the coast of Moab, this day:** <sup>19</sup> **And [when] you comes near over against the children of Ammon, distress them not, nor meddle with them: for I will not give you of the land of the children of Ammon [any] possession; because I have given it to the children of Lot [for] a possession.** <sup>20</sup> (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; <sup>21</sup> A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: <sup>22</sup> As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even to this day: <sup>23</sup> And the Avims which dwelt in Hazerim, [even] to Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

(6) <sup>24</sup> Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into your hand **Sihon the Amorite**, king of Heshbon, and his land: begin to possess [it], and contend with him in battle. <sup>25</sup> This day will I begin to put the dread of you and the fear of you upon the nations [that are] under the whole heaven, who shall hear report of you, and shall tremble, and be in anguish because of you. <sup>26</sup> And I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, <sup>27</sup> Let me pass through your land: I will go along by the high way, I will neither turn to the right hand nor to the left. <sup>28</sup> You shall sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; <sup>29</sup> (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did to me;) until I shall pass over Jordan into the land which the LORD our God gives us. <sup>30</sup> But **Sihon king of Heshbon** would not let us pass by him: for the LORD your God hardened his spirit, and made his heart obstinate, that he might deliver him into your hand, as [appears] this day. <sup>31</sup> And the LORD said to me, **Behold, I have begun to give Sihon and his land before you: begin to possess, that you may inherit his land.** <sup>32</sup> Then Sihon came out against us, he and all his people, to fight at Jahaz. <sup>33</sup> And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. <sup>34</sup> And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: <sup>35</sup> Only the cattle we took for a prey to ourselves, and the spoil of the cities which we took. <sup>36</sup> From Aroer, which is by the brink of the river of Arnon, and [from] the city that is by the river, even to Gilead, there was not one city too strong for us: the LORD our God delivered all to us: <sup>37</sup> Only to the land of the children of Ammon you came not, [nor] to any place of the river Jabbok, nor to the cities in the mountains, nor to whatsoever the LORD our God forbid us.

## **Deuteronomy Chapter 3:1-29**

### **3:1-11 *Victory over Og, King of Bashan***

(7) <sup>1</sup> Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. <sup>2</sup> And the LORD said to me, **Fear him not: for I will deliver him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, which dwelt at Heshbon.** <sup>3</sup> So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. <sup>4</sup> And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. <sup>5</sup> All these cities [were] fenced with high walls, gates, and bars; beside unwalled towns a great many. <sup>6</sup> And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. <sup>7</sup> But all the cattle, and the spoil of the cities, we took for a prey to ourselves. <sup>8</sup> And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon to mount Hermon; <sup>9</sup> ([Which] Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) <sup>10</sup> All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan. <sup>11</sup> For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? <sup>a</sup> nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

<sup>a</sup> King Og in Bashan was a giant whose bed was 9 cubits long. 1 cubit = 16-18 inches.

### **1:12-20 *Moses Divides the Land to the Tribes on the East Bank of Jordan***

(8) <sup>12</sup> And this land, [which] we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I to the Reubenites and to the Gadites. <sup>13</sup> And the rest of Gilead, and all Bashan, [being] the kingdom of Og, gave I to the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. <sup>14</sup> Jair the son of Manasseh took all the country of Argob to the coasts of Geshuri and Maachasi; and called them after his own name, Bashanhavothjair, to this day. <sup>15</sup> And I gave Gilead to Machir. <sup>16</sup> And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon half the valley, and the border even to the river Jabbok, [which is] the border of the children of Ammon; <sup>17</sup> The plain also, and Jordan, and the coast [thereof], from Chinnereth even to the sea of the plain, [even] the salt sea, under Ashdothpishgah eastward. <sup>18</sup> And I commanded you at that time, saying, The LORD your God has given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all [that are] meet for the war. <sup>19</sup> But your wives, and your little ones, and your cattle, ([for] I know that ye have much cattle,) shall abide in your cities which I have given you; <sup>20</sup> Until the LORD have given rest to your brethren, as well as to you, and [until] they also possess the land which the LORD your God has given them beyond Jordan: and [then] shall ye return every man to his possession, which I have given you.

### **3:21-29 *Joshua Rises as Moses Diminishes***

(9) <sup>21</sup> And I commanded Joshua at that time, saying, Your eyes have seen all that the LORD your God has done to these two kings: so shall the LORD do to all the kingdoms where you pass. <sup>22</sup> Ye shall not fear them: for the LORD your God he shall fight for you. <sup>23</sup> And I begged the LORD at that time, saying <sup>24</sup> O Lord GOD, you have begun to show your servant your greatness, and your mighty hand: for what God [is there] in heaven or in earth, that can do according to your works, and according to your might? <sup>25</sup> I pray you, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. <sup>26</sup> But the LORD was angry with me for your sakes, and would not hear me: and the LORD said to me, **Let it suffice you; speak no more to me of this matter.** <sup>27</sup> **Get you up into the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and behold [it] with your eyes: for you shall not go over this Jordan.** <sup>28</sup> **But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which you shall see.** <sup>29</sup> So we abode in the valley over against Bethpeor.



## Deuteronomy Chapter 4:1-49

### 4:1-40 *The 10 Commandments and Covenant*

(10) <sup>1</sup> Now therefore hearken, O Israel, to the statutes and to the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers gives you. <sup>2</sup> **Ye shall not add to the word which I command you, neither shall ye diminish [anything] from it,** that ye may keep the commandments of the LORD your God which I command you. <sup>3</sup> Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD your God has destroyed them from among you. <sup>4</sup> But ye that did cleave to the LORD your God are alive every one of you this day. <sup>5</sup> Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land where ye go to possess it. <sup>6</sup> Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. <sup>7</sup> For what nation [is there so] great, who [has] God [so] near to them, as the LORD our God is in all [things that] we call upon him [for]? <sup>8</sup> And what nation [is there so] great, that has statutes and judgments [so] righteous as all this law, which I set before you this day? <sup>9</sup> Only take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them your sons, and your sons' sons; <sup>10</sup> [Specially] the day that you stood before the LORD your God in Horeb, when the LORD said to me, **Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children.** <sup>11</sup> And ye came near and stood under the mountain; and the mountain burned with fire to the midst of heaven, with darkness, clouds, and thick darkness. <sup>12</sup> And the LORD spoke to you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only [ye heard] a voice. <sup>13</sup> And he declared to you his covenant, which he commanded you to perform, [even] ten commandments; and he wrote them upon two tables of stone. <sup>14</sup> And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land where ye go over to possess it. <sup>15</sup> Take ye therefore good heed to yourselves; for ye saw no manner of similitude on the day [that] the LORD spoke to you in Horeb out of the midst of the fire: <sup>16</sup> Lest ye corrupt [yourselves], and make you a graven image, the similitude of any figure, the likeness of male or female, <sup>17</sup> The likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air, <sup>18</sup> The likeness of anything that creeps on the ground, the likeness of any fish that is in the waters beneath the earth: <sup>19</sup> And lest you lift up your eyes to heaven, and when you see the sun, and the moon, and the stars, [even] all the host of heaven, should be driven to worship them, and serve them, which the LORD your God has divided to all nations under the whole heaven. <sup>20</sup> But the LORD has taken you, and brought you forth out of the iron furnace, [even] out of Egypt, to be to him a people of inheritance, as [ye are] this day.

## **Deuteronomy Chapter 4**

(11) <sup>21</sup> Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in to that good land, which the LORD your God gives you [for] an inheritance: <sup>22</sup> But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. <sup>23</sup> Take heed to yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, [or] the likeness of any [thing], which the LORD your God has forbidden you. **<sup>24</sup> For the LORD your God is a consuming fire, [even] a jealous God.**

<sup>25</sup> When you shall beget children, and children's children, and ye shall have remained long in the land, and shall corrupt [yourselves], and make a graven image, [or] the likeness of any [thing], and shall do evil in the sight of the LORD your God, to provoke him to anger: <sup>26</sup> I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong [your] days upon it, but shall utterly be destroyed. <sup>27</sup> And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, where the LORD shall lead you. <sup>28</sup> And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. <sup>29</sup> But if from there you shall seek the LORD your God, you shall find [him], if you seek him with all your heart and with all your soul. <sup>30</sup> When you are in tribulation, and all these things are come upon you, [even] in the latter days, if you turn to the LORD your God, and shall be obedient to his voice; <sup>31</sup> (For the LORD your God is a merciful God;) he will not forsake you, neither destroy you, nor forget the covenant of your fathers which he swore to them. <sup>32</sup> For ask now of the days that are past, which were before you, since the day that God created man upon the earth, and [ask] from the one side of heaven to the other, whether there has been [any such thing] as this great thing is, or has been heard like it? <sup>33</sup> Did [ever] people hear the voice of God speaking out of the midst of the fire, as you have heard, and live? <sup>34</sup> Or has God assayed to go [and] take him a nation from the midst of [another] nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? <sup>35</sup> To you it was showed, that you might know that the LORD he is God; there is none else beside him. <sup>36</sup> Out of heaven he made you to hear his voice, that he might instruct you: and upon earth he showed you his great fire; and you heard his words out of the midst of the fire. <sup>37</sup> And because he loved your fathers, therefore he chose their seed after them, and brought you out in his sight with his mighty power out of Egypt; <sup>38</sup> To drive out nations from before you greater and mightier than you are, to bring you in, to give you their land [for] an inheritance, as it is this day. **<sup>39</sup> Know therefore this day, and consider [it] in your heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.** <sup>40</sup> You shall keep therefore his statutes, and his commandments, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong [your] days upon the earth, which the LORD your God gives you, forever.

### **4:41-49 *Moses Separates the 3 Cities of Refuge, West of the Jordan River***

(12) <sup>41</sup> Then Moses severed three cities on this side Jordan toward the sunrising; <sup>42</sup> That the slayer might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that fleeing to one of these cities he might live: <sup>43</sup> [Namely], Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites. <sup>44</sup> And this is the law which Moses set before the children of Israel: <sup>45</sup> These are the testimonies, and the statutes, and the judgments, which Moses spoke to the children of Israel, after they came forth out of Egypt, <sup>46</sup> On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: <sup>47</sup> And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which [were] on this side Jordan toward the sunrising; <sup>48</sup> From Aroer, which is by the bank of the river Arnon, even to mount Sion, which is Hermon, <sup>49</sup> And all the plain on this side Jordan eastward, even to the sea of the plain, under the springs of Pisgah.

**Deuteronomy Chapter 5:1-33**

***A Divine Pattern: Hear – Learn – Keep - Do***

(13) <sup>1</sup> And Moses called all Israel, and said to them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. <sup>2</sup> The LORD our God made a covenant with us in Horeb. <sup>3</sup> The LORD made not this covenant with our fathers, but with us, [even] us, who are all of us here alive this day. <sup>4</sup> The LORD talked with you face to face in the mount out of the midst of the fire, <sup>5</sup> (I stood between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

***10 Commandments on 2 Stone Tablets***

(14) <sup>6</sup> I [am] the LORD your God, which brought you out of the land of Egypt, from the house of bondage. <sup>7</sup> You shall have no other gods before me. <sup>8</sup> You shall not make you [any] graven image, [or] any likeness [of anything] that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: <sup>9</sup> You shall not bow down yourself to them, nor serve them: for I the LORD your God [am] a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth [generation] of them that hate me, <sup>10</sup> And showing mercy to thousands of them that love me and keep my commandments. <sup>11</sup> You shall not take the name of the LORD your God in vain: for the LORD will not hold [him] guiltless that takes his name in vain. <sup>12</sup> Keep the sabbath day to sanctify it, as the LORD your God has commanded you. <sup>13</sup> Six days you shall labor, and do all your work: <sup>14</sup> But the seventh day is the sabbath of the LORD your God: [in it] you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger that is within your gates; that your manservant and your maidservant may rest as well as you. <sup>15</sup> And remember that you was a servant in the land of Egypt, and [that] the LORD your God brought you out there through a mighty hand and by a stretched out arm: therefore the LORD your God commanded you to keep the sabbath day. <sup>16</sup> Honor your father and your mother, as the LORD your God has commanded you; that your days may be prolonged, and that it may go well with you, in the land which the LORD your God gives you. <sup>17</sup> You shall not murder. <sup>18</sup> Neither shall you commit adultery. <sup>19</sup> Neither shall you steal. <sup>20</sup> Neither shall you bear false witness against your neighbor. <sup>21</sup> Neither shall you desire your neighbor's wife, neither shall you covet your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his donkey, or any [thing] that is your neighbor's. <sup>22</sup> These words the LORD spoke to all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them to me.

***A Divine Pattern: Israel Hears God – God Hear Israel***

(15) <sup>23</sup> And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near to me, [even] all the heads of your tribes, and your elders; <sup>24</sup> And ye said, Behold, the LORD our God has showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God does talk with man, and he lives. <sup>25</sup> Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God anymore, then we shall die. <sup>26</sup> For who [is there of] all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we [have], and lived? <sup>27</sup> Go near, and hear all that the LORD our God shall say: and speak you to us all that the LORD our God shall speak to you; and we will hear [it], and do [it]. <sup>28</sup> And the LORD heard the voice of your words, when ye spoke to me; and the LORD said to me, **I have heard the voice of the words of this people, which they have spoken to you: they have well said all that they have spoken.** <sup>29</sup> O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! <sup>30</sup> Go say to them, Get you into your tents again. <sup>31</sup> But as for you, stand here by me, and I will speak to you all the commandments, and the statutes, and the judgments, which you shall teach them, that they may do them in the land which I give them to possess it. <sup>32</sup> Ye shall observe to do therefore as the LORD your God has commanded you: ye shall not turn aside to the right hand or to the left. <sup>33</sup> Ye shall walk in all the ways which the LORD your God has commanded you, that ye may live, and [that it may be] well with you, and [that] ye may prolong [your] days in the land which ye shall possess.

**Deuteronomy Chapter 6:1-25    *Listen – Teach – Keep – Do; the Commandments***

(16) <sup>1</sup> Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to **teach** you, that ye might **do** them in the land where ye go to possess it: <sup>2</sup> That you might **fear** the LORD your God, to **keep** all his statutes and his commandments, which I command you, you, and your son, and your son's son, all the days of your life; and that your days may be prolonged. <sup>3</sup> **Hear** therefore, O Israel, and **observe to do** [it]; that it may be well with you, and that ye may increase mightily, as the LORD God of your fathers has promised you, in the land that flows with milk and honey.

<sup>4</sup> Hear, O Israel: The LORD our God is one LORD: <sup>5</sup> And you shall love the LORD your God with all your heart, and with all your soul, and with all your might.

<sup>6</sup> And these words, which I command you this day, shall be in your heart: <sup>7</sup> And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. <sup>8</sup> And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. <sup>9</sup> And you shall write them upon the posts of your house, and on your gates. <sup>10</sup> And it shall be, when the LORD your God shall have brought you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you great and goodly cities, which you build not, <sup>11</sup> And houses full of all good [things], which you filled not, and wells digged, which you digged not, vineyards and olive trees, which you planted not; when you shall have eaten and be full; <sup>12</sup> [Then] beware lest you forget the LORD, which brought you forth out of the land of Egypt, from the house of bondage. <sup>13</sup> You shall fear the LORD your God, and serve him, and shall swear by his name. <sup>14</sup> Ye shall not go after other gods, of the gods of the people which are round about you; <sup>15</sup> (For the LORD your God is a jealous God among you) lest the anger of the LORD your God be kindled against you, and destroy you from off the face of the earth. <sup>16</sup> Ye shall not tempt the LORD your God, as ye tempted [him] in Massah.

(17) <sup>17</sup> Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he has commanded you. <sup>18</sup> And you shall do [that which is] right and good in the sight of the LORD: that it may be well with you, and that you may go in and possess the good land which the LORD swore to your fathers, <sup>19</sup> To cast out all your enemies from before you, as the LORD has spoken. <sup>20</sup> [And] when your son asks you in time to come, saying, What [mean] the testimonies, and the statutes, and the judgments, which the LORD our God has commanded you? <sup>21</sup> Then you shall say to your son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: <sup>22</sup> And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: <sup>23</sup> And he brought us out from there, that he might bring us in, to give us the land which he swore to our fathers. <sup>24</sup> And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. <sup>25</sup> And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he has commanded us.

## Deuteronomy Chapter 7:1-26

### ***God Commands Israel to Destroy the Canaanites and Their Idols***

(18) <sup>1</sup> When the LORD your God shall bring you into the land where you go to possess it, and has cast out many nations before you, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than you; <sup>2</sup> And when the LORD your God shall deliver them before you; you shall smite them, [and] utterly destroy them; you shall make no covenant with them, nor show mercy to them: <sup>3</sup> Neither shall you make marriages with them; your daughter you shall not give to his son, nor his daughter shall you take to your son. <sup>4</sup> For they will turn away your son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy you suddenly. <sup>5</sup> But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. <sup>6</sup> For you are a holy people to the LORD your God: the LORD your God has chosen you to be a special people to himself, above all people that are upon the face of the earth. <sup>7</sup> The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye [were] the fewest of all people: <sup>8</sup> But because the LORD loved you, and because he would keep the oath which he swore to your fathers, has the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. <sup>9</sup> Know therefore that the LORD your God, he is God, the faithful God, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations; <sup>10</sup> And repays them that hate him to their face, to destroy them: he will not be slack to him that hates him, he will repay him to his face. <sup>11</sup> You shall therefore keep the commandments, and the statutes, and the judgments, which I command you this day, to do them.

(19) <sup>12</sup> Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD your God shall keep to you the covenant and the mercy which he swore to your fathers: <sup>13</sup> And he will love you, and bless you, and multiply you: he will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your cows, and the flocks of your sheep, in the land which he swore to your fathers to give you. <sup>14</sup> You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle. <sup>15</sup> And the LORD will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all them that hate you. <sup>16</sup> And you shall consume all the people which the LORD your God shall deliver you; your eye shall have no pity upon them: neither shall you serve their gods; for that [will be] a snare to you. <sup>17</sup> If you shall say in your heart, These nations are more than I; how can I dispossess them? <sup>18</sup> You shall not be afraid of them: [but] shall well remember what the LORD your God did to Pharaoh, and to all Egypt; <sup>19</sup> The great temptations which your eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD your God brought you out: so shall the LORD your God do to all the people of whom you are afraid. <sup>20</sup> Moreover the LORD your God will send the hornet among them, until they that are left, and hide themselves from you, be destroyed. <sup>21</sup> You shall not be afraid at them: for the LORD your God is among you, a mighty God and terrible. <sup>22</sup> And the LORD your God will put out those nations before you by little and little: you may not consume them at once, lest the beasts of the field increase upon you. <sup>23</sup> But the LORD your God shall deliver them to you, and shall destroy them with a mighty destruction, until they be destroyed. <sup>24</sup> And he shall deliver their kings into your hand, and you shall destroy their name from under heaven: there shall no man be able to stand before you, until you have destroyed them. <sup>25</sup> The graven images of their gods shall ye burn with fire: you shall not desire the silver or gold [that is] on them, nor take [it] to you, lest you be snared therein: for it is an abomination to the LORD your God. <sup>26</sup> Neither shall you bring an abomination into your house, lest you be a cursed thing like it: [but] you shall utterly detest it, and you shall utterly abhor it; for it is a cursed thing.

## **Deuteronomy Chapter 8**

### **8:1-20 *Remember for Blessing and Forget for Curse***

(20) <sup>1</sup> All the commandments which I command you this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore to your fathers. <sup>2</sup> And you shall remember all the way which the LORD your God led you these forty years in the wilderness, to humble you, [and] to test you, to know what was in your heart, whether you would keep his commandments, or no. <sup>3</sup> And he humbled you, and permitted you to hunger, and fed you with manna, which you knew not, neither did your fathers know; that he might make you know that man does not live by bread only, but by every [word] that proceeds out of the mouth of the LORD does man live. <sup>4</sup> Your raiment waxed not old upon you, neither did your foot swell, these forty years. <sup>5</sup> You shall also consider in your heart, that, as a man chastens his son, [so] the LORD your God chastens you. <sup>6</sup> Therefore you shall keep the commandments of the LORD your God, to walk in his ways, and to fear him. <sup>7</sup> For the LORD your God brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; <sup>8</sup> A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; <sup>9</sup> A land wherein you shall eat bread without scarceness, you shall not lack any [thing] in it; a land whose stones are iron, and out of whose hills you may dig brass.

(21) <sup>10</sup> When you have eaten and are full, then you shall bless the LORD your God for the good land which he has given you. <sup>11</sup> Beware that you forget not the LORD your God, in not keeping his commandments, and his judgments, and his statutes, which I command you this day: <sup>12</sup> Lest [when] you have eaten and are full, and has built goodly houses, and dwelt [therein]; <sup>13</sup> And [when] your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; <sup>14</sup> Then your heart be lifted up, and you forget the LORD your God, which brought you forth out of the land of Egypt, from the house of bondage; <sup>15</sup> Who led you through that great and terrible wilderness, [wherein were] fiery serpents, and scorpions, and drought, where [there was] no water; who brought you forth water out of the rock of flint; <sup>16</sup> Who fed you in the wilderness with manna, which your fathers knew not, that he might humble you, and that he might prove you, to do you good at your latter end; <sup>17</sup> And you say in your heart, My power and the might of [my] hand has gotten me this wealth. <sup>18</sup> But you shall remember the LORD your God: for it is he that gives you power to get wealth, that he may establish his covenant which he swore to your fathers, as it is this day. <sup>19</sup> And it shall be, if you do at all forget the LORD your God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. <sup>20</sup> As the nations which the LORD destroys before your face, so shall ye perish; because ye would not be obedient to the voice of the LORD your God.

## **Deuteronomy Chapter 9:1-29**

### **9:1-6 *God Delivers for His Witness, nor our Righteousness***

(22) <sup>1</sup> Hear, O Israel: You are to pass over Jordan this day, to go in to possess nations greater and mightier than yourself, cities great and fenced up to heaven, <sup>2</sup> A people great and tall, the children of the Anakims, whom you know, and [of whom] you have heard [say], Who can stand before the children of Anak! <sup>3</sup> Understand therefore this day, that the LORD your God is he which goes over before you; [as] a consuming fire he shall destroy them, and he shall bring them down before your face: so shall you drive them out, and destroy them quickly, as the LORD has said to you. <sup>4</sup> Speak not in your heart, after that the LORD your God has cast them out from before you, saying, For my righteousness the LORD has brought me in to possess this land: but for the wickedness of these nations the LORD does drive them out from before you. <sup>5</sup> Not for your righteousness, or for the uprightness of your heart, do you go to possess their land: but for the wickedness of these nations the LORD your God does drive them out from before you, and that he may perform the word which the LORD swore to your fathers, Abraham, Isaac, and Jacob. <sup>6</sup> Understand therefore, that the LORD your God gives you not this good land to possess it for your righteousness; for you are a stiff-necked people.

## **Deuteronomy Chapter 9**

### **9:7-29 Remember Mount Sinai and the 10 Commandments**

(23) <sup>7</sup> Remember, [and] forget not, how you provoked the LORD your God to wrath in the wilderness: from the day that you did depart out of the land of Egypt, until ye came to this place, ye have been rebellious against the LORD. <sup>8</sup> Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. <sup>9</sup> When I was gone up into the mount to receive the tables of stone, [even] the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: <sup>10</sup> And the LORD delivered to me two tables of stone written with the finger of God; and on them [was written] according to all the words, which the LORD spoke with you in the mount out of the midst of the fire in the day of the assembly. <sup>11</sup> And it came to pass at the end of forty days and forty nights, [that] the LORD gave me the two tables of stone, [even] the tables of the covenant. <sup>12</sup> And the LORD said to me, **Arise, get you down quickly from hence; for your people which you have brought forth out of Egypt have corrupted [themselves]; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.** <sup>13</sup> **Furthermore the LORD spoke to me, saying, I have seen this people, and, behold, it is a stiff-necked people:** <sup>14</sup> **Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of you a nation mightier and greater than they.** <sup>15</sup> So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant [were] in my two hands. <sup>16</sup> And I looked, and, behold, ye had sinned against the LORD your God, [and] had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. <sup>17</sup> And I took the two tables, and cast them out of my two hands, and brake them before your eyes. <sup>18</sup> And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. <sup>19</sup> For I was afraid of the anger and hot displeasure, wherewith the LORD was angry against you to destroy you. But the LORD listened to me at that time also. <sup>20</sup> And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. <sup>21</sup> And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, [and] ground [it] very small, [even] until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. <sup>22</sup> And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath. <sup>23</sup> Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor listened to his voice. <sup>24</sup> Ye have been rebellious against the LORD from the day that I knew you. <sup>25</sup> Thus I fell down before the LORD forty days and forty nights, as I fell down [at the first]; because the LORD had said he would destroy you. <sup>26</sup> I prayed therefore to the LORD, and said, O Lord GOD, destroy not your people and your inheritance, which you have redeemed through your greatness, which you have brought forth out of Egypt with a mighty hand. <sup>27</sup> Remember your servants, Abraham, Isaac, and Jacob; look not to the stubbornness of this people, nor to their wickedness, nor to their sin: <sup>28</sup> Lest the land whence you brought us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he has brought them out to slay them in the wilderness. <sup>29</sup> Yet they are your people and your inheritance, which you brought out by your mighty power and by your stretched out arm.

## **Deuteronomy Chapter 10**

### 10:1-11 ***Renewing the 10 Commandments (put in the Ark)***

(24) <sup>1</sup> At that time the LORD said to me, **Hew you two tables of stone like to the first, and come up to me into the mount, and make you an ark of wood.** <sup>2</sup> **And I will write on the tables the words that were in the first tables which you brake, and you shall put them in the ark.** <sup>3</sup> And I made an ark [of] shittim wood, and hewed two tables of stone like to the first, and went up into the mount, having the two tables in my hand. <sup>4</sup> And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spoke to you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them to me. <sup>5</sup> And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me. <sup>6</sup> The children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. <sup>7</sup> From there they journeyed to Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. <sup>8</sup> At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister to him, and to bless in his name, to this day. <sup>9</sup> Wherefore Levi has no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD your God promised him. <sup>10</sup> And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD listened to me at that time also, [and] the LORD would not destroy you. <sup>11</sup> And the LORD said unto me, **Arise, take [your] journey before the people, that they may go in and possess the land, which I swore to their fathers to give to them.**

### 10:12-22 ***A Divine Order and command to: Fear – Walk – Love – Serve God - Keep***

(25) <sup>12</sup> And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, and to love him, and to serve the LORD your God with all your heart and with all your soul, <sup>13</sup> To keep the commandments of the LORD, and his statutes, which I command you this day for your good? <sup>14</sup> Behold, the heaven and the heaven of heavens is the LORD'S your God, the earth [also], with all that therein is. <sup>15</sup> Only the LORD had a delight in your fathers to love them, and he chose their seed after them, [even] you above all people, as it is this day. <sup>16</sup> Circumcise therefore the foreskin of your heart, and be no more stiff-necked. <sup>17</sup> For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons, nor takes reward: <sup>18</sup> He does execute the judgment of the fatherless and widow, and loves the stranger, in giving him food and raiment. <sup>19</sup> Love ye therefore the stranger: for ye were strangers in the land of Egypt. <sup>20</sup> You shall fear the LORD your God; him shall you serve, and to him shall you cleave, and swear by his name. <sup>21</sup> He is your praise, and he is your God, that has done for you these great and terrible things, which your eyes have seen. <sup>22</sup> Your fathers went down into Egypt with threescore and ten persons; and now the LORD your God has made you as the stars of heaven for multitude.

## **Deuteronomy Chapter 11:1-32 *Lessons from the Past (Egypt) for the Future (bless or curse)***

### ***An Exhortation to Obey the Commandments***

(26) <sup>1</sup> Therefore you shall love the LORD your God, and keep his charge, and his statutes, and his judgments, and his commandments, always. <sup>2</sup> And know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm, <sup>3</sup> And his miracles, and his acts, which he did in the midst of Egypt to Pharaoh the king of Egypt, and to all his land; <sup>4</sup> And what he did to the army of Egypt, to their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and [how] the LORD has destroyed them to this day; <sup>5</sup> And what he did to you in the wilderness, until ye came into this place; <sup>6</sup> And what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel: <sup>7</sup> But your eyes have seen all the great acts of the LORD which he did.



## **Deuteronomy Chapter 11**

### ***The Promise of God's Great Blessings***

<sup>8</sup> Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, where ye go to possess it; <sup>9</sup> And that ye may prolong [your] days in the land, which the LORD swore to your fathers to give to them and to their seed, a land that flows with milk and honey. <sup>10</sup> For the land, where you goes in to possess it, is not as the land of Egypt, from whence ye came out, where you sowed your seed, and watered [it] with your foot, as a garden of herbs: <sup>11</sup> But the land, where ye go to possess it, is a land of hills and valleys, [and] drinks water of the rain of heaven: <sup>12</sup> A land which the LORD your God cares for: the eyes of the LORD your God are always upon it, from the beginning of the year even to the end of the year. <sup>13</sup> And it shall come to pass, if ye shall hearken diligently to my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, <sup>14</sup> That I will give [you] the rain of your land in his due season, the first rain and the latter rain, that you may gather in your corn, and your wine, and your oil. <sup>15</sup> And I will send grass in your fields for your cattle, that you may eat and be full. <sup>16</sup> Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; <sup>17</sup> And [then] the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and [lest] ye perish quickly from off the good land which the LORD gives you.

### ***A Careful Study of God's Word is Required***

(27) <sup>18</sup> Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. <sup>19</sup> And ye shall teach them your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up. <sup>20</sup> And you shall write them upon the door posts of your house, and upon your gates: <sup>21</sup> That your days may be multiplied, and the days of your children, in the land which the LORD swore to your fathers to give them, as the days of heaven upon the earth. <sup>22</sup> For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave to him; <sup>23</sup> Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. <sup>24</sup> Every place where on the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the uttermost sea shall your coast be. <sup>25</sup> There shall no man be able to stand before you: [for] the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he has said to you.

### ***A Blessing and a Curse Are Set before the People***

<sup>26</sup> Behold, I set before you this day a blessing and a curse; <sup>27</sup> A blessing, if ye obey the commandments of the LORD your God, which I command you this day: <sup>28</sup> And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. <sup>29</sup> And it shall come to pass, when the LORD your God has brought you in to the land where you goes to possess it, that you shall put the blessing upon mount Gerizim, and the curse upon mount Ebal. <sup>30</sup> [Are] they not on the other side Jordan, by the way where the sun goes down, in the land of the Canaanites, which dwell in the campaign over against Gilgal, beside the plains of Moreh? <sup>31</sup> For ye shall pass over Jordan to go in to possess the land which the LORD your God gives you, and ye shall possess it, and dwell therein. <sup>32</sup> And ye shall observe to do all the statutes and judgments which I set before you this day.

## **Deuteronomy Chapter 12:1-32      *Ceremonial Laws and Changes in Canaan***

(28) <sup>1</sup> These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of your fathers gives you to possess it, all the days that ye live upon the earth. <sup>2</sup> Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: <sup>3</sup> And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. <sup>4</sup> Ye shall not do so to the LORD your God. <sup>5</sup> But to the place which the LORD your God shall choose out of all your tribes to put his name there, [even] to his habitation shall ye seek, and thither you shall come: <sup>6</sup> And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: <sup>7</sup> And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand to, ye and your households, wherein the LORD your God has blessed you. <sup>8</sup> Ye shall not do after all [the things] that we do here this day, every man whatsoever is right in his own eyes. <sup>9</sup> For ye are not as yet come to the rest and to the inheritance, which the LORD your God gives you. <sup>10</sup> But [when] ye go over Jordan, and dwell in the land which the LORD your God gives you to inherit, and [when] he gives you rest from all your enemies round about, so that ye dwell in safety; <sup>11</sup> Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow to the LORD: <sup>12</sup> And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he has no part nor inheritance with you. <sup>13</sup> Take heed to yourself that you offer not your burnt offerings in every place that you see: <sup>14</sup> But in the place which the LORD shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you. <sup>15</sup> Notwithstanding you may kill and eat flesh in all your gates, whatsoever your soul lusts after, according to the blessing of the LORD your God which he has given you: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

### ***Ceremonial Laws – Not to Add to or Diminish from***

(29) <sup>16</sup> Only ye shall not eat the blood; ye shall pour it upon the earth as water. <sup>17</sup> You may not eat within your gates the tithes of your corn, or of your wine, or of your oil, or the firstlings of your herds or of your flock, nor any of your vows which you vow, nor your freewill offerings, or heave offering of your hand: <sup>18</sup> But you must eat them before the LORD your God in the place which the LORD your God shall choose, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates: and you shall rejoice before the LORD your God in all that you put your hands to. <sup>19</sup> Take heed to yourself that you forsake not the Levite as long as you live upon the earth. <sup>20</sup> When the LORD your God shall enlarge your border, as he has promised you, and you shall say, I will eat flesh, because your soul longs to eat flesh; you may eat flesh, whatsoever your soul lusts after. <sup>21</sup> If the place which the LORD your God has chosen to put his name there be too far from you, then you shall kill of your herd and of your flock, which the LORD has given you, as I have commanded you, and you shall eat in your gates whatsoever your soul lusts after. <sup>22</sup> Even as the roebuck and the hart is eaten, so you shall eat them: the unclean and the clean shall eat [of] them alike. <sup>23</sup> Only be sure that you eat not the blood: for the blood is the life; and you may not eat the life with the flesh. <sup>24</sup> You shall not eat it; you shall pour it upon the earth as water. <sup>25</sup> You shall not eat it; that it may go well with you, and with your children after you, when you shall do [that which is] right in the sight of the LORD. <sup>26</sup> Only your holy things which you have, and your vows, you shall take, and go to the place which the LORD shall choose: <sup>27</sup> And you shall offer your burnt offerings, the flesh and the blood, upon the altar of the LORD your God: and the blood of your sacrifices shall be poured out upon the altar of the LORD your God, and you shall eat the flesh. <sup>28</sup> Observe and hear all these words which I command you, that it may go well with you, and with your children after you forever, when you do [that which is] good and right in the sight of the LORD your God. <sup>29</sup> When the LORD your God shall cut off the nations from before you, where you go to possess them, and you succeed them, and dwell in their land; <sup>30</sup> Take heed to yourself that you be not snared by following them, after that they be destroyed from before you; and that you enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. <sup>31</sup> You shall not do so to the LORD your God: for every abomination to the LORD, which he hates, have they done to their gods; for even their sons and their daughters they have burnt in the fire to their gods. <sup>32</sup> What thing soever I command you, observe to do it: you shall not add thereto, nor diminish from it.

## **Deuteronomy Chapter 13**

### ***Characteristics of Cults – False Prophets***

#### **13:1-5 *Spiritual Experiences of Religious Leaders (miracles and signs)***

(30) <sup>1</sup> If there arise among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder, And the sign or the wonder come to pass, whereof he spoke to you, saying, Let us go after other gods, which you have not known, and let us serve them; <sup>3</sup> You shall not hearken to the words of that prophet, or that dreamer of dreams: for the LORD your God proves you, to know whether ye love the LORD your God with all your heart and with all your soul. <sup>4</sup> Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave to him. <sup>5</sup> And that prophet, or that dreamer of dreams, shall be put to death; because he has spoken to turn [you] away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust you out of the way which the LORD your God commanded you to walk in. So shall you put the evil away from the midst of you.

#### **13:6-11 *Personal Emotions with Family and Friends***

(31) <sup>6</sup> If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend, which is as your own soul, entice you secretly, saying, Let us go and serve other gods, which you have not known, you, nor your fathers; <sup>7</sup> [Namely], of the gods of the people which are round about you, near to you, or far off from you, from the [one] end of the earth even to the [other] end of the earth; <sup>8</sup> You shall not consent to him, nor hearken to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him: <sup>9</sup> But you shall surely kill him; your hand shall be first upon him to put him to death, and afterwards the hand of all the people. <sup>10</sup> And you shall stone him with stones, that he die; because he has sought to thrust you away from the LORD your God, which brought you out of the land of Egypt, from the house of bondage. <sup>11</sup> And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

#### **13:12-18 *Cities and Government Controls (material)***

(32) <sup>12</sup> If you shall hear [say] in one of your cities, which the LORD your God has given you to dwell there, saying, <sup>13</sup> [Certain] men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; <sup>14</sup> Then shall you enquire, and make search, and ask diligently; and, behold, [if it be] truth, [and] the thing certain, [that] such abomination is worked among you; <sup>15</sup> You shall surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. <sup>16</sup> And you shall gather all the spoil of it into the midst of the street thereof, and shall burn with fire the city, and all the spoil thereof every whit, for the LORD your God: and it shall be a heap forever; it shall not be built again. <sup>17</sup> And there shall cleave nothing of the cursed thing to your hand: that the LORD may turn from the fierceness of his anger, and show you mercy, and have compassion upon you, and multiply you, as he has sworn to your fathers; <sup>18</sup> When you shall hearken to the voice of the LORD your God, to keep all his commandments which I command you this day, to do [that which is] right in the eyes of the LORD your God.

## **Deuteronomy Chapter 14**

### 14:1-21 ***Dietary Laws***

(33) <sup>1</sup> Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. <sup>2</sup> For you are a holy people to the LORD your God, and the LORD has chosen you to be a peculiar people to himself, above all the nations that are upon the earth. <sup>3</sup> You shall not eat any abominable thing. <sup>4</sup> These are the beasts which ye shall eat: the ox, the sheep, and the goat, <sup>5</sup> The hart, and the roebuck, and the fallow deer, and the wild goat, and the mountain goat, and the unicorn, and the chamois. <sup>6</sup> And every beast that parts the hoof, and cleaves the cleft into two claws, [and] chews the cud among the beasts, that ye shall eat. <sup>7</sup> Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; [as] the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; [therefore] they are unclean to you. <sup>8</sup> And the swine, because it divides the hoof, yet chews not the cud, it is unclean to you: ye shall not eat of their flesh, nor touch their dead carcass. <sup>9</sup> These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: <sup>10</sup> And whatsoever has not fins and scales ye may not eat; it is unclean to you. <sup>11</sup> [Of] all clean birds ye shall eat. <sup>12</sup> But these [are they] of which ye shall not eat: the eagle, and the ossifrage, and the ospray, <sup>13</sup> And the glede, and the kite, and the vulture after his kind, <sup>14</sup> And every raven after his kind, <sup>15</sup> And the owl, and the night hawk, and the cuckow, and the hawk after his kind, <sup>16</sup> The little owl, and the great owl, and the swan, <sup>17</sup> And the pelican, and the gier eagle, and the cormorant, <sup>18</sup> And the stork, and the heron after her kind, and the lapwing, and the bat. <sup>19</sup> And every creeping thing that flies is unclean to you: they shall not be eaten. <sup>20</sup> [But of] all clean fowls ye may eat. <sup>21</sup> Ye shall not eat [of] anything that dies of itself: you shall give it to the stranger that is in your gates, that he may eat it; or you may sell it to an alien: for you are a holy people to the LORD your God. You shall not boil a kid in his mother's milk.

Note: Unicorn is rhinoceros.

### 14:22-29 ***Tithes (ceremonial laws)***

(34) <sup>22</sup> You shall truly tithe all the increase of your seed, that the field brings forth year by year. <sup>23</sup> And you shall eat before the LORD your God, in the place which he shall choose to place his name there, the tithe of your corn, of your wine, and of your oil, and the firstlings of your herds and of your flocks; that you may learn to fear the LORD your God always. <sup>24</sup> And if the way be too long for you, so that you are not able to carry it; [or] if the place be too far from you, which the LORD your God shall choose to set his name there, when the LORD your God has blessed you: <sup>25</sup> Then shall you turn [it] into money, and bind up the money in your hand, and shall go to the place which the LORD your God shall choose: <sup>26</sup> And you shall bestow that money for whatsoever your soul lusts after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever your soul desires: and you shall eat there before the LORD your God, and you shall rejoice, you, and your household, <sup>27</sup> And the Levite that is within your gates; you shall not forsake him; for he has no part nor inheritance with you. <sup>28</sup> At the end of three years you shall bring forth all the tithe of your increase the same year, and shall lay [it] up within your gates: <sup>29</sup> And the Levite, (because he has no part nor inheritance with you,) and the stranger, and the fatherless, and the widow, which are within your gates, shall come, and shall eat and be satisfied; that the LORD your God may bless you in all the work of your hand which you do.

## **Deuteronomy Chapter 15**

### ***Lending (1-11) and Canceling Debts Every Seven Years (12-18)***

(35) <sup>1</sup> At the end of [every] seven years you shall make a release. <sup>2</sup> And this is the manner of the release: Every creditor that lends [anything] to his neighbor shall release [it]; he shall not exact [it] of his neighbor, or of his brother; because it is called the LORD'S release. <sup>3</sup> Of a foreigner you may exact [it again]: but [that] which is yours with your brother your hand shall release; <sup>4</sup> Save when there shall be no poor among you; for the LORD shall greatly bless you in the land which the LORD your God gives you [for] an inheritance to possess it: <sup>5</sup> Only if you carefully hearken to the voice of the LORD your God, to observe to do all these commandments which I command you this day. <sup>6</sup> For the LORD your God blesses you, as he promised you: and you shall lend to many nations, but you shall not borrow; and you shall reign over many nations, but they shall not reign over you. <sup>7</sup> If there be among you a poor man of one of your brethren within any of your gates in your land which the LORD your God gives you, you shall not harden your heart, nor shut your hand from your poor brother: <sup>8</sup> But you shall open your hand wide to him, and shall surely lend him sufficient for his need, [in that] which he wants. <sup>9</sup> Beware that there be not a thought in your wicked heart, saying, The seventh year, the year of release, is at hand; and your eye be evil against your poor brother, and you give him nothing; and he cry to the LORD against you, and it be sin to you. <sup>10</sup> You shall surely give him, and your heart shall not be grieved when you give to him: because that for this thing the LORD your God shall bless you in all your works, and in all that you put your hand to. <sup>11</sup> For the poor shall never cease out of the land: therefore I command you, saying, You shall open your hand wide to your brother, to your poor, and to your needy, in your land.

### ***Laws Regarding Hebrew Slaves***

(36) <sup>12</sup> [And] if your brother, a Hebrew man, or a Hebrew woman, be sold to you, and serve you six years; then in the seventh year you shall let him go free from you. <sup>13</sup> And when you send him out free from you, you shall not let him go away empty: <sup>14</sup> You shall furnish him liberally out of your flock, and out of your floor, and out of your winepress: [of that] wherewith the LORD your God has blessed you, you shall give to him. <sup>15</sup> And you shall remember that you was a bondman in the land of Egypt, and the LORD your God redeemed you: therefore I command you this thing today. <sup>16</sup> And it shall be, if he say to you, I will not go away from you; because he loves you and your house, because he is well with you; <sup>17</sup> Then you shall take an awl, and thrust [it] through his ear to the door, and he shall be your servant forever. And also to your maidservant you shall do likewise. <sup>18</sup> It shall not seem hard to you, when you send him away free from you; for he has been worth a double hired servant [to you], in serving you six years: and the LORD your God shall bless you in all that you do.

### ***15:19-23 Animal Sacrifices***

(37) <sup>19</sup> All the firstling males that come of your herd and of your flock you shall sanctify to the LORD your God: you shall do no work with the firstling of your bullock, nor shear the firstling of your sheep. <sup>20</sup> You shall eat [it] before the LORD your God year by year in the place which the LORD shall choose, you and your household. <sup>21</sup> And if there be [any] blemish therein, [as if it be] lame, or blind, [or have] any ill blemish, you shall not sacrifice it to the LORD your God. <sup>22</sup> You shall eat it within your gates: the unclean and the clean [person shall eat it] alike, as the roebuck, and as the hart. <sup>23</sup> Only you shall not eat the blood thereof; you shall pour it upon the ground as water.

## **Deuteronomy Chapter 16**

### **16:1-17 *Feast of Passover Review***

(38) <sup>1</sup> Observe the month of Abib, and keep the passover to the LORD your God: for in the month of Abib the LORD your God brought you forth out of Egypt by night. <sup>2</sup> You shall therefore sacrifice the passover to the LORD your God, of the flock and the herd, in the place which the LORD shall choose to place his name there. <sup>3</sup> You shall eat no leavened bread with it; seven days shall you eat unleavened bread therewith, [even] the bread of affliction; for you came forth out of the land of Egypt in haste: that you may remember the day when you came forth out of the land of Egypt all the days of your life. <sup>4</sup> And there shall be no leavened bread seen with you in all your coast seven days; neither shall there [anything] of the flesh, which you sacrificed the first day at evening, remain all night until the morning. <sup>5</sup> You may not sacrifice the passover within any of your gates, which the LORD your God gives you: <sup>6</sup> But at the place which the LORD your God shall choose to place his name in, there you shall sacrifice the passover at even, at the going down of the sun, at the season that you came forth out of Egypt. <sup>7</sup> And you shall roast and eat [it] in the place which the LORD your God shall choose: and you shall turn in the morning, and go to your tents. <sup>8</sup> Six days you shall eat unleavened bread: and on the seventh day [shall be] a solemn assembly to the LORD your God: you shall do no work [therein]. <sup>9</sup> Seven weeks shall you number to you: begin to number the seven weeks from [such time as] you begin [to put] the sickle to the corn. <sup>10</sup> And you shall keep the feast of weeks to the LORD your God with a tax of a freewill offering of your hand, which you shall give, according as the LORD your God has blessed you: <sup>11</sup> And you shall rejoice before the LORD your God, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD your God has chosen to place his name there. <sup>12</sup> And you shall remember that you was a bondman in Egypt: and you shall observe and do these statutes. <sup>13</sup> You shall observe the feast of tabernacles seven days, after that you have gathered in your corn and your wine: <sup>14</sup> And you shall rejoice in your feast, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within your gates. <sup>15</sup> Seven days shall you keep a solemn feast to the LORD your God in the place which the LORD shall choose: because the LORD your God shall bless you in all your increase, and in all the works of your hands, therefore you shall surely rejoice. <sup>16</sup> Three times in a year shall all your males appear before the LORD your God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: <sup>17</sup> Every man [shall give] as he is able, according to the blessing of the LORD your God which he has given you.

### **16:18-22 *Just Judgment (how to lose wisdom and righteousness)***

(39) <sup>18</sup> Judges and officers shall you make you in all your gates, which the LORD your God gives you, throughout your tribes: and they shall judge the people with just judgment. <sup>19</sup> You shall not distort judgment; you shall not respect persons, neither take a <sup>a</sup> gift: for a gift does blind the eyes of the wise, and pervert the words of the righteous. <sup>20</sup> That which is altogether just shall you follow, that you may live, and inherit the land which the LORD your God gives you. <sup>21</sup> You shall not plant you a grove of any trees near to the altar of the LORD your God, which you shall make you. <sup>22</sup> Neither shall you set you up [any] image; which the LORD your God hates.

<sup>a</sup> bribe

## **Deuteronomy Chapter 17**

### *17:1-7 Consequences of Wrong Worship in Sacrifices is Death (ceremonial laws)*

(40) <sup>1</sup> You shall not sacrifice to the LORD your God [any] bullock, or sheep, wherein is blemish, [or] any evil-favoredness: for that is an abomination to the LORD your God. <sup>2</sup> If there be found among you, within any of your gates which the LORD your God gives you, man or woman, that has worked wickedness in the sight of the LORD your God, in transgressing his covenant, <sup>3</sup> And has gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; <sup>4</sup> And it be told you, and you have heard [of it], and enquired diligently, and, behold, [it be] true, [and] the thing certain, [that] such abomination is worked in Israel: <sup>5</sup> Then shall you bring forth that man or that woman, which have committed that wicked thing, to your gates, [even] that man or that woman, and shall stone them with stones, till they die. <sup>6</sup> At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; [but] at the mouth of one witness he shall not be put to death. <sup>7</sup> The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you.

### **17:8-13 *Priests and Judges Rule Hard Controversies (civil laws)***

(41) <sup>8</sup> If there arise a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, [being] matters of controversy within your gates: then shall you arise, and get you up into the place which the LORD your God shall choose; <sup>9</sup> And you shall come to the priests the Levites, and to the judge that shall be in those days, and enquire; and they shall show you the sentence of judgment: <sup>10</sup> And you shall do according to the sentence, which they of that place which the LORD shall choose shall show you; and you shall observe to do according to all that they inform you: <sup>11</sup> According to the sentence of the law which they shall teach you, and according to the judgment which they shall tell you, you shall do: you shall not decline from the sentence which they shall show you, [to] the right hand, nor [to] the left. <sup>12</sup> And the man that will do presumptuously, and will not hearken to the priest that stands to minister there before the LORD your God, or to the judge, even that man shall die: and you shall put away the evil from Israel. <sup>13</sup> And all the people shall hear, and fear, and do no more presumptuously.

### **17:14-20 *Kings Laws (civil: not to multiply horses, wives, silver and gold)***

(42) <sup>14</sup> When you are come to the land which the LORD your God gives you, and shall possess it, and shall dwell therein, and shall say, I will set a king over me, like as all the nations that are about me; <sup>15</sup> You shall in any wise set [him] king over you, whom the LORD your God shall choose: [one] from among your brethren shall you set king over you: you may not set a stranger over you, which is not your brother. <sup>16</sup> But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD has said to you, **Ye shall henceforth return no more that way.** <sup>17</sup> Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. <sup>18</sup> Also it shall be, when he sits upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites: <sup>19</sup> And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: <sup>20</sup> That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children, in the midst of Israel.

## **Deuteronomy Chapter 18**

### ***Laws about the Rightful Dues for the Priests and the Levites***

(43) <sup>1</sup> The priests the Levites, [and] all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. <sup>2</sup> Therefore they will have no inheritance among their brethren: the LORD is their inheritance, as he has said to them. <sup>3</sup> And this shall be the priest's due from the people, from them that offer a sacrifice, whether [it be] ox or sheep; and they shall give to the priest the shoulder, and the two cheeks, and the stomach. <sup>4</sup> The first fruit [also] of your corn, of your wine, and of your oil, and the first of the fleece of your sheep, shall you give him. <sup>5</sup> For the LORD your God has chosen him out of all your tribes, to stand to minister in the name of the LORD, him and his sons forever. <sup>6</sup> And if a Levite come from any of your gates out of all Israel, where he sojourned, and come with all the desire of his mind to the place which the LORD shall choose; <sup>7</sup> Then he shall minister in the name of the LORD his God, as all his brethren the Levites [do], which stand there before the LORD. <sup>8</sup> They shall have like portions to eat, beside that which comes of the sale of his patrimony.

### ***Laws about the Abominations of the Nations in the Land***

<sup>9</sup> When you are come into the land which the LORD your God gives you, you shall not learn to do after the abominations of those nations. <sup>10</sup> There shall not be found among you [any one] that makes his son or his daughter to pass through the fire, [or] that uses divination, [or] an observer of times, or an enchanter, or a witch, <sup>11</sup> Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. <sup>12</sup> For all that do these things are an abomination to the LORD: and because of these abominations the LORD your God does drive them out from before you. <sup>13</sup> You shall be perfect with the LORD your God. <sup>14</sup> For these nations, which you shall possess, listened to observers of times, and to diviners: but as for you, the LORD your God has not permitted you so [to do].

### ***The LORD Will Raise up a Prophet***

(44) <sup>15</sup> The LORD your God will raise up to you a <sup>a</sup> Prophet from the midst of you, of your brethren, like to me; to him ye shall hearken; <sup>16</sup> According to all that you desired of the LORD your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire anymore, that I die not. <sup>17</sup> And the LORD said to me, **They have well [spoken that] which they have spoken.** <sup>18</sup> **I will raise them up a Prophet from among their brethren, like to you, and will put my words in his mouth; and he shall speak to them all that I shall command him.** <sup>19</sup> **And it shall come to pass, [that] whosoever will not hearken to my words which he shall speak in my name, I will require [it] of him.** <sup>20</sup> **But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.** <sup>21</sup> **And if you say in your heart, How shall we know the word which the LORD has not spoken?** <sup>22</sup> **When a prophet speaks in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD has not spoken, [but] the prophet has spoken it presumptuously: you shall not be afraid of him.**

<sup>a</sup> Messiah

## **Deuteronomy Chapter 19:1-21**

### ***19:1-13 The 6 Cities of Refuge (for the non-criminals)***

(45) <sup>1</sup> When the LORD your God has cut off the nations, whose land the LORD your God gives you, and you succeed them, and dwell in their cities, and in their houses; <sup>2</sup> You shall separate three cities for you in the midst of your land, which the LORD your God gives you to possess it. <sup>3</sup> You shall prepare you a way, and divide the coasts of your land, which the LORD your God gives you to inherit, into three parts, that every slayer may flee thither. <sup>4</sup> And this is the case of the slayer, which shall flee thither, that he may live: Whoso kills his neighbor ignorantly, whom he hated not in time past; <sup>5</sup> As when a man goes into the wood with his neighbor to hew wood, and his hand fetches a stroke with the axe to cut down the tree, and the head slips from the helve, and lights upon his neighbor, that he die; he shall flee to one of those



## **Deuteronomy Chapter 19**

cities, and live: <sup>6</sup> Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past. <sup>7</sup> Wherefore I command you, saying, You shall separate three cities for you. <sup>8</sup> And if the LORD your God enlarge your coast, as he has sworn to your fathers, and give you all the land which he promised to give to your fathers; <sup>9</sup> If you shall keep all these commandments to do them, which I command you this day, to love the LORD your God, and to walk ever in his ways; then shall you add three cities more for you, beside these three: <sup>10</sup> That innocent blood be not shed in your land, which the LORD your God gives you [for] an inheritance, and [so] blood be upon you. <sup>11</sup> But if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and flees into one of these cities: <sup>12</sup> Then the elders of his city shall send and fetch him there, and deliver him into the hand of the avenger of blood, that he may die. <sup>13</sup> Your eye shall not pity him, but you shall put away [the guilt of] innocent blood from Israel, that it may go well with you.

### **19:14-21 1 – 2 – 3 Witnesses (civil law and justice for false witnesses)**

(46) <sup>14</sup> You shall not remove your neighbor's landmark, which they of old time have set in your inheritance, which you shall inherit in the land that the LORD your God gives you to possess it. <sup>15</sup> One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. <sup>16</sup> If a false witness rise up against any man to testify against him [that which is] wrong; <sup>17</sup> Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; <sup>18</sup> And the judges shall make diligent inquisition: and, behold, [if] the witness [be] a false witness, [and] has testified falsely against his brother; <sup>19</sup> Then shall ye do to him, as he had thought to have done to his brother: so shall you put the evil away from among you. <sup>20</sup> And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. <sup>21</sup> And your eye shall not pity; [but] life [shall go] for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

## **Deuteronomy Chapter 20:1-20**

20:1-9 **Personal Preparation for Battle** (*new house, vineyard, wife, or fearful or fainthearted – stay*)

(47) <sup>1</sup> When you go out to battle against your enemies, and see horses, and chariots, [and] a people more than you, be not afraid of them: for the LORD your God is with you, which brought you up out of the land of Egypt. <sup>2</sup> And it shall be, when ye are come near to the battle, that the priest shall approach and speak to the people, <sup>3</sup> And shall say to them, Hear, O Israel, ye approach this day to battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; <sup>4</sup> For the LORD your God is he that goes with you, to fight for you against your enemies, to save you. <sup>5</sup> And the officers shall speak to the people, saying, What man [is there] that has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. <sup>6</sup> And what man [is he] that has planted a vineyard, and has not [yet] eaten of it? let him [also] go and return to his house, lest he die in the battle, and another man eat of it. <sup>7</sup> And what man [is there] that has betrothed a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her. <sup>8</sup> And the officers shall speak further to the people, and they shall say, What man [is there that is] fearful and fainthearted? let him go and return to his house, lest his brethren's heart faint as well as his heart. <sup>9</sup> And it shall be, when the officers have made an end of speaking to the people, that they shall make captains of the armies to lead the people.

### **20:10-20 Armies Preparation for Battle**

(48) <sup>10</sup> When you come near to a city to fight against it, then proclaim peace to it. <sup>11</sup> And it shall be, if it make you answer of peace, and open to you, then it shall be, [that] all the people [that is] found therein shall be tributaries to you, and they shall serve you. <sup>12</sup> And if it will make no peace with you, but will make war against you, then you shall besiege it: <sup>13</sup> And when the LORD your God has delivered it into your hands, you shall smite every male thereof with the edge of the sword: <sup>14</sup> But the women, and the little ones, and the cattle, and all that is in the city, [even] all the spoil thereof, shall you take to thyself; and you shall eat the spoil of your enemies, which the LORD your God has given you. <sup>15</sup> Thus shall you do

## Deuteronomy Chapter 20

to all the cities [which are] very far off from you, which are not of the cities of these nations. <sup>16</sup> But of the cities of these people, which the LORD your God does give you [for] an inheritance, you shall save alive nothing that breathes: <sup>17</sup> But you shall utterly destroy them; [namely], the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD your God has commanded you: <sup>18</sup> That they teach you not to do after all their abominations, which they have done to their gods; so should ye sin against the LORD your God. <sup>19</sup> When you shall besiege a city a long time, in making war against it to take it, you shall not destroy the trees thereof by forcing an axe against them: for you may eat of them, and you shall not cut them down (for the tree of the field is man's [life]) to employ them in the siege: <sup>20</sup> Only the trees which you know that they [be] not trees for meat, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it be subdued.

## Deuteronomy Chapter 21:1-23

### 21:1-9 *Directions for Slain Bodies*

(49) <sup>1</sup> If [one] be found slain in the land which the LORD your God gives you to possess it, lying in the field, [and] it be not known who has slain him: <sup>2</sup> Then your elders and your judges shall come forth, and they shall measure to the cities which are round about him that is slain: <sup>3</sup> And it shall be, [that] the city [which is] next to the slain man, even the elders of that city shall take a heifer, which has not been worked with, [and] which has not drawn in the yoke; <sup>4</sup> And the elders of that city shall bring down the heifer to a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: <sup>5</sup> And the priests the sons of Levi shall come near; for them the LORD your God has chosen to minister to him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be [tried]: <sup>6</sup> And all the elders of that city, [that are] next to the slain [man], shall wash their hands over the heifer that is beheaded in the valley: <sup>7</sup> And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen [it]. <sup>8</sup> Be merciful, O LORD, to your people Israel, whom you have redeemed, and lay not innocent blood to your people of Israel's charge. And the blood shall be forgiven them. <sup>9</sup> So shall you put away the [guilt of] innocent blood from among you, when you shall do [that which is] right in the sight of the LORD.

### 21:10-14 *Finding a Wife: Keeping or Letting Go*

(50) <sup>10</sup> When you goes forth to war against your enemies, and the LORD your God has delivered them into your hands, and you have taken them captive, <sup>11</sup> And see among the captives a beautiful woman, and has a desire to her, that you would have her to your wife; <sup>12</sup> Then you shall bring her home to your house; and she shall shave her head, and pare her nails; <sup>13</sup> And she shall put the raiment of her captivity from off her, and shall remain in your house, and bewail her father and her mother a full month: and after that you shall go in to her, and be her husband, and she shall be your wife. <sup>14</sup> And it shall be, if you have no delight in her, then you shall let her go where she will; but you shall not sell her at all for money, you shall not make merchandise of her, because you have humbled her.

### 21:15-23 *Raising a Rebellious Child*

(51) <sup>15</sup> If a man have two wives, one beloved, and another hated, and they have born him children, [both] the beloved and the hated; and [if] the firstborn son be hers that was hated: <sup>16</sup> Then it shall be, when he makes his sons to inherit [that] which he has, [that] he may not make the son of the beloved firstborn before the son of the hated, [which is indeed] the firstborn: <sup>17</sup> But he shall acknowledge the son of the hated [for] the firstborn, by giving him a double portion of all that he has: for he is the beginning of his strength; the right of the firstborn is his. <sup>18</sup> If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and [that], when they have chastened him, will not hearken to them: <sup>19</sup> Then shall his father and his mother lay hold on him, and bring him out to the elders of his city, and to the gate of his place; <sup>20</sup> **And they shall say to the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; [he is] a glutton, and a drunkard.** <sup>21</sup> **And all the men of his city shall stone him with stones, that he die:** so shall you put evil away from among you; and all Israel shall hear, and fear. <sup>22</sup> And if a man have committed a sin worthy of death, and he be to be put to death, and you hang him on a tree: <sup>23</sup> His body shall not remain all night upon the tree, but you shall in any wise bury him that day; (for he that is hanged is accursed of God;) that your land be not defiled, which the LORD your God gives you [for] an inheritance.

## **Deuteronomy Chapter 22:1-30**

### **22:1-4 *Helping Others***

(52) <sup>1</sup> You shall not see your brother's ox or his sheep go astray, and hide thyself from them: you shall in any case bring them again to your brother. <sup>2</sup> And if your brother [be] not near to you, or if you know him not, then you shall bring it to your own house, and it shall be with you until your brother seek after it, and you shall restore it to him again. <sup>3</sup> In like manner shall you do with his donkey; and so shall you do with his raiment; and with all lost thing of your brother's, which he has lost, and you have found, shall you do likewise: you may not hide thyself. <sup>4</sup> You shall not see your brother's donkey or his ox fall down by the way, and hide thyself from them: you shall surely help him to lift them up again.

### **22:5-12 *Things Not to Mix***

(53) <sup>5</sup> The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment: for all that do so are abomination to the LORD your God. <sup>6</sup> If a bird's nest chance to be before you in the way in any tree, or on the ground, [whether they be] young ones, or eggs, and the mother sitting upon the young, or upon the eggs, you shall not take the mother with the young: <sup>7</sup> [But] you shall in any wise let the mother go, and take the young to you; that it may be well with you, and [that] you may prolong [your] days. <sup>8</sup> When you build a new house, then you shall make a battlement for your roof, that you bring not blood upon your house, if any man fall from there. <sup>9</sup> You shall not sow your vineyard with diverse seeds: lest the fruit of your seed which you have sown, and the fruit of your vineyard, be defiled. <sup>10</sup> You shall not plow with an ox and a donkey together. <sup>11</sup> You shall not wear a garment of diverse sorts, [as] of woolen and linen together. <sup>12</sup> You shall make you fringes upon the four quarters of your vesture, wherewith you cover [thyself].

### **22:13-30 *Sexual Offenses and Corrective Action***

(54) <sup>13</sup> If any man take a wife, and go in to her, and hate her, <sup>14</sup> And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: <sup>15</sup> Then shall the father of the damsel, and her mother, take and bring forth [the tokens of] the damsel's virginity to the elders of the city in the gate: <sup>16</sup> And the damsel's father shall say to the elders, I gave my daughter to this man to wife, and he hates her; <sup>17</sup> And, look, he has given occasions of speech [against her], saying, I found not your daughter a maid; and yet these [are the tokens of] my daughter's virginity. And they shall spread the cloth before the elders of the city. <sup>18</sup> And the elders of that city shall take that man and chastise him; <sup>19</sup> And they shall amerce him in a hundred [shekels] of silver, and give them to the father of the damsel, because he has brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. <sup>20</sup> But if this thing be true, [and the tokens of] virginity be not found for the damsel: <sup>21</sup> Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she has worked folly in Israel, to play the whore in her father's house: so shall you put evil away from among you. <sup>22</sup> If a man be found lying with a woman married to a husband, then they shall both of them die, [both] the man that lay with the woman, and the woman: so shall you put away evil from Israel. <sup>23</sup> If a damsel [that is] a virgin be betrothed to a husband, and a man find her in the city, and lie with her; <sup>24</sup> Then ye shall bring them both out to the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, [being] in the city; and the man, because he has humbled his neighbor's wife: so you shall put away evil from among you. <sup>25</sup> But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: <sup>26</sup> But to the damsel you shall do nothing; there is in the damsel no sin [worthy] of death: for as when a man rises against his neighbor, and slays him, even so is this matter: <sup>27</sup> For he found her in the field, [and] the betrothed damsel cried, and [there was] none to save her. <sup>28</sup> If a man find a damsel [that is] a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; <sup>29</sup> Then the man that lay with her shall give to the damsel's father fifty [shekels] of silver, and she shall be his wife; because he has humbled her, he may not put her away all his days. <sup>30</sup> A man shall not take his father's wife, nor discover his father's skirt.

## **Deuteronomy Chapter 23:1-25**

### ***Generational Curses of the Old Testament***

(55) <sup>1</sup> He that is wounded in the stones, or has his privy member cut off, shall not enter into the assembly of the LORD. <sup>2</sup> A bastard shall not enter into the assembly of the LORD; even to his tenth generation shall he not enter into the assembly of the LORD. <sup>3</sup> An Ammonite or Moabite shall not enter into the assembly of the LORD; even to their tenth generation they will not enter into the assembly of the LORD forever: <sup>4</sup> Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against you Balaam the son of Beor of Pethor of Mesopotamia, to curse you. <sup>5</sup> Nevertheless the LORD your God would not hearken to Balaam; but the LORD your God turned the curse into a blessing to you, because the LORD your God loved you. <sup>6</sup> You shall not seek their peace nor their prosperity all your days forever. <sup>7</sup> You shall not abhor an Edomite; for he is your brother: you shall not abhor an Egyptian; because you was a stranger in his land. <sup>8</sup> The children that are begotten of them shall enter into the assembly of the LORD in their third generation.

### ***Prohibitions to Enter the Camp Due to Uncleaness***

(56) <sup>9</sup> When the host goes forth against your enemies, then keep you from every wicked thing. <sup>10</sup> If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: <sup>11</sup> But it shall be, when evening comes on, he shall wash [himself] with water: and when the sun is down, he shall come into the camp [again]. <sup>12</sup> You shall have a place also outside the camp, where you shall go forth abroad: <sup>13</sup> And you shall have a paddle upon your weapon; and it shall be, when you will ease thyself abroad, you shall dig therewith, and shall turn back and cover that which comes from you: <sup>14</sup> For the LORD your God walks in the midst of your camp, to deliver you, and to give up your enemies before you; therefore shall your camp be holy: that he see no unclean thing in you, and turn away from you.

### ***More Civil Laws - on Servants and Vows***

(57) <sup>15</sup> <sup>a</sup> You shall not deliver to his master the servant which is escaped from his master to you: <sup>16</sup> He shall dwell with you, [even] among you, in that place which he shall choose in one of your gates, where it likes him best: you shall not oppress him. <sup>17</sup> There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. <sup>18</sup> You shall not bring the hire of a whore, or the price of a dog, into the house of the LORD your God for any vow: for even both these are abomination to the LORD your God. <sup>19</sup> You shall not lend upon usury to your brother; usury of money, usury of food, usury of anything that is lent upon usury: <sup>20</sup> To a stranger you may lend upon usury; but to your brother you shall not lend upon usury: that the LORD your God may bless you in all that you set your hand to in the land where you go to possess it. <sup>21</sup> When you shall vow a vow to the LORD your God, you shall not slack to pay it: for the LORD your God will surely require it of you; and it would be sin in you. <sup>22</sup> But if you shall forbear to vow, it shall be no sin in you. <sup>23</sup> That which is gone out of your lips you shall keep and perform; [even] a freewill offering, according as you have vowed to the LORD your God, which you have promised with your mouth. <sup>24</sup> When you come into your neighbor's vineyard, then you may eat grapes your fill at your own pleasure; but you shall not put [any] in your vessel. <sup>25</sup> When you come into the standing corn of your neighbor, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor's standing corn.

<sup>a</sup> Paul broke this commandment when he returned Onesimus to his mater Philemon.

## **Deuteronomy Chapter 24:1-22**

### ***Divorce in the Old Testament Way***

(58) <sup>1</sup> When a man has taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he has found some uncleanness in her: then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house. <sup>2</sup> And when she is departed out of his house, she may go and be another man's [wife]. <sup>3</sup> And [if] the latter husband hate her, and write her a bill of divorcement, and gives [it] in her hand, and sends her out of his house; or if the latter husband die, which took her [to be] his wife; <sup>4</sup> Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and you shall not cause the land to sin, which the LORD your God gives you [for] an inheritance.

### ***Various Civil Laws***

(59) <sup>5</sup> When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business: [but] he shall be free at home one year, and shall cheer up his wife which he has taken. <sup>6</sup> No man shall take the nether or the upper millstone to pledge: for he takes [a man's] life to pledge. <sup>7</sup> If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you. <sup>8</sup> Take heed in the plague of leprosy, that you observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, [so] ye shall observe to do. <sup>9</sup> Remember what the LORD your God did to Miriam by the way, after that ye were come forth out of Egypt. <sup>10</sup> When you do lend your brother anything, you shall not go into his house to fetch his pledge. <sup>11</sup> You shall stand abroad, and the man to whom you do lend shall bring out the pledge abroad to you. <sup>12</sup> And if the man [be] poor, you shall not sleep with his pledge: <sup>13</sup> In any case you shall deliver him the pledge again when the sun goes down, that he may sleep in his own raiment, and bless you: and it shall be righteousness to you before the LORD your God.

### ***Varied Laws, Including Caring for the Poor, Widows, and Orphans***

(60) <sup>14</sup> You shall not oppress a hired servant [that is] poor and needy, [whether he be] of your brethren, or of your strangers that are in your land within your gates: <sup>15</sup> At his day you shall give [him] his hire, neither shall the sun go down upon it; for he is poor, and sets his heart upon it: lest he cry against you to the LORD, and it be sin to you. <sup>16</sup> The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. <sup>17</sup> You shall not pervert the judgment of the stranger, [nor] of the fatherless; nor take a widow's raiment to pledge: <sup>18</sup> But you shall remember that you was a bondman in Egypt, and the LORD your God redeemed you there: therefore I command you to do this thing. <sup>19</sup> When you cut down your harvest in your field, and has forgot a sheaf in the field, you shall not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD your God may bless you in all the work of your hands. <sup>20</sup> When you beat your olive tree, you shall not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. <sup>21</sup> When you gather the grapes of your vineyard, you shall not glean [it] afterward: it shall be for the stranger, for the fatherless, and for the widow. <sup>22</sup> And you shall remember that you was a bondman in the land of Egypt: therefore I command you to do this thing.

## **Deuteronomy Chapter 25:1-19**

### ***Corporal Punishment***

(61) <sup>1</sup> If there be a controversy between men, and they come to judgment, that [the judges] may judge them; then they shall justify the righteous, and condemn the wicked. <sup>2</sup> And it shall be, if the wicked man [be] worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. <sup>3</sup> Forty stripes he may give him, [and] not exceed: lest, [if] he should exceed, and beat him above these with many stripes, then your brother should seem vile to you. <sup>4</sup> You shall not muzzle the ox when he treads out [the corn].

### ***Husband/Wife Issues (Ruth)***

(62) <sup>5</sup> If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry outside to a stranger: her husband's brother shall go in to her, and take her to him to wife, and perform the duty of a husband's brother to her. <sup>6</sup> And it shall be, [that] the firstborn which she bears shall succeed in the name of his brother [which is] dead, that his name be not put out of Israel. <sup>7</sup> And if the man like not to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refuses to raise up to his brother a name in Israel, he will not perform the duty of my husband's brother. <sup>8</sup> Then the elders of his city shall call him, and speak to him: and [if] he stand [to it], and say, I like not to take her; <sup>9</sup> Then shall his brother's wife come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done to that man that will not build up his brother's house. <sup>10</sup> And his name shall be called in Israel, The house of him that has his shoe loosed. <sup>11</sup> When men strive together one with another, and the wife of the one draws near for to deliver her husband out of the hand of him that smites him, and puts forth her hand, and takes him by the secrets: <sup>12</sup> Then you shall cut off her hand, your eye shall not pity [her].

### ***Various Civil Laws***

(63) <sup>13</sup> You shall not have in your bag diverse weights, a great and a small. <sup>14</sup> You shall not have in your house diverse measures, a great and a small. <sup>15</sup> [But] you shall have a perfect and just weight, a perfect and just measure shall you have: that your days may be lengthened in the land which the LORD your God gives you. <sup>16</sup> For all that do such things, [and] all that do unrighteously, are an abomination to the LORD your God. <sup>17</sup> Remember what Amalek did to you by the way, when ye were come forth out of Egypt; <sup>18</sup> How he met you by the way, and smote the hindmost of you, [even] all [that were] feeble behind you, when you was faint and weary; and he feared not God. <sup>19</sup> Therefore it shall be, when the LORD your God has given you rest from all your enemies round about, in the land which the LORD your God gives you [for] an inheritance to possess it, [that] you shall blot out the remembrance of Amalek from under heaven; you shall not forget [it].

## Deuteronomy Chapter 26

### 26:1-19 *Tithes every 3 Years for a specific purpose*

(64) <sup>1</sup> And it shall be, when you are come in to the land which the LORD your God gives you [for] an inheritance, and possess it, and dwell therein; <sup>2</sup> That you shall take of the first of all the fruit of the earth, which you shall bring of your land that the LORD your God gives you, and shall put [it] in a basket, and shall go to the place which the LORD your God shall choose to place his name there. <sup>3</sup> And you shall go to the priest that shall be in those days, and say to him, I profess this day to the LORD your God, that I am come to the country which the LORD swore to our fathers for to give us. <sup>4</sup> And the priest shall take the basket out of your hand, and set it down before the altar of the LORD your God. <sup>5</sup> And you shall speak and say before the LORD your God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: <sup>6</sup> And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: <sup>7</sup> And when we cried to the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labor, and our oppression: <sup>8</sup> And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: <sup>9</sup> And he has brought us into this place, and has given us this land, [even] a land that flows with milk and honey. <sup>10</sup> And now, behold, I have brought the first fruits of the land, which you, O LORD, has given me. And you shall set it before the LORD your God, and worship before the LORD your God: <sup>11</sup> And you shall rejoice in every good [thing] which the LORD your God has given to you, and to your house, you, and the Levite, and the stranger that is among you.

### 26:12-15 *The Prayer of Him That Gives His Third Year Tithes*

(65) <sup>12</sup> When you have made an end of tithing all the tithes of your increase the third year, [which is] the year of tithing, and have **given [it] <sup>a</sup> to the Levite, the stranger, the fatherless, and the widow, that they may eat within your gates, and be filled;** <sup>13</sup> Then you shall say before the LORD your God, I have brought away the hallowed things out of [my] house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all your commandments which you have commanded me: I have not transgressed your commandments, neither have I forgotten them: <sup>14</sup> I have not eaten thereof in my mourning, neither have I taken away [anything] thereof for [any] unclean [use], nor given [anything] thereof for the dead: [but] I have listened to the voice of the LORD my God, [and] have done according to all that you have commanded me. <sup>15</sup> Look down from your holy habitation, from heaven, and bless your people Israel, and the land which you have given us, as you swore to our fathers, a land that flows with milk and honey.

<sup>a</sup> The Levite represents the elders today. The stranger is new in your area, the fatherless and widow are the same as taught in James 1:26-27.

### 26:16-19 *A Special People of God*

(66) <sup>16</sup> This day the LORD your God has commanded you to do these statutes and judgments: you shall therefore keep and do them with all your heart, and with all your soul. <sup>17</sup> **You have <sup>a</sup> proclaimed** the LORD this day to be your God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice: <sup>18</sup> And **the LORD has <sup>a</sup> proclaimed** you this day to be **his peculiar people**, as he has promised you, and that [you] should keep all his commandments; <sup>19</sup> And to make you high above all nations which he has made, in praise, and in name, and in honor; and that you may be a holy people to the LORD your God, as he has spoken.

<sup>a</sup> avouched <sup>KJV</sup>

**Deuteronomy Chapter 27**

**27:1-10 *The Law Inscribed on Stones at MT Ebal***

(67) <sup>1</sup> And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. <sup>2</sup> And it shall be on the day when ye shall pass over Jordan to the land which the LORD your God gives you, that you shall set you up great stones, and plaster them with plaster: <sup>3</sup> And you shall write upon them all the words of this law, when you are passed over, that you may go in to the land which the LORD your God gives you, a land that flows with milk and honey; as the LORD God of your fathers has promised you. <sup>4</sup> Therefore it shall be when ye be gone over Jordan, [that] ye shall set up these stones, which I command you this day, in mount Ebal, and you shall plaster them with plaster. <sup>5</sup> And there shall you build an altar to the LORD your God, an altar of stones: you shall not lift up [any] iron [tool] upon them. <sup>6</sup> You shall build the altar of the LORD your God of whole stones: and you shall offer burnt offerings thereon to the LORD your God: <sup>7</sup> And you shall offer peace offerings, and shall eat there, and rejoice before the LORD your God. <sup>8</sup> And you shall write upon the stones all the words of this law very plainly. <sup>9</sup> And Moses and the priests the Levites spoke to all Israel, saying, Take heed, and hearken, O Israel; this day you are become the people of the LORD your God. <sup>10</sup> You shall therefore obey the voice of the LORD your God, and do his commandments and his statutes, which I command you this day.

**27:11-26 *Curses Pronounced for Disobedience to the Law, from Mt Ebal***

(68) <sup>11</sup> And Moses charged the people the same day, saying, <sup>12</sup> These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: <sup>13</sup> And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. <sup>14</sup> And the Levites shall speak, and say to all the men of Israel with a loud voice,

<sup>15</sup> Cursed [be] the man that makes [any] graven or molten image, an abomination to the LORD, the work of the hands of the craftsman, and puts [it] in [a] secret [place]. And all the people shall answer and say, Amen. <sup>16</sup> Cursed [be] he that sets light by his father or his mother. And all the people shall say, Amen. <sup>17</sup> Cursed [be] he that removes his neighbor's landmark. And all the people shall say, Amen. <sup>18</sup> Cursed [be] he that makes the blind to wander out of the way. And all the people shall say, Amen. <sup>19</sup> Cursed [be] he that perverts the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. <sup>20</sup> Cursed [be] he that lies with his father's wife; because he uncovers his father's skirt. And all the people shall say, Amen. <sup>21</sup> Cursed [be] he that lies with any manner of beast. And all the people shall say, Amen. <sup>22</sup> Cursed [be] he that lies with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. <sup>23</sup> Cursed [be] he that lies with his mother in law. And all the people shall say, Amen. <sup>24</sup> Cursed [be] he that smites his neighbor secretly. And all the people shall say, Amen. <sup>25</sup> Cursed [be] he that takes reward to slay an innocent person. And all the people shall say, Amen. <sup>26</sup> Cursed [be] he that confirms not [all] the words of this law to do them. And all the people shall say, Amen.



## Deuteronomy Chapter 28:1-68

### 28:1-14 ***Blessings Announced for Obedience to the Law, from Mt Gerizim***

(69) <sup>1</sup> And it shall come to pass, if you shall hearken diligently to the voice of the LORD your God, to observe [and] to do all his commandments which I command you this day, that the LORD your God will set you on high above all nations of the earth: <sup>2</sup> And all these blessings shall come on you, and overtake you, if you shall hearken to the voice of the LORD your God. <sup>3</sup> Blessed [shall] you [be] in the city, and blessed [shall] you [be] in the field. <sup>4</sup> Blessed [shall be] the fruit of your body, and the fruit of your ground, and the fruit of your cattle, the increase of your cows, and the flocks of your sheep. <sup>5</sup> Blessed [shall be] your basket and your store. <sup>6</sup> Blessed [shall] you [be] when you come in, and blessed [shall] you [be] when you go out. <sup>7</sup> The LORD shall cause your enemies that rise up against you to be smitten before your face: they shall come out against you one way, and flee before you seven ways. <sup>8</sup> The LORD shall command the blessing upon you in your storehouses, and in all that you set your hand to; and he shall bless you in the land which the LORD your God gives you. <sup>9</sup> **The LORD shall establish you a holy people to himself, as he has sworn to you, if you shall keep the commandments of the LORD your God, and walk in his ways.** <sup>10</sup> And all people of the earth shall see that you are called by the name of the LORD; and they shall be afraid of you. <sup>11</sup> And the LORD shall make you plenteous in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which the LORD swore to your fathers to give you. <sup>12</sup> The LORD shall open to you his good treasure, the heaven to give the rain to your land in his season, and to bless all the work of your hand: and you shall lend to many nations, and you shall not borrow. <sup>13</sup> And the LORD shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if that you hearken to the commandments of the LORD your God, which I command you this day, to observe and to do them: <sup>14</sup> And you shall not go aside from any of the words which I command you this day, [to] the right hand, or [to] the left, to go after other gods to serve them.

### ***Curses on Disobedience***

(70) <sup>15</sup> But it shall come to pass, if you will not hearken to the voice of the LORD your God, to observe to do all his commandments and his statutes which I command you this day; that all these curses shall come upon you, and overtake you: <sup>16</sup> Cursed [shall] you [be] in the city, and cursed [shall] you [be] in the field. <sup>17</sup> Cursed [shall be] your basket and your store. <sup>18</sup> Cursed [shall be] the fruit of your body, and the fruit of your land, the increase of your cows, and the flocks of your sheep. <sup>19</sup> Cursed [shall] you [be] when you come in, and cursed [shall] you [be] when you go out. <sup>20</sup> The LORD shall send upon you cursing, vexation, and rebuke, in all that you set your hand to for to do, until you be destroyed, and until you perish quickly; because of the wickedness of your doings, whereby you have forsaken me. <sup>21</sup> The LORD shall make the pestilence cleave to you, until he have consumed you from off the land, where you go to possess it. <sup>22</sup> The LORD shall smite you with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue you until you perish. <sup>23</sup> And your heaven that is over your head shall be brass, and the earth that is under you [shall be] iron. <sup>24</sup> The LORD shall make the rain of your land powder and dust: from heaven shall it come down upon you, until you be destroyed. <sup>25</sup> The LORD shall cause you to be smitten before your enemies: you shall go out one way against them, and flee seven ways before them: and shall be removed into all the kingdoms of the earth. <sup>26</sup> And your carcass shall be meat to all fowls of the air, and to the beasts of the earth, and no man shall fray them away. <sup>27</sup> The LORD will smite you with the botch of Egypt, and with the hemorrhoids, and with the scab, and with the itch, whereof you cannot be healed. <sup>28</sup> **The LORD shall smite you with madness, and blindness, and astonishment of heart:** <sup>29</sup> And you shall grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways: and you shall be only oppressed and spoiled evermore, and no man shall save [you]. <sup>30</sup> You shall betroth a wife, and another man shall lie with her: you shall build a house, and you shall not dwell therein: you shall plant a vineyard, and shall not gather the grapes thereof. <sup>31</sup> Your ox [shall be] slain before your eyes, and you shall not eat thereof: your donkey [shall be] violently taken away from before your face, and shall not be restored to you: your sheep [shall be] given to your enemies, and you shall have none to rescue them. <sup>32</sup> Your sons and your daughters [shall be] given to another people, and your eyes shall look, and fail [with longing] for them all the day long: and [there shall be] no might in

## Deuteronomy Chapter 28

your hand. <sup>33</sup> The fruit of your land, and all your labors, shall a nation which you know not eat up; and you shall be only oppressed and crushed always: <sup>34</sup> So that you shall be mad for the sight of your eyes which you shall see. <sup>35</sup> The LORD shall smite you in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of your foot to the top of your head. <sup>36</sup> The LORD shall bring you, and your king which you shall set over you, to a nation which neither you nor your fathers have known; and there shall you serve other gods, wood and stone. <sup>37</sup> And you shall become an astonishment, a proverb, and a byword, among all nations where the LORD shall lead you. <sup>38</sup> You shall carry much seed out into the field, and shall gather [but] little in; for the locust shall consume it. <sup>39</sup> You shall plant vineyards, and dress them, but shall neither drink [of] the wine, nor gather [the grapes]; for the worms shall eat them. <sup>40</sup> You shall have olive trees throughout all your coasts, but you shall not anoint [thyself] with the oil; for your olive shall cast [his fruit]. <sup>41</sup> You shall beget sons and daughters, but you shall not enjoy them; for they shall go into captivity. <sup>42</sup> All your trees and fruit of your land shall the locust consume. **<sup>43</sup> The stranger that is within you shall get up above you very high; and you shall come down very low. <sup>44</sup> He shall lend to you, and you shall not lend to him: he shall be the head, and you shall be the tail.**

(71) <sup>45</sup> Moreover all these curses shall come upon you, and shall pursue you, and overtake you, till you be destroyed; because you listened not to the voice of the LORD your God, to keep his commandments and his statutes which he commanded you: <sup>46</sup> And they shall be upon you for a sign and for a wonder, and upon your seed forever. <sup>47</sup> Because you served not the LORD your God with joyfulness, and with gladness of heart, for the abundance of all [things]; <sup>48</sup> Therefore shall you serve your enemies which the LORD shall send against you, in hunger, and in thirst, and in nakedness, and in want of all [things]: and he shall put a yoke of iron upon your neck, until he has destroyed you. <sup>49</sup> The LORD shall bring a nation against you from far, from the end of the earth, [as swift] as the eagle flies; a nation whose tongue you shall not understand; <sup>50</sup> A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: <sup>51</sup> And he shall eat the fruit of your cattle, and the fruit of your land, until you be destroyed: which [also] shall not leave you [either] corn, wine, or oil, [or] the increase of your cows, or flocks of your sheep, until he has destroyed you. <sup>52</sup> And he shall besiege you in all your gates, until your high and fenced walls come down, wherein you trusted, throughout all your land: and he shall besiege you in all your gates throughout all your land, which the LORD your God has given you. <sup>53</sup> And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which the LORD your God has given you, in the siege, and in the straightness, wherewith your enemies shall distress you: <sup>54</sup> [So that] the man [that is] tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: <sup>55</sup> So that he will not give to any of them of the flesh of his children whom he shall eat: because he has nothing left him in the siege, and in the straightness, wherewith your enemies shall distress you in all your gates. <sup>56</sup> The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, <sup>57</sup> And toward her young one that comes out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all [things] secretly in the siege and straightness, **wherewith your enemy shall distress you in your gates.** <sup>58</sup> **If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, THE LORD YOUR GOD;** <sup>59</sup> Then the LORD will make your plagues wonderful, and the plagues of your seed, [even] great plagues, and of long continuance, and sore sicknesses, and of long continuance. <sup>60</sup> Moreover he will bring upon you all the diseases of Egypt, which you was afraid of; and they shall cleave to you. <sup>61</sup> Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon you, until you be destroyed. <sup>62</sup> And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because you would not obey the voice of the LORD your God. <sup>63</sup> And it shall come to pass, [that] as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nothing; and ye shall be plucked from off the land where you go to possess it. <sup>64</sup> And the LORD shall scatter you among all people, from the one end of the earth even to the other; and there you shall serve other gods, which neither you nor your fathers have known, [even] wood and stone. <sup>65</sup> And among these nations shall you find no ease, neither shall the sole of your foot have rest: but the LORD shall give you

## Deuteronomy Chapter 28

there a trembling heart, and failing of eyes, and sorrow of mind: <sup>66</sup> And your life shall hang in doubt before you; and you shall fear day and night, and shall have none assurance of your life: <sup>67</sup> In the morning you shall say, Would God it were even! and at even you shall say, Would God it were morning! for the fear of your heart wherewith you shall fear, and for the sight of your eyes which you shall see. <sup>68</sup> And the LORD shall bring you into Egypt again with ships, by the way whereof I spoke to you, You shall see it no more again: and there ye shall be sold to your enemies for bondmen and bondwomen, and no man shall buy [you].

## Deuteronomy Chapter 29:1-29

### 29:1-29 *Covenant Renewed in Moab – Israel’s Past, Present, and Future*

(72) <sup>1</sup> These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. <sup>2</sup> And Moses called to all Israel, and said to them, Ye have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land; <sup>3</sup> The great temptations which your eyes have seen, the signs, and those great miracles: <sup>4</sup> Yet the LORD has not given you a heart to perceive, and eyes to see, and ears to hear, to this day. <sup>5</sup> And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and your shoe is not waxen old upon your foot. <sup>6</sup> **Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I [am] the LORD your God.** <sup>7</sup> And when ye came to this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we smote them: <sup>8</sup> And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh. <sup>9</sup> Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

### *All Are Presented before the LORD to Enter into His Covenant*

(73) <sup>10</sup> Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, [with] all the men of Israel, <sup>11</sup> Your little ones, your wives, and your stranger that is in your camp, from the hewer of your wood to the drawer of your water: <sup>12</sup> That you should enter into covenant with the LORD your God, and into his oath, which the LORD your God makes with you this day: <sup>13</sup> That he may establish you today for a people to himself, and [that] he may be to you a God, as he has said to you, and as he has sworn to your fathers, to Abraham, to Isaac, and to Jacob. <sup>14</sup> Neither with you only do I make this covenant and this oath; <sup>15</sup> But with [him] that stands here with us this day before the LORD our God, and also with [him] that is not here with us this day: <sup>16</sup> (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; <sup>17</sup> And ye have seen their abominations, and their idols, wood and stone, silver and gold, which [were] among them:) <sup>18</sup> Lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from the LORD our God, to go [and] serve the gods of these nations; lest there should be among you a root that bears gall and wormwood; <sup>19</sup> And it come to pass, when he hears the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst: <sup>20</sup> The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. <sup>21</sup> And the LORD shall separate him to evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: <sup>22</sup> So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD has laid upon it; <sup>23</sup> [And that] the whole land thereof is brimstone, and salt, [and] burning, [that] it is not sown, nor bears, nor any grass grows therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: <sup>24</sup> Even all nations shall say, Wherefore has the LORD done thus to this land? what [means] the heat of this great anger? <sup>25</sup> Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: <sup>26</sup> For they went and served other gods, and worshipped them, gods whom they knew not, and [whom] he had not given to them: <sup>27</sup> And the anger of the LORD

## **Deuteronomy Chapter 29**

was kindled against this land, to bring upon it all the curses that are written in this book: <sup>28</sup> And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. <sup>29</sup> **The secret [things belong] to the LORD our God: but those [things which are] revealed [belong] to us and to our children forever, that [we] may do all the words of this law.**

## **Deuteronomy Chapter 30**

### **30:1-10 *The Blessing of Returning to God***

(74) <sup>1</sup> And it shall come to pass, when all these things are come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where the LORD your God has driven you, <sup>2</sup> And shall return to the LORD your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul; <sup>3</sup> That then the LORD your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where the LORD your God has scattered you. <sup>4</sup> If [any] of yours be driven out to the outmost [parts] of heaven, from there will the LORD your God gather you, and from there will he fetch you: <sup>5</sup> And the LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers. <sup>6</sup> And the LORD your God will circumcise your heart, and the heart of your seed, to love the LORD your God with all your heart, and with all your soul, that you may live. <sup>7</sup> And the LORD your God will put all these curses upon your enemies, and on them that hate you, which persecuted you. <sup>8</sup> And you shall return and obey the voice of the LORD, and do all his commandments which I command you this day. <sup>9</sup> And the LORD your God will make you plenteous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good: for the LORD will again rejoice over you for good, as he rejoiced over your fathers: <sup>10</sup> If you shall hearken to the voice of the LORD your God, to keep his commandments and his statutes which are written in this book of the law, [and] if you turn to the LORD your God with all your heart, and with all your soul.

### ***The Commandment is Not Hard***

(75) <sup>11</sup> For this commandment which I command you this day, it is not hidden from you, neither is it far off. <sup>12</sup> It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it? <sup>13</sup> Neither is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? <sup>14</sup> But the word is very near to you, in your mouth, and in your heart, that you may do it.

### ***The Choice of Life or Death***

<sup>15</sup> See, I have set before you this day life and good, and death and evil; <sup>16</sup> In that I command you this day to love the LORD your God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that you may live and multiply: and the LORD your God shall bless you in the land where you goes to possess it. <sup>17</sup> But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them; <sup>18</sup> I denounce to you this day, that ye shall surely perish, [and that] ye shall not prolong [your] days upon the land, where you pass over Jordan to go to possess it. <sup>19</sup> I call heaven and earth to record this day against you, [that] I have set before you life and death, blessing and cursing: therefore choose life, that both you and your seed may live: <sup>20</sup> That you may love the LORD your God, [and] that you may obey his voice, and that you may cleave to him: for he is your life, and the length of your days: that you may dwell in the land which the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

## Deuteronomy Chapter 31

### 31:1-8 *Joshua, the New Leader of Israel*

(76) <sup>1</sup> And Moses went and spoke these words to all Israel. <sup>2</sup> And he said to them, I [am] a hundred and twenty years old <sup>a</sup> this day; I can no more go out and come in: also the LORD has said to me, **You shall not go over this Jordan.** <sup>3</sup> The LORD your God, he will go over before you, [and] he will destroy these nations from before you, and you shall possess them: [and] Joshua, he shall go over before you, as the LORD has said. <sup>4</sup> And the LORD shall do to them as he did to Sihon and to Og, kings of the Amorites, and to the land of them, whom he destroyed. <sup>5</sup> And the LORD shall give them up before your face, that ye may do to them according to all the commandments which I have commanded you. <sup>6</sup> **Be strong and of a good courage, fear not, nor be afraid of them: for the LORD your God, he [it is] that does go with you; he will not fail you, nor forsake you.** <sup>7</sup> And Moses called to Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for you must go with this people to the land which the LORD has sworn to their fathers to give them; and you shall cause them to inherit it. <sup>8</sup> And the LORD, he [it is] that does go before you; he will be with you, he will not fail you, neither forsake you: fear not, neither be dismayed.

<sup>a</sup> Moses lived 120 years as Noah. He was physically healthy (34:7), but God's time was determined, and Moses no longer goes into God and out to the people; now is the time to turn over this honor to Joshua. Moses' birthday was probably on this day, highly likely the same day as Jesus Christ was born. The fall festival of Tabernacles was the last of the seven prophetic feasts in Leviticus 23. It will also be faithfully celebrated during the future reign of Christ on earth (Ezekiel 40-48).

### 31:9-13 *The Law to be Read Every Seven (7) Years*

(77) <sup>9</sup> And Moses wrote this law, and delivered it to the priests the sons of Levi, which bare the ark of the covenant of the LORD, and to all the elders of Israel. <sup>10</sup> And Moses commanded them, saying, <sup>a</sup> At the end of [every] seven years, in the solemnity of the year of release, in the feast of tabernacles, <sup>11</sup> When all Israel is come to appear before the LORD your God in the place which he shall choose, you shall read this law before all Israel in their hearing. <sup>12</sup> Gather the people together, men, and women, and children, and your stranger that is within your gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: <sup>13</sup> And [that] their children, which have not known [anything], may hear, and learn to fear the LORD your God, as long as ye live in the land where ye go over Jordan to possess it.

<sup>a</sup> The land Sabbath every seven years – with the public reading of the law during the Feast of Tabernacles serves several faith and community utilities. Israel was not faithful in either. Joshua did this in Joshua 8:30; next King Jehosaphat 530 years later in 2 Chronicles 17:7, then King Josiah 282 later in 2 Chronicles 34:30, and lastly in Nehemiah 8:2.

## Deuteronomy Chapter 31

### 31:14-21 *Prediction of Israel's Rebellion – God Gives a Charge to Joshua*

(78) <sup>14</sup> Then the LORD said to Moses, **Behold, your days approach that you must die: call Joshua, and present yourselves in the tabernacle of the assembly, that I may give him a charge.** And Moses and Joshua went, and presented themselves in the tabernacle of the assembly. <sup>15</sup> And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle. <sup>16</sup> And the LORD said to Moses, **Behold, you shall sleep with your fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, where they go [to be] among them, and will forsake me, and break my covenant which I have made with them.**<sup>17</sup> Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? <sup>18</sup> And I will surely hide my face in that day for all the evils which they shall have worked, in that they are turned to other gods. <sup>19</sup> Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. <sup>20</sup> For when I shall have brought them into the land which I swore to their fathers, that flows with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn to other gods, and serve them, and provoke me, and break my covenant. <sup>21</sup> And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swore.

### 31:22-32:45 *Moses Song*

(79) <sup>22</sup> Moses therefore wrote this song the same day, and taught it the children of Israel. <sup>23</sup> **And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for you shall bring the children of Israel into the land which I swore to them: and I will be with you.** <sup>24</sup> And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, <sup>25</sup> That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, <sup>26</sup> Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you. <sup>27</sup> For I know your rebellion, and your stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? <sup>28</sup> Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. <sup>29</sup> For I know that after my death ye will utterly corrupt [yourselves], and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. <sup>30</sup> And Moses spoke in the ears of all the assembly of Israel the words of this song, until they were ended.

## **Deuteronomy Chapter 32:1-18**

### *Praise - Proclaim*

(80) <sup>1</sup> Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. <sup>2</sup> My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: <sup>3</sup> Because I will publish the name of the LORD: ascribe ye greatness to our God. <sup>4</sup> [He is] the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

### *Punish*

<sup>5</sup> They have corrupted themselves, their spot is not [the spot] of his children: [they are] a perverse and crooked generation. <sup>6</sup> Do ye thus requite the LORD, O foolish people and unwise? is not he your father [that] has bought you? has he not made you, and established you?

### *Past Provisions*

(81) <sup>7</sup> Remember the days of old, consider the years of many generations: ask your father, and he will show you; your elders, and they will tell you. <sup>8</sup> When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. <sup>9</sup> For the LORD'S portion is his people; Jacob is the lot of his inheritance. <sup>10</sup> He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. <sup>11</sup> As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them, bears them on her wings: <sup>12</sup> [So] the LORD alone did lead him, and [there was] no strange god with him. <sup>13</sup> He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; <sup>14</sup> Butter of cows, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and you did drink the pure blood of the grape.

### *Poetic Use of the name Jeshurun (upright)*

(82) <sup>15</sup> But <sup>a</sup> Jeshurun waxed fat, and kicked: you are waxen fat, you are grown thick, you are covered [with fatness]; then he forsook God [which] made him, and lightly esteemed the Rock of his salvation. <sup>16</sup> They provoked him to jealousy with strange [gods], with abominations provoked they him to anger. <sup>17</sup> They sacrificed to devils, not to God; to gods whom they knew not, to new [gods that] came newly up, whom your fathers feared not. <sup>18</sup> Of the Rock [that] begat thee you are unmindful, and have forgotten God that formed you.

<sup>a</sup> Jeshurun represents the people of Israel, meaning upright as God' design, however not fulfilling their purpose for existing as a witness as they turned away in verses 15-18 in four stages:

- (1) They waxed – beginning with prosperity, which may cause us to forget God, and kicked; eventually causing irritability and rebellion as an animal to its owner.
- (2) As we wax fat and grow thick, we become insensitive, and our feelings are no longer a trusted guide.
- (3) Then we forsake God that made us and lightly esteemed the rock of our salvation.
- (4) Finally, we are in the way of false gods and the abominations of the ungodly.

Jeshurun is used in the Bible 4 times; 3 times in Deuteronomy 32:15, 33:5 and 26. The fourth time in Isaiah 44:2.

In summary, the corruption, spot, and crookedness of God's children in verse 5 are well expressed throughout the KJV translation due to the Puritan influences. Increased prosperity tends to lead to increased wickedness with time. Job 15:27, Psalm 17:10. Finally, we see the results of children of no faith in the heavenly father (verse 20). We must be watchful. We are either in the preventive or reactive mode and must consider its temporal and eternal consequences.

Sowing and reaping are expressed by the outplay of sin, which causes cloudiness and perversion of privileges in perceptible stages. The equity or justice of punishment is seen in reversing that which is good, slowness of our father's anger, and executing agents as many.

## **Deuteronomy Chapter 32:19-52**

### *Provoked - Punished*

(83) <sup>19</sup> And when the LORD saw [it], he abhorred them, because of the provoking of his sons, and of his daughters. <sup>20</sup> And he said, *I will hide my face from them, I will see what their end [shall be]: for they are a very froward generation, children in whom is no faith.* <sup>21</sup> They have moved me to jealousy with [that which is] not God; they have provoked me to anger with their vanities: and I will move them to jealousy with [those which are] not a people; I will provoke them to anger with a foolish nation. <sup>22</sup> For a fire is kindled in my anger, and shall burn to the lowest Shoel, and shall consume the earth with her increase, and set on fire the foundations of the mountains. <sup>23</sup> I will heap mischiefs upon them; I will spend my arrows upon them. <sup>24</sup> [They shall be] burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. <sup>25</sup> The sword without, and terror within, shall destroy both the young man and the virgin, the suckling [also] with the man of gray hairs.

(84) <sup>26</sup> I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: <sup>27</sup> Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, [and] lest they should say, Our hand is high, and the LORD has not done all this. <sup>28</sup> For they are a nation void of counsel, neither [is there any] understanding in them. <sup>29</sup> O that they were wise, [that] they understood this, [that] they would consider their latter end! <sup>30</sup> How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up? <sup>31</sup> For their rock is not as our Rock, even our enemies themselves [being] judges. <sup>32</sup> For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: <sup>33</sup> Their wine is the poison of dragons, and the cruel venom of asps. <sup>34</sup> [Is] not this laid up in store with me, [and] sealed up among my treasures? <sup>35</sup> To me [belongs] vengeance, and recompense; their foot shall slide in [due] time: for the day of their calamity is at hand, and the things that shall come upon them make haste. <sup>36</sup> For the LORD shall judge his people, and repent himself for his servants, when he sees that [their] power is gone, and there is none shut up, or left. <sup>37</sup> And he shall say, Where are their gods, [their] rock in whom they trusted, <sup>38</sup> Which did eat the fat of their sacrifices, [and] drank the wine of their drink offerings? let them rise up and help you, [and] be your protection.

### **Praise**

(85) <sup>39</sup> See now that I, [even] I, [am] he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither [is there any] that can deliver out of my hand. <sup>40</sup> For I lift up my hand to heaven, and say, I live forever. <sup>41</sup> If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to my enemies, and will reward them that hate me. <sup>42</sup> I will make my arrows drunk with blood, and my sword shall devour flesh; [and that] with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. <sup>43</sup> Rejoice, O ye nations, [with] his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, [and] to his people. <sup>44</sup> And Moses came and spoke all the words of this song in the ears of the people, he, and Oshea the son of Nun. <sup>45</sup> And Moses made an end of speaking all these words to all Israel:

### **32:46-52 Peoples Promise and Moses Penalty**

(86) <sup>46</sup> And he said to them, Set your hearts to all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. <sup>47</sup> For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong [your] days in the land, where ye go over Jordan to possess it. <sup>48</sup> And the LORD spoke to Moses that selfsame day, saying, <sup>49</sup> *Get you up into this mountain Abarim, [to] mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give to the children of Israel for a possession: <sup>50</sup> And die in the mount where you goes up, and be gathered to your people; as Aaron your brother died in mount Hor, and was gathered to his people: <sup>51</sup> Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. <sup>52</sup> Yet you shall see the land before [you]; but you shall not go thither to the land which I give the children of Israel.*



## **Deuteronomy Chapter 33:1-29**

### ***Moses Final Blessing on Israel***

(87) <sup>1</sup> And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. <sup>2</sup> And he said, The LORD came from Sinai, and rose up from Seir to them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand [went] a fiery law for them. <sup>3</sup> Yes, he loved the people; all his saints are in your hand: and they sat down at your feet; [everyone] shall receive of your words. <sup>4</sup> Moses commanded us a law, [even] the inheritance of the assembly of Jacob. <sup>5</sup> And he was king in Jeshurun, when the heads of the people [and] the tribes of Israel were gathered together.

### ***Prophecy for the Twelve tribes of Israel***

(88) <sup>6</sup> Let Reuben live, and not die; and let [not] his men be few. <sup>7</sup> And this [is the blessing] of Judah: and he said, Hear, LORD, the voice of Judah, and bring him to his people: let his hands be sufficient for him; and be you a help [to him] from his enemies. <sup>8</sup> And of Levi he said, [Let] your Thummim and your Urim [be] with your holy one, whom you did prove at Massah, [and with] whom you did strive at the waters of Meribah; <sup>9</sup> Who said to his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed your word, and kept your covenant. <sup>10</sup> They shall teach Jacob your judgments, and Israel your law: they shall put incense before you, and whole burnt sacrifice upon your altar. <sup>11</sup> Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

(89) <sup>12</sup> [And] of Benjamin he said, The beloved of the LORD shall dwell in safety by him; [and the LORD] shall cover him all the day long, and he shall dwell between his shoulders. <sup>13</sup> And of Joseph he said, Blessed of the LORD [be] his land, for the precious things of heaven, for the dew, and for the deep that couches beneath, <sup>14</sup> And for the precious fruits [brought forth] by the sun, and for the precious things put forth by the moon, <sup>15</sup> And for the chief things of the ancient mountains, and for the precious things of the lasting hills, <sup>16</sup> And for the precious things of the earth and fullness thereof, and [for] the good will of him that dwelt in the bush: let [the blessing] come upon the head of Joseph, and upon the top of the head of him [that was] separated from his brethren. <sup>17</sup> His glory [is like] the firstling of his bullock, and his horns [are like] the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

(90) <sup>18</sup> And of Zebulun he said, Rejoice, Zebulun, in your going out; and, Issachar, in your tents. <sup>19</sup> They shall call the people to the mountain; there they shall offer sacrifices of righteousness: for they shall suck [of] the abundance of the seas, and [of] treasures hid in the sand. <sup>20</sup> And of Gad he said, Blessed [be] he that enlarges Gad: he dwells as a lion, and tears the arm with the crown of the head. <sup>21</sup> And he provided the first part for himself, because there, [in] a portion of the lawgiver, [was he] seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

(91) <sup>22</sup> And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan. <sup>23</sup> And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the LORD: possess you the west and the south. <sup>24</sup> And of Asher he said, [Let] Asher [be] blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. <sup>25</sup> Your shoes [shall be] iron and brass; and as your days, [so shall] your strength [be].

### ***The Everlasting Arms of the Eternal God***

(92) <sup>26</sup> [There is] none like to the God of Jeshurun, [who] rides upon the heaven in your help, and in his excellency on the sky. <sup>27</sup> The eternal God [is your] refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before you; and shall say, **Destroy them.** <sup>28</sup> Israel then shall dwell in safety alone: the fountain of Jacob [shall be] upon a land of corn and wine; also his heavens shall drop down dew. <sup>29</sup> Happy are you, O Israel: who is like to you, O people saved by the LORD, the shield of your help, and who is the sword of your excellency! and your enemies shall be found liars to you; and you shall tread upon their high places.

## **Deuteronomy Chapter 34:1-12**

### ***Moses Views the Land from Mount Nebo***

(93) <sup>1</sup> And Moses went up from the plains of Moab to the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land of Gilead, to Dan, <sup>2</sup> And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, to the utmost sea, <sup>3</sup> And the south, and the plain of the valley of Jericho, the city of palm trees, to Zoar. <sup>4</sup> And the LORD said unto him, **This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your seed: I have caused you to see [it] with your eyes, but you shall not go over thither.**

### ***Moses Dies on Mount Nebo***

(94) <sup>5</sup> So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. <sup>6</sup> And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knows of his grave to this day. <sup>7</sup> And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. <sup>8</sup> And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping [and] mourning for Moses were ended.

### ***Joshua Succeeds Moses***

<sup>9</sup> And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel listened to him, and did as the LORD commanded Moses. <sup>10</sup> And there arose not a prophet since in Israel like to Moses, whom the LORD knew face to face, <sup>11</sup> In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, <sup>12</sup> And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

1. Who was the leader of Israel after Moses died?
2. How many years was Israel in the Wilderness?
3. Where was Israel camped when Moses gave his last messages?
4. What are the two purposes of the book of Deuteronomy?
5. What happened to false prophets and dreamers? Chapter 13:1-11
6. Why did God not allow Moses to enter into the Promised Land?
7. What are the other names for the law? Law of Moses or Law in the Bible, or Torah in Hebrew, or Pentateuch in Greek.
8. Name the 5 books of the Law and the keyword for each book?
9. Genesis – beginnings, Exodus – exit, Leviticus – holiness or worship, Numbers – wanderings, Deuteronomy – preparations
10. How many commandments are there? 613. Name the 4 categories of the law: ceremonial, civil, dietary and moral.
11. Which laws did Jesus fulfill? All. Which did he replace? Ceremonial (animal sacrifices, priestly system, special days and places of worship).
12. Victorious Christian Living Truth: The Cities of Refuge.

Study Notes:

## Joshua (24-61, 1.75 hr) 2019

Bible TOC

Next / Previous Book

Q & A

Gems

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

Beginning Notes: There are 24 chapters and 4 main parts. It was written by Joshua and added to the law of Moses. This is the first of a trilogy of books that are a shadow of the Christian walk; Joshua, Judges, and Ruth.

### 12 Lessons to Cross our Jordan River and Enter the Promise Land (Romans 6:1-23)

Purpose: Deliverance of God's people from the wilderness into the promised land

Key Words: Joshua means "Yahweh saves" and "Be strong and courageous."

Key Passage: 1:2-5 outline parts 1 to 3 of the book; a thesis statement

Background: Joshua was 40 when he and Caleb spied the land. Now he is 80 as Moses died at 120.

#### **The Four Parts of the Young Man Stage of the Believer's life** (1 John 2:12-14)

Scripture

#### **Part 1 Enter the Promise Land as we:**

**1:1-5:12**

- |   |               |
|---|---------------|
| 1) Follow the servant-hood example of Joshua                                  | 1:1           |
| 2) Are strong and courageous  | 1:6-7, 9 / 18 |
| 3) Leave our wilderness to cross our spiritual Jordan River, by faith         | 3:15          |
| 4) Create a public (12 men) and private (1 man) memorial to share with others | 4:6 / 9       |

#### **Part 2 Conquer the Promise Land as we:**

**5:13-12:24**

- |  |          |
|--|----------|
| 5) Obey (by the circumcision of the heart) and trust (by worship) the Lord God   | 5:3 / 10 |
| 6) Seek, know and obey His instructions as in the Battle of Jericho<br>(Joshua rose up early in the morning - 3:1, 6:12, 7:14, 16, 8:10)               | 6:16     |
| 7) See how the sin of one affects the family and whole group as in the Battle of Ai<br>(confronting sin by the leader of a group will restore victory) | 8:34     |
| 8) Are careful about who we allow becoming friends with us (1 <sup>st</sup> year)  | 9:16     |
| 9) Pray for God to provide a miracle to accomplish His will<br>(the southern and northern military campaigns, finish after 7 years)                    | 11:15    |

#### **Part 3 Divide the Promise Land:**

**13:1-21:45**

- |   |        |
|---|--------|
| 10) Among all the elect; especially to those who wholly follow the Lord (Phil 3:14) | 14:13  |
| 11) Making provision for the safety of the person who deserves death                | 20:2-3 |

#### **Part 4 Retain the Promise Land as we:**

**22:1-24:33**

- |   |       |
|---|-------|
| 12) Choose to serve the LORD and not other Gods (30 <sup>th</sup> year after crossing the Jordan River) | 24:15 |
|---|-------|

#### [Prayers of the Bible](#)

| SCRIPTURE          | FORM(S)                        | PURPOSE             | HINDRANCES                           | AIDS                        | WHO / TYPES<br>* Comments                   |
|--------------------|--------------------------------|---------------------|--------------------------------------|-----------------------------|---|
| Joshua<br>9:14     | Did not inquire<br>of the Lord |                     | Seemingly favorable<br>circumstances |                             | NO PRAYER Gibeonite<br>deceit to gain favor |
| Joshua<br>10:12-14 | Supplication                   | Battle at<br>Gibeon |                                      | <b>Need &amp;<br/>faith</b> | Public prayer<br>Sun stood still            |

ENTER THE PROMISED LAND 1:1-5:15

- 1:1-9 The Commission
- 1:10-22 Prepare to Cross the Jordan River  
2:1-24 The Witness of Rahab in Jericho
- 21 Steps of Crossing my Jordan 3:1-5:15
- 3:1-17 Cross the Jordan River  
4:1-24 Two Sets of Memorial Stones
- 5:1-12 The Delayed Circumcision, and Manna Ceases  
5:13-15 Meet the Captain of the Lord's Army

CONQUER THE PROMISED LAND 6:1-12:24

- 6:1-27 Victory by Faith and Obedience (the Walls of Jericho)
- 7:1-26 Defeat by Selfishness and Disobedience (at Ai by Achan)  
8:1-34 Victory (at Ai) after Sin is Cleansed (Achan and his possessions)
- 9:1-27 The (Gibeonite) Deceit and (Israel's) Compromise  
10:1-27 Victory at Bethoron and the Sun-Moon Stand Still
- 10:28-12:24 Continual Victory by Faith and Obedience (for Israel)

DIVIDE THE PROMISE LAND 13:1-22:34

- 13:1-33 Summary of Instructions  
14:1-19:51 West of the Jordan
- 20:1-9 Six Cities of Refuge  
21:1-45 Forty-Eight Cities for the Levites  
22:1-34 East of the Jordan  
Map of the Division of the 12 Tribes

RETAIN THE PROMISE LAND 23:1-24:28

- 23:1-16 Joshua's Farewell Message to Israel  
24:1-28 The Covenant at Shechem (Capital before Jerusalem)  
24:29-33 Joshua and others Death and Burial



Today's application: The cities of refuge represent the crucified and resurrected Christ whom we can flee to for safety because of our sin against a holy and just God. The names of the six cities in Hebrew say, "Holiness is our portion of friendship with strength from heaven and joy. Joshua 20:7-9. Joshua 3-5: 20 points of crossing the Jordan River relating to our sanctification.

Next Friday: Judges shows us how to "walk after the flesh" (Romans 8:4).

***The (unconditional) Promise of the Land of Israel***

(1) <sup>1</sup> Now after the death of <sup>a</sup> Moses the servant of the LORD it came to pass, that the LORD spoke to <sup>b</sup> Joshua the son of Nun, Moses' minister, saying, <sup>2</sup> **Moses my servant is dead; now therefore arise, go over this Jordan, you, and all this people, to the land which I do give to them, [even] to the children of Israel.** <sup>3</sup> **Every place that the sole of your foot shall tread upon, that I have given to you, as I said to Moses.** <sup>4</sup> **From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the great sea toward the going down of the sun, shall be your coast.** <sup>5</sup> **There shall not any man be able to stand before you all the days of your life: as I was with Moses, [so] I will be with you: I will not fail you, nor forsake you.** <sup>6</sup> **Be strong and courageous:** for to this people shall you divide for an inheritance the land, which I swore to their fathers to give them.

***The (conditional) Promise of Prosperity and Success of Israel***

<sup>7</sup> **Only be strong and very courageous,** that you may observe to do according to all the law, which Moses my servant commanded you: turn not from it [to] the right hand or [to] the left, that you may prosper wherever you go. <sup>8</sup> **This book of the law shall not depart out of your mouth; but you shall meditate therein day and night, that you may observe to do according to all that is written therein: for then you shall make your way prosperous, and then you shall have good success.** <sup>9</sup> **Have not I commanded you? Be strong and courageous;** be not afraid, neither be you dismayed: for <sup>c</sup> the LORD your God is with you wherever you go.

QT Note

Q1: What can we learn from the discipleship template of Moses and Joshua?

A1: Since we all die it is our privilege to disciple the younger to the best of our ability. We are encouraged to continue on.

A2: The Moses-Joshua discipleship is a pattern for today. One must be an excellent servant to become a good leader. As the centurion came to Jesus, he understood authority. We must be a good minister helping our chain of command, as Joshua was to Moses, to be recognized and elevated to authority at the right time.

A3: Moses the Lawgiver could only lead God's people so far; the works of the law (a religious system described in Romans 7) can lead you up to the border of the Jordan River, but not to cross and enter into the promised land. God desires we enter into the rich, full life of "Christ in you, the hope of glory" (Colossians 1:27). The conquest of Canaan typifies victory over the flesh by walking after the Spirit (Romans 8:1,4).

Q2: Why is the land of Israel an unconditional promise? (Joshua 1:1-6)

A: Because the promise is not based on any conditions of man, but on God's plan for this world since creation. The physical land of Israel where the Jews returned on May 14, 1948, will be where Christ returns and rules the world for a thousand years.

Q3: Why is the promise of prosperity and success conditional based on our observation of all the law? (Joshua 1:7-9)

A1: The law of Moses has 613 commandments and requires meditation day and night to observe. Therefore to add to these commandments or become lazy would cause curses rather than blessings from God.

A2: The New Testament law of the mind has many do and do not commands that require our read, study, meditate, and observation for blessings. One example is Romans 12:1 to 15:7 has 97 commandments.

Q4: How is Joshua's commission in 1:7-9 similar to what Jesus says to us in Matthew 28:18-20?

A1: Jesus was given all authority from God with the promise God will always be with him.

A2: Joshua in Hebrew means "Jehovah is salvation"; in Greek, it means "Jesus." Joshua is a type of the victorious Jesus.

Q5: What are the three directions of being "strong and courageous?"

A1: Strength is from within our hearts and soul. Courage is toward others.

A2: First, God commands Joshua to be strong, and of good courage (1:6, 7, 9), then the people commit their allegiance to Joshua with the request that he is strong and of good courage (1:18); finally Joshua encourages the people to be strong and of good courage (10:25).

Application: I must stay my course and not go to the left or the right, which is by meditation in the law of God day and night, with the observation of all the commands (do and don't). Some claim not to like the boundaries of "do" and "don't." I love his commandments and boundaries because there is liberty and blessing when I obey. QT hint: Daily time in prayer and Scripture help us live for Christ daily and prepare to reign with Christ in the future.

***Prepare to Cross the Jordan River***

(2) <sup>10</sup> Then Joshua commanded the officers of the people, saying, <sup>11</sup> Pass through the host, and command the people, saying, Prepare you food; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God gives you to possess it. <sup>12</sup> And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spoke Joshua, saying, <sup>13</sup> Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God has given you rest, and has given you this land. <sup>14</sup> Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them; <sup>15</sup> Until the LORD have given your brethren rest, as [he has given] you, and they also have possessed the land which the LORD your God gives them: then ye shall return to the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising.

***The People Pledge Allegiance to Joshua***

(3) <sup>16</sup> So they answered Joshua, saying, All that you command us we will do, and whithersoever you send us, we will go. <sup>17</sup> According as we listened to Moses in all things, so will we hearken to you: only the LORD your God be with you, as he was with Moses. <sup>18</sup> Everyone that rebels against your commandment, and will not hearken to your words in all that you command him, shall be put to death: only be strong and of good courage.

## **Joshua Chapter 2:1-24      *The Witness of Two Men, Rahab, and the Rope of Scarlet Thread***

(4) <sup>1</sup> And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there. <sup>2</sup> And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. <sup>3</sup> And the king of Jericho sent to Rahab, saying, Bring forth the men that are come to you, which are entered into your house: for they be come to search out all the country. <sup>a 4</sup> And the woman took the two men, and hid them, and said thus, There came men to me, but I knew not whence they [were]: <sup>5</sup> And it came to pass [about the time] of shutting of the gate, when it was dark, that the men went out: where the men went I know not: pursue after them quickly; for ye shall overtake them. <sup>6</sup> But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. <sup>7</sup> And the men pursued after them the way to Jordan to the fords: and as soon as they which pursued after them were gone out, they shut the gate.

<sup>a</sup> Question: How can we justify the lie that Rahab said to save the 2 Israeli soldiers?

### ***The Spies Make a Promise to Rahab***

(5) <sup>8</sup> And before they were laid down, she came up to them upon the roof; <sup>9</sup> And she said to the men, I know that the LORD has given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. <sup>10</sup> For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did to the two kings of the Amorites, that [were] on the other side of the Jordan [River], Sihon and Og, whom ye utterly destroyed. <sup>11</sup> And as soon as we had heard [these things], our hearts did melt, neither did there remain anymore courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath. <sup>12</sup> Now therefore, I pray you, swear to me by the LORD, since I have showed you kindness, that ye will also show kindness to my father's house, and give me a true token: <sup>13</sup> And [that] ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. <sup>14</sup> And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD has given us the land, that we will deal kindly and truly with you. <sup>15</sup> Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. <sup>16</sup> And she said to them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. <sup>17</sup> And the men said unto her, We [will be] blameless of this your oath which you have made us swear. <sup>18</sup> Behold, [when] we come into the land, you shall bind this line of scarlet thread in the window which you did let us down by: and you shall bring your father, and your mother, and your brethren, and all your father's household, home to you. <sup>19</sup> And it shall be, [that] whosoever shall go out of the doors of your house into the street, his blood [shall be] upon his head, and we [will be] guiltless: and whosoever shall be with you in the house, his blood [shall be] on our head, if [any] hand be upon him. <sup>20</sup> And if you utter this our business, then we will be quit of your oath which you have made us to swear. <sup>21</sup> And she said, According to your words, so [be] it. And she sent them away, and they departed: and <sup>a</sup> she bound the scarlet line in the window.

(6) <sup>22</sup> And they went, and came to the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. <sup>23</sup> So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all [things] that befell them: <sup>24</sup> And they said to Joshua, Truly the LORD has delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

<sup>a</sup> the scarlet line was a bright red, noticeable color similar to living blood that is oxygenated. The way of escape from death is similar to the blood of the Passover Lamb on the doorposts in Exodus 12:23 and the blood of the lamb of God Jesus Christ who saves us from the judgment to come, protects, and delivers us from our sin (such as Rahab the harlot, Matthew 1:5, Hebrews 11:31). The two spies are referred to as two witnesses in James 2:25.

Joshua – Christ, the leader

Two men – witnesses, messengers

Hidden – wisdom from above, by faith

Rahab the Harlot – sinner, protected with family inside the home

Scarlet line – thin threads wound together to make a strong fiber line of bright, deep red color

Three days – hidden

Battle – be strong and courageous



## **32 Steps of Crossing my Jordan River 3:1-5:15**

### **A. Preparations**

1. 3:1 rise early in the morning and moved
2. 3:2 after 3 days of waiting, and leading members involved
3. 3:4 space between me and the ark, for I must know the way to go because I have not been there before
4. 3:5 sanctify ourselves, expecting the LORD to do wonders
5. 3:7 know the LORD will magnify us in the sight of others
6. 3:10 know the living God is among you
7. 3:12 select 12, like Acts 6 when men filled with the Holy Spirit and wisdom were selected
8. 3:13 foretold what shall happen when the ark enters the water

### **B. Crossing**

9. 3:15 as the priests with the ark stepped by faith into the running water the flooding river stopped
10. 3:17 the priests stood in the center of the Jordan until all the people passed
11. 4:6 the 12 representative men each took a stone from the river bed to build a memorial on the west bank of the Jordan River (public)
12. 4:7 these 12 stones are a memorial for the children of Israel in the future
13. 4:9 Joshua set up 12 stones in the middle of the Jordan River which was later covered (private)
14. 4:14 Joshua magnified and all Israel feared him as they did Moses
15. 4:18 when the soles of the priest's feet were lifted onto dry land, the waters returned to flood the river bed
16. 4:19 the people came up out of the Jordan River on the 10th day of the first month

### **C. Witness (on the other side)**

17. 4:20 the 12 stones west of the Jordan River were moved to a more public place for future generations to see (Gilgal)
18. 4:22 they were to tell their children the story how they came over the Jordan River on dry land
19. 4:23 tell your children that this is similar to when we cross the Red Sea, but later in time
20. 4:24 tell all the people so they may know the mighty hand of the LORD and that I may fear the LORD my God forever
21. 5:1 the enemies hear and their hearts melt and spirit not in them anymore
22. 5:2 the men of Israel were circumcised
23. 5:6 all the others died in the wilderness due to their unbelief (2 Corinthians 10:1-6)
24. 5:8 they stayed in their place until they were whole (healed)

### **D. Know (what has happened, Romans 6:1-23)**

25. 5:9a know this day that the reproach of Egypt (the old man is crucified) is rolled away from me
26. 5:9b the place called Gilgal (does not exist today)
27. 5:10 keep the Passover Feast which is the Lords' supper today (the 3 looks of our salvation)
28. 5:11 now we eat of the corn of the land because we can feed ourselves because we are maturing
29. 5:12 the manna provided in the wilderness ceases because we are maturing in Christ
30. 5:13 the Lord Jesus Christ as a soldier with a sword for battle stands with me and for me
31. 5:14 I fall on my face to worship and ask, "what says my Lord to your servant?"
32. 5:15 Jesus tells me that I am set apart for God's use or holy, and therefore the place where I am is holy ground

Notes: The New Testament revealing of Joshua 3-5 is Romans 6 speaking of the act and process of our sanctification or our personal crossing of our Jordan River. The concealed truths of Joshua 3-5 identify around 32 steps of understanding when occurs when our old man is crucified with Christ, which enables us to walk in the power of the resurrection experientially.

The time, place, and events of Joshua 3-5 are the results of severe predestination, and therefore, types of truth concealed in the old and revealed in the new, 2 Corinthians 10:1-6. The three perspectives of predestination that glorify God and follow Christ:

The triune perspectives of predestination:

| <u>Who</u> | <u>How</u> | <u>When and Why</u>  | <u>Examples</u>   |
|------------|------------|----------------------|---|
| All        | Simple     | choice of the Potter | Romans 8:28-30, Barnabas, Philemon, Gaius, Elder          |
| Some       | Strong     | choice of the Potter | Leaders of revivals, ministries reaching specific peoples |
| Few        | Severe     | choice of the Potter | Moses, David, 12 Apostles, Paul                           |

(7) <sup>1</sup> Joshua rose early in the morning; and they moved from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. <sup>2</sup> And it came to pass <sup>a</sup> after three days, that the officers went through the host; <sup>3</sup> And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. <sup>4</sup> Yet there shall be <sup>a</sup> a space between you and it, about two thousand cubits by measure: come not near to it, that ye may know the way by which ye must go: for ye have not passed [this] way heretofore. <sup>5</sup> And Joshua said to the people, <sup>b</sup> Sanctify yourselves: for tomorrow the LORD will do wonders among you. <sup>6</sup> And Joshua spoke to the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

<sup>a</sup> After 3 days is a spiritual pattern in Scripture. A time to ponder: On Sunday at 6AM, the Lamb was observed for 3 days until the Passover on Wednesday before 6PM, then another 3 days from Passover to the resurrection, which was Saturday after 6PM.

<sup>b</sup> We cannot come too close to the ark of the covenant or God's presence; however, he is never too far that we cannot follow from a distance, which we will not lose sight if we keep our eyes on the ark of the covenant.

<sup>c</sup> Sanctify yourself is equivalent to the Know ye not know ye in Romans 6:11, 13 and 19 – presenting all our members to do what is right.

### **The LORD Encourages Joshua**

(8) <sup>7</sup> And the LORD said to Joshua, This day will I begin to magnify you in the sight of all Israel, that they may know that, <sup>a</sup> as I was with Moses, [so] I will be with you. <sup>8</sup> And you shall command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. <sup>9</sup> And Joshua said to the children of Israel, Come hither, and hear the words of the LORD your God. <sup>10</sup> And Joshua said, Hereby ye shall know that the living God is among you, and [that] he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. <sup>11</sup> Behold, the ark of the covenant of the Lord of all the earth passes over before you into Jordan. <sup>12</sup> Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. <sup>13</sup> And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, [that] the waters of Jordan shall be cut off [from] the waters that come down from above; and they shall stand upon a heap.

<sup>a</sup> The Moses / Joshua discipleship relation is typical for significant changes in the government of God's people. As Moses led the crossing of the Red Sea which represents our initial delivery from the bondage and wages of sin; Joshua led the crossing of the Jordan River which represents our delivery and our initial delivery from the bondage and wages of self. Romans 6 is the New Testament revealing of the same experience which Israel had as a nation and outwardly, we have as part of the body of Christ and spiritually.

### **B. Dividing and Crossing the Jordan River - Crossing**

(9) <sup>14</sup> And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; <sup>15</sup> And as they that bare the ark were come to Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overflows all his banks all the time of harvest,) <sup>16</sup> That the waters which came down from above stood [and] rose up upon a heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, [even] the salt sea, failed, [and] were cut off: and the people passed over right against Jericho. <sup>17</sup> And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

(10) <sup>1</sup> And it came to pass, when all the people were clean passed over Jordan, that the LORD spoke to Joshua, saying, <sup>2</sup> **Take you twelve men out of the people, out of every tribe a man,** <sup>3</sup> **And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm,** <sup>a</sup> **twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.** <sup>4</sup> Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: <sup>5</sup> And Joshua said to them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according to the number of the tribes of the children of Israel: <sup>6</sup> That this may be a sign among you, [that] when your children ask [their fathers] in time to come, saying, What [mean] ye by these stones? <sup>7</sup> Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial to the children of Israel forever. <sup>8</sup> And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spoke to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there. <sup>9</sup> <sup>a</sup> **And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there to this day.**

<sup>a</sup> The 12 stones have an external and internal significance. External is in time and space for immediate use; which normally disappears in time and cannot be returned to. The internal is invisible in a place not reached by anyone, but known and remembered by the individual; which we can return to in principle. Shelah.

### ***The Jordan Rivera's Water Returns***

(11) <sup>10</sup> For the priests which bare the ark stood in the midst of Jordan, until everything was finished that the LORD commanded Joshua to speak to the people, according to all that Moses commanded Joshua: and the people hastened and passed over. <sup>11</sup> And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. <sup>12</sup> And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spoke to them: <sup>13</sup> About forty thousand prepared for war passed over before the LORD to battle, to the plains of Jericho. <sup>14</sup> On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. <sup>15</sup> And the LORD spoke to Joshua, saying, <sup>16</sup> **Command the priests that bear the ark of the testimony, that they come up out of Jordan.** <sup>17</sup> Joshua therefore commanded the priests, saying, Come ye up out of Jordan. <sup>18</sup> And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, [and] the soles of the priests' feet were lifted up to the dry land, that the waters of Jordan returned to their place, and flowed over all his banks, as [they did] before. <sup>19</sup> And the people came up out of Jordan on the <sup>a</sup> tenth [day] of the first month, and encamped in Gilgal, in the east border of Jericho.

<sup>a</sup> Three days the lamb was observed before the Passover, as three days Jesus was in Jerusalem before He became the Passover Lamb. 5:10 refers to keeping the Feast of Pentecost on the 14th day of the first month. This coincides with Christ's triumphant entry into Jerusalem on Psalm Sunday, three days in Jerusalem before His death on the cross, or the Passover Day.

### ***C. Crossing the Jordan River – Witness on the Other Side***

(12) <sup>20</sup> And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. <sup>21</sup> And he spoke to the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What [mean] these stones? <sup>22</sup> Then ye shall let your children know, saying, Israel came over this Jordan on dry land. <sup>23</sup> For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: <sup>24</sup> That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God forever.

Notes: A personal and public set of stones for witness and remembrance. Milestones that you personally or others with you have experienced in the deliverance or in this case, the promises of God. John the Baptist is later baptizing in the Jordan River. This could be the same location. (John 1:28 at Bethabara – House of Passage, in Matthew at the same place in the Jordan River Jesus says that of these stones God could raise up children of Abraham.)

## **Joshua Chapter 5**

5:1-12

### ***The Delayed Circumcision, and Manna Ceases***

(13) <sup>1</sup> And it came to pass, when all the kings of the Amorites, which [were] on the side of Jordan westward, and all the kings of the Canaanites, which [were] by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them anymore, because of the children of Israel. <sup>2</sup> At that time the LORD said to Joshua, **Make you sharp knives, and circumcise again the children of Israel the second time.**

<sup>3</sup> And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

<sup>4</sup> And this is the cause why Joshua did circumcise: All the people that came out of Egypt, [that were] males, [even] all the men of war, died in the wilderness by the way, after they came out of Egypt.

<sup>5</sup> Now all the people that came out were circumcised: but all the people [that were] born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. <sup>6</sup> For the children of Israel walked forty years in the wilderness, till all the people [that were] men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: to whom the LORD swore that he would not show them the land, which the LORD swore to their fathers that he would give us, a land that flows with milk and honey. <sup>7</sup> And their children, [whom] he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. <sup>8</sup> And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. <sup>9</sup> And the LORD said to Joshua, **This day have I rolled away the reproach of Egypt from off you.** Wherefore the name of the place is called Gilgal to this day.

### ***D. Crossing the Jordan River – Understand What Happened***

(14) <sup>10</sup> And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. <sup>11</sup> And they did eat of the old corn of the land on the next day after the passover, unleavened cakes, and parched [corn] in the selfsame day. <sup>a</sup> <sup>12</sup> And the manna ceased on the next day after they had eaten of the old corn of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.

5:13-15

### ***Joshua Meets the Captain of the Lord's Army (Preincarnate Jesus)***

<sup>13</sup> And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went to him, and said unto him, [Are] you for us, or for our adversaries? <sup>14</sup> And he said, **No; but [as] <sup>b</sup> captain of the host of the LORD am I now come.** And Joshua fell on his face to the earth, and did worship, and said unto him, What says my lord to his servant? <sup>15</sup> And the captain of the LORD'S host said to Joshua, **<sup>c</sup> Loose your shoe from off your foot; for the place whereon you stand is holy.** And Joshua did so.

<sup>a</sup> This is the correct procedure. A physical illustration of a spiritual truth. 1 John 2:12-14 Manna was a monotonous diet, now they had variety and in a position to provide for themselves.

<sup>b</sup> He fell on his face and called the ground holy. It is Jesus Christ, he fought the battle of Jericho. Joshua is Hebrew for Jesus in Greek. Jericho is capital of one of ten 10 nations, 7 left with Amorite Capital Jericho the strongest. 3 nations defeated on west of Jordan with Moses.

<sup>c</sup> Gilgal is the first holy place designated in the promised land. It was here they prepared for the battle of Jericho and resorted back to camp. It was here the tabernacle resided until it was relocated to Shiloh. Gilgal in Hebrew is "rolling away" from 5:9 signifying the reproach from Egypt when they were captive and their time in the Wilderness for 40 years. The Egyptians may have mocked Israel for being "lost" in the wilderness while not knowing it was because of their unbelief at Kadesh-Barnea when the 12 spies were sent and all returned in unbelief except for Joshua and Caleb.

6:1-27

***Victory by Faith and Obedience (the Walls of Jericho Fall)***

(15) <sup>1</sup> Now Jericho was straightly shut up because of the children of Israel: none went out, and none came in. <sup>2</sup> And the LORD said to Joshua, **See, I have given into your hand Jericho, and the king thereof, [and] the mighty men of valor.** <sup>3</sup> **And ye shall compass the city, all [ye] men of war, [and] go round about the city once. Thus shall you do six days.** <sup>4</sup> **And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.** <sup>5</sup> **And it shall come to pass, that when they make a long [blast] with the ram's horn, [and] when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.**

(16) <sup>6</sup> And Joshua the son of Nun called the priests, and said to them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. <sup>7</sup> And he said to the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. <sup>8</sup> And it came to pass, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. <sup>9</sup> And the armed men went before the priests that blew with the trumpets, and the rear guard came after the ark, [the priests] going on, and blowing with the trumpets. <sup>10</sup> And Joshua had commanded the people, **Ye shall not shout, nor make any noise with your voice, neither shall [any] word proceed out of your mouth, until the day I bid you shout; then shall ye shout.** <sup>11</sup> So the ark of the LORD compassed the city, going about [it] once: and they came into the camp, and lodged in the camp. <sup>12</sup> And **Joshua rose early in the morning,** and the priests took up the ark of the LORD. <sup>13</sup> And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rear guard came after the ark of the LORD, [the priests] going on, and blowing with the trumpets. <sup>14</sup> And the second day they compassed the city once, and returned into the camp: so they did six days. <sup>15</sup> And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. <sup>16</sup> And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said to the people, Shout; for the LORD has given you the city.

***Jericho Must Be Destroyed, Except for Rahab***

(17) <sup>17</sup> And the city shall be accursed, [even] it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, **because she hid the messengers that we sent.** <sup>18</sup> And ye, in any wise keep [yourselves] from the accursed thing, lest ye make [yourselves] accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. <sup>19</sup> But all the silver, and gold, and vessels of brass and iron, are consecrated to the LORD: they shall come into the treasury of the LORD. <sup>20</sup> So the people shouted when [the priests] blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. <sup>21</sup> And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and donkey, with the edge of the sword. <sup>22</sup> But Joshua had said to the two men that had spied out the country, Go into the harlot's house, and bring out there the woman, and all that she has, as ye swore to her. <sup>23</sup> And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them outside the camp of Israel. <sup>24</sup> And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. <sup>25</sup> And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwells in Israel [even] to this day; because she hid the messengers, which Joshua sent to spy out Jericho. <sup>26</sup> And Joshua adjured them at that time, saying, Cursed [be] the man before the LORD, that rises up and builds this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest [son] shall he set up the gates of it. <sup>27</sup> So the LORD was with Joshua; and his fame was [noised] throughout all the country.

Notes: Jericho was the most fortified city of the strongest people in Canaan, the Amorites. The city of the moon-god and now is the capital of the PLO

(18) <sup>1</sup> But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel. <sup>2</sup> And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spoke to them, saying, Go up and view the country. And the men went up and viewed Ai. <sup>3</sup> And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; [and] make not all the people to labor thither; for they [are but] few. <sup>4</sup> So there went up thither of the people about three thousand men: and they fled before the men of Ai. <sup>5</sup> And the men of Ai smote of them about thirty and six men: for they chased them [from] before the gate [even] to Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

<sup>6</sup> And Joshua tore his clothes, and fell to the earth upon his face before the ark of the LORD until the evening tide, he and the elders of Israel, and put dust upon their heads. <sup>7</sup> And Joshua said, Alas, O Lord GOD, wherefore have you at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

<sup>8</sup> O Lord, what shall I say, when Israel turns their backs before their enemies! <sup>9</sup> For the Canaanites and all the inhabitants of the land shall hear [of it], and shall environ us round, and cut off our name from the earth: and what will you do to your great name?

Note: First, they were over-confident and lost 36 men, then there was sin in the camp.

### **Joshua Must Deal with Sin in the Camp**

(19) <sup>10</sup> And the LORD said to Joshua, **Get you up; wherefore lie you thus upon your face?** <sup>11</sup> **Israel has sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put [it] even among their own stuff.** <sup>12</sup> **Therefore the children of Israel could not stand before their enemies, [but] turned [their] backs before their enemies, because they were accursed: neither will I be with you anymore, except ye destroy the accursed from among you.** <sup>13</sup> **Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus says the LORD God of Israel, [There is] an accursed thing in the midst of you, O Israel: you cannot stand before your enemies, until ye take away the accursed thing from among you.** <sup>14</sup> **In the morning therefore ye shall be brought according to your tribes: and it shall be, [that] the tribe which the LORD takes shall come according to the families [thereof]; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.** <sup>15</sup> **And it shall be, [that] he that is taken with the accursed thing shall be burnt with fire, he and all that he has: because he has transgressed the covenant of the LORD, and because he has worked folly in Israel.** <sup>16</sup> So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: <sup>17</sup> And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken: <sup>18</sup> And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. <sup>19</sup> And Joshua said to Achan, My son, give, I pray you, glory to the LORD God of Israel, and make confession to him; and tell me now what you have done; hide [it] not from me. <sup>20</sup> And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus I have done: <sup>21</sup> When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. <sup>22</sup> So Joshua sent messengers, and they ran to the tent; and, behold, [it was] hid in his tent, and the silver under it. <sup>23</sup> And they took them out of the midst of the tent, and brought them to Joshua, and to all the children of Israel, and laid them out before the LORD. <sup>24</sup> And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his donkeys, and his sheep, and his tent, and all that he had: and they brought them to the valley of Achor.

<sup>25</sup> And Joshua said, Why have you troubled us? the LORD shall trouble you this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. <sup>26</sup> And they raised over him a great heap of stones to this day. So the LORD turned from the fierceness of his anger.

Wherefore the name of that place was called, The valley of Achor, to this day.

Notes: Achan's sin process the same with King David and today.

He: 1) saw, 2) coveted, 3) took and 4) concealed. 2 Samuel 11 and James 1:14-15

## **Joshua Chapter 8:1-34**

### **Victory (at Ai) after Sin is Cleansed (Achan and his possessions)**

(20) <sup>1</sup> And the LORD said to Joshua, **Fear not, neither be you dismayed:** take all the people of war with you, and arise, go up to Ai: see, I have given into your hand the king of Ai, and his people, and his city, and his land: <sup>2</sup> And you shall do to Ai and her king as you did to Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey to yourselves: lay you an ambush for the city behind it. <sup>3</sup> So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away by night. <sup>4</sup> And he commanded them, saying, Behold, ye shall lie in wait against the city, [even] behind the city: go not very far from the city, but be ye all ready: <sup>5</sup> And I, and all the people that are with me, will approach to the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, <sup>6</sup> (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. <sup>7</sup> Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. <sup>8</sup> And it shall be, when ye have taken the city, [that] ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you. <sup>9</sup> Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people. <sup>10</sup> And **Joshua rose up early in the morning**, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. <sup>11</sup> And all the people, [even the people] of war that [were] with him, went up, and drew near, and came before the city, and pitched on the north side of Ai: now [there was] a valley between them and Ai. <sup>12</sup> And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city. <sup>13</sup> And when they had set the people, [even] all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. <sup>14</sup> And it came to pass, when the king of Ai saw [it], that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he knew not that [there were] liers in ambush against him behind the city. <sup>15</sup> And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. <sup>16</sup> And all the people that [were] in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. <sup>17</sup> And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel. <sup>18</sup> And the LORD said to Joshua, **Stretch out the spear that is in your hand toward Ai; for I will give it into your hand. And Joshua stretched out the spear that [he had] in his hand toward the city.** <sup>19</sup> And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire. <sup>20</sup> And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. <sup>21</sup> And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. <sup>22</sup> And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

(21) <sup>23</sup> And the king of Ai they took alive, and brought him to Joshua. <sup>24</sup> And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned to Ai, and smote it with the edge of the sword. <sup>25</sup> And [so] it was, [that] all that fell that day, both of men and women, [were] twelve thousand, [even] all the men of Ai. <sup>26</sup> **For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.** <sup>27</sup> Only the cattle and the spoil of that city Israel took for a prey to themselves, according to the word of the LORD which he commanded Joshua. <sup>28</sup> And Joshua burnt Ai, and made it a heap forever, [even] a desolation to this day. <sup>29</sup> And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, [that remains] to this day.

## **Joshua Chapter 8:1-34**

### ***Joshua Reads the Law to the Entire nation***

(22) <sup>30</sup> Then Joshua built an altar to the LORD God of Israel in mount Ebal, <sup>31</sup> As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man has lift up [any] iron: and they offered thereon burnt offerings to the LORD, and sacrificed peace offerings. <sup>32</sup> **And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.** <sup>33</sup> And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; <sup>a</sup> **half of them over against mount Gerizim, and half of them over against mount Ebal;** as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. <sup>34</sup> **And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.** <sup>35</sup> There was not a word of all that Moses commanded, which Joshua read not before all the assembly of Israel, with the women, and the little ones, and the strangers that were conversant among them.

<sup>a</sup> Leviticus 26 and Deuteronomy 30-32

## **Joshua Chapter 9:1-27**      ***The (Gibeonite) Deceit and (Israel's) Compromise***

(23) <sup>1</sup> And it came to pass, when all the kings which [were] on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard [thereof]; <sup>2</sup> That they gathered themselves together, to fight with Joshua and with Israel, with one accord. <sup>3</sup> And when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, <sup>4</sup> They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their donkeys, and wine bottles, old, and tore, and bound up; <sup>5</sup> And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry [and] moldy. <sup>6</sup> And they went to Joshua to the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. <sup>7</sup> And the men of Israel said to the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? <sup>8</sup> And they said to Joshua, We are your servants. And Joshua said to them, Who are ye? and from whence come ye? <sup>9</sup> And they said unto him, From a very far country your servants are come because of the name of the LORD your God: for we have heard the fame of him, and all that he did in Egypt, <sup>10</sup> And all that he did to the two kings of the Amorites, that [were] beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. <sup>11</sup> Wherefore our elders and all the inhabitants of our country spoke to us, saying, Take food with you for the journey, and go to meet them, and say to them, We are your servants: therefore now make ye a league with us. <sup>12</sup> This our bread we took hot [for] our provision out of our houses on the day we came forth to go to you; but now, behold, it is dry, and it is moldy: <sup>13</sup> And these bottles of wine, which we filled, [were] new; and, behold, they be tore: and these our garments and our shoes are become old by reason of the very long journey. <sup>14</sup> And the men took of their food, and asked not [counsel] at the mouth of the LORD.

(24) <sup>15</sup> And Joshua made peace with them, and made a league with them, to let them live: and the princes of the assembly swore to them. <sup>16</sup> And it came to pass at the end of three days after they had made a league with them, that they heard that they [were] their neighbors, and [that] they dwelt among them. <sup>17</sup> And the children of Israel journeyed, and came to their cities on the third day. Now their cities [were] Gibeon, and Chephirah, and Beeroth, and Kirjathjearim. <sup>18</sup> And the children of Israel smote them not, because the princes of the assembly had sworn to them by the LORD God of Israel. And all the assembly murmured against the princes. <sup>19</sup> But all the princes said to all the assembly, We have sworn to them by the LORD God of Israel: now therefore we may not touch them. <sup>20</sup> **This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore to them.** <sup>21</sup> And the princes said to them, Let them live; but let them be hewers of wood and drawers of water to all the assembly; as the princes had promised them.



## **Joshua Chapter 9**

### ***The Gibeonites Are Condemned to Perpetual Bondage***

(25) <sup>22</sup> And Joshua called for them, and he spoke to them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? <sup>23</sup> Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. <sup>24</sup> And they answered Joshua, and said, Because it was certainly told your servants, how that the LORD your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. <sup>25</sup> And now, behold, we are in your hand: as it seems good and right to you to do to us, do. <sup>26</sup> And so did he to them, and delivered them out of the hand of the children of Israel, that they slew them not. <sup>27</sup> And Joshua made them that day hewers of wood and drawers of water for the assembly, and for the altar of the LORD, even to this day, in the place which he should choose.

## **Joshua Chapter 10**

10:1-27

### ***Victory at Bethhoron and the Sun-Moon Stand Still***

(26) <sup>1</sup> Now it came to pass, when <sup>a</sup> Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; <sup>2</sup> That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof [were] mighty. <sup>3</sup> Wherefore Adonizedek king of Jerusalem sent to Hoham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon, saying, <sup>4</sup> Come up to me, and help me, that we may smite Gibeon: for it has made peace with Joshua and with the children of Israel. <sup>5</sup> Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. <sup>6</sup> And the men of Gibeon sent to Joshua to the camp to Gilgal, saying, Slack not your hand from your servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

<sup>a</sup> Adonizedek is "King of Righteousness," a type of the anti-christ.

(27) <sup>7</sup> So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor. <sup>8</sup> And the LORD said to Joshua, **Fear them not: for I have delivered them into your hand; there shall not a man of them stand before you.** <sup>9</sup> Joshua therefore came to them suddenly, [and] went up from Gilgal all night. <sup>10</sup> And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goes up to Bethhoron, and smote them to Azekah, and to Makkedah. <sup>11</sup> And it came to pass, as they fled from before Israel, [and] were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them to Azekah, and they died: [they were] more which died with hailstones than [they] whom the children of Israel slew with the sword. <sup>12</sup> Then spoke Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, <sup>a</sup> Sun, stand you still upon Gibeon; and you, Moon, in the valley of Ajalon. <sup>13</sup> And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. <sup>14</sup> **And there was no day like that before it or after it, that the LORD listened to the voice of a man: for the LORD fought for Israel.**

<sup>a</sup> The long day may be explained in 701 BC when Hezekiah changed the calendar from 12-30 day months for 360 day lunar year were changed. Many cultures changed their calendars then, the Roman Empire added 4 ¼ days per year. Was it the near passing of Mars or something with Venus. Did the earth rotate 5 degrees then or after the great flood?

***The Five Kings are Killed***

(28) <sup>15</sup> And Joshua returned, and all Israel with him, to the camp to Gilgal. <sup>16</sup> But **these five kings fled, and hid themselves in a cave** at Makkedah. <sup>17</sup> And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. <sup>18</sup> And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: <sup>19</sup> And stay ye not, [but] pursue after your enemies, and smite the hindmost of them; allow them not to enter into their cities: for the LORD your God has delivered them into your hand. <sup>20</sup> And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest [which] remained of them entered into fenced cities. <sup>21</sup> And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. <sup>22</sup> Then said Joshua, Open the mouth of the cave, and bring out those five kings to me out of the cave. <sup>23</sup> And they did so, and brought forth those five kings to him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, [and] the king of Eglon. <sup>24</sup> And it came to pass, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. <sup>25</sup> And Joshua said to them, **Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.** <sup>26</sup> **And afterward Joshua smote them, and slew them, and hanged them on five trees:** and they were hanging upon the trees until the evening. <sup>27</sup> And it came to pass at the time of the going down of the sun, [that] Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, [which remain] until this very day.

**10:28-12:24**

***Continual Victory by Faith and Obedience*** (for Israel in the South)

(29) <sup>28</sup> And that day **Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that [were] therein; he let none remain:** and he did to the king of Makkedah as he did to the king of Jericho. <sup>29</sup> Then Joshua passed from Makkedah, and all Israel with him, to Libnah, and fought against Libnah: <sup>30</sup> And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that [were] therein; he let none remain in it; but did to the king thereof as he did to the king of Jericho. <sup>31</sup> And Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it, and fought against it: <sup>32</sup> And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that [were] therein, according to all that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. <sup>34</sup> And from Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it, and fought against it: <sup>35</sup> And they took it on that day, and smote it with the edge of the sword, and all the souls that [were] therein he utterly destroyed that day, according to all that he had done to Lachish. <sup>36</sup> And Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it: <sup>37</sup> And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that [were] therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that [were] therein. <sup>38</sup> And Joshua returned, and all Israel with him, to Debir; and fought against it: <sup>39</sup> And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that [were] therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king. <sup>40</sup> So Joshua smote all the country of the hills, and of the south, and of the valley, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. <sup>41</sup> And Joshua smote them from Kadeshbarnea even to Gaza, and all the country of Goshen, even to Gibeon. <sup>42</sup> And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel. <sup>43</sup> And Joshua returned, and all Israel with him, to the camp to Gilgal.

## **Joshua Chapter 11**

### ***Joshua Attacks and Conquers the Northern Kings***

(30) <sup>1</sup> And it came to pass, when Jabin king of Hazor had heard [those things], that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, <sup>2</sup> And to the kings that [were] on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, <sup>3</sup> [And to] the Canaanite on the east and on the west, and [to] the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and [to] the Hivite under Hermon in the land of Mizpeh. <sup>4</sup> And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. <sup>5</sup> And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel. <sup>6</sup> And the LORD said to Joshua, **Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel: you shall hough their horses, and burn their chariots with fire.** <sup>7</sup> So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. <sup>8</sup> And the LORD delivered them into the hand of Israel, who smote them, and chased them to great Zidon, and to Misrephothmaim, and to the valley of Mizpeh eastward; and they smote them, until they left them none remaining. <sup>9</sup> And Joshua did to them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

### ***Joshua Captures the Whole Land***

(31) <sup>10</sup> And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdoms. <sup>11</sup> And they smote all the souls that [were] therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire. <sup>12</sup> And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, [and] he utterly destroyed them, as Moses the servant of the LORD commanded. <sup>13</sup> But [as for] the cities that stood still in their strength, Israel burned none of them, save Hazor only; [that] did Joshua burn. <sup>14</sup> And all the spoil of these cities, and the cattle, the children of Israel took for a prey to themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. <sup>15</sup> As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

(32) <sup>16</sup> So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; <sup>17</sup> [Even] from the mount Halak, that goes up to Seir, even to Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. <sup>18</sup> Joshua made war a long time with all those kings. <sup>19</sup> There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all [other] they took in battle. <sup>20</sup> For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, [and] that they might have no favor, but that he might destroy them, as the LORD commanded Moses. <sup>21</sup> And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. <sup>22</sup> There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained. <sup>23</sup> So Joshua took the whole land, according to all that the LORD said to Moses; and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. And the land rested from war.

(33) <sup>1</sup> Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon to mount Hermon, and all the plain on the east: <sup>2</sup> Sihon king of the Amorites, who dwelt in Heshbon, [and] ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even to the river Jabbok, [which is] the border of the children of Ammon; <sup>3</sup> And from the plain to the sea of Chinneroth on the east, and to the sea of the plain, [even] the salt sea on the east, the way to Bethjeshimoth; and from the south, under Ashdohpishgah: <sup>4</sup> And the coast of Og king of Bashan, [which was] of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, <sup>5</sup> And reigned in mount Hermon, and in Salcah, and in all Bashan, to the border of the Geshurites and the Maachasites, and half Gilead, the border of Sihon king of Heshbon. <sup>6</sup> Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it [for] a possession to the Reubenites, and the Gadites, and the half tribe of Manasseh. <sup>7</sup> And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even to the mount Halak, that goes up to Seir; which Joshua gave to the tribes of Israel [for] a possession according to their divisions; <sup>8</sup> In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites: <sup>9</sup> The king of Jericho, one; the king of Ai, which is beside Bethel, one; <sup>10</sup> The king of Jerusalem, one; the king of Hebron, one; <sup>11</sup> The king of Jarmuth, one; the king of Lachish, one; <sup>12</sup> The king of Eglon, one; the king of Gezer, one; <sup>13</sup> The king of Debir, one; the king of Geder, one; <sup>14</sup> The king of Hormah, one; the king of Arad, one; <sup>15</sup> The king of Libnah, one; the king of Adullam, one; <sup>16</sup> The king of Makedah, one; the king of Bethel, one; <sup>17</sup> The king of Tappuah, one; the king of Hepher, one; <sup>18</sup> The king of Aphek, one; the king of Lasharon, one; <sup>19</sup> The king of Madon, one; the king of Hazor, one; <sup>20</sup> The king of Shimronmeron, one; the king of Achshaph, one; <sup>21</sup> The king of Taanach, one; the king of Megiddo, one; <sup>22</sup> The king of Kedesh, one; the king of Jokneam of Carmel, one; <sup>23</sup> The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; <sup>24</sup> The king of Tirzah, one: all the kings thirty and one.



## **DIVIDE THE PROMISE LAND 13:1-22:34**

### **Joshua Chapter 13:1-33**

### **Summary of Instructions for Areas Still Occupied**

(34) <sup>1</sup> Now Joshua was old [and] stricken in years; and the LORD said unto him, **You are old [and] stricken in years, and there remains yet very much land to be possessed.** <sup>2</sup> This is the land that yet remains: all the borders of the Philistines, and all Geshuri, <sup>3</sup> From Sihor, which is before Egypt, even to the borders of Ekron northward, [which] is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites: <sup>4</sup> From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, to Aphek, to the borders of the Amorites: <sup>5</sup> And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon to the entering into Hamath. <sup>6</sup> All the inhabitants of the hill country from Lebanon to Misrephothmaim, [and] all the Sidonians, them will I drive out from before the children of Israel: only divide you it by lot to the Israelites for an inheritance, as I have commanded you.

### **Assignment of the Land East of the Jordan River**

(35) <sup>7</sup> **Now therefore divide this land for an inheritance to the nine tribes, and the half tribe of Manasseh,** <sup>8</sup> With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, [even] as Moses the servant of the LORD gave them; <sup>9</sup> From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba to Dibon; <sup>10</sup> And all the cities of Sihon king of the Amorites, which reigned in Heshbon, to the border of the children of Ammon; <sup>11</sup> And Gilead, and the border of the Geshurites and Maachasites, and all mount Hermon, and all Bashan to Salcah; <sup>12</sup> All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out. <sup>13</sup> Nevertheless the children of Israel expelled not the Geshurites, nor the Maachasites: but the Geshurites and the Maachasites dwell among the Israelites until this day. <sup>14</sup> Only to the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said to them. <sup>15</sup> And Moses gave to the tribe of the children of Reuben [inheritance] according to their families. <sup>16</sup> And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; <sup>17</sup> Heshbon, and all her cities that are in the plain; Dibon, and Bamothbaal, and Bethbaalmeon, <sup>18</sup> And Jahazah, and Kedemoth, and Mephaath, <sup>19</sup> And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley, <sup>20</sup> And Bethpeor, and Ashdothpisgah, and Bethjeshimoth, <sup>21</sup> And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, [which were] dukes of Sihon, dwelling in the country. <sup>22</sup> Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them. <sup>23</sup> And the border of the children of Reuben was Jordan, and the border [thereof]. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof. <sup>24</sup> And Moses gave [inheritance] to the tribe of Gad, [even] to the children of Gad according to their families. <sup>25</sup> And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that is before Rabbah; <sup>26</sup> And from Heshbon to Ramathmizpeh, and Betonim; and from Mahanaim to the border of Debir; <sup>27</sup> And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and [his] border, [even] to the edge of the sea of Chinnereth on the other side Jordan eastward. <sup>28</sup> This is the inheritance of the children of Gad after their families, the cities, and their villages. <sup>29</sup> And Moses gave [inheritance] to the half tribe of Manasseh: and [this] was [the possession] of the half tribe of the children of Manasseh by their families. <sup>30</sup> And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities: <sup>31</sup> And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, [were pertaining] to the children of Machir the son of Manasseh, [even] to the one half of the children of Machir by their families. <sup>32</sup> These [are the countries] which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward. <sup>33</sup> But to the tribe of Levi Moses gave not [any] inheritance: the LORD God of Israel was their inheritance, as he said to them.

**Joshua Chapter 14** *Assignment of the Land West of the Jordan River (chapters 14-17)*

(36) <sup>1</sup> And these [are the countries] which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. <sup>2</sup> By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and [for] the half tribe. <sup>3</sup> For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan: but to the Levites he gave none inheritance among them. <sup>4</sup> For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part to the Levites in the land, save cities to dwell [in], with their suburbs for their cattle and for their substance. <sup>5</sup> As the LORD commanded Moses, so the children of Israel did, and they divided the land.

***Caleb Obtains Hebron***

(37) <sup>6</sup> Then the children of Judah came to Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, You know the thing that the LORD said to Moses the man of God concerning me and you in Kadeshbarnea. <sup>7</sup> Forty years old I was when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as [it was] in my heart. <sup>8</sup> Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. <sup>9</sup> And Moses swore on that day, saying, Surely the land whereon your feet have trodden shall be your inheritance, and your children's forever, because you have wholly followed the LORD my God. <sup>10</sup> And now, behold, the LORD has kept me alive, as he said, these forty and five years, even since the LORD spoke this word to Moses, while [the children of] Israel wandered in the wilderness: and now, look, I [am] this day fourscore and five years old. <sup>11</sup> As yet **I [am as] strong this day as [I was] in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.** <sup>12</sup> Now therefore give me this mountain, whereof the LORD spoke in that day; for you heard in that day how the Anakims [were] there, and [that] the cities [were] great [and] fenced: if so be the LORD [will be] with me, then I shall be able to drive them out, as the LORD said. <sup>13</sup> **And Joshua blessed him, and gave to Caleb** the son of Jephunneh Hebron for an inheritance. <sup>14</sup> Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite to this day, **because that he wholly followed the LORD God of Israel.** <sup>15</sup> And the name of Hebron before was Kirjatharba; [which Arba was] a great man among the Anakims. And the land had rest from war.

**Joshua Chapter 15*****Land for the Tribe of Judah***

(38) <sup>1</sup> [This] then was the lot of the tribe of the children of Judah by their families; [even] to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast. <sup>2</sup> And their south border was from the shore of the salt sea, from the bay that looks southward: <sup>3</sup> And it went out to the south side to Maalehacabbim, and passed along to Zin, and ascended up on the south side to Kadeshbarnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: <sup>4</sup> [From there] it passed toward Azmon, and went out to the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast. <sup>5</sup> And the east border was the salt sea, [even] to the end of Jordan. And [their] border in the north quarter was from the bay of the sea at the uttermost part of Jordan: <sup>6</sup> And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben: <sup>7</sup> And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel: <sup>8</sup> And the border went up by the valley of the son of Hinnom to the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that [lies] before the valley of Hinnom westward, which is at the end of the valley of the giants northward: <sup>9</sup> And the border was drawn from the top of the hill to the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjathjearim: <sup>10</sup> And the border compassed from Baalah westward to mount Seir, and passed along to the side of mount Jearim,

## Chapter 15

which is Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah:

<sup>11</sup> And the border went out to the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out to Jabneel; and the goings out of the border were at the sea.

<sup>12</sup> And the west border was to the great sea, and the coast [thereof]. This is the coast of the children of Judah round about according to their families.

(39) <sup>13</sup> And to Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, [even] the city of Arba the father of Anak, which [city is] Hebron.

<sup>14</sup> And Caleb drove there the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

<sup>15</sup> And he went up there to the inhabitants of Debir: and the name of Debir before was Kirjathsepher.

<sup>16</sup> And Caleb said, He that smites Kirjathsepher, and takes it, to him will I give Achsah my daughter to wife. <sup>17</sup> And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

<sup>18</sup> And it came to pass, as she came [to him], that she moved him to ask of her father a field: and she lighted off [her] donkey; and Caleb said unto her, What would you? <sup>19</sup> Who answered, Give me a blessing; for you have given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

### ***The Cities of Judah***

(40) <sup>20</sup> This is the inheritance of the tribe of the children of Judah according to their families. <sup>21</sup> And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, <sup>22</sup> And Kinah, and Dimonah, and Adadah, <sup>23</sup> And Kedesh, and Hazor, and Ithnan, <sup>24</sup> Ziph, and Telem, and Bealoth, <sup>25</sup> And Hazor, Hadattah, and Kerioth, [and] Hezron, which is Hazor, <sup>26</sup> Amam, and Shema, and Moladah, <sup>27</sup> And Hazargaddah, and Heshmon, and Bethpalet, <sup>28</sup> And Hazarshual, and Beersheba, and Bizjothjah, <sup>29</sup> Baalah, and Iim, and Azem, <sup>30</sup> And Eltolad, and Chesil, and Hormah, <sup>31</sup> And Ziklag, and Madmannah, and Sansannah, <sup>32</sup> And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages: <sup>33</sup> [And] in the valley, Eshtaol, and Zoreah, and Ashnah, <sup>34</sup> And Zanoah, and Engannim, Tappuah, and Enam, <sup>35</sup> Jarmuth, and Adullam, Socoh, and Azekah, <sup>36</sup> And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: <sup>37</sup> Zenan, and Hadashah, and Migdalgad, <sup>38</sup> And Dilean, and Mizpeh, and Joktheel, <sup>39</sup> Lachish, and Bozkath, and Eglon, <sup>40</sup> And Cabbon, and Lahmam, and Kithlish, <sup>41</sup> And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages: <sup>42</sup> Libnah, and Ether, and Ashan, <sup>43</sup> And Jiphtah, and Ashnah, and Nezib, <sup>44</sup> And Keilah, and Achzib, and Mareshah; nine cities with their villages: <sup>45</sup> Ekron, with her towns and her villages: <sup>46</sup> From Ekron even to the sea, all that [lay] near Ashdod, with their villages: <sup>47</sup> Ashdod with her towns and her villages, Gaza with her towns and her villages, to the river of Egypt, and the great sea, and the border [thereof]: <sup>48</sup> And in the mountains, Shamir, and Jattir, and Socoh, <sup>49</sup> And Dannah, and Kirjathsannah, which is Debir, <sup>50</sup> And Anab, and Eshtemoh, and Anim, <sup>51</sup> And Goshen, and Holon, and Giloh; eleven cities with their villages: <sup>52</sup> Arab, and Dumah, and Eshean, <sup>53</sup> And Janum, and Bethtappuah, and Aphekah, <sup>54</sup> And Humtah, and Kirjatharba, which is Hebron, and Zior; nine cities with their villages: <sup>55</sup> Maon, Carmel, and Ziph, and Juttah, <sup>56</sup> And Jezreel, and Jokdeam, and Zanoah, <sup>57</sup> Cain, Gibeah, and Timnah; ten cities with their villages: <sup>58</sup> Halhul, Bethzur, and Gedor, <sup>59</sup> And Maarath, and Bethanath, and Eltekon; six cities with their villages: <sup>60</sup> Kirjathbaal, which is Kirjathjearim, and Rabbah; two cities with their villages: <sup>61</sup> In the wilderness, Betharabah, Middin, and Secacah, <sup>62</sup> And Nibshan, and the city of Salt, and Engedi; six cities with their villages. <sup>63</sup> As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem to this day.

## **Joshua Chapter 16**

### ***The Borders of the Land for the Sons of Joseph***

(41) <sup>1</sup> And the lot of the children of Joseph fell from Jordan by Jericho, to the water of Jericho on the east, to the wilderness that goes up from Jericho throughout mount Bethel, <sup>2</sup> And goes out from Bethel to Luz, and passes along to the borders of Archi to Ataroth, <sup>3</sup> And goes down westward to the coast of Japhleti, to the coast of Bethhoron the nether, and to Gezer: and the goings out thereof are at the sea. <sup>4</sup> So the children of Joseph, Manasseh and Ephraim, took their inheritance.

### ***The Border of the Land for the Tribe of Ephraim***

<sup>5</sup> And the border of the children of Ephraim according to their families was [thus]: even the border of their inheritance on the east side was Atarothaddar, to Bethhoron the upper; <sup>6</sup> And the border went out toward the sea to Michmethah on the north side; and the border went about eastward to Taanathshiloh, and passed by it on the east to Janohah; <sup>7</sup> And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. <sup>8</sup> The border went out from Tappuah westward to the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. <sup>9</sup> And the separate cities for the children of Ephraim [were] among the inheritance of the children of Manasseh, all the cities with their villages. <sup>10</sup> And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites to this day, and serve under tax.

## **Joshua Chapter 17**

### ***Zelophehad's 5 Daughters have an Inheritance***

(42) <sup>1</sup> There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; [to wit], for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan. <sup>2</sup> There was also [a lot] for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these [were] the male children of Manasseh the son of Joseph by their families. <sup>3</sup> But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, <sup>a</sup> had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. <sup>4</sup> And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father. <sup>5</sup> And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which [were] on the other side Jordan; <sup>6</sup> Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

<sup>a</sup> Marry within tribe, then inheritance right can flow to the daughter. Moses asks the Lord and makes an exception. 40 years after Moses. Numbers 27. Daughter of Zelophehad type: Ezra 2, Nehemiah 7, Numbers 32, I Chronicles 2 the husband she marries is officially adopted as his son. This anticipates the lineage of Christ. Luke 3 diagram is revealed.

### ***Manasseh's Boundaries***

(43) <sup>7</sup> And the coast of Manasseh was from Asher to Michmethah, that [lies] before Shechem; and the border went along on the right hand to the inhabitants of Entappuah. <sup>8</sup> [Now] Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh [belonged] to the children of Ephraim; <sup>9</sup> And the coast descended to the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea: <sup>10</sup> Southward [it was] Ephraim's, and northward [it was] Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. <sup>11</sup> And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, [even] three countries. <sup>12</sup> Yet the children of



## **Joshua Chapter 17**

Manasseh could not drive out [the inhabitants of] those cities; but the Canaanites would dwell in that land. <sup>13</sup> Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tax; but did not utterly drive them out.

### ***The Children of Joseph Obtain Another Portion***

(44) <sup>14</sup> And the children of Joseph spoke to Joshua, saying, Why have you given me [but] one lot and one portion to inherit, seeing I [am] a great people, forasmuch as the LORD has blessed me thus far? <sup>15</sup> And Joshua answered them, If you [be] a great people, [then] get you up to the wood [country], and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for you. <sup>16</sup> And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, [both they] who are of Bethshean and her towns, and [they] who are of the valley of Jezreel. <sup>17</sup> And Joshua spoke to the house of Joseph, [even] to Ephraim and to Manasseh, saying, You are a great people, and has great power: you shall not have one lot [only]: <sup>18</sup> But the mountain shall be yours; for it is a wood, and you shall cut it down: and the outgoings of it shall be yours: for you shall drive out the Canaanites, though they have iron chariots, [and] though they [be] strong.

## **Joshua Chapter 18      Scouts Survey the Unconquered Territory (chapters 18-19)**

### ***The Tabernacle is Set up at Shiloh***

(45) <sup>1</sup> And the whole assembly of the children of Israel assembled together at Shiloh, and set up the tabernacle of the assembly there. And the land was subdued before them.

### ***The Remainder of the Land Is Described and Divided***

<sup>2</sup> And there remained among the children of Israel seven tribes, which had not yet received their inheritance. <sup>3</sup> And Joshua said to the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers has given you? <sup>4</sup> Give out from among you three men for [each] tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come [again] to me. <sup>5</sup> And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. <sup>6</sup> Ye shall therefore describe the land [into] seven parts, and bring [the description] hither to me, that I may cast lots for you here before the LORD our God. <sup>7</sup> But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them. <sup>8</sup> And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh. <sup>9</sup> And the men went and passed through the land, and described it by cities into seven parts in a book, and came [again] to Joshua to the host at Shiloh. <sup>10</sup> And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land to the children of Israel according to their divisions.

### ***Land for the Tribe of Benjamin***

(46) <sup>11</sup> And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph. <sup>12</sup> And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven. <sup>13</sup> And the border went over from there toward Luz, to the side of Luz, which is Bethel, southward; and the border descended to Atarothadar, near the hill that [lies] on the south side of the nether Bethhoron. <sup>14</sup> And the border was drawn [there], and compassed the corner of the sea southward, from the hill that [lies] before Bethhoron southward; and the goings out thereof were at Kirjathbaal, which is Kirjathjearim,

## **Joshua Chapter 18**

a city of the children of Judah: this was the west quarter. <sup>15</sup> And the south quarter was from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah: <sup>16</sup> And the border came down to the end of the mountain that [lies] before the valley of the son of Hinnom, [and] which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel, <sup>17</sup> And was drawn from the north, and went forth to Enshemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben, <sup>18</sup> And passed along toward the side over against Arabah northward, and went down to Arabah: <sup>19</sup> And the border passed along to the side of Bethhoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast. <sup>20</sup> And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families. <sup>21</sup> Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz, <sup>22</sup> And Betharabah, and Zemaraim, and Bethel, <sup>23</sup> And Avim, and Parah, and Ophrah, <sup>24</sup> And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages: <sup>25</sup> Gibeon, and Ramah, and Beeroth, <sup>26</sup> And Mizpeh, and Chephirah, and Mozah, <sup>27</sup> And Rekem, and Irpeel, and Taralah, <sup>28</sup> And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, [and] Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

## **Joshua Chapter 19**

### ***Land for the Tribe of Simeon***

(47) <sup>1</sup> And the second lot came forth to Simeon, [even] for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah. <sup>2</sup> And they had in their inheritance Beersheba, or Sheba, and Moladah, <sup>3</sup> And Hazarshual, and Balah, and Azem, <sup>4</sup> And Eltolad, and Bethul, and Hormah, <sup>5</sup> And Ziklag, and Bethmarcaboth, and Hazarsusah, <sup>6</sup> And Bethlebaoth, and Sharuhin; thirteen cities and their villages: <sup>7</sup> Ain, Remmon, and Ether, and Ashan; four cities and their villages: <sup>8</sup> And all the villages that [were] round about these cities to Baalathbeer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families. <sup>9</sup> Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

### ***Land for the Tribe of Zebulun***

<sup>10</sup> And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was to Sarid: <sup>11</sup> And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam; <sup>12</sup> And turned from Sarid eastward toward the sunrising to the border of Chislothtabor, and then goes out to Daberath, and goes up to Japhia, <sup>13</sup> And from there passes on along on the east to Gittahhepher, to Ittahkazin, and goes out to Remmonmethoar to Neah; <sup>14</sup> And the border compasses it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthahel: <sup>15</sup> And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages. <sup>16</sup> This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

### ***Land for the Tribe of Issachar***

(48) <sup>17</sup> [And] the fourth lot came out to Issachar, for the children of Issachar according to their families. <sup>18</sup> And their border was toward Jezreel, and Chesulloth, and Shunem, <sup>19</sup> And Hapharaim, and Shion, and Anaharath, <sup>20</sup> And Rabbith, and Kishion, and Abez, <sup>21</sup> And Remeth, and Engannim, and Enhaddah, and Bethpazzez; <sup>22</sup> And the coast reaches to Tabor, and Shahazimah, and Bethshemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. <sup>23</sup> This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

## **Joshua Chapter 19**

### ***Land for the Tribe of Asher***

<sup>24</sup> And the fifth lot came out for the tribe of the children of Asher according to their families. <sup>25</sup> And their border was Helkath, and Hali, and Beten, and Achshaph, <sup>26</sup> And Alammelech, and Amad, and Misheal; and reaches to Carmel westward, and to Shihorlibnath; <sup>27</sup> And turns toward the sunrising to Bethdagon, and reaches to Zebulun, and to the valley of Jiphthahel toward the north side of Bethemek, and Neiel, and goes out to Cabul on the left hand, <sup>28</sup> And Hebron, and Rehob, and Hammon, and Kanah, [even] to great Zidon; <sup>29</sup> And [then] the coast turns to Ramah, and to the strong city Tyre; and the coast turns to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: <sup>30</sup> Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. <sup>31</sup> This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

### ***Land for the Tribe of Naphtali***

(49) <sup>32</sup> The sixth lot came out to the children of Naphtali, [even] for the children of Naphtali according to their families. <sup>33</sup> And their coast was from Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, to Lakum; and the outgoings thereof were at Jordan: <sup>34</sup> And [then] the coast turns westward to Aznothtabor, and goes out from there to Hukkok, and reaches to Zebulun on the south side, and reaches to Asher on the west side, and to Judah upon Jordan toward the sunrising. <sup>35</sup> And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, <sup>36</sup> And Adamah, and Ramah, and Hazor, <sup>37</sup> And Kedesh, and Edrei, and Enhazor, <sup>38</sup> And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities with their villages. <sup>39</sup> This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

### ***Land for the Tribe of Dan***

<sup>40</sup> [And] the seventh lot came out for the tribe of the children of Dan according to their families. <sup>41</sup> And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh, <sup>42</sup> And Shaalabbin, and Ajalon, and Jethlah, <sup>43</sup> And Elon, and Thimnathah, and Ekron, <sup>44</sup> And Eltekeh, and Gibbethon, and Baalath, <sup>45</sup> And Jehud, and Beneberak, and Gathrimmon, <sup>46</sup> And Mejarkon, and Rakkon, with the border before Japho. <sup>47</sup> And the coast of the children of Dan went out [too little] for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. <sup>48</sup> This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

### ***Land is Given to Joshua***

<sup>49</sup> When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: <sup>50</sup> According to the word of the LORD they gave him the city which he asked, [even] Timnathserah in mount Ephraim: and he built the city, and dwelt therein. <sup>51</sup> These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the assembly. So they made an end of dividing the country.

## Joshua Chapter 20:1-9

### **The Six Cities of Refuge** (a type of Christ by function and Hebrew names)

(50) <sup>1</sup> The LORD also spoke to Joshua, saying, <sup>2</sup> Speak to the children of Israel, saying, **Appoint out for you <sup>a</sup> cities of refuge, whereof I spoke to you by the hand of Moses:** <sup>3</sup> **That the slayer that kills [any] person unawares [and] unwittingly may flee thither: and they shall be your refuge from the avenger of blood.** <sup>4</sup> **And when he that does flee to one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city to them, and give him a place, that he may dwell among them.** <sup>5</sup> **And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not before time.** <sup>6</sup> **And he shall dwell in that city, until he stand before the assembly for judgment, [and] until the death of the high priest that shall be in those days: then shall the slayer return, and come to his own city, and to his own house, to the city from whence he fled.** <sup>7</sup> **And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.** <sup>8</sup> **And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.** <sup>9</sup> **These were the cities appointed for all the children of Israel, and for the stranger that sojourns among them, that whosoever kills [any] person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the assembly.**

#### QT Note

Q1: What is a city of refuge?

A: The refuge was safe until the high priest died. The city of refuge was never more than one day's journey away. The refuge is a type of our soul's security in our great high-priest Jesus Christ who lives now and forever. We all may flee to our city of refuge because we have all sinned against God. The city represents our initial and eternal salvation in our great high priest (Hebrews 4:14-16).

Q2: What can we learn from the discipleship template of Moses and Joshua? (Joshua 20:1-2)

A1: Since we all die it is our privilege to disciple the younger to the best of our ability. With our peers, we encourage one another to continue on.

A2: The Moses-Joshua discipleship is a pattern for today. One must be a good servant to become a good leader. As the centurion came to Jesus, he understood authority. We must be a good minister helping our chain of command, as Joshua was to Moses, to be recognized and elevated to positional authority at the right time.

A3: Moses the Lawgiver could only lead God's people so far; the works of the law (a religious system described in Romans 7) can lead you up to the border of the Jordan River, but not to cross and enter into the promise land. God desires we enter into the rich, full life of "Christ in you, the hope of glory" (Colossians 1:27). The conquest of Canaan typifies victory over the flesh by walking after the Spirit (Romans 8:1,4).

Q3: What does the Hebrew names of the city mean?

A: Kedesh - holiness (Kadesh)

Shechem - portion or shoulder

Hebron - friendship

Bezer - vine or fortification

Ramoth - high places

Golan - passage or

joy/exultation

Application: I must stay my course and not go to the left or the right, which is by meditation in the law of God day and night.



QT hint: Daily time in prayer and Scripture help us live for Christ daily and prepare to reign with Christ in the future.

***Forty Eight Cities Given to the Levites***

(51) <sup>1</sup> Then came near the heads of the fathers of the Levites to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers of the tribes of the children of Israel; <sup>2</sup> And they spoke to them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. <sup>3</sup> And the children of Israel gave to the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs. <sup>4</sup> And the lot came out for the families of the Kohasites: and the children of Aaron the priest, [which were] of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. <sup>5</sup> And the rest of the children of Kohas had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities. <sup>6</sup> And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. <sup>7</sup> The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. <sup>8</sup> And the children of Israel gave by lot to the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

(52) <sup>9</sup> And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are [here] mentioned by name, <sup>10</sup> Which the children of Aaron, [being] of the families of the Kohasites, [who were] of the children of Levi, had: for theirs was the first lot. <sup>11</sup> And they gave them the city of Arba the father of Anak, which [city is] Hebron, in the hill [country] of Judah, with the suburbs thereof round about it. <sup>12</sup> But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession. <sup>13</sup> Thus they gave to the children of Aaron the priest Hebron with her suburbs, [to be] a city of refuge for the slayer; and Libnah with her suburbs, <sup>14</sup> And Jattir with her suburbs, and Eshtemoa with her suburbs, <sup>15</sup> And Holon with her suburbs, and Debir with her suburbs, <sup>16</sup> And Ain with her suburbs, and Juttah with her suburbs, [and] Bethshemesh with her suburbs; nine cities out of those two tribes. <sup>17</sup> And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, <sup>18</sup> Anathoth with her suburbs, and Almon with her suburbs; four cities. <sup>19</sup> All the cities of the children of Aaron, the priests, [were] thirteen cities with their suburbs. <sup>20</sup> And the families of the children of Kohas, the Levites which remained of the children of Kohas, even they had the cities of their lot out of the tribe of Ephraim. <sup>21</sup> For they gave them Shechem with her suburbs in mount Ephraim, [to be] a city of refuge for the slayer; and Gezer with her suburbs, <sup>22</sup> And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities. <sup>23</sup> And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, <sup>24</sup> Aijalon with her suburbs, Gathrimmon with her suburbs; four cities. <sup>25</sup> And out of the half tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs; two cities. <sup>26</sup> All the cities [were] ten with their suburbs for the families of the children of Kohas that remained. <sup>27</sup> And to the children of Gershon, of the families of the Levites, out of the [other] half tribe of Manasseh [they gave] Golan in Bashan with her suburbs, [to be] a city of refuge for the slayer; and Beeshterah with her suburbs; two cities. <sup>28</sup> And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, <sup>29</sup> Jarmuth with her suburbs, Engannim with her suburbs; four cities. <sup>30</sup> And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, <sup>31</sup> Helkath with her suburbs, and Rehob with her suburbs; four cities. <sup>32</sup> And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, [to be] a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities. <sup>33</sup> All the cities of the Gershonites according to their families [were] thirteen cities with their suburbs. <sup>34</sup> And to the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, <sup>35</sup> Dimnah with her suburbs, Nahalal with her suburbs; four cities. <sup>36</sup> And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, <sup>37</sup> Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. <sup>38</sup> And out of the tribe of Gad, Ramoth in Gilead with her suburbs, [to be] a city of refuge for the slayer; and Mahanaim with her suburbs, <sup>39</sup> Heshbon with her suburbs, Jazer with her suburbs; four cities in all. <sup>40</sup> So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were [by] their lot twelve cities. <sup>41</sup> All the cities of the Levites within the possession of the children of Israel [were] 48 cities with their suburbs. <sup>42</sup> These cities were everyone with their suburbs round about them: thus [were] all these cities.

## **Joshua Chapter 21**

### ***The Lord Gives Peace to the nation***

<sup>43</sup> And the LORD gave to Israel all the land which he swore to give to their fathers; and they possessed it, and dwelt therein. <sup>44</sup> And the LORD gave them rest round about, according to all that he swore to their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. <sup>45</sup> There failed not ought of any good thing which the LORD had spoken to the house of Israel; all came to pass.

## **Joshua Chapter 22:1-34    *Good Communications Prevent Gossip, Concerns, Division, and War***

### ***Reuben, Gad, and Manasseh Return Home (east of the Jordan River) with the Blessing of Victory***

(53) <sup>1</sup> Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, <sup>2</sup> And said to them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: <sup>3</sup> Ye have not left your brethren these many days to this day, but have kept the charge of the commandment of the LORD your God. <sup>4</sup> And now the LORD your God has given rest to your brethren, as he promised them: therefore now return ye, and get you to your tents, [and] to the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan. <sup>5</sup> But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave to him, and to serve him with all your heart and with all your soul. <sup>6</sup> So Joshua blessed them, and sent them away: and they went to their tents. <sup>7</sup> Now to the [one] half of the tribe of Manasseh Moses had given [possession] in Bashan: but to the [other] half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also to their tents, then he blessed them, <sup>8</sup> And he spoke to them, saying, Return with much riches to your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren. <sup>9</sup> And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

Q1: How long were the battles west of the Jordan River? (22:3)

A: Seven years.

Q2: How do the external blessings of much cattle, silver, gold, brass, iron, and much clothing relate to the New Testament? (22:8)

A: The victory of Christ's death on the cross of Calvary provides internal blessings of equal access to all believers. In fact, favor must be toward the poor and not the rich (James 2:1-13).

### ***The Eastern Tribes Built a Great Altar Causing Great Concern of the Western Tribes***

(54) <sup>10</sup> And when they came to the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to. <sup>11</sup> And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. <sup>12</sup> And when the children of Israel heard [of it], the whole assembly of the children of Israel gathered themselves together at Shiloh, to go up to war against them. <sup>13</sup> And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, <sup>14</sup> And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was a head of the house of their fathers among the thousands of Israel. <sup>15</sup> And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, to the land of Gilead, and they spoke with them, saying, <sup>16</sup> Thus says the whole assembly of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have built you an

## Joshua Chapter 22

altar, that ye might rebel this day against the LORD? <sup>17</sup> [Is] the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the assembly of the LORD, <sup>18</sup> But that ye must turn away this day from following the LORD? and it will be, [seeing] ye rebel today against the LORD, that tomorrow he will be angry with the whole assembly of Israel. <sup>19</sup> Notwithstanding, if the land of your possession [be] unclean, [then] pass ye over to the land of the possession of the LORD, wherein the LORD'S tabernacle dwells, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God. <sup>20</sup> Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the assembly of Israel? and that man perished not alone in his iniquity.

Q1: What caused the going to war within the 12 tribes of Israel?

A1: Hearsay caused the almost war (Joshua 22:11). Hearsay is gossip without knowing all the facts or details. Trust and communications will prevent hearsay divisions (Lev 19:16).

A2: The worship of the one true God must be in one place with one altar (Deuteronomy 12). The law of a central sanctuary moves from the Tabernacle in the wilderness to Gilgal, Shiloh, and Jerusalem. Do not like the pagans with many altars.

A3: Sometimes we draw the erroneous thoughts which cause division rather than unity (22:16).

Sometimes we must go to our brother before going to the altar to pray (Matthew 5:23-24). Always ask for the source of truth – do not gossip or complain based on hearsay. Remember Baalam and Peor, the Moabite women/idolatry, caused the wrath of God upon all Israel (22:17, Numbers 22-24). Achan's sin at the battle of Ai caused 37 soldiers to die in battle in a defeat, and the lives of his wife, children and family living with him (Joshua 7-8). One disobedient child of God is a menace to all the children of God around them. Remember the sailors and Jonah on one boat in the Old Testament and the man in an adulterous life in 1 Corinthians 5 in the New Testament.

### ***The Eastern Tribes Defense and Explain the Reasons for Building the Altar***

(55) <sup>21</sup> Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said to the heads of the thousands of Israel, <sup>22</sup> The LORD God of gods, the LORD God of gods, he knows, and Israel he shall know; if [it be] in rebellion, or if in transgression against the LORD, (save us not this day,) <sup>23</sup> That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or grain offering, or if to offer peace offerings thereon, let the LORD himself require [it]; <sup>24</sup> And if we have not [rather] done it for fear of [this] thing, saying, In time to come your children might speak to our children, saying, What have ye to do with the LORD God of Israel? <sup>25</sup> For the LORD has made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD. <sup>26</sup> Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: <sup>27</sup> But [that] it [may be] a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD. <sup>28</sup> Therefore said we, that it shall be, when they should [so] say to us or to our generations in time to come, that we may say [again], Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. <sup>29</sup> God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for grain offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.

Q1: Why did the eastern tribes invoke God's judgment on themselves? (22:22-23)

A1: The accused know the Lord knows the truth why the altar was made for unity between the tribes east and west of the Jordan River and for future generations.

## **Joshua Chapter 22**

### ***The Western Tribes Understand and Confirm Peace and Blessing to the Eastern Tribes***

(56) <sup>30</sup> And when Phinehas the priest, and the princes of the assembly and heads of the thousands of Israel which [were] with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it pleased them. <sup>31</sup> And Phinehas the son of Eleazar the priest said to the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD. <sup>32</sup> And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them word again. <sup>33</sup> And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. <sup>34</sup> And the children of Reuben and the children of Gad called the altar [Ed]: for it [shall be] a witness between us that the LORD is God.

Q1: Why is [Ed] in brackets?

A1: Ed is the Hebrew word for "witness" that the translators added.

A2: Both the east/west tribes feared God's righteous judgment. Both were wrong in their actions where one going forward with good communications rather than listening to here say would have helped maintain unity.

Application: I must be trusting and gentle with approaching what I hear and suspect sin in others.

QT hint: Daily time in prayer and Scripture help us to trust God and others first. Then as we need wisdom from above or help to do what is right in God's eyes, we know what to do.



## RETAIN THE PROMISE LAND 23:1-24:28

### **Joshua Chapter 23** *A Pastor's Farewell Message to his Congregation*

#### **Encouragements to continue following the LORD**

(57) <sup>1</sup> And it came to pass a long time after that the LORD had given rest to Israel from all their enemies round about, that Joshua waxed old [and] stricken in age. <sup>2</sup> And Joshua called for all Israel, [and] for their elders, and for their heads, and for their judges, and for their officers, and said to them, I am old [and] stricken in age: <sup>3</sup> And ye have seen all that the LORD your God has done to all these nations because of you; for the LORD your God is he that has fought for you. <sup>4</sup> Behold, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even to the great sea westward. <sup>5</sup> And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God has promised to you. <sup>6</sup> **Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside there from [to] the right hand or [to] the left; <sup>7</sup> That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear [by them], neither serve them, nor bow yourselves to them: <sup>8</sup> But cleave to the LORD your God, as ye have done to this day. <sup>9</sup> For the LORD has driven out from before you great nations and strong: but [as for] you, no man has been able to stand before you to this day. <sup>10</sup> One man of you shall chase a thousand: for the LORD your God, he [it is] that fights for you, as he has promised you. <sup>11</sup> **Take good heed therefore to yourselves, that ye love the LORD your God.****

Q1: What is the theme for victory in the book of Joshua?

A1: To be courageous and do all that is written in the Law of Moses (23:6)

A2: Being courageous is in three directions. 1<sup>st</sup> From God to Joshua (1:6, 7, 9). 2<sup>nd</sup> from the people to Joshua (10:23). 3<sup>rd</sup> from Joshua to the people (23:6).

Q2: Why is [Ed] in brackets?

A: Ed is the Hebrew word for "witness" that the translators added.

Application: I must encourage the congregation and do what is written in the New Testament.

QT hint: Daily time in prayer and Scripture help us to be of good courage and do what is written in the Holy Scriptures.

#### **Warnings about turning away from the LORD**

(58) <sup>12</sup> Else if ye do in any wise go back, and cleave to the remnant of these nations, [even] these that remain among you, and shall make marriages with them, and go in to them, and they to you: <sup>13</sup> Know for a certainty that the LORD your God will no more drive out [any of] these nations from before you; but they shall be snares and traps to you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God has given you. <sup>14</sup> And, behold, this day I [am] going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing has failed of all the good things which the LORD your God spoke concerning you; all are come to pass to you, [and] not one thing has failed thereof. <sup>15</sup> Therefore it shall come to pass, [that] as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God has given you. <sup>16</sup> When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he has given to you.

## **Joshua Chapter 24**

24:1-28      **The Pastors Last Message** – *Our Choice to Serve the One True God or Other False Gods*

(59) <sup>1</sup> And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and **they presented themselves before God.** <sup>2</sup> And Joshua said to all the people, Thus says the LORD God of Israel, **Your fathers dwelt on the other side of the flood in old time, [even] Terah, the father of Abraham,** and the father of Nachor: and they served other gods. <sup>3</sup> And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. <sup>4</sup> And I gave to Isaac Jacob and Esau: and I gave to Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. <sup>5</sup> I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. <sup>6</sup> And I brought your fathers out of Egypt: and ye came to the sea; and the Egyptians pursued after your fathers with chariots and horsemen to the Red sea. <sup>7</sup> And when they cried to the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. <sup>8</sup> And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. <sup>9</sup> Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: <sup>10</sup> But I would not hearken to Balaam; therefore he blessed you still: so I delivered you out of his hand. <sup>11</sup> And ye went over Jordan, and came to Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. <sup>12</sup> And I sent the hornet before you, which drove them out from before you, [even] the two kings of the Amorites; [but] not with your sword, nor with your bow. <sup>13</sup> And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive yards which ye planted not do ye eat. <sup>14</sup> Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. <sup>15</sup> And if it seem evil to you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: **but as for me and my house, we will serve the LORD.**

Q1: How did they serve other gods in the Old Testament? (Joshua 24:2-13)

1. On the other side of the flood speaking of where Abraham lived before his calling
2. In Egypt during the 400 years of degrees of slavery
3. In the wilderness at Mount Sinai
4. By Balaam the false prophet (Numbers 22)
5. In Canaan after crossing the Jordan River by marriage to the Canaanites (24:15 – the Amorites)
6. By Samson during the times of the Judges
7. By Solomon during the times of the Kings
8. During the return from Babylonian-Persian captivity in the times of Ezra and Nehemiah

Q2: How did they serve the true God and how should we in the New Testament serve the true God?

A1: Serve the true God in sincerity and truth.

A2: Put away other gods of the past before we were saved.

### ***The Congregation's Conversation with the Pastor and Commitment to Serve a Holy and Jealous God***

(60) <sup>16</sup> And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; <sup>17</sup> For the LORD our God, he [it is] that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: <sup>18</sup> And the LORD drove out from before us all the people, even the Amorites which dwelt in the land: [therefore] we will we serve the LORD; for he is our God. <sup>19</sup> And Joshua said to the people, Ye cannot serve the LORD: for he is a **holy God;** he is a **jealous God;** he will not forgive your transgressions nor your sins. <sup>20</sup> If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he has done you good.

## **Joshua Chapter 24**

<sup>21</sup> And the people said to Joshua, No; but we will serve the LORD.

<sup>22</sup> And Joshua said to the people, Ye are witnesses against yourselves that ye have chosen the LORD, to serve him. And they said, [We are] witnesses.

<sup>23</sup> Now therefore put away, [said he], the strange gods which are among you, and incline your heart to the LORD God of Israel.

<sup>24</sup> And the people said to Joshua, The LORD our God will we serve, and his voice will we obey.

<sup>25</sup> So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. <sup>26</sup> And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD. <sup>27</sup> And Joshua said to all the people, Behold, this stone shall be a witness to us; for it has heard all the words of the LORD which he spoke to us: it shall be therefore a witness to you, lest ye deny your God. <sup>28</sup> So Joshua let the people depart, every man to his inheritance.

### 24:29-33      ***The Pastor (Joshua) and Other Leaders Death and Burial in the Promised land***

(61) <sup>29</sup> And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, [being] a hundred and ten years old. <sup>30</sup> And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash. <sup>31</sup> And Israel served the LORD all the days of Joshua, and all the days of the elders that over lived Joshua, and which had known all the works of the LORD, that he had done for Israel.

<sup>32</sup> And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of silver: and it became the inheritance of the children of Joseph.

<sup>33</sup> And Eleazar the son of Aaron died; and they buried him in a hill [that pertained to] Phinehas his son, which was given him in mount Ephraim.

Q1: What is the theme of Joshua 24:1-13?

A1: As God's people we have a choice to serve the one true God or other gods.

A2: Choosing to serve other gods brings judgment on Israel and upon our congregation and ourselves (Joshua 24:19-20). Even at this time some may have chosen to serve other gods (Joshua 24:23). The same as a local congregation in the New Testament.

A3: Serve, served, and servants are used 16 times in this chapter. 11 times for the one true God and 5 times for other gods.

Q2: Why exchange Joshua for pastor and Israel to Congregation? (Joshua 24:1-33)

A1: The same principles of the father, family, and household choosing to serve the true God apply.

A2: The difference is in the Old Testament God worked through the nation of Israel. In the New Testament God works through the local congregation of saints.

1. When was Joshua first mentioned with Moses?
2. In chapter 1 of Joshua, how many times are the words "strong and of good courage" mentioned?
3. Why were the 2 spies sent into Jericho?
4. Who was Rahab?
5. Why did Rahab get honorable mention in Hebrews 11?
6. How many days did Israel surround Jericho? How many priests were with the Ark? How many trumpets did they blow? How many times did the priests go around Jericho? How many blows of the trumpets?
7. What happened in Ai to cause Israel's defeat?
8. How did the Gibeonites deceive Joshua?
9. How long the sun not set when Joshua defeated the Amorites?
10. What happened to Caleb in the book of Joshua?

Victorious Christian Living Story: Crossing the Jordan River and inheriting the promised land.

---

---

Study Notes:

---

---

---

---

# Judges (21-65, 1.75 hr) 2020

Bible TOC    [Next / Previous Book](#)

Gems

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

## 12 Lessons to Walk "after the Flesh" or Romans 7:15-21 (7:1-8:17a)

Purpose: To teach the elect of God a pattern of disobedience and what NOT to follow after

Theme: Disobedience – Captivity – Repentance - Deliverance

Key Passage: In those days there was no king in Israel: every man did what was right in his own eyes. 21:25

### Evidence of walking after the flesh, or a carnal believer, or apostasy:

Scripture

#### Part 1 Reason for the elect's apostasy    1:1-3:7

- |  |          |
|--|----------|
| 1) At first, a few will begin well and continue to obey (2 tribes, beginning with Judah) | 1:3      |
| 2) While a few obey, most will disobey (10 tribes, beginning with Benjamin)              | 1:23, 28 |
| 3) They are warned ahead of time to repent (am I listening to God?)                      | 2:2-3    |
| 4) Continual disobedience over time brings judgment                                      | 2:13-14  |

#### Part 2 Record of the elect's apostasy:    3:7-16:31

- |   |          |
|---|----------|
| 5) God raises up deliverers when called upon  | 3:9      |
| 6) Man's role of leadership gets mixed up due to lack of courage (1 <sup>st</sup> of 4 in Heb 11) | 5:24     |
| 7) The strong and courageous in soul, are alert and used (32K to 300 = < 1%)                      | 7:3      |
| 8) Fading out toward the end instead of, continuing on faithful to the end (2 Tim 4:7)            | 8:27     |
| 9) Making hasty vows when simple faith is sufficient  | 11:30-31 |
| 10) Eventually our descent into disobedience builds up to a fall (opposite to 2 Peter 1:5-7)      | 16:15    |

#### Part 3 Results of the Elect's apostasy:    17:1-21:25

- |   |       |
|---|-------|
| 11) Comfort and convenience leads us to sell our soul for 10 shekels (prosperity gospel)              | 17:10 |
| 12) Discipline is directed a result of our severe disobedience (OT-nation, NT-individuals and groups) | 20:12 |

### [Prayers of the Bible](#)

| SCRIPTURE                  | FORM(S)      | PURPOSE                          | HINDRANCES | AIDS                              | WHO / TYPES<br>* Comments        |
|----------------------------|--------------|----------------------------------|------------|-----------------------------------|----------------------------------|
| <b>Judges</b><br>3:9, 3:15 | Supplication | Repentance                       |            | Caleb,<br>Left handed             | Othneili,<br>Ehud                |
| <b>Judges</b><br>6:6-7     | Supplication | Repentance                       |            |                                   | Gideon                           |
| <b>Judges</b><br>10:10-16  | Supplication | Repentance                       |            |                                   | Jephthah                         |
| <b>Judges</b><br>18:5-6    | None         | Religious-<br>prosperity & peace |            |                                   | Philosophy &<br>tradition of man |
| <b>Judges</b><br>20:18-28  | Supplication | Directions<br>for battle         |            |                                   | Prayed 3 times for 3<br>battles  |
| <b>Judges</b><br>21:2-15   | Supplication | Loss of tribe of<br>Benjamin     |            | vs 4-Rose early<br>in the morning |                                  |

Today's application: 1 Timothy 4:12, being apostate today in the Laodicea congregation Rev 3:14-22. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Corinthians 10:11

Next Friday: Ruth and 12 lessons to "walk after the Spirit" resting in the sovereignty and providence of God

**REASON FOR THE ELECT'S APOSTASY 1:1-3:8**

- 1:1-20 Judah and Simeon Continue with Victories
- 1:21-36 The Other Tribes Take Tribute and not Victory
- 2:1-5 1st Appearance of Jesus as an Angel with Prophecy
- 2:6-3:8 The Decline and Judgment of Israel

**RECORD OF THE ELECT'S APOSTASY 3:9-16:31**

| Judge (tribe)   | Scripture   | Oppressor (king)   | Servitude / Rest  |
|---|---|--|---|
| 1) Othniel<br>(Judah) Caleb's brother   | 3:9-11  | Mesopotamia<br>(Cushan-rishathaim)   | 1) 8 / 40<br>years  |
| 2) Ehud<br>(Benjamin)   | 3:12-30   | Moab, Ammonites,<br>Amalekites (Elgon)   | 2) 18 / 80<br>years   |
| 3) Shamgar<br>(Canaanite proselyte)   | 3:31  | Philistines  |   |
| 4) Barak<br>(Naphtali)<br>* Deborah a <u>prophetess</u><br>(Ephraim)  | 4:1-5:31<br><b>Hebrews 11:32</b><br>(Deborah not<br>mentioned)                  | Canaan, Sisera<br>(Jabin)  | 3) 20 / 40<br>years   |
| 5) Gideon<br>(Manasseh) 70 sons<br>Jerubbaal – many wives<br>* Abimelech<br>(Manasseh) Son of Gideon,<br>by concubine – wicked  | 6:1-8:32<br><b>Hebrews 11:32</b><br>(Ephod idol)<br>8:33-9:56<br>2 Samuel 11:21 | Medianites, Amalekites,<br>People of the East<br>(Zebah & Zalmunna)<br>Civil War | 4) 7 / 40 years<br>Ruled 3 years  |
| 6) Tola<br>(Issachar)   | 10:1-2  |  | Judged<br>23 years  |
| 7) Jair<br>(Gilead-Manasseh)  | 10:3-5  |  | Judged<br>22 years  |
| 8) Jephthah<br>(Gilead-Manasseh)<br>Son of Gilead's harlot  | 10:6-12:7<br><b>Hebrews 11:32</b><br>(vow w/daughter)                           | Philistines, Ammonites<br>Civil War w/Ephramites                                 | 5) 18 / 6 years   |
| 9) Ibzan<br>(Judah or Zebulun)  | 12:8-10   |  | Judged<br>7 years   |
| 10) Elon<br>(Zebulun)   | 12:11-12  |  | Judged<br>10 years  |
| 11) Abdon<br>(Ephraim)  | 12:13-15  |  | Judged<br>8 years   |
| 12) Samson<br>(Dan)   | 13:1-16:31<br><b>Hebrews 11:32</b>  | Philistines  | 6) 40 / 20<br>years   |
| * Deborah exposed the lack of courage of Barak. Abimelech was 1 of 70 sons of which he murdered 68 at once, to gain the position of judge. God didn't raise him.<br>490 years captivity and darkness with a pattern of:<br>1) Disobedience<br>2) Captivity<br>3) Repentance<br>4) Deliverance |   |  | Six servitudes covering 111 years. See Gems in Judges for more information. |

**RESULTS OF THE ELECT'S APOSTASY 17:1-21:25**

- 17:1-18:30 The Idolatry of Micah with the Levite and the Danites (internal money & idols )
- 19:1-21:25 The Immorality of Gibeah, a Levite, and War with Benjamin (internal morality)

## THE DISOBEDIENCE OF ISRAEL 1:1-3:6

1:1-20

### *Judah and Simeon Continue with Victories*

#### Judges Chapter 1

(1) <sup>1</sup> Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them? <sup>2</sup> And the LORD said, **Judah shall go up: behold, I have delivered the land into his hand.** <sup>3</sup> And Judah said to Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with you into your lot. So Simeon went with him. <sup>4</sup> And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. <sup>5</sup> And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. <sup>6</sup> But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. <sup>7</sup> And **Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered [their food] under my table: as I have done, so God has requited me.** And they brought him to Jerusalem, and there he died. <sup>8</sup> Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

(2) <sup>9</sup> And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley. <sup>10</sup> And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmai. <sup>11</sup> And from there he went against the inhabitants of Debir: and the name of Debir before was Kirjathsepher: <sup>12</sup> And Caleb said, He that smites Kirjathsepher, and takes it, to him will I give Achsah my daughter to wife. <sup>13</sup> And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife. <sup>14</sup> And it came to pass, when she came [to him], that she moved him to ask of her father a field: and she lighted from off [her] donkey; and Caleb said unto her, What will you? <sup>15</sup> And she said unto him, Give me a blessing: for you have given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs. <sup>16</sup> And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which [lies] in the south of Arad; and they went and dwelt among the people. <sup>17</sup> And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephas, and utterly destroyed it. And the name of the city was called Hormah. <sup>18</sup> Also Judah took Gaza with the coast thereof, and Askalon with the coast thereof, and Ekron with the coast thereof. <sup>19</sup> And the LORD was with Judah; and he drove out [the inhabitants of] the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. <sup>20</sup> And they gave Hebron to Caleb, as Moses said: and he expelled there the three sons of Anak.

1:21-36

### *The Other Tribes Take Tribute and not Victory*

(3) <sup>21</sup> And the <sup>a</sup> **children of Benjamin did not drive out the Jebusites that inhabited Jerusalem;** but the Jebusites dwell with the children of Benjamin in Jerusalem to this day. <sup>22</sup> And the house of Joseph, they also went up against Bethel: and the LORD was with them. <sup>23</sup> And the house of Joseph sent to descry Bethel. (Now the name of the city before was Luz.) <sup>24</sup> And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray you, the entrance into the city, and we will show you mercy. <sup>25</sup> And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. <sup>26</sup> And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof to this day. <sup>27</sup> Neither did Manasseh drive out [the inhabitants of] Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land. <sup>28</sup> And it came to pass, **when Israel was strong, that they put the Canaanites to tax, and did not utterly drive them out.** <sup>29</sup> Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. <sup>30</sup> Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries. <sup>31</sup> Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: <sup>32</sup> But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out. <sup>33</sup> Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants

## Judges Chapter 1

of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries to them. <sup>34</sup> And the Amorites forced the children of Dan into the mountain: for they would not allow them to come down to the valley: <sup>35</sup> But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries. <sup>36</sup> And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

<sup>a</sup> The Lord commanded the destruction of Canaanites because,  
(a) the cup of their iniquity was full (Ge 15:16),  
(b) and to fulfill His promise made to Abraham, Isaac and Jacob (Deu 7:1-5; 9:5).

## Judges Chapter 2

2:1-5 *1st Appearance of Jesus as an Angel with Prophecy*

(4) <sup>1</sup> And an angel of the LORD came up from Gilgal to Bochim, and said, **I made you to go up out of Egypt, and have brought you to the land which I swore to your fathers; and I said, I will never break my covenant with you.** <sup>2</sup> And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? <sup>3</sup> Wherefore I also said, **I will not drive them out from before you; but they shall be [as thorns] in your sides, and their gods shall be a snare to you.** <sup>4</sup> And it came to pass, when the angel of the LORD spoke these words to all the children of Israel, that the **people lifted up their voice, and wept.** <sup>5</sup> And they called the name of that place Bochim: and they sacrificed there to the LORD.

2:6-3:5 *The Death of Joshua, and Decline and Judgment of Israel*

(5) <sup>6</sup> And when <sup>a</sup> Joshua had let the people go, the children of Israel went every man to his inheritance to possess the land. <sup>7</sup> And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. <sup>8</sup> And Joshua the son of Nun, the servant of the LORD, died, [being] a hundred and ten years old. <sup>9</sup> And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash. <sup>10</sup> And also all that generation were gathered to their fathers:

<sup>a</sup> The above is a review of the end of the book of Joshua

and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. <sup>11</sup> And the children of Israel did evil in the sight of the LORD, and served Baalim: <sup>12</sup> And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that [were] round about them, and bowed themselves to them, and provoked the LORD to anger. <sup>13</sup> And they forsook the LORD, and served Baal and Ashtaroth. <sup>14</sup> And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. <sup>15</sup> Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn to them: and they were greatly distressed. <sup>16</sup> Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. <sup>17</sup> And yet they would not hearken to their judges, but they went a whoring after other gods, and bowed themselves to them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; [but] they did not so. <sup>18</sup> And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. <sup>19</sup> And it came to pass, when the judge was dead, [that] they returned, and corrupted [themselves] more than their fathers, in following other gods to serve them, and to bow down to them; they ceased not from their own doings, nor from their stubborn way. <sup>20</sup> And the anger of the LORD was hot against Israel; and he said, **Because that this people has transgressed my covenant which I commanded their fathers, and have not listened to my voice; <sup>21</sup> I also will not henceforth drive out any from before them of the nations which Joshua left when he died: <sup>22</sup> That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep [it], or not.** <sup>23</sup> Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.



## Judges Chapter 3

### *The Nations Which Were Left to Test Israel*

(6) <sup>1</sup> Now these are the <sup>a</sup> nations which the LORD left, to prove Israel by them, [even] as many [of Israel] as had not known all the wars of Canaan; <sup>2</sup> Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; <sup>3</sup> [Namely], five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon to the entering in of Hamath. <sup>4</sup> And they were to prove Israel by them, to know whether they would hearken to the commandments of the LORD, which he commanded their fathers by the hand of Moses. <sup>5</sup> And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: <sup>6</sup> **And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. <sup>7</sup> And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.**

<sup>8</sup> Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishasaim king of Mesopotamia: and the children of Israel served Chushanrishasaim 8 years.

<sup>a</sup> Nations, contrary to the law of God (De 7:1-6): forgot the Lord their God, served Baalim and the groves (Judges 3:6-7).

#### **THE JUDGES OF ISRAEL**                      3:9-16:31

3:9-11

#### ***1st Judge - Othniel***

(7) <sup>9</sup> And when the children of Israel cried to the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, [even] Othniel the son of Kenaz, Caleb's younger brother. <sup>10</sup> And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishasaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishasaim. <sup>11</sup> And the land had rest forty years. And Othniel the son of Kenaz died.

3:12-30

#### ***2nd Judge - Ehud***

(8) <sup>12</sup> **And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.** <sup>13</sup> And he gathered to him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees. <sup>14</sup> So the children of Israel served Eglon the king of Moab eighteen years. <sup>15</sup> But when the children of Israel cried to the LORD, the **LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed:** and by him the children of Israel sent a present to Eglon the king of Moab. <sup>16</sup> But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. <sup>17</sup> And he brought the present to Eglon king of Moab: and Eglon was a very fat man. <sup>18</sup> And when he had made an end to offer the present, he sent away the people that bare the present. <sup>19</sup> But he himself turned again from the quarries that [were] by Gilgal, and said, I have a secret errand to you, O king: who said, Keep silence. And all that stood by him went out from him. <sup>20</sup> And Ehud came to him; and he was sitting in a summer parlor, which he had for himself alone. And Ehud said, I have a message from God to you. And he arose out of [his] seat. <sup>21</sup> And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: <sup>22</sup> And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. <sup>23</sup> Then Ehud went forth through the porch, and shut the doors of the parlor upon him, and locked them. <sup>24</sup> When he was gone out, his servants came; and when they saw that, behold, the doors of the parlor [were] locked, they said, Surely he covers his feet in his summer chamber. <sup>25</sup> And they tarried till they were ashamed: and, behold, he opened not the doors of the parlor; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth. <sup>26</sup> And Ehud escaped while they tarried, and passed beyond the quarries, and escaped to Seirath. <sup>27</sup> And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. <sup>28</sup> And he said to them, Follow after me: for the LORD has delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and permitted not a man to pass over.

## **Judges Chapter 3**

<sup>29</sup> And they slew of Moab at that time about ten thousand men, all lusty, and all men of valor; and there escaped not a man. <sup>30</sup> So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Q: Does the Moabite King Eglon behave oddly?

A: Read the indicators and come to your own conclusion (verses 17-21)

1. Elhud gave Eglon a present then sent away all his
2. Ehud said, "I have a secret errand to you"
3. Elgon said "keep silence" and all that stood by him went out from him
4. Ehud came to Elgon; as Elgon was sitting in a summer parlor, which Elgon had for himself alone
5. Ehud said, "I have a message from God to you." And Ehud arose out of [his] seat
6. Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into Elgon's belly

4:1-5:31

*4th & 5th Judges – Deborah and Barak*

### ***Does Deborah's Success Reveal Man's Failure? (Judges 4-5)***

## **Judges Chapter 4**

### ***Deborah and Barak Save Israel from Jabin and Sisera***

(9) <sup>1</sup> **And the children of Israel again did evil in the sight of the LORD**, when Ehud was dead. <sup>2</sup> And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. <sup>3</sup> And the children of Israel cried to the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. <sup>4</sup> And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. <sup>5</sup> And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment. <sup>6</sup> And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Has not the LORD God of Israel commanded, [saying], **Go and draw toward mount Tabor, and take with you ten thousand men of the children of Naphtali and of the children of Zebulun?** <sup>7</sup> **And I will draw to you to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into your hand.** <sup>8</sup> **And Barak said unto her, If you will go with me, then I will go: but if you will not go with me, [then] I will not go.** <sup>9</sup> **And she said, I will surely go with you: notwithstanding the journey that you take shall not be for your honor; for the LORD shall sell Sisera into the hand of a woman.** And Deborah arose, and went with Barak to Kedesh.

(10) <sup>10</sup> And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. <sup>11</sup> Now Heber the Kenite, [which was] of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent to the plain of Zaanaïm, which is by Kedesh. <sup>12</sup> And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor. <sup>13</sup> And Sisera gathered together all his chariots, [even] nine hundred chariots of iron, and all the people that [were] with him, from Harosheth of the Gentiles to the river of Kishon. <sup>14</sup> And Deborah said to Barak, Up; for this is the day in which the LORD has delivered Sisera into your hand: is not the LORD gone out before you? So Barak went down from mount Tabor, and ten thousand men after him. <sup>15</sup> And the LORD discomfited Sisera, and all [his] chariots, and all [his] host, with the edge of the sword before Barak; so that Sisera lighted down off [his] chariot, and fled away on his feet. <sup>16</sup> But Barak pursued after the chariots, and after the host, to Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; [and] there was not a man left.

(11) <sup>17</sup> Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for [there was] peace between Jabin the king of Hazor and the house of Heber the Kenite. <sup>18</sup> And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in to her into the tent, she covered him with a mantle. <sup>19</sup> And he said unto her, Give me, I pray you, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. <sup>20</sup> Again he said unto her, Stand in the door of the tent, and it shall be, when any man does come and enquire of you, and say, Is there any man here? that you shall say, No. <sup>21</sup> Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly to him, and smote the nail into his

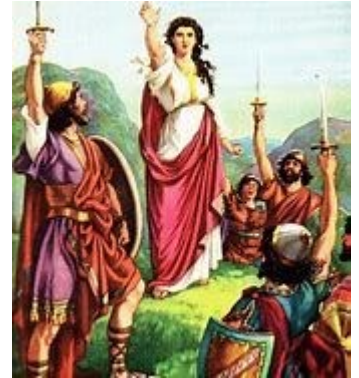
## **Judges Chapter 4**

temples, and fastened it into the ground: for he was fast asleep and weary. So he died. <sup>22</sup> And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show you the man whom you seek. And when he came into her [tent], behold, Sisera lay dead, and the nail was in his temples. <sup>23</sup> So God subdued on that day Jabin the king of Canaan before the children of Israel. <sup>24</sup> And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

## **Judges Chapter 5**

### ***The Song of Deborah and Barak***

(12) <sup>1</sup> Then sang Deborah and Barak the son of Abinoam on that day, saying, <sup>2</sup> Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. <sup>3</sup> Hear, O ye kings; give ear, O ye princes; I, [even] I, will sing to the LORD; I will sing [praise] to the LORD God of Israel. <sup>4</sup> LORD, when you went out of Seir, when you marched out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. <sup>5</sup> The mountains melted from before the LORD, [even] that Sinai from before the LORD God of Israel. <sup>6</sup> In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through byways. <sup>7</sup> [The inhabitants of] the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. <sup>8</sup> They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? <sup>9</sup> My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. <sup>10</sup> Speak, ye that ride on white donkeys, ye that sit in judgment, and walk by the way. <sup>11</sup> [They that are delivered] from the noise of archers in the places of drawing water, there they will rehearse the righteous acts of the LORD, [even] the righteous acts [toward the inhabitants] of his villages in Israel: then shall the people of the LORD go down to the gates.



(13) <sup>12</sup> Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead your captivity captive, you son of Abinoam. <sup>13</sup> Then he made him that remains have dominion over the nobles among the people: the LORD made me have dominion over the mighty. <sup>14</sup> Out of Ephraim [was there] a root of them against Amalek; after you, Benjamin, among your people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. <sup>15</sup> And the princes of Issachar [were] with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben [there were] great thoughts of heart. <sup>16</sup> Why abode you among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben [there were] great searchings of heart. <sup>17</sup> Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. <sup>18</sup> Zebulun and Naphtali [were] a people [that] jeopardied their lives to the death in the high places of the field. <sup>19</sup> The kings came [and] fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. <sup>20</sup> They fought from heaven; the stars in their courses fought against Sisera. <sup>21</sup> The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, you have trodden down strength. <sup>22</sup> Then were the horse hoofs broken by the means of the prancings, the prancings of their mighty ones. <sup>23</sup> Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

(14) <sup>24</sup> <sup>a</sup> Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. <sup>25</sup> He asked water, [and] she gave [him] milk; she brought forth butter in a lordly dish. <sup>26</sup> She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. <sup>27</sup> At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. <sup>28</sup> The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot [so] long in coming? why tarry the wheels of his chariots? <sup>29</sup> Her wise ladies answered her, yes, she returned answer to herself, <sup>30</sup> Have they not sped? have they [not] divided the prey; to every man a damsel [or] two; to Sisera a prey of diverse colors, a prey of diverse colors of needlework, of diverse colors of needlework on both sides, [meet] for the necks of [them that take] the spoil?

## **Judges Chapter 5**

<sup>31</sup> So let all your enemies perish, O LORD: but [let] them that love him [be] as the sun when he goes forth in his might. And the land had rest forty years.

<sup>a</sup> Victory given to woman, same as later with Abimelech. A great dishonor for men in war. Jael the wife of Heber the Kenite is exalted for her wisdom and courage.

6:1-8:32

### **6th Judge – Gideon (The Angel of the Lord)**

## **Judges Chapter 6**

### **The Israelites Are Oppressed by Midian**

(15) <sup>1</sup> And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. <sup>2</sup> And the hand of Midian prevailed against Israel: [and] because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. <sup>3</sup> And [so] it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; <sup>4</sup> And they encamped against them, and destroyed the increase of the earth, till you come to Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor donkey. <sup>5</sup> For they came up with their cattle and their tents, and they came as grasshoppers for multitude; [for] both they and their camels were without number: and they entered into the land to destroy it. <sup>6</sup> And Israel was greatly impoverished because of the Midianites; and the children of Israel cried to the LORD.

### **The Angel of the Lord Appears to Gideon**

(16) <sup>7</sup> And it came to pass, when the children of Israel cried to the LORD because of the Midianites, <sup>8</sup> That the LORD sent a prophet to the children of Israel, which said to them, **Thus says the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;** <sup>9</sup> **And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land;** <sup>10</sup> **And I said to you, I [am] the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.** <sup>11</sup> And there came an angel of the LORD, and sat under an oak which was in Ophrah, that [pertained] to Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide [it] from the Midianites. <sup>12</sup> And the angel of the LORD appeared to him, and said unto him, **The LORD is with you, you mighty man of valor.** <sup>13</sup> And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where [be] all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD has forsaken us, and delivered us into the hands of the Midianites. <sup>14</sup> And the LORD looked upon him, and said, **Go in this your might, and you shall save Israel from the hand of the Midianites: have not I sent you?** <sup>15</sup> And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I [am] the least in my father's house. <sup>16</sup> And the LORD said unto him, **Surely I will be with you, and you shall smite the Midianites as one man.** <sup>17</sup> And he said unto him, If now I have found grace in your sight, then show me a sign that you talk with me. <sup>18</sup> Depart not hence, I pray you, until I come to you, and bring forth my present, and set [it] before you. And he said, **I will tarry until you come again.** <sup>19</sup> And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought [it] out to him under the oak, and presented [it]. <sup>20</sup> And the angel of God said unto him, **Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.** <sup>21</sup> Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. <sup>22</sup> And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. <sup>23</sup> And the LORD said unto him, **Peace [be] to you; fear not: you shall not die.** <sup>24</sup> Then Gideon built an altar there to the LORD, and called it Jehovah-shalom: to this day it is yet in Ophrah of the Abiezrites.

## **Judges Chapter 6**

(17) <sup>25</sup> And it came to pass the same night, that the LORD said unto him, **Take your father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that your father has, and cut down the grove that is by it:** <sup>26</sup> **And build an altar to the LORD your God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which you shall cut down.** <sup>27</sup> Then Gideon took ten men of his servants, and did as the LORD had said unto him: and [so] it was, because he feared his father's household, and the men of the city, that he could not do [it] by day, that he did [it] by night. <sup>28</sup> And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar [that was] built. <sup>29</sup> And they said one to another, Who has done this thing? And when they enquired and asked, they said, Gideon the son of Joash has done this thing. <sup>30</sup> Then the men of the city said to Joash, Bring out your son, that he may die: because he has cast down the altar of Baal, and because he has cut down the grove that was by it. <sup>31</sup> And Joash said to all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death While [it is yet] morning: if he [be] a god, let him plead for himself, because [one] has cast down his altar. <sup>32</sup> Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he has thrown down his altar.

### ***Gideon's Army***

(18) <sup>33</sup> Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. <sup>34</sup> But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. <sup>35</sup> And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them. <sup>36</sup> And Gideon said to God, If you will save Israel by my hand, as you have said, <sup>37</sup> Behold, I will put a fleece of wool in the floor; [and] if the dew be on the fleece only, and [it be] dry upon all the earth [beside], then shall I know that you will save Israel by my hand, as you have said. <sup>38</sup> And it was so: for he rose up early on the next day, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. <sup>39</sup> And Gideon said to God, Let not your anger be hot against me, and I will speak but this once: let me prove, I pray you, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. <sup>40</sup> And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

## **Judges Chapter 7**

### ***Gideon's Army Reduced from 32,000 to 300 Men***

(19) <sup>1</sup> Then Jerubbaal, who is Gideon, and all the people that [were] with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. <sup>2</sup> And the LORD said to Gideon, The people that are with you are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, My own hand has saved me. <sup>3</sup> Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. <sup>4</sup> And the LORD said to Gideon, **The people are yet [too] many; bring them down to the water, and I will try them for you there: and it shall be, [that] of whom I say to you, This shall go with you, the same shall go with you; and of whomsoever I say to you, This shall not go with you, the same shall not go.** <sup>5</sup> So he brought down the people to the water: and the LORD said to Gideon, **Everyone that laps of the water with his tongue, as a dog laps, him shall you set by himself; likewise everyone that bows down upon his knees to drink.** <sup>6</sup> And the number of them that lapped, [putting] their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. <sup>7</sup> And the LORD said to Gideon, **By the three hundred men that lapped will I save you, and deliver the Midianites into your hand: and let all the [other] people go every man to his place.** <sup>8</sup> So the people took food in their hand, and their trumpets: and he sent all [the rest of] Israel every man to his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

***2nd Angel Appears to Gideon***

Subsequently an angel appeared to Gideon, the son of Joash, in Ophrah, who was **secretly threshing wheat for fear of the Midianites. The angel assured him of the presence of the Lord with him, commissioned him to lead the children of Israel against their foes, accepted his sacrifice, and departed out of his sight** (Judges 6:11-20).

***The LORD Calls upon Gideon to Attack the Midianites***

(20) <sup>9</sup> And it came to pass the same night, that the LORD said unto him, **Arise, get you down to the host; for I have delivered it into your hand.** <sup>10</sup> **But if you fear to go down, go you with Phurah your servant down to the host:** <sup>11</sup> **And you shall hear what they say; and afterward shall your hands be strengthened to go down to the host. Then went he down with Phurah his servant to the outside of the armed men that [were] in the host.** <sup>12</sup> And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels [were] without number, as the sand by the sea side for multitude. <sup>13</sup> And when Gideon was come, behold, [there was] a man that told a dream to his fellow, and said, Behold, I dreamed a dream, and, look, a cake of barley bread tumbled into the host of Midian, and came to a tent, and smote it that it fell, and overturned it, that the tent lay along. <sup>14</sup> And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: [for] into his hand has God delivered Midian, and all the host. <sup>15</sup> And it was [so], when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD has delivered into your hand the host of Midian.

***Gideon's Unusual Battle Plan Delivers Israel from the Midianites***

(21) <sup>16</sup> And he divided the three hundred men [into] three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. <sup>17</sup> And he said to them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be [that], as I do, so shall ye do. <sup>18</sup> When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, [The sword] of the LORD, and of Gideon. <sup>19</sup> So Gideon, and the hundred men that [were] with him, came to the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that [were] in their hands. <sup>20</sup> And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow [withal]: and they cried, The sword of the LORD, and of Gideon. <sup>21</sup> And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. <sup>22</sup> And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, [and] to the border of Abelmeholah, to Tabbath. <sup>23</sup> And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. <sup>24</sup> And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters to Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters to Bethbarah and Jordan. <sup>25</sup> And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

***Gideon Pacifies the Ephraimites***

(23) <sup>1</sup> And the men of Ephraim said unto him, Why have you served us thus, that you called us not, when you went to fight with the Midianites? And they did chide with him sharply. <sup>2</sup> And he said to them, What have I done now in comparison of you? [Is] not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? <sup>3</sup> God has delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that. <sup>4</sup> And Gideon came to Jordan, [and] passed over, he, and the three hundred men that [were] with him, faint, yet pursuing them. <sup>5</sup> And he said to the men of Succoth, Give, I pray you, loaves of bread to the people that follow me; for they [be] faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. <sup>6</sup> And the princes of Succoth said, [Are] the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army? <sup>7</sup> And Gideon said, Therefore when the LORD has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers. <sup>8</sup> And he went up there to Penuel, and spoke to them likewise: and the men of Penuel answered him as the men of Succoth had answered [him]. <sup>9</sup> And he spoke also to the men of Penuel, saying, When I come again in peace, I will break down this tower. <sup>10</sup> Now Zebah and Zalmunna [were] in Karkor, and their hosts with them, about fifteen thousand [men], all that were left of all the hosts of the children of the east: for there fell a hundred and twenty thousand men that drew sword. <sup>11</sup> And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. <sup>12</sup> And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. <sup>13</sup> And Gideon the son of Joash returned from battle before the sun [was up], <sup>14</sup> And caught a young man of the men of Succoth, and enquired of him: and he described to him the princes of Succoth, and the elders thereof, [even] threescore and seventeen men. <sup>15</sup> And he came to the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, [Are] the hands of Zebah and Zalmunna now in your hand, that we should give bread to your men [that are] weary? <sup>16</sup> And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. <sup>17</sup> And he beat down the tower of Penuel, and slew the men of the city.

***Gideon Avenges His Brother's Deaths by Killing Two Midianite Kings***

(24) <sup>18</sup> Then said he to Zebah and Zalmunna, What manner of men [were they] whom ye slew at Tabor? And they answered, As you are, so [were] they; each one resembled the children of a king. <sup>19</sup> And he said, They [were] my brethren, [even] the sons of my mother: [as] the LORD lives, if ye had saved them alive, I would not slay you. <sup>20</sup> And he said to Jether his firstborn, Up, [and] slay them. But the youth drew not his sword: for he feared, because he was yet a youth. <sup>21</sup> Then Zebah and Zalmunna said, Rise you, and fall upon us: for as the man [is, so is] his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that [were] on their camels' necks. <sup>22</sup> Then the men of Israel said to Gideon, Rule you over us, both you, and your son, and your son's son also: for you have delivered us from the hand of Midian. <sup>23</sup> And Gideon said to them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you. <sup>24</sup> And Gideon said to them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they [were] Ishmaelites.) <sup>25</sup> And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. <sup>26</sup> And the weight of the golden earrings that he requested was a thousand and seven hundred [shekels] of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that [were] about their camels' necks. <sup>27</sup> And Gideon made an ephod thereof, and put it in his city, [even] in Ophrah: and all Israel went thither a whoring after it: which thing became a snare to Gideon, and to his house. <sup>28</sup> Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

## **Judges Chapter 8**

### ***Israel Returns to Idolatry***

(25) <sup>29</sup> And Jerubbaal the son of Joash went and dwelt in his own house. <sup>30</sup> And Gideon had threescore and ten sons of his body begotten: for he had many wives. <sup>31</sup> And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech. <sup>32</sup> And Gideon the son of Joash died in a good old age, and was buried in the sepulcher of Joash his father, in Ophrah of the Abiezrites. <sup>33</sup> And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. <sup>34</sup> And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side: <sup>35</sup> Neither showed they kindness to the house of Jerubbaal, [namely], Gideon, according to all the goodness which he had showed to Israel.

## **Judges Chapter 9**

### ***9:1-57 7th Judge – Abimelech (wicked)***

#### ***Abimelech Kills His Brothers and Becomes King***

(26) <sup>1</sup> And Abimelech the son of Jerubbaal went to Shechem to his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, <sup>2</sup> Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, [which are] threescore and ten persons, reign over you, or that one reign over you? remember also that I [am] your bone and your flesh. <sup>3</sup> And his mother's brethren spoke of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother. <sup>4</sup> And they gave him threescore and ten [pieces] of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him. <sup>5</sup> And he went to his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, [being] threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. <sup>6</sup> And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

#### ***Jotham Rebukes the Citizens of Shechem for Crowning Abimelech***

(27) <sup>7</sup> And when they told [it] to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said to them, Hearken to me, ye men of Shechem, that God may hearken to you. <sup>8</sup> The trees went forth [on a time] to anoint a king over them; and they said to the olive tree, Reign you over us. <sup>9</sup> But the olive tree said to them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? <sup>10</sup> And the trees said to the fig tree, Come you, [and] reign over us. <sup>11</sup> But the fig tree said to them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? <sup>12</sup> Then said the trees to the vine, Come you, [and] reign over us. <sup>13</sup> And the vine said to them, Should I leave my wine, which cheers God and man, and go to be promoted over the trees? <sup>14</sup> Then said all the trees to the bramble, Come you, [and] reign over us. <sup>15</sup> And the bramble said to the trees, If in truth ye anoint me king over you, [then] come [and] put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. <sup>16</sup> Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done to him according to the deserving of his hands; <sup>17</sup> (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: <sup>18</sup> And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) <sup>19</sup> If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, [then] rejoice ye in Abimelech, and let him also rejoice in you: <sup>20</sup> But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. <sup>21</sup> And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.



***Gaal Conspires with the Shechemites against Abimelech***

(28) <sup>22</sup> When Abimelech had reigned three years over Israel, <sup>23</sup> Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: <sup>24</sup> That the cruelty [done] to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. <sup>25</sup> And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. <sup>26</sup> And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. <sup>27</sup> And they went out into the fields, and gathered their vineyards, and trode [the grapes], and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. <sup>28</sup> And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not [he] the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? <sup>29</sup> And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase your army, and come out. <sup>30</sup> And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. <sup>31</sup> And he sent messengers to Abimelech privately, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against you. <sup>32</sup> Now therefore up by night, you and the people that is with you, and lie in wait in the field: <sup>33</sup> And it shall be, [that] in the morning, as soon as the sun is up, you shall rise early, and set upon the city: and, behold, [when] he and the people that is with him come out against you, then may you do to them as you shall find occasion. <sup>34</sup> And Abimelech rose up, and all the people that [were] with him, by night, and they laid wait against Shechem in four companies. <sup>35</sup> And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that [were] with him, from lying in wait. <sup>36</sup> And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, You see the shadow of the mountains as [if they were] men. <sup>37</sup> And Gaal spoke again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim. <sup>38</sup> Then said Zebul to him, Where is now your mouth, wherewith you said, Who is Abimelech, that we should serve him? is not this the people that you have despised? go out, I pray now, and fight with them. <sup>39</sup> And Gaal went out before the men of Shechem, and fought with Abimelech. <sup>40</sup> And Abimelech chased him, and he fled before him, and many were overthrown [and] wounded, [even] to the entering of the gate. <sup>41</sup> And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. <sup>42</sup> And it came to pass on the next day, that the people went out into the field; and they told Abimelech. <sup>43</sup> And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people [were] come forth out of the city; and he rose up against them, and smote them. <sup>44</sup> And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two [other] companies ran upon all [the people] that [were] in the fields, and slew them. <sup>45</sup> And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt. <sup>46</sup> And when all the men of the tower of Shechem heard [that], they entered into a hold of the house of the god Berith. <sup>47</sup> And it was told Abimelech, that all the men of the tower of Shechem were gathered together. <sup>48</sup> And Abimelech got him up to mount Zalmon, he and all the people that [were] with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid [it] on his shoulder, and said to the people that [were] with him, What ye have seen me do, make haste, [and] do as I [have done]. <sup>49</sup> And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

***Abimelech is Killed by a Millstone Dropped from the City Wall***

(29) <sup>50</sup> Then went Abimelech to Thebez, and encamped against Thebez, and took it. <sup>51</sup> But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut [it] to them, and got them up to the top of the tower. <sup>52</sup> And Abimelech came to the tower, and fought against it, and went hard to the door of the tower to burn it with fire. <sup>53</sup> And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. <sup>54</sup> Then he called hastily to the young

## **Judges Chapter 9**

man his armor-bearer, and said unto him, Draw your sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. <sup>55</sup> And when the men of Israel saw that Abimelech was dead, they departed every man to his place. <sup>56</sup> Thus God rendered the wickedness of Abimelech, which he did to his father, in slaying his seventy brethren: <sup>57</sup> And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

Note: Abimelech, the Usurper. Gideon had seventy sons (Jg 8:29-30). As soon as Gideon was dead, the children of Israel turned from the Lord unto idols, forgot Him and failed to recognize the sons of Gideon or remember what he had done for them (Jg 8:30-35). Abimelech, one of Gideon's sons, went to Shechem to his mother's family, and they entered into a conspiracy with him, and furnished him with money with which he hired worthless men to follow him, and he went to his father's house at Ophrah and slew all his brothers but Jotham, who escaped; and then the men of Shechem, joined by the house of Millo, made Abimelech king (Jg 9:16). When Jotham heard this he went to the top of Mount Gerizim and, by the use of a most striking fable, showed the character of the man who had been made king of Israel (Jg 9:7-21). Abimelech reigned three years, and after numerous conflicts was slain by a woman who cast a piece of millstone upon his head from the tower of Thebez (Jg 9:22-57).

## **Judges Chapter 10**

10:1-2

### **8th Judge - Tola**

(30) <sup>1</sup> And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. <sup>2</sup> And he judged Israel twenty and three years, and died, and was buried in Shamir.

10:3-5

### **9th Judge - Jair**

<sup>3</sup> And after him arose Jair, a Gileadite, and judged Israel twenty and two years. <sup>4</sup> And he had thirty sons that rode on thirty donkey colts, and they had thirty cities, which are called Havothjair to this day, which are in the land of Gilead. <sup>5</sup> And Jair died, and was buried in Camon.

10:6-12:7

### **10th Judge – Jephthah (6 years, Hebrews 11:32)**

<sup>6</sup> And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. <sup>7</sup> And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. <sup>8</sup> And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that [were] on the other side Jordan in the land of the Amorites, which is in Gilead. <sup>9</sup> Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

(31) <sup>10</sup> And the children of Israel cried to the LORD, saying, We have sinned against you, both because we have forsaken our God, and also served Baalim. <sup>11</sup> And the LORD said to the children of Israel, **[Did] not [I deliver you] from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?** <sup>12</sup> **The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.** <sup>13</sup> **Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.** <sup>14</sup> **Go and cry to the gods which ye have chosen; let them deliver you in the time of your tribulation.** <sup>15</sup> And the children of Israel said to the LORD, We have sinned: do you to us whatsoever seems good to you; deliver us only, we pray you, this day. <sup>16</sup> And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel. <sup>17</sup> Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. <sup>18</sup> And the people [and] princes of Gilead said one to another, What man [is he] that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

(32) <sup>1</sup> Now Jephthah the Gileadite was a mighty man of valor, and he was the son of a harlot: and Gilead begat Jephthah. <sup>2</sup> And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, You shall not inherit in our father's house; for you are the son of a strange woman. <sup>3</sup> Then Jephthah fled from his brethren, and dwelt in the land of Tob: and **there were gathered vain men to Jephthah**, and went out with him. <sup>4</sup> And it came to pass in process of time, that the children of Ammon made war against Israel. <sup>5</sup> And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: <sup>6</sup> And they said to Jephthah, Come, and be our captain, that we may fight with the children of Ammon. <sup>7</sup> **And Jephthah said to the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come to me now when ye are in distress?** <sup>8</sup> And the elders of Gilead said to Jephthah, Therefore we turn again to you now, that you may go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. <sup>9</sup> And Jephthah said to the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head? <sup>10</sup> And the elders of Gilead said to Jephthah, The LORD be witness between us, if we do not so according to your words. <sup>11</sup> Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

### ***The Ammonites Reject Jephthah's Plea for Peace***

(33) <sup>12</sup> And Jephthah sent messengers to the king of the children of Ammon, saying, What have you to do with me, that you are come against me to fight in my land? <sup>13</sup> And the king of the children of Ammon answered to the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even to Jabbok, and to Jordan: now therefore restore those [lands] again peaceably. <sup>14</sup> And Jephthah sent messengers again to the king of the children of Ammon: <sup>15</sup> And said unto him, Thus says Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: <sup>16</sup> But when Israel came up from Egypt, and walked through the wilderness to the Red sea, and came to Kadesh;

<sup>17</sup> Then Israel sent messengers to the king of Edom, saying, Let me, **I pray you**, pass through your land: but the king of Edom would not hearken [thereto]. And in like manner they sent to the king of Moab: but he would not [consent]: and Israel abode in Kadesh. <sup>18</sup> Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab. <sup>19</sup> And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, **we pray you**, through your land into my place.

<sup>20</sup> But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. <sup>21</sup> And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. <sup>22</sup> And they possessed all the coasts of the Amorites, from Arnon even to Jabbok, and from the wilderness even to Jordan. <sup>23</sup> So now the LORD God of Israel has dispossessed the Amorites from before his people Israel, and should you possess it? <sup>24</sup> Will not you possess that which Chemosh your god gives you to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess. <sup>25</sup> And now are you anything better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, <sup>26</sup> While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that [be] along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? <sup>27</sup> Wherefore I have not sinned against you, but you do me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon. <sup>28</sup> Howbeit the king of the children of Ammon listened not to the words of Jephthah which he sent him.

## **Judges Chapter 11**

### ***Jephthah's Rash Vow with His Daughter Leaves Him Without Inheritance***

(34) <sup>29</sup> Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over [to] the children of Ammon. <sup>30</sup> And Jephthah vowed a vow to the LORD, and said, If you shall without fail deliver the children of Ammon into my hands, <sup>31</sup> Then it shall be, that whatsoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering. <sup>32</sup> So Jephthah passed over to the children of Ammon to fight against them; and the LORD delivered them into his hands. <sup>33</sup> And he smote them from Aroer, even till you come to Minnith, [even] twenty cities, and to the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. <sup>34</sup> And Jephthah came to Mizpeh to his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she [was his] only child; beside her he had neither son nor daughter. <sup>35</sup> And it came to pass, when he saw her, that he tore his clothes, and said, Alas, my daughter! you have brought me very low, and you are one of them that trouble me: for I have opened my mouth to the LORD, and I cannot go back. <sup>36</sup> And she said unto him, My father, [if] you have opened your mouth to the LORD, do to me according to that which has proceeded out of your mouth; forasmuch as the LORD has taken vengeance for you of your enemies, [even] of the children of Ammon. <sup>37</sup> And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. <sup>38</sup> And he said, Go. And he sent her away [for] two months: and she went with her companions, and bewailed her virginity upon the mountains. <sup>39</sup> And it came to pass at the end of two months, that she returned to her father, who did with her [according] to his vow which he had vowed: and she knew no man. And it was a custom in Israel, <sup>40</sup> [That] the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

## **Judges Chapter 12**

### ***Civil War with tribe of Ephraim***

(35) <sup>1</sup> And the men of Ephraim gathered themselves together, and went northward, and said to Jephthah, Wherefore passed you over to fight against the children of Ammon, and did not call us to go with you? we will burn your house upon you with fire. <sup>2</sup> And Jephthah said to them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. <sup>3</sup> And when I saw that ye delivered [me] not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up to me this day, to fight against me? <sup>4</sup> Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, [and] among the Manassites. <sup>5</sup> And the Gileadites took the passages of Jordan before the Ephraimites: and it was [so], that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, [Are] you an Ephraimite? If he said, No; <sup>6</sup> Then said they to him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce [it] right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand. <sup>7</sup> And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in [one of] the cities of Gilead.

Notes: The Ammonites were encamped at Gilead and the children of Israel at Mizpeh, but the children of Israel were without a leader (Jg 10:17-18). In their extremity they sent to Tob and brought Jephthah who had been expelled from his father's house, and gave him command of their forces (Jg 11:1-11). Jephthah sent messengers to the Ammonites and inquired what reason they had for their warlike movements. The reply was that Israel had, on coming out of Egypt, invaded and captured their land, and that they now proposed to make an effort to recover it. Jephthah warned them, but they did not heed his advice. The Spirit of the Lord came upon him, and he vowed that if the Lord would deliver the children of Ammon into his hand, that whatsoever should come forth from his house to meet him on his return should be given unto the Lord in sacrifice (Jg 11:29-31). Jephthah then proceeded to fight against the Ammonites and gained a great victory over them (Jg 11:32-33). On his return from the battle, his daughter came out to meet him with great demonstrations of joy, but when he saw her he tore his clothes and declared that she had brought him low and that he was greatly troubled. She encouraged him by expressing her willingness

## **Judges Chapter 12**

to him to do with her as he had vowed (Jg 11:34-40).

Jephthah's Daughter was Not Burnt in Sacrifice. The proofs of this are:

(a) The law provided that when a vow involved the life of a human being, the person making it should pay to the priest, instead, a sum of money to be determined by the age and sex of the victim (Le 27:2-8);

(b) it would have been contrary to God's injunctions (De 12:31-32);

(c) she simply deplored her virginity (Jg 11:38), a state to which she was evidently doomed (Jg 11:39), therefore blasting her hopes of becoming the mother of the promised Benefactor (De 18:15,18);

(d) there is no positive evidence that God approved of Jephthah's vow (Jg 11:31), for its literal carrying out would have added criminality to rashness (Ex 20:13; De 12:31-32);

(e) as God continued to favor him it is evident that he was not thus guilty (Jg 12:1-7);

(f) the New Testament enrolls him among the noblest of the ages, which could not consistently have been done if he had killed his child in violation of the law of the Lord (Ex 20:13; Heb 11:32).

Civil War. After Jephthah's victory over the Ammonites, the Ephraimites gathered themselves together and demanded a reason of him for not calling them to the war, threatening to burn his house down upon him. Jephthah replied that he had called them and that they had failed to respond. The result of this dispute was the destruction of forty-two thousand Ephraimites at the fords of the Jordan, who were detected by their inability to pronounce the word "Shibboleth" (Jg 12:6).

### **12:8-10**

#### ***11<sup>th</sup> Judge – Ibzan (7 years)***

(36) <sup>8</sup> And after him Ibzan of Bethlehem judged Israel. <sup>9</sup> And he had thirty sons, and thirty daughters, [whom] he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. <sup>10</sup> Then died Ibzan, and was buried at Bethlehem.

### **12:11-12**

#### ***12<sup>th</sup> Judge – Elon (7 years)***

<sup>11</sup> And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. <sup>12</sup> And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

### **12:13-15**

#### ***13<sup>th</sup> Judge – Abdon (8 years)***

<sup>13</sup> And after him Abdon the son of Hillel, a Pirathonite, judged Israel. <sup>14</sup> And he had forty sons and thirty nephews, that rode on threescore and ten donkey colts: and he judged Israel eight years. <sup>15</sup> And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

### **13:1-16:31**

#### ***14<sup>th</sup> Judge – Samson***

Note: During the forty years preceding his birth, the children of Israel were under the dominion of the Philistines. His history is distinguished by,

(a) the extraordinary circumstances attending his birth (Jg 13:1-23);

(b) the gift of the Spirit of the Lord to him (Jg 13:24-25);

(c) his matrimonial adventures and his great victories over the enemies of his country (Jg 14:1-16:31). Samson judged Israel twenty years (Jg 16:30-31).

***Israel Conquered by the Philistines***

(37) <sup>1</sup> And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. <sup>2</sup> And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

***3<sup>rd</sup> Time The Angel of the Lord Appears to Judges***

<sup>3</sup> And the angel of the LORD appeared to the woman, and said unto her, **Behold now, you are barren, and bear not: but you shall conceive, and bear a son.** <sup>4</sup> **Now therefore beware, I pray you, and drink not wine nor strong drink, and eat not any unclean [thing]:** <sup>5</sup> **For, look, you shall conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.**

<sup>6</sup> Then the woman came and told her husband, saying, A man of God came to me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: <sup>7</sup> But he said to me, Behold, you shall conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean [thing]: for the child shall be a Nazarite to God from the womb to the day of his death.

(38) <sup>8</sup> Then Manoah entreated the LORD, and said, O my Lord, let the man of God which you did send come again to us, and teach us what we shall do to the child that shall be born. <sup>9</sup> And God listened to the voice of Manoah; and the angel of God came again to the woman as she sat in the field: but Manoah her husband was not with her. <sup>10</sup> And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man has appeared to me, that came to me the [other] day. <sup>11</sup> And Manoah arose, and went after his wife, and came to the man, and said unto him, [Are] you the man that spoke to the woman? And he said, I [am]. <sup>12</sup> And Manoah said, Now let your words come to pass. How shall we order the child, and [how] shall we do to him? <sup>13</sup> And the angel of the LORD said to Manoah, **Of all that I said to the woman let her beware.** <sup>14</sup> **She may not eat of any [thing] that comes of the vine, neither let her drink wine or strong drink, nor eat any unclean [thing]: all that I commanded her let her observe.**

***Manoah's Sacrifice Identifies the Angel***

(39) <sup>15</sup> And Manoah said to the angel of the LORD, I pray you, let us detain you, until we shall have made ready a kid for you. <sup>16</sup> And the angel of the LORD said to Manoah, **Though you detain me, I will not eat of your bread: and if you will offer a burnt offering, you must offer it to the LORD.** For Manoah knew not that he was an angel of the LORD. <sup>17</sup> And Manoah said to the angel of the LORD, What is your name, that when your sayings come to pass we may do you honor? <sup>18</sup> And the angel of the LORD said unto him, **Why ask you thus after my name, seeing it is secret?** <sup>19</sup> So Manoah took a kid with a grain offering, and offered [it] upon a rock to the LORD: and [the angel] did wondrously; and Manoah and his wife looked on. <sup>20</sup> For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground. <sup>21</sup> But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. <sup>22</sup> And Manoah said to his wife, We shall surely die, because we have seen God. <sup>23</sup> But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a grain offering at our hands, neither would he have showed us all these [things], nor would as at this time have told us [such things] as these.

***Samson is Born***

<sup>24</sup> And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. <sup>25</sup> And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

***Samson Desires a Wife of the Philistines***

(40) <sup>1</sup> And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. <sup>2</sup> And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. <sup>3</sup> Then his father and his mother said unto him, [Is there] never a woman among the daughters of your brethren, or among all my people, that you goes to take a wife of the uncircumcised Philistines? And Samson said to his father, Get her for me; for she pleases me well. <sup>4</sup> But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

***Samson Kills Lion with Bare Hands, then eats from dead carcass***

<sup>5</sup> Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. <sup>6</sup> And the Spirit of the LORD came mightily upon him, and he tore him as he would have tore a kid, and [he had] nothing in his hand: but he told not his father or his mother what he had done. <sup>7</sup> And he went down, and talked with the woman; and she pleased Samson well. <sup>8</sup> And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, [there was] a swarm of bees and honey in the carcass of the lion. <sup>9</sup> And <sup>a</sup> he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

<sup>a</sup> Samuel breaks the Nazarite vow by touching a dead thing.

***Samson's Riddle Answered by Philistine Wife's Betrayal (Samson's Marriage Feast)***

(41) <sup>10</sup> So his father went down to the woman: and Samson made there a feast; for so used the young men to do. <sup>11</sup> And it came to pass, when they saw him, that they brought thirty companions to be with him. <sup>12</sup> And Samson said to them, I will now put forth a riddle to you: if ye can certainly declare it me within the seven days of the feast, and find [it] out, then I will give you thirty sheets and thirty change of garments: <sup>13</sup> But if ye cannot declare [it] me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth your riddle, that we may hear it. <sup>14</sup> And he said to them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. <sup>15</sup> And it came to pass on the seventh day, that they said to Samson's wife, Entice your husband, that he may declare to us the riddle, lest we burn you and your father's house with fire: have ye called us to take that we have? [is it] not [so]? <sup>16</sup> And Samson's wife wept before him, and said, You do but hate me, and love me not: you have put forth a riddle to the children of my people, and has not told [it] me. And he said unto her, Behold, I have not told [it] my father nor my mother, and shall I tell [it] you? <sup>17</sup> And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. <sup>18</sup> And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said to them, If ye had not plowed with my heifer, ye had not found out my riddle. <sup>19</sup> And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments to them which expounded the riddle.

***Samson Angered by Wife's Departure and 300 Foxes Burnt Philistine Fields***

And his anger was kindled, and he went up to his father's house. <sup>20</sup> But Samson's wife was [given] to his companion, whom he had used as his friend.

***Samson Serves as Judge***

(42) <sup>1</sup> But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not allow him to go in. <sup>2</sup> And her father said, I verily thought that you had utterly hated her; therefore I gave her to your companion: is not her younger sister fairer than she? take her, I pray you, instead of her. <sup>3</sup> And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. <sup>4</sup> And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. <sup>5</sup> And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards [and] olives. <sup>6</sup> Then the Philistines said, Who has done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. <sup>7</sup> And Samson said to them, Though ye have done this, yet will I be avenged of you, and after that I will cease. <sup>8</sup> And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

***Judah Turn Samson to Philistines Tied in New Rope***

***Samson Kills 1000 with Jawbone of a Donkey***

(43) <sup>9</sup> Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. <sup>10</sup> And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he has done to us. <sup>11</sup> Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Know you not that the Philistines are rulers over us? what is this [that] you have done to us? And he said to them, As they did to me, so I have done to them. <sup>12</sup> And they said unto him, We are come down to bind you, that we may deliver you into the hand of the Philistines. And Samson said to them, Swear to me, that ye will not fall upon me yourselves. <sup>13</sup> And they spoke to him, saying, No; but we will bind you fast, and deliver you into their hand: but surely we will not kill you. And they bound him with two new cords, and brought him up from the rock. <sup>14</sup> [And] when he came to Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that [were] upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. <sup>15</sup> And he found a new jawbone of a donkey, and put forth his hand, and took it, and slew a thousand men therewith. <sup>16</sup> And Samson said, **With the jawbone of a donkey, heaps upon heaps, with the jaw of a donkey I have slain a thousand men.** <sup>17</sup> And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi.

***God Provides a Fountain for Samson to Quench His Thirst***

(44) <sup>18</sup> And he was sore athirst, and called on the LORD, and said, You have given this great deliverance into the hand of your servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? <sup>19</sup> But God clave a hollow place that was in the jaw, and there came water there out; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi to this day. <sup>20</sup> And he judged Israel in the days of the Philistines twenty years.



## **Judges Chapter 16**

### ***Samson and Harlot, He carries gates of city to hilltop***

(45) <sup>1</sup> Then went Samson to Gaza, and saw there a harlot, and went in to her. <sup>2</sup> [And it was told] the Gazites, saying, Samson is come hither. And they compassed [him] in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. <sup>3</sup> And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

### ***Samson and Delilah (who desires to know his source of strength)***

(46) <sup>4</sup> And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. <sup>5</sup> And the lords of the Philistines came up to her, and said unto her, Entice him, and see wherein his great strength [lies], and by what [means] we may prevail against him, that we may bind him to afflict him: and we will give you every one of us eleven hundred [pieces] of silver. <sup>6</sup> And Delilah said to Samson, Tell me, I pray you, wherein your great strength [lies], and wherewith you might be bound to afflict you. <sup>7</sup> And Samson said unto her, If they bind me with seven green ropes that were never dried, then shall I be weak, and be as another man. <sup>8</sup> Then the lords of the Philistines brought up to her seven green with ropes which had not been dried, and she bound him with them. <sup>9</sup> Now [there were] men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines [be] upon you, Samson. And he brake the ropes, as a thread of tow is broken when it touches the fire. So his strength was not known.

### ***2<sup>nd</sup> Betrayal***

<sup>10</sup> And Delilah said to Samson, Behold, you have mocked me, and told me lies: now tell me, I pray you, wherewith you might be bound. <sup>11</sup> And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. <sup>12</sup> Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines [be] upon you, Samson. And [there were] liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

### ***3<sup>rd</sup> betrayal by Delilah***

(47) <sup>13</sup> And Delilah said to Samson, Thus far you have mocked me, and told me lies: tell me wherewith you might be bound. And he said unto her, If you weave the seven locks of my head with the web. <sup>14</sup> And she fastened [it] with the pin, and said unto him, The Philistines [be] upon you, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. <sup>15</sup> And she said unto him, How can you say, I love you, when your heart is not with me? you have mocked me these three times, and has not told me wherein your great strength [lies].

### ***Samson's Head Shaved and Defeat***

<sup>16</sup> And it came to pass, when she pressed him daily with her words, and urged him, [so] that his soul was vexed to death; <sup>17</sup> That he told her all his heart, and said unto her, There has not come a razor upon my head; for I [have been] a Nazarite to God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any [other] man.

(48) <sup>18</sup> And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he has showed me all his heart. Then the lords of the Philistines came up to her, and brought money in their hand. <sup>19</sup> And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. <sup>20</sup> And she said, The Philistines [be] upon you, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he knew not that the LORD was departed from him. <sup>21</sup> But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

(49) <sup>22</sup> Howbeit the hair of his head began to grow again after he was shaven. <sup>23</sup> Then the lords of the Philistines gathered them together for to offer a great sacrifice to Dagon their god, and to rejoice: for they said, Our god has delivered Samson our enemy into our hand. <sup>24</sup> And when the people saw him, they praised their god: for they said, Our god has delivered into our hands our enemy, and the destroyer of our country, which slew many of us. <sup>25</sup> And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. <sup>26</sup> And Samson said to the lad that held him by the hand, Allow me that I may feel the pillars whereupon the house stands, that I may lean upon them. <sup>27</sup> Now the house was full of men and women; and all the lords of the Philistines [were] there; and [there were] upon the roof about three thousand men and women, that beheld while Samson made sport. <sup>28</sup> And Samson called to the LORD, and said, O Lord GOD, remember me, I pray you, and strengthen me, I pray you, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. <sup>29</sup> And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. <sup>30</sup> And Samson said, Let me die with the Philistines. And he bowed himself with [all his] might; and the house fell upon the lords, and upon all the people that [were] therein. So the dead which he slew at his death were more than [they] which he slew in his life. <sup>31</sup> Then his brethren and all the house of his father came down, and took him, and brought [him] up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years.

**17:1-21:25*****CONTINUAL DISOBEDIENCE AND CONSEQUENCES***

Note: The period succeeding Samson was distinguished by,

(a) idolatry (Jg 17:1-18:31)

(b) great wickedness of the Benjamites (Jg 19:1-30)

(c) war and desolation (Jg 20:1-21:24)

**17:1-18:30*****The Idolatry of Micah and the Danites*****Judges Chapter 17*****Micah Builds an Idol and a Shrine for Worship***

(50) <sup>1</sup> And there was a man of mount Ephraim, whose name was Micah. <sup>2</sup> And he said to his mother, The eleven hundred [shekels] of silver that were taken from you, about which you cursed, and spoke of also in my ears, behold, the silver is with me; I took it. And his mother said, Blessed [be you] of the LORD, my son. <sup>3</sup> And when he had restored the eleven hundred [shekels] of silver to his mother, his mother said, I had wholly dedicated the silver to the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it to you. <sup>4</sup> Yet he restored the money to his mother; and his mother took two hundred [shekels] of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. <sup>5</sup> And the man Micah had a house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. <sup>6</sup> In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes.

***Micah Hires a Levite to Be Priest***

(51) <sup>7</sup> And there was a young man out of Beth-lehemjudah of the family of Judah, who was a Levite, and he sojourned there. <sup>8</sup> And the man departed out of the city from Beth-lehemjudah to sojourn where he could find [a place]: and he came to mount Ephraim to the house of Micah, as he journeyed. <sup>9</sup> And Micah said unto him, Whence come you? And he said unto him, I [am] a Levite of Beth-lehemjudah, and I go to sojourn where I may find [a place]. <sup>10</sup> And Micah said unto him, Dwell with me, and be to me a father and a priest, and I will give you ten [shekels] of silver by the year, and a suit of apparel, and your food. So the Levite went in. <sup>11</sup> And the Levite was content to dwell with the man; and the young man was to him as one of his sons. <sup>12</sup> And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. <sup>13</sup> Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to [my] priest.

***The Tribe of Dan Looks for Land to Conquer***

(52) <sup>1</sup> In those days [there was] no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for to that day [all their] inheritance had not fallen to them among the tribes of Israel. <sup>2</sup> And the children of Dan sent of their family five men from their coasts, men of valor, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said to them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there. <sup>3</sup> When they [were] by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought you hither? and what make you in this [place]? and what have you here? <sup>4</sup> And he said to them, Thus and thus deals Micah with me, and has hired me, and I am his priest. <sup>5</sup> And they said unto him, Ask counsel, we pray you, of God, that we may know whether our way which we go shall be prosperous. <sup>6</sup> And the priest said to them, Go in peace: before the LORD is your way wherein ye go.

***The Tribe of Dan Decides to Attack the City of Laish***

(53) <sup>7</sup> Then the five men departed, and came to Laish, and saw the people that [were] therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and [there was] no magistrate in the land, that might put them to shame in [any] thing; and they [were] far from the Zidonians, and had no business with [any] man. <sup>8</sup> And they came to their brethren to Zorah and Eshtaol: and their brethren said to them, What [say] ye? <sup>9</sup> And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, [and] to enter to possess the land. <sup>10</sup> When ye go, ye shall come to a people secure, and to a large land: for God has given it into your hands; a place where there is no want of anything that is in the earth. <sup>11</sup> And there went from there of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war. <sup>12</sup> And they went up, and pitched in Kirjathjearim, in Judah: wherefore they called that place Mahanehdan to this day: behold, it is behind Kirjathjearim. <sup>13</sup> And they passed there to mount Ephraim, and came to the house of Micah.

***The People of Dan Steal Micah's Idols and His Priest***

(54) <sup>14</sup> Then answered the five men that went to spy out the country of Laish, and said to their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. <sup>15</sup> And they turned thitherward, and came to the house of the young man the Levite, [even] to the house of Micah, and saluted him. <sup>16</sup> And the six hundred men appointed with their weapons of war, which [were] of the children of Dan, stood by the entering of the gate. <sup>17</sup> And the five men that went to spy out the land went up, [and] came in thither, [and] took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men [that were] appointed with weapons of war. <sup>18</sup> And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest to them, What do ye? <sup>19</sup> And they said unto him, Hold your peace, lay your hand upon your mouth, and go with us, and be to us a father and a priest: [is it] better for you to be a priest to the house of one man, or that you be a priest to a tribe and a family in Israel? <sup>20</sup> And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. <sup>21</sup> So they turned and departed, and put the little ones and the cattle and the carriage before them. <sup>22</sup> [And] when they were a good way from the house of Micah, the men that [were] in the houses near to Micah's house were gathered together, and overtook the children of Dan. <sup>23</sup> And they cried to the children of Dan. And they turned their faces, and said to Micah, What ails you, that you come with such a company? <sup>24</sup> And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this [that] ye say to me, What ails you? <sup>25</sup> And the children of Dan said unto him, Let not your voice be heard among us, lest angry fellows run upon you, and you lose your life, with the lives of your household. <sup>26</sup> And the children of Dan went their way: and when Micah saw that they [were] too strong for him, he turned and went back to his house.

(55) <sup>27</sup> And they took [the things] which Micah had made, and the priest which he had, and came to Laish, to a people [that were] at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. <sup>28</sup> And [there was] no deliverer, because it was far from Zidon, and they had no business with [any] man; and it was in the valley that [lies] by Beth-rehob. And they built a city, and dwelt therein. <sup>29</sup> And they called the name of the city Dan, after the name of Dan their father, who was born to Israel: howbeit the name of the city was Laish at the first. <sup>30</sup> And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. <sup>31</sup> And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

**19:1-21:25*****The Levites Concubine and Israel's Civil War with Benjamin*****Judges Chapter 19****19:1-13 *A Levite Persuades His Unfaithful Wife to Return to Him***

(56) <sup>1</sup> And it came to pass in those days, when [there was] no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehemjudah. <sup>2</sup> And his concubine played the whore against him, and went away from him to her father's house to Beth-lehemjudah, and was there four whole months. <sup>3</sup> And her husband arose, and went after her, to speak friendly to her, [and] to bring her again, having his servant with him, and a couple of donkeys: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. <sup>4</sup> And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. <sup>5</sup> And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said to his son in law, "Comfort your heart with a morsel of bread, and afterward go your way." <sup>6</sup> And they sat down, and did eat and drink both of them together: for the damsel's father had said to the man, "Be content, I pray you, and tarry all night, and let your heart be merry." <sup>7</sup> And when the man rose up to depart, his father in law urged him: therefore he lodged there again. <sup>8</sup> And he arose early in the morning on the fifth day to depart: and the damsel's father said, "Comfort your heart, I pray you." And they tarried until afternoon, and they did eat both of them. <sup>9</sup> And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, "Behold, now the day draws toward evening, I pray you tarry all night: behold, the day grows to an end, lodge here, that your heart may be merry; and tomorrow get you early on your way, that you may go home." <sup>10</sup> But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and [there were] with him two donkeys saddled, his concubine also was with him. <sup>11</sup> [And] when they [were] by Jebus, the day was far spent; and the servant said to his master, "Come, I pray you, and let us turn in into this city of the Jebusites, and lodge in it." <sup>12</sup> And his master said unto him, "We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah." <sup>13</sup> And he said to his servant, "Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah."

**19:14-21 *At Gibeah an Old Man Shows Hospitality to the Levite***

(57) <sup>14</sup> And they passed on and went their way; and the sun went down upon them [when they were] by Gibeah, which [belongs] to Benjamin. <sup>15</sup> And they turned aside thither, to go in [and] to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for [there was] no man that took them into his house to lodging. <sup>16</sup> And, behold, there came an old man from his work out of the field at evening, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place [were] Benjamites. <sup>17</sup> And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, "Where goes you? and whence come you?" <sup>18</sup> And he said unto him, "We are passing from Beth-lehemjudah toward the side of mount Ephraim; from there [am] I: and I went to Beth-lehemjudah, but I [am now] going to the house of the LORD; and there is no man that receives me to house. <sup>19</sup> Yet there is both straw and provender for our donkeys; and there is bread and wine also for me, and for your handmaid, and for the young man [which is] with your servants:

## Judges Chapter 19

there is no want of anything.”<sup>20</sup> And the old man said, “Peace [be] with you; howsoever [let] all your wants [lie] upon me; only lodge not in the street.”<sup>21</sup> So he brought him into his house, and gave provender to the donkeys: and they washed their feet, and did eat and drink.

### 19:22-30 *The Immoral Men of Gibeah Kill the Levite’s Wife*

(58)<sup>22</sup> [Now] as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, [and] beat at the door, and spoke to the master of the house, the old man, saying, **“Bring forth the man that came into your house, that we may know him.”**<sup>23</sup> And the man, the master of the house, went out to them, and said unto them, “No, my brethren, [no], I pray you, do not [so] wickedly; seeing that this man is come into my house, do not this folly.”<sup>24</sup> Behold, [here is] my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seems good to you: but to this man do not so vile a thing.”<sup>25</sup> But the men would not hearken to him: so the man took his concubine, and brought her forth to them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.<sup>26</sup> Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.<sup>27</sup> And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down [at] the door of the house, and her hands [were] upon the threshold.<sup>28</sup> And he said unto her, “Up, and let us be going.” But none answered. Then the man took her [up] upon a donkey, and the man rose up, and got him to his place.<sup>29</sup> And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, [together] with her bones, into twelve pieces, and sent her into all the coasts of Israel.<sup>30</sup> And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt to this day: consider of it, take advice, and speak [your minds].

## Judges Chapter 20

### 20:1-11 *The Levite Explains His Desire for Revenge*

(60)<sup>1</sup> Then all the children of Israel went out, and the assembly was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, to the LORD in Mizpeh.<sup>2</sup> And the chief of all the people, [even] of all the tribes of Israel, presented themselves in the assembly of the people of God, 400,000 footmen that drew sword.<sup>3</sup> (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, “Tell [us], how was this wickedness?”<sup>4</sup> And the Levite, the husband of the woman that was slain, answered and said, “I came into Gibeah that [belongs] to Benjamin, I and my concubine, to lodge.<sup>5</sup> And the men of Gibeah rose against me, and beset the house round about upon me by night, [and] thought to have slain me: and my concubine have they forced, that she is dead.<sup>6</sup> And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.<sup>7</sup> Behold, ye are all children of Israel; give here your advice and counsel.”<sup>8</sup> And all the people arose as one man, saying, “We will not any [of us] go to his tent, neither will we any [of us] turn into his house.<sup>9</sup> But now this [shall be] the thing which we will do to Gibeah; [we will go up] by lot against it;<sup>10</sup> And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch food for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have worked in Israel.”<sup>11</sup> So all the men of Israel were gathered against the city, knit together as one man.

(61)<sup>12</sup> And the tribes of Israel sent men through all the tribe of Benjamin, saying, “What wickedness is this that is done among you?<sup>13</sup> Now therefore deliver [us] the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel.” But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:<sup>14</sup> But the children of Benjamin gathered themselves together out of the cities to Gibeah, to go out to battle against the children of Israel.

## **Judges Chapter 20**

<sup>15</sup> And the children of Benjamin were numbered at that time out of the cities 26,000 men that drew sword, beside the inhabitants of Gibeah, which were numbered 700 chosen men. <sup>16</sup> Among all this people [there were] 700 chosen men left-handed; everyone could sling stones at a hair [breadth], and not miss.

<sup>17</sup> And the men of Israel, beside Benjamin, were numbered 400,000 men that drew sword: all these [were] men of war.

### **20:18-25 *The Tribe of Benjamin Defends Itself Against Two Attacks from 11 tribes (400k to 26k)***

(62) <sup>18</sup> And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, "Which of us shall go up first to the battle against the children of Benjamin?" And the LORD said, "Judah [shall go up] first." <sup>19</sup> And the children of Israel rose up in the morning, and encamped against Gibeah. <sup>20</sup> And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. <sup>21</sup> And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day 22,000 men. <sup>22</sup> And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. <sup>23</sup> (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, "Shall I go up again to battle against the children of Benjamin my brother?" And the LORD said, "Go up against him.") <sup>24</sup> And the children of Israel came near against the children of Benjamin the second day. <sup>25</sup> And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again 18,000 men; all these drew the sword.

### **20:26-48 *The 3rd Attack on Gibeah - The Tribe of Benjamin is Finally Destroyed (600 escape)***

(63) <sup>26</sup> Then all the children of Israel, and all the people, went up, and came to the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD. <sup>27</sup> And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days, <sup>28</sup> And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, "Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?" And the LORD said, "Go up; for tomorrow I will deliver them into your hand." <sup>29</sup> And Israel set liers in wait round about Gibeah. <sup>30</sup> And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times. <sup>31</sup> And the children of Benjamin went out against the people, [and] were drawn away from the city; and they began to smite of the people, [and] kill, as at other times, in the highways, of which one goes up to the house of God, and the other to Gibeah in the field, about 30 men of Israel. <sup>32</sup> And the children of Benjamin said, "They are smitten down before us, as at the first." But the children of Israel said, "Let us flee, and draw them from the city to the highways." <sup>33</sup> And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, [even] out of the meadows of Gibeah. <sup>34</sup> And there came against Gibeah 10,000 chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them. <sup>35</sup> And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day 25,100 men: all these drew the sword. <sup>36</sup> So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted to the liers in wait which they had set beside Gibeah. <sup>37</sup> And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew [themselves] along, and smote all the city with the edge of the sword. <sup>38</sup> Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city. <sup>39</sup> And when the men of Israel retired in the battle, Benjamin began to smite [and] kill of the men of Israel about 30 persons: for they said, Surely they are smitten down before us, as [in] the first battle. <sup>40</sup> But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven. <sup>41</sup> And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. <sup>42</sup> Therefore they turned [their backs] before the men of Israel to the way of the wilderness; but the battle overtook them; and them which [came] out of the cities they destroyed in the midst of them. <sup>43</sup> [Thus] they enclosed the Benjamites round about, [and] chased them, [and] trode them down with ease over against Gibeah

## **Judges Chapter 20**

toward the sunrising. <sup>44</sup> And there fell of Benjamin 18,000 men; all these [were] men of valor.

<sup>45</sup> And they turned and fled toward the wilderness to the rock of Rimmon: and they gleaned of them in the highways 5,000; and pursued hard after them to Gidom, and slew 2,000 men of them. <sup>46</sup> So that all which fell that day of Benjamin were 25,000 men that drew the sword; all these [were] men of valor.

<sup>47</sup> But 600 men turned and fled to the wilderness to the rock Rimmon, and abode in the rock Rimmon four months. <sup>48</sup> And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of [every] city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

## **Judges Chapter 21**

### **21:1-15 *The People Bewail the Desolation of Benjamin (provide 400 virgins for 600 men)***

(64) <sup>1</sup> Now the men of Israel had sworn in Mizpeh, saying, "There shall not any of us give his daughter to Benjamin to wife." <sup>2</sup> And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; <sup>3</sup> And said, "O LORD God of Israel, why is this come to pass in Israel, that there should be today one tribe lacking in Israel?" <sup>4</sup> And it came to pass on the next day, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings. <sup>5</sup> And the children of Israel said, "Who [is there] among all the tribes of Israel that came not up with the assembly to the LORD?" For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, "He shall surely be put to death." <sup>6</sup> And the children of Israel repented them for Benjamin their brother, and said, "There is one tribe cut off from Israel this day. <sup>7</sup> How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?" <sup>8</sup> And they said, What one [is there] of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from **Jabesh-gilead** to the assembly. <sup>9</sup> For the people were numbered, and, behold, [there were] none of the inhabitants of Jabeshgilead there. <sup>10</sup> And the assembly sent thither 12,000 men of the valiant, and commanded them, saying, "Go and smite the inhabitants of Jabeshgilead with the edge of the sword, with the women and the children. <sup>11</sup> And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that has lain by man." <sup>12</sup> And they found among the inhabitants of Jabesh-gilead 400 young virgins, that had known no man by lying with any male: and they brought them to the camp to Shiloh, which is in the land of Canaan. <sup>13</sup> And the whole assembly sent [some] to speak to the children of Benjamin that [were] in the rock Rimmon, and to call peaceably to them. <sup>14</sup> And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not. <sup>15</sup> And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

### **21:16-25 *Israel Provides 200 Wives from Shiloh for the Surviving Men of Benjamin***

(65) <sup>16</sup> Then the elders of the assembly said, "How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?" <sup>17</sup> And they said, "[There must be] an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. <sup>18</sup> Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed [be] he that gives a wife to Benjamin." <sup>19</sup> Then they said, "Behold, there is a feast of the LORD in Shiloh yearly [in a place] which is on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south of Lebonah." <sup>20</sup> Therefore they commanded the children of Benjamin, saying, "Go and lie in wait in the vineyards; <sup>21</sup> And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. <sup>22</sup> And it shall be, when their fathers or their brethren come to us to complain, that we will say to them, Be favorable to them for our sakes: because we reserved not to each man his wife in the war: for ye did not give to them at this time, [that] ye should be guilty." <sup>23</sup> And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned to their inheritance, and repaired the cities, and dwelt in them. <sup>24</sup> And the children of Israel departed there at that time, every man to his tribe and to his family, and they went out from there every man to his inheritance. <sup>25</sup> **In those days [there was] no king in Israel: every man did [that which was] right in his own eyes.**

1. Name 3 of the 13 Judges in the book of Judges?
  
2. Who was the first and last of the Judges?
  
3. As Joshua is similar to Ephesians, so Judges is similar to Matthew, Galatians or II Peter?
  
4. What is the primary lesson about God in the book of Judges?
  
5. What pattern of spiritual law is repeated 7 times in Judges?  
  
(1) Disobedience, (2) Bondage, (3) Repentance, and (4) \_\_\_\_\_
  
6. How many of the Judges appear in Hebrews chapter 11?
  
7. In Gideon's first battle, what was the sign given by the 300 men that went to battle?
  
8. Why did Judge Jephthah vow his daughter for a burnt offering?
  
9. What was the weakness of Judge Samson's life?
  
10. What was the final conclusion of the Book of Judges? See last verse.

Victorious Christian Living Story: Discern indicators of the elect who are carnal believers.

---

---

Study Notes:

---

---

---



| 490 Year Segments?<br>(70 Week Segments?) |                 |                   |    |                  |
|---|-----------------|-------------------|----|------------------|
| <b>1) Abraham to the Exodus</b>           |                 |                   |    |                  |
| Promise                                   | Gen 12:4        | 75 years          |    |                  |
|   | Gal. 3:17       | <u>+430</u>       |    | 505              |
| Ishmael,                                  | Gen 16:16; 21:5 |                   |    | <u>-15</u>       |
|   |                 |                   |    | <b>490 years</b> |
| <b>2) Exodus to the Temple</b>            |                 |                   |    |                  |
| Begun:                                    | 1 Ki. 6 - 8     | 594               |    |                  |
| Completed:                                | 1 Ki 6:38       | <u>+7</u>         |    | 601              |
| <b>Servitudes:</b>                        | <b>Judges</b>   | <b>Deliverer:</b> |    |                  |
| Mesopotamia                               | 3:8             | Othaniel          | 8  |                  |
| Moabites                                  | 3:12-14         | Ehud              | 18 |                  |
| Canaanites                                | 4:2,3           | Deborah           | 20 |                  |
| Midianites                                | 6:1             | Gideon            | 7  |                  |
| Ammonites                                 | 10:7,8          | Jephthah          | 18 |                  |
| Philistines                               | 13:1            | Sampson           | 40 |                  |
|   |                 |                   |    | <u>-111</u>      |
|   |                 |                   |    | <b>490 years</b> |

490 years captivity and darkness with a pattern of:

1. Disobedience
2. Captivity and Suffering
3. Repentance
4. Deliverance

490-year pattern in Bible history:

1. Abraham to Exodus, Gen 12:4 (75 yrs.) + Gal 3: (430 yrs.) = 505 yrs. – 15 Ishmael = 490 yrs.
2. Exodus (1500) to Temple (971), (601 yrs.) – 111 years servitude = 490 yrs.
3. Temple (971) to birth of Jesus (0), (Includes 400 silent yrs.) = 490 yrs.
4. Daniel, 9:24-27 (69 + 1 week = 70 weeks) or 490 years

## Ruth (4-12, 15 min) 2020

Bible TOC    Next / Previous Book

Gems

1   2   3   4

### 12 Lessons to Rest in His Providence in the Promise Land (Romans 8:17b-39)

Purpose: To instruct us in the blessings that come after we crucify the old man and don't walk after the law of sin and death or our flesh.

Key Passage: shall I not seek rest for you, that it may be well with you (3:1)

#### Walking in the Spirit permits us to:

Scripture

#### Love's Resolve      1:1-22

1) decide to follow God and others whole-heartedly, no matter what happens      1:16-17

#### Love's Response      2:1-23

2) labor in life with virtue and love for God, trusting that nothing is by chance.      2:3  
 3) wait for others to notice our labor and character. "whose damsel is this?"      2:5  
 4) be desired by others. "Go not to glean in another field"      2:8  
 5) trust others to talk good about us. "It has fully been showed me"      2:11  
 6) receive a divine reward and protection. "under whose wings you are come to trust"      2:12  
 7) benefit from special favors of others. "handfuls of purpose"      2:16

#### Love's Request      3:1-18

8) trust spiritual parents or elders counsel for our rest and wellness. "seek rest for you"      3:1  
 9) have confidence in obedience to the Bible. "you are a near relative" skirt = wing (2:12)      3:9

#### Love's Reward      4:1-22

10) see decisions made for wholeness. "a man plucked off his shoe, and gave ..."      4:7  
 11) be a blessing to others, now and later. "house of Pharez from Tamar of Judah"      4:12  
 12) be restored in His time, provided for, and experience love. "better to you than 7 sons"      4:15

#### Prayers of the Bible

| SCRIPTURE | FORM(S) | PURPOSE | HINDRANCES | AIDS          | WHO / TYPES<br>* Comments |
|-----------|---------|---------|------------|---------------|---------------------------|
| Ruth      | All     |         |            | circumstances | Naomi, Ruth, Boaz         |

Today's application: I must love as Christ did and trust opportunities as gifts from God. I know that you love me and rejoice. I love you God, through Jesus – my Boaz.

#### Ruth - Me

Servant (human)  
 Foreigner (earth)  
 Poor (in spirit)  
 Woman (bride)

#### Boaz - Jesus

Master (God)  
 Native (heaven)  
 Rich (in spirit – inward man)  
 Man (groom)

#### Ruth

Boaz  
 Husband died  
 Child blessed  
 Way clean-blessed

#### Tamar

Judah  
 Husband died  
 Child blessed  
 Way unclean-cursed

Next Friday: Putting Joshua-Judges and Ruth together relating to our sanctification (1 Corinthians 10:11)

## Notes on Ruth

**Introduction:** This story is a great revealing link to the lineage, birth and purpose of our Lord Jesus Christ. From the time of Moses-Joshua to King David, up to Christ's birth and into Revelation 5, "who is worthy to open the sealed book?"

**Notes:** Salvation is a love affair – John 15:5, not a business transaction. We love him, because he first loved me. Ro 5:8. He loved me and gave himself for me. The love side of redemption. Not a business transaction such as Calvin or Jonathan Edwards portray.

Only biblical illustration of Goel in Lev and Deut. Genealogy to connect David with tribe of Judah. Birth of Jesus in Bethlehem. Light on Mosaic economy.

As the book of Ruth is to the trilogy of Joshua-Judges-Ruth so is the book of Esther to the trilogy of Ezra-Nehemiah-Esther. These two stories are 2 witnesses of the fullness and purpose of God's deliverance of His people. One from Egypt and one from Babylon. They both speak of our purpose to glorify God as we trust Him with our whole life; especially during the difficult times when the Jordan River is swelling (Jeremiah 6:16).

| <u>Redemption</u> | <u>Chapter</u> | <u>Geography</u>        | <u>People</u>       |
|-------------------|----------------|-------------------------|---------------------|
| Love's Resolve    | 1:1-22         | Land of Moab            | Naomi's Predicament |
| Love's Response   | 2:1-23         | Fields of Boaz          | Ruth's Plan         |
| Love's Request    | 3:1-18         | Threshing Floor of Boaz | Naomi's Plan        |
| Love's Reward     | 4:1-22         | Heart and Home of Boaz  | Boaz's Plan         |

| <u>Name</u> | <u>Relation</u>      | <u>Hebrew</u>      | <u>Comment</u>                              |
|-------------|----------------------|--------------------|---|
| Boaz        | Nephew of Elimelech  | In him is Strength | Type of Christ (Pillar of Solomon's Temple) |
| Ruth        | Daughter – Moabite   | Friendship         | Type of Church                              |
| Naomi       | Wife of Elimelech    | Pleasant           | Type of Israel                              |
| Unnamed     | Brother of Elimelech |                    | Type of Holy Spirit                         |
| Elimelech   | Husband of Naomi     | God is my King     | Died in Moab                                |
| Orpah       | Daughter – Moabite   | Stubborn           | Stayed in Moab                              |
| Mahlon Son  |                      | Sickly             | Died in Moab                                |
| Chilion Son |                      | Puny               | Died in Moab                                |

\* 7<sup>th</sup> generation from Pharez to David (macro plan or destiny of God). Same as Enoch

Moab – cursed is blessed when turning to Jehovah (Deut 3:2)

***The Move to Moab and Deaths of Naomi's husband and two sons***

(1) <sup>1</sup> Now it came to pass in the days when the judges ruled, that there was a <sup>a</sup> famine in the land. And a certain man of <sup>b</sup> Bethlehem-Judah went to sojourn in the <sup>c</sup> country of Moab, he, and his wife, and his two sons. <sup>2</sup> And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there. <sup>3</sup> And Elimelech Naomi's husband died; and she was left, and her two sons. <sup>4</sup> And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. <sup>5</sup> And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

<sup>a</sup> 1 of 13 famines in the Old Testament. The worst of the dark times during the judgment of God on the land.

<sup>b</sup> Bethlehem = House of bread, Judah = Praise

<sup>c</sup> Elimelech is the leader of a prodigal family who sojourned in Moab for 10 years. Moab is Ps 108:9 Moab is my garbage can or wash-pot. The discipline is in the far country, not when they return home. What is left is well accepted, as in the story of the prodigal son in Luke 15.

***Naomi's Appeal to Her Daughter's in Law***

(2) <sup>6</sup> Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. <sup>7</sup> Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return to the land of Judah. <sup>8</sup> And Naomi said unto her two daughters in law, Go, <sup>a</sup> return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. <sup>9</sup> The LORD grant you that ye may find <sup>a</sup> rest, each [of you] in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. <sup>10</sup> And they said unto her, Surely we will return with you to your people. <sup>11</sup> And Naomi said, Turn again, my daughters: why will ye go with me? are there yet [anymore] sons in my womb, that they may be your husbands? <sup>12</sup> Turn again, my daughters, go [your way]; for I am too old to have a husband. If I should say, I have hope, [if] I should have a husband also to night, and should also bear sons; <sup>13</sup> Would ye tarry for them till they were grown? would ye stay for them from having husbands? no, my daughters; for it grieves me much for your sakes that the hand of the LORD is gone out against me. <sup>14</sup> And they lifted up their voice, and <sup>b</sup> wept again: and Orpah kissed her mother in law; but Ruth clave to her.

<sup>a</sup> The theme or thread of "rest" begins here with a natural desire of a mother for her daughter. It continues in 2:12 (rest under the wings of God), 3:1 (Naomi here has inspired hope for Ruth's "rest"), 3:9 (Ruth asks Boaz to spread his skirt or wings over her while at resting at his feet, 3:14, 4:6-9), 3:18 (Boaz will have no "rest" until he marry Ruth), 4:2 (Boaz sat with the elders in the cities gate).

***Ruth's Commitment to Naomi***

<sup>15</sup> And she said, Behold, your sister in law is gone back to her people, and to her gods: return you after your sister in law. <sup>16</sup> And <sup>c</sup> Ruth said, Entreat me not to leave you, [or] to return from following after you: for where you go, I will go; and where you lodge, I will lodge: your people shall be my people, and your God my God: <sup>17</sup> Where you die, will I die, and there will I be buried: the LORD do so to me, and more also, if anything but death part you and me. <sup>18</sup> When she saw that she was steadfastly minded to go with her, then she left speaking to her.

<sup>a</sup> They would also return to the Moabite Gods of Chemosh and Baal-peor. They had learned to follow the true God and now had a difficult decision to make. They were out of the Lord's will when they left Bethlehem-Judah for Moab. Moab was cursed until the 10<sup>th</sup> generation (Deuteronomy 23:3, again in Ezra, where Isaiah 56:1-8 frees from the curse).

## **Ruth Chapter 1**

<sup>b</sup> Both sisters shed tears but only one changed their mind, turn around. Godly sorrow works repentance. Crying is not a sign of repentance, but of emotions. Turning to Christ by faith and turning away from something is the repentance. Which is first varies with each person.

<sup>c</sup> The heart and mind of a repentant person deciding to forsake the old ways to go the new ways. This is for the wife in the marriage vow to follow the husband. Seven vows are stated.

### ***Naomi's Return to Bethlehem and Sorrow***

(3) <sup>19</sup> So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, [Is] this Naomi? <sup>20</sup> And she said to them, Call me not Naomi, call me Mara: for the Almighty has dealt very bitterly with me. <sup>21</sup> I went out full, and the LORD has brought me home again empty: why [then] call ye me Naomi, seeing the LORD has testified against me, and the Almighty has afflicted me? <sup>22</sup> So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

## **Ruth Chapter 2**

### ***Love's Response in the Fields of Boaz***

**2:1-23**

### ***Boaz Sees and Speaks with Ruth and Grants Her Favor***

(4) <sup>1</sup> And Naomi had a <sup>a</sup> kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. <sup>2</sup> And Ruth the Moabitess said to Naomi, Let me now go to the field, and glean ears of corn after [him] in whose sight I shall find grace. And she said unto her, Go, my daughter. <sup>3</sup> And she went, and came, and gleaned in the field after the reapers: and her <sup>b</sup> chance was to light on a part of the field [belonging] to Boaz, who was of the kindred of Elimelech. <sup>4</sup> And, behold, Boaz came from Bethlehem, and said to the reapers, The LORD [be] with you. And they answered him, The LORD bless you. <sup>5</sup> Then said Boaz to his servant that was set over the reapers, <sup>c</sup> Whose damsel is this? <sup>6</sup> And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: <sup>7</sup> And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and has continued even from the morning until now, that she tarried a little in the house.

<sup>a</sup> Kinsman is a relative. The corners and gleanings of the harvest are left for the poor and stranger. Lev 19:9, 23:22.

<sup>b</sup> chance is hap <sup>KJV</sup>. By chance, but also being a believer and in prayer and obedience, she trusted her inclinations. No vision, no dream, no voice, no angel, no message in the sky, no "the Lord told me," no bragging – just everyday routine life trusting God in the circumstances.

<sup>c</sup> Love at first sight waits and does the right thing.

### ***Ruth the Maidservant of Boaz***

(5) <sup>8</sup> Then said Boaz to Ruth, Hear you not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: <sup>9</sup> [Let] your eyes [be] on the field that they do reap, and go you after them: have I not charged the young men that they shall not touch you? and when you are athirst, go to the vessels, and drink of [that] which the young men have drawn. <sup>10</sup> Then she fell on her face, and bowed herself to the ground, and said unto him, <sup>a</sup> Why have I found grace in your eyes, that you should take knowledge of me, seeing I [am] a stranger? <sup>11</sup> And Boaz answered and said unto her, <sup>b</sup> It has fully been showed me, all that you have done to your mother in law since the death of your husband: and [how] you have left your father and your mother, and the land of your nativity, and are come to a people which you knew not heretofore. <sup>12</sup> The LORD recompense your work, and a full reward be given you of the LORD God of Israel, under whose <sup>c</sup> wings you are come to trust. <sup>13</sup> Then she said, Let me find favor in your sight, my lord; for that you have comforted me, and for that you have spoken friendly to your handmaid, though I be not like to one of your handmaidens.

## **Ruth Chapter 2**

<sup>14</sup> And Boaz said unto her, At mealtime come you hither, and eat of the bread, and dip your morsel in the vinegar. And she sat beside the reapers: and he passed her <sup>d</sup> roasted [corn], and she did eat, and was sufficed, and left. <sup>15</sup> And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: <sup>16</sup> And <sup>e</sup> **let fall also [some] of the handfuls of purpose for her**, and leave them, that she may glean them, and rebuke her not.

<sup>a</sup> Naomi prepared her for the worst, being poor, an outcast and a widow the rest of her life. Romans 5:8.

<sup>b</sup> Boaz heard of Naomi's inward beauty. Now he sees her outward pleasantness and praises God. Jesus fully loves us, immediately from the first day of our salvation.

<sup>c</sup> wigs in Hebrew is kenapayim, is translated skirt in 3:9. The union of the individual believer with God is therefore expressed in the same way as the union between husband and wife.

<sup>d</sup> Roasted = parched <sup>KJV</sup>.

<sup>e</sup> Some sheaves may fall and be left for the poor, but now even more is "handfuls of purpose". Deuteronomy 24:19

### ***Ruth's blessing of Naomi***

(6) <sup>17</sup> So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. <sup>18</sup> And she took [it] up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. <sup>19</sup> And her mother in law said unto her, Where have you gleaned today? and where worked you? blessed be he that did take knowledge of you. And she showed her mother in law with whom she had worked, and said, The man's name with whom I worked today is Boaz. <sup>20</sup> And Naomi said unto her daughter in law, **Blessed [be] he of the LORD, who has not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin to us, one of our next kinsmen.** <sup>21</sup> And Ruth the Moabitess said, He said to me also, You shall keep fast by my young men, until they have ended all my harvest. <sup>22</sup> And Naomi said to Ruth her daughter in law, [It is] good, my daughter, that you go out with his maidens, that they meet you not in any other field. <sup>23</sup> So she kept fast by the maidens of Boaz to glean to the <sup>b</sup> end of barley harvest and of wheat harvest; and dwelt with her mother in law.

<sup>a</sup> It is impossible to sell the land out of the family according to the Law of Moses. Each tribe he gave a portion and each family in the tribe had a portion. Every 50 years or Jubilee all mortgages were canceled and all slaves set free. The law of redemption of the land by a kin, allows the nearest brother or kin to purchase the land and a person. Nephew (Elimelech) -cousin (Boaz) relationship most likely. A closer relative, the brother of Elimelech has first choice. Leviticus 25:23-28, 47.

<sup>b</sup> 6 to 7 weeks.

## **Ruth Chapter 3**

### ***Love's Request***

**3:1-18**

### ***Naomi's Plan for Ruth's Marriage***

(7) <sup>1</sup> Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for you, that it may be well with you? <sup>2</sup> And now is not Boaz of our kindred, with whose maidens you was? Behold, he winnows barley to night in the threshing floor. <sup>3</sup> Wash thyself therefore, and anoint you, and put your raiment upon you, and get you down to the floor: [but] make not thyself known to the man, until he shall have done eating and drinking. <sup>4</sup> And it shall be, when he lies down, that you shall mark the place where he shall lie, and you shall go in, and uncover his feet, and lay you down; and he will tell you what you shall do. <sup>5</sup> And she said unto her, All that you say to me I will do.

## **Ruth Chapter 3**

### ***Ruth's Commitment and Boaz's Approval***

(8) <sup>6</sup> And she went down to the floor, and did according to all that her mother in law bade her. <sup>7</sup> And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. <sup>8</sup> And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. <sup>9</sup> And he said, Who are you? And she answered, I [am] Ruth your handmaid: **spread therefore your skirt over your handmaid; for you are a near kinsman.** <sup>10</sup> And he said, Blessed [be] you of the LORD, my daughter: [for] you have showed more kindness in the latter end than at the beginning, inasmuch as you followed not young men, whether poor or rich. <sup>11</sup> And now, my daughter, fear not; I will do to you all that you require: for all the city of my people does know that you are a virtuous woman. <sup>12</sup> And now it is true that I [am your] near kinsman: howbeit there is a kinsman nearer than I. <sup>13</sup> Tarry this night, and it shall be in the morning, [that] if he will perform to you the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to you, then will I do the part of a kinsman to you, [as] the LORD lives: lie down until the morning.

### ***Boaz Sends Ruth Home with a Gift of Barley***

(9) <sup>14</sup> And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. <sup>15</sup> Also he said, Bring the veil that [you have] upon you, and hold it. And when she held it, he measured six [measures] of barley, and laid [it] on her: and <sup>a</sup> she went into the city. <sup>16</sup> And when she came to her mother in law, she said, Who are you, my daughter? And she told her all that the man had done to her. <sup>17</sup> And she said, These six [measures] of barley gave he me; for he said to me, Go not empty to your mother in law. <sup>18</sup> Then said she, Sit still, my daughter, until you know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

<sup>a</sup> The 1<sup>st</sup> edition of the King James Bible has a type error where "he" went into the city. Know as the "he/she" Bible. The 2<sup>nd</sup> edition in 1611-1613 corrected the type error. The first edition was printed at three different print shops, each printing a section of the Bible. There were many type errors, this is the most well known and obvious.

## **Ruth Chapter 4**

### ***Love's Reward***

**4:1-22**

### ***Boaz Calls into Judgment the Next Kinsman***

(10) <sup>1</sup> Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spoke came by; to whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. <sup>2</sup> And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. <sup>3</sup> And he said to the kinsman, Naomi, that is come again out of the country of Moab, sells a parcel of land, which was our brother Elimelech's: <sup>4</sup> And I thought to advertise you, saying, Buy [it] before the inhabitants, and before the elders of my people. If you will redeem [it], redeem [it]: but if you will not redeem [it, then] tell me, that I may know: for there is none to redeem [it] beside you; and I [am] after you. And he said, I will redeem [it]. <sup>5</sup> Then said Boaz, What day you buy the field of the hand of Naomi, you must buy [it] also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. <sup>6</sup> And the kinsman said, I cannot redeem [it] for myself, lest I mar my own inheritance: redeem you my right to thyself; for I cannot redeem [it].

## **Ruth Chapter 4**

### **Boaz Buys the Inheritance and Marries Ruth**

(11) <sup>7</sup> Now this [was the manner] in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave [it] to his neighbor: and this was a testimony in Israel.

<sup>8</sup> Therefore the kinsman said to Boaz, Buy [it] for you. So he drew off his shoe. <sup>9</sup> And Boaz said to the elders, and [to] all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. <sup>10</sup> Moreover Ruth the Moabitess, the wife of Mahlon, I have purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from

among his brethren, and from the gate of his place: ye are witnesses this day. <sup>11</sup> And all the people that [were] in the gate, and the elders, said, [We are] witnesses. The LORD make the woman that is come into your house like Rachel and like Leah, which two did build the house of Israel: and do you worthily in Ephratah, and be famous in Bethlehem: <sup>a</sup> <sup>12</sup> And let your house be like the house of Pharez, whom Tamar bare to Judah, of the seed which the LORD shall give you of this young woman.



QT on Ruth 4:7-8. Context: The word and principle of witness is used three times in Ruth 4:9-11.

Complexity:

Q1 - Is the giving of the shoe Biblical?

A1 - No, but it is cultural and acceptable in the eyes of God.

Q2 - What is the cultural equivalence today?

A2 - Agreeing on a transaction with the shaking of hands, in American culture. Other cultures may differ.

Application: I must be true to what I say or agree on with others. A handshake or even verbal agreement is binding, even to my damage. I am a faithful witness by what I agree on. We learn how to be true to our word. Our words are vital to our witness.

Quiet Time Note: Daily time in word and prayer helps me be a true and faithful witness more consistently as Jesus showed us the way. **Revelation 21:5** And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Disciples further meditation on where our feet walk: **Deuteronomy 25:10** And his name shall be called in Israel, The house of him that hath his shoe loosed. (25:5-10). **Exodus 3:5** And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon you stands *is* holy ground. **Isaiah 52:7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publishes peace; that bringeth good tidings of good, that publishes salvation; that saith unto Zion, Thy God reigns! **Luke 9:5** And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.



## **Ruth Chapter 4**

### ***Ruth has a Son and his Genealogy to King David One Daughter is Worth More than Seven Sons (Ruth 4:15-16)***

(12) <sup>13</sup> So Boaz took Ruth, and she was his wife: and when he went in to her, the LORD gave her conception, and she bare a son. <sup>14</sup> And the women said to Naomi, Blessed [be] the LORD, which has not left you this day without a kinsman, that w name may be famous in Israel. <sup>15</sup> And he shall be to you a restorer of [your] life, and a nourisher of your old age: for your daughter in law, which loves you, which is better to you than seven sons, has born him. <sup>16</sup> And Naomi took the child, and laid it in her bosom, and became nurse to it. <sup>17</sup> And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David. <sup>18</sup> Now these are the generations of Pharez: Pharez begat Hezron, <sup>19</sup> And Hezron begat Ram, and Ram begat Amminadab, <sup>20</sup> And Amminadab begat Nahshon, and Nahshon begat Salmon, <sup>21</sup> And Salmon begat Boaz, and Boaz begat Obed, <sup>22</sup> And Obed begat Jesse, and Jesse begat David.



#### **<sup>a</sup> Prophecy of the lineage of Jesus Christ**

Pharez - Son of Levi and Tamar, father knew daughter-in-law and cursed. Duet 23:2

Hezron

Ram

Amminadab

Nahshon

Salmon - wife is Rahab of Jericho, in lineage of Christ, Matthew 1

**Boaz** - wife is Ruth, in the lineage of Jesus. Matthew 1-30<sup>th</sup> generation from Adam. Noah-10<sup>th</sup>, Abraham-20<sup>th</sup>

Obed

Jesse

David - 10<sup>th</sup> generation from Pharez, the curse is lifted. Boaz is great grand-father of David.

Note: During the reign of the judges a man of Bethlehem Judah, named Elimelech, with his wife Naomi and their two sons, Mahlon and Chilion, went into the land of Moab and took up his residence. The two sons married Moabitish women. Subsequently the father and two sons died, and Naomi proposed to return to her own country, suggesting to her daughter-in-law that it would be best for them to remain in the land of their nativity. Orpah, the wife of Chilion, agreed to this, but Ruth declared that she would follow Naomi and make her home and grave with her (Ru 1:1-18). They returned unto Bethlehem, and Ruth showed her devotion to Naomi by gleaning the fields in search of sustenance for them (Ru 1:19-2:23). She subsequently married a distinguished man by the name of Boaz and became the mother of Obed, the father of Jesse, the father of David, the ancestor of Christ (Ru 3:1-4:22; Mt 1:1-17).

QT on Ruth 4:14-16. Context: The whole book of Ruth and Proverbs 31.

Complexity: Why is one daughter worth more than seven sons?

A1: Naomi and her daughter in law, Ruth the Moabite, suffer loss of their husbands (Ruth 1)

A2: Ruth chooses to be faithful and love her mother, and go to Bethlehem (Ruth 1)

A3: Ruth trusts and obeys her mother with relating to Boaz (Ruth 2-3)

A4: Boaz responds to the virtues woman to be his wife and have a child (Ruth 3-4)

A5: The woman call Naomi blessed with a son who restores her life, nourishes her soul in old age, and for Ruth has a love for Naomi that is better than seven sons (Ruth 4)

Application: I must trust in God's providence in times of suffering as Naomi did, and love the people and God of Naomi as Ruth did. Trails. or the night-times are followed by the morning rising of the sun.

QT Note: Daily time in Scripture and prayer helps men fully appreciate the vital roles of women, wives, and the family.

## The Trilogy of our Sanctification: Joshua – Judges – Ruth

[Bible TOC](#)

In the promised land that was prophesied to Abraham and Moses. God's chosen people were called to be strong and courageous (Joshua); faced with a decision to walk after the flesh (Judges) or walk after the Spirit (Ruth). The life of faith will see the God of the nation Israel working in our individual lives.

| <u>Book</u> | <u>King</u> | <u>Location</u>    | <u>New Testament</u>   | <u>Romans</u> | <u>1 John 2:12-14</u> |
|-------------|-------------|--------------------|------------------------|---------------|-----------------------|
| Exodus      | Saul        | Red Sea/Wilderness | Galatians              | 3-5           | Baby-child (carnal)   |
| 1. Joshua   | David       | Jordon River       | Ephesians/Revelation   | 6             | Young man             |
| 2. Judges   | Solomon     | Promise Land       | 1 Corinthians/Hebrews  | 7             | (flesh)               |
| 3. Ruth     | Josiah      | Promise Land       | Thessalonians/Philemon | 8 (9-11)      | Father (spiritual)    |

Family facts: The Passover ceremony led by the family, in the home.

Joshua was a strong leader of his family. Achan was a weak leader of his family.

Learning from the Old Testament:

1) 2 Timothy 3:15-17 And that from a child you have known the Holy Scriptures, which are able to make you **wise unto salvation** through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **That the man of God may be perfect**, thoroughly furnished unto all good works.

2) 1Corinthians 10:6-13 (1-33) **Now these things were our examples**, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. **Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.** Wherefore let him that thinks he stands take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not allow you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

3) Heb 8:5 Who serve unto the **example and shadow** of heavenly things Heb 9:8-14 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: <sup>9</sup> Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, **as pertaining to the conscience;** <sup>10</sup> Which stood only in meats and drinks, and diverse washings, and carnal ordinances, imposed on them until the time of reformation. <sup>11</sup> But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: <sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience** from dead works to serve the living God? Which was a **figure for the time then present**, in which were offered both gifts and sacrifices, that could not make him that did the service **perfect, as pertaining to the conscience;** Heb 10:1 For the law having a **shadow of good things to come**, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

4) Gal 4:9-10 how turn ye again to the **weak and beggarly elements**, whereunto ye desire again to be in bondage? <sup>10</sup> Ye observe days, and months, and times, and years. <sup>11</sup> I am afraid of you, lest I have bestowed upon you labor in vain.

5) Col 2:17 Which are a **shadow of things to come**; but the body is of Christ.

6) 1 Pe 1:10-12 (6-24) Of which salvation the **prophets** have enquired and searched diligently, who prophesied of the **grace that should come unto you**: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

## Israel-Congregation Comparison Chart

To see the important distinctives between the first and second covenant, and particularly the dispensation of the Church of which Christ is the head and we the body let's look at the following chart and applicable Scripture. \* John Wycliff, William Tyndale

| Israel                  |                     | ^ Congregation           | Notes                     |
|-------------------------|---------------------|--------------------------|---------------------------|
| Nation - Individuals    |                     | Individuals Congregate   | Nation as Bride of Christ |
| Jew                     |                     | Gentile - all            |                           |
| Outward - flesh         | Circumcism          | Inward - heart           |                           |
| Heart - hardened        |                     | Heart - purified         |                           |
| Temporary               |                     | Eternal                  |                           |
| Wine - rejoice          |                     | Spirit - rejoice         |                           |
| Music - Instruments     |                     | Music - Heart            |                           |
| Infant-Young Man-Adult  | 8 days-12/30 yrs.   | Infant-" - "             | 1 John 2:12-14            |
| Egypt - Gilgal          |                     | Salvation-Sanctification | Romans 4-5, 6-8           |
| Partial                 |                     | Complete                 | 1 Corinthians 13          |
| Figure, Shadow, Example | Fulfilled           | In Christ Jesus          |                           |
| Obey - Bless            | Opposite            | Blessed-Obey             |                           |
| God-Father of Israel    |                     | God-Father of Believer   |                           |
| Land of Israel          |                     | Earth                    | Upon His return           |
| Many Wives              |                     | One Wife                 |                           |
| Prayer-Giving           |                     | Prayer-Giving            | Matthew 6                 |
| Adultery-Murder         |                     | Adultery-Murder          | Matthew 6                 |
|                         |                     |                          |                           |
| Joshua                  | Warfare-Conflict    | Ephesians 6              | Warfare-Conflict          |
| Joshua                  | Enter-Possess       | Ephesians                | Enter-Possess             |
| Joshua                  | Earthly Inheritance | Ephesians 1:3            | Heavenly Inheritance      |
| Joshua                  | Joshua              | Ephesians                | Christ                    |
| Joshua                  | Faith-Grace         | Ephesians 2:8-9          | Faith-Grace               |
| Joshua                  |                     | Revelation               | Faith-Grace               |
| Joshua                  |                     | Revelation               |                           |
| Joshua                  |                     | Revelation               |                           |
| Joshua                  |                     | Revelation               |                           |
| Judges                  | Carnal-Flesh        | 1 Corinthians            | Carnal-Flesh              |
| Ruth                    | The Goel            | Revelation 5             | One worthy                |
| Ruth                    | Lord of the Harvest | Revelation 19            |                           |
| Ruth                    | Able-Willing        | Revelation 5             |                           |
| Ruth                    |                     | Revelation 19            | Avenger of Blood          |
| Ruth                    |                     | Revelation               |                           |

The book of Judges has several parallels to another book of battle, Revelation. (Especially the battles of Jericho - There are 2 witnesses, the law Sabbath is disregarded, 6 days silence before defeat, and Bethhoron - enemy the king over Jerusalem, ultimate defeat by signs from heaven, hailstones of fire from heaven, they hide in caves. Military 7-year campaign.

Joshua correlates strongly with the New Testament book of Ephesians. Victorious Christian Living by Alan Redpath is a classic that details this truth. We have heard how the crossing of the Red Sea escaping the bondage of physical slavery to Egypt is a type of our redemption from the moral slavery of sin and the old man in Adam. The 10 commandments of the law are our teacher to reveal our sin before a just, holy God. Only Jesus Christ our Savior, the 2<sup>nd</sup> Adam, can deliver us from the penalty of sin, because he paid the price for our redemption on the cross. Now to see the crossing of the Red Sea as a further purpose of the cross in the called-out ones to enter into battle and victory with the enemy, which is our flesh. The examples and patterns of how and when God moves on our behalf are precious, as well as how and why the curse or turning away of God from our lives. Both are written for our learning, things which the prophets and angels desired to look into but can't. Only us to whom the Holy Spirit indwells in the dispensation of the assembly and the completed revelation Of God through the 66 books of the Bible can we have this supremely precious knowledge.

## THE BIBLICAL DISTINCTIVES OF SALVATION, SANCTIFICATION & GLORIFICATION

It has been my experience thus far to see many believers have a sound understanding of the doctrines of salvation and glorification, however not many clearly understand the doctrine of our sanctification. Why? Because one must understand it and experience it before they can teach others. Many experience spiritual growth yet cannot clearly teach it for others to grow in Christ. The clearer we understand this truth, the easier it is to have faith in daily living. You may want to begin with my personal testimony at the end of the chart. Please disregard the column on glorification if it is distracting from the purpose of this teaching, to help you understand more clearly where you are and where you are going as a child of God.

This will lead to a living for Christ lifestyle that is natural, spontaneous and more rewarding than anything on this side of heaven. Whatever your background or religious background, to understand and practice our sanctification will bring us closer to God and therefore closer to each other as the body of Christ.

### What happens at SALVATION

(Past -Initial & Progressive)

### What happens at SANCTIFICATION

(Present - Initial & Progressive)

### GLORIFICATION

(Future - Initial & Permanent)

#### *First: Understand basic doctrines*

##### Same

By Faith in the **Bible** (Ro 10:17)

Acknowledge "I am a **sinner**" (Ro 3:23)

##### Different

**Repent** of my sins (Acts 2:38, 17:30)

By **Grace** (Ephesians 2:8-9)

I AM the **WAY**, Truth & Life

By Faith in the **Bible** (Ro 10:17)

Acknowledge "I am a **sinner**" (Is 6:1-6)

**Repent** of my sin nature (1Jn 1:9, Ja 5:16)

By exceeding **Grace** (Ro 6:1, 2 Pet 3:18)

I AM the Way, **TRUTH** & Life (John 14:6)

No sin permitted

No opportunity to repent

I AM the Way, Truth & **LIFE**

#### *Second: Know and Appropriate the Doctrine of "the Old Man Crucified on the Cross with Christ"*

Christ **judged** for me (Gal 3:13)

**Meekness** leads to salvation (Ja 1:21)

God **separates** me (Mk 16:15)

Christ **crucified** for me (Ro 5:8)

I am born of incorruptible **seed**

Delivered from **death** (Ro 5:12)

**Jacob** (heart is deceitful)

**Slave** to master by circumstances

I must **judge** myself (Romans 14:10-13)

**Brokenness** precedes being made whole

I **separate** myself (Mt 28:18-20)

My old man is **crucified** with Christ (Ro 6:4)

The **seed** (I) must fall to the ground and die (Jn 8:12)

Delivered unto **death** (2 Cor 4:10-13, Jn 12:24)

**Israel** (after night of wrestling with angel, Gen 32)

**Slave** to master by love (De 15:12-18)

Christ **judges** me (2 Cor 5:10)

**Separated** to God forever

No more **death**

I'm given a new name

Christ rewards me (1 Cor 3:14-15)

#### *Third: Know the Doctrine of the Power of the Resurrection of Christ in Me*

I have all of **God**

**Christ** lives in Heaven (Ro 10:10)

The promise of **Heaven** (John 14:1-3)

God **sanctifies** me (Heb 13:13)

I have **Peace** with God (Ro 5:1)

Live in my **Strength**

**Free** from sin's Penalty (Jn 5:24)

**Fruit** of the holy spirit (Gal 5:22-23)

Christ, **Tabernacle** in Wilderness Christ in

**Pray** and Witness (1 Thes 1:8)

**Witness** in own ability

The **Bible** is the Word of God

I believe in God's **glory**

**God** has all of me (Romans 6:11, 13, 19)

**Christ** lives in me (Gal 2:20, Eph 1:17-19)

I sit in **Heavenly** places (Ephesians 2:3)

My entire **sanctification** (spirit, soul & body, 1 Thes 5:23)

I have the **Peace** of God (Philippians 4:9)

Live in God's **Strength** (2 Corinthians 12:10)

**Free** from sin's Power (Ro 8:2)

**FRUIT** OF THE HOLY SPIRIT (Ephesians 5:18)

me, Solomon's **Temple** (Our bodies, 1 Cor 6:19)

**Pray** and Witness (Ephesians 6:18)

**Witness** in power of God (Acts 1:8)

Whole **Bible** is effectively the Word of God

I do all to the **glory** of God (1 Cor 10:31)

**God** is all and all (1 Cor 15:28)

We live with **Christ** in Heaven

I am in **Heaven**

My rewards

**Peace** is on earth

God is all in all

**Free** from sin's Presence (Rev 22)

**Temple**/earth (Ez 40-48)

No need to **pray**

No need to **witness**

We are judged by the **Bible**

I am **glorified**

#### *Now: Identify where you are in your personal spiritual growth*

Eternal **Life** (John 1:12)

**Water** of Life (John 4:14)

**Bride** given by the father

Of the **body** of Christ (1 Cor 12)

**Christ** my Savior / Prophet (Lu 7:16)

Comforter (Red Sea)

**I'm** a little child / baby (1 Cor 3:1)

**Life** More Abundant (John 7:38)

Rivers of Living **Water** (John 7:38)

**Bride** is engaged - betrothal

We are the **body of Christ** on earth

**Christ** my Lord / High Priest (Hebrews 8:1)

Battle (Jordan River) (2 Tim 3:16, Heb 3-4)

**I'm** a young man - later father (1Jn 2:12-14)

River of **Water** of Life (Rev 22:1)

Bride marriage with Christ

**Body** is joined to the Head (Christ)

**Christ** my King (Rev 17:14)

Eternally in His Rest

### **Note: Risk Assessment Code (RAC) 2 or 3 Doctrine**

Baptism of the **Holy Spirit** (Acts 2)

Filling of the Holy Spirit – Initial/several

The definition of the Baptism of the Holy Spirit can be a matter of semantics; when and how it happens in the believer's life. There are several interchangeable terms; absolute surrender, the exchanged life, total consecration, filled with the Spirit, baptized in the Holy Spirit - whatever you call it, if the heart is not purified and you don't have power to live for Jesus - you don't have it. The real evidence is what happens in our heart; and others will notice the change. So then death works in us, but life in you. (2 Corinthians 4:12)

**My Story of entering into the Young Man stage of the believer's life.** The Key Chapter to Understand the Doctrine of Sanctification is Romans 6; to Know, Reckon and Present ourselves in God's prescribed way. It is all by His Grace and our Faith, through the living Word (Hebrews 4:12) to live a Holy Life and please our Lord Jesus and our Father in Heaven; daily, hourly and moment by moment. When we are baptized in water after believing, it represents an outward truth of our position in Christ. Later in the Christian life the being baptized into the death of Christ should become an inner reality. The death and resurrection of Christ are practical and real for victorious Christian living.

I appropriated the Doctrines of Practical Sanctification to my life 3 years after becoming a believer; it made a significant, lasting difference. As with other major events or milestones there are 4 major contributing factors; (1st) Circumstances - I felt there was more to the Christian life than what I was living, by testimony of the Word of God. (2nd) I was led to talk with a lay preacher, brother Wayne Tillman, from the Church of the Nazarene, who taught me about what John Wesley called "entire sanctification." As he spoke my heart burned within me. (3rd) The Bible itself came alive with Scriptures that spoke to my heart, and (4th) I studied a book by Watchman Nee, "The Normal Christian Life." Within 2 weeks I decided to spend a night in prayer wrestling with the Lord to have the blessing that was revealed to me in the Scriptures, especially Romans chapter 6. My wife and I spent several hours in prayer that night in our small apartment. This was our definite time and place when we entered into the Young Man or Young Woman stage of our Christian life.

This is not the end, but part of the continual process of our sanctification. It can happen to all believers, in a unique manner, the same as our initial salvation experience. Some have this experience without understanding the Scripture that illuminate it clearly. I praise God for enlightenment to understand this doctrine and teach and lead others to reckon their old man crucified with Christ. The way that death precedes the resurrection power in a believer's life, as a seed must fall to the ground and die before it produces fruit. It only needs to happen once, just as our initial salvation. Then we must learn how to continuously appropriate the doctrine of our old man dead, at the Cross with Jesus, so the resurrection power of Christ may work more fully and continuously in us.

When I entered the Young Man stage of my sanctification it was wonderful and I thought, "this might be just an experience or passing emotion I am going through," but it lasted for weeks and months. It continued in such a way that the Holy Scriptures came abundantly more real and living. I was strong in the Lord and had overcome the wicked one. Some, even most, Christians and even Pastors did not understand or believe me. They tried to re-focus me on their way of understanding or just agreed that it was nice, however did not really seem to care much. Well, it is several years later; and time, the Bible and personal experience have all confirmed the sanctification truths in the chart "The Christian's Biblical Sanctification - Practical and Real" to be true. Not just my personal experience, but observation of the lives of others and continued study of the Scriptures and reading the biographies of well known Christians fortified my beliefs.

If you desire to learn a "more excellent way," be free to ask me and I will teach the doctrine as you need, and trust to live it out before you, as my life is an open book. If you are already there, or further in your personal practical sanctification, perhaps the Lord will give us onto one another, that I can be taught from you, or to be co-laborers in the faith. Amen.

Some references to entire sanctification are; "They Found the Secret" by Moody Books, "The Exchanged Life" by J Hudson Taylor, "The Spirit Filled Life" by John R. Rice, "The Way of Holiness" and "Not I but Christ" by Stephen Olford, "The Law of Liberty in the Spiritual Life" by Evan Hopkins, "The Calvary Road" by Roy Hession, "The Normal Christian Life" by Watchman Nee, "Abide in Christ" by Andrew Murray. The righteous life that only Christ in me can accomplish leads to personal holiness and continuous revival. This is a vital step that leads to true revival of God's people in a geographic location, in His sovereignty, but that is a related, yet different topic.

Brother Bill Heath

# 1 Samuel (25-63, 2 hr) 2014

## Bible TOC      Next / Previous Book

Samuel & Saul: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

King David: 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

### 12 Steps in a Pathway to Shine with Samuel

Purpose: To encourage us to shine in the midst of an adverse culture, society, religion and family

Key verse: To obey is better than sacrifice, 15:23

The life of Samuel the prophet and judge. 20 years of war with the Philistines pass in chapters 4-6.

#### I'll shine before God as:

Scripture  
1 Samuel

#### Part 1 Young age (Samuel is the central character, chapters 1-7)

- |   |      |
|---|------|
| 1) I grow in age and in favor both with the LORD, and also with men.  | 2:26 |
| 2) I continue to listen and answer the Lord, Speak; for your servant hears.   | 3:10 |
| 3) I grow, and the LORD is with me, and lets none of my words fall to the ground.   | 3:19 |
| 4) I speak, If ye do return to the LORD with all your hearts, <i>then</i> put away the strange gods from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you. | 7:3  |

#### Part 2 Old age (Saul enters the stage, chapters 8-28)

- |   |          |
|---|----------|
| 5) I do not go off course, even though my sons walk not in the ways of the Lord.  | 8:4-5    |
| 6) I warn other believers not to follow man's governmental systems  | 8:4-22   |
| 7) I am old and gray-headed; and the Lord and you are my witnesses of a life of righteousness.  | 12:1-5   |
| 8) I pray and the LORD'S reply causes God's people to fear the LORD and confess their sins  | 12:18    |
| 9) I don't sin against the LORD by ceasing to pray for you: but I will teach you the good and the right way: Only fear the LORD, and serve him in truth with all your heart: for consider the great <i>things</i> he has done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king | 12:23-25 |
| (10) I obey rather than sacrifice. Rebellion <i>is as</i> the sin of witchcraft, and stubbornness <i>is as</i> iniquity and idolatry. If I reject the word of the LORD, he will also reject me from <i>being</i> king.  | 15:22-23 |

#### Part 3 Death and after (David enters the stage, chapters 16-28)

- |   |       |
|---|-------|
| 11) I die, others will remember my life.        | 25:1  |
| 12) After I die, others will desire my counsel. | 28:15 |

#### [Prayers of the Bible](#)

| SCRIPTURE                            | FORM(S)                      | PURPOSE                           | HINDRANCES | AIDS                        | WHO / TYPES   |
|--------------------------------------|------------------------------|-----------------------------------|------------|-----------------------------|---|
| <b>I Samuel</b><br>1:10-27           | Wordless<br>Supplication     | To Birth Child                    |            | Wept, Vow                   | Hannah for Samuel   |
| I Samuel<br>2:1-10<br>(1-2, 3-9, 10) | Thanks &<br>Praise           | Hannah at the<br>temple           |            | Location &<br>Time          | Giving Samuel for God's<br>service.<br>vs 10-2nd Coming of Christ |
| I Samuel<br>7:5-8                    | Supplication<br>Intercession | Sins of Israel                    |            | Cease not to<br>pray        | Samuel prayed   |
| I Samuel<br>8:6-22                   | Supplication<br>Petition     | God's will in<br>choosing a king  |            | Faith                       | Samuel for wisdom   |
| I Samuel<br>12:16-25                 | Supplication<br>Intercession | Sins of Israel                    |            | Faith, Cease<br>not to pray | Samuel  |
| 1 Samuel<br>23:2-4                   | Petition                     | Decision - go to<br>battle or not |            |                             | David asked God   |
| 1 Samuel<br>30:8                     | Conversation                 | Decision -<br>pursue a troop      |            |                             | David asked God   |

## 1 Samuel

### *12 Steps in a Pathway to Shame with Saul*

Purpose: To detour us from a life of carnality, contrariness and shame

Key verse: To obey is better than sacrifice, 15:22, Romans 7:15

The life of Saul the first king of Israel as fearful, foolish, selfish, proud, rashness/inpatient, jealousy, angry, lair, murderous – all leading to spiritual and physical suicide (chapters 8-28). He never fully committed to the worship God. Always wavering. Yes, he is barely saved. Saul was from the tribe of Benjamin, the same as Saul of the New Testament, who later was named Paul.

Contrast: As Samuel was consistent in his life and witness, Saul was contrary.

I could shame God if I:

Scripture

#### **Part 1 Unsure Calling**

- |   |              |
|---|--------------|
| 1a) seem committed outwardly before others (prophesy with the prophets)     | 10:11, 26-27 |
| 1b) enter into a new thing, without the peace and confidence of God's will. | 10:22B       |
| 2) see an occasional victory as His hand of approval (manifold wisdom)      | 11:15        |

#### **Part 2A Unsure Living**

- |  |           |
|--|-----------|
| 3) choose not to listen to the voice of the Lord (or don't fear him)                       | 12:13-15  |
| 4) take credit for another's labor (pride and lying)                                       | 13:3-4    |
| 5) am inpatient and force events due to lack of trust in God                               | 13:12-14  |
| 6) make rash decisions due to my position and disobey the law (almost killed son Jonathan) | 14:29, 45 |
| 7) keep the best for myself (self-justification and compromise)                            | 15:9      |

#### **Part 2B Uncontrolled Living** (David enters scene from 16-28)

- |  |                  |
|--|------------------|
| 8a) attempt to murder another (jealousy - evil spirit - anger)                   | 18:10-27 (3x) 19 |
| 8b) do anything to keep my position (selfishness, sacrifice my son and daughter) | 18:20, 30-34     |
| 9) murder Ahimelech, 85 priests, and city by another (Doeg the Edomite)          | 22:18-23         |
| 10) secretly practice mischief against another.                                  | 23:9             |

#### **Part 3 Undesired Death** (James 1:15)

- |   |         |
|---|---------|
| 11) commit an act of spiritual death. Banned then went to - Witch of Endor (contrariness) | 28:3, 8 |
| 12) commit an act of physical death. Suicide at battle (opposite of honor)                | 31:4    |

He prophesied with other prophets

Prayers: None. Saul never prayed on his own, but did ask for Samuel's prayers, service and counsel.

Notes: Saul was saved. 28:19 tomorrow you and your sons shall be with me (Samuel). He was also anointed as king: 1 Samuel 9:15-17, 12:1-5, 24:5-15, 26:9-12, 28:12, 2 Samuel 1:16.

**I Samuel 8-15 King Saul. Weak foundation. Man chose, not God.** Outward appearance rather than inward appearance. To be like other nations. The people chose the desires of their heart and God sent leanness of soul. Son and Daughter sided with David, disobedience in battle, seeked a witch for help. Saul went steadily downward until suicide. **Saul's name is not mentioned in the New Testament.** Continual backsliding until death. James 1:15 Lust-sin-death. Acts 5, 1 Cor 5.

## 1 Samuel

### *12 Steps in a Path to Rise and Shine with David*

**Purpose:** To show David as a type of Christ in five areas:

1. A man of continual communion with God.
2. A courageous, victorious shepherd, soldier and king.
3. A man of exceeding wisdom others sensed.
4. A man and king that grow in favor with God and man.
5. A king that sits in the gates and judges with justice.

#### Steps to Rise with God

Scripture  
1 Samuel

- 1) **Commune with God** from my youth (or from the day I receive Christ into my heart) 16
- 2) **Courage** when needed (as David protected sheep from the lion and the bear and with Goliath) 17:37
- 3) **Wisdom** to behave excellently in all assigned duties (as David with Saul and others noticed) 18:5
- 4) **Loyal friends** along the way (as Michal and Jonathan were with David) 19:11, 20:42
- 5) **Think fast** during adverse circumstances (as David before King Achish) 21:10
- 6) **Care** for family and others in need (as David for his parents and 400 in distress, debt, and discontent) 22:2-3
- 7) **Pray** to know the will of God for important decisions (as David did before battle) 23:2, 4
- 8) **Repent** immediately when convicted of sin (as David did when he cut Saul/s garment) 24:4-6
- 9) **Recognize** God working through others (as David recognized Abigail's wisdom and need) 25:3
- 10) **Trust God** working through your leaders (as David did with King Achish) 29:9
- 11) **Seek God** for comfort when in distress (as David when blamed for captured families) 30:6
- 12) **Change** standard when right and just to all (as David provided for the 200 who do not battle) 30:25

#### Prayers:

| SCRIPTURE            | FORM(S)      | PURPOSE                          | HINDRANCES | AIDS                  | WHO / TYPES<br>* Comments                    |
|----------------------|--------------|----------------------------------|------------|-----------------------|--|
| I Samuel<br>23:2-4   | Petition     | Decision – to battle<br>or not   |            |                       | David inquired - God                         |
| I Samuel<br>30:6     | Supplication | Comfort in distress              |            |                       | David for self - about<br>families at Ziklag |
| II Samuel<br>2:1     | Supplication | Decision – direction<br>for move |            |                       | David inquired - God                         |
| II Samuel<br>5:19    | Supplication | Decision - battle                |            |                       | David inquired - God                         |
| II Samuel<br>5:23    | Supplication | Decision - battle                |            |                       | David inquired - God                         |
| II Samuel<br>7:18-29 | Praise       | Correction and<br>Promise        |            | The prophet<br>Nathan | David responds to<br>God                     |



## **1 Samuel Chapter 1**

### ***Elkanah and His Wives (Hannah & Peninnah) Go to Shiloh Every Year to Worship***

(1) <sup>1</sup> Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: <sup>2</sup> And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. <sup>3</sup> And **this man went up out of his city yearly to worship and to sacrifice to the LORD of hosts in Shiloh.** And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, [were] there. <sup>4</sup> And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: <sup>5</sup> But to Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. <sup>6</sup> And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. <sup>7</sup> And [as] he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. <sup>8</sup> Then said Elkanah her husband to her, Hannah, why weep you? and why eat you not? and why is your heart grieved? [am] not I better to you than ten sons?

### ***Hannah Prays for a Child (she prays according to God's will)***

(2) <sup>9</sup> So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. <sup>10</sup> And she was in bitterness of soul, and prayed to the LORD, and wept sore. <sup>11</sup> And she vowed a vow, and said, O LORD of hosts, if you will indeed look on the affliction of your handmaid, and remember me, and not forget your handmaid, but will give to your handmaid a man child, then I will give him to the LORD all the days of his life, and there shall no razor come upon his head. <sup>12</sup> And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. <sup>13</sup> Now Hannah, she spoke in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. <sup>14</sup> And Eli said unto her, How long will you be drunken? put away your wine from you. <sup>15</sup> And Hannah answered and said, No, my lord, I [am] a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. <sup>16</sup> Count not your handmaid for a daughter of Belial: for out of the abundance of my complaint and grief I have spoken thus far. <sup>17</sup> Then Eli answered and said, Go in peace: and the God of Israel grant [you] your petition that you have asked of him. <sup>18</sup> And she said, Let your handmaid find grace in your sight. So the woman went her way, and did eat, and her countenance was no more [sad].

### ***Hannah Birth's Samuel and Stays Home Until He is Weaned***

<sup>19</sup> And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. <sup>20</sup> Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, [saying], Because I have asked him of the LORD. <sup>21</sup> And the man Elkanah, and all his house, went up to offer to the LORD the yearly sacrifice, and his vow. <sup>22</sup> But Hannah went not up; for she said unto her husband, [I will not go up] until the child be weaned, and [then] I will bring him, that he may appear before the LORD, and there abide forever. <sup>23</sup> And Elkanah her husband said unto her, Do what seems you good; tarry until you have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. <sup>24</sup> And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him to the house of the LORD in Shiloh: and the child was young. <sup>25</sup> And they slew a bullock, and brought the child to Eli. <sup>26</sup> And she said, Oh my lord, [as] your soul lives, my lord, I [am] the woman that stood by you here, praying to the LORD. <sup>27</sup> For this child I prayed; and the LORD has given me my petition which I asked of him: <sup>28</sup> Therefore also I have lent him to the LORD; as long as he lives he shall be lent to the LORD. And he worshipped the LORD there.

## 1 Samuel Chapter 2

### 2:1-10 *Hannah's Prayer of Praise for God's Person and Ways*

(3) <sup>1</sup> And Hannah prayed, and said, My heart rejoices in the LORD, my horn is exalted in the LORD: my mouth is enlarged over my enemies; because I rejoice in your salvation. <sup>2</sup> [There is] none holy as the LORD: for there is none beside you: neither [is there] any rock like our God. <sup>3</sup> Talk no more so exceeding proudly; let [not] arrogancy come out of your mouth: for the LORD is a God of knowledge, and by his actions are weighed. <sup>4</sup> The bows of the mighty men are broken, and they that stumbled are girded with strength. <sup>5</sup> [They that were] full have hired out themselves for bread; and [they that were] hungry ceased: so that the barren has born seven; and she that has many children is waxed feeble. <sup>6</sup> The LORD kills, and makes alive: he brings down to Shoel, and brings up. <sup>7</sup> The LORD makes poor, and makes rich: he brings low, and lifts up. <sup>8</sup> He raises up the poor out of the dust, [and] lifts up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he has set the world upon them. <sup>9</sup> He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. <sup>10</sup> The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength to his king, and exalt the horn of his anointed.

Note: vs 9-10 refer to the 1000 year reign of Christ on earth, Daniel 2, Revelation 19-20.

### 2:11-26 *The Disobedience of Eli's Two Son Priests who did not Know the LORD*

(4) <sup>11</sup> And Elkanah went to Ramah to his house. And the child did minister to the LORD before Eli the priest. <sup>12</sup> Now the **sons of Eli** [were] sons of Belial; they knew not the LORD. <sup>13</sup> And the priests' custom with the people [was, that], when any man offered sacrifice, the priest's servant came, while the flesh was in boiling, with a flesh hook of three teeth in his hand; <sup>14</sup> And he struck [it] into the pan, or kettle, or caldron, or pot; all that the flesh hook brought up the priest took for himself. So they did in Shiloh to all the Israelites that came thither. <sup>15</sup> Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of you, but raw. <sup>16</sup> And [if] any man said unto him, Let them not fail to burn the fat presently, and [then] take [as much] as your soul desires; then he would answer him, [No]; but you shall give [it me] now: and if not, I will take [it] by force. <sup>17</sup> Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD. <sup>18</sup> But Samuel ministered before the LORD, [being] a child, girded with a linen ephod. <sup>19</sup> Moreover his mother made him a little coat, and brought [it] to him from year to year, when she came up with her husband to offer the yearly sacrifice. <sup>20</sup> And **Eli blessed Elkanah and his wife**, and said, The LORD give you seed of this woman for the loan which is lent to the LORD. And they went to their own home. <sup>21</sup> And the LORD visited Hannah, so that **she conceived, and bare three sons and two daughters**. And the child Samuel grew before the LORD. <sup>22</sup> Now **Eli was very old**, and heard all that his sons did to all Israel; and how they lay with the women that assembled [at] the door of the tabernacle of the assembly. <sup>23</sup> And he said to them, Why do ye such things? for **I hear of your evil dealings by all this people**. <sup>24</sup> No, my sons; for [it is] no good report that I hear: ye make the LORD'S people to transgress. <sup>25</sup> **If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him?** Notwithstanding they listened not to the voice of their father, because the LORD would slay them. <sup>26</sup> And the child **Samuel grew on, and was in favor both with the LORD, and also with men**.

### 2:27-36 *Prophecy Against Eli and His Generations*

(5) <sup>27</sup> And there came a **man of God** to Eli, and said unto him, Thus says the LORD, "Did I plainly appear to the house of <sup>a</sup> your father, when they were in Egypt in Pharaoh's house? <sup>28</sup> And did I choose him out of all the tribes of Israel [to be] my priest, to offer upon my altar, to burn incense, to wear an ephod before me? and did I give to the house of your father all the offerings made by fire of the children of Israel? <sup>29</sup> Wherefore kick ye at <sup>b</sup> my sacrifice and at my offering, which I have commanded [in my] habitation; and **honor your sons above me, to make yourselves fat with the chief of all the offerings of Israel My people?** <sup>30</sup> Wherefore the LORD God of Israel says, <sup>c</sup> I said indeed [that] your house, and the house of your father, should walk before me **forever**: but now the LORD says, Be it far from me; **for them that honor me I will honor, and they that despise me shall be lightly esteemed."**

## 1 Samuel Chapter 2

<sup>31</sup> Behold, the days come, that I will cut off your arm, and the arm of your father's house, that there shall not be an old man in your house. <sup>32</sup> <sup>d</sup> And you shall see an enemy [in my] habitation, in all [the wealth] which [God] shall give Israel: and there shall not be an old man in your house forever. <sup>33</sup> And the man of yours, [whom] I shall not cut off from my altar, [shall be] to consume your eyes, and to grieve your heart: and all the increase of your house shall die in the flower of their age. <sup>34</sup> And this [shall be] a sign to you, that shall come upon your two sons, on **Hophni and Phinehas**; in one day they shall die both of them. <sup>35</sup> And I will raise me up a <sup>e</sup> **faithful priest**, [that] shall do according to [that] which is in my heart and in my mind: and I will build him a sure house; and he shall walk before my anointed forever. <sup>36</sup> And it shall come to pass, [that] everyone that is left in your house shall come [and] crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray you, into one of the priests' offices, that I may eat a piece of bread.

<sup>a</sup> Aaron

<sup>b</sup> Leviticus 1-5

<sup>c</sup> Forever is a conditional promise vs the nation of Israel in an unconditional promise. Our salvation is unconditional (1 John 5:13), however our personal sanctification (Romans 8:29) and usefulness to God is conditional promise.

<sup>d</sup> Philistines take the Ark, 1 Samuel 4:11-12 <sup>e</sup> Zadok, 1 Kings 2:36-37

## 1 Samuel Chapter 3

### *Sign of Judgment Coming upon Eli*

(6) <sup>1</sup> And the child Samuel ministered to the LORD before Eli. And the word of the LORD was precious in those days; [there was] no open vision. <sup>2</sup> And it came to pass at that time, when Eli was laid down in his place, and **his eyes began to grow dim**, [that] he could not see; <sup>3</sup> And ere the **lamp of God went out in the temple of the LORD, where the ark of God was**, and Samuel was laid down [to sleep];

### *The Lord Calls Samuel Four Times*

<sup>4</sup> That the LORD called **Samuel**: and he answered, Here [am] I. <sup>5</sup> And he ran to Eli, and said, **Here [am] I**; for you called me. And he said, I called not; lie down again. And he went and lay down. <sup>6</sup> And the LORD called yet again, **Samuel**. And Samuel arose and went to Eli, and said, **Here [am] I**; for you did call me. And he answered, I called not, my son; lie down again. <sup>7</sup> Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed to him. <sup>8</sup> And the LORD called **Samuel** again the third time. And he arose and went to Eli, and said, **Here [am] I**; for you did call me. And Eli perceived that the LORD had called the child. <sup>9</sup> Therefore Eli said to Samuel, Go, lie down: and it shall be, if he call you, that you shall say, Speak, LORD; for your servant hears. So Samuel went and lay down in his place. <sup>10</sup> And the LORD came, and stood, and called as at other times, **Samuel, Samuel**. Then **Samuel answered, Speak; for your servant hears**.

### *Samuel's First Prophecy – Judgment of Eli's House*

(7) <sup>11</sup> And the LORD said to Samuel, **Behold, I will do a thing in Israel, at which both the ears of everyone that hears it shall tingle.** <sup>12</sup> In that day I will perform against Eli all [things] which I have spoken concerning his house: **when I begin, I will also make an end.** <sup>13</sup> For I have told him that I will judge his house forever for the **iniquity which he knows; because his sons made themselves vile, and he restrained them not.** <sup>14</sup> And therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever. <sup>15</sup> And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision. <sup>16</sup> Then Eli called Samuel, and said, Samuel, my son. And he answered, Here [am] I. <sup>17</sup> And he said, What is the thing that [the LORD] has said to you? I pray you hide [it] not from me: **God do so to you, and more also, if you hide [any] thing from me of all the things that he said to you.** <sup>18</sup> And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seems him good.

### *Samuel Grows in Favor*

<sup>19</sup> And **Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.** <sup>20</sup> And all Israel from Dan even to Beersheba knew that Samuel was established [to be] a prophet of the LORD. <sup>21</sup> And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

## 1 Samuel Chapter 4

### ***Israel lost Battle, then brought Ark into Battle Against the Philistines***

(8) <sup>1</sup> And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek. <sup>2</sup> And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and **they slew of the army in the field about four thousand men.** <sup>3</sup> And when the people were come into the camp, the elders of Israel said, Wherefore has the LORD smitten us today before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh to us, that, when it comes among us, it may save us out of the hand of our enemies. <sup>4</sup> So the people sent to Shiloh, that they might bring from there the ark of the covenant of the LORD of hosts, which dwells [between] the cherubims: and the two sons of Eli, Hophni and Phinehas, [were] there with the ark of the covenant of God. <sup>5</sup> And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. <sup>6</sup> And when the Philistines heard the noise of the shout, they said, What [means] the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. <sup>7</sup> And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe to us! for there has not been such a thing heretofore. <sup>8</sup> Woe to us! who shall deliver us out of the hand of these mighty Gods? **these are the Gods that smote the Egyptians with all the plagues in the wilderness.** <sup>9</sup> Be strong, and behave yourselves like men, O ye Philistines, that ye be not servants to the Hebrews, as they have been to you: behave yourselves like men, and fight.

### ***Judgment Comes: 30K Israelis and the 2 Sons of Eli Die in Battle. Eli Dies***

#### **(the Ark is taken by the Philistines)**

(9) <sup>10</sup> And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there **fell of Israel thirty thousand footmen.** <sup>11</sup> And the ark of God was taken; and the **two sons of Eli, Hophni and Phinehas, were slain.** <sup>12</sup> And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes tore, and with earth upon his head. <sup>13</sup> And when he came, look, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told [it], all the city cried out. <sup>14</sup> And when Eli heard the noise of the crying, he said, What [means] the noise of this tumult? And the man came in hastily, and told Eli. <sup>15</sup> Now **Eli was ninety and eight years old; and his eyes were dim, that he could not see.** <sup>16</sup> And the man said to Eli, I [am] he that came out of the army, and I fled today out of the army. And he said, What is there done, my son? <sup>17</sup> And the messenger answered and said, Israel is fled before the Philistines, and there has been also a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. <sup>18</sup> And it came to pass, when he made mention of the ark of God, that **he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.**

### ***Phinehas' Wife, Weakened by the News, Dies Giving Birth***

#### ***(Ichabod – the glory of the Ark is taken)***

<sup>19</sup> And his **daughter in law, Phinehas' wife, was with child,** [near] to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. <sup>20</sup> And about the time of her death the women that stood by her said unto her, Fear not; for you have born a son. But she answered not, neither did she regard [it]. <sup>21</sup> And **she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.** <sup>22</sup> And she said, **The glory is departed from Israel: for the ark of God is taken.**

**1 Samuel Chapter 5 *Philistines have Ark in 3 Cities (destruction & hemorrhoids/emeroths)***

(10) <sup>1</sup> And the **Philistines took the ark of God**, and brought it from Ebenezer to **Ashdod**. <sup>2</sup> When the Philistines took the ark of God, they brought it into the **house of Dagon**, and set it by Dagon. <sup>3</sup> And when they of Ashdod arose early on the next day, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. <sup>4</sup> And when they arose early on the next morning, behold, Dagon was **fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands [were] cut off upon the threshold; only [the stump of] Dagon was left to him**. <sup>5</sup> Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod to this day. <sup>6</sup> But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with hemorrhoids, [even] Ashdod and the coasts thereof. <sup>7</sup> And when the men of Ashdod saw that [it was] so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. <sup>8</sup> They sent therefore and gathered all the lords of the Philistines to them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about to **Gath**. And they carried the ark of the God of Israel about [thither]. <sup>9</sup> And it was [so], that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had hemorrhoids in their secret parts. <sup>10</sup> Therefore they sent the ark of God to **Ekron**. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. <sup>11</sup> So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. <sup>12</sup> **And the men that died not were smitten with the hemorrhoids: and the cry of the city went up to heaven.**

**1 Samuel Chapter 6 *Philistines Return the Ark to Israel with 5 Gold Boils and Mice on 2 Cows***

(11) <sup>1</sup> And the ark of the LORD was in the country of the Philistines **seven months**. <sup>2</sup> And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place. <sup>3</sup> And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. <sup>4</sup> Then said they, What [shall be] the trespass offering which we shall return to him? They answered, **Five golden hemorrhoids, and five golden mice, [according to] the number of the lords of the Philistines: for one plague was on you all, and on your lords**. <sup>5</sup> Wherefore ye shall make images of your hemorrhoids, and images of your mice that mar the land; and ye shall give glory to the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. <sup>6</sup> Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had worked wonderfully among them, did they not let the people go, and they departed? <sup>7</sup> Now therefore make a new cart, and take two milch cows, on which there has come no yoke, and tie the cows to the cart, and bring their calves home from them: <sup>8</sup> And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him [for] a trespass offering, in a coffer by the side thereof; and send it away, that it may go. <sup>9</sup> **And see, if it goes up by the way of his own coast to Bethshemesh, [then] he has done us this great evil: but if not, then we shall know that [it is] not his hand [that] smote us: it was a chance [that] happened to us.**

***At Bethshemesh where 50,070 Israelis Die from Looking into the Ark***

(12) <sup>10</sup> And the men did so; and took two milch cows, and tied them to the cart, and shut up their calves at home: <sup>11</sup> And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their hemorrhoids. <sup>12</sup> And the cows took the straight way to the way of Bethshemesh, [and] went along the highway, lowing as they went, and turned not aside [to] the right hand or [to] the left; and the lords of the Philistines went after them to the border of **Bethshemesh**. <sup>13</sup> And [they of] Bethshemesh [were] reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see [it]. <sup>14</sup> And the cart came into the field of Joshua, a Bethshemite, and stood there, where [there was] a great stone: and they clave the wood of the cart, and offered the cows a burnt offering to the LORD. <sup>15</sup> And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold [were], and put them on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day to the LORD.

## 1 Samuel Chapter 6

<sup>16</sup> And when the five lords of the Philistines had seen [it], they returned to Ekron the same day.

<sup>17</sup> **And these are the golden hemorrhoids which the Philistines returned [for] a trespass offering to the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;** <sup>18</sup> **And the golden mice, [according to] the number of all the cities of the Philistines [belonging] to the five lords, [both] of fenced cities, and of country villages,** even to the great [stone of] Abel, whereon they set down the ark of the LORD: [which stone remains] to this day in the field of Joshua, the Bethshemite. <sup>19</sup> And he smote the men of Bethshemesh, because they had **looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men:** and the people lamented, because the LORD had smitten [many] of the people with a great slaughter.

<sup>20</sup> And the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us? <sup>21</sup> And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; come ye down, [and] fetch it up to you.

## 1 Samuel Chapter 7

### ***The Ark is Brought into the House of Abinadab***

(13) <sup>1</sup> And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD. <sup>2</sup> And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was **twenty years:** and all the house of Israel lamented after the LORD.

### ***Through Samuel's Exhortation, the Israelites Repent of Their Sin***

<sup>3</sup> And Samuel spoke to all the house of Israel, saying, **If ye do return to the LORD with all your hearts, [then] put away the strange gods and Ashtaroth from among you, and prepare your hearts to the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.** <sup>4</sup> Then the children of **Israel did put away Baalim and Ashtaroth,** and served the LORD only. <sup>5</sup> And Samuel said, Gather all Israel to Mizpeh, and I will pray for you to the LORD. <sup>6</sup> And they gathered together to Mizpeh, and drew water, and poured [it] out before the LORD, and fasted on that day, and said there, **We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.**

### ***While Samuel Prays and Sacrifices, the LORD Discomfits the Philistines***

<sup>7</sup> And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard [it], they were afraid of the Philistines. <sup>8</sup> And the children of Israel said to Samuel, Cease not to cry to the LORD our God for us, that he will save us out of the hand of the Philistines. <sup>9</sup> And Samuel took a sucking lamb, and offered [it for] a burnt offering wholly to the LORD: and Samuel cried to the LORD for Israel; and the LORD heard him. <sup>10</sup> And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but **the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.** <sup>11</sup> And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until [they came] under Bethcar. <sup>12</sup> Then Samuel took a stone, and set [it] between Mizpeh and Shen, and called the name of it Ebenezer, saying, Thus far has the LORD helped us.

### ***The Philistines Are Subdued***

<sup>13</sup> So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel. <sup>14</sup> And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. <sup>15</sup> And Samuel judged Israel all the days of his life. <sup>16</sup> And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. <sup>17</sup> And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar to the LORD.

## 1 Samuel Chapter 8

### ***Israel Demands a King because of Samuel's Son's Unholiness***

(14) <sup>1</sup> And it came to pass, <sup>a</sup> when Samuel was old, that he made his sons judges over Israel. <sup>2</sup> Now the name of his firstborn was Joel; and the name of his second, Abiah: [they were] judges in Beersheba. <sup>3</sup> And his sons walked not in his ways, but turned aside after money, and took bribes, and perverted judgment. <sup>4</sup> Then all the elders of Israel gathered themselves together, and came to Samuel to Ramah, <sup>5</sup> And said unto him, Behold, you are old, and your sons walk not in your ways: now make us a king to judge us like all the nations. <sup>6</sup> But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed to the LORD. <sup>7</sup> And the LORD said unto Samuel, **“Listen to the voice of the people in all that they say to you: for they have not rejected you, but they have rejected me, that I should not reign over them.** <sup>8</sup> According to all the works which they have done since the day that I brought them up out of Egypt even to this day, wherewith they have forsaken me, and served other gods, so do they also to you. <sup>9</sup> Now therefore listen to their voice: howbeit yet protest solemnly to them, and show them the manner of the king that shall reign over them.

### ***Samuel Warns His People that a King will Take all their substance***

<sup>10</sup> And Samuel told all the words of the LORD to the people that asked of him a king. <sup>11</sup> And he said, This will be the manner of the king that shall reign over you: He will **take your sons**, and appoint them for himself, for his chariots, and [to be] his horsemen; and [some] shall run before his chariots. <sup>12</sup> And he will appoint him captains over thousands, and captains over fifties; and [will set them] to plow his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. <sup>13</sup> And he will **take your daughters** [to be] confectionaries, and [to be] cooks, and [to be] bakers. <sup>14</sup> And he will **take your fields**, and your vineyards, and your olive yards, [even] the best [of them], and **give** them to his servants. <sup>15</sup> And he will **take the tenth of your seed**, and of your vineyards, and **give** to his officers, and to his servants. <sup>16</sup> And he will **take your menservants, and your maidservants, and your goodliest young men, and your donkeys, and put them to his work.** <sup>17</sup> He will **take the tenth of your sheep:** and ye shall be his servants. <sup>18</sup> And ye shall cry out in that day because of your king which ye shall have chosen; and the LORD will not hear you in that day. <sup>19</sup> Nevertheless the people refused to obey the voice of Samuel; and they said, No; but we will have a king over us; <sup>20</sup> **That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.** <sup>21</sup> And Samuel heard all the words of the people, and he repeated them in the ears of the LORD. <sup>22</sup> And the LORD said to Samuel, **Listen to their voice, and make them a king.** And Samuel said to the men of Israel, Go ye every man to his city.

QT note:

Q1 – Why did Samuel not correct his two son's sinful behavior with money, bribes and perverted judgment? (verses 1-5)

A – Samuel listened to God for His will and His time, and he trusted in God's wisdom. Even if it seemed like the right thing to the elders that Samuel should give them a king, Samuel's age, circumstances and God did not desire this to happen.

Q2 – If the people repented of serving other God's in chapter 7, why are they accused of serving other Gods? (verse 8)?

A – God sees the whole time period from their deliverance from slavery, through the period of judges, and forward to the period of kings ruling over Israel. Samuel's life was a diamond in the dust. It seems like the elders of Israel were right in the immediate context of their lifetime, however it was “too little - too late.”

Application: I understand that God sees the big picture and I must be like Samuel and trust him in difficult circumstances. If Samuel used his own reasoning then the time of King David would not have been possible. God had different plans which Samuel submitted to.

***Saul is Looking for His Donkeys***

(15) <sup>1</sup> Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. <sup>2</sup> And he had a son, whose name was Saul, a choice young man, and a goodly: and [there was] not among the children of Israel a goodlier person than he: from his shoulders and upward [he was] higher than any of the people. <sup>3</sup> And the donkeys of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with you, and arise, go seek the donkeys. <sup>4</sup> And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and [there they were] not: and he passed through the land of the Benjamites, but they found them not. [And] when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave [caring] for the donkeys, and take thought for us. <sup>5</sup> And he said unto him, Behold now, there is in this city a man of God, and [he is] a honorable man; all that he says comes surely to pass: now let us go thither; **peradventure he can show us our way that we should go.** <sup>6</sup> Then said Saul to his servant, But, behold, [if] we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? <sup>7</sup> And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: [that] will I give to the man of God, to tell us our way. <sup>8</sup> (Before time in Israel, when a man went to enquire of God, thus he spoke, Come, and let us go to the seer: for [he that is] **now [called] a Prophet was beforetime called a Seer.**) <sup>9</sup> Then said Saul to his servant, Well said; come, let us go. So they went to the city where the man of God was.

***Saul Asks Maidens to Find Samuel***

(16) <sup>11</sup> As they went up the hill to the city, they found young maidens going out to draw water, and said to them, Is the seer here? <sup>12</sup> And they answered them, and said, He is; behold, [he is] before you: make haste now, for he came today to the city; for there is a sacrifice of the people today in the high place: <sup>13</sup> As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he does bless the sacrifice; [and] afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him. <sup>14</sup> And they went up into the city: [and] when they were come into the city, behold, Samuel came toward them, for to go up to the high place. <sup>15</sup> **Now the LORD had told Samuel in his ear a day before Saul came, saying,** <sup>16</sup> **Tomorrow about this time I will send you a man out of the land of Benjamin, and you shall anoint him [to be] captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come to me.** <sup>17</sup> And when Samuel saw Saul, the LORD said unto him, **Behold the man whom I spoke to you of! this same shall reign over my people.**

***Samuel Talks to Saul***

(17) <sup>18</sup> Then Saul drew near to Samuel in the gate, and said, Tell me, I pray you, where the seer's house is. <sup>19</sup> And Samuel answered Saul, and said, I [am] the seer: go up before me to the high place; for **ye shall eat with me today, and tomorrow I will let you go, and will tell you all that is in your heart.** <sup>20</sup> As for your **donkeys that were lost three days ago, set not your mind on them; for they are found.** And on whom is all the desire of Israel? [Is it] not on you, and on all your father's house? <sup>21</sup> Saul answered and said, [Am] not I a Benjamite, of the <sup>a</sup> smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speak you so to me? <sup>22</sup> And Samuel took Saul and his servant, and brought them into the parlor, and made them sit in the chief place among them that were bidden, which [were] about thirty persons. <sup>23</sup> And Samuel said to the cook, Bring the portion which I gave you, of which I said to you, Set it by you. <sup>24</sup> And the cook took up the shoulder, and [that] which was upon it, and set [it] before Saul. And [Samuel] said, Behold that which is left! set [it] before you, [and] eat: for to this time has it been kept for you since I said, I have invited the people. So Saul did eat with Samuel that day. <sup>25</sup> And when they were come down from the high place into the city, [Samuel] communed with Saul upon the top of the house. <sup>26</sup> And **they arose early:** and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send you away. And Saul arose, and they went out both of them, he and Samuel, abroad. <sup>27</sup> As they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand you still a while, that I may show you the Word of God.

<sup>a</sup> The tribe of Benjamin was almost removed from the earth in Judges 19-21.



## 1 Samuel Chapter 10

### ***Samuel Privately Anoints Saul as King of Israel (does not tell Saul's Uncle)***

(18) <sup>1</sup> Then Samuel took a vial of oil, and poured [it] upon his head, and kissed him, and said, [Is it] not because the LORD has anointed you [to be] captain over his inheritance? <sup>2</sup> When you are departed from me today, then you shall find two men by Rachel's sepulcher in the border of Benjamin at Zelzah; and they will say to you, The donkeys which you went to seek are found: and, look, your father has left the care of the donkeys, and sorrows for you, saying, What shall I do for my son? <sup>3</sup> Then shall you go on forward from there, and you shall come to the plain of Tabor, and there shall meet you three men going up to God to Bethel, one carrying three goats, and another carrying three loaves of bread, and another carrying a bottle of wine: <sup>4</sup> And they will salute you, and give you two [loaves] of bread; which you shall receive of their hands. <sup>5</sup> After that you shall come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when you are come thither to the city, that you shall meet a company of prophets coming down from the high place with a lute, and a tamborine, and a pipe, and a harp, before them; and they shall prophesy: <sup>6</sup> And the Spirit of the LORD will come upon you, and you shall prophesy with them, and shall be turned into another man. <sup>7</sup> And let it be, when these signs are come to you, [that] you do as occasion serve you; for God is with you. <sup>8</sup> And you shall go down before me to Gilgal; and, behold, I will come down to you, to offer burnt offerings, [and] to sacrifice sacrifices of peace offerings: seven days shall you tarry, till I come to you, and show you what you shall do.

### ***Saul's Heart is Changed, and He Prophesies***

<sup>9</sup> And it was [so], that when he had turned his back to go from Samuel, **God gave him another heart:** and all those signs came to pass that day. <sup>10</sup> And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. <sup>11</sup> And it came to pass, when all that knew him before time saw that, behold, he prophesied among the prophets, then the people said one to another, What is this [that] is come to the son of Kish? [Is] Saul also among the prophets? <sup>12</sup> And one of the same place answered and said, But who is their father? Therefore it became a proverb, [Is] Saul also among the prophets? <sup>13</sup> And when he had made an end of prophesying, he came to the high place. <sup>14</sup> And Saul's uncle said unto him and to his servant, Where went ye? And he said, To seek the donkeys: and when we saw that [they were] nowhere, we came to Samuel. <sup>15</sup> And Saul's uncle said, Tell me, I pray you, what Samuel said to you. <sup>16</sup> **And Saul said to his uncle, He told us plainly that the donkeys were found. But of the matter of the kingdom, whereof Samuel spoke, he told him not.**

### ***Saul is Publicly Declared King at Mizpeh (Saul hides)***

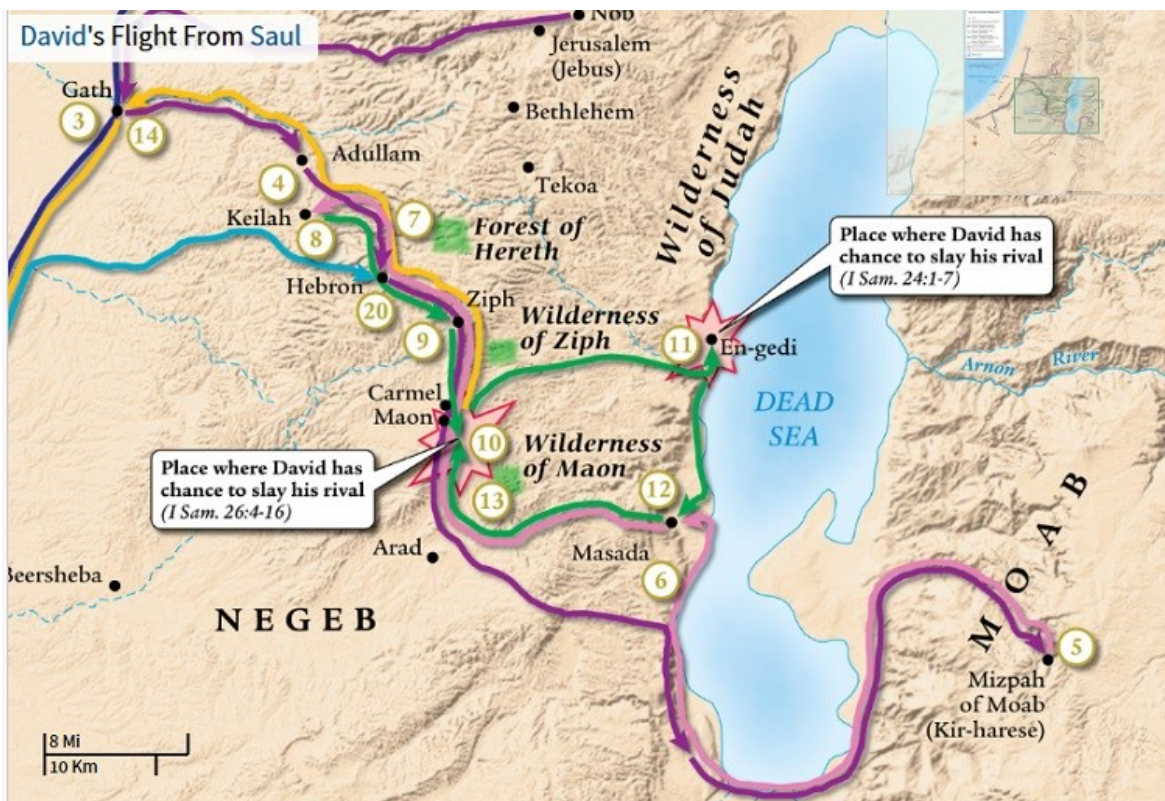
(19) <sup>17</sup> And Samuel called the people together to the LORD to Mizpeh; <sup>18</sup> And said to the children of Israel, **Thus says the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, [and] of them that oppressed you:** <sup>19</sup> **And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, [No], but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.** <sup>20</sup> And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. <sup>21</sup> When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. <sup>22</sup> Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, **Behold, he has hid himself among the stuff.** <sup>23</sup> And they ran and fetched him there: and when he stood among the people, **he was higher than any of the people from his shoulders and upward.** <sup>24</sup> And Samuel said to all the people, See ye him whom the LORD has chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. <sup>25</sup> Then Samuel told the people the manner of the kingdom, and wrote [it] in a book, and laid [it] up before the LORD. And Samuel sent all the people away, every man to his house. <sup>26</sup> And Saul also went home to Gibeah; and **there went with him a band of men, whose hearts God had touched.** <sup>27</sup> **But the <sup>a</sup> children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.**

<sup>a</sup> The base men followed their own ways. Now they had an excuse to justify their rebellion. 2 Corinthians 6:15

## 1 Samuel Chapter 11 (11-12) Nahash the Ammonite Defeated by Saul the King

(20) <sup>1</sup> Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said to Nahash, **Make a covenant with us, and we will serve you.** <sup>2</sup> And Nahash the Ammonite answered them, On this [condition] will I make [a covenant] with you, that I may thrust out all your right eyes, and lay it [for] a reproach upon all Israel. <sup>3</sup> And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers to all the coasts of Israel: and then, if [there be] no man to save us, we will come out to you. <sup>4</sup> Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. <sup>5</sup> And, behold, Saul came after the herd out of the field; and Saul said, What [ails] the people that they weep? And they told him the tidings of the men of Jabesh. <sup>6</sup> And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. <sup>7</sup> And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever comes not forth after Saul and after Samuel, so shall it be done to his oxen. And the fear of the LORD fell on the people, and they came out with one consent. <sup>8</sup> And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. <sup>9</sup> And they said to the messengers that came, Thus shall ye say to the men of Jabeshgilead, Tomorrow, by [that time] the sun be hot, ye shall have help. And the messengers came and showed [it] to the men of Jabesh; and they were glad. <sup>10</sup> Therefore the men of Jabesh said, Tomorrow we will come out to you, and ye shall do with us all that seems good to you. <sup>11</sup> And it was [so] on the next day, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that **two of them were not left together.** <sup>12</sup> And the people said to Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. <sup>13</sup> And Saul said, There shall not a man be put to death this day: for today the LORD has worked salvation in Israel. <sup>14</sup> Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. <sup>15</sup> And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there **Saul and all the men of Israel rejoiced greatly.**

Note: God's justice on the enemies of Israel is accomplished, refer back to 1 Samuel 10:27.



## **1 Samuel Chapter 12 (11-12) *Samuel Speaks to Israel after the Victory of Saul***

### ***Samuel Confirms His Integrity***

(21) <sup>1</sup> And Samuel said to all Israel, Behold, I have listened to your voice in all that ye said to me, and have made a king over you. <sup>2</sup> And now, behold, the king walks before you: **and I am old and gray-haired; and, behold, my sons are with you:** and I have walked before you from my childhood to this day. <sup>3</sup> Behold, here I [am]: **witness against me before the LORD**, and before his anointed: whose ox have I taken? or whose donkey have I taken? or whom have I <sup>a</sup> defrauded? whom have I oppressed? or of whose hand have I received [any] bribe to blind my eyes therewith? and I will restore it you. <sup>4</sup> And they said, **You have not defrauded us, nor oppressed us, neither have you taken anything of any man's hand.** <sup>5</sup> And he said to them, **The LORD is witness against you**, and his anointed is witness this day, that ye have not found anything in my hand. And they answered, [He is] witness.

<sup>a</sup> Cheated.

### ***Samuel Reminds Israel of God's Past Works***

<sup>6</sup> And Samuel said to the people, [It is] the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. <sup>7</sup> Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. <sup>8</sup> When Jacob was come into Egypt, and your fathers cried to the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. <sup>9</sup> And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. <sup>10</sup> Then they cried to the LORD, and said, We have sinned, because we have forsaken the LORD, and have served <sup>a</sup> Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve you. <sup>11</sup> **And the LORD sent <sup>b</sup> Gideon, and <sup>c</sup> Bedan, and Jephthah, and <sup>d</sup> Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.**

<sup>a</sup> Plural of Baal and Ashtoreth. Ashtaroth is supreme goddess of Canaan and the female counterpart of Baalim, Moon goddess.

<sup>b</sup> Jerubbaal KJV Judges 7:1.

<sup>c</sup> Possibly Barak. <sup>d</sup> Possibly Samson.

### ***Samuel Reveals Israel's Sin and God's Mind***

<sup>12</sup> And when ye saw that Nahash the king of the children of Ammon came against you, ye said to me, No; but a king shall reign over us: when the LORD your God was your king. <sup>13</sup> Now therefore behold the king whom ye have chosen, [and] whom ye have desired! and, behold, the LORD has set a king over you. <sup>14</sup> If ye will **fear the LORD**, and **serve him**, and **obey his voice**, and **not rebel against the commandment of the LORD**, then shall both ye and also the king that reigns over you continue following the LORD your God: <sup>15</sup> But **if ye will not obey** the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be **against you**, as [it was] against your fathers.

### ***Samuel Warns the People about Their Sin in Asking for a King***

<sup>16</sup> Now therefore stand and see this great thing, which the LORD will do before your eyes. <sup>17</sup> [Is it] not wheat harvest today? I will call to the LORD, and he shall send thunder and rain; that ye may perceive and see that you're <sup>a</sup> **wickedness** is great, which ye have done in the sight of the LORD, in asking you a king. <sup>18</sup> So Samuel called to the LORD; and the **LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.** <sup>19</sup> And all the people said to Samuel, Pray for your servants to the LORD your God, that we die not: for we have added to all our sins [this] <sup>a</sup> **evil**, to ask us a king. <sup>20</sup> And Samuel said to the people, Fear not: ye have done all this **wickedness**: yet turn not aside from following the LORD, but serve the LORD with all your heart; <sup>21</sup> And turn ye not aside: for [then should ye go] after vain [things], which cannot profit nor deliver; for they are vain. <sup>22</sup> For the LORD will not forsake his people for his great name's sake: because it has pleased the LORD to make you his people. <sup>23</sup> Moreover as for me, **God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:** <sup>24</sup> Only **fear the LORD**, and **serve him in truth with all your heart: for consider how great [things] he has done for you.** <sup>25</sup> But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

<sup>a</sup> Wickedness, wicked, evil, mischief, my hurt and a few more are from the same Hebrew word: ra-rah

## 1 Samuel Chapter 13

### *Saul Takes Credit for Jonathan's 1<sup>st</sup> Victory over the Philistines*

(22) <sup>1</sup> Saul reigned one year; and when he had reigned two years over Israel, <sup>2</sup> Saul chose him <sup>a</sup> three thousand [men] of Israel; [whereof] two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. <sup>3</sup> And **Jonathan smote the garrison of the Philistines** that was in Geba, and the Philistines heard [of it]. And **Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.** <sup>4</sup> **And all Israel heard say [that] Saul had smitten a garrison of the Philistines,** and [that] Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. <sup>5</sup> And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven. <sup>6</sup> When the men of Israel saw that they were in a straight, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. <sup>7</sup> And [some of] the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

<sup>a</sup> 3K= 2K (Saul) + 1K (Jonathan) or Godhead = Father and Son + Holy Spirit. However Saul was not obeying God.

### *Saul Offers Sacrifice and Disobedience While Waiting for Samuel*

(23) <sup>8</sup> And he tarried **seven days**, according to the set time that Samuel [had appointed]: but Samuel came not to Gilgal; and the people were scattered from him. <sup>9</sup> And Saul said, Bring hither a **burnt offering to me, and peace offerings**. And he offered the burnt offering. <sup>10</sup> And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. <sup>11</sup> And Samuel said, What have you done? And Saul said, Because I saw that the people were scattered from me, and [that] you came not within the days appointed, and [that] the **Philistines gathered themselves together at Michmash**; <sup>12</sup> Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication to the LORD: I forced myself therefore, and offered a burnt offering. <sup>13</sup> And **Samuel said to Saul, You have done foolishly**: You have not kept the commandment of the LORD your God, which he commanded you: for now would the LORD have established your kingdom upon Israel forever. <sup>14</sup> But now your kingdom shall not continue: the LORD has sought him a man after his own heart, and the LORD has commanded him [to be] captain over his people, because You have not kept [that] which the LORD commanded you. <sup>15</sup> And Samuel arose, and got him up from Gilgal to Gibeah of Benjamin. And Saul numbered the people [that were] present with him, about **six hundred men**. <sup>16</sup> And Saul, and Jonathan his son, and the people [that were] present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. <sup>17</sup> And the spoilers came out of the camp of the Philistines in three companies: one company turned to the way [that leads to] Ophrah, to the land of Shual: <sup>18</sup> And another company turned the way [to] Bethoron: and another company turned [to] the way of the border that looks to the valley of Zeboim toward the wilderness.

### *The Israelites had no Swords, but had Farm Tools and a File to Use What they Had*

<sup>19</sup> Now **there was no smith found throughout all the land of Israel**: for the Philistines said, Lest the Hebrews make them swords or spears: <sup>20</sup> But all the Israelites went down to the Philistines, to sharpen every man his <sup>a</sup> plowshare, and his hoe, and his axe, and his sickle. <sup>21</sup> **Yet they had a file for the sickle, and for the hoes, and for the pitchforks, and for the axes, and to sharpen the goads.** <sup>22</sup> So it came to pass **in the day of battle, that there was neither sword nor spear found in the hand of any of the people that [were] with Saul and Jonathan**: but with Saul and with Jonathan his son was there found. <sup>23</sup> And the garrison of the Philistines went out to the passage of Michmash.

<sup>a</sup> KJV: Mattock = Sickle, Share = plowshare, Coulter = Hoe, Goad is pointed device to stimulate stock to move.

## 1 Samuel Chapter 14

### *Jonathan has Great Victory of Faith over Enemy – 2<sup>nd</sup> Victory*

(24) <sup>1</sup> Now it came to pass upon a day, that Jonathan the son of Saul said to the **young man that bare his armor**, Come, and let us go over to the **Philistines' garrison**, that is on the other side. But **he told not his father**. <sup>2</sup> And Saul tarried in the uttermost part of Gibeah under a <sup>a</sup> pomegranate tree which is in Migron: and the people that [were] with him [were] about six hundred men; <sup>3</sup> And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. <sup>4</sup> And between the passages, by which Jonathan sought to go over to the Philistines' garrison, [there was] a sharp rock on the one side, and a sharp rock on the other side: and the <sup>b</sup> name of the one was Bozez, and the name of the other Seneh. <sup>5</sup> The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

<sup>a</sup> Saul under the victory tree at home. <sup>b</sup> Rock names in Hebrew: Glistening - possibilities and Thorny - problems

<sup>6</sup> And Jonathan said to the young man that bare his armor, Come, and let us go over to the garrison of these uncircumcised: **it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few**. <sup>7</sup> And his armor bearer said unto him, **Do all that is in your heart:** turn you; behold, **I [am] with you according to your heart**. <sup>8</sup> Then said Jonathan, Behold, we will pass over to [these] men, and we will discover ourselves to them. <sup>9</sup> If they say thus to us, Tarry until we come to you; then we will stand still in our place, and will not go up to them. <sup>10</sup> But if they say thus, Come up to us; then we will go up: for the LORD has delivered them into our hand: and this [shall be] a sign to us. <sup>11</sup> And both of them discovered themselves to the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. <sup>12</sup> And the men of the garrison answered Jonathan and his armor bearer, and said, Come up to us, and we will show you a thing. And Jonathan said to his armor bearer, Come up after me: for the LORD has delivered them into the hand of Israel. <sup>13</sup> And Jonathan climbed up upon his hands and upon his feet, and his armor bearer after him: and they fell before Jonathan; and his armor bearer slew after him. <sup>14</sup> And that first slaughter, which Jonathan and his armor bearer made, was about twenty men, within as it were a half acre of land, [which] a yoke [of oxen might plow]. <sup>15</sup> And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. <sup>16</sup> And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down [one another]. <sup>17</sup> Then said Saul to the people that [were] with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor bearer [were] not [there]. <sup>18</sup> And Saul said to Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. <sup>19</sup> And it came to pass, while Saul talked to the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said to the priest, Withdraw your hand. <sup>20</sup> And Saul and all the people that [were] with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, [and there was] a very great discomfiture. <sup>21</sup> Moreover the Hebrews [that] were with the Philistines before that time, which went up with them into the camp [from the country] round about, even they also [turned] to be with the Israelites that [were] with Saul and Jonathan. <sup>22</sup> Likewise all the men of Israel which had hid themselves in mount Ephraim, [when] they heard that the Philistines fled, even they also followed hard after them in the battle. <sup>23</sup> So the LORD saved Israel that day: and the battle passed over to Bethaven.

**Saul's Oath of a Fast / Jonathan Eats Honey**

(25) <sup>24</sup> And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed [be] the man that eats [any] food until evening, that I may be avenged on my enemies. So none of the people tasted [any] food. <sup>25</sup> And all [they of] the land came to a wood; and there was honey upon the ground. <sup>26</sup> And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. <sup>27</sup> But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened. <sup>28</sup> Then answered one of the people, and said, Your father straightly charged the people with an oath, saying, Cursed [be] the man that eats [any] food this day. And the people were faint. <sup>29</sup> Then said Jonathan, My father has troubled the land: see, I pray you, how my eyes have been enlightened, because I tasted a little of this honey. <sup>30</sup> How much more, if haply the people had eaten freely today of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines? <sup>31</sup> And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. <sup>32</sup> And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood. <sup>33</sup> Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone to me this day. <sup>34</sup> And Saul said, Disperse yourselves among the people, and say to them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there. <sup>35</sup> And Saul built an altar to the LORD: the same was the first altar that he built to the LORD.

***The People Rescue Jonathan from Saul for Breaking His Oath of a Fast***

(26) <sup>36</sup> And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seems good to you. Then said the priest, Let us draw near hither to God. <sup>37</sup> And Saul asked counsel of God, Shall I go down after the Philistines? will you deliver them into the hand of Israel? But he answered him not that day. <sup>38</sup> And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin has been this day. <sup>39</sup> For, [as] the LORD lives, which saves Israel, though it be in Jonathan my son, he shall surely die. But [there was] not a man among all the people [that] answered him. <sup>40</sup> Then said he to all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said to Saul, Do what seems good to you. <sup>41</sup> Therefore Saul said to the LORD God of Israel, Give a perfect [lot]. And Saul and Jonathan were taken: but the people escaped. <sup>42</sup> And Saul said, Cast [lots] between me and Jonathan my son. And Jonathan was taken. <sup>43</sup> Then Saul said to Jonathan, Tell me what You have done. And Jonathan told him, and said, **I did but taste a little honey with the end of the rod that was in my hand,** [and], look, I must die. <sup>44</sup> And Saul answered, God do so and more also: for you shall surely die, Jonathan. <sup>45</sup> And the people said to Saul, Shall Jonathan die, who has worked this great salvation in Israel? God forbid: [as] the LORD lives, there shall not one hair of his head fall to the ground; for he has worked with God this day. So the people rescued Jonathan, that he died not. <sup>46</sup> Then Saul went up from following the Philistines: and the Philistines went to their own place.

***Saul's Victories Over Israel's Enemies***

(27) <sup>47</sup> So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them. <sup>48</sup> And he gathered a host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. <sup>49</sup> Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters [were these]; the name of the firstborn Merab, and the name of the younger Michal: <sup>50</sup> And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. <sup>51</sup> And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. <sup>52</sup> And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him to him.

(28) <sup>1</sup> Samuel also said to Saul, The LORD sent me to anoint you [to be] king over his people, over Israel: now therefore hearken you to the voice of the words of the LORD. <sup>2</sup> Thus says the LORD of hosts, **I remember [that] which <sup>a</sup> Amalek did to Israel, how he laid [wait] for him in the way, when he came up from Egypt.** <sup>3</sup> Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and donkey. <sup>4</sup> And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. <sup>5</sup> And Saul came to a city of Amalek, and laid wait in the valley. <sup>6</sup> And Saul said to the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. <sup>7</sup> And Saul smote the Amalekites from Havilah [until] you come to Shur, that is over against Egypt. <sup>8</sup> And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. <sup>9</sup> But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all [that was] good, and would not utterly destroy them: but everything [that was] vile and refuse, that they destroyed utterly.

<sup>a</sup> Exodus 17:15-16

*Samuel Tells Saul of His Disobedience and Judgment*

(29) <sup>10</sup> Then came the word of the LORD to Samuel, saying, <sup>11</sup> **It repents me that I have set up Saul [to be] king: for he is turned back from following me, and has not performed my commandments.** And it grieved Samuel; and he cried to the LORD all night. <sup>12</sup> And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. <sup>13</sup> And Samuel came to Saul: and Saul said unto him, Blessed [be] you of the LORD: I have performed the commandment of the LORD. <sup>14</sup> And Samuel said, What [means] then this bleating of the sheep in my ears, and the lowing of the oxen which I hear? <sup>15</sup> And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice to the LORD your God; and the rest we have utterly destroyed. <sup>16</sup> Then Samuel said to Saul, Stay, and I will tell you what the LORD has said to me this night. And he said unto him, Say on. <sup>17</sup> And Samuel said, When you were little in your own sight, was you not [made] the head of the tribes of Israel, and the LORD anointed you king over Israel? <sup>18</sup> And the LORD sent you on a journey, and said, **Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.** <sup>19</sup> Wherefore then did you not obey the voice of the LORD, but did fly upon the spoil, and did evil in the sight of the LORD? <sup>20</sup> And Saul said to Samuel, Yes, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. <sup>21</sup> But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the LORD your God in Gilgal. <sup>22</sup> And Samuel said, Has the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? **Behold, to obey is better than sacrifice,** [and] to hearken than the fat of rams. <sup>23</sup> **For rebellion [is as] the sin of witchcraft, and stubbornness [is as] iniquity and idolatry. Because You have rejected the word of the LORD, he has also rejected you from [being] king.**

***Saul Repents – But it is too Late / Samuel Kills Agag***

(30) <sup>24</sup> And Saul said to Samuel, **I have sinned: for I have transgressed the commandment of the LORD, and your words: because I feared the people, and obeyed their voice.** <sup>25</sup> Now therefore, I pray you, pardon my sin, and turn again with me, that I may worship the LORD. <sup>26</sup> And Samuel said to Saul, I will not return with you: for You have rejected the word of the LORD, and the LORD has rejected you from being king over Israel. <sup>27</sup> And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it tore. <sup>28</sup> And Samuel said unto him, The LORD has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, [that is] better than you. <sup>29</sup> And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. <sup>30</sup> Then he said, I have sinned: [yet] honor me now, I pray you, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD your God. <sup>31</sup> So Samuel turned again after Saul; and Saul worshipped the LORD. <sup>32</sup> Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came to him delicately. And Agag said, Surely the bitterness of death is past. <sup>33</sup> And Samuel said, As your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. <sup>34</sup> Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. <sup>35</sup> And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

## 1 Samuel Chapter 16

### *David's Rise is noted by blessing [B1-B40]*

#### 16:1-11a *Samuel's Wisdom to Privately Anoint David as King (4 contrasts) [B1]*

(31) <sup>1</sup> And the LORD said unto Samuel, **How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? fill your horn with oil, and go, I will send you to Jesse the Bethlehemite: for I have provided Me a king among his sons.** <sup>2</sup> And Samuel said, How can I go? if Saul hear [it], he will kill me. And the LORD said, **Take a heifer with you, and say, I am come to sacrifice to the LORD.** <sup>3</sup> **And call Jesse to the sacrifice, and I will show you what you shall do: and you shall anoint to Me [him] whom I name to you.** <sup>4</sup> And Samuel did that which the LORD spoke, and came to Bethlehem. And the **elders of the town trembled at his coming**, and said, Come you peaceably? <sup>5</sup> And he said, **Peaceably: I am come** to sacrifice to the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. <sup>6</sup> And it came to pass, when they were come, that he looked **on Eliab**, and said, Surely the LORD'S anointed is before him. <sup>7</sup> But the LORD said unto Samuel, **Look not on his countenance, or on the height of his stature; because I have refused him: for [the LORD sees] not as man sees; for man looks on the outward appearance, but the LORD looks on the heart.** <sup>8</sup> Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither has the LORD chosen this. <sup>9</sup> Then Jesse made Shammah to pass by. And he said, Neither has the LORD chosen this. <sup>10</sup> Again, Jesse made seven of his sons to pass before Samuel. And Samuel said to Jesse, **The LORD has not chosen** these. <sup>11</sup> And Samuel said unto Jesse, Are here all [your] children? And he said, **There remains yet the youngest**, and,

Note: Four Contrasts Samuel navigated in choosing David to anoint as king 1<sup>st</sup> 16:1 Reject & Provide. 2<sup>nd</sup> 16:4-5 Fear & Peace. 3<sup>rd</sup> 16:6-7 Outward & Inward/heart. 4<sup>th</sup> 16:8-11a Oldest & Youngest. Jesse and his seven sons kept this private anointing within themselves to protect the family.

#### 16:11b-13 *David's Work as a Shepherd (Psalm 23), the Spirit of the LORD [B2]*

behold, **he keeps the sheep.** And Samuel said to Jesse, Send and fetch him: for we will not sit down till he come hither. <sup>12</sup> And he sent, and brought him in. Now he was ruddy, [and] withal of a beautiful countenance, and goodly to look to. And the LORD said, **Arise, anoint him: for this is he.** <sup>13</sup> Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and **the Spirit of the LORD came upon David from that day forward.** So Samuel rose up, and went to Ramah.

Notes: At this stage of spiritual growth David is a child; just born again. 1 John 2:12-14.  
- In the New Testament all saints have this anointing 1 John 2:27, Galatians 3:14.  
- David is around 15 years old. Years passed between verses 13 and 14. David's slaying of the lion and bear to save the sheep (1 Samuel 17:37) occur in this time. Many of his psalms including 23 could have been written at this time.

#### 16:14-18 *David as a Musician (Saul's troubled spirit) [B3]*

(32) <sup>14</sup> But the **Spirit of the LORD departed from Saul**, and **an evil spirit from the LORD troubled him.** <sup>15</sup> And Saul's servants said unto him, Behold now, an evil spirit from God troubles you. <sup>16</sup> Let our lord now command your servants, [which are] before you, to seek out a man, [who is] a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon you, that he shall play with his hand, and you shall be well. <sup>17</sup> And Saul said to his servants, Provide me now a man that can play well, and bring [him] to me. <sup>18</sup> Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, [that is] **cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.**



## **1 Samuel Chapter 16**

16:19-23 ***Saul Loves David Greatly – David Played the Harp and the Evil Spirit Departs Saul [B4]***

<sup>19</sup> Wherefore Saul sent messengers to Jesse, and said, Send me David your son, which is with the sheep. <sup>20</sup> And Jesse took a donkey [laden] with bread, and a bottle of wine, and a kid, and sent them by David his son to Saul. <sup>21</sup> And David came to Saul, and stood before him: and he loved him greatly; and he became his armor bearer. <sup>22</sup> And Saul sent to Jesse, saying, Let David, I pray you, stand before me; for he has found favor in my sight. <sup>23</sup> And it came to pass, when the [evil] spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Note: Revelation 3:7 And to the angel of the congregation in Philadelphia write; These things says he that is holy, he that is true, he that has the key of David, he that opens, and no man shuts; and shuts, and no man opens;

## **1 Samuel Chapter 17**

17:1-58 ***David Slays Goliath [B5]***

### ***The Armies of the Israelites and Philistines Prepare to Fight***

(33) <sup>1</sup> Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which [belongs] to Judah, and pitched between Shochoh and Azekah, in Ephesdammim. <sup>2</sup> And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. <sup>3</sup> And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and [there was] a valley between them. <sup>4</sup> And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. <sup>5</sup> And [he had] a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. <sup>6</sup> And [he had] greaves of brass upon his legs, and a target of brass between his shoulders. <sup>7</sup> And the staff of his spear was like a weaver's beam; and his spear's head [weighed] six hundred shekels of iron: and one bearing a shield went before him. <sup>8</sup> And he stood and cried to the armies of Israel, and said to them, Why are ye come out to set [your] battle in array? [am] not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. <sup>9</sup> If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. <sup>10</sup> And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. <sup>11</sup> When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

### ***David Defeats Goliath***

(34) <sup>12</sup> Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons: and the man went among men [for] an old man in the days of Saul. <sup>13</sup> And the three eldest sons of Jesse went [and] followed Saul to the battle: and the names of his three sons that went to the battle [were] Eliab the firstborn, and next to him Abinadab, and the third Shammah. <sup>14</sup> And David was the youngest: and the three eldest followed Saul. <sup>15</sup> But David went and returned from Saul to feed his father's sheep at Bethlehem. <sup>16</sup> And the Philistine drew near morning and evening, and presented himself forty days. <sup>17</sup> And Jesse said to David his son, Take now for your brethren an ephah of this parched [corn], and these ten loaves, and run to the camp to your brethren; <sup>18</sup> And carry these ten cheeses to the captain of [their] thousand, and look how your brethren fare, and take their pledge. <sup>19</sup> Now Saul, and they, and all the men of Israel, [were] in the valley of Elah, fighting with the Philistines. <sup>20</sup> And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. <sup>21</sup> For Israel and the Philistines had put the battle in array, army against army. <sup>22</sup> And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. <sup>23</sup> And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spoke according to the same words: and David heard them. <sup>24</sup> And all the men of Israel, when they saw the man, fled from him, and were sore afraid. <sup>25</sup> And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, [that] the man who kills him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

## 1 Samuel Chapter 17

<sup>26</sup> And David spoke to the men that stood by him, saying, What shall be done to the man that kills this Philistine, and takes away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? <sup>27</sup> And the people answered him after this manner, saying, So shall it be done to the man that kills him. <sup>28</sup> And Eliab his eldest brother heard when he spoke to the men; and Eliab's anger was kindled against David, and he said, Why came you down hither? and with whom have you left those few sheep in the wilderness? I know your pride, and the naughtiness of your heart; for you are come down that you might see the battle. <sup>29</sup> And David said, What have I now done? [Is there] not a cause? <sup>30</sup> And he turned from him toward another, and spoke after the same manner: and the people answered him again after the former manner.

### ***David Compares the Lion and Bear Story to Goliath***

(35) <sup>31</sup> And when the words were heard which David spoke, they rehearsed them before Saul: and he sent for him. <sup>32</sup> And David said to Saul, Let no man's heart fail because of him; your servant will go and fight with this Philistine. <sup>33</sup> And Saul said to David, You are not able to go against this Philistine to fight with him: for you [are but] a youth, and he a man of war from his youth. <sup>34</sup> And David said to Saul, Your servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: <sup>35</sup> And I went out after him, and smote him, and delivered [it] out of his mouth: and when he arose against me, I caught [him] by his beard, and smote him, and slew him. <sup>36</sup> Your servant slew both the lion and the bear: and this **uncircumcised Philistine** shall be as one of them, seeing he has defied the armies of the living God. <sup>37</sup> David said moreover, **The LORD that delivered me out of the paw of the lion, and out of the paw of the bear**, he will deliver me out of the hand of this Philistine. And Saul said to David, Go, and the LORD be with you. <sup>38</sup> And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of metal. <sup>39</sup> And David girded his sword upon his armor, and he began to go; for he had not tested [it]. And David said to Saul, I cannot go with these; for I have not proved them. And David put them off him.

### ***David Defeats Goliath***

(36) <sup>40</sup> And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even a <sup>a</sup> pocket; and his sling was in his hand: and he drew near to the Philistine. <sup>41</sup> And the Philistine came on and drew near to David; and the man that bare the shield [went] before him. <sup>42</sup> And when the Philistine looked about, and saw David, he disdained him: for he was [but] a youth, and ruddy, and of a fair countenance. <sup>43</sup> And the Philistine said to David, [Am] I a dog, that you come to me with staves? And the Philistine cursed David by his gods. <sup>44</sup> And the Philistine said to David, Come to me, and I will give your flesh to the fowls of the air, and to the beasts of the field. <sup>45</sup> Then said David to the Philistine, You come to me with a sword, and with a spear, and with a shield: but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom You have defied. <sup>46</sup> This day will the LORD deliver you into my hand; and I will smite you, and take your head from you; and I will give the carcasses of the host of the Philistines this day to the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. <sup>47</sup> And all this assembly shall know that the LORD saves not with sword and spear: **for the battle is the LORD'S**, and he will give you into our hands.

<sup>a</sup> scrip KJV

(37) <sup>48</sup> And it came to pass, when the Philistine arose, and came and drew near to meet David, that David hasted, and ran toward the army to meet the Philistine. <sup>49</sup> And David put his hand in his bag, and took there a stone, and slang [it], and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. <sup>50</sup> So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but [there was] no sword in the hand of David. <sup>51</sup> Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. <sup>52</sup> And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until you come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even to Gath, and to Ekron. <sup>53</sup> And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

## **1 Samuel Chapter 17**

<sup>54</sup> And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent. <sup>55</sup> And when Saul saw David go forth against the Philistine, he said to Abner, the captain of the host, Abner, whose son is this youth? And Abner said, [As] your soul lives, O king, I cannot tell. <sup>56</sup> And the king said, Enquire you whose son the stripling is. <sup>57</sup> And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. <sup>58</sup> And Saul said unto him, Whose son are you, [you] young man? And David answered, I [am] the son of your servant Jesse the Bethlehemite.

## **1 Samuel Chapter 18 *David Behaves Wisely and Saul's Jealousy Begins***

### **18:1-11 *The Friendship of Jonathan and David Begins* [B6]**

(38) <sup>1</sup> And it came to pass, when he had made an end of speaking to Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. <sup>2</sup> And Saul took him that day, and would let him go no more home to his father's house. <sup>3</sup> Then Jonathan and David made a covenant, because he loved him as his own soul. <sup>4</sup> And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. **<sup>5</sup> And David went out whithersoever Saul sent him, [and] behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.** <sup>6</sup> And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tamborines, with joy, and with instruments of music. <sup>7</sup> And the women answered [one another] as they played, and said, Saul has slain his thousands, and David his ten thousands. **<sup>8</sup> And Saul was very angry, and the saying displeased him; and he said, They have ascribed to David ten thousands, and to me they have ascribed [but] thousands: and [what] can he have more but the kingdom?** <sup>9</sup> And Saul eyed David from that day and forward. <sup>10</sup> And it came to pass on the next day, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and [there was] a spear in Saul's hand. <sup>11</sup> And Saul cast the spear; for he said, I will smite David even to the wall [with it]. And David avoided out of his presence twice.

### **18:12-30 *King Saul Fears David's Wisdom and Gives His Daughter Michal as David's Wife* [B7]**

(39) <sup>12</sup> And Saul was afraid of David, because the LORD was with him, and was departed from Saul. <sup>13</sup> Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. <sup>14</sup> **And David behaved himself wisely in all his ways; and the LORD was with him.** <sup>15</sup> Wherefore when Saul saw that **he behaved himself very wisely**, he was afraid of him. <sup>16</sup> But all Israel and Judah loved David, because he went out and came in before them. <sup>17</sup> And Saul said to David, Behold my elder daughter Merab, her will I give you to wife: only be you valiant for me, and fight the LORD'S battles. For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him. <sup>18</sup> And David said to Saul, Who [am] I? and what is my life, [or] my father's family in Israel, that I should be son in law to the king? <sup>19</sup> But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given to Adriel the Meholathite to wife. <sup>20</sup> And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him. <sup>21</sup> And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, You shall this day be my son in law in [the one of] the twain. <sup>22</sup> And Saul commanded his servants, [saying], Commune with David secretly, and say, Behold, the king has delight in you, and all his servants love you: now therefore be the king's son in law. <sup>23</sup> And Saul's servants spoke those words in the ears of David. And David said, Seems it to you [a] light [thing] to be a king's son in law, seeing that I [am] a poor man, and lightly esteemed? <sup>24</sup> And the servants of Saul told him, saying, On this manner spoke David. <sup>25</sup> And Saul said, Thus shall ye say to David, The king desires not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. <sup>26</sup> And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired. <sup>27</sup> Wherefore David arose and went, he and his men, and **slew of the Philistines two hundred men; and David brought their foreskins**, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

## **1 Samuel Chapter 18**

<sup>28</sup> And Saul saw and knew that the LORD was with David, and [that] Michal Saul's daughter loved him.

<sup>29</sup> And Saul was yet the more afraid of David; and Saul became David's enemy continually. <sup>30</sup> Then the princes of the Philistines went forth: and it came to pass, after they went forth, [that] **David behaved himself more wisely than all the servants of Saul; so that his name was much set by.**

## **1 Samuel Chapter 19**

### ***19:1-10 Saul Plans to Kill David Again, but Jonathan Intervenes [B8]***

(40) <sup>1</sup> And Saul spoke to Jonathan his son, and to all his servants, that they should kill David.

<sup>2</sup> But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeks to kill you: now therefore, I pray you, take heed to thyself until the morning, and abide in a secret [place], and hide thyself: <sup>3</sup> And I will go out and stand beside my father in the field where you are, and I will commune with my father of you; and what I see, that I will tell you. <sup>4</sup> And Jonathan spoke good of David to Saul his father, and said unto him, Let not the king sin against his servant, against David; because he has not sinned against you, and because his works [have been] to you-ward very good:

<sup>5</sup> For he did put his life in his hand, and slew the Philistine, and the LORD worked a great salvation for all Israel: you saw [it], and did rejoice: wherefore then will you sin against innocent blood, to slay David without a cause? <sup>6</sup> And Saul listened to the voice of Jonathan: and Saul swore, [As] the LORD lives, he shall not be slain. <sup>7</sup> And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past. <sup>8</sup> And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. <sup>9</sup> And the evil spirit from the LORD was upon Saul, as he sat in his house with his spear in his hand: and David played with [his] hand. <sup>10</sup> And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall: and David fled, and escaped that night.

### ***19:11-19 Michal Saves David from her Father Saul – David Flees to Samuel [B9]***

(41) <sup>11</sup> Saul also sent messengers to David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If you save not your life tonight, tomorrow you shall be slain.

<sup>12</sup> So Michal let David down through a window: and he went, and fled, and escaped. <sup>13</sup> And Michal took an image, and laid [it] in the bed, and put a pillow of goats' [hair] for his bolster, and covered [it] with a cloth. <sup>14</sup> And when Saul sent messengers to take David, she said, He is sick. <sup>15</sup> And Saul sent the messengers [again] to see David, saying, Bring him up to me in the bed, that I may slay him.

<sup>16</sup> And when the messengers were come in, behold, [there was] an image in the bed, with a pillow of goats' [hair] for his bolster. <sup>17</sup> And Saul said to Michal, Why have you deceived me so, and sent away my enemy, that he is escaped? And Michal answered Saul, He said to me, Let me go; why should I kill you?

<sup>18</sup> So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. <sup>19</sup> And it was told Saul, saying, Behold, David is at Naioth in Ramah.

### ***19:20-24 Saul Sends Messengers 3x to take David – They & Saul Prophesize [B10]***

<sup>20</sup> And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing [as] appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. <sup>21</sup> And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. <sup>22</sup> Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And [one] said, Behold, [they be] at Naioth in Ramah. <sup>23</sup> And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. <sup>24</sup> And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, [Is] Saul also among the prophets?

**20:1-8 David is Wise and Shares a Plan with Jonathan**

(42) <sup>1</sup> And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is my iniquity? and what is my sin before your father, that he seeks my life? <sup>2</sup> And he said unto him, God forbid; you shall not die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it is not [so]. <sup>3</sup> And David swore moreover, and said, Your father certainly knows that I have found grace in your eyes; and he says, Let not Jonathan know this, lest he be grieved: but truly [as] the LORD lives, and [as] your soul lives, there is but a step between me and death. <sup>4</sup> Then said Jonathan to David, Whatsoever your soul desires, I will even do [it] for you. <sup>5</sup> And David said to Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at food: but let me go, that I may hide myself in the field to the third [day] at even. <sup>6</sup> If your father at all miss me, then say, David earnestly asked [leave] of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family. <sup>7</sup> If he say thus, [It is] well; your servant shall have peace: but if he be very angry, [then] be sure that evil is determined by him. <sup>8</sup> Therefore you shall deal kindly with your servant; for you have brought your servant into a covenant of the LORD with you: notwithstanding, if there be in me iniquity, slay me yourself; for why should you bring me to your father?

**20:9-23 Jonathan's Wise Plan to Protect David (arrow practice in the field)**

(43) <sup>9</sup> And Jonathan said, Far be it from you: for if I knew certainly that evil were determined by my father to come upon you, then would not I tell it you? <sup>10</sup> Then said David to Jonathan, Who shall tell me? or what [if] your father answer you roughly? <sup>11</sup> And Jonathan said to David, Come, and let us go out into the field. And they went out both of them into the field. <sup>12</sup> And Jonathan said to David, O LORD God of Israel, when I have sounded my father about tomorrow any time, [or] the third [day], and, behold, [if there be] good toward David, and I then send not to you, and show it you; <sup>13</sup> The LORD do so and much more to Jonathan: but if it please my father [to do] you evil, then I will show it you, and send you away, that you may go in peace: and the LORD be with you, as he has been with my father. <sup>14</sup> And you shall not only while yet I live show me the kindness of the LORD, that I die not: <sup>15</sup> But [also] you shall not cut off your kindness from my house forever: no, not when the LORD has cut off the enemies of David everyone from the face of the earth. <sup>16</sup> So Jonathan made [a covenant] with the house of David, [saying], Let the LORD even require [it] at the hand of David's enemies. <sup>17</sup> And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. <sup>18</sup> Then Jonathan said to David, Tomorrow is the new moon: and you shall be missed, because your seat will be empty. <sup>19</sup> And [when] You have stayed three days, [then] you shall go down quickly, and come to the place where you did hide thyself when the business was [in hand], and shall remain by the stone Ezel. <sup>20</sup> And I will shoot three arrows on the side [thereof], as though I shot at a mark. <sup>21</sup> And, behold, I will send a lad, [saying], Go, find out the arrows. If I expressly say to the lad, Behold, the arrows are on this side of you, take them; then come you: for there is peace to you, and no hurt; [as] the LORD lives. <sup>22</sup> But if I say thus to the young man, Behold, the arrows are beyond you; go your way: for the LORD has sent you away. <sup>23</sup> And [as concerning] the matter which you and I have spoken of, behold, the LORD [be] between you and me forever.

**20:24-34 David and Jonathan Execute their Plan and Meet in the Field**

(44) <sup>24</sup> So David hid himself in the field: and when the new moon was come, the king sat him down to eat food. <sup>25</sup> And the king sat upon his seat, as at other times, [even] upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. <sup>26</sup> Nevertheless Saul spoke not anything that day: for he thought, Something has befallen him, he is not clean; surely he is not clean. <sup>27</sup> And it came to pass on the next day, [which was] the second [day] of the month, that David's place was empty: and Saul said to Jonathan his son, Wherefore comes not the son of Jesse to meat, neither yesterday, nor today? <sup>28</sup> And Jonathan answered Saul, David earnestly asked [leave] of me [to go] to Bethlehem: <sup>29</sup> And he said, Let me go, I pray you; for our family has a sacrifice in the city; and my brother, he has commanded me [to be there]: and now, if I have found favor in your eyes, let me get away, I pray you, and see my brethren. Therefore he comes not to the king's table. <sup>30</sup> Then Saul's anger was kindled against Jonathan, and he said unto him, You son of the perverse rebellious [woman], do not I know that You have chosen the son of Jesse to your own confusion, and to the confusion of your mother's nakedness?

## 1 Samuel Chapter 20

<sup>31</sup> For as long as the son of Jesse lives upon the ground, you shall not be established, nor your kingdom. Wherefore now send and fetch him to me, for he shall surely die. <sup>32</sup> And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what has he done? <sup>33</sup> And Saul cast a spear at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. <sup>34</sup> So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

### 20:35-42 *David and Jonathan's Love and Oath to Each Other*

<sup>35</sup> And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. <sup>36</sup> And he said to his lad, Run, find out now the arrows which I shoot. [And] as the lad ran, he shot an arrow beyond him. <sup>37</sup> And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, [Is] not the arrow beyond you? <sup>38</sup> And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. <sup>39</sup> But the lad knew not anything: only Jonathan and David knew the matter. <sup>40</sup> And Jonathan gave his artillery to his lad, and said unto him, Go, carry them to the city. <sup>41</sup> [And] as soon as the lad was gone, David arose out of [a place] toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. <sup>42</sup> And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and you, and between my seed and your seed forever. And he arose and departed: and Jonathan went into the city.

## 1 Samuel Chapter 21

### 21-22 *David's Spiritual Growth (Romans 6)*

#### 21:1-9, 22:6-21 *David Lies to Ahimelech at Nob / Requests the Hallowed Bread (Psalm 52)*

(45) <sup>1</sup> Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why are you alone, and no man with you? <sup>2</sup> **And David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business whereabout I send you, and what I have commanded you: and I have appointed [my] servants to such and such a place.** <sup>3</sup> Now therefore what is under your hand? give [me] five [loaves of] bread in my hand, or what there is present. <sup>4</sup> And the priest answered David, and said, [There is] no common bread under my hand, but there is hallowed bread; if the young men have kept themselves at least from women. <sup>5</sup> And David answered the priest, and said unto him, Of a truth women [have been] kept from us about these three days, since I came out, and the vessels of the young men are holy, and [the bread is] in a manner common, yes, though it were sanctified this day in the vessel. <sup>6</sup> So the priest gave him hallowed [bread]: for there was no bread there but the showbread, that was taken from before the LORD, to put hot bread in the day when it was taken away. <sup>7</sup> Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chief of the herdmen that [belonged] to Saul. <sup>8</sup> **And David said to Ahimelech, And is there not here under your hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.** <sup>9</sup> And the priest said, The sword of Goliath the Philistine, whom you slew in the valley of Elah, behold, it [is here] wrapped in a cloth behind the ephod: if you will take that, take [it]: for there is no other save that here. And David said, [There is] none like that; give it me.

#### 21:10-15 *David Fears and Plays the Madman to Achish the King of Gath (Psalm 56 and 34)*

<sup>10</sup> And David arose, and **fled that day for fear of Saul**, and went to Achish the king of Gath. <sup>11</sup> And the servants of Achish said unto him, [Is] not this David the king of the land? did they not sing one to another of him in dances, saying, Saul has slain his thousands, and David his ten thousands? <sup>12</sup> And **David laid up these words in his heart, and was sore afraid of Achish the king of Gath.** <sup>13</sup> And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. <sup>14</sup> Then said Achish to his servants, Look, ye see the man is mad: wherefore [then] have ye brought him to me? <sup>15</sup> Have I need of mad men, that ye have brought this [fellow] to play the mad man in my presence? shall this [fellow] come into my house?

## 1 Samuel Chapter 22

### 22:1-5 **David gains 400 Followers and Protect His Family in Moab**

(46) <sup>1</sup> David therefore departed there, and escaped to the cave Adullam: and when his brethren and all his father's house heard [it], they went down thither to him. <sup>2</sup> **And everyone [that was] in distress, and everyone that was in debt, and everyone [that was] discontented, gathered themselves to him;** and he became a captain over them: and there were with him about **four hundred men.**

<sup>3</sup> And David went there to Mizpeh of Moab: and he said to the king of Moab, Let my father and my mother, I pray you, come forth, [and be] with you, **till I know what God will do for me.** <sup>4</sup> And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. <sup>5</sup> **And the prophet Gad said to David, Abide not in the hold; depart, and get you into the land of Judah.** Then David departed, and came into the forest of Hareth.

Note: As Gad the prophet gave direction to David, the Holy Spirit guides the New Testament believer today.

### 22:6-23 **Saul Uses Doeg the Edomite to Massacre the 85 Priests at Nob (Psalm 52)**

(47) <sup>6</sup> When Saul heard that David was discovered, and the men that [were] with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants [were] standing about him;) <sup>7</sup> Then Saul said to his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, [and] make you all captains of thousands, and captains of hundreds; <sup>8</sup> That all of You have conspired against me, and there is none that shows me that my son has made a league with the son of Jesse, and there is none of you that is sorry for me, or shows to me that my son has stirred up my servant against me, to lie in wait, as at this day? <sup>9</sup> Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. <sup>10</sup> And he enquired of the LORD for him, and gave him food, and gave him the sword of Goliath the Philistine. <sup>11</sup> Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that [were] in Nob: and they came all of them to the king. <sup>12</sup> And Saul said, Hear now, you son of Ahitub. And he answered, Here I [am], my lord. <sup>13</sup> And Saul said unto him, Why have ye conspired against me, you and the son of Jesse, in that You have given him bread, and a sword, and has enquired of God for him, that he should rise against me, to lie in wait, as at this day? <sup>14</sup> Then Ahimelech answered the king, and said, And who [is so] faithful among all your servants as David, which is the king's son in law, and goes at your bidding, and is honorable in your house? <sup>15</sup> Did I then begin to enquire of God for him? be it far from me: let not the king impute [any] thing to his servant, [nor] to all the house of my father: for your servant knew nothing of all this, less or more. <sup>16</sup> And the king said, You shall surely die, Ahimelech, you, and all your father's house. <sup>17</sup> And the king said to the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD. <sup>18</sup> **And the king said to Doeg, Turn you, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.** <sup>19</sup> **And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and donkeys, and sheep, with the edge of the sword.**

### **Abiathar Escapes and Bring the News to David**

<sup>20</sup> And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

<sup>21</sup> And Abiathar showed David that Saul had slain the LORD'S priests. <sup>22</sup> And David said to Abiathar, I knew [it] that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned [the death] of all the persons of your father's house. <sup>23</sup> **Abide you with me, fear not: for he that seeks my life seeks your life: but with me you [shall be] in safeguard.**

Note: The priestly family of Ahimelech are descendants of Eli (1 Samuel 3:11-14). Due to his two sons Hophni and Phineas grievous sins of eating the meat offered to God and sexual sin with women, the family was destined to be punished. Abiathar and Zadok shared the priesthood during King David's life. Later only Zadok sided with Solomon.

## **1 Samuel Chapter 23**

23:1-13 **David Saves City of Keilah from Philistines** (1 Sam 30:8 and 2 Sam 20:14-22) [B12]

(48) <sup>1</sup> Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing floors. <sup>2</sup> Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said to David, **Go, and smite the Philistines, and save Keilah.** <sup>3</sup> And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? <sup>4</sup> **Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into your hand.** <sup>5</sup> So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. <sup>6</sup> And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, [that] he came down [with] an ephod in his hand.

### ***God Foretells David of Danger from Saul at Keilah***

<sup>7</sup> And it was told Saul that David was come to Keilah. And Saul said, God has delivered him into my hand; for he is shut in, by entering into a town that has gates and bars. <sup>8</sup> And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. <sup>9</sup> And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring hither the ephod. <sup>10</sup> Then said David, O LORD God of Israel, your servant has certainly heard that Saul seeks to come to Keilah, to destroy the city for my sake. <sup>11</sup> Will the men of Keilah deliver me up into his hand? will Saul come down, as your servant has heard? O LORD God of Israel, I beseech you, tell your servant. And the LORD said, **He will come down.** <sup>12</sup> Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, **They will deliver [you] up.** <sup>13</sup> Then **David and his men**, [which were] about **six hundred, arose and departed out of Keilah, and went whithersoever they could go.** And it was told Saul that David was escaped from Keilah; and he forbear to go forth.

23:14-18 **Jonathan Strengthens David in the Wilderness of Ziph** [B13]

(49) <sup>14</sup> And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. <sup>15</sup> And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. <sup>16</sup> **And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.** <sup>17</sup> And he said unto him, Fear not: for the hand of Saul my father shall not find you; and you shall be king over Israel, and I shall be next to you; and that also Saul my father knows. <sup>18</sup> And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

23:19-23 **Saul Aggressive Pursuit of David** [B14]

<sup>19</sup> Then came up the Ziphites to Saul to Gibeah, saying, Does not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? <sup>20</sup> Now therefore, O king, come down according to all the desire of your soul to come down; and our part [shall be] to deliver him into the king's hand. <sup>21</sup> And Saul said, Blessed [be] ye of the LORD; for ye have compassion on me. <sup>22</sup> Go, I pray you, prepare yet, and know and see his **place where his haunt is**, [and] who has seen him there: for it is told me [that] he deals very subtly. <sup>23</sup> See therefore, and take knowledge of all the **lurking places where he hides himself**, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

23:24-28 **David Almost Captured in the Wilderness of Maon** [B15]

<sup>24</sup> And they arose, and went to Ziph before Saul: but David and his men [were] in the wilderness of Maon, in the plain on the south of Jeshimon. <sup>25</sup> Saul also and his men went to seek [him]. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard [that], he pursued after David in the wilderness of Maon. <sup>26</sup> And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. <sup>27</sup> But there came a messenger to Saul, saying, Haste you, and come; for the Philistines have invaded the land. <sup>28</sup> Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth. <sup>29</sup> And David went up from there, and dwelt in strong holds at **Engedi.**



## 1 Samuel Chapter 24

### 24:1-15 **David Spares Saul's Life at the Cave of Engedi** (1<sup>st</sup> time) [B16]

(50) <sup>1</sup> And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in **the wilderness of Engedi**. <sup>2</sup> Then Saul took **three thousand chosen men** out of all Israel, and went to seek David and his men upon the rocks of the wild goats. <sup>3</sup> And he came to the sheepcotes by the way, where was **a cave**; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. <sup>4</sup> And the men of David said unto him, Behold the day of which the LORD said to you, Behold, I will deliver your enemy into your hand, that you may do to him as it shall seem good to you. Then **David arose, and cut off the skirt of Saul's robe privately**. <sup>5</sup> And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. <sup>6</sup> And he said to his men, The LORD forbid that I should do this thing to my master, the LORD'S anointed, to stretch forth my hand against him, seeing he is the anointed of the LORD. <sup>7</sup> So David stayed his servants with these words, and permitted them not to rise against Saul. But Saul rose up out of the cave, and went on [his] way. <sup>8</sup> David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. <sup>9</sup> And David said to Saul, Wherefore hear you men's words, saying, Behold, David seeks your hurt? <sup>10</sup> Behold, this day your eyes have seen how that the LORD had delivered you today into my hand in the cave: and [some] bade [me] kill you: but [my eye] spared you; and I said, I will not put forth my hand against my lord; for he is the LORD'S anointed. <sup>11</sup> Moreover, my father, see, yes, see the skirt of your robe in my hand: for in that I cut off the skirt of your robe, and killed you not, know you and see that there is neither evil nor transgression in my hand, and I have not sinned against you; yet you hunt my soul to take it. <sup>12</sup> The LORD judge between me and you, and the LORD avenge me of you: but my hand shall not be upon you. <sup>13</sup> As says the proverb of the ancients, Wickedness proceeds from the wicked: but my hand shall not be upon you. <sup>14</sup> After whom is the king of Israel come out? after whom do you pursue? after a dead dog, after a flea. <sup>15</sup> The LORD therefore be judge, and judge between me and you, and see, and plead my cause, and deliver me out of your hand.

### 24:16-22 **Saul Seems to Repent Before David** (half-heartedly) [B17]

(51) <sup>16</sup> And it came to pass, when David had made an end of speaking these words to Saul, that Saul said, [Is] this your voice, my son David? And Saul lifted up his voice, and wept. <sup>17</sup> And he said to David, You are more righteous than I: for You have rewarded me good, whereas I have rewarded you evil. <sup>18</sup> And You have showed this day how that You have dealt well with me: forasmuch as when the LORD had delivered me into your hand, you killed me not. <sup>19</sup> For if a man find his enemy, will he let him go well away? wherefore the LORD reward you good for that You have done to me this day. <sup>20</sup> And now, behold, I know well that you shall surely be king, and that the kingdom of Israel shall be established in your hand. <sup>21</sup> Swear now therefore to me by the LORD, that you will not cut off my seed after me, and that you will not destroy my name out of my father's house. <sup>22</sup> And David swore to Saul. And **Saul went home; but David and his men got them up to the hold**.

## 1 Samuel Chapter 25

### **David, Nabal and Abigail**

#### *Samuel Dies*

(52) <sup>1</sup> And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

### 25:2-44 **The Conflict Between David and Nabal** [B18]

<sup>2</sup> And [there was] a man in Maon, whose possessions [were] in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. <sup>3</sup> Now the name of the man was Nabal; and the name of his wife **Abigail: and [she was] a woman of good understanding, and of a beautiful countenance**: but the man was churlish and evil in his doings; and he was of the house of Caleb. <sup>4</sup> And David heard in the wilderness that Nabal did shear his sheep. <sup>5</sup> And David sent out ten young men, and David said to the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

## **1 Samuel Chapter 25**

<sup>6</sup> And thus shall ye say to him that lives [in prosperity], Peace [be] both to you, and peace [be] to your house, and peace [be] to all that You have. <sup>7</sup> And now I have heard that you have shearers: now your shepherds which were with us, we hurt them not, neither was there anything missing to them, all the while they were in Carmel. <sup>8</sup> Ask your young men, and they will show you. Wherefore let the young men find favor in your eyes: for we come in a good day: give, I pray you, whatsoever comes to your hand to your servants, and to your son David. <sup>9</sup> And when David's young men came, they spoke to Nabal according to all those words in the name of David, and ceased. <sup>10</sup> And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. <sup>11</sup> Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give [it] to men, whom I know not whence they [be]? <sup>12</sup> So David's young men turned their way, and went again, and came and told him all those sayings. <sup>13</sup> And David said to his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff. <sup>14</sup> But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. <sup>15</sup> But the men [were] very good to us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields: <sup>16</sup> They were a wall to us both by night and day, all the while we were with them keeping the sheep. <sup>17</sup> Now therefore know and consider what you will do; for evil is determined against our master, and against all his household: for he [is such] a son of Belial, that [a man] cannot speak to him.

### ***Abigail Comes to the Rescue***

(53) <sup>18</sup> Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched [corn], and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys. <sup>19</sup> And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal. <sup>20</sup> And it was [so, as] she rode on the donkey, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. <sup>21</sup> Now David had said, Surely in vain I have kept all that this [fellow] has in the wilderness, so that nothing was missed of all that [pertained] to him: and he has requited me evil for good. <sup>22</sup> So and more also do God to the enemies of David, if I leave of all that [pertain] to him by the morning light any that pisses against the wall. <sup>23</sup> And when Abigail saw David, she hastened, and lighted off the donkey, and fell before David on her face, and bowed herself to the ground, <sup>24</sup> And fell at his feet, and said, Upon me, my lord, [upon] me [let this] iniquity [be]: and let your handmaid, I pray you, speak in your audience, and hear the words of your handmaid. <sup>25</sup> Let not my lord, I pray you, regard this man of Belial, [even] Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I your handmaid saw not the young men of my lord, whom you did send. <sup>26</sup> Now therefore, my lord, [as] the LORD lives, and [as] your soul lives, seeing the LORD has withheld you from coming to [shed] blood, and from avenging thyself with your own hand, now let your enemies, and they that seek evil to my lord, be as Nabal. <sup>27</sup> And now this blessing which your handmaid has brought to my lord, let it even be given to the young men that follow my lord. <sup>28</sup> I pray you, forgive the trespass of your handmaid: for the LORD will certainly make my lord a sure house; because my lord fights the battles of the LORD, and evil has not been found in you [all] your days. <sup>29</sup> Yet a man is risen to pursue you, and to seek your soul: but the soul of my lord shall be bound in the bundle of life with the LORD your God; and the souls of your enemies, them shall he sling out, [as out] of the middle of a sling. <sup>30</sup> And it shall come to pass, when the LORD shall have done to my lord according to all the good that he has spoken concerning you, and shall have appointed you ruler over Israel; <sup>31</sup> That this shall be no grief to you, nor offence of heart to my lord, either that you have shed blood causeless, or that my lord has avenged himself: but when the LORD shall have dealt well with my lord, then remember your handmaid.

### ***Nabal Dies: David Marries Abigail and Ahinoam, and Loses Michal***

(54) <sup>32</sup> And David said to Abigail, Blessed [be] the LORD God of Israel, which sent you this day to meet me: <sup>33</sup> And blessed [be] your advice, and blessed [be] you, which has **kept me this day from coming to [shed] blood, and from avenging myself with my own hand.** <sup>34</sup> For in very deed, [as] the LORD God of Israel lives, which has kept me back from hurting you, except you had hastened and come to meet me, surely there had not been left to Nabal by the morning light any that pisses against the wall.

## 1 Samuel Chapter 25

<sup>35</sup> So David received of her hand [that] which she had brought him, and said unto her, Go up in peace to your house; see, I have listened to your voice, and have accepted your person. <sup>36</sup> And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. <sup>37</sup> But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became [as] a stone. <sup>38</sup> And it came to pass about ten days [after], that the LORD smote Nabal, that he died. <sup>39</sup> And when David heard that Nabal was dead, he said, Blessed [be] the LORD, that has pleaded the cause of my reproach from the hand of Nabal, and has kept his servant from evil: for the LORD has returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife. <sup>40</sup> And when the servants of David were come to Abigail to Carmel, they spoke to her, saying, David sent us to you, to take you to him to wife. <sup>41</sup> And she arose, and bowed herself on [her] face to the earth, and said, Behold, [let] your handmaid [be] a servant to wash the feet of the servants of my lord. <sup>42</sup> And Abigail hasted, and arose, and rode upon a donkey, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. <sup>43</sup> David also took Ahinoam of Jezreel; and they were also both of them his wives. <sup>44</sup> But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

## 1 Samuel Chapter 26

26:1-12 **David and Abishai Spare Saul's Life in the Wilderness of Ziph** (2<sup>nd</sup> and final time) [B19]

(55) <sup>1</sup> And the Ziphites came to Saul to Gibeah, saying, Does not David hide himself in the hill of Hachilah, [which is] before Jeshimon? <sup>2</sup> Then Saul arose, and went down to the **wilderness of Ziph**, having **three thousand chosen men** of Israel with him, to seek David in the wilderness of Ziph. <sup>3</sup> And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. <sup>4</sup> David therefore sent out spies, and understood that Saul was come in very deed. <sup>5</sup> And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and **Abner** the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. <sup>6</sup> Then answered David and said to Ahimelech the Hittite, and to **Abishai the son of Zeruiah, brother to Joab**, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with you. <sup>7</sup> So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. <sup>8</sup> Then said Abishai to David, God has delivered your enemy into your hand this day: now therefore let me smite him, I pray you, with the spear even to the earth at once, and I will not [smite] him the second time. <sup>9</sup> And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless? <sup>10</sup> David said furthermore, [As] the LORD lives, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. <sup>11</sup> The LORD forbid that I should stretch forth my hand against the LORD'S anointed: but, I pray you, take you now the spear that is at his bolster, and the cruse of water, and let us go. <sup>12</sup> So David took the spear and the cruse of water from Saul's bolster; and they got them away, and no man saw [it], nor knew [it], neither awaked: for they [were] all asleep; because a deep sleep from the LORD was fallen upon them.

26:13-25 **David Reproves Abner and Pleads with Saul - Saul Repents of Killing David** [B20]

(56) <sup>13</sup> Then David went over to the other side, and stood on the top of a hill afar off; a great space [being] between them: <sup>14</sup> And David cried to the people, and to Abner the son of Ner, saying, Answer you not, Abner? Then Abner answered and said, Who are you [that] cry to the king? <sup>15</sup> And David said to Abner, [Are] not you a [valiant] man? and who is like to you in Israel? wherefore then have you not kept your lord the king? for there came one of the people in to destroy the king your lord. <sup>16</sup> This thing is not good that you have done. [As] the LORD lives, ye are worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. <sup>17</sup> And Saul knew David's voice, and said, [Is] this your voice, my son David? And David said,

## 1 Samuel Chapter 26

[It is] my voice, my lord, O king. <sup>18</sup> And he said, Wherefore does my lord thus pursue after his servant? for what have I done? or what evil is in my hand? <sup>19</sup> Now therefore, I pray you, let my lord the king hear the words of his servant. If the LORD has stirred you up against me, let him accept an offering: but if the children of men, cursed [be] they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods. <sup>20</sup> Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one does hunt a partridge in the mountains. <sup>21</sup> Then said Saul, I have sinned: return, my son David: for I will no more do you harm, because my soul was precious in your eyes this day: behold, I have played the fool, and have erred exceedingly. <sup>22</sup> And David answered and said, Behold the king's spear! let one of the young men come over and fetch it. <sup>23</sup> The LORD render to every man his righteousness and his faithfulness: for the LORD delivered you into [my] hand today, but I would not stretch forth my hand against the LORD'S anointed. <sup>24</sup> And, behold, as your life was much set by this day in my eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. <sup>25</sup> Then Saul said to David, Blessed [be] you, my son David: you shall do great [things], and still prevail. So David went on his way, and Saul returned to his place.

## 1 Samuel Chapter 27

### *27:1-12 and 29:1-11 David's Growth (Romans 7)*

#### ***David Escapes from Saul to Battle for the Philistine King Achish of Gath and Given Ziklag***

(57) <sup>1</sup> And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me anymore in any coast of Israel: so shall I escape out of his hand. <sup>2</sup> And David arose, and he passed over with the **six hundred men** that [were] with him to **Achish**, the son of Moach, king of Gath. <sup>3</sup> And David dwelt with Achish at Gath, he and his men, every man with his household, [even] David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. <sup>4</sup> **And it was told Saul that David was fled to Gath: and he sought no more again for him.** <sup>5</sup> And David said to Achish, If I have now found grace in your eyes, let them give me a place in some town in the country, that I may dwell there: for why should your servant dwell in the royal city with you? <sup>6</sup> **Then Achish gave him Ziklag that day: wherefore Ziklag pertains to the kings of Judah to this day.** <sup>7</sup> And the time that **David dwelt in the country of the Philistines was a full year and four months.**

#### ***David Pretends to Serve King Achish***

<sup>8</sup> And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those [nations were] of old the inhabitants of the land, as you go to Shur, even to the land of Egypt. <sup>9</sup> And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the donkeys, and the camels, and the apparel, and returned, and came to Achish. <sup>10</sup> And Achish said, Where have ye made a road today? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. <sup>11</sup> And David saved neither man nor woman alive, to bring [tidings] to Gath, saying, Lest they should tell on us, saying, So did David, and so [will be] his manner all the while he dwells in the country of the Philistines. <sup>12</sup> And Achish believed David, saying, He has made his people Israel utterly to abhor him; therefore he shall be my servant forever.

## 1 Samuel Chapter 28

### *28:1-25 Saul and the Witch of Endor*

#### ***Saul Fears the Philistines and Visits the Witch of Endor***

(58) <sup>1</sup> And it came to pass in those days, that the **Philistines gathered their armies together for warfare, to fight with Israel.** And **Achish said to David,** Know you assuredly, that you shall go out

## **1 Samuel Chapter 28**

with me to battle, you and your men. <sup>2</sup> And David said to Achish, Surely you shall know what your servant can do. And Achish said to David, Therefore will I make you keeper of my head forever. <sup>3</sup> Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. <sup>4</sup> And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. <sup>5</sup> And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. <sup>6</sup> And when Saul enquired of the LORD, the **LORD answered him not, neither by dreams, nor by Urim, nor by prophets.** <sup>7</sup> Then said Saul to his servants, **Seek me a woman that has a familiar spirit, that I may go to her, and enquire of her.** And his servants said unto him, Behold, there is a woman that has a familiar spirit at Endor. <sup>8</sup> And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray you, divine to me by the familiar spirit, and bring me up, whom I shall name to you. <sup>9</sup> And the woman said unto him, Behold, you know what Saul has done, how he has cut off those that have familiar spirits, and the wizards, out of the land: wherefore then lay you a snare for my life, to cause me to die? <sup>10</sup> And Saul swore to her by the LORD, saying, [As] the LORD lives, there shall no punishment happen to you for this thing. <sup>11</sup> Then said the woman, Whom shall I bring up to you? And he said, Bring me up Samuel.

### ***The Prophet Samuel Appears and Speaks to Saul of His Fate***

(59) <sup>12</sup> And when the woman saw Samuel, she cried with a loud voice: and the woman spoke to Saul, saying, Why have you deceived me? for you are Saul. <sup>13</sup> And the king said unto her, Be not afraid: for what saw you? And the woman said to Saul, I saw gods ascending out of the earth. <sup>14</sup> And he said unto her, What form is he of? And she said, An old man comes up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with [his] face to the ground, and bowed himself. <sup>15</sup> And Samuel said to Saul, **Why have you disquieted me, to bring me up?** And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets, nor by dreams: therefore I have called you, that you may make known to me what I shall do. <sup>16</sup> Then said Samuel, Wherefore then do you ask of me, seeing the LORD is departed from you, and is become your enemy? <sup>17</sup> And the LORD has done to <sup>a</sup> him, as he spoke by me: for the LORD has tore the kingdom out of your hand, and given it to your neighbor, [even] to David: <sup>18</sup> Because you obeyed not the voice of the LORD, nor executed his fierce wrath upon Amalek, therefore has the LORD done this thing to you this day. <sup>19</sup> Moreover the LORD will also deliver Israel with you into the hand of the Philistines: and **tomorrow [shall] you and your sons [be] with me:** the LORD also shall deliver the host of Israel into the hand of the Philistines.

<sup>a</sup> Himself or David.

<sup>20</sup> **Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him;** for he had eaten no bread all the day, nor all the night. <sup>21</sup> And the woman came to Saul, and saw that he was sore troubled, and said unto him, Behold, your handmaid has obeyed your voice, and I have put my life in my hand, and have listened to your words which you spoke to me. <sup>22</sup> Now therefore, I pray you, hearken you also to the voice of your handmaid, and let me set a morsel of bread before you; and eat, that you may have strength, when you go on your way. <sup>23</sup> But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he listened to their voice. So he arose from the earth, and sat upon the bed. <sup>24</sup> And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded [it], and did bake unleavened bread thereof: <sup>25</sup> And she brought [it] before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

(60) <sup>1</sup> Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel. <sup>2</sup> And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rear guard with Achish. <sup>3</sup> Then said the princes of the Philistines, What [do] these Hebrews [here]? And Achish said to the princes of the Philistines, [Is] not this David, the servant of Saul the king of Israel, which has been with me these days, or these years, and I have found no fault in him since he fell [to me] to this day? <sup>4</sup> And the princes of the Philistines were angry with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which you have appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself to his master? [should it] not [be] with the heads of these men? <sup>5</sup> [Is] not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? <sup>6</sup> Then Achish called David, and said unto him, Surely, [as] the LORD lives, you have been upright, and your going out and your coming in with me in the host is good in my sight: for I have not found evil in you since the day of your coming to me to this day: nevertheless the lords favor you not. <sup>7</sup> Wherefore now return, and go in peace, that you displease not the lords of the Philistines. <sup>8</sup> And David said to Achish, But what have I done? and what have you found in your servant so long as I have been with you to this day, that I may not go fight against the enemies of my lord the king? <sup>9</sup> And Achish answered and said to David, I know that you are good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. <sup>10</sup> Wherefore now rise up early in the morning with your master's servants that are come with you: and as soon as ye be up early in the morning, and have light, depart. <sup>11</sup> So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

**1 Samuel Chapter 30****30:1-20 Ziklag Invaded by Amalekites, Then David Defeats Them [B21]**

(61) <sup>1</sup> And it came to pass, when David and his men were come to Ziklag on the third day, that the **Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; <sup>2</sup> And had taken the women captives,** that [were] therein: they slew not any, either great or small, but carried them away, and went on their way. <sup>3</sup> So David and his men came to the city, and, behold, [it was] burned with fire; and their wives, and their sons, and their daughters, were taken captives. <sup>4</sup> Then David and the people that [were] with him lifted up their voice and wept, until they had no more power to weep. <sup>5</sup> And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. <sup>6</sup> **And David was greatly distressed; for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.** <sup>7</sup> And David said to Abiathar the priest, Ahimelech's son, I pray you, bring me hither the ephod. And Abiathar brought thither the ephod to David. <sup>8</sup> And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, **Pursue: for you shall surely overtake them, and without fail recover [all].** <sup>9</sup> So David went, he and the **six hundred men** that [were] with him, and came to the brook Besor, where those that were left behind stayed. <sup>10</sup> But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor. <sup>11</sup> And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; <sup>12</sup> And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk [any] water, **three days and three nights.** <sup>13</sup> And David said unto him, To whom [belong] you? and whence are you? And he said, I [am] a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. We made an invasion [upon] the south of the Cherethites, and upon [the coast] which [belongs] to Judah, and upon the south of Caleb; and we burned Ziklag with fire. <sup>15</sup> And David said unto him, Can you bring me down to this company? And he said, Swear to me by God, that you will neither kill me, nor deliver me into the hands of my master, and I will bring you down to this company. <sup>16</sup> And when he had brought him down, behold, [they were] spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the

## 1 Samuel Chapter 30

land of Judah. <sup>17</sup> And David smote them from the twilight even to the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

<sup>18</sup> And David recovered all that the Amalekites had carried away: and David rescued his two wives.

<sup>19</sup> And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any [thing] that they had taken to them: David recovered all. <sup>20</sup> And David took all the flocks and the herds, [which] they drove before those [other] cattle, and said, This is David's spoil.

### *30:21-31 David Requires the Spoil of Victory to be Shared [B22]*

(62) <sup>21</sup> And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that [were] with him: and when David came near to the people, he saluted them.

<sup>22</sup> Then answered all the wicked men and [men] of Belial, of those that went with David, and said, Because they went not with us, we will not give them [anything] of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. <sup>23</sup> Then said David,

**Ye shall not do so, my brethren, with that which the LORD has given us, who has preserved us, and delivered the company that came against us into our hand.** <sup>24</sup> For who will hearken to you in

this matter? but as his part is that goes down to the battle, so [shall] his part [be] that carries by the stuff: they shall part alike. <sup>25</sup> And it was [so] from that day forward, that he made it a statute and an ordinance for Israel to this day. <sup>26</sup> And when David came to Ziklag, he sent of the spoil to the elders of

Judah, [even] to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;

<sup>27</sup> To them which [were] in Bethel, and to them which [were] in south Ramoth, and to them which [were] in Jattir, <sup>28</sup> And to them which [were] in Aroer, and to them which [were] in Siphmoth, and to them which [were] in Eshtemoa, <sup>29</sup> And to them which [were] in Rachal, and to them which [were] in the cities of the

Jerahmeelites, and to them which [were] in the cities of the Kenites, <sup>30</sup> And to them which [were] in Hormah, and to them which [were] in Chorashan, and to them which [were] in Athach, <sup>31</sup> And to them

which [were] in Hebron, and to all the places where David himself and his men were custom to walk.

## 1 Samuel Chapter 31

### *31:1-13 Saul and 3 Sons Die in Battle with the Philistines*

#### *Saul and His 3 Sons Die in Battle at Mount Gilboa*

(63) <sup>1</sup> Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in **mount Gilboa**. <sup>2</sup> And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons. <sup>3</sup> And the battle went sore against

Saul, and the archers hit him; and he was sore wounded of the archers. <sup>4</sup> Then said Saul to his armor bearer, Draw your sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armor bearer would not; for he was sore afraid. **Therefore Saul took a sword, and fell upon it.** <sup>5</sup> And when his armor bearer saw that Saul was dead, he fell likewise upon his

sword, and died with him. <sup>6</sup> So Saul died, and his three sons, and his armor bearer, and all his men, that same day together. <sup>7</sup> And when the men of Israel that [were] on the other side of the valley, and [they] that [were] on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were

dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

#### *Philistines Fasten Saul's Body to Wall of Beth-Shean*

<sup>8</sup> And it came to pass on the next day, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. <sup>9</sup> And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish [it in] the house of their idols, and among the

people. <sup>10</sup> And they put his armor in the house of Ashtaroth: and **they fastened his body to the wall of Bethshan.** <sup>11</sup> And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

<sup>12</sup> All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there. <sup>13</sup> And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

## 2 Samuel (24-46, 2 hr) 2022

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

**Gems**

King David's Rise: 1 2 3 4 5 6 7 8 9 10

Fall: 11 12 Recovery: 13 14 15 16 17 18 19 20 21 22 23 24

### *12 Steps in a Path to Rise and Shine with David*

Purpose: To show David as a type of Christ in five areas:

- A man of continual communion with God.
- A courageous, victorious shepherd, soldier and king.
- A man of exceeding wisdom others sensed.
- A man and king that grow in favor with God and man.
- A king that sits in the gates and judges with justice.

#### Steps to Rise with God

Scripture

- |   |              |
|---|--------------|
| 1) <b>Commune with God</b> from my youth (or from the day I receive Christ into my heart)                         | 1 Samuel 16  |
| 2) <b>Courage</b> when needed (as David protected sheep from the lion and the bear and with Goliath)              | 17:37        |
| 3) <b>Wisdom</b> to behave excellently in all assigned duties (as David with Saul and others noticed)             | 18:5         |
| 4) <b>Loyal friends</b> along the way (as Michal and Jonathan were with David)                                    | 19:11, 20:42 |
| 5) <b>Think fast</b> during adverse circumstances (as David before King Achish)                                   | 21:10        |
| 6) <b>Care</b> for family and others in need (as David for his parents and 400 in distress, debt, and discontent) | 22:2-3       |
| 7) <b>Pray</b> to know the will of God for important decisions (as David did before battle)                       | 23:2, 4      |
| 8) <b>Repent</b> immediately when convicted of sin (as David did when he cut Saul's garment)                      | 24:4-6       |
| 9) <b>Recognize</b> God working through others (as David recognized Abigail's wisdom and need)                    | 25:3         |
| 10) <b>Trust God</b> working through your leaders (as David did with King Achish)                                 | 29:9         |
| 11) <b>Seek God</b> for comfort when in distress (as David when blamed for captured families)                     | 30:6         |
| 12) <b>Change</b> standard when right and just to all (as David provided for the 200 who do not battle)           | 30:25        |

#### Prayers of the Bible

| SCRIPTURE         | FORM(S)                      | PURPOSE                       | HINDRANCES | AIDS                       | WHO / TYPES<br>* Comments              |
|-------------------|------------------------------|-------------------------------|------------|----------------------------|--|
| II Samuel 2:1     | Supplication                 | Decision - direction for move |            |                            | David inquired - God                   |
| II Samuel 5:19    | Supplication                 | Decision - battle             |            |                            | David inquired - God                   |
| II Samuel 5:23    | Supplication                 | Decision - battle             |            |                            | David inquired - God                   |
| II Samuel 7:4-17  | Supplication<br>Conversation | Discernment - Gods' will      |            | Prophet Nathans correction | David can't build a house for God      |
| II Samuel 7:18-29 | Praise                       | Correction and Promise        |            | The prophet Nathan         | David responds to God                  |
| II Samuel 16:23   | Supplication                 |                               |            |                            | Ahithopel - counsel to David & Absalom |
| II Samuel 21:1    | Supplication                 | Understanding                 |            |                            | David inquired - famine for 3 years    |

The named family of King David. If others they are unnamed.

Wives: 8      Concubines: 10

Sons: 21      Daughters: 1



## 2 Samuel

### *Extreme Lessons from King David's Rise, Fall and Recovery*

1Co 10:11 (past) Now all these things happened unto them for ensamples: and (present) they are written for our admonition, (future) upon whom the ends of the world are come.

Ro 15:4 (past) For whatsoever things were written aforetime (present) were written for our learning, that we through patience and comfort of the Scriptures (future) might have hope.

Text: II Samuel 5-24.

**1. David.** A Very Strong Foundation that weakened. God Chose. His life has 3 clear stages.

\* What to learn from David's Rise. Follow me as I follow Christ.

**Rise** (>20 events, a victorious king – in his ways & doings blessed)

- a. I Samuel 16 1-15 yrs. Strong foundation Rise: Seven contrasts (juxtapositions)  
God chose, youngest, heart, protect sheep, harp, good looking, courageous
- b. 1 Sam 17-31 15-30 yrs. Right choices in persecution: Goliath to death of King Saul.  
Behave wisely, Michal & Jonathan, 400 men join, spares Saul, military victories
- c. II Sam 1-4 30-37 yrs. Public anointing at Hebron as king over Judah. Mil/pub victories.  
Many victories, king of Judah at Hebron for 7 ½ years, sorrows for Abner-wins peoples hearts
- d. II Sam 5-10 37-49 yrs. Many victories mixed with sin as a person and as a king.  
Jebusite city new capital (Jer 32:31) Perceived God made him king over all Israel (1 Cor 10:12)  
Added many wives (De 17:17), Priest carries Ark (Nu 4)  
Wild dance exposing nakedness (Gen 3, Ex 20:26 – Michal/omitted in 1 Chr)

**Fall** (James 1:15 Lust-sin-death. Acts 5, 1 Cor 5)

II Samuel 11 50 yrs. Stayed home from battle, adultery and murder (omitted in 1 Chr)

**Recovery** (>20 events, a forgiven king – ways & doings mixed)

- a. II Samuel 12 50 yrs. Repentance when confronted by the prophet Nathan. Psalm 51.
- b. II Sam 12-23 50-70 yrs. Consequences of King David's personal choices and sin (>20x)
  - Personal: Absalom with concubines, too weak for battle, Urijah the Hittite-last in list of mighty men, knew only Bathsheba
  - Family: Lost baby, lost favorite son, daughter Tamar raped-one son murdered another son, etc.
  - Nation: 2 sons tried to take his kingdom, II Samuel 23:5 kingdom stops growing, Numbering the Army: famine 7 years, sword 3 months, or plague for 3 days – plague 70K of Israel died.

\* What to learn from David about God's prophetic and sovereign will.

David's name is mentioned many times favorably in the New Testament including Hebrews 11 hall of fame. David wrote at least 73 of the 150 Psalms. He is a type of Christ as a victorious king that rules with judgment and justice. New Testament truths about David are expressed in the terms, "son of David" Mt-Mk-Lu "sure mercies of David" Acts 13 "rebuild the tabernacles of David" Acts 15 "key of David" Rev 3 "the root of David" Rev 5 "the root and offspring of David" Rev 22.

Hebrews 5:11-14 milk or meat? 6:1 (1-2) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 1Co 3:11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; (1 Cor 3 context) Build upon rock, not sand.

The Heart of Kings: Deuteronomy 17:14-20, David is without excuse.

Jerusalem God's prophetic clock. City of David. Cup of Trembling. pray for peace of Jerusalem. New Jerusalem.

Jeremiah 32:<sup>31</sup> For this city has been to me [as] a provocation of my anger and of my fury from the day that they built it even to this day; that I should remove it from before my face,<sup>32</sup> Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.<sup>33</sup> And they have turned to me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not listened to receive instruction.

## **2 Samuel Chapter 1**

### 1:1-16 **Amalekite Slays Saul (Suicide?)**

(1) <sup>1</sup> Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; <sup>2</sup> It came even to pass **on the third day**, that, behold, a man came out of the camp from Saul with his clothes tore, and earth upon his head: and [so] it was, when he came to David, that he fell to the earth, and did obeisance. <sup>3</sup> And David said unto him, From where do you come? And he said unto him, Out of the camp of Israel am I escaped. <sup>4</sup> And David said unto him, How went the matter? I pray you, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. <sup>5</sup> And David said to the young man that told him, How know you that Saul and Jonathan his son be dead? <sup>6</sup> And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, look, the chariots and horsemen followed hard after him. <sup>7</sup> And when he looked behind him, he saw me, and called to me. And I answered, Here [am] I. <sup>8</sup> And he said to me, Who are you? And I answered him, **I [am] an Amalekite.** <sup>9</sup> He said to me again, Stand, I pray you, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. <sup>10</sup> So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and **I took the crown that was upon his head, and the bracelet that was on his arm**, and have brought them hither to my lord. <sup>11</sup> Then David took hold on his clothes, and tore them; and likewise all the men that [were] with him: <sup>12</sup> And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword. <sup>13</sup> And David said to the young man that told him, Whence are you? And he answered, I [am] the son of a stranger, an Amalekite. <sup>14</sup> And David said unto him, **How was you not afraid to stretch forth your hand to destroy the LORD'S anointed?** <sup>15</sup> And David called one of the young men, and said, Go near, [and] fall upon him. And he smote him that he died. <sup>16</sup> And David said unto him, Your blood [be] upon your head; for your mouth has testified against you, saying, I have slain the LORD'S anointed.

Note: The Amalekite is a descendent of Haman, the villain of the Purim story in Esther. He was an Amalekite. **Specifically**, he is called "Haman the Agagite." Agag was an Amalekite king who was defeated by King Saul in Samuel I 15, who King Saul spared Agag's life and that of some of his livestock.

### 1:17-27 **David Mourns for Saul & Jonathan with a Song [B23]**

(2) <sup>17</sup> And David lamented with this lamentation over Saul and over Jonathan his son: <sup>18</sup> (Also he bade them teach the children of Judah [the use of] the bow: behold, it is written in the **book of Jasher**.) <sup>19</sup> The beauty of Israel is slain upon your high places: how are the mighty fallen! <sup>20</sup> Tell [it] not in Gath, publish [it] not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. <sup>21</sup> Ye mountains of Gilboa, [let there be] no dew, neither [let there be] rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, [as though he had] not [been] anointed with oil. <sup>22</sup> From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. <sup>23</sup> **Saul and Jonathan [were] lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.** <sup>24</sup> Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with [other] delights, who put on ornaments of gold upon your apparel. <sup>25</sup> How are the mighty fallen in the midst of the battle! O Jonathan, [you was] slain in your high places. <sup>26</sup> **I am distressed for you, my brother Jonathan: very pleasant have you been to me: your love to me was wonderful, passing the love of women.** <sup>27</sup> How are the mighty fallen, and the weapons of war perished!

## **2 Samuel Chapter 2**

### 24:1-11 **David King of Judah & Ishbosheth King of Israel [B24]**

(3) <sup>1</sup> And it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Where shall I go up? And he said, To Hebron. <sup>2</sup> So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's

## **2 Samuel Chapter 2**

wife the Carmelite. <sup>3</sup> And his men that [were] with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. <sup>4</sup> And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, [That] the men of Jabesh-gilead [were they] that buried Saul. <sup>5</sup> And David sent messengers to the men of Jabesh-gilead, and said to them, Blessed [be] ye of the LORD, that ye have showed this kindness to your lord, [even] to Saul, and have buried him.

<sup>6</sup> And now the LORD show kindness and truth to you: and I also will requite you this kindness, because ye have done this thing. <sup>7</sup> Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also **the house of Judah has anointed me king over them.** <sup>8</sup> But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim; <sup>9</sup> And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. <sup>10</sup> **Ishbosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years.** But the house of Judah followed David. <sup>11</sup> And the time that **David was king in Hebron over the house of Judah was seven years and six months.**

### **2:12-32 *Abner Deceives Joab at the Pool of Gibeon***

<sup>12</sup> And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. <sup>13</sup> And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. <sup>14</sup> And **Abner said to Joab, Let the young men now arise, and play before us.** And Joab said, Let them arise. <sup>15</sup> Then there arose and went over by number **twelve of Benjamin**, which [pertained] to Ishbosheth the son of Saul, and **twelve of the servants of David.** <sup>16</sup> And **they caught everyone his fellow by the head, and [thrust] his sword in his fellow's side; so they fell down together:** wherefore that place was called Helkathazzurim, which is in Gibeon. <sup>17</sup> And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

### ***Abner Kills Joab's Brother Asahel***

(4) <sup>18</sup> And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and **Asahel [was as] light of foot as a wild roe.** <sup>19</sup> And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. <sup>20</sup> Then Abner looked behind him, and said, [Are] you Asahel? And he answered, I [am]. <sup>21</sup> And Abner said unto him, Turn you aside to your right hand or to your left, and lay you hold on one of the young men, and take you his armor. But Asahel would not turn aside from following of him. <sup>22</sup> And Abner said again to Asahel, Turn you aside from following me: wherefore should I smite you to the ground? how then should I hold up my face to Joab your brother? <sup>23</sup> Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth [rib], that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, [that] as many as came to the place where Asahel fell down and died stood still. <sup>24</sup> Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that [lies] before Giah by the way of the wilderness of Gibeon.

### ***Abner Entreats Joab to End the Slaughter***

<sup>25</sup> And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill. <sup>26</sup> Then Abner called to Joab, and said, Shall the sword devour forever? know you not that it will be bitterness in the latter end? how long shall it be then, ere you bid the people return from following their brethren? <sup>27</sup> And Joab said, [As] God lives, unless you had spoken, surely then in the morning the people had gone up everyone from following his brother. <sup>28</sup> So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they anymore. <sup>29</sup> And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. <sup>30</sup> And Joab returned from following Abner: and when he had gathered all the people together, there **lacked of David's servants nineteen men and Asahel.** <sup>31</sup> But the servants of David had smitten of Benjamin, and **of Abner's men, [so that] three hundred and threescore men died.** <sup>32</sup> And they took up Asahel, and buried him in the sepulcher of his father, which [was in] Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

## **2 Samuel Chapter 3**

### **3:1-6 House of David Grows Stronger – Children in Hebron [B25]**

(5) <sup>1</sup> **Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.** <sup>2</sup> And to David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; <sup>3</sup> And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmi king of Geshur; <sup>4</sup> And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; <sup>5</sup> And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron. <sup>6</sup> And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

### **3:7-27 Abner Knows Saul's Concubine**

<sup>7</sup> And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and [Ishbosheth] said to Abner, Wherefore have you gone in to my father's concubine? <sup>8</sup> Then was Abner very angry for the words of **Ishbosheth**, and said, [Am] I a dog's head, which against Judah do show kindness this day to the house of Saul your father, to his brethren, and to his friends, and have not delivered you into the hand of David, that you charge me today with a fault concerning this woman? <sup>9</sup> So do God to Abner, and more also, except, as the LORD has sworn to David, even so I do to him; <sup>10</sup> To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba. <sup>11</sup> And he could not answer Abner a word again, because he feared him.

### **Abner Sides with David**

<sup>12</sup> And Abner sent messengers to David on his behalf, saying, Whose is the land? saying [also], Make your league with me, and, behold, my hand [shall be] with you, to bring about all Israel to you. <sup>13</sup> And he said, Well; I will make a league with you: but one thing I require of you, that is, You shall not see my face, except you first bring Michal Saul's daughter, when you come to see my face. <sup>14</sup> And David sent messengers to Ishbosheth Saul's son, saying, Deliver [me] my wife Michal, which I espoused to me for a hundred foreskins of the Philistines. <sup>15</sup> And Ishbosheth sent, and took her from [her] husband, [even] from Phaltiel the son of Laish. <sup>16</sup> And her husband went with her along weeping behind her to Bahurim. Then said Abner to him, Go, return. And he returned. <sup>17</sup> And Abner had communication with the elders of Israel, saying, Ye sought for David in times past [to be] king over you: <sup>18</sup> Now then do [it]: for the LORD has spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. <sup>19</sup> And Abner also spoke in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. <sup>20</sup> So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that [were] with him a feast. <sup>21</sup> And Abner said to David, I will arise and go, and will gather all Israel to my lord the king, that they may make a league with you, and that you may reign over all that your heart desires. And David sent Abner away; and he went in peace.

### **Joab Kills Abner**

(6) <sup>22</sup> And, behold, the servants of David and Joab came from [pursuing] a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. <sup>23</sup> When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he has sent him away, and he is gone in peace. <sup>24</sup> Then Joab came to the king, and said, What have you done? behold, Abner came to you; why is it [that] you have sent him away, and he is quite gone? <sup>25</sup> You know Abner the son of Ner, that he came to deceive you, and to know your going out and your coming in, and to know all that you do. <sup>26</sup> And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew [it] not. <sup>27</sup> And when Abner was returned to Hebron, **Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth [rib], that he died, for the blood of Asahel his brother.**

## **2 Samuel Chapter 3**

### **3:28-39 *David Mourns Abner's Death* [B27]**

<sup>28</sup> And afterward when David heard [it], he said, I and my kingdom are guiltless before the LORD forever from the blood of Abner the son of Ner: <sup>29</sup> Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that has an issue, or that is a leper, or that leans on a staff, or that falls on the sword, or that lacks bread. <sup>30</sup> So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle. <sup>31</sup> And David said to Joab, and to all the people that [were] with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David [himself] followed the bier. <sup>32</sup> And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. <sup>33</sup> And the king lamented over Abner, and said, Died Abner as a fool dies? <sup>34</sup> Your hands [were] not bound, nor your feet put into fetters: as a man falls before wicked men, [so] you fell. And all the people wept again over him. <sup>35</sup> And when all the people came to cause David to eat meat while it was yet day, David swore, saying, So do God to me, and more also, if I taste bread, or anything else, till the sun be down. <sup>36</sup> **And all the people took notice [of it], and it pleased them: as whatsoever the king did pleased all the people.** <sup>37</sup> For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. <sup>38</sup> And the king said to his servants, Don't ye know that there is a prince and a great man fallen this day in Israel? <sup>39</sup> And I [am] this day weak, though anointed king; and these men the sons of Zeruiah [be] too hard for me: the LORD shall reward the doer of evil according to his wickedness.

## **2 Samuel Chapter 4**

### **4:1-12 *Saul's 2 Captain's Kill Ishbosheth in His Bed* [B28]**

(7) <sup>1</sup> And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. <sup>2</sup> And Saul's son had two men [that were] captains of bands: the name of the one was **Baanah**, and the name of the other **Rechab**, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin: <sup>3</sup> And the Beerothites fled to Gittaim, and were sojourners there until this day.) <sup>4</sup> And Jonathan, Saul's son, had a son [that was] lame of [his] feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was **Mephibosheth**. <sup>5</sup> And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the **house of Ishbosheth, who lay on a bed at noon.** <sup>6</sup> And they came thither into the midst of the house, [as though] they would have fetched wheat; and they **smote him under the fifth [rib]:** and Rechab and Baanah his brother escaped. <sup>7</sup> For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and got them away through the plain all night. <sup>8</sup> And they brought the head of Ishbosheth to David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul your enemy, which sought your life; and the LORD has avenged my lord the king this day of Saul, and of his seed.

### ***David Puts to Death the Men Who Murdered Ish-bosheth***

<sup>9</sup> And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, [As] the LORD lives, who has redeemed my soul out of all adversity, <sup>10</sup> When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who [thought] that I would have given him a reward for his tidings: <sup>11</sup> How much more, when **wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?** <sup>12</sup> And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbosheth, and buried [it] in the sepulcher of Abner in Hebron.

**5:1-5 David King Over Judah in Hebron, then all Israel and Judah in Jerusalem [B29]**

(8) <sup>1</sup> Then came all the tribes of Israel to David unto Hebron, and spoke, saying, Behold, we are your bone and your flesh. <sup>2</sup> Also in time past, when Saul was king over us, you was he that led out and brought in Israel: and the LORD said to you, **You shall feed my people Israel, and you shall be a captain over Israel.** <sup>3</sup> So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel. <sup>4</sup> David was thirty years old when he began to reign, [and] he reigned forty years. <sup>5</sup> In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

**5:6-11 David Captures Jerusalem, then Builds his Palace (Ps 101) [B30]**

<sup>6</sup> And the king and his men went to Jerusalem to the Jebusites, the inhabitants of the land: which spoke to David, saying, Except you take away the blind and the lame, you shall not come in hither: thinking, David cannot come in hither. <sup>7</sup> Nevertheless David took the strong hold of Zion: the same is the city of David. <sup>8</sup> And David said on that day, Whosoever gets up to the gutter, and smites the Jebusites, and the lame and the blind, [that are] hated of David's soul, [he shall be chief and captain]. Wherefore they said, The blind and the lame shall not come into the house. <sup>9</sup> So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. <sup>10</sup> And David went on, and grew great, and the LORD God of hosts was with him. <sup>11</sup> And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a house.

Note: 5:6 - Gen 14 Salem, Judges 19-21, Jebus was a safe Gentile city, Gibeah of Benjamin was an unsafe Hebrew city. 5:8 - the gutter for a water spring, later Hezekiah's Tunnel and pool.

**5:12-16 David's Victory, then he has additional Concubines & Wives, & Children (David's sin)**

(9) <sup>12</sup> And David perceived that the LORD had established him king over Israel, and that He had exalted His kingdom for His people Israel's sake. <sup>13</sup> And David took [him] more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. <sup>14</sup> And these [be] the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, <sup>15</sup> Ibhara also, and Elishua, and Nepheg, and Japhia, <sup>16</sup> And Elishama, and Eliada, and Eliphalet.

Notes: 5:12 Psalm 139. 5:13 A king is forbidden to multiply wives and concubines in Deuteronomy 17:17. This was allowed in the Old Testament, but not in the New Testament where the woman is exalted to an equal and complimentary role. Adam, Job, Issac, and Peter are examples of one wife. 5:14 Nathan is Mary's bloodline and Solomon is Joseph's bloodline of royal inheritance.

**5:17-25 The Philistines Attack David at Rephaim 2x and David Defeats Them 2x [B31]**

<sup>17</sup> But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard [of it], and went down to the hold. <sup>18</sup> The Philistines also came and spread themselves in the valley of Rephaim. <sup>19</sup> And David enquired of the LORD, saying, Shall I go up to the Philistines? will You deliver them into my hand? And the LORD said unto David, **Go up: for I will doubtless deliver the Philistines into your hand.** <sup>20</sup> And David came to Baalperazim, and David smote them there, and said, The LORD has broken forth upon my enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim. <sup>21</sup> And there they left their images, and David and his men burned them. <sup>22</sup> And the Philistines came up yet again, and spread themselves in the valley of Rephaim. <sup>23</sup> And when David enquired of the LORD, he said, **You shall not go up; [but] circle around behind them, and come upon them over against the mulberry trees.** <sup>24</sup> **And let it be, when you hear the sound of a going in the tops of the mulberry trees, that then you shall bestir yourself: for then shall the LORD go out before you, to smite the host of the Philistines.** <sup>25</sup> And David did so, as the LORD had commanded him; and smote the Philistines from Geba until you come to Gazer.

Note: 5:24 How the LORD kills the Philistine is not specified. By His Spirit, an angel, or confounding their minds? Today we need the wisdom from above, even when circumstances are the same; this is a constant eternal law.

6:1-5 **David Brings Ark to Jerusalem on a New Cart** (*Exodus 25:10-15, carry on a new cart is a sin*)

(10) <sup>1</sup> Again, David gathered together all [the] chosen [men] of Israel, thirty thousand. <sup>2</sup> And David arose, and went with all the people that [were] with him from Baale of Judah, to bring up from there the ark of God, whose name is called by the name of the LORD of hosts that dwells [between] the cherubims. <sup>3</sup> And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. <sup>4</sup> And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. <sup>5</sup> And David and all the house of Israel played before the LORD on all manner of [instruments made of] fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

Note: The ark had 4 rings to put staves in and carry on the shoulders of the priests, without touching the ark. Exodus 40:20-21, Numbers 4:15. The Philistines carried the ark on a cart yoked to two cows, with no consequences. Obey his commandments to be blessed and disobey to be cursed.

6:6-12 **Uzzah is Killed then Obedom is Blessed by the Ark of the Covenant** (*David's sin*)

<sup>6</sup> And when they came to Nachon's threshing floor, Uzzah put forth [his hand] to the ark of God, and took hold of it; for the oxen shook [it]. <sup>7</sup> And the anger of the LORD was kindled against Uzzah; and God smote him there for [his] error; and there he died by the ark of God. <sup>8</sup> And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day. <sup>9</sup> And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? <sup>10</sup> So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obedom the Gittite. <sup>11</sup> And the ark of the LORD continued in the house of Obedom the Gittite three months: and the LORD blessed Obedom, and all his household. <sup>12</sup> And it was told king David, saying, The LORD has blessed the house of Obedom, and all that [pertains] to him, because of the ark of God. So David went and brought up the ark of God from the house of Obedom into the city of David with gladness.

6:8 David is displeased at the LORD, followed by fear of the LORD. David is responsible as the leader. Note: Obedom the Gittite is the son of Jeduthun, a Levite, 1 Chr 16:38 of the city of Gathrimmon, a nearby city of the Levites, Joshua 21:24-25. Obedom is not from Ham or the Philistines

6:13-19 **David Dances Before the Ark as it Goes to Jerusalem** (*Psalms 68*) [B32]

(11) <sup>13</sup> And it was [so], that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. <sup>14</sup> And David danced before the LORD with all [his] might; and David was girded with a linen ephod. <sup>15</sup> So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. <sup>16</sup> And as the ark of the LORD came into the city of David, Michal Saul's daughter <sup>a</sup> looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. <sup>17</sup> And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. <sup>18</sup> And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. <sup>19</sup> And he dealt among all the people, [even] among the whole multitude of Israel, as well to the women as men, to everyone a cake of bread, and a good piece [of flesh], and a flagon [of wine]. So all the people departed everyone to his house.

6:20-23 **Michal Despises David's Exposing Himself and is Childless**

<sup>20</sup> Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovers himself! <sup>21</sup> And David said to Michal, [It was] before the LORD, which chose me before your father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore I will play before the LORD. <sup>22</sup> And I will yet be more vile than thus, and will be base in my own sight: and of the maidservants which you have spoken of, of them shall I be had in honor. <sup>23</sup> Therefore Michal the daughter of Saul had no child unto the day of her death.

7:1-17 **David Cannot Build a House for God, but Solomon Will** (Acts 7) [B33]

(12) <sup>1</sup> And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; <sup>2</sup> That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwells within curtains. <sup>3</sup> And Nathan said unto the king, Go, do all that is in your heart; for the LORD is with you. <sup>4</sup> And it came to pass that night, that the word of the LORD came to Nathan, saying, <sup>5</sup> Go and tell My servant David, Thus says the LORD, **Shall you build Me a house for Me to dwell in?** <sup>6</sup> Whereas I have not dwelt in [any] house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. <sup>7</sup> In all [the places] wherein I have walked with all the children of Israel spoke I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not Me a house of cedar? <sup>8</sup> Now therefore so shall you say to My servant David, Thus says the LORD of hosts, I took you from the sheepcote, from following the sheep, to be ruler over My people, over Israel: <sup>9</sup> And I was with you whithersoever you went, and have cut off all your enemies out of your sight, and have made you a great name, like to the name of the great [men] that are in the earth. <sup>10</sup> Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as beforetime, <sup>11</sup> And as since the time that I commanded judges [to be] over My people Israel, and have caused you to rest from all your enemies. Also the LORD tells you that He will make you a house. <sup>12</sup> And when your days be fulfilled, and you shall sleep with your fathers, I will set up your seed after you, which shall proceed out of your bowels, and I will establish His kingdom. <sup>13</sup> <sup>a</sup> He shall build a house for My name, and I will establish the throne of his kingdom forever. <sup>14</sup> I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: <sup>15</sup> But My mercy shall not depart away from him, as I took [it] from Saul, whom I put away before you. <sup>16</sup> And your house and your kingdom shall be established forever before you: your throne shall be established forever. <sup>17</sup> According to all these words, and according to all this vision, so did Nathan speak unto David.

<sup>a</sup> 1 Chronicles 17:1-15, 22:6-16 God told David that he could not build a house for the ark because he shed much blood and made great wars.

7:18-29 **David's Praise to God for His Spiritual House** (leading to Joseph & Mary, then Jesus) [B34]

(13) <sup>18</sup> Then went king David in, and sat before the LORD, and he said, Who [am] I, O Lord GOD? and what is my house, that You have brought me thus far? <sup>19</sup> And this was yet a small thing in Your sight, O Lord GOD; but You have spoken also of your servant's house for a great while to come. And is this the manner of man, O Lord GOD? <sup>20</sup> And what can David say more to You? for You, Lord GOD, know Your servant. <sup>21</sup> For Your word's sake, and according to Your own heart, have You done all these great things, to make Your servant know them. <sup>22</sup> Wherefore You are great, O LORD God: for there is none like You, neither [is there any] God beside You, according to all that we have heard with our ears. <sup>23</sup> And what one nation in the earth is like Your people, [even] like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Your **land**, before Your **people**, which You redeemed to You from Egypt, [from] the nations and their gods? <sup>24</sup> For You have confirmed to Thyself Your people Israel [to be] a people to You forever: and You, LORD, are become their God. <sup>25</sup> And now, O LORD God, the word that You have spoken concerning Your servant, and concerning his house, establish [it] forever, and do as You have said. <sup>26</sup> And let Your name be magnified forever, saying, The LORD of hosts is the God over Israel: and let the house of Your servant David be established before You. <sup>27</sup> For You, O LORD of hosts, God of Israel, have revealed to Your servant, saying, I will build You a house: therefore has Your servant found in his heart to pray this prayer unto You. <sup>28</sup> And now, O Lord GOD, You are that God, and Your words be true, and you have promised this goodness to Your servant: <sup>29</sup> Therefore now let it please You to bless the house of Your servant, that it may continue forever before You: for You, O Lord GOD, have spoken [it]: and with Your blessing let the house of Your servant be blessed forever.



## 2 Samuel Chapter 8

**The King Victorious** (Ps 18, 2 Sam 22. Continuation of 2 Samuel 5:17-25. Adds land, servants & gifts)

### 8:1 **David Defeats the Philistines** (Psalm 20) [B35]

(14) <sup>1</sup> And after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah out of the hand of the Philistines.

### 8:2 **David Defeats the Moabites** [B36]

<sup>2</sup> And he smote Moab, and measured them with a line, casting them down to the ground; even with <sup>a</sup> two lines measured he to put to death, and with one full line to keep alive. And [so] the Moabites became David's servants, [and] brought gifts.

<sup>a</sup> 1/3 live. Zechariah 13:8, Revelation 9:15. Septuagint and Latin Vulgate translate ½ or 2 lines. Judgment and justice is used 20x in the Old Testament, and there is an error when other versions of the Bible

### 8:3-8 **David Defeats Hadadezer (3-4) and the Syrians (5-8)** (Psalm 21) [B37]

<sup>3</sup> David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. <sup>4</sup> And David took from him a thousand [chariots], and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot [horses], but reserved of them [for] a hundred chariots.

<sup>5</sup> And when the Syrians of Damascus came to help Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. <sup>6</sup> Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, [and] brought gifts. And the LORD preserved David whithersoever he went.

<sup>7</sup> And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. <sup>8</sup> And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

### 8:9-13 **King of Hamath Rewards David, David Dedicates Spoils of Battles to God** (Psalm 60) [B38]

<sup>9</sup> When Toi king of Hamath heard that David had smitten all the host of Hadadezer, <sup>10</sup> Then Toi sent Joram his son to king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And [Joram] brought with him vessels of silver, and vessels of gold, and vessels of brass: <sup>11</sup> Which also king David did dedicate to the LORD, with the silver and gold that he had dedicated of all nations which he subdued; <sup>12</sup> Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. <sup>13</sup> And David got [him] a name when he returned from smiting of the Syrians in the valley of salt, [being] eighteen thousand [men].

### 8:14 **David Defeats Edom** [B39]

<sup>14</sup> And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

### 8:15-18 **The King of Judgment and Justice, and his Officers** (Cabinet) (Psalm 110) [B40]

<sup>15</sup> And David reigned over all Israel; and **David executed judgment and justice to all his people.**

<sup>16</sup> And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder;

<sup>17</sup> And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, [were] the priests; and Seraiah was the scribe; <sup>18</sup> And Benaiah the son of Jehoiada [was over] both the Cherethites and the Pelethites; and David's sons were chief rulers.

Note: The gate of the city is where the king executed judgment and justice to all the people. See Job 29:7-25, Lot in Gen 19:1, Cities of Refuge, Nu 35:12-13. Absalom in 2 Sam 15:1-6, David in 2 Sam 18:4, 18:24, and 19:8. Solomon honors the gates in Proverbs 31:23. Lastly the Son of David in 1 Cor 3:11-15 and 2 Cor 5:10-11. Among christians in 1 Cor 6:1-8, 2 Cor 10:3-6. When are believers judged? After we die, Hebrews 9:27. By Jesus Christ, Rev 6:10.

## **2 Samuel Chapter 9**      **Mephibosheth (1-8) and Ziba (9-13) Shown Favor by David [B41]**

(15) <sup>1</sup> And David said, Is there yet any that is left of the house of Saul, that I may show him **kindness for Jonathan's sake**? <sup>2</sup> And [there was] of the house of Saul a servant whose name was Ziba. And when they had called him to David, the king said unto him, [Are] you Ziba? And he said, Your servant [is he]. <sup>3</sup> And the king said, [Is] there not yet any of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, Jonathan has yet a son, [which is] lame on his feet. <sup>4</sup> And the king said unto him, Where is he? And Ziba said to the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar. <sup>5</sup> Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar. <sup>6</sup> Now when Mephibosheth, the son of Jonathan, the son of Saul, was come to David, **he fell on his face, and did reverence**. And David said, Mephibosheth. And he answered, Behold your servant! <sup>7</sup> And David said unto him, **Fear not: for I will surely show you kindness for Jonathan your father's sake, and will restore you all the land of Saul your father; and you shall eat bread at my table continually**. <sup>8</sup> And he bowed himself, and said, What is your servant, that you should look upon such a dead dog as I [am]?

<sup>9</sup> Then the king called to Ziba, Saul's servant, and said unto him, I have given to your master's son all that pertained to Saul and to all his house. <sup>10</sup> You therefore, and your sons, and your servants, shall till the land for him, and you shall bring in [the fruits], that your master's son may have food to eat: but Mephibosheth your master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants. <sup>11</sup> Then said Ziba to the king, According to all that my lord the king has commanded his servant, so shall your servant do. As for Mephibosheth, [said the king], he shall **eat at my table, as one of the king's sons**. <sup>12</sup> And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba [were] servants to Mephibosheth. <sup>13</sup> So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

## **2 Samuel Chapter 10**

### **10:1-5 David Shows Kindness to Hanun, son of Nahash – Shameful Response [B42]**

(16) <sup>1</sup> And it came to pass after this, that the king of the **children of Ammon** died, and Hanun his son reigned in his stead. <sup>2</sup> Then said David, I will show kindness to Hanun the son of Nahash, as his father showed kindness to me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the **children of Ammon**. <sup>3</sup> And the princes of the children of Ammon said to Hanun their lord, Think you that David does honor your father, that he has sent comforters to you? has not David [rather] sent his servants to you, to search the city, and to spy it out, and to overthrow it? <sup>4</sup> **Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [even] to their buttocks, and sent them away**. <sup>5</sup> When they told [it] to David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and [then] return.

### **10:6-14 Battle with Ammonites and Assyrians Won by Joab and his brother Abishai [B43]**

(17) <sup>6</sup> And when the **children of Ammon** saw that they stank before David, the children of Ammon sent and **hired the Syrians** of Bethrehob, and the Syrians of Zoba, **twenty thousand footmen**, and of king Maacah **a thousand men**, and of Ishtob **twelve thousand men**. <sup>7</sup> And when David heard of [it], he sent Joab, and all the host of the mighty men. <sup>8</sup> And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the **Syrians of Zoba, and of Rehob, and Ishtob, and Maacah**, [were] by themselves in the field. <sup>9</sup> When **Joab** saw that the front of the battle was against him before and behind, he chose of all the choice [men] of Israel, and put them in array against the Syrians: <sup>10</sup> And the rest of the people he delivered into the hand of **Abishai his brother**, that he might put them in array against the children of Ammon. <sup>11</sup> And he said, If the Syrians be too strong for me, then you shall help me: but if the children of Ammon be too strong for you, then I will come and help you. <sup>12</sup> Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seems him good. <sup>13</sup> And Joab drew near, and the people that [were] with him, to the battle against the Syrians: and they fled before him. <sup>14</sup> And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

## **2 Samuel Chapter 10**

10:15-19 ***David has a Great Victory Over the Syrians*** [B44]

<sup>15</sup> And when the Syrians saw that they were smitten before Israel, they gathered themselves together.  
<sup>16</sup> And Hadarezer sent, and brought out the Syrians that [were] beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer [went] before them. <sup>17</sup> And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. <sup>a</sup> <sup>18</sup> And the Syrians fled before Israel; and **David slew [the men of] seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host**, who died there. <sup>19</sup> And when all the kings [that were] servants to Hadarezer saw that they were smitten before Israel, **they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon anymore.**

<sup>a</sup> David destroyed 7000, as in (**1Ch** 19:18), or the soldiers who were in 700 chariots. All the spoils taken in this war, "shields of gold" and "very much brass," from which afterwards the "brazen sea, and the pillars, and the vessels of brass" for the temple were made (**1Ch** 18:8), were brought to Jerusalem and dedicated to Jehovah. Thus the power of the Ammonites and the Syrians was finally broken, and David's empire extended to the Euphrates (**1Ch** 19:15-19). Psalm 18 probably wrote at this time.

## **2 Samuel Chapter 11**

### **11:1-5 *David Stays Home during Time of Battle & Commits Adultery with Bathsheba***

(18) <sup>1</sup> And it came to pass, after the year was expired, at the time when kings go forth [to battle], that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. <sup>2</sup> And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. <sup>3</sup> And David sent and enquired after the woman. And [one] said, [Is] not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? <sup>4</sup> And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. <sup>5</sup> And the woman conceived, and sent and told David, and said, I [am] with child.

Note: Sin's progress 1<sup>st</sup> stayed home in time of battle, 11:1. 2<sup>nd</sup> Saw beautiful naked woman, 11:2. 3<sup>rd</sup> Sought married woman, 11:3. 4<sup>th</sup> Met married woman, 11:4. 5<sup>th</sup> Lay with married woman, 11:5.

### **11:6-11, 12-13 *David Tries to Hide his Sins and Deceive Uriah Twice – Uriah's Integrity Twice***

<sup>6</sup> And David sent to Joab, [saying], Send me Uriah the Hittite. And Joab sent Uriah to David. <sup>7</sup> And when Uriah was come unto him, David demanded how Joab did, and how the people did, and how the war prospered. <sup>8</sup> And David said to Uriah, Go down to your house, and wash your feet. And Uriah departed out of the king's house, and there followed him a mess [of food] from the king. <sup>9</sup> But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. <sup>10</sup> And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Came you not from [your] journey? why [then] did you not go down unto your house? <sup>11</sup> And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? [as] you live, and [as] your soul lives, I will not do this thing. <sup>12</sup> And David said to Uriah, Tarry here today also, and tomorrow I will let you depart. So Uriah abode in Jerusalem that day, and the next day. <sup>13</sup> And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

### **11:14-27 *David's Plan to Cover-up His Sins – Commands Joab to Let Uriah Die in Battle***

(14-17 David/Joab/Uriah 18-21 Joab/David/Messenger 22-24 Messenger 25 Messenger/Bathsheba 26-27a, LORD 27b)

(19) <sup>14</sup> And it came to pass in the morning, that David wrote a letter to Joab, and sent [it] by the hand of Uriah. <sup>15</sup> And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. <sup>16</sup> And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men [were]. <sup>17</sup> And the men of the city went out, and fought with Joab: and there fell [some] of the people of the servants of David; and Uriah the Hittite died also. <sup>18</sup> Then Joab sent and told David all the things concerning the war; <sup>19</sup> And charged the messenger, saying, When you have made an end of telling the matters of the war unto the king, <sup>20</sup> And if so be that the king's wrath arise, and he say unto you, Wherefore approached ye so near unto the city when ye did fight? knew ye not that they would shoot from the wall? <sup>21</sup> Who smote Abimelech the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye near the wall? then you say, Your servant Uriah the Hittite is dead also. <sup>22</sup> So the messenger went, and came and showed David all that Joab had sent him for. <sup>23</sup> And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. <sup>24</sup> And the shooters shot from off the wall upon your servants; and [some] of the king's servants be dead, and your servant Uriah the Hittite is dead also. <sup>25</sup> Then David said unto the messenger, Thus shall you say unto Joab, Let not this thing displease you, for the sword devours one as well as another: make your battle more strong against the city, and overthrow it: and you encourage him. <sup>26</sup> And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. <sup>27</sup> And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

Note: The sins of lying and murder are added to the previous 7 sins. Bathsheba mourns Uriah's death and becomes David's last 7<sup>th</sup> wife with several concubines with at least 21 sons and one daughter.

## **2 Samuel Chapter 12**

12:1-6 **Nathan Tells a Parable** 12:7-12 **to Uncover Severe Sins** 12:13a **then David Repents** 12:13b

(20) <sup>1</sup> And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. <sup>2</sup> The rich [man] had a great many flocks and herds: <sup>3</sup> But the poor [man] had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. <sup>4</sup> And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to prepare for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. <sup>5</sup> Then David's anger was greatly kindled against the man; and he said to Nathan, [As] the LORD lives, the man that has done this [thing] shall surely die: <sup>6</sup> And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. <sup>7</sup> And Nathan said to David, You are the man! Thus says the LORD God of Israel, **I anointed you king over Israel, and I delivered you out of the hand of Saul;** <sup>8</sup> **And I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if [that had been] too little, I would moreover have given unto you such and such things.** <sup>9</sup> **Wherefore have you despised the commandment of the LORD, to do evil in His sight? you have killed Uriah the Hittite with the sword, and have taken his wife [to be] your wife, and have slain him with the sword of the children of Ammon.** <sup>10</sup> **Now therefore the sword shall never depart from your house; because you have despised me, and have taken the wife of Uriah the Hittite to be your wife.** <sup>11</sup> **Thus says the LORD, Behold, I will raise up evil against you out of your own house, and I will take your wives before your eyes, and give them unto your neighbor, and he shall lie with your wives in the sight of this sun.** <sup>12</sup> **For you did [it] secretly; but I will do this thing before all Israel, and before the sun.** <sup>13</sup> Then David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also has put away your sin; you shall not die.

Note: Sure Mercies Is 55:3, Acts 13:34 Nathan uses a sheep and shepherd as an illustration, Psalm 23.

<sup>a</sup> Rich man–David, Poor man–Uriah, Many flocks–Rich man's possessions, Little Lamb–Bathsheba, Traveler– Guest.

## **2 Samuel Chapter 12 Consequences of David's Sins on Himself, His Family, and His Nation [C]**

*Here I apply spiritual laws of sow & reap, root cause analysis, cause and effect, Gal 6:7-8 to blessings [B1-B28] in the midst of consequences [C1-C26]*

### **12:14-25 David's Son of Bathsheba Dies, Solomon is Born [C1]**

(21) <sup>14</sup> Howbeit, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also [that is] born to you shall surely die. <sup>15</sup> And Nathan departed to his house. And the LORD struck the child that Uriah's wife bare to David, and it was very sick. <sup>16</sup> David therefore begged God for the child; and David fasted, and went in, and lay all night upon the earth. <sup>17</sup> And the elders of his house arose, [and went] to him, to raise him up from the earth: but he would not, neither did he eat bread with them. <sup>18</sup> And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spoke to him, and he would not hearken to our voice: how will he then vex himself, if we tell him that the child is dead? <sup>19</sup> But when David saw that his servants whispered, David perceived that the child was dead: therefore David said to his servants, Is the child dead? And they said, He is dead. <sup>20</sup> Then David arose from the earth, and washed, and anointed [himself], and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. <sup>21</sup> Then said his servants to him, What thing is this that you have done? you did fast and weep for the child, [while it was] alive; but when the child was dead, you did rise and eat bread. <sup>22</sup> **And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell [whether] GOD will be gracious to me, that the child may live? <sup>23</sup> But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.** <sup>24</sup> And David comforted Bathsheba his wife, and went in to her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. <sup>25</sup> And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

## **2 Samuel Chapter 12**

12:26-31 ***Joab Honors David with the Defeat of the Ammonites (1 Chr 20:1b-3) [B1]***

<sup>26</sup> And Joab fought against Rabbah of the children of Ammon, and took the royal city. <sup>27</sup> And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. <sup>28</sup> Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. <sup>29</sup> And David gathered all the people together, and went to Rabbah, and fought against it, and took it. <sup>30</sup> And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was [set] on David's head. And he brought forth the spoil of the city in great abundance. <sup>31</sup> And he brought forth the people that [were] therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln: and thus did he to all the cities of the children of Ammon. So David and all the people returned to Jerusalem.

Note: Joab finishes the battle begun before David's fall in 2 Samuel 11:1 in 1 Chr 20:1a. Joab loves David almost as much as his position and power. He is not mentioned in David's list of mighty men and judged at the horis of the altar for the innocent blood from his sword.

## **2 Samuel Chapter 13**

13:1-19 ***Amnon Desires his half-sister Tamar and Deceives His Father David [C2]***

(22) <sup>1</sup> And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her. <sup>2</sup> And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do anything to her. <sup>3</sup> But **Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother**: and Jonadab was a very subtle man. <sup>4</sup> And he said unto him, Why are you, [being] the king's son, lean from day to day? will you not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. <sup>5</sup> And Jonadab said unto him, Lay you down on your bed, and make thyself sick: and when your father comes to see you, say to him, I pray you, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see [it], and eat [it] at her hand. <sup>6</sup> So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said to the king, I pray you, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand. <sup>7</sup> Then David sent home to Tamar, saying, Go now to your brother Amnon's house, and dress him meat. <sup>8</sup> So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded [it], and made cakes in his sight, and did bake the cakes. <sup>9</sup> And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him. <sup>10</sup> And Amnon said to Tamar, Bring the meat into the chamber, that I may eat of your hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. <sup>11</sup> And when she had brought them to him to eat, he took hold of her, and said unto her, Come lie with me, my sister. <sup>12</sup> And she answered him, No, my brother, do not force me; for no such thing ought to be done in Israel: do not you this folly. <sup>13</sup> **And I, where shall I cause my shame to go? and as for you, you shall be as one of the fools in Israel. Now therefore, I pray you, speak to the king; for he will not withhold me from you.** <sup>14</sup> **Howbeit he would not hearken to her voice: but, being stronger than she, forced her, and lay with her.** <sup>15</sup> **Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her.** And Amnon said unto her, Arise, be gone. <sup>16</sup> And she said unto him, [There is] no cause: this evil in sending me away is greater than the other that you did to me. But he would not hearken to her. <sup>17</sup> Then he called his servant that ministered to him, and said, Put now this [woman] out from me, and bolt the door after her. <sup>18</sup> And [she had] a garment of diverse colors upon her: for with such robes were the king's daughters [that were] virgins appareled. Then his servant brought her out, and bolted the door after her. <sup>19</sup> And Tamar put ashes on her head, and tore her garment of diverse colors that was on her, and laid her hand on her head, and went on crying.

## **2 Samuel Chapter 13**

### **13:20-33 *Absalom Plots Murder of Brother Amnon, David is Angry & does Nothing* [C3]**

(22) <sup>20</sup> And Absalom her brother said unto her, Has Amnon your brother been with you? but hold now your peace, my sister: he is your brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house. <sup>21</sup> But when **king David** heard of all these things, he **was very angry**.

<sup>22</sup> And **Absalom spoke to his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar**. <sup>23</sup> And it came to pass **after two full years**, that Absalom had sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

<sup>24</sup> And Absalom came to the king, and said, Behold now, your servant has sheepshearers; let the king, I beseech you, and his servants go with your servant. <sup>25</sup> And the king said to Absalom, No, my son, let us not all now go, lest we be chargeable to you. And he pressed him: howbeit he would not go, but blessed him. <sup>26</sup> Then said Absalom, If not, I pray you, let my brother Amnon go with us. And the king said unto him, Why should he go with you? <sup>27</sup> But Absalom pressed him, that he let Amnon and all the king's sons go with him. <sup>28</sup> Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say to you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant. <sup>29</sup> And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and every man got him up upon his mule, and fled.

<sup>30</sup> And it came to pass, while they were in the way, that tidings came to David, saying, **Absalom has slain all the king's sons, and there is not one of them left**. <sup>31</sup> Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes torn. <sup>32</sup> And **Jonadab, the son of Shimeah David's brother**, answered and said, Let not my lord suppose [that] they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this has been determined from the day that he forced his sister Tamar. <sup>33</sup> Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

### **13:34-39 *Absalom Flees to Geshur for 3 Years, David Mourns for Absalom every day* [C4]**

<sup>34</sup> But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. <sup>35</sup> And Jonadab said to the king, Behold, the king's sons come: as your servant said, so it is. <sup>36</sup> And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore. <sup>37</sup> But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. **And [David] mourned for his son every day**. <sup>38</sup> So Absalom fled, and went to Geshur, and was there three years. <sup>39</sup> **And [the soul of] king David longed to go forth to Absalom: for he was comforted concerning Amnon, seeing he was dead**.

## **2 Samuel Chapter 14**

### **14:1-20 *Joab Uses a Wise Woman of Tekoah to Reconcile David and Absalom in Jerusalem* [B2]**

(23) <sup>1</sup> Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. <sup>2</sup> And Joab sent to Tekoah, and fetched there a wise woman, and said unto her, I pray you, pretend to be a mourner, and put on mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: <sup>3</sup> And come to the king, and speak on this manner to him. So Joab put the words in her mouth. <sup>4</sup> And when the woman of Tekoah spoke to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king. <sup>5</sup> And the king said unto her, What ails you? And she answered, I [am] indeed a widow woman, and my husband is dead. <sup>6</sup> And your handmaid had two sons, and they two strove together in the field, and [there was] none to part them, but the one smote the other, and slew him. <sup>7</sup> And, behold, the whole family is risen against your handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband [neither] name nor remainder upon the earth. <sup>8</sup> And the king said to the woman, Go to your house, and I will give charge concerning you. <sup>9</sup> And the woman of Tekoah said to the king, My lord, O king, the iniquity [be] on me, and on my father's house: and the king and his throne [be] guiltless. <sup>10</sup> And the king said, Whosoever says [anything] to you, bring him to me, and he shall not touch you anymore. <sup>11</sup> Then said she, I pray you, let the king remember the LORD your God, that you would not allow the revengers of blood to destroy anymore, lest they destroy my son. And he said, [As] the LORD lives, there shall not one

## **2 Samuel Chapter 14**

hair of your son fall to the earth. <sup>12</sup> Then the woman said, Let your handmaid, I pray you, speak [one] word to my lord the king. And he said, Say on. <sup>13</sup> And the woman said, Wherefore then have you thought such a thing against the people of God? for the king does speak this thing as one which is faulty, in that the king does not fetch home again his banished. <sup>14</sup> For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither does God respect [any] person: yet does he devise means, that his banished be not expelled from him. <sup>15</sup> Now that I am come to speak of this thing to my lord the king, [it is] because the people have made me afraid: and your handmaid said, I will now speak to the king; it may be that the king will perform the request of his handmaid. <sup>16</sup> For the king will hear, to deliver his handmaid out of the hand of the man [that would] destroy me and my son together out of the inheritance of God. <sup>17</sup> Then your handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the LORD your God will be with you. <sup>18</sup> Then the king answered and said to the woman, Hide not from me, I pray you, the thing that I shall ask you. And the woman said, Let my lord the king now speak. <sup>19</sup> And the king said, [Is not] the hand of Joab with you in all this? And the woman answered and said, [As] your soul lives, my lord the king, none can turn to the right hand or to the left from anything that my lord the king has spoken: for your servant Joab, he bade me, and he put all these words in the mouth of your handmaid: <sup>20</sup> To fetch about this form of speech has your servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all [things] that are in the earth.

### 14:21-33 **Absalom Returns to Jerusalem, but does not See David for 2 Years [C5]**

(24) <sup>21</sup> And the king said to Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. <sup>22</sup> And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, Today your servant knows that I have found grace in your sight, my lord, O king, in that the king has fulfilled the request of his servant. <sup>23</sup> So Joab arose and went to Geshur, and brought Absalom to Jerusalem. <sup>24</sup> And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face. <sup>25</sup> But in all Israel there was none to be so much **praised as Absalom for his beauty**: from the sole of his foot even to the crown of his head there was no blemish in him. <sup>26</sup> And when he polled his head, (for it was at every year's end that he polled [it]: because [the hair] was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. <sup>27</sup> And to Absalom there were born three sons, and **one daughter, whose name was Tamar**: she was a woman of a fair countenance. <sup>28</sup> So **Absalom dwelt two full years in Jerusalem, and saw not the king's face**. <sup>29</sup> Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. <sup>30</sup> Therefore he said to his servants, See, Joab's field is near my, and he has barley there; go and set it on fire. And Absalom's servants set the field on fire. <sup>31</sup> Then Joab arose, and came to Absalom to [his] house, and said unto him, Wherefore have your servants set my field on fire? <sup>32</sup> And Absalom answered Joab, Behold, I sent to you, saying, Come hither, that I may send you to the king, to say, Wherefore am I come from Geshur? [it had been] good for me [to have been] there still: now therefore let me see the king's face; and if there be [any] iniquity in me, let him kill me. <sup>33</sup> So Joab came to the king, and told him: and when he had called for **Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom**.

## **2 Samuel Chapter 15**

### 15:1-6 **Absalom Wins the Hearts of the People at the Gate of the City [C6]**

(25) <sup>1</sup> And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. <sup>2</sup> And **Absalom rose up early, and stood beside the way of the gate**: and it was [so], that when any man that had a controversy came to the king for judgment, then Absalom called to him, and said, Of what city are you? And he said, Your servant is of one of the tribes of Israel. <sup>3</sup> And Absalom said unto him, See, your matters are good and right; but there is no man [deputed] of the king to hear you. <sup>4</sup> Absalom said moreover, Oh that I were made judge in the land, that every man which has any suit or cause might come to me, and I would do him justice! <sup>5</sup> And it was [so], that when any man came near [to him] to do him obeisance, he put forth his hand, and took him, and kissed him. <sup>6</sup> And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.



## **2 Samuel Chapter 15**

### **15:7-12 Absalom Gathers Forces at Hebron to Overthrow His Father [C7]**

<sup>7</sup> And it came to pass after <sup>a</sup> **forty** years, that Absalom said to the king, I pray you, let me go and pay my vow, which I have vowed to the LORD, in Hebron. <sup>8</sup> For your servant vowed a vow while I abode at <sup>a</sup> Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD. <sup>9</sup> And the king said unto him, Go in peace. So he arose, and went to Hebron. <sup>10</sup> But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigns in Hebron. <sup>11</sup> And with Absalom went two hundred men out of Jerusalem, [that were] called; and they went in their simplicity, and they knew not anything. <sup>12</sup> **And Absalom sent for <sup>b</sup> Ahithophel the Gilonite, David's counselor, from his city, [even] from Giloh, while he offered sacrifices.** And the conspiracy was strong; for the people increased continually with Absalom.

<sup>a</sup> 15:7-8 Geshur = 2 Samuel 3:3. <sup>b</sup> Ahithophel "brother of foolishness" was the mainspring of the rebellion. he was father of Eliam (or by transposition Ammiel, 1 Chronicles 3:5), the father of Bathsheba (2 Samuel 11:3; 23:34,39). Uriah the Hittite and Eliam, being both of the king's guard (consisting of 37 officers), were intimate, and Uriah married the daughter of his brother officer. How natural Ahithophel's sense of wrong toward David, the murderer of his grandson by marriage and the corrupter of his granddaughter! The evident lack of design of this coincidence confirms the veracity of the history. The people's loyalty too was naturally shaken toward one whose moral character they had ceased to respect. Ahithophel's proposal himself to pursue David that night with 12,000 men, and smite the king only, indicates the same personal hostility to David, deep sagacity and boldness. He failed from no want of shrewdness on his part, but from the folly of Absalom. His awful end shows that worldly wisdom apart from faith in God turns into suicidal madness (**Isa 29:14**). He was the type of Judas in his treachery and in his end.

### **15:13-18, 23 David Flees Jerusalem to Escape Absalom [C8]**

<sup>13</sup> And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. <sup>14</sup> And David said to all his servants that [were] with him at Jerusalem, Arise, and let us flee; for we shall not [else] escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. <sup>15</sup> And the king's servants said to the king, Behold, your servants [are ready to do] whatsoever my lord the king shall appoint. <sup>16</sup> And the king went forth, and all his household after him. **And the king left ten women, [which were] concubines, to keep the house.** <sup>17</sup> And the king went forth, and all the people after him, and tarried in a place that was far off. <sup>18</sup> And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, **six hundred men** which came after him from **Gath**, passed on before the king.

### **15:19-22 Ittai the Gittite King is Loyal to Flee with King David [B3]**

<sup>19</sup> Then said the king to Ittai the Gittite, Wherefore goes you also with us? return to your place, and abide with the king: for you are a stranger, and also an exile. <sup>20</sup> Whereas you came [but] yesterday, should I this day make you go up and down with us? seeing I go where I may, return you, and take back your brethren: mercy and truth [be] with you. <sup>21</sup> And Ittai answered the king, and said, [As] the LORD lives, and [as] my lord the king lives, surely in what place my lord the king shall be, whether in death or life, even there also will your servant be. <sup>22</sup> And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that [were] with him. <sup>23</sup> And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

### **15:24-30 Zadok the High Priest Keeps the Ark in Jerusalem [B4]**

(26) <sup>24</sup> And look Zadok also, and all the Levites [were] with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. <sup>25</sup> And the king said to Zadok, Carry back the ark of God into the city: if I shall find favor in the eyes of the LORD, he will bring me again, and show me [both] it, and his habitation: <sup>26</sup> But if he thus say, I have no delight in you; behold, [here am] I, let him do to me as seems good to him. <sup>27</sup> The king said also to **Zadok the priest, [Are not] you a seer?** return into the city in peace, and your two sons with you, **Ahimaaz your son, and Jonathan the son of Abiathar.** <sup>28</sup> See, I will tarry in the plain of the

## **2 Samuel Chapter 15**

wilderness, until there come word from you to certify me. <sup>29</sup> Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there. <sup>30</sup> And David went up by the ascent of [mount] Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

15:31-37 **Traitor Advisor Ahithophel (31) fought with Friend Advisor Hushai (32-37) [C9 and B5]**

<sup>31</sup> And [one] told David, saying, **Ahithophel is among the conspirators with Absalom.** And David said, O LORD, I pray you, turn the counsel of Ahithophel into foolishness.

<sup>32</sup> And it came to pass, that [when] David was come to the top [of the mount], where he worshipped God, behold, **Hushai the Archite came to meet him** with his coat tore, and earth upon his head: <sup>33</sup> To whom David said, If you pass on with me, then you shall be a burden to me: <sup>34</sup> But if you return to the city, and say to Absalom, I will be your servant, O king; [as] I [have been] your father's servant thus far, so [will] I now also [be] your servant: then may you for me defeat the counsel of Ahithophel. <sup>35</sup> And [have you] not there with you Zadok and Abiathar the priests? therefore it shall be, [that] what thing soever you shall hear out of the king's house, you shall tell [it] to Zadok and Abiathar the priests. <sup>36</sup> Behold, [they have] there with them their two sons, Ahimaaz Zadok's [son], and Jonathan Abiathar's [son]; and by them ye shall send to me everything that ye can hear. <sup>37</sup> So Hushai David's friend came into the city, and Absalom came into Jerusalem.

## **2 Samuel Chapter 16**

16:1-4 **Mephibosheth's Servant Ziba Deceives David with Gifts [C10 ]**

(27) <sup>1</sup> And when David was a little past the top [of the hill], behold, Ziba the servant of Mephibosheth met him, with a couple of donkeys saddled, and upon them two hundred [loaves] of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine. <sup>2</sup> And the king said to Ziba, What mean you by these? And Ziba said, The donkeys [be] for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. <sup>3</sup> And the king said, And where is your master's son? **And Ziba said to the king, Behold, he abides at Jerusalem: for he said, Today shall the house of Israel restore me the kingdom of my father.** <sup>4</sup> Then said the king to Ziba, Behold, all that [belonged] to Mephibosheth is yours. And Ziba said, I humbly beseech you [that] I may find grace in your sight, my lord, O king.

16:5-14 **Shimei of Saul's Family Curses and Casts Stones at David [C11]**

<sup>5</sup> And when king David came to **Bahurim**, behold, there came out a man of the family of the house of Saul, whose name was **Shimei**, the son of Gera: he came forth, and cursed still as he came. <sup>6</sup> And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men [were] on his right hand and on his left. <sup>7</sup> And thus said Shimei when he cursed, Come out, come out, you bloody man, and you man of Belial: <sup>8</sup> The LORD has returned upon you all the blood of the house of Saul, in whose stead you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son: and, behold, you [are taken] in your mischief, **because you are a bloody man.** <sup>9</sup> Then said **Abishai the son of Zeruiah** to the king, Why should this dead dog curse my lord the king? let me go over, I pray you, and take off his head. <sup>10</sup> And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD has said unto him, Curse David. Who shall then say, Wherefore have you done so? <sup>11</sup> **And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeks my life: how much more now [may this] Benjamite [do it]? let him alone, and let him curse; for the LORD has bidden him.** <sup>12</sup> It may be that the LORD will look on my affliction, and that the LORD will repay me good for his cursing this day. <sup>13</sup> And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. <sup>14</sup> And the king, and all the people that [were] with him, came weary, and refreshed themselves <sup>a</sup> there.

<sup>a</sup> in the city of Bahurim

## **2 Samuel Chapter 16**

### **16:15-19 *Hushai David's Secret Advisor, Serves Absalom in Jerusalem* [B6]**

(28) <sup>15</sup> And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. <sup>16</sup> And it came to pass, when Hushai the Archite, David's friend, was come to Absalom, that Hushai said to Absalom, God save the king, God save the king. <sup>17</sup> And Absalom said to Hushai, [Is] this your kindness to your friend? why went you not with your friend? <sup>18</sup> And Hushai said to Absalom, No; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. <sup>19</sup> And again, whom should I serve? [should I] not [serve] in the presence of his son? as I have served in your father's presence, so will I be in your presence.

### **16:20-23 *Ahithophel Counsels Absalom about the Concubines of David* [C12]**

<sup>20</sup> Then said Absalom to Ahithophel, Give counsel among you what we shall do. <sup>21</sup> And Ahithophel said to Absalom, Go in to your father's concubines, which he has left to keep the house; and all Israel shall hear that you are abhorred of your father: then shall the hands of all that are with you be strong. <sup>22</sup> So they spread Absalom a tent upon the top of the house; and Absalom went in to his father's concubines in the sight of all Israel. <sup>23</sup> **And the counsel of Ahithophel, which he counseled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.**

## **2 Samuel Chapter 17**

### **17:1-4 *Ahithophel Counsels Immediate Attack to Slay David* [C13]**

(29) <sup>1</sup> Moreover Ahithophel said to Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: <sup>2</sup> And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: <sup>3</sup> And I will bring back all the people to you: the man whom you seek is as if all returned: [so] all the people shall be in peace. <sup>4</sup> And the saying pleased Absalom well, and all the elders of Israel.

### **17:5-14 *Hushai Counsels a Delay Attack with Absolute Victory* [B7]**

<sup>5</sup> Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he says. <sup>6</sup> And when Hushai was come to Absalom, Absalom spoke to him, saying, Ahithophel has spoken after this manner: shall we do [after] his saying? if not; speak you. <sup>7</sup> And Hushai said to Absalom, The counsel that Ahithophel has given is not good at this time. <sup>8</sup> For, said Hushai, you know your father and his men, that they [be] mighty men, and they [be] chafed in their minds, as a bear robbed of her whelps in the field: and your father is a man of war, and will not lodge with the people. <sup>9</sup> Behold, he is hid now in some pit, or in some [other] place: and it will come to pass, when some of them be overthrown at the first, that whosoever hears it will say, There is a slaughter among the people that follow Absalom. <sup>10</sup> And he also [that is] valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knows that your father is a mighty man, and [they] which [be] with him are valiant men. <sup>11</sup> Therefore I counsel that all Israel be generally gathered to you, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that you go to battle in your own person. <sup>12</sup> So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falls on the ground: and of him and of all the men that are with him there shall not be left so much as one. <sup>13</sup> Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. <sup>14</sup> And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

### **17:15-29 *Hushai Warns David to Escape* [B8]**

(30) <sup>15</sup> Then said Hushai to Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus I have counseled. <sup>16</sup> Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

## **2 Samuel Chapter 17**

<sup>17</sup> Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. <sup>18</sup> Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; where they went down. <sup>19</sup> And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. <sup>20</sup> And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said to them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem. <sup>21</sup> And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said to David, Arise, and pass quickly over the water: for thus has Ahithophel counseled against you. <sup>22</sup> Then David arose, and all the people that [were] with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan. <sup>23</sup> And when Ahithophel saw that his counsel was not followed, he saddled [his] donkey, and arose, and got him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulcher of his father. <sup>24</sup> Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. <sup>25</sup> And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother. <sup>26</sup> So Israel and Absalom pitched in the land of Gilead. <sup>27</sup> And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, <sup>28</sup> Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched [corn], and beans, and lentils, and parched [pulse], <sup>29</sup> And honey, and butter, and sheep, and cheese of cows, for David, and for the people that [were] with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

## **2 Samuel Chapter 18**

### **18:1-8 *Joab's Great Victory in Battle with Absalom and Israel [B9]***

(31) <sup>1</sup> And David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them. <sup>2</sup> And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a **third part under the hand of Ittai the Gittite**. And the king said unto the people, I will surely go forth with you myself also. <sup>3</sup> But the people answered, You shall not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *you are* worth ten thousand of us: therefore now *it is* better that you help us out of the city. <sup>4</sup> And the king said unto them, What seems best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. <sup>5</sup> And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom. <sup>6</sup> So the people went out into the field against Israel: and the battle was in the wood of Ephraim; <sup>7</sup> Where the people of Israel were slain before the servants of David, and there was there a **great slaughter that day of twenty thousand men**. <sup>8</sup> For the battle was there scattered over the face of all the country: and **the wood devoured more people that day than the sword devoured**.

### **18:9-18 *Joab Kills Absalom [B10]***

<sup>9</sup> And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away. <sup>10</sup> And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak. <sup>11</sup> And Joab said unto the man that told him, And, behold, you saw *him*, and why did you not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle. <sup>12</sup> And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom. <sup>13</sup> Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and you would have set yourself against *me*. <sup>14</sup> Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak. <sup>15</sup> And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

## **2 Samuel Chapter 18**

<sup>16</sup> And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. <sup>17</sup> And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. <sup>18</sup> Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's valley: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

### 18:19-30 **David Hears of Absalom's Death then Weeps & Mourns** [C14]

(32) <sup>19</sup> Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD has avenged him of his enemies. <sup>20</sup> And Joab said unto him, You shall not bear tidings this day, but you shall bear tidings another day: but this day you shall bear no tidings, because the king's son is dead. <sup>21</sup> Then said Joab to Cush, Go tell the king what you have seen. And Cush bowed himself to Joab, and ran. <sup>22</sup> Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray you, also run after Cush. And Joab said, Wherefore will you run, my son, seeing that you have no tidings ready? <sup>23</sup> But howsoever, [said he], let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush. <sup>24</sup> **And David sat between the two gates: and the watchman went up to the roof over the gate to the wall, and lifted up his eyes, and looked, and behold a man running alone.** <sup>25</sup> And the watchman cried, and told the king. And the king said, If he [be] alone, there is tidings in his mouth. And he came apace, and drew near. <sup>26</sup> And the watchman saw another man running: and the watchman called to the porter, and said, Behold [another] man running alone. And the king said, He also brings tidings. <sup>27</sup> And the watchman said, Me thinks the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and comes with good tidings. <sup>28</sup> And Ahimaaz called, and said to the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed [be] the LORD your God, which has delivered up the men that lifted up their hand against my lord the king. <sup>29</sup> And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and [me] your servant, I saw a great tumult, but I knew not what [it was]. <sup>30</sup> And the king said [to him], Turn aside, [and] stand here. And he turned aside, and stood still. <sup>31</sup> And, behold, Cush came; and Cush said, Tidings, my lord the king: for the LORD has avenged you this day of all them that rose up against you. <sup>32</sup> And the king said to Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against you to do [you] hurt, be as [that] young man is. <sup>33</sup> **And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for you, O Absalom, my son, my son!**

## **2 Samuel Chapter 19**

### 19:1-4 **The People are Ashamed as David Cries with a Loud Voice for Absalom** [C15]

(33) <sup>1</sup> And it was told Joab, Behold, the king weeps and mourns for Absalom. <sup>2</sup> And the victory that day was [turned] into mourning to all the people: for the people heard say that day how the king was grieved for his son. <sup>3</sup> And the people got them by stealth that day into the city, as people being ashamed steal away when they flee in battle. <sup>4</sup> But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

### 19:5-7 **Joab Tells King to Stop Weeping and Get back to Work** [C16 and B11]

<sup>5</sup> And Joab came into the house to the king, and said, You have shamed this day the faces of all your servants, which this day have saved your life, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines; <sup>6</sup> In that you love your enemies, and hate your friends. For you have declared this day, that you regard neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased you well. <sup>7</sup> **Now therefore arise, go forth, and speak comfortably to your servants: for I swear by the LORD, if you go not forth, there will not tarry one with you this night: and that will be worse to you than all the evil that befell you from your youth until now.**

## **2 Samuel Chapter 19**

19:8-15 **King David Heeds Joab's Correction & Goes to the Gate of the City** [B12]

**8 Then the king arose, and sat in the gate. And they told to all the people, saying, Behold, the king does sit in the gate. And all the people came before the king:** for Israel had fled every man to his tent. <sup>9</sup> And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. <sup>10</sup> And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back? <sup>11</sup> And king David sent to Zadok and to Abiathar the priests, saying, Speak to the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, [even] to his house. <sup>12</sup> Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? <sup>13</sup> And say ye to Amasa, [Are] you not of my bone, and of my flesh? God do so to me, and more also, if you be not captain of the host before me continually in the room of Joab. <sup>14</sup> And he bowed the heart of all the men of Judah, even as [the heart of] one man; so that they sent [this word] to the king, Return you, and all your servants. <sup>15</sup> So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

19:15-23 **King David Returns to Jerusalem and Forgives Shimei** [B13]

(34) <sup>16</sup> And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. <sup>17</sup> And [there were] a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. <sup>18</sup> And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; <sup>19</sup> And said to the king, Let not my lord impute iniquity to me, neither do you remember that which your servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. **<sup>20</sup> For your servant does know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.** <sup>21</sup> But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed? <sup>22</sup> And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries to me? shall there any man be put to death this day in Israel? for do not I know that I [am] this day king over Israel? <sup>23</sup> Therefore the king said to Shimei, You shall not die. And the king swore to him.

19:24-30 **Mephibosheth's Love for David is Made Clear** [B14]

<sup>24</sup> And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came [again] in peace. <sup>25</sup> And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore went you not with me, Mephibosheth? <sup>26</sup> And he answered, My lord, O king, <sup>a</sup> my servant deceived me: for your servant said, I will saddle me a donkey, that I may ride thereon, and go to the king; because your servant is lame. <sup>27</sup> And he has slandered your servant to my lord the king; but my lord the king is as an angel of God: do therefore [what is] good in your eyes. <sup>28</sup> For all [of] my father's house were but dead men before my lord the king: yet did you set your servant among them that did eat at your own table. What right therefore have I yet to cry anymore to the king? **<sup>29</sup> And the king said unto him, Why speak you anymore of your matters? I have said, You and Ziba divide the land.** <sup>30</sup> And Mephibosheth said to the king, Yes, let him take all, forasmuch as my lord the king is come again in peace to his own house.

<sup>a</sup> 2 Samuel 16:1-4.

19:31-40 **Aged Barzillai asks Blessing for Son Chimham** [B15]

(35) <sup>31</sup> And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. <sup>32</sup> Now Barzillai was a very aged man, [even] fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man. <sup>33</sup> And the king said to Barzillai, Come you over with me, and I will feed you with me in Jerusalem. <sup>34</sup> And Barzillai said to the king, How long have I to live, that I should go up with the king to Jerusalem? <sup>35</sup> I [am] this day

## 2 Samuel Chapter 19

fourscore years old: [and] can I discern between good and evil? can your servant taste what I eat or what I drink? can I hear anymore the voice of singing men and singing women? wherefore then should your servant be yet a burden to my lord the king? <sup>36</sup> Your servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? <sup>37</sup> Let your servant, I pray you, turn back again, that I may die in my own city, [and be buried] by the grave of my father and of my mother. But behold your servant Chimham; let him go over with my lord the king; **and do to him what shall seem good to you.** <sup>38</sup> And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good to you: and whatsoever you shall require of me, [that] will I do for you. <sup>39</sup> And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned to his own place. <sup>40</sup> Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

### 19:41-43 **Israel & Judah want David as their King** [B16]

<sup>41</sup> And, behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Judah stolen you away, and have brought the king, and his household, and all David's men with him, over Jordan? <sup>42</sup> And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's [cost]? or has he given us any gift? <sup>43</sup> And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more [right] in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.



## 2 Samuel Chapter 20

### 20:1-3 **Sheba Leads Israel to Rebel Against David** [C17]

(36) <sup>1</sup> And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, **We have no part in David**, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. <sup>2</sup> So every man of Israel went up from after David, [and] followed Sheba the son of Bichri: but the men of Judah clave to their king, from Jordan even to Jerusalem. <sup>3</sup> And David came to his house at Jerusalem; and the king took the ten women [his] concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in to them. So they were shut up to the day of their death, living in widowhood.

### 20:4-13 **David Sends Shmari Amasa – Joab Kills Shmari Amasa** [C18]

<sup>4</sup> Then said the king to Amasa, Assemble me the men of Judah within three days, and be you here present. <sup>5</sup> So Amasa went to assemble [the men of] Judah: but he tarried longer than the set time which he had appointed him. <sup>6</sup> And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than [did] Absalom: take you your lord's servants, and pursue after him, lest he get him fenced cities, and escape us. <sup>7</sup> And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. <sup>8</sup> When they [were] at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded to him, and upon it a girdle [with] a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. <sup>9</sup> **And Joab said to Amasa, [Are] you in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.** <sup>10</sup> But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth [rib], and shed out his bowels to

## **2 Samuel Chapter 20**

the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. <sup>11</sup> And one of Joab's men stood by him, and said, He that favors Joab, and he that is for David, [let him go] after Joab. <sup>12</sup> And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that everyone that came by him stood still. <sup>13</sup> When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

20:14-22 (*Joab Pursues Sheba*) **A Wise Woman Uses Scripture to Save a City** (*Deut 20:10-12*) [B17]

(37) <sup>14</sup> And he went through all the tribes of Israel to Abel-Beth-Maachah. All the Berites and they were gathered together, and went after him. <sup>15</sup> And they came and **besieged** him in Abel of Bethmaachah, and they **cast up a bank** against the city, and it **stood in the trench**: and all the people that [were] with Joab **battered the wall, to throw it down**. <sup>16</sup> Then **cried a wise<sup>a</sup> woman** out of the city, Hear, hear; say, I pray you, to Joab, Come near hither, that I may speak with you. <sup>17</sup> And when he was come near to her, the woman said, [Are] you Joab? And he answered, I [am he]. Then she said unto him, Hear the words of your handmaid. And he answered, I do hear. <sup>18</sup> Then she spoke, saying, They were custom to speak **in old time**, saying, They shall surely ask [counsel] at Abel: and so they ended [the matter]. <sup>19</sup> <sup>b</sup> I [am one of them that are] **peaceable** [and] **faithful** in Israel: you seek to destroy a city and a **mother** in Israel: why will you swallow up the **inheritance of the LORD**? <sup>20</sup> And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. <sup>21</sup> The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, [even] against David: deliver him only, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to you over the wall. <sup>22</sup> Then the **woman went to all the people in her wisdom**. And they cut off the head of Sheba the son of Bichri, and cast [it] out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem to the king.

<sup>a</sup> Script: Narrative>woman>Joab>woman>Joab>woman>Joab>woman>narrative. The wise woman knew and spoke Scripture "in old time" to remind Joab of the law of warfare in Deuteronomy 20:1-20 and David (1 Sam 23:2 & 30:8).

<sup>b</sup> The woman's wisdom uses Scripture for justice, peace, faithfulness, and motherhood for her family, people, and city.

20:23-26 **David's Government Officers** [B18]

<sup>23</sup> Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites: <sup>24</sup> And Adoram was over the tax: and Jehoshaphat the son of Ahilud was recorder: <sup>25</sup> And Sheva was scribe: and Zadok and Abiathar [were] the priests: <sup>26</sup> And Ira also the Jairite was a chief ruler about David.

## **2 Samuel Chapter 21**

21:1-9 **God Calls David to Avenge the People of Gibeon of King Saul's Offense** [B19]

### ***The Three-Year Famine***

(38) <sup>1</sup> Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, [It is] for Saul, and for [his] bloody house, because he slew the Gibeonites. <sup>2</sup> And the king called the Gibeonites, and said to them; (now the Gibeonites [were] not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn to them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) <sup>3</sup> Wherefore David said to the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? <sup>4</sup> And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shall you kill any man in Israel. And he said, What ye shall say, [that] will I do for you. <sup>5</sup> And they answered the king, The man that consumed us, and that devised against us [that] we should be destroyed from remaining in any of the coasts of Israel, <sup>6</sup> Let seven men of his sons be delivered to us, and we will hang them up to the LORD in Gibeah of Saul, [whom] the LORD did choose. And the king said, I will give them. <sup>7</sup> But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath that was between them, between David and Jonathan the son of Saul.



## **2 Samuel Chapter 21**

Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: <sup>9</sup> And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell [all] seven together, and were put to death in the days of harvest, in the first [days], in the beginning of barley harvest.

### 21:10-14 ***Rizpah's Kindness to the Dead in Saul's Family*** [B20]

(39) <sup>10</sup> And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water <sup>a</sup> dropped upon them out of heaven, and permitted neither the birds of the air to rest on them by day, nor the beasts of the field by night. <sup>11</sup> And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. <sup>12</sup> And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: <sup>13</sup> And he brought up from there the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. <sup>14</sup> And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulcher of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land.

<sup>a</sup> Poured, about six months later.

### 21:15-22 ***David Feigns in Battle and His Men Slay Four Philistine Giants*** (1 Chr 20:4-8) [C19]

<sup>15</sup> Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. <sup>16</sup> **And Ishbibenob, which was of the sons of the giant**, the weight of whose spear [weighed] three hundred [shekels] of brass in weight, he being girded with a new [sword], thought to have slain David. <sup>17</sup> But **Abishai the son of Zeruiah helped him**, and smote the Philistine, and killed him. Then the men of David swore to him, saying, You shall go no more out with us to battle, that you quench not the light of Israel. <sup>18</sup> And it came to pass after this, that there was again a battle with the Philistines at Gob: then **Sibbechai the Hushasite slew Saph, which was of the sons of the giant**. <sup>19</sup> And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, **slew [the brother of] Goliath** the Gittite, the staff of whose spear was like a weaver's beam. <sup>20</sup> And there was yet a battle in Gath, where was a man of [great] stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. <sup>21</sup> And when he defied Israel, **Jonathan the son of Shimea the brother of David slew him**. <sup>22</sup> These **four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants**.

## **2 Samuel Chapter 22**

### 22:1-51 ***Psalm of thanksgiving for God's deliverance and manifold blessings (Ps 18)*** [B21]

(40) <sup>1</sup> **And David spoke to the LORD the words of this song in the day [that] the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:** <sup>2</sup> And he said, The LORD is my rock, and my fortress, and my deliverer; <sup>3</sup> The God of my rock; in him will I trust: [he is] my shield, and the horn of my salvation, my high tower, and my refuge, my savior; you save me from violence. <sup>4</sup> I will call on the LORD, [who is] worthy to be praised: so shall I be saved from my enemies. <sup>5</sup> When the waves of death compassed me, the floods of ungodly men made me afraid; <sup>6</sup> The sorrows of Shoel compassed me about; the snares of death <sup>b</sup> come before me; <sup>7</sup> In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry [did enter] into his ears.

### ***The Power and Working of God Illustrated in Creation***

<sup>8</sup> Then the earth shook and trembled; the foundations of heaven moved and shook, because he was angry. <sup>9</sup> There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. <sup>10</sup> He bowed the heavens also, and came down; and darkness was under his feet. <sup>11</sup> And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

## **2 Samuel Chapter 22**

<sup>12</sup> And he made darkness pavilions round about him, dark waters, [and] thick clouds of the skies.  
<sup>13</sup> Through the brightness before him were coals of fire kindled. <sup>14</sup> The LORD thundered from heaven, and the most High uttered his voice. <sup>15</sup> And he sent out arrows, and scattered them; lightning, and discomfited them. <sup>16</sup> And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

### ***Wonderful Victory from Obedience to God***

(41) <sup>17</sup> **He sent from above, he took me; he drew me out of many waters;** <sup>18</sup> He delivered me from my strong enemy, [and] from them that hated me: for they were too strong for me. <sup>19</sup> They prevented me in the day of my calamity: but the LORD was my stay. <sup>20</sup> He brought me forth also into a large place: he delivered me, because he delighted in me. <sup>21</sup> The LORD rewarded me according to my righteousness: according to the cleanness of my hands has he recompensed me. <sup>22</sup> For I have kept the ways of the LORD, and have not wickedly departed from my God. <sup>23</sup> For all his judgments [were] before me: and [as for] his statutes, I did not depart from them. <sup>24</sup> I was also upright before him, and have kept myself from my iniquity. <sup>25</sup> Therefore the LORD has recompensed me according to my righteousness; according to my cleanness in his eye sight. <sup>26</sup> With the merciful you will show thyself merciful, [and] with the upright man you will show thyself upright. <sup>27</sup> With the pure you will show thyself pure; and with the froward you will show thyself unsavory. <sup>28</sup> And the afflicted people you will save: but your eyes are upon the haughty, [that] you may bring them down. <sup>29</sup> For you are my lamp, O LORD: and the LORD will lighten my darkness. <sup>30</sup> For by you I have run through a troop: by my God I have leaped over a wall. <sup>31</sup> [As for] God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him. <sup>32</sup> For who is God, save the LORD? and who is a rock, save our God? <sup>33</sup> God is my strength [and] power: and he makes my way perfect. <sup>34</sup> He makes my feet like hinds' [feet]: and sets me upon my high places. <sup>35</sup> He teaches my hands to war; so that a bow of steel is broken by my arms. <sup>36</sup> You have also given me the shield of your salvation: and your gentleness has made me great. <sup>37</sup> You have enlarged my steps under me; so that my feet did not slip.

### ***Vengeance is of the Lord, as David was Strengthened***

(42) <sup>38</sup> I have pursued my enemies, and destroyed them; and turned not again until I had consumed them. <sup>39</sup> And I have consumed them, and wounded them, that they could not arise: yes, they are fallen under my feet. <sup>40</sup> **For you have girded me with strength to battle: them that rose up against me have you subdued under me.** <sup>41</sup> You have also given me the necks of my enemies, that I might destroy them that hate me. <sup>42</sup> They looked, but [there was] none to save; [even] to the LORD, but he answered them not. <sup>43</sup> Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, [and] did spread them abroad. <sup>44</sup> **You also has delivered me from the strivings of my people,** you have kept me [to be] head of the heathen: a people [which] I knew not shall serve me. <sup>45</sup> Strangers shall submit themselves to me: as soon as they hear, they shall be obedient to me. <sup>46</sup> Strangers shall fade away, and they shall be afraid out of their close places: <sup>47</sup> **The LORD lives; and blessed [be] my rock; and exalted be the God of the rock of my salvation.** <sup>48</sup> It is God that avenges me, and that brings down the people under me, <sup>49</sup> And that brings me forth from my enemies: you also have lifted me up on high above them that rose up against me: you have delivered me from the violent man. <sup>50</sup> Therefore I will give thanks to you, O LORD, among the heathen, and I will sing praises to your name. <sup>51</sup> [He is] the tower of salvation for his king: and shows mercy to his anointed, to David, and to his seed for evermore.

## **2 Samuel Chapter 23**

### ***23:1-7 David's Last Words from God [C20]***

(43) <sup>1</sup> Now these be the last words of David. David the son of Jesse said, and the man who was] raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, <sup>2</sup> "The Spirit of the LORD spoke by me, and His word was in my tongue. <sup>3</sup> The God of Israel said, the Rock of Israel spoke to me, **He that rules over men must be just, ruling in the fear of God.** <sup>4</sup> **And he shall be as the light of the morning, when the sun rises, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.** <sup>5</sup> **Although my house be not so with God; yet He has made with**

## **2 Samuel Chapter 23**

**me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow.** <sup>6</sup> But all the sons of Belial shall be as thorns thrust away, because they cannot be taken with hands: <sup>7</sup> But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.”

23:8-39 **David's 37 Mighty Men** (1 Chr 11:10-47) [B22 and C21 – verse 39]

<sup>8</sup> These are the names of the mighty men whom David had:

### ***The Top Three***

The Tachmonite that sat in the seat, **chief among the captains**; the same was **Adino** the Eznite: [he lift up his spear] against **eight hundred**, whom he slew at one time. <sup>9</sup> And after him was **Eleazar** the son of Dodo the Ahohite, [one] of the three mighty men with David, when they defied the Philistines [that] were there gathered together to battle, and the men of Israel were gone away: <sup>10</sup> He arose, and smote the Philistines **until his hand was weary, and his hand clave to the sword: and the LORD worked a great victory that day**; and the people returned after him only to spoil. <sup>11</sup> And after him was **Shammah** the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentils: and the people fled from the Philistines. <sup>12</sup> But he **stood in the midst of the ground, and defended it**, and slew the Philistines: and **the LORD worked a great victory**.

### ***Loving One Another and the Drink Offering to the Lord***

(44) <sup>13</sup> And **three of the thirty chief went down**, and came to David in the harvest time to the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. <sup>14</sup> And David was then in a hold, and the garrison of the Philistines was then [in] Bethlehem. <sup>15</sup> And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! <sup>16</sup> And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took [it], and brought [it] to David: nevertheless he would not drink thereof, but poured it out to the LORD. <sup>17</sup> And he said, Be it far from me, O LORD, that I should do this: [is not this] the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these **three mighty men**.

### ***Assignment of Duties Appropriate to Abilities of 2 Mighty Men*** (Joab not named)

<sup>18</sup> And **Abishai**, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [and] slew them, and had the name among three. <sup>19</sup> Was he not most honorable of three? therefore he was their captain: howbeit he attained not to the [first] three. <sup>20</sup> And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: <sup>21</sup> And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. <sup>22</sup> These [things] did Benaiah the son of Jehoiada, and had the name among three mighty men. <sup>23</sup> He was more honorable than the thirty, but he attained not to the [first] three. And David set him over his guard.

### ***Other Mighty Men are Honored***

<sup>24</sup> Asahel the brother of Joab was **one of the thirty**; Elhanan the son of Dodo of Bethlehem, <sup>25</sup> Shammah the Harodite, Elika the Harodite, <sup>26</sup> Helez the Paltite, Ira the son of Ikkesh the Tekoite, <sup>27</sup> Abiezer the Anethothite, Mebunnai the Hushasite, <sup>28</sup> Zalmon the Ahohite, Maharai the Netophasite, <sup>29</sup> Heleb the son of Baanah, a Netophasite, Ittai the son of Ribai out of Gibeah **of the children of Benjamin**, <sup>30</sup> Benaiah the Pirathonite, Hiddai of the brooks of Gaash, <sup>31</sup> Abialbon the Arbathite, Azmaveth the Barhumite, <sup>32</sup> Eliahba the Shaalbonite, of the sons of Jashen, **Jonathan**, <sup>33</sup> Shammah the Hararite, Ahiam the son of Sharar the Hararite, <sup>34</sup> Eliphelet the son of Ahasbai, the son of the Maachasite, Eliam the son of Ahithophel the Gilonite, <sup>35</sup> Hezrai the Carmelite, Paarai the Arbite, <sup>36</sup> Igal the son of Nathan of Zobah, Bani the Gadite, <sup>37</sup> Zelek the Ammonite, Naharai the Beerothite, **armor bearer to Joab** the son of Zeruiah, <sup>38</sup> Ira an Ithrite, Gareb an Ithrite, <sup>39</sup> **Uriah the Hittite**: thirty and seven in all.

24:1-9 **David Forces Joab to Number the People of Israel** (1 Chr 21:1-6) [C22]

(45) <sup>1</sup> And again the anger of the LORD was kindled against Israel, and <sup>a</sup> **he moved David against them to say, Go, number Israel and Judah.** <sup>2</sup> For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. <sup>3</sup> And Joab said to the king, Now the LORD your God add to the people, how many soever they be, a hundredfold, and that the eyes of my lord the king may see [it]: but why does my lord the king delight in this thing? <sup>4</sup> **Notwithstanding the king's word prevailed against Joab, and against the captains of the host.** And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. <sup>5</sup> And they passed over Jordan, and pitched in Aroer, on the right side of the city that [lies] in the midst of the river of Gad, and toward Jazer: <sup>6</sup> Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan, and about to Zidon, <sup>7</sup> And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, [even] to Beersheba. <sup>8</sup> So when they had gone through all the land, they came to Jerusalem at the **end of nine months and twenty days.** <sup>9</sup> **And Joab gave up the sum of the number of the people to the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah [were] five hundred thousand men.**

<sup>a</sup> Satan moved David or was allowed to move David's flesh, for what sin, we know not. 1 Chronicles 21:1

24:10-17 **Prophet Gad Offers 7 Years, 3 Months or 3 Days of God's Wrath** (1 Chr 21:7-17) [C23]

<sup>10</sup> And <sup>a</sup> **David's heart smote him after that he had numbered the people. And David said to the LORD, I have sinned greatly in that I have done: and now, I beseech you, O LORD, take away the iniquity of your servant; for I have done very foolishly.** <sup>11</sup> For when David was up in the morning, the word of the LORD came to the prophet Gad, David's seer, saying, <sup>12</sup> **Go and say to David, Thus says the LORD, I offer you three [things]; choose you one of them, that I may [do it] to you.** <sup>13</sup> So Gad came to David, and told him, and said unto him, Shall **seven years of famine come to you in your land? or will you flee three months before your enemies, while they pursue you? or that there be three days' pestilence in your land? now advise,** and see what answer I shall return to him that sent me. <sup>14</sup> And David said to Gad, I am in a great straight: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man. <sup>15</sup> **So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.** <sup>16</sup> And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now your hand. And the angel of the LORD was by the threshing place of Araunah the Jebusite. <sup>17</sup> And David spoke to the LORD when he saw the angel that smote the people, and said, Look, I have sinned, and I have done wickedly: but these sheep, what have they done? let your hand, I pray you, be against me, and against my father's house.

<sup>a</sup> Vanity or pride got into David again, when he numbered the soldiers, he was not trusting God. Age and experience are no safeguard to falling in temptation.

**2 Samuel Chapter 24**

24:18-25 **David Makes a Burnt and Peace Offering to Prevent Pestilence** (1 Chr 21:18-22:1) [B23]

(46) <sup>18</sup> And Gad came that day to David, and said unto him, "Go up, **rear an altar to the LORD in the threshing floor of Araunah the Jebusite.**" <sup>19</sup> And David, according to the saying of Gad, went up as the LORD commanded. <sup>20</sup> And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. <sup>21</sup> And Araunah said, "Wherefore is my lord the king come to his servant?" And David said, "To buy the threshing floor of you, to build an altar unto the LORD, that the plague may be stayed from the people." <sup>22</sup> And Araunah said unto David, "Let my lord the king take and offer up what [seems] good to him: behold, [here be] oxen for burnt sacrifice, and threshing instruments and [other] instruments of the oxen for wood." <sup>23</sup> All these [things] did Araunah, [as] a king, give unto the king. And Araunah said to the king, "The LORD your God accept you." <sup>24</sup> And the king said unto Araunah, <sup>a</sup> "No; but I will surely buy [it] of you at a price: **neither will I offer burnt offerings to the LORD my God of that which does cost me nothing.**" So David bought the threshing floor and the oxen for **fifty shekels of silver.** <sup>25</sup> And David built there an altar to the LORD, and offered <sup>b</sup> burnt offerings and peace offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.

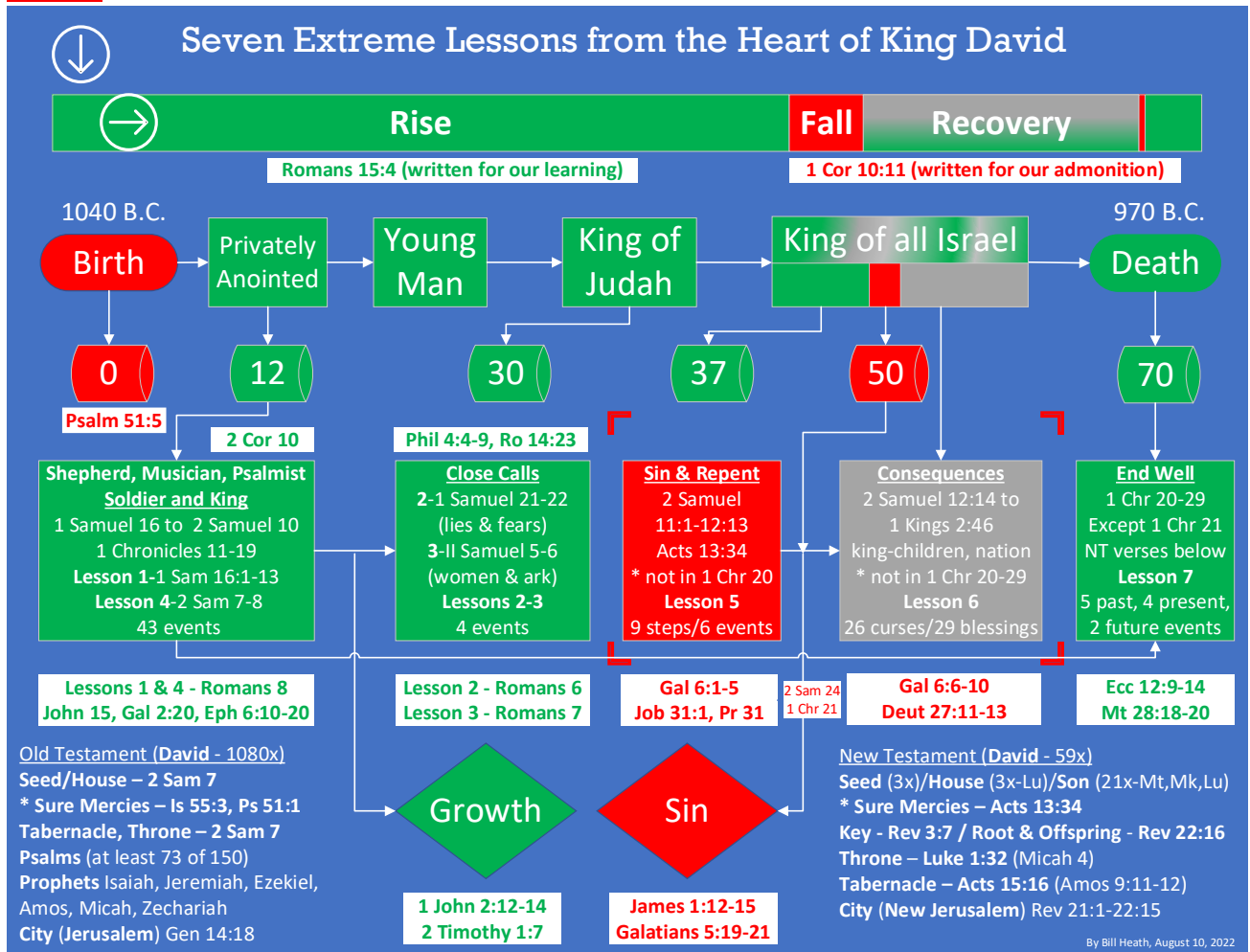
<sup>a</sup> Salvation is free, however, following Christ will and should cost. Paul followed this same pattern at Corinth and Thessalonica. Are you willing to pay the price of taking up your cross and following Jesus?

<sup>b</sup> "he answered him from heaven by fire upon the altar of burnt offering." 1 Chronicles 21:26

<sup>c</sup> Chronicles 22-28 continues in the other or incidental last things of David.

**2 Samuel**

**Gems**



# 1 Kings (22-47, 2.1 hr) 2020

Bible TOC

Next / Previous Book

Gems

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

## 12 Steps to Begin Right and Continue Wrong with Solomon

### Evidence of a kings rise and fall

Scripture

RISE (R) or FALL (F)

1 Kings

- 1) R: Others know God has chosen (wife Bathsheba, prophet Nathan, and David's mighty men)
- 2) R: Clean house by cutting off the head of the snakes or using snake away (executed Adonijah and Joab, replace leaders, suspend sentences) 1-2
- 3) **F**: Took the king of **Egypt's** daughter as a wife (**Song**), sacrificed to God in the high places 3:1, 3
- 4) R: Acknowledged God's great mercy to David and asked for **wisdom** (understanding heart for judgment of his people and others) **Proverbs**—the wisdom of Jesus is much better, 1 Cor 1:30 3:5-9
- 5) R: Strong military and safety in the land "every man under his vine, and under his fig tree" (Micah 4:4, 1 Kings 4:25, and Zechariah 3:10. George **Washington** quoted it almost fifty times) 4
- 6) R: Building the temple in Jerusalem and public dedication **prayer** (2<sup>nd</sup> longest prayer, 1000+) 5-8
- 7) **F**: He built cities for his **horses** and for his horsemen(**Deut 17:16**,not multiply horses) 9:19, 10:26
- 8) R: Wisdom – Queen of Sheba, Happy are your men, happy are these your servants 10:8
- 9) **F**: Gold revenue was 666 talents a year (**Deut 17:17b**, not multiply silver and gold) 10:14, 27
- 10) **F**: Married strange women who turned his heart away from God (**Deut 17:17a**) 11:1-11
- 11) **F**: The Lord stirs up adversaries: Hadad of Edom, Rezon of Syria, Jeroboam of Israel 11:12-40
- 12) **F**: Ecclesiastes (wisdom remained, heed Ecc 12:9-14) and his evil son Rehoboam 11:42-43

### Prayers of the Bible

| SCRIPTURE               | FORM(S)      | PURPOSE                           | HINDRANCES                                  | AIDS              | WHO / TYPES<br>* Comments                        |
|-------------------------|--------------|-----------------------------------|---|-------------------|--|
| <b>I Kings</b><br>3:5-9 | Supplication | Wisdom / Self                     |   | Single-Mindedness | Solomon-God                                      |
| I Kings<br>8:22-61      | Supplication | Temple Dedication                 |   | Abundant Heart    | Solomon-God / Public-2 <sup>nd</sup> Longest     |
| I Kings<br>13:1-10      | Intercession | Heal kings withered hand          | King raised his hand against the man of God |                   | King Jeroboam asked man of God to heal him       |
| I Kings<br>18:17-40     | Supplication | Defeat 450 false prophets of Baal | Much water on the altar                     | Fire from heaven  | Elijah prayed to God for fire from above (36-37) |
|                         |              |                                   |   |                   |  |
|                         |              |                                   |   |                   |  |

David reigned from 1010 to 970 (40 years) and Solomon reigned from 970 to 930 (40 years). Rehoboam to Zedekiah was from 931 to 586 (344 years). The Babylonian captivity from 586 to 516 (70 years).

**Chart on Kings & Prophets during the Divided Kingdom of Israel (931 to 586 BC) I Kings Gems**

| <b>Kings of Israel</b><br>(Northern - 10 Tribes)<br>Ephraim, Dan, Manasseh,   | <b>Prophets</b><br>(good-right-holy)<br>9 dynasties                        | <b>Kings of Judah</b><br>(Southern - 2 Tribes)<br>Judah and Benjamin   | <b>Prophets</b><br>(good-right-holy)<br>1 dynasty  |
|---|--|--|--|
| 1. <b>Jeroboam (I)</b> 22 years<br>1Ki 11:26-14:20<br>Way: Gold calf at Bethel & Dan.<br>Appoint priests, Replace history   | <b>Capitol-Shechem</b><br><b>Ahijah</b><br>man of God / old prophet        | 1. <b>Rehoboam</b> 17 years<br>1Ki 12-14:31, 2 Chr 10:1-12:26<br>Way: Increase tax, Burden people,<br>Ignore old men for young men | <b>Capitol-Jerusalem</b><br>* Egypt - 925 BC<br><b>Shemaiah</b>  |
| 2. <b>Nadab</b> 2 yrs<br>1Ki 15:25-31   | <b>Capitol-Tirzah</b><br><b>Jehu</b>                                       | 2. <b>Abijam (Abijah)</b> 3 yrs<br>1Ki 15:1-8, 2 Chr 13:1-22   |  |
| 3. <b>Baasha</b> 24 yrs<br>1Ki 15:32-16:7   |  | 3. <b>Asa REL + Heart</b> 41 yrs<br>1Ki 15:9-24, 2 Chr 14-16, 16 fall  |  |
| 4. <b>Elah</b> 2 yrs<br>1Ki 16:8-14   |  | 4. <b>Jehoshaphat REL+Heart</b> 25 yrs<br>1Ki 22:1-50, 2 Chr 17-20, 19 fall  | <b>Obadiah - 4<sup>th</sup> (Edom)</b><br>* Philistines & Arabians,<br>840<br>Jehoram is brother-in-law<br>of Joram (I). |
| 5. <b>Zimri</b> 7 days<br>1Ki 16:15-20  |  | 5. <b>Jehoram (J)</b> Baal 8 yrs<br>2 Ki 8:16-24, 2Chr 21:1-20   | Jehoram is brother-in-law<br>of Joram (I).   |
| 6-7. <b>Tibni</b> 4 yrs & <b>Omri</b> 12 yrs<br>1Ki 16:21-28  | <b>Capitol-Samaria</b>   | 6. <b>Ahaziah</b> Baal 1 yr<br>2Ki 8:25-29, 2 Chr 22:1-9   | Married daughter of Ahab<br>Grand-daughter of Omri   |
| 8. <b>Ahab</b> Very Evil 22 yrs<br>1Ki 16:29-22:40 Jezebel-Baal   | <b>Elijah</b> (8 miracles)<br>prophet/man of God/son<br>Micalah            | 7. <b>Athaliah (Queen)</b> Baal 7 yrs<br>2Ki 11:1-16, 2 Chr 22:1-23:21   | Jehoaida the priest helps<br>Joash do good   |
| 9. <b>Ahaziah</b> Baal 2 yrs<br>1Ki 22:51-53, 2 Ki 1:1-18   | Syrian battle, 122K  | 8. <b>Joash</b> Good/Evil Baal 40 yrs<br>2Ki 11:17-12:21, 2 Chr 23:16-24:27  |  |
| 10. <b>Jehoram (Joram)</b> 12 yrs<br>2Ki 3:1-27, 9:14-29  | <b>Elisha</b> (16 miracles)<br>Syrian battles, Jehoshaphat<br>(Damascus)   | 9. <b>Amaziah (REL)</b> 9 yrs<br>2Ki 14:1-22, 2 Chr 25:1-28  | * Israel, King Jehoash, 790  |
| 11. <b>Jehu (REL)</b> 28 yrs<br>2 Ki 9:1-10:36  |  | 10. <b>Uzziah (REL)</b> 51 yrs<br>2Ki 14:21-22, 15:1-7, 2 Chr 26:1-23  | <b>Joel - 2<sup>nd</sup></b>   |
| 12. <b>Jehoahaz</b> 17 yrs<br>2Ki 13:1-9  | <b>Jonah - 5<sup>th</sup></b><br>(Assyria-Nineveh)                         | 11. <b>Jotham (REL)</b> 16 yrs<br>2Ki 15:32-38, 2 Chr 2k7:1-29   | <b>Isaiah (1)</b>  |
| 13. <b>Jehoash (Joash)</b> 16 yrs<br>2Ki 13:10-25   | <b>Amos - 3<sup>rd</sup></b><br>(1 <sup>st</sup> north, and nations)       | 12. <b>Ahaz (J)</b> 16 yrs<br>2Ki 16:1-20, 2 Chr 28:1-27   | <b>Micah - 6<sup>th</sup></b><br>(north and south)   |
| 14. <b>Jeroboam (II)</b> 41 yrs<br>2Ki 14:23-29   | <b>Hosea - 1<sup>st</sup> 740 BC</b><br>(1 <sup>st</sup> north, and south) | 13. <b>Hezekiah REL+Heart</b> 9 yrs<br>2Ki 18:1-20:21, 2 Chr 29:1-32:33  | 701 BC Battle of Lachish<br>Jerusalem-185K Assyrians<br>722 BC Israel falls to<br>Assyria                                |
| 15. <b>Zachariah</b> 6 months<br>2Ki 15:8-12  |  | 14. <b>Manasseh (J)</b> Evil/good Baal 55 yrs<br>2Ki 21:1-18, 2 Chr 33:1-20  | Sawed Isaiah in half<br><b>Nahum - 7<sup>th</sup> (Galilee)</b><br>(Assyria-Nineveh)                                     |
| 16. <b>Shallum</b> 1 month<br>2Ki 15:13-15  |  | 15. <b>Amon (J)</b> Baal 2 yrs<br>2Ki 21:19-26, 2 Chr 33:21-25   | <b>Huldah</b><br><b>Zephaniah - 9<sup>th</sup></b><br><b>Jeremiah (2)</b>  |
| 17. <b>Menahem</b> 10 yrs<br>2Ki 15:16-22   |  | 16. <b>Josiah REL+Heart</b> -best 31 yrs<br>2Ki 22:1-23:30, 2 Chr 34:1-35:27   |  |
| 18. <b>Pekahiah</b> 2 yrs<br>2Ki 15:23-26   |  | 17. <b>Jehoahaz (J)</b> to Egypt 3 Months<br>2 Ki 23:31-33, 2 Chr 36:1-4   |  |
| 19. <b>Pekah</b> 20 yrs<br>2Ki 15:27-31   |  | 18. <b>Jehoiakim (J)</b> to Babylon 11 yrs<br>2Ki 23:34-24:7, 2 Chr 36:5-8   |  |
| 20. <b>Hoshea</b> 9 yrs<br>2Ki 17:1-41  | 612 BC Nineveh falls to<br>Medes and Babylon                               | 19. <b>Jehoiachin (J)</b> to Babylon 3 Months<br>2Ki 24:8-16, 2 Chr 36:9-10  | <b>Habakkuk - 8<sup>th</sup></b>   |
| <b>722 BC</b> <b>209 yrs</b><br>Israel falls to Assyria-Sargon II.<br>135 years before Judah falls to<br>Babylon-Nebuchadnezzar.  | 609 BC Battle of<br>Megiddo-Josiah dies                                    | 20. <b>Zedekiah (J)</b> (to Babylon) 11 Yrs<br>2Ki 24:18-25:21, 2 Chr 36:11-21   | <b>Lamentations (3)</b><br><b>Ezekiel - country (4)</b><br><b>Daniel - city (5)</b>                                      |
|   | 605 BC Battle of<br>Carchemish   | <b>586 BC</b> <b>344 yrs</b><br>* Babylon, Gedaliah Governor<br>Captive 70 years, 586-516 BC                                       |  |
| <b>Legend:</b> Blue-prophets. (1) to (5) major prophets, 1 <sup>st</sup> to 12 <sup>th</sup> minor prophets. 9 other prophets. Total: 26 prophets.<br>Prophets are located at the beginning of their prophecies. (J)-Judah kings who follow Jeroboam. Dynasty change - Italics.<br>Total years factoSr in kings overlap or coregency. Major battles & kingdoms are noted. Timeline: NTS-dotted lines.<br>8 kings did Right in the Eyes of the LORD (REL), 4 with the Heart of David. 32 kings did Evil in the Eyes of the LORD (EEL)<br>* Jerusalem invaded 4x. Jerusalem is God's timepiece: Jeremiah 32:31-33, 50:19-20, 33-34, 51:5-6, 19-24.<br>Bethel is a location of right worship from Genesis to Samuel. Bethel is evil worship in Kings & Chronicles.<br>High Places: past sacrifices & incense which only Josiah removed.<br><b>Romans 15:4 - learn from, 1 Corinthians 10:11 - admonish us.</b> |  |  |  |
| gods: Canaanite/Jezebel-Baal (fire-purify, sun), <b>Asherah-Ashtoreth/Astarte/Ishtar</b> (fertility, moon)<br>Moab- <b>Chemosh</b> (Moabite Stone-Mesha Stele, 2 Ki 3), <b>Asherah</b> (human blood sacrifice)<br>Amorite/Ammon- <b>Molech/Milcom</b> (baby sacrifice), Zidonians- <b>Ashtoreth</b> . Solomon's sin in 1 Kings 11:1-13.   |  |  | <b>Haggai - 10<sup>th</sup></b><br><b>Zechariah - 11<sup>th</sup></b><br><b>Malachi - 12<sup>th</sup></b>                |
| PAST. <b>Kings</b> of nation of Israel<br>Monarchy, dynasty, temporary.<br>(Deut. 17:14-20, Proverb 16)   | PRESENT. We are<br>children of the <b>king</b> .<br>(Acts 2:1-Rev 4:1)     | FUTURE. Jesus is the <b>King of kings</b> .<br>Saints return & reign with Christ 1000<br>yrs (Rev 5:10, 19-20)                     | New Testament.<br>Royal priesthood (1Pe<br>2), Ambassadors, Heirs  |

**Part 1 - The Wisdom - Learn from the Old Testament Prophets (from Samuel to Malachi)**

**Part 2 - The Heart - Learn and be admonished from the Kings of the United Kingdom**

**Part 3 - The Way - Learn and be admonished from the Kings of the Divided Kingdom**

**Part 4 - New Testament: Deny self and take up my cross daily to follow Jesus (Lu 9:23 and 1 Cor 1:30)**

**Compare**

**United Nation (monarchy) Foundation**

- |              |                        |   |
|--------------|------------------------|---|
| 1. God       | One in heaven          | Genesis 1-11                            |
| 2. People    | Hebrew Language        | Genesis 12-50                           |
| 3. Land      | Israel had borders     | Genesis 12-50                           |
| 4. Writings  | Moses                  | Law, Torah, Pentateuch                  |
| 5. Kings     | Saul, David, Solomon   | Weak-weaker, Strong-broke, Strong-broke |
| 6. Jerusalem | Capitol                | Bethel                                  |
| 7. History   | Based on all the above |   |

**Contrast the Divided Nation (Civil War – Degrees of Good and Evil Kings)**

**Israel – Jeroboam (evil: 20, REL: 1)**

20 kings, 290 years before fall to Assyria

**Judah – Rehoboam (evil: 16, good: 4, REL: 3)**

20 kings, 344 years before fall to Babylon

**1. GOD**

- |                                    |  |
|------------------------------------|--|
| a. Other gods – from other nations | a. Same God-One God *all protestant colonies except Maryland |
|------------------------------------|--|

**2. KINGS (Good & Evil)**

- |                                       |  |
|---------------------------------------|--|
| a. Nine dynasties                     | a. One dynasty (from their father King David)    |
| b. High Places - Idolatry             | b. High Places – Idolatry/heart worship          |
| c. Made People to sin, anger the LORD | c. did what is right in the eyes of the LORD     |
| d. Omitted in Chronicles              | d. David at the high place at Gibeon 1 Chr 21:29 |

**3. PROPHETS (Good & Evil)**

- |  |   |
|--|---|
| a. Eleven good prophets identified   | a. Ten good prophets identified                     |
| b. Evil prophets were in packs of 400, 450   | b. Good prophets were alone or with a scribe or few |
| c. No need for prophets today. We have the complete canon of Holy Scriptures accessible, and the indwelling Holy Spirit after we repent and believe. Acts 2, Mark 1:5. |   |

**4. WAY**

- a. Group think –Walk in the Way of Jeroboam
- b. Remove and Replace history
- c. Hate good and love evil (law and order-police)
- d. Appoint own priests

**WAY & WORKS**

- a. Think differently – Way/Works
- b. Same history
- c. Love good and hate evil
- d. Tribe of Levi are priests

\* The U.S. did not replaced history with Great Britain, but improved little by little with the Bible as its foundation and guide during both civil wars (1776-1783 and 1861-1865) and additions to the Bill of Rights.

**5. CHANGE**

- |   |                             |
|---|-----------------------------|
| a. Three (3) capitol moves - distance   | a. Same capitol (Jerusalem) |
| USA – 8 moves before DC, 1774 to 1802. 1774 Phil Penn, 1776 Baltimore MD, 1777 Lancaster PN, 1777 York PN, 1781 Princeton NJ, 1783 Annapolis MD, 1784 Trenton NJ, 1785 NY City NY, 1802 Wash DC |                             |

1783 The Treaty of Paris, (1) N.W. territory open, (2) Fishing rights on Canadian coast, (3) Navigate Mississippi. War of 1812, Native American ally with British for trade.

- |  |   |
|--|---|
| b. Division – civil war (Tibni and Omri) | b. No civil war. Jehosaphat alliance with Ahab and Joram. |
|--|---|

\* Compare to Civil Wars in the U.S.A.: The Revolutionary War (1776-1783) and Union-Confederate War (1861-1865).



**UnBeliever—their heart is not made pure (36) before the LORD, from Israel (20) and Judah(16)**

1. Did Evil in the Eyes of the LORD (32) includes;
  - a. More evil (Omri) (I)
  - b. Most evil (Ahab) (I)
  - c. Good / Evil (1) King Joash (J), led by Jehoaida the priest
  - d. Evil / Good (1) King Manasseh (J), Baal worship and sawed Isaiah in half
  
2. Right in the eyes of the LORD (4), but not with the heart of King David (God’s sovereignty and time)
  - a. Jehu (I)
  - b. Amaziah (J)
  - c. Uzziah (J)
  - d. Jotham (J)

**Believer – Right in the Eyes of the LORD and with a pure heart after their father King David (4)**

1. Good / Fair – King Asa
2. Good / Good – King Jehoshaphat
3. Good / Good - King Hezekiah
4. Good / Better -King Josiah

**Best / Best – the Lord Jesus Christ** (high place in heaven)                      Where are **our “high places”** ?

**Scripture on a “pure heart”**

**Psalms 19:8 (KJV)** The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

**Psalms 24:4 (KJV)** He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

**Proverbs 20:9 (KJV)** Who can say, I have made my heart clean, I am pure from my sin?

**Matthew 5:8 (KJV)** *Blessed are the pure in heart: for they shall see God.*

**1 Timothy 1:5 (KJV)** Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

**2 Timothy 2:22 (KJV)** Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

**Hebrews 10:22 (KJV)** Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

**1 Peter 1:22 (KJV)** Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently:*

**Note on Jerusalem:** God’s prophetic clock. City of David. A Cup of Trembling, pray for the peace of Jerusalem, New Jerusalem.

Jeremiah 32:31 *For this city has been to me [as] a provocation of my anger and of my fury from the day that they built it even to this day; that I should remove it from before my face,*<sup>32</sup> *Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.*<sup>33</sup> *And they have turned to me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not listened to receive instruction.*

*1:1-4 Stranger Abishag, a Shunammite Comforts David, and He Knows her not [C24]*

(1) <sup>1</sup> Now king David was old [and] stricken in years; and they covered him with clothes, but he got no heat. <sup>2</sup> Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in your bosom, that my lord the king may get heat. <sup>3</sup> So they sought for a fair damsel throughout all the coasts of Israel, and found **Abishag a Shunammite**, and brought her to the king. <sup>4</sup> And the damsel was very fair, and cherished the king, and ministered to him: **but the king knew her not.**

*1:5-10 Son Adonijah Usurps King David [C25]*

<sup>5</sup> Then **Adonijah the son of Haggith exalted himself**, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. <sup>6</sup> And his father had not displeased him at any time in saying, Why have you done so? and he also [was a] very goodly [man]; and [his mother] bare him after Absalom. <sup>7</sup> And he conferred with **Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah** helped [him]. <sup>8</sup> But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which [belonged] to David, were not with Adonijah. <sup>9</sup> And Adonijah slew sheep and oxen and fat cattle by the stone of Zohelath, which is by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: <sup>10</sup> But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

QT Note:

Q – Why did King David not know the Shunammite woman and his son Adonijah not respect him as king?  
 A – King David knows that he is reaping what he sowed when he fell to sin with Bathsheba and Uriah. King David repented and was forgiven by God, but must still reap sorrow due to the severity of his sin toward man and God.

QT hint: Daily time in Scripture and prayer help us prevent the suffering due to sin in our personal lives.

*1:11-31 Nathan & Bathsheba's Plot for King David to Confirm Solomon as Successor [B24]*

(2) <sup>11</sup> **Wherefore Nathan spoke to Bathsheba the mother of Solomon, saying, Have you not heard that Adonijah the son of Haggith does reign, and David our lord knows [it] not?**

<sup>12</sup> Now therefore come, let me, I pray you, give you counsel, that you may save your own life, and the life of your son Solomon. <sup>13</sup> Go and get you in to king David, and say to him, Did not you, my lord, O king, swear to your handmaid, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne? why then does Adonijah reign? <sup>14</sup> Behold, while you yet talk there with the king, I also will come in after you, and confirm your words. <sup>15</sup> And Bathsheba went in to the king into the chamber: and the king was very old; and Abishag the Shunammite ministered to the king. <sup>16</sup> And Bathsheba bowed, and did obeisance to the king. And the king said, What would you? <sup>17</sup> And she said unto him, My lord, you swore by the LORD your God to your handmaid, [saying], Assuredly Solomon your son shall reign after me, and he shall sit upon my throne. <sup>18</sup> And now, behold, Adonijah reigns; and now, my lord the king, you know [it] not: <sup>19</sup> And he has slain oxen and fat cattle and sheep in abundance, **and has called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon your servant has he not called.** <sup>20</sup> **And you, my lord, O king, the eyes of all Israel are upon you, that you should tell them who shall sit on the throne of my lord the king after him.**

<sup>21</sup> Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. <sup>22</sup> And, look, while she yet talked with the king, Nathan the prophet also came in. <sup>23</sup> And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. <sup>24</sup> And Nathan said, My lord, O king, have you said, Adonijah shall reign after me, and he shall sit upon my throne? <sup>25</sup> For he is gone down this day, and has slain oxen and fat cattle and sheep in abundance, and has called all the king's sons, and the captains of the host, and **Abiathar the priest;** and, behold, they eat and drink before him, and say, God save king Adonijah. <sup>26</sup> **But me, [even] me your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon, has he not called.** <sup>27</sup> Is this thing done by my lord the king, and you have not showed [it] to your servant, who should sit on the throne of my lord the king after him? <sup>28</sup> Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king.

## 1 Kings Chapter 1

<sup>29</sup> And the king swore, and said, [As] the LORD lives, that has redeemed my soul out of all distress,  
<sup>30</sup> Even as I swore to you by the LORD God of Israel, saying, Assuredly Solomon your son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. <sup>31</sup> Then Bathsheba bowed with [her] face to the earth, and did reverence to the king, and said, Let my lord king David live forever.

QT Note:

Q – Why did the prophet Nathan not go directly to King David?

A – We know Nathan the prophet had direct access to King David when he confronted David's sins. Now the best way to approach King David is from his wife, Bathsheba.

Application: I must recognize and remember to ask God for wisdom from above to handle difficult circumstances and events.

QT hint: Daily time in Scripture and prayer help us know how to recognize the acts of the enemies of God and take actions to do what is right according to the right thing, way and time. (Romans 12:1-2)

1:32-53 **Solomon Anointed King, He has Mercy on Half-Brother Adonijah** [B25]

(3) <sup>32</sup> **And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.** <sup>33</sup> The king also said to them, Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon: <sup>34</sup> And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. <sup>35</sup> Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. <sup>36</sup> And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so [too]. <sup>37</sup> As the LORD has been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. <sup>38</sup> **So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule,** and brought him to Gihon. <sup>39</sup> And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. <sup>40</sup> And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth tore with the sound of them. <sup>41</sup> And **Adonijah** and all the guests that [were] with him heard [it] as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore [is this] noise of the city being in an uproar? <sup>42</sup> And while he yet spoke, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for you are a valiant man, and bring good tidings. <sup>43</sup> And Jonathan answered and said to Adonijah, Verily our lord king David has made Solomon king. <sup>44</sup> And the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: <sup>45</sup> And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from there rejoicing, so that the city rang again. This is the noise that ye have heard. <sup>46</sup> And also Solomon sits on the throne of the kingdom. <sup>47</sup> And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than your name, and make his throne greater than your throne. **And the king bowed himself upon the bed.** <sup>48</sup> And also thus said the king, Blessed [be] the LORD God of Israel, which has given [one] to sit on my throne this day, my eyes even seeing [it]. <sup>49</sup> And all the guests that [were] with Adonijah were afraid, and rose up, and went every man his way. <sup>50</sup> And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. <sup>51</sup> And it was told Solomon, saying, Behold, Adonijah fears king Solomon: for, look, he has caught hold on the horns of the altar, saying, Let king Solomon swear to me today that he will not slay his servant with the sword. <sup>52</sup> And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness shall be found in him, he shall die. <sup>53</sup> So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to your house.

## 1 Kings Chapter 1

QT Note:

Q – Why was Solomon’s party greater than Adonijah’s party?

A – Because the prophecy and promise of God were for Solomon to be the next king.

Application: I must wait upon the Lord for the right time to act. The spirit of the world says to be first in everything. The spirit of God waits for the right time. I must have mercy on those who have wronged me, as David had for his half-brother Adonijah (1 Kings 1:45-53).

QT hint: Daily time in Scripture and prayer help us have conditional mercy when others have wronged us. A person of position and honor can say “sin no more” and allow the other person to choose (1 Kings 1:52).

## 1 Kings Chapter 2

### 2:1-11 *David’s Last Four Charges to King Solomon [B26]*

(4) <sup>1</sup> Now the days of David drew near that he should die; and he charged Solomon his son, saying, <sup>2</sup> I go the way of all the earth: be you strong therefore, and show thyself a man; <sup>3</sup> **And keep the charge of the LORD your God, to walk in His ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that you may prosper in all that you do, and whithersoever you turn yourself:** <sup>4</sup> That the LORD may continue His word which He spoke concerning me, saying, *If your children take heed to their way, to walk before me in truth with all their heart and with all their soul,* there shall not fail you (said he) a man on the throne of Israel.

### *David Last Judgements with Justice*

<sup>5</sup> Moreover you know also what **Joab** the son of Zeruiah did to me, [and] what he did to the two captains of the hosts of Israel, to **Abner** the son of Ner, and to **Amasa** the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that [were] on his feet. <sup>6</sup> Do therefore according to your wisdom, and let not his hoar head go down to Shoel in peace. <sup>7</sup> But **show kindness to the sons of Barzillai** the Gileadite, and let them be of those that eat at your table: for so they came to me when I fled because of Absalom your brother.

<sup>8</sup> And, behold, [you have] with you **Shimei** the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put you to death with the sword. <sup>9</sup> Now therefore hold him not guiltless: for you are a wise man, and know what you ought to do to him; but his hoar head bring you down to Shoel with blood. <sup>10</sup> So David slept with his fathers, and was buried in the city of David.

<sup>11</sup> And the days that David reigned over Israel [were] forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Q – What are David’s last four commands to Solomon before he sleeps. Deuteronomy 17:10-20.

A1 – To walk before God in truth with all their heart and soul (2:1-4). Proverbs 4:23 Keep your heart with all diligence, for from it flow the springs of life.

A2 – To have caution and wisdom with Joab (2:5-6).

A3 – To show kindness with the sons of Barzillai (2:7).

A4 – To have caution and wisdom toward Shimei (2:8-9)

Solomon King Over Israel (1 Kings 2:10-11:43, 2 Chronicles 1:1-9:31) 40 yrs.

### 2:12-25 *Solomon Wisely Deals with Adonijah by not being Persuaded by Bathsheba [C26]*

(5) <sup>12</sup> Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

<sup>13</sup> And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Come you peaceably? And he said, Peaceably. <sup>14</sup> He said moreover, I have somewhat to say to you. And she said, Say on.

## 1 Kings Chapter 2

<sup>15</sup> And he said, You know that the kingdom was mine, and [that] all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD. <sup>16</sup> And now I ask one petition of you, deny me not. And she said unto him, Say on. <sup>17</sup> And he said, Speak, I pray you, to Solomon the king, (for he will not say no to you,) that he give me Abishag the Shunammite to wife. <sup>18</sup> And Bathsheba said, Well; I will speak for you to the king. <sup>19</sup> Bathsheba therefore went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. <sup>20</sup> Then she said, I desire one small petition of you; please do not say no to me. And the king said unto her, Ask on, my mother: for I will not say no to you. <sup>21</sup> And she said, Let Abishag the Shunammite be given to Adonijah your brother to wife. <sup>22</sup> And king Solomon answered and said to his mother, And why do you ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is my elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah. <sup>23</sup> Then king Solomon swore by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. <sup>24</sup> Now therefore, [as] the LORD lives, which has established me, and set me on the throne of David my father, and who has made me a house, as he promised, **Adonijah shall be put to death this day.** <sup>25</sup> And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

### 2:26-35 **Solomon Cleans House Concerning Abiathar the Priest (26-27) and Joab (28-35) [B27]**

(6) <sup>26</sup> And to Abiathar the priest said the king, Get you to Anathoth, to your own fields; for you are worthy of death: but I will not at this time put you to death, because you carry the ark of the Lord GOD before David my father, and because you have been afflicted in all wherein my father was afflicted. <sup>27</sup> So Solomon thrust out Abiathar from being priest to the LORD; that he might fulfill the word of the LORD, which he spoke concerning the house of Eli in Shiloh. <sup>28</sup> Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled to the tabernacle of the LORD, and caught hold on the horns of the altar. <sup>29</sup> And it was told king Solomon that Joab was fled to the tabernacle of the LORD; and, behold, [he is] by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. <sup>30</sup> And Benaiah came to the tabernacle of the LORD, and said unto him, Thus says the king, Come forth. And he said, No; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. <sup>31</sup> And the king said unto him, Do as he has said, and fall upon him, and bury him; that you may take away the innocent blood, which Joab shed, from me, and from the house of my father. <sup>32</sup> And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing [thereof, to wit], Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. <sup>33</sup> Their blood shall therefore return upon the head of Joab, and upon the head of his seed forever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace forever from the LORD. <sup>34</sup> So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. <sup>35</sup> And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

Q – Why were Abiathar and Joab treated differently by Solomon?

A – Because Abiathar fulfilled prophecy concerning the house of Eli in Shiloh (2:26-27) and Joab shed innocent blood for personal power (2:28-34).

Application: I know that new leaders may immediately clean house with new people in high positions. In this case, the appointments were good and not evil.

QT hint: Daily time in Scripture and prayer help us do what is right and make changes when appropriate.

### 2:36-46 **Shimei and Solomon Make an Agreement, then Shimei Breaks it [B28]**

(7) <sup>36</sup> And the king sent and called for Shimei, and said unto him, Build you a house in Jerusalem, and dwell there, and go not forth there anywhere. <sup>37</sup> For it shall be, [that] on the day you goes out, and pass over the brook Kidron, you shall know for certain that you shall surely die: your blood shall be upon your own head. <sup>38</sup> And Shimei said to the king, The saying is good: as my lord the king has said, so will your servant do. And Shimei dwelt in Jerusalem many days.

## 1 Kings Chapter 2

<sup>39</sup> And it came to pass at the end of three years, that two of the servants of Shimei ran away to Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, your servants [be] in Gath.

<sup>40</sup> And Shimei arose, and saddled his donkey, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. <sup>41</sup> And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. <sup>42</sup> And the king sent and called for Shimei, and said unto him, Did I not make you to swear by the LORD, and protested to you, saying, Know for a certain, on the day you goes out, and walk abroad anywhere, that you shall surely die? and you said to me, The word that I have heard is good. <sup>43</sup> Why then have you not kept the oath of the LORD, and the commandment that I have charged you with? <sup>44</sup> The king said moreover to Shimei, You know all the wickedness which your heart is privy to, that you did to David my father: therefore the LORD shall return your wickedness upon your own head; <sup>45</sup> And king Solomon shall be blessed, and the throne of David shall be established before the LORD forever. <sup>46</sup> **So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died.** And the kingdom was established in the hand of Solomon.

Q – Why was Solomon not forgiving a second time to Shimei?

A – Because Solomon gave Shimei mercy with conditions. After three years Shimei forgot the conditions.

Application: I know that governmental power is special and pray for those in position of authority.

QT hint: Daily time in Scripture and prayer help us discern the authority God has appointed and obey our masters on earth.

## 1 Kings Chapter 3

### ***Solomon Meets God in a Dream and Chooses a Wise & Understanding Heart***

(8) <sup>1</sup> And Solomon made ally with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about. <sup>2</sup> Only the people sacrificed in high places, because there was no house built to the name of the LORD, until those days. <sup>3</sup> **And Solomon loved the LORD, walking in the statutes of David his father:** only he sacrificed and burnt incense in high places. <sup>4</sup> And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. <sup>5</sup> In Gibeon the LORD appeared to Solomon in a dream by night: and God said, **Ask what I shall give you.** <sup>6</sup> And Solomon said, You have showed to your servant David my father great mercy, according as he walked before you in truth, and in righteousness, and in uprightness of heart with you; and you have kept for him this great kindness, that you have given him a son to sit on his throne, as [it is] this day. <sup>7</sup> And now, O LORD my God, you have made your servant king instead of David my father: and I [am but] a little child: I know not [how] to go out or come in. <sup>8</sup> And your servant is in the midst of your people which you have chosen, a great people, that cannot be numbered nor counted for multitude. <sup>9</sup> **Give therefore your servant an understanding heart to judge your people, that I may discern between good and bad:** for who is able to judge this your so great a people? <sup>10</sup> And the speech pleased the Lord, that Solomon had asked this thing. <sup>11</sup> And God said unto him, **Because you have asked this thing, and has not asked for thyself long life; neither has asked riches for thyself, nor has asked the life of your enemies; but has asked for thyself understanding to discern judgment;** <sup>12</sup> **Behold, I have done according to your words: look, I have given you a wise and an understanding heart; so that there was none like you before you, neither after you shall any arise like to you.** <sup>13</sup> **And I have also given you that which you have not asked, both riches, and honor: so that there shall not be any among the kings like to you all your days.** <sup>14</sup> **And if you will walk in my ways, to keep my statutes and my commandments, as your father David did walk, then I will lengthen your days.** <sup>15</sup> And Solomon awoke; and, behold, [it was] a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

QT hint: Daily time in Scripture and prayer help us desire, attain, and sustain a heart of wisdom and understanding.

## 1 Kings Chapter 3

### ***Solomon Uses Wisdom to Judge Between Two Harlots Fight Over One Baby***

(9) <sup>16</sup> Then came there two women, [that were] harlots, to the king, and stood before him. <sup>17</sup> And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. <sup>18</sup> And it came to pass the third day after that I was delivered, that this woman was delivered also: and we [were] together; [there was] no stranger with us in the house, save we two in the house. <sup>19</sup> And this woman's child died in the night; because she overlaid it. <sup>20</sup> And she arose at midnight, and took my son from beside me, while your handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. <sup>21</sup> And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. <sup>22</sup> And the other woman said, No; but the living is my son, and the dead is your son. And this said, No; but the dead is your son, and the living is my son. Thus they spoke before the king. <sup>23</sup> Then said the king, The one says, This is my son that lives, and your son is the dead: and the other says, No; but your son is the dead, and my son is the living. <sup>24</sup> And the king said, Bring me a sword. And they brought a sword before the king. <sup>25</sup> And the king said, Divide the living child in two, and give half to the one, and half to the other. <sup>26</sup> Then spoke the woman whose the living child was to the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither my nor your, [but] divide [it]. <sup>27</sup> Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. <sup>28</sup> **And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.**

QT Note:

Q – What can we learn about righteous judgment from this case?

A – Look at the immediate circumstances and individuals, not at their lifestyles or sin.

Application: I ask for wisdom by faith because Christ is all wisdom and much better than Solomon's wisdom. (Mt 12:24)

QT hint: Daily time in Scripture and prayer help us have wisdom from above rather than wisdom from below. (James 3)

## **1 Kings Chapter 4**

### ***Solomon's Government, Order and Peace***

(10) <sup>1</sup> So king Solomon was king over all Israel. <sup>2</sup> And these [were] the **princes** which he had; Azariah the son of Zadok the priest, <sup>3</sup> Elihoreph and Ahiah, the sons of Shisha, **scribes**; Jehoshaphat the son of Ahilud, the **recorder**. <sup>4</sup> And Benaiah the son of Jehoiada was **over the host**: and Zadok and Abiathar [were] the **priests**: <sup>5</sup> And Azariah the son of Nathan was **over the officers**: and Zabud the son of Nathan was **principal officer, [and] the king's friend**: <sup>6</sup> And Ahishar was **over the household**: and Adoniram the son of Abda was **over the tax**. <sup>7</sup> And Solomon **had twelve officers over all Israel**, which provided food for the king and his household: each man his month in a year made provision. <sup>8</sup> And these are their names: The son of Hur, in mount Ephraim: <sup>9</sup> The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan: <sup>10</sup> The son of Hessed, in Aruboth; to him [pertained] Sochoh, and all the land of Hopher: <sup>11</sup> The son of Abinadab, in all the region of Dor; which had Taphas the daughter of Solomon to wife: <sup>12</sup> Baana the son of Ahilud; [to him pertained] Taanach and Megiddo, and all Bethshean, which is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, [even] to [the place that is] beyond Jokneam: <sup>13</sup> The son of Geber, in Ramothgilead; to him [pertained] the towns of Jair the son of Manasseh, which are in Gilead; to him [also pertained] the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars: <sup>14</sup> Ahinadab the son of Iddo had Mahanaim: <sup>15</sup> Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife: <sup>16</sup> Baanah the son of Hushai was in Asher and in Aloth: <sup>17</sup> Jehoshaphat the son of Paruah, in Issachar: <sup>18</sup> Shimei the son of Elah, in Benjamin: <sup>19</sup> Geber the son of Uri was in the country of Gilead, [in] the country of Sihon king of the Amorites, and of Og king of Bashan; and [he was] the only officer which was in the land. <sup>20</sup> Judah and Israel [were] many, as the sand which is by the sea in multitude, eating and drinking, and making merry. <sup>21</sup> And Solomon reigned over all kingdoms from the river to the land of the Philistines, and to the border of Egypt: they brought presents, and served Solomon all the days of his life. <sup>22</sup> And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, <sup>23</sup> Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. <sup>24</sup> For he had dominion over all [the region] on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. <sup>25</sup> And **Judah and Israel dwelt safely**, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. <sup>26</sup> And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. <sup>27</sup> And those officers provided food for king Solomon, and for all that came to king Solomon's table, every man in his month: they lacked nothing. <sup>28</sup> Barley also and straw for the horses and dromedaries brought they to the place where they were, every man according to his charge.

### ***Solomon's Wisdom Exceeds All Others (Proverbs and Songs Written)***

(11) <sup>29</sup> **And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.** <sup>30</sup> And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. <sup>31</sup> For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. <sup>32</sup> **And he spoke three thousand proverbs: and his songs were a thousand and five.** <sup>33</sup> And he spoke of trees, from the cedar tree that is in Lebanon even to the hyssop that springs out of the wall: he spoke also of beasts, and of fowl, and of creeping things, and of fishes. <sup>34</sup> And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.



## 1 Kings Chapter 5

### ***Hiram King of Tyre and Solomon Make League***

(12) <sup>1</sup> And Hiram king of <sup>a</sup> Tyre sent his servants to Solomon; for he had heard that they had anointed him king in the room of his father: for **Hiram was ever a lover of David.** <sup>2</sup> And Solomon sent to Hiram, saying, <sup>3</sup> You know how that <sup>b</sup> David my father could not build a house to the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. <sup>4</sup> But now the LORD my God has given me rest on every side, [so that there is] neither adversary nor evil occurrence. <sup>5</sup> And, behold, I purpose to build a house to the name of the LORD my God, as the LORD spoke to David my father, saying, **Your son, whom I will set upon your throne in your room, he shall build a house to my name.** <sup>6</sup> Now therefore command you that they hew me cedar trees out of Lebanon; and my servants shall be with your servants: and to you will I give hire for your servants according to all that you shall appoint: for you know that there is not among us any that can skill to hew timber like to the Sidonians. <sup>7</sup> And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed [be] the LORD this day, which has given to David a wise son over this great people. <sup>8</sup> And Hiram sent to Solomon, saying, I have considered the things which you sent to me for: [and] I will do all your desire concerning timber of cedar, and concerning timber of fir. <sup>9</sup> My servants shall bring them down from Lebanon to the sea: and I will convey them by sea in floats to the place that you shall appoint me, and will cause them to be discharged there, and you shall receive them: and you shall accomplish my desire, in giving food for my household. <sup>10</sup> So Hiram gave Solomon cedar trees and fir trees according to all his desire. <sup>11</sup> And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. <sup>12</sup> And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

<sup>a</sup> Tyre is friends with God's plan at this time. Hiram also built the house of David. Nations change over time, Ezekiel 28. Christ left Israel to the gentiles here, and delivered the woman's daughter of demons, Mark 7:24-31. A great port city with tradesmen.

<sup>b</sup> David could not build a house for the LORD because his hands shed much blood, 1 Chronicles 22:6-16. Good example of character differences in the Old and New Testament. There is a more Godly inward ability today in the times of refreshing, Acts 2.

### ***Providing Materials for the Temple - Workers and Supervisors Numbered***

(13) <sup>13</sup> And king Solomon raised slaves out of all Israel; and the slaves were thirty thousand men. <sup>14</sup> And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, [and] two months at home: and Adoniram was over the slaves. <sup>15</sup> And Solomon had seventy thousand that bare burdens, and eighty thousand hewers in the mountains; <sup>16</sup> Beside the chief of Solomon's officers which were over the work, <sup>a</sup> three thousand and three hundred, which ruled over the people that performed in the work. <sup>17</sup> And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house. <sup>18</sup> And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

<sup>a</sup> 30K / 3 = 10K. 70K + 80K = 150K. 3.3K. 150K / 3K = 50. 10K / 200 = 50. 20K / 100 = 200. 3.3K / 50 = 66. 550.

## 1 Kings Chapter 6

### ***Building the Outside Structure of the Temple***

(14) <sup>1</sup> And it came to pass in the **four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.** <sup>2</sup> And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty [cubits], and the height thereof thirty cubits. <sup>3</sup> And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; [and] ten cubits was the breadth thereof before the house. <sup>4</sup> And for the house he made windows of narrow lights. <sup>5</sup> And against the wall of the house he built chambers round about, [against] the walls of the house round about, [both] of the temple and of the oracle: and he made chambers round about: <sup>6</sup> The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for outside [in the wall] of the house he made narrowed rests round about, that [the beams] should not be fastened in the walls of the house. <sup>7</sup> **And the house, when it was in building,**

## 1 Kings Chapter 6

**was built of stone made ready before it was brought thither: so that there was neither hammer nor axe [nor] any tool of iron heard in the house, while it was in building.** <sup>8</sup> The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle [chamber], and out of the middle into the third. <sup>9</sup> So he built the house, and finished it; and covered the house with beams and boards of cedar. <sup>10</sup> And [then] he built chambers against all the house, five cubits high: and they rested on the house [with] timber of cedar. <sup>11</sup> And the word of the LORD came to Solomon, saying, <sup>12</sup> [Concerning] this house which you are in building, if you will walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with you, which I spoke to David your father: <sup>13</sup> And I will dwell among the children of Israel, and will not forsake my people Israel. <sup>14</sup> **So Solomon built the house, and finished it.**

### ***Building the Inside of the Temple***

(15) <sup>15</sup> **And he built the walls of the house within** with boards of cedar, both the floor of the house, and the walls of the ceiling: [and] he covered them on the inside with wood, and covered the floor of the house with planks of fir. <sup>16</sup> And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, [even] for the oracle, [even] for the most holy [place]. <sup>17</sup> And the house, that is, the temple before it, was forty cubits [long]. <sup>18</sup> And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. <sup>19</sup> And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. <sup>20</sup> And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and [so] covered the altar [which was of] cedar. <sup>21</sup> **So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.** <sup>22</sup> **And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.** <sup>23</sup> And within the oracle he made two cherubims [of] olive tree, [each] ten cubits high. <sup>24</sup> And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing to the uttermost part of the other [were] ten cubits. <sup>25</sup> And the other cherub was ten cubits: both the cherubims [were] of one measure and one size. <sup>26</sup> The height of the one cherub was ten cubits, and so [was it] of the other cherub. <sup>27</sup> And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the [one] wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. <sup>28</sup> And he overlaid the cherubims with gold. <sup>29</sup> And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. <sup>30</sup> And the floor of the house he overlaid with gold, within and without. <sup>31</sup> And for the entering of the oracle he made doors [of] olive tree: the lintel [and] side posts [were] a fifth part [of the wall]. <sup>32</sup> The two doors also [were of] olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees. <sup>33</sup> So also made he for the door of the temple posts [of] olive tree, a fourth part [of the wall]. <sup>34</sup> And the two doors [were of] fir tree: the two leaves of the one door [were] folding, and the two leaves of the other door [were] folding. <sup>35</sup> And he carved [thereon] cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work. <sup>36</sup> And he built the inner court with three rows of hewed stone, and a row of cedar beams.

### ***Seven Years to Build the Temple***

<sup>37</sup> In the fourth year was the foundation of the house of the LORD laid, in the month Zif: <sup>38</sup> And in the **eleventh year, in the month Bul, which is the eighth month, was the house finished** throughout all the parts thereof, and according to all the fashion of it. So was he <sup>a</sup> seven years in building it.

<sup>a</sup> 7 ½ Years Total.

***Solomon's Other Building Ventures***

(16) <sup>1</sup> But Solomon was building his own house thirteen years, and he finished all his house. <sup>2</sup> He built also the house of the forest of Lebanon; the length thereof was a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. <sup>3</sup> And [it was] covered with cedar above upon the beams, that [lay] on forty five pillars, fifteen [in] a row. <sup>4</sup> And [there were] windows [in] three rows, and light was against light [in] three ranks. <sup>5</sup> And all the doors and posts [were] square, with the windows: and light was against light [in] three ranks. <sup>6</sup> And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the [other] pillars and the thick beam [were] before them. <sup>7</sup> Then he made a porch for the throne where he might judge, [even] the porch of judgment: and [it was] covered with cedar from one side of the floor to the other. <sup>8</sup> And his house where he dwelt had another court within the porch, [which] was of the like work. Solomon made also a house for Pharaoh's daughter, whom he had taken [to wife], like to this porch. <sup>9</sup> All these [were of] costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation to the coping, and [so] on the outside toward the great court. <sup>10</sup> And the foundation [was of] costly stones, even great stones, stones of ten cubits, and stones of eight cubits. <sup>11</sup> And above [were] costly stones, after the measures of hewed stones, and cedars. <sup>12</sup> And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

***Solomon's Palace Porch and the Pillars in front of the Temple***

(17) <sup>13</sup> And king Solomon sent and fetched **Hiram out of Tyre**. <sup>14</sup> He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and performed all his work. <sup>15</sup> For he cast **two pillars of brass**, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. <sup>16</sup> And he made two capitals [of] molten brass, to set upon the tops of the pillars: the height of the one capital was five cubits, and the height of the other capital was five cubits: <sup>17</sup> [And] nets of checker work, and wreaths of chain work, for the capitals which [were] upon the top of the pillars; seven for the one capital, and seven for the other capital. <sup>18</sup> And he made the pillars, and two rows round about upon the one network, to cover the capitals that [were] upon the top, with pomegranates: and so did he for the other capital. <sup>19</sup> And the capitals that [were] upon the top of the pillars [were] of lily work in the porch, four cubits. <sup>20</sup> And the capitals upon the two pillars [had pomegranates] also above, over against the belly which was by the network: and the pomegranates [were] two hundred in rows round about upon the other capital. <sup>21</sup> **And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof <sup>a</sup> Jachin: and he set up the left pillar, and called the name thereof Boaz.** <sup>22</sup> And upon the top of the pillars was lily work: so was the work of the pillars finished.

<sup>a</sup> Right pillar Jachin = He will establish. Left pillar Boaz = in Strength.

***Brass Furnishings Outside the Temple (1 Molten Sea)***

<sup>23</sup> And he made a **molten sea**, ten cubits from the one brim to the other: [it was] round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. <sup>24</sup> And under the brim of it round about [there were] knops compassing it, ten in a cubit, compassing the sea round about: the knops [were] cast in two rows, when it was cast. <sup>25</sup> **It stood upon twelve oxen**, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea [was set] above upon them, and all their hinder parts [were] inward. <sup>26</sup> And it was a hand breadth thick, and the brim thereof was worked like the brim of a cup, with flowers of lilies: it contained two thousand baths.

**10 Bases for the Lavers of Brass**

<sup>27</sup> And he made **ten bases of brass**; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. <sup>28</sup> And the work of the bases was on this [manner]: they had borders, and the borders [were] between the ledges: <sup>29</sup> And on the borders that [were] between the ledges [were] lions, oxen, and cherubims: and upon the ledges [there was] a base above: and beneath the lions and oxen [were] certain additions made of thin work. <sup>30</sup> And **every base had four brazen wheels, and plates of brass**: and the four corners thereof had undersetters: under the laver [were] undersetters molten, at the side of every addition. <sup>31</sup> And the mouth of it within the capital and above was a cubit: but the mouth thereof was round [after] the work of the base, a cubit and a half: and also upon the mouth of it [were] gravings with their borders, foursquare, not round. <sup>32</sup> And under the borders [were] four wheels; and the axletrees of the wheels [were joined] to the base: and the height of a wheel was a cubit and half a cubit. <sup>33</sup> And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, [were] all molten. <sup>34</sup> And [there were] four undersetters to the four corners of one base: [and] the undersetters [were] of the very base itself. <sup>35</sup> And in the top of the base [was there] a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof [were] of the same. <sup>36</sup> For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of everyone, and additions round about. <sup>37</sup> After this [manner] he made the ten bases: all of them had one casting, one measure, [and] one size.

**10 Lavers and Other Instruments of Brass**

<sup>38</sup> Then made he ten lavers of brass: one laver contained forty baths: [and] every laver was four cubits: [and] upon every one of the ten bases one laver. <sup>39</sup> And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. <sup>40</sup> And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: <sup>41</sup> The two pillars, and the [two] bowls of the capitals that [were] on the top of the two pillars; and the two networks, to cover the two bowls of the capitals which [were] upon the top of the pillars; <sup>42</sup> And four hundred pomegranates for the two networks, [even] two rows of pomegranates for one network, to cover the two bowls of the capitals that [were] upon the pillars; <sup>43</sup> And the ten bases, and ten lavers on the bases; <sup>44</sup> And one sea, and twelve oxen under the sea; <sup>45</sup> And the pots, and the shovels, and the basins: and **all these vessels**, which Hiram made to king Solomon for the house of the LORD, **[were of] bright brass**. <sup>46</sup> In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan. <sup>47</sup> And Solomon left all the vessels [unweighed], because they were exceeding many: **neither was the weight of the brass found out**.

**Furnishings for the Inside of the Temple (Mostly Gold and some Silver)**

<sup>48</sup> And Solomon made all the vessels that [pertained] to the house of the LORD: the **altar of gold, and the table of gold, whereupon the showbread was**, <sup>49</sup> **And the candlesticks of pure gold, five on the right [side], and five on the left, before the oracle, with the flowers, and the lamps, and the tongs [of] gold**, <sup>50</sup> And the bowls, and the snuffers, and the basins, and the spoons, and the censers [of] pure gold; and the hinges [of] gold, [both] for the doors of the inner house, the most holy [place, and] for the doors of the house, [to wit], of the temple. <sup>51</sup> So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; [even] the **silver, and the gold**, and the vessels, did he put among the treasures of the house of the LORD.

## **1 Kings Chapter 8**

### ***The Ark is Delivered to the Most Holy Place***

(18) <sup>1</sup> Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. <sup>2</sup> And all the men of Israel assembled themselves to king Solomon at the feast in the month Ethanim, which is the seventh month. <sup>3</sup> And all the elders of Israel came, and the priests took up the ark. <sup>4</sup> And they brought up the ark of the LORD, and the tabernacle of the assembly, and all the holy vessels that [were] in the tabernacle, even those did the priests and the Levites bring up. <sup>5</sup> And king Solomon, and all the assembly of Israel, that were assembled to him, [were] with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. <sup>6</sup> And the priests brought in the ark of the covenant of the LORD to his place, into the oracle of the house, to the most holy [place, even] under the wings of the cherubims. <sup>7</sup> For the cherubims spread forth [their] two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. <sup>8</sup> And they drew out the staves, that the ends of the staves were seen out in the holy [place] before the oracle, and they were not seen outside: and there they are to this day. <sup>9</sup> [There was] nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made [a covenant] with the children of Israel, when they came out of the land of Egypt.

### ***The Glory of the LORD Fills the House of the Temple***

<sup>10</sup> And it came to pass, when the priests were come out of the holy [place], that the cloud filled the house of the LORD, <sup>11</sup> So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. <sup>12</sup> Then spoke Solomon, The LORD said that he would dwell in the thick darkness. <sup>13</sup> I have surely built you a house to dwell in, a settled place for you to abide in forever. <sup>14</sup> And the king turned his face about, and blessed all the assembly of Israel: (and all the assembly of Israel stood;) <sup>15</sup> And he said, Blessed [be] the LORD God of Israel, which spoke with his mouth to David my father, and has with his hand fulfilled [it], saying, <sup>16</sup> **Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel.** <sup>17</sup> And it was in the heart of David my father to build a house for the name of the LORD God of Israel. <sup>18</sup> And the LORD said to David my father, **Whereas it was in your heart to build a house to my name, you did well that it was in your heart.** <sup>19</sup> **Nevertheless you shall not build the house; but your son that shall come forth out of your loins, he shall build the house to my name.** <sup>20</sup> And the LORD has performed his word that he spoke, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built a house for the name of the LORD God of Israel. <sup>21</sup> And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

### ***Solomon's Dedicatory Prayer***

(19) <sup>22</sup> And Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread forth his hands toward heaven: <sup>23</sup> And he said, LORD God of Israel, there is no God like you, in heaven above, or on earth beneath, who keep covenant and mercy with your servants that walk before you with all their heart: <sup>24</sup> Who has kept with your servant David my father that you promised him: you spoke also with your mouth, and has fulfilled [it] with your hand, as [it is] this day. <sup>25</sup> Therefore now, LORD God of Israel, keep with your servant David my father that you promised him, saying, **There shall not fail you a man in my sight to sit on the throne of Israel; so that your children take heed to their way, that they walk before me as you have walked before me.** <sup>26</sup> And now, O God of Israel, let your word, I pray you, be verified, which you spoke to your servant David my father. <sup>27</sup> But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain you; how much less this house that I have built? <sup>28</sup> Yet have you respect to the prayer of your servant, and to his supplication, O LORD my God, to hearken to the cry and to the prayer, which your servant prays before you today: <sup>29</sup> That your eyes may be open toward this house night and day, [even] toward the place of which you have said, My name shall be there: that you may hearken to the prayer which your servant shall make toward this place. <sup>30</sup> And hearken you to the supplication of your servant, and of your people Israel, when they shall pray toward this place: and hear you in heaven your dwelling place: and when you hear, forgive. <sup>31</sup> If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before your altar in this house: <sup>32</sup> Then hear you in heaven, and do, and judge your servants,

## **1 Kings Chapter 8**

condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. <sup>33</sup> When your people Israel be smitten down before the enemy, because they have sinned against you, and shall turn again to you, and confess your name, and pray, and make supplication to you in this house: <sup>34</sup> Then hear you in heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to their fathers. <sup>35</sup> When heaven is shut up, and there is no rain, because they have sinned against you; if they pray toward this place, and confess your name, and turn from their sin, when you afflict them: <sup>36</sup> Then hear you in heaven, and forgive the sin of your servants, and of your people Israel, that you teach them the good way wherein they should walk, and give rain upon your land, which you have given to your people for an inheritance. <sup>37</sup> If there be in the land famine, if there be pestilence, blasting, mildew, locust, [or] if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness [there be]; <sup>38</sup> What prayer and supplication soever be [made] by any man, [or] by all your people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: <sup>39</sup> Then hear you in heaven your dwelling place, and forgive, and do, and give to every man according to his ways, whose heart you know; (for you, [even] you only, know the hearts of all the children of men;) <sup>40</sup> That they may fear you all the days that they live in the land which you gave to our fathers. <sup>41</sup> Moreover concerning a stranger, that is not of your people Israel, but comes out of a far country for your name's sake; <sup>42</sup> (For they shall hear of your great name, and of your strong hand, and of your stretched out arm;) when he shall come and pray toward this house; <sup>43</sup> Hear you in heaven your dwelling place, and do according to all that the stranger calls to you for: that all people of the earth may know your name, to fear you, as [do] your people Israel; and that they may know that this house, which I have built, is called by your name. <sup>44</sup> If your people go out to battle against their enemy, whithersoever you shall send them, and shall pray to the LORD toward the city which you have chosen, and [toward] the house that I have built for your name: <sup>45</sup> Then hear you in heaven their prayer and their supplication, and maintain their cause. <sup>46</sup> If they sin against you, (for there is no man that sins not,) and you be angry with them, and deliver them to the enemy, so that they carry them away captives to the land of the enemy, far or near; <sup>47</sup> [Yet] if they shall bethink themselves in the land where they were carried captives, and repent, and make supplication to you in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; <sup>48</sup> And [so] return to you with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray to you toward their land, which you gave to their fathers, the city which you have chosen, and the house which I have built for your name: <sup>49</sup> Then hear you their prayer and their supplication in heaven your dwelling place, and maintain their cause, <sup>50</sup> And forgive your people that have sinned against you, and all their transgressions wherein they have transgressed against you, and give them compassion before them who carried them captive, that they may have compassion on them: <sup>51</sup> For they [be] your people, and your inheritance, which you brought forth out of Egypt, from the midst of the furnace of iron: <sup>52</sup> That your eyes may be open to the supplication of your servant, and to the supplication of your people Israel, to hearken to them in all that they call for to you. <sup>53</sup> For you did separate them from among all the people of the earth, [to be] your inheritance, as you spoke by the hand of Moses your servant, when you brought our fathers out of Egypt, O Lord GOD.

(20) <sup>54</sup> And it was [so], that when Solomon had made an end of praying all this prayer and supplication to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. <sup>55</sup> And he stood, and blessed all the assembly of Israel with a loud voice, saying, <sup>56</sup> Blessed [be] the LORD, that has given rest to his people Israel, according to all that he promised: there has not failed one word of all his good promise, which he promised by the hand of Moses his servant. <sup>57</sup> The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: <sup>58</sup> That he may incline our hearts to him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. <sup>59</sup> And let these my words, wherewith I have made supplication before the LORD, be near to the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: <sup>60</sup> That all the people of the earth may know that the LORD is God, [and that there is] none else. <sup>61</sup> Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day. <sup>62</sup> And the king, and all Israel with him, offered sacrifice before the LORD. <sup>63</sup> And Solomon offered a sacrifice of peace offerings, which he offered to the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. <sup>64</sup> The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and grain offerings, and the fat of the

peace offerings: because the brazen altar that was before the LORD was too little to receive the burnt offerings, and grain offerings, and the fat of the peace offerings. <sup>65</sup> And at that time Solomon held a feast, and all Israel with him, a great assembly, from the entering in of Hamath to the river of Egypt, before the LORD our God, seven days and seven days, [even] fourteen days. <sup>66</sup> On the eighth day he sent the people away: and they blessed the king, and went to their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

## **1 Kings Chapter 9**

(21) <sup>1</sup> And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, <sup>2</sup> That the LORD appeared to Solomon the second time, as he had appeared to him at Gibeon. <sup>3</sup> And the LORD said unto him, **I have heard your prayer and your supplication, that you have made before me: I have hallowed this house, which you have built, to put my name there forever; and my eyes and my heart shall be there perpetually.** <sup>4</sup> And if you will walk before me, as David your father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded you, [and] will keep my statutes and my judgments: <sup>5</sup> Then I will establish the throne of your kingdom upon Israel forever, as I promised to David your father, saying, There shall not fail you a man upon the throne of Israel. <sup>6</sup> [But] if ye shall at all turn from following me, ye or your children, and will not keep my commandments [and] my statutes which I have set before you, but go and serve other gods, and worship them: <sup>7</sup> Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: <sup>8</sup> And at this house, [which] is high, everyone that passes by it shall be astonished, and shall hiss; and they shall say, Why has the LORD done thus to this land, and to this house? <sup>9</sup> And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore has the LORD brought upon them all this evil. <sup>10</sup> And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, <sup>11</sup> ([Now] Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. <sup>12</sup> And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. <sup>13</sup> And he said, What cities are these which you have given me, my brother? And he called them the land of Cabul to this day. <sup>14</sup> And Hiram sent to the king six score talents of gold.

(22) <sup>15</sup> And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. <sup>16</sup> [For] Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it [for] a present to his daughter, Solomon's wife. <sup>17</sup> And Solomon built Gezer, and Bethhoron the nether, <sup>18</sup> And Baalath, and Tadmor in the wilderness, in the land, <sup>19</sup> And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. <sup>20</sup> [And] all the people [that were] left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which [were] not of the children of Israel, <sup>21</sup> Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tax of bond-service to this day. <sup>22</sup> But of the children of Israel did Solomon make no bondmen: but they [were] men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. <sup>23</sup> These [were] the chief of the officers that [were] over Solomon's work, five hundred and fifty, which bare rule over the people that performed in the work. <sup>24</sup> But Pharaoh's daughter came up out of the city of David to her house which [Solomon] had built for her: then did he build Millo. <sup>25</sup> And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built to the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house. <sup>26</sup> And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red sea, in the land of Edom. <sup>27</sup> And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. <sup>28</sup> And they came to Ophir, and fetched from there gold, four hundred and twenty talents, and brought [it] to king Solomon.

***Queen of Sheba Visits Solomon***

(23) <sup>1</sup> And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. <sup>2</sup> And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. <sup>3</sup> And Solomon told her all her questions: there was not [any] thing hid from the king, which he told her not. <sup>4</sup> **And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, <sup>5</sup> And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up to the house of the LORD; there was no more spirit in her.**

<sup>6</sup> And she said to the king, It was a true report that I heard in my own land of your acts and of your wisdom. <sup>7</sup> Howbeit I believed not the words, until I came, and my eyes had seen [it]: and, behold, the half was not told me: your wisdom and prosperity exceeds the fame which I heard. <sup>8</sup> Happy are your men, happy are these your servants, which stand continually before you, [and] that hear your wisdom.

<sup>9</sup> Blessed be the LORD your God, which delighted in you, to set you on the throne of Israel: because the LORD loved Israel forever, therefore made he you king, to do judgment and justice. <sup>10</sup> And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

<sup>11</sup> And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. <sup>12</sup> And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen to this day. <sup>13</sup> And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside [that] which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

*Solomon's Great Riches and Power Among the Nations*

(24) <sup>14</sup> Now the weight of gold that came to Solomon in one year was **six hundred threescore and six talents of gold,** <sup>15</sup> Beside [that he had] of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country. <sup>16</sup> And king Solomon made two hundred targets [of] beaten gold: six hundred [shekels] of gold went to one target. <sup>17</sup> And [he made] three hundred shields [of] beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. <sup>18</sup> Moreover the king made a great throne of ivory, and overlaid it with the best gold. <sup>19</sup> **The throne had six steps,** and the top of the throne was round behind: and [there were] stays on either side on the place of the seat, and two lions stood beside the stays.

<sup>20</sup> **And twelve lions stood there on the one side and on the other upon the six steps:** there was not the like made in any kingdom. <sup>21</sup> And all king Solomon's drinking vessels [were of] gold, and all the vessels of the house of the forest of Lebanon [were of] pure gold; none [were of] silver: it was nothing accounted of in the days of Solomon. <sup>22</sup> For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. <sup>23</sup> So king Solomon exceeded all the kings of the earth for riches and for wisdom. <sup>24</sup> And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. <sup>25</sup> And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year. <sup>26</sup> And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. <sup>27</sup> And the king made silver [to be] in Jerusalem as stones, and cedars made he [to be] as the sycamore trees that are in the valley, for abundance.

<sup>28</sup> And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. <sup>29</sup> And a chariot came up and went out of Egypt for six hundred [shekels] of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.



## 1 Kings Chapter 11

### ***Solomon Goes After Foreign Women and Their Gods***

(25) <sup>1</sup> But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, [and] Hittites; <sup>2</sup> Of the nations [concerning] which the LORD said to the children of Israel, **Ye shall not go in to them, neither shall they come in to you: [for] surely they will turn away your heart after their gods: Solomon clave to these in love.** <sup>3</sup> And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. <sup>4</sup> For it came to pass, **when Solomon was old, [that] his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.**

<sup>5</sup> For Solomon went after **Ashtoreth** the goddess of the Zidonians, and after **Milcom** the abomination of the Ammonites. <sup>6</sup> And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as [did] David his father. <sup>7</sup> Then did Solomon build a high place for **Chemosh**, the abomination of Moab, in the hill that is before Jerusalem, and for **Molech**, the abomination of the children of Ammon.

<sup>8</sup> And likewise did he for all his strange wives, which burnt incense and sacrificed to their gods.

<sup>9</sup> And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared to him twice, <sup>10</sup> And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. <sup>11</sup> Wherefore the LORD said to Solomon, **Forasmuch as this is done of you, and you have not kept my covenant and my statutes, which I have commanded you, I will surely rend the kingdom from you, and will give it to your servant.**

<sup>12</sup> **Notwithstanding in your days I will not do it for David your father's sake: [but] I will rend it out of the hand of your son.** <sup>13</sup> **Howbeit I will not rend away all the kingdom; [but] will give one tribe to your son for David my servant's sake, and for Jerusalem's sake which I have chosen.**

### *Hadad the Edomite Rises Against Solomon*

<sup>14</sup> And the LORD stirred up an adversary to Solomon, Hadad the Edomite: he was of the king's seed in Edom. <sup>15</sup> For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom; <sup>16</sup> (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:) <sup>17</sup> That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad [being] yet a little child. <sup>18</sup> And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt; which gave him a house, and appointed him food, and gave him land.

<sup>19</sup> And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. <sup>20</sup> And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. <sup>21</sup> And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to my own country.

<sup>22</sup> Then Pharaoh said unto him, But what have you lacked with me, that, behold, you seek to go to your own country? And he answered, Nothing: howbeit let me go in any wise. <sup>23</sup> And God stirred him up [another] adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

<sup>24</sup> And he gathered men to him, and became captain over a band, when David slew them [of Zobah]: and they went to Damascus, and dwelt therein, and reigned in Damascus. <sup>25</sup> And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad [did]: and he abhorred Israel, and reigned over Syria.

## 1 Kings Chapter 11

### *Ahijah the Prophet and Jeroboam (Israel) Rise Against Solomon (Judah)*

(26) <sup>26</sup> And **Jeroboam** the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up [his] hand against the king. <sup>27</sup> And this was the cause that he lifted up [his] hand against the king: Solomon built Millo, [and] repaired the breaches of the city of David his father. <sup>28</sup> And the man Jeroboam was a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

<sup>29</sup> And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two [were] alone in the field: <sup>30</sup> And Ahijah caught the new garment that was on him, and tore it [in] twelve pieces:

## 1 Kings Chapter 11

<sup>31</sup> And he said to Jeroboam, Take you ten pieces: for thus says the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to you: <sup>32</sup> (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) <sup>33</sup> **Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do [that which is] right in my eyes, and [to keep] my statutes and my judgments, as [did] David his father.** <sup>34</sup> Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: <sup>35</sup> But I will take the kingdom out of his son's hand, and will give it to you, [even] ten tribes. <sup>36</sup> And to his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. <sup>37</sup> And I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel. <sup>38</sup> And it shall be, if you will hearken to all that I command you, and will walk in my ways, and do [that is] right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with you, and build you a sure house, as I built for David, and will give Israel to you. <sup>39</sup> And I will for this afflict the seed of David, but not forever. <sup>40</sup> Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon. (1-pattern) <sup>41</sup> And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the <sup>a</sup> book of the acts of Solomon? <sup>42</sup> And the time that Solomon reigned in Jerusalem over all Israel was forty years. <sup>43</sup> And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

<sup>a</sup> A political record, not sacred writings.

Note: What are the high places of Judah today? Include images, altars, and groves? We must identify and destroy our high places for true revival. We must learn from and follow the example of Josiah.

Rev 3:18-20 Buy of me gold and white raiment, and anoint your eyes with eyesalve.

**1 John 5:21 (KJV)** Little children, keep yourselves from idols. Amen. May we learn from the life of Josiah, a type of Christ.

- 1<sup>st</sup> **Repair your temple**
- 2<sup>nd</sup> **Find and Read your Bible, and Repent**
- 3<sup>rd</sup> **Destroy your false gods (from most evil to "acceptable" high places)**
- 4<sup>th</sup> **Fellowship with the saints**

## 1 Kings Chapter 12 Israel Divided into 2 Kingdoms, Judah (southern) & Israel (northern) 931 B.C.

**Rehoboam 1<sup>st</sup> King of Judah** (12:1-14:31, 2 Chr 10:1-12:16) Evil for 17 yrs

**Rehoboam** (Judah) Consults Old and Young about Lighter (1-govt) Tax Request from **Jeroboam** (Israel)

(27) <sup>1</sup> And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. <sup>2</sup> And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard [of it], (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) <sup>3</sup> That they sent and called him. And Jeroboam and all the assembly of Israel came, and spoke to Rehoboam, saying, <sup>4</sup> Your father made our yoke grievous: now therefore make you the grievous service of your father, and his heavy yoke which he put upon us, lighter, and we will serve you. <sup>5</sup> And he said to them, Depart yet [for] three days, then come again to me. And the people departed. <sup>6</sup> And king Rehoboam (2-govt/all) consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? <sup>7</sup> And they spoke to him, saying, If you will be a servant to this people this day, and will serve them, and answer them, and speak good words to them, then they will be your servants forever. <sup>8</sup> But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, [and] which stood before him: <sup>9</sup> And he said to them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which your father did put upon us lighter? <sup>10</sup> And the young men that were grown up with him spoke to him, saying, Thus shall you speak to this people that spoke to you, saying, Your father made our yoke heavy,

## **1 Kings Chapter 12**

but make you [it] lighter to us; thus shall you say to them, My little [finger] shall be thicker than my father's loins. <sup>11</sup> And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father has chastised you with whips, but I will chastise you with scorpions. <sup>12</sup> So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. <sup>13</sup> And the **king answered the people roughly**, and forsook the old men's counsel that they gave him; <sup>14</sup> And spoke to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father [also] chastised you with whips, but I will chastise you with scorpions. <sup>15</sup> **Wherefore the king listened not to the people; for the cause was from the LORD, that he might perform his saying, which the LORD spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.**

### ***Ten Tribes Revolt against Rehoboam (Judah) and Make Jeroboam (Israel) Their King***

(28) <sup>16</sup> So when all Israel saw that the king listened not to them, the people answered the king, saying, What portion have we in David? neither [have we] inheritance in the son of Jesse: to your tents, O Israel: now see to your own house, David. So Israel departed to their tents. <sup>17</sup> But [as for] the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. <sup>18</sup> **Then king Rehoboam sent Adoram, who was over the tax; and all Israel stoned him with stones, that he died.** Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. <sup>19</sup> So Israel rebelled against the house of David to this day. <sup>20</sup> And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him to the assembly, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. <sup>21</sup> And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. <sup>22</sup> But the Word of God came to Shemaiah the man of God, saying, <sup>23</sup> **Speak to Rehoboam, the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the remnant of the people, saying,** <sup>24</sup> **Thus says the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me.** They listened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

### ***Jeroboam (I) 1<sup>st</sup> King of Israel Sets-up Idol Worship at Beth-el and Dan (12:25-14:20) Evil for 22 yrs.***

<sup>25</sup> Then Jeroboam (3-govt) built Shechem in mount Ephraim, and dwelt therein; and went out from there, and built Penuel. <sup>26</sup> And Jeroboam said in his heart, Now shall the kingdom return to the house of David: <sup>27</sup> If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again to their lord, [even] to Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. <sup>28</sup> Whereupon the king took counsel, and made two calves [of] gold, and said to them, It is too much for you to go up to Jerusalem: behold your gods, O Israel, which brought you up out of the land of Egypt. <sup>29</sup> And he set the one in Bethel, and the other put he in Dan. <sup>30</sup> And this thing became a sin: for the people went [to worship] before the one, [even] to Dan. <sup>31</sup> And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. <sup>32</sup> And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like to the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing to the calves that he had made: and he placed in Bethel the priests of the high places which he had made. <sup>33</sup> So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, [even] in the month which he had devised of his own heart; and ordained a feast to the children of Israel: and he offered upon the altar, and burnt incense.

## **1 Kings Chapter 13      *The Man of God, Jeroboam, and the Old Prophet in Bethel***

### ***Jeroboam's Hand Withers (Warned by the Man of God) at the False Altar in Bethel***

(29) <sup>1</sup> And, behold, there came a man of God out of Judah by the word of the LORD to Bethel: and Jeroboam stood by the altar to burn incense. <sup>2</sup> And he cried against the altar in the word of the LORD, and said, **O altar, altar, thus says the LORD; Behold, a child shall be born to the house of David, Josiah by name; and upon you shall he offer the priests of the high places that burn incense upon you, and men's bones shall be burnt upon you.** <sup>3</sup> And he gave a sign the same day, saying, This is the sign which the

## **1 Kings Chapter 13**

**LORD has spoken; Behold, the altar shall be torn, and the ashes that are upon it shall be poured out.**

<sup>4</sup> And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. <sup>5</sup> The altar also was torn, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. <sup>6</sup> And the king answered and said to the man of God, Entreat now the face of the LORD your God, and pray for me, that my hand may be restored me again. And the man of God begged the LORD, and the king's hand was restored him again, and became as [it was] before. <sup>7</sup> And the king said to the man of God, Come home with me, and refresh thyself, and I will give you a reward. <sup>8</sup> And the man of God said to the king, If you will give me half your house, I will not go in with you, neither will I eat bread nor drink water in this place: <sup>9</sup> For so was it charged me by the word of the LORD, saying, **Eat no bread, nor drink water, nor turn again by the same way that you came.** <sup>10</sup> So he went another way, and returned not by the way that he came to Bethel.

The **Man of God** from Judah Disobeys God by the **Old Prophet** from Bethel

<sup>11</sup> Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken to the king, them they told also to their father. <sup>12</sup> And their father said to them, What way went he? For his sons had seen what way the man of God went, which came from Judah. <sup>13</sup> And he said to his sons, Saddle me the donkey. So they saddled him the donkey: and he rode thereon, <sup>14</sup> And went after the man of God, and found him sitting under an oak: and he said unto him, Are you the man of God that came from Judah? And he said, I [am]. <sup>15</sup> Then he said unto him, Come home with me, and eat bread. <sup>16</sup> And he said, I may not return with you, nor go in with you: neither will I eat bread nor drink water with you in this place: <sup>17</sup> For it was said to me by the word of the LORD, **You shall eat no bread nor drink water there, nor turn again to go by the way that you came.** <sup>18</sup> He said unto him, I [am] a prophet also as you are; and an angel spoke to me by the word of the LORD, saying, Bring him back with you into your house, that he may eat bread and drink water. [But] he lied to him. <sup>19</sup> So he went back with him, and did eat bread in his house, and drank water. <sup>20</sup> And it came to pass, as they sat at the table, that the word of the LORD came to the prophet that brought him back: <sup>21</sup> And he cried to the man of God that came from Judah, saying, Thus says the LORD, **Forasmuch as you have disobeyed the mouth of the LORD, and has not kept the commandment which the LORD your God commanded you,** <sup>22</sup> **But came back, and has eaten bread and drunk water in the place, of the which [the LORD] did say to you, Eat no bread, and drink no water; your carcass shall not come to the sepulcher of your fathers.**

The **Man of God** from Judah is Slain by a Lion – the **Old Prophet** Sorrow

(30) <sup>23</sup> And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the donkey, [to wit], for the prophet whom he had brought back. <sup>24</sup> **And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the donkey stood by it, the lion also stood by the carcass.** <sup>25</sup> And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told [it] in the city where the old prophet dwelt. <sup>26</sup> And when the prophet that brought him back from the way heard [thereof], he said, It is the man of God, who was disobedient to the word of the LORD: therefore the LORD has delivered him to the lion, which has torn him, and slain him, according to the word of the LORD, which he spoke to him. <sup>27</sup> And he spoke to his sons, saying, Saddle me the donkey. And they saddled [him]. <sup>28</sup> And he went and found his carcass cast in the way, and the donkey and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the donkey. <sup>29</sup> And the prophet took up the carcass of the man of God, and laid it upon the donkey, and brought it back: and the old prophet came to the city, to mourn and to bury him. <sup>30</sup> And he laid his carcass in his own grave; and they mourned over him, [saying], Alas, my brother! <sup>31</sup> And it came to pass, after he had buried him, that he spoke to his sons, saying, When I am dead, then bury me in the sepulcher wherein the man of God is buried; lay my bones beside his bones: <sup>32</sup> For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. <sup>33</sup> After this thing Jeroboam returned not from his evil way, (4-govt) but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became [one] of the priests of the high places. <sup>34</sup> And this thing became sin to the house of Jeroboam, even to cut [it] off, and to destroy [it] from off the face of the earth.

**1 Kings Chapter 14 Jeroboam (Israel) Sends His Wife, Disguised, to the Prophet Ahijah:  
Son and Father Die / Nadab (Israel) King**

(31) <sup>1</sup> At that time Abiham the son of Jeroboam fell sick. <sup>2</sup> And Jeroboam said to his wife, Arise, I pray you, and disguise thyself, that you be not known to be the wife of Jeroboam; and get you to Shiloh: behold, there is Ahijah the prophet, which told me that [I should be] king over this people. <sup>3</sup> And take with you ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell you what shall become of the child. <sup>4</sup> And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. <sup>5</sup> And the LORD said to Ahijah, **Behold, the wife of Jeroboam comes to ask a thing of you for her son; for he is sick: thus and thus shall you say to her: for it shall be, when she comes in, that she shall feign herself [to be] another [woman].** <sup>6</sup> And it was [so], when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, you wife of Jeroboam; why feign you thyself [to be] another? for I [am] sent to you [with] heavy [tidings]. <sup>7</sup> Go, tell Jeroboam, Thus says the LORD God of Israel, **Forasmuch as I exalted you from among the people, and made you prince over my people Israel,** <sup>8</sup> **And tore the kingdom away from the house of David, and gave it you: and [yet] you have not been as my servant David, who kept my commandments, and who followed me with all his heart, to do [that] only [which was] right in my eyes;** <sup>9</sup> **But has done evil above all that were before you: for you have gone and made you other gods, and molten images, to provoke me to anger, and has cast me behind your back:** <sup>10</sup> **Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisses against the wall, [and] him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man takes away dung, till it be all gone.** <sup>11</sup> **Him that dies of Jeroboam in the city shall the dogs eat; and him that dies in the field shall the fowls of the air eat: for the LORD has spoken [it].** <sup>12</sup> Arise you therefore, get you to your own house: [and] when your feet enter into the city, the child shall die. <sup>13</sup> And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found [some] good thing toward the LORD God of Israel in the house of Jeroboam. <sup>14</sup> Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. <sup>15</sup> For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. <sup>16</sup> And he shall give Israel up **because of the sins of Jeroboam, who did sin, and who made Israel to sin.** <sup>17</sup> And Jeroboam's wife arose, and departed, and came to Tirzah: [and] when she came to the threshold of the door, the child died; <sup>18</sup> And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spoke by the hand of his servant Ahijah the prophet. <sup>19</sup> And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. <sup>20</sup> And the days which Jeroboam reigned [were] two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

***Rehoboam's (Judah) Evil Reign over Judah***

(32) <sup>21</sup> And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. <sup>22</sup> And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. <sup>23</sup> For they also built them high places, and images, and groves, on every high hill, and under every green tree. <sup>24</sup> And there were also sodomites in the land: [and] they did according to all the abominations of the nations which the LORD cast out before the children of Israel. <sup>25</sup> <sup>a</sup> And it came to pass in the fifth year of king Rehoboam, [that] Shishak king of Egypt came up against Jerusalem: <sup>26</sup> And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. <sup>27</sup> And king Rehoboam made in their stead brazen shields, and committed them to the hands of the chief of the guard, which kept the door of the king's house. <sup>28</sup> And it was [so], when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber. <sup>29</sup> Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? <sup>30</sup> And there was war between Rehoboam and Jeroboam all [their] days. <sup>31</sup> And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

<sup>a</sup> King of Egypt takes away the gold from the Solomon's Temple and King David's Palace.

## **1 Kings Chapter 15**

### ***Abijam 2<sup>nd</sup> King of Judah (15:1-8, 2 Chr 13:1-22) Evil for 3 years***

(33) <sup>1</sup> Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. <sup>2</sup> Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. <sup>3</sup> And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father. <sup>4</sup> Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: <sup>5</sup> Because David did [that which was] right in the eyes of the LORD, and turned not aside from any [thing] that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. <sup>6</sup> And there was war between Rehoboam and Jeroboam all the days of his life. <sup>7</sup> Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. <sup>8</sup> And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

### ***Asa 3<sup>rd</sup> King of Judah Reigns 41 Years (15:9-24, 2 Chr 14:1-16:14) Good then fell away***

(34) <sup>9</sup> And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. <sup>10</sup> And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. <sup>11</sup> And Asa did [that which was] right in the eyes of the LORD, as [did] David his father. <sup>12</sup> And he took away the sodomites out of the land, and removed all the idols that his fathers had made. <sup>13</sup> And also Maachah his mother, (9-govt) even her he removed from [being] queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt [it] by the brook Kidron. <sup>14</sup> But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days. <sup>15</sup> And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels. <sup>16</sup> And there was war between Asa and Baasha king of Israel all their days. <sup>17</sup> And Baasha king of Israel went up against Judah, and built Ramah, that he might not allow any to go out or come in to Asa king of Judah. <sup>18</sup> Then Asa took all the silver and the gold [that were] left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, <sup>19</sup> [There is] a league between me and you, [and] between my father and your father: behold, I have sent to you a present of silver and gold; come and break your league with Baasha king of Israel, that he may depart from me. <sup>20</sup> So Benhadad listened to king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtali. <sup>21</sup> And it came to pass, when Baasha heard [thereof], that he left off building of Ramah, and dwelt in Tirzah. <sup>22</sup> Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had built; and king Asa built with them Geba of Benjamin, and Mizpah. <sup>23</sup> The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? **Nevertheless in the time of his old age he was diseased in his feet.** <sup>24</sup> And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

### ***Nadab Slayed by Baasha 2<sup>nd</sup> King of Israel (15:25-31) Evil for 2 yrs. (a new dynasty)***

<sup>25</sup> And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. <sup>26</sup> And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin. <sup>27</sup> And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which [belonged] to the Philistines; for Nadab and all Israel laid siege to Gibbethon. <sup>28</sup> Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

### ***Baasha 3<sup>rd</sup> King of Israel (15:31-16:7) Evil for 24 yrs.***

<sup>29</sup> And it came to pass, when he reigned, [that] he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according to the saying of the LORD, which he spoke by his servant Ahijah the Shilonite: <sup>30</sup> Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger. <sup>31</sup> Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel? <sup>32</sup> And there was war between Asa and Baasha king of Israel all their days. <sup>33</sup> In the third

year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. (3-pattern) <sup>34</sup> And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

### **1 Kings Chapter 16**

(35) <sup>1</sup> Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying, <sup>2</sup> **Forasmuch as I exalted you out of the dust, and made you prince over my people Israel; and you have walked in the way of Jeroboam, and has made my people Israel to sin, to provoke me to anger with their sins;** <sup>3</sup> **Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make your house like the house of Jeroboam the son of Nebat.** <sup>4</sup> **Him that dies of Baasha in the city shall the dogs eat; and him that dies of his in the fields shall the fowls of the air eat.** <sup>5</sup> Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? <sup>6</sup> So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. <sup>7</sup> And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for *all the evil that he did in the sight of the LORD*, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

#### ***Elah 4<sup>th</sup> King of Israel (16:8-14) Evil for 2 yrs.***

<sup>8</sup> In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. <sup>9</sup> And his servant Zimri, captain of half [his] chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of [his] house in Tirzah. <sup>10</sup> And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. <sup>11</sup> And it came to pass, when he began to reign, as soon as he sat on his throne, [that] he slew all the house of Baasha: he left him not one that pisses against a wall, neither of his kinsfolks, nor of his friends. <sup>12</sup> Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spoke against Baasha by Jehu the prophet, <sup>13</sup> For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities. <sup>14</sup> Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

#### ***Zimri 5<sup>th</sup> King of Israel (16:15-20) Evil for 7 days***

(36) <sup>15</sup> In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people [were] encamped against Gibbethon, which [belonged] to the Philistines. <sup>16</sup> And the people [that were] encamped heard say, Zimri has conspired, and has also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. <sup>17</sup> And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. <sup>18</sup> And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, <sup>19</sup> For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. <sup>20</sup> Now the rest of the acts of Zimri, and his treason that he worked, are they not written in the book of the chronicles of the kings of Israel?

#### ***Tibni and Omri 6<sup>th</sup> & 7<sup>th</sup> Kings of Israel at the same time (16:21-28) Evil for 12 yrs.***

<sup>21</sup> Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. <sup>22</sup> But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. <sup>23</sup> In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. <sup>24</sup> And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. <sup>25</sup> But Omri worked evil in the eyes of the LORD, and did worse than all that [were] before him. <sup>26</sup> For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities. <sup>27</sup> Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel? <sup>28</sup> So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

#### ***Ahab 8<sup>th</sup> King of Israel (16:29-22:40) Evil for 22 yrs.***

<sup>29</sup> And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. <sup>30</sup> And Ahab the son of Omri did evil in the sight of the LORD above all that [were] before him. <sup>31</sup> And it came to pass, as if it had

been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. <sup>32</sup> And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. <sup>33</sup> And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. <sup>34</sup> In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest [son] Segub, according to the word of the LORD, which he spoke by Joshua the son of Nun.

**1 Kings Chapter 17**

***Elijah the Prophet (17:1-1 Kings 2:18)***

**Elijah's 8 miracles (later Elisha's 16 miracles)**

|  |                            |
|--|----------------------------|
| 1. Shut up the heavens causing a drought and opening to cause rain | 1 Kings 17:1, 14, 18:41-46 |
| 2. Fed by ravens   | 1 Kings 17:2-7             |
| 3. Multiplies flour and oil  | 1 Kings 17:8-16            |
| 4. Raises the widow's son from the dead                            | 1 Kings 17:17-24           |
| 5. Defeats the 450 prophets of Baal                                | 1 Kings 18:17-40           |
| 6. Destroys Ahaziah's soldiers with lightening                     | 2 Kings 1:9-13             |
| 7. Parts the Jordan River  | 2 Kings 2:8                |
| 8. Taken to heaven in God's chariot                                | 2 Kings 2:9-18             |

***God Prepares, Provides, and Protects Elijah and Punishes Wicked Ahab (1<sup>st</sup> & 2<sup>nd</sup> miracles)***

(37) <sup>1</sup> And Elijah the Tishbite, [who was] of the inhabitants of Gilead, said to Ahab, [As] the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, but according to my word. <sup>2</sup> And the word of the LORD came to him, saying, <sup>3</sup> **Get you hence, and turn you eastward, and hide thyself by the brook Cherith, that is before Jordan.** <sup>4</sup> **And it shall be, [that] you shall drink of the brook; and I have commanded the ravens to feed you there.** <sup>5</sup> So he went and did according to the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. <sup>6</sup> And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. <sup>7</sup> And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

- Q1 – Does God prepare, provide, and protect his people today as he did Elijah?
- A1 – Yes, as we live obedient, holy lives, we allow God to prepare, provide, and protect us too.
- A2 – James 5:16-17. Elijah was a man of like passion and prayer for our example to follow.
- Q2 – Why does 1 Kings 18:1 say the draught lasted three years and Jesus and James say the draught last three years and six months in Luke 4:25 and James 5:17? The Jewish tend to round off years and days, i.e. Jesus in the grave 3 days – part of Friday and Sunday,
- A – Because 3 ½ is half of 7 relating to the 70th week of Daniel and the great tribulation in the book of Revelatio.
- Application: I know as I obey God and live holy that He prepares the way, provides the need, and protects in His mighty power.
- QT hint: Daily time in prayer & the Word grows our faith to trust and wait on God who prepares, provides, and protects.

***Elijah Multiplies the Zidonian Widow's Flour and Oil (3<sup>rd</sup> miracle)***

(38) <sup>8</sup> And the word of the LORD came to him, saying, <sup>9</sup> **Arise, get you to Zarephas, which [belongs] to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain you.** <sup>10</sup> So he arose and went to Zarephas. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray you, a little water in a vessel, that I may drink. <sup>11</sup> And as she was going to fetch [it], he called to her, and said, Bring me, I pray you, a morsel of bread in your hand. <sup>12</sup> And she said, [As] the LORD your God lives, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I [am] gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. <sup>13</sup> And Elijah said unto her, Fear not; go [and] do as you have said: but make me thereof a little cake first, and bring [it] to me, and after make for you and for your son. <sup>14</sup> For thus says the LORD God of Israel, **The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day [that] the LORD sends rain upon the earth.** <sup>15</sup> And she went and did according to the saying of Elijah: and she, and he, and her house, did eat [many] days. <sup>16</sup> [And] the barrel of meal was not, neither did the cruse of oil fail, according to the word of the LORD, which he spoke by Elijah. <sup>17</sup> And it came to pass after these things, [that] the son of the woman, the



## 1 Kings Chapter 17

### *Elijah Revives the Zidonian Widow's Son (4<sup>th</sup> miracle)*

mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

<sup>18</sup> And she said to Elijah, What have I to do with you, O you man of God? are you come to me to call my sin to remembrance, and to slay my son? <sup>19</sup> And he said unto her, Give me your son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. <sup>20</sup> And he cried to the LORD, and said, O LORD my God, have you also brought evil upon the widow with whom I sojourn, by slaying her son? <sup>21</sup> And he stretched himself upon the child three times, and cried to the LORD, and said, O LORD my God, I pray you, let this child's soul come into him again. <sup>22</sup> And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. <sup>23</sup> And Elijah took the child, and brought him down out of the chamber into the house, and delivered him to his mother: and Elijah said, See, your son lives. <sup>24</sup> And the woman said to Elijah, Now by this I know that you are a man of God, [and] that the word of the LORD in your mouth is truth.

## 1 Kings Chapter 18

### *Elijah's Message to Ahab*

(39) <sup>1</sup> And it came to pass [after] many days, that the word of the LORD came to Elijah in the third year, saying, **Go, show thyself to Ahab; and I will send rain upon the earth.** <sup>2</sup> And Elijah went to show himself to Ahab. And [there was] a sore famine in Samaria. <sup>3</sup> And Ahab called Obadiah, which was the governor of [his] house. (Now Obadiah feared the LORD greatly: <sup>4</sup> For it was [so], when Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) <sup>5</sup> And Ahab said to Obadiah, Go into the land, to all fountains of water, and to all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. <sup>6</sup> So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. <sup>7</sup> And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, [Are] you that my lord Elijah? <sup>8</sup> And he answered him, I [am]: go, tell your lord, Behold, Elijah [is here]. <sup>9</sup> And he said, What have I sinned, that you would deliver your servant into the hand of Ahab, to slay me? <sup>10</sup> [As] the LORD your God lives, there is no nation or kingdom, where my lord has not sent to seek you: and when they said, [He is] not [there]; he took an oath of the kingdom and nation, that they found you not. <sup>11</sup> And now you say, Go, tell your lord, Behold, Elijah [is here]. <sup>12</sup> And it shall come to pass, [as soon as] I am gone from you, that the Spirit of the LORD shall carry you where I know not; and [so] when I come and tell Ahab, and he cannot find you, he shall slay me: but I your servant fear the LORD from my youth. <sup>13</sup> Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water? <sup>14</sup> And now you say, Go, tell your lord, Behold, Elijah [is here]: and he shall slay me. <sup>15</sup> And Elijah said, [As] the LORD of hosts lives, before whom I stand, I will surely show myself to him today. <sup>16</sup> So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

### *Elijah's Mount Carmel Altar & Sacrifice Victory Over 450 Prophets of Baal (5<sup>th</sup> miracle/prayer)*

(40) <sup>17</sup> And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [Are] you he that troubles Israel? <sup>18</sup> And he answered, I have not troubled Israel; but you, and your father's house, in that ye have forsaken the commandments of the LORD, and you have followed Baalim. <sup>19</sup> **Now therefore send, [and] gather to me all Israel to mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.** <sup>20</sup> So Ahab sent to all the children of Israel, and gathered the prophets together to mount Carmel. <sup>21</sup> And Elijah came to all the people, and said, How long halt ye between two opinions? if the LORD [be] God, follow him: but if Baal, [then] follow him. And the people answered him not a word. <sup>22</sup> Then said Elijah to the people, I, [even] I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. <sup>23</sup> Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay [it] on wood, and put no fire [under]: and I will dress the other bullock, and lay [it] on wood, and put no fire [under]: <sup>24</sup> And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answers by fire, let him be God. And all the people answered and said, It is well spoken. <sup>25</sup> And Elijah said to the prophets of Baal, Choose you one bullock for yourselves, and dress [it] first; for ye are many; and call on the name of your gods, but put no fire [under]. <sup>26</sup> And they took the bullock

## 1 Kings Chapter 18

which was given them, and they dressed [it], and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But [there was] no voice, nor any that answered. And they leaped upon the altar which was made. <sup>27</sup> And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, [or] peradventure he sleeps, and must be awaked. <sup>28</sup> And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. <sup>29</sup> And it came to pass, when midday was past, and they prophesied until the [time] of the offering of the [evening] sacrifice, that [there was] neither voice, nor any to answer, nor any that regarded. <sup>30</sup> And Elijah said to all the people, Come near to me. And all the people came near to him. And he repaired the altar of the LORD [that was] broken down. <sup>31</sup> And **Elijah took twelve stones**, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD came, saying, **Israel shall be your name:** <sup>32</sup> And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. <sup>33</sup> And he put the wood in order, and cut the bullock in pieces, and laid [him] on the wood, and said, **Fill four barrels with water, and pour [it] on the burnt sacrifice, and on the wood.** <sup>34</sup> And he said, Do [it] the second time. And they did [it] the second time. And he said, Do [it] the third time. And **they did [it] the third time.** <sup>35</sup> And the water ran round about the altar; and he filled the trench also with water. <sup>36</sup> And it came to pass at [the time of] the offering of the [evening] sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that you are God in Israel, and [that] I [am] your servant, and [that] I have done all these things at your word. <sup>37</sup> Hear me, O LORD, hear me, that this people may know that you are the LORD God, and [that] you have turned their heart back again. <sup>38</sup> Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. <sup>39</sup> And when all the people saw [it], they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. <sup>40</sup> And Elijah said to them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. <sup>41</sup> And Elijah said to Ahab, Get you up, eat and drink; for there is a sound of abundance of rain.

### ***The 3 Year Draught Ends & Elijah Wins Ahab's Chariot***

<sup>42</sup> So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, <sup>43</sup> And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, [There is] nothing. And he said, **Go again seven times.** <sup>44</sup> And it came to pass at the seventh time, that he said, Behold, there arises a little cloud out of the sea, like a man's hand. And he said, Go up, say to Ahab, Prepare [your chariot], and get you down, that the rain stop you not. <sup>45</sup> And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. <sup>46</sup> **And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.**

## 1 Kings Chapter 19

### ***Elijah Escapes from Jezebel***

(41) <sup>1</sup> And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. <sup>2</sup> Then Jezebel sent a messenger to Elijah, saying, So let the gods do [to me], and more also, if I make not your life as the life of one of them by tomorrow about this time. <sup>3</sup> And when he saw [that], he arose, and went for his life, and came to Beersheba, which [belongs] to Judah, and left his servant there. <sup>4</sup> But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I [am] not better than my fathers. <sup>5</sup> And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise [and] eat. <sup>6</sup> And he looked, and, behold, [there was] a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. <sup>7</sup> And the angel of the LORD came again the second time, and touched him, and said, Arise [and] eat; because the journey is too great for you. <sup>8</sup> And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights to Horeb the mount of God. <sup>9</sup> And he came thither to a cave, and lodged there; and, behold, the word of the LORD [came] to him, and he said unto him, **What do you here, Elijah?** <sup>10</sup> And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken your covenant, thrown down your altars, and slain your prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away.

## 1 Kings Chapter 19

### **God's Revelation to Elijah in External Still Small Voice** (not in a great wind, earthquake, or fire)

<sup>11</sup> And he said, **Go forth, and stand upon the mount before the LORD.** And, behold, the LORD passed by, and a great and strong wind tore the mountains, and brake in pieces the rocks before the LORD; [but] the LORD was not in the wind: and after the wind an earthquake; [but] the LORD was not in the earthquake: <sup>12</sup> And after the earthquake a fire; [but] the LORD was not in the fire: and after the fire a still small voice. <sup>13</sup> And it was [so], when Elijah heard [it], that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, [there came] a voice to him, and said, **What do you here, Elijah?** <sup>14</sup> And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken your covenant, thrown down your altars, and slain your prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away. <sup>15</sup> And the LORD said unto him, **Go, return on your way to the wilderness of Damascus: and when you come, anoint Hazael [to be] king over Syria: <sup>16</sup> And Jehu the son of Nimshi shall you anoint [to be] king over Israel: and Elisha the son of Shaphat of Abelmeholah shall you anoint [to be] prophet in your room. <sup>17</sup> And it shall come to pass, [that] him that escapes the sword of Hazael shall Jehu slay: and him that escapes from the sword of Jehu shall Elisha slay. <sup>18</sup> Yet I have left [me] seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which has not kissed him.**

Note: Still small voice is external and not related to prayer or hearing from God. Same as John 10:27 My sheep hear my voice in the context of false prophets and initial salvation.

### **Elijah Takes on a Disciple, Elisha**

<sup>19</sup> So he departed there, and found Elisha the son of Shaphat, who was plowing [with] twelve yoke [of oxen] before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. <sup>20</sup> And he left the oxen, and ran after Elijah, and said, Let me, I pray you, kiss my father and my mother, and [then] I will follow you. And he said unto him, Go back again: for what have I done to you? <sup>21</sup> And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave to the people, and they did eat. Then he arose, and went after Elijah, and ministered to him.

## **1 Kings Chapter 20**

### **Ahab Greatly Defeats the Syrians in the Hills**

(42) <sup>1</sup> And **Benhadad the king of Syria** gathered all his host together: and [there were] thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. <sup>2</sup> And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus says Benhadad, <sup>3</sup> Your silver and your gold is my; your wives also and your children, [even] the goodliest, are my. <sup>4</sup> And the king of Israel answered and said, My lord, O king, according to your saying, I [am] yours, and all that I have. <sup>5</sup> And the messengers came again, and said, Thus speaks Benhadad, saying, Although I have sent to you, saying, You shall deliver me your silver, and your gold, and your wives, and your children; <sup>6</sup> Yet I will send my servants to you tomorrow about this time, and they shall search your house, and the houses of your servants; and it shall be, [that] whatsoever is pleasant in your eyes, they shall put [it] in their hand, and take [it] away. <sup>7</sup> Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this [man] seeks mischief: for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. <sup>8</sup> And all the elders and all the people said unto him, Hearken not [to him], nor consent. <sup>9</sup> Wherefore he said to the messengers of Benhadad, Tell my lord the king, All that you did send for to your servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. <sup>10</sup> And Benhadad sent to him, and said, The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. <sup>11</sup> And the king of Israel answered and said, Tell [him], Let not him that girds on [his harness] boast himself as he that puts it off. <sup>12</sup> And it came to pass, when [Benhadad] heard this message, as he was drinking, he and the kings in the pavilions, that he said to his servants, Set [yourselves in array]. And they set [themselves in array] against the city. <sup>13</sup> And, behold, there came a prophet to Ahab king of Israel, saying, **Thus says the LORD, Have you seen all this great multitude? behold, I will deliver it into your hand this day; and you shall know that I [am] the LORD.** <sup>14</sup> And Ahab

## 1 Kings Chapter 20

said, By whom? And he said, Thus says the LORD, [Even] by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, You. <sup>15</sup> Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, [even] all the children of Israel, [being] seven thousand. <sup>16</sup> And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. <sup>17</sup> And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria. <sup>18</sup> And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. <sup>19</sup> So these young men of the princes of the provinces came out of the city, and the army which followed them. <sup>20</sup> And they slew everyone his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on a horse with the horsemen. <sup>21</sup> And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. <sup>22</sup> And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see What do you : for at the return of the year the king of Syria will come up against you.

### ***Ahab Greatly Defeats the Syrians in the Valleys (127K)***

(43) <sup>23</sup> And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. <sup>24</sup> And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: <sup>25</sup> And number you an army, like the army that you have lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, [and] surely we shall be stronger than they. And he listened to their voice, and did so. <sup>26</sup> And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel. <sup>27</sup> And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. <sup>28</sup> And there came a man of God, and spoke to the king of Israel, and said, Thus says the LORD, **Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into your hand, and ye shall know that I [am] the LORD.** <sup>29</sup> And they pitched one over against the other seven days. And [so] it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians a hundred thousand footmen in one day. <sup>30</sup> But the rest fled to Aphek, into the city; and [there] a wall fell upon twenty and seven thousand of the men [that were] left. And Benhadad fled, and came into the city, into an inner chamber. <sup>31</sup> And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray you, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save your life.

### ***Ahab's Treaty with Ben-Hadad the King of Syria***

<sup>32</sup> So they girded sackcloth on their loins, and [put] ropes on their heads, and came to the king of Israel, and said, Your servant Benhadad says, I pray you, let me live. And he said, [Is] he yet alive? he is my brother. <sup>33</sup> Now the men did diligently observe whether [anything would come] from him, and did hastily catch [it]: and they said, Your brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot. <sup>34</sup> And [Benhadad] said unto him, The cities, which my father took from your father, I will restore; and you shall make streets for you in Damascus, as my father made in Samaria. Then [said Ahab], I will send you away with this covenant. So he made a covenant with him, and sent him away.

### ***Ahab Condemned due to his Treaty***

<sup>35</sup> And a certain man of the sons of the prophets said to his neighbor in the word of the LORD, Smite me, I pray you. And the man refused to smite him. <sup>36</sup> Then said he to him, Because you have not obeyed the voice of the LORD, behold, as soon as you are departed from me, a lion shall slay you. And as soon as he was departed from him, a lion found him, and slew him. <sup>37</sup> Then he found another man, and said, Smite me, I pray you. And the man smote him, so that in smiting he wounded [him]. <sup>38</sup> So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. <sup>39</sup> And as the king passed by, he cried to the king: and he said, Your servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man to me, and said, Keep this man: if by any means he

## 1 Kings Chapter 21

be missing, then shall your life be for his life, or else you shall pay a talent of silver. <sup>40</sup> And as your servant was busy here and there, he was gone. And the king of Israel said unto him, So [shall] your judgment [be]; thyself has decided [it]. <sup>41</sup> And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. <sup>42</sup> And he said unto him, Thus says the LORD, **Because you have let go out of [your] hand a man whom I appointed to utter destruction, therefore your life shall go for his life, and your people for his people.** <sup>43</sup> And the king of Israel went to his house heavy and displeased, and came to Samaria.

### ***Naboth is Murdered for His Vineyard (by Jezebel & Ahab)***

(44) <sup>1</sup> And it came to pass after these things, [that] Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. <sup>2</sup> And Ahab spoke to Naboth, saying, Give me your vineyard, that I may have it for a garden of herbs, because it is near to my house: and I will give you for it a better vineyard than it; [or], if it seem good to you, I will give you the worth of it in money. <sup>3</sup> And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers to you. **<sup>4</sup> And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give you the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.** <sup>5</sup> But Jezebel his wife came to him, and said unto him, Why is your spirit so sad, that you eat no bread? <sup>6</sup> And he said unto her, Because I spoke to Naboth the Jezreelite, and said unto him, Give me your vineyard for money; or else, if it please you, I will give you [another] vineyard for it: and he answered, I will not give you my vineyard. <sup>7</sup> And Jezebel his wife said unto him, Do you now govern the kingdom of Israel? arise, [and] eat bread, and let your heart be merry: I will give you the vineyard of Naboth the Jezreelite. <sup>8</sup> So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and to the nobles that [were] in his city, dwelling with Naboth. <sup>9</sup> And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: <sup>10</sup> And set two men, sons of Belial, before him, to bear witness against him, saying, You did blaspheme God and the king. And [then] carry him out, and stone him, that he may die. <sup>11</sup> And the men of his city, [even] the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent to them, [and] as it was written in the letters which she had sent to them. <sup>12</sup> They proclaimed a fast, and set Naboth on high among the people. <sup>13</sup> And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, [even] against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. <sup>14</sup> Then they sent to Jezebel, saying, Naboth is stoned, and is dead. <sup>15</sup> And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money: for Naboth is not alive, but dead. <sup>16</sup> And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

### ***The Lord through Elijah Condemns Ahab***

(44) <sup>17</sup> And the word of the LORD came to Elijah the Tishbite, saying, <sup>18</sup> **Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, [he is] in the vineyard of Naboth, where he is gone down to possess it.** <sup>19</sup> **And you shall speak to him, saying, Thus says the LORD, Have you killed, and also taken possession? And you shall speak to him, saying, Thus says the LORD, In the place where dogs licked the blood of Naboth shall dogs lick your blood, even yours.** <sup>20</sup> And Ahab said to Elijah, Have you found me, O my enemy? And he answered, I have found [you]: because **you have sold thyself to work evil in the sight of the LORD.** <sup>21</sup> **Behold, I will bring evil upon you, and will take away your posterity, and will cut off from Ahab him that pisses against the wall, and him that is shut up and left in Israel,** <sup>22</sup> **And will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith you have provoked [me] to anger, and made Israel to sin.** <sup>23</sup> **And of Jezebel also spoke the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.** <sup>24</sup> **Him that dies of Ahab in the city the dogs shall eat; and him that dies in the field shall the fowls of the air eat.** <sup>25</sup> But there was none like to Ahab, which **did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.** <sup>26</sup> And he did very abominably in following idols, according to all [things] as did the Amorites, whom the LORD cast out before the children of Israel. <sup>27</sup> And it came to pass, when Ahab heard those words, that he tore his clothes, and put sackcloth upon his flesh, and fasted, and lay in

## **1 Kings Chapter 21**

sackcloth, and went softly. <sup>28</sup> And the word of the LORD came to Elijah the Tishbite, saying, <sup>29</sup> **See you how Ahab humbles himself before me? because he humbles himself before me, I will not bring the evil in his days: [but] in his son's days will I bring the evil upon his house.**

## **1 Kings Chapter 22**

### ***Jehoshaphat co-reigns with Asa for 5 years***

#### ***Jehoshaphat Joins Ahab - Micaiah the Prophet Warns Ahab (400/1 prophet)***

(45) <sup>1</sup> And they continued three years without war between Syria and Israel. <sup>2</sup> And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. <sup>3</sup> And the king of Israel said to his servants, Know ye that Ramoth in Gilead is ours, and we [be] still, [and] take it not out of the hand of the king of Syria? <sup>4</sup> And he said to Jehoshaphat, Will you go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I [am] as you are, my people as your people, my horses as your horses. <sup>5</sup> And Jehoshaphat said to the king of Israel, Enquire, I pray you, at the word of the LORD today. <sup>6</sup> Then the king of Israel gathered the prophets together, about four hundred men, and said to them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver [it] into the hand of the king. <sup>7</sup> And Jehoshaphat said, [Is there] not here a prophet of the LORD besides, that we might enquire of him? <sup>8</sup> And the king of Israel said to Jehoshaphat, [There is] yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he does not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. <sup>9</sup> Then the king of Israel called an officer, and said, Hasten [hither] Micaiah the son of Imlah. <sup>10</sup> And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. <sup>11</sup> And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus says the LORD, With these shall you push the Syrians, until you have consumed them. <sup>12</sup> And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver [it] into the king's hand. <sup>13</sup> And the messenger that was gone to call Micaiah spoke to him, saying, Behold now, the words of the prophets [declare] good to the king with one mouth: let your word, I pray you, be like the word of one of them, and speak [that which is] good. <sup>14</sup> And Micaiah said, [As] the LORD lives, what the LORD says to me, that will I speak. <sup>15</sup> So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver [it] into the hand of the king. <sup>16</sup> And the king said unto him, How many times shall I adjure you that you tell me nothing but [that which is] true in the name of the LORD? <sup>17</sup> And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, **These have no master: let them return every man to his house in peace.** <sup>18</sup> And the king of Israel said to Jehoshaphat, Did I not tell you that he would prophesy no good concerning me, but evil? <sup>19</sup> And he said, Hear you therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. <sup>20</sup> And the LORD said, **Who shall persuade Ahab, that he may go up and fall at Ramothgilead?** And one said on this manner, and another said on that manner. <sup>21</sup> And there came forth a spirit, and stood before the LORD, and said, I will persuade him. <sup>22</sup> And the LORD said unto him, **Wherewith?** And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, **You shall persuade [him], and prevail also: go forth, and do so.** <sup>23</sup> Now therefore, behold, the LORD has put a lying spirit in the mouth of all these your prophets, and the LORD has spoken evil concerning you. <sup>24</sup> But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak to you? <sup>25</sup> And Micaiah said, Behold, you shall see in that day, when you shall go into an inner chamber to hide thyself. <sup>26</sup> And the king of Israel said, Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; <sup>27</sup> And say, Thus says the king, Put this [fellow] in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. <sup>28</sup> And Micaiah said, If you return at all in peace, the LORD has not spoken by me. And he said, Harken, O people, every one of you.

## 1 Kings Chapter 22

### ***Ahab Dies in Battle***

(46) <sup>29</sup> So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead. <sup>30</sup> And the king of Israel said to Jehoshaphat, I will disguise myself, and enter into the battle; but put you on your robes. And the king of Israel disguised himself, and went into the battle. <sup>31</sup> But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. <sup>32</sup> And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. <sup>33</sup> And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. <sup>34</sup> And a [certain] man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said to the driver of his chariot, Turn your hand, and carry me out of the host; for I am wounded. <sup>35</sup> And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. <sup>36</sup> And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. <sup>37</sup> So the king died, and was brought to Samaria; and they buried the king in Samaria. <sup>38</sup> And [one] washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according to the word of the LORD which he spoke. <sup>39</sup> Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? <sup>40</sup> So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

***Jehoshaphat 4<sup>th</sup> King of Judah*** (22:41-50, [2 Chronicles 17:1-20:37](#)) *Good, sin with Ahab, recover*

(47) <sup>41</sup> And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. <sup>42</sup> Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. <sup>43</sup> And he **walked in all the ways of Asa his father; he turned not aside from it, doing [that which was] right in the eyes of the LORD**: nevertheless the high places were not taken away; [for] the people offered and burnt incense yet in the high places. <sup>44</sup> And Jehoshaphat **made peace with the king of Israel**. <sup>45</sup> Now the rest of the acts of Jehoshaphat, and his **might that he showed, and how he warred**, are they not written in the book of the chronicles of the kings of Judah? <sup>46</sup> And **the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land**. <sup>47</sup> [There was] then no king in Edom: a deputy was king. <sup>48</sup> Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber. <sup>49</sup> Then said Ahaziah the son of Ahab to Jehoshaphat, Let my servants go with your servants in the ships. But Jehoshaphat would not. <sup>50</sup> And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

***Ahaziah 9<sup>th</sup> King of Israel*** (22:51-53, [2 Kings 1:1-18](#)) *Evil for 2 yrs.*

<sup>51</sup> Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. <sup>52</sup> And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: <sup>53</sup> For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

## 2 Kings (25-56, 2.2 hr) 2020

**Bible TOC**    [Next / Previous Book](#)

**Gems**

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 **20** 21 22 23 24 25

### **12 Admonitions from the Evil Kings of the Divided Kingdom in I/II Kings**

Background: 36 of 40 Kings of Judah and Israel, of which Ahab is the most evil.

#### **I sin by:**

Scripture

- 1) Increase tax and burdens on the people
- 2) Listen to the young foolish rather than the old wise
- 3) Change worship location and history
- 4) Follow idols and other gods
- 5) Walk in the sins of my father
- 6) Do evil in the sight of the LORD
- 7) Walk in the way of the ungodly
- 8) Drink alcohol or take drugs
- 9) Not careful who I marry or become yoked with
- 10) Take others lives
- 11) do what is evil in the eyes of the LORD
- 12) Make their people to sin

### **12 Lessons and Admonitions from the Good Kings in the Divided kingdom in I/II Kings**

**Background:** Four kings of Judah: Asa, Jehoshaphat, Hezekiah, and Josiah

#### I learn from the good kings as I:

Scripture

- 1) Do what is right in the eyes of the LORD, as David his father
- 2) Take away the sodomites
- 3) Remove all the idols my father has made
- 4) Remove mother and relatives from positions of influence
- 5) Burn relatives idols in the brook of Kidron (Valley of Decision)
- 6) Heart is perfect with the LORD all my days
- 7) Dedicate and bring treasures into the house of the LORD

#### Admonitions on doing what is wrong

- 8) Beware to remove the high places
- 9) Beware to make no alliance with the enemy kings
- 10) Beware to seek the LORD first in medical decisions, not the physician
- 11) Beware to not fear an enemy, but rather make peace by strength in war
- 12) Show strength in battle. Remove all the high places of past religious systems.

#### Prayers of the Bible

| SCRIPTURE                       | FORM(S)      | PURPOSE                                    | HINDRANCES                                  | AIDS                                      | WHO / TYPES<br>* Comments                  |
|---------------------------------|--------------|--|---|---|--|
| I Kings<br>13:1-10              | Intercession | Prophet heals the kings withered hand      | King raised his hand against the man of God |   | King Jeroboam asked man of God to heal him |
| <b>II Kings</b><br>4:18-37 (33) | Intercession | Prophet heals widow's son                  |   | Laid on 2x, breathed in                   | Elisha Heals woman's son from the dead     |
| II Kings<br>6:13-23 (17)        | Intercession | Prophet opens eyes of his servant - angels |   | <b>Rise Early-6:15</b><br>Blinded Syrians | Elisha for servant and Syrian Army         |
| II Kings<br>19:15-19            | Supplication | Cities / Safety                            | King of Assyria                             | Godly Man                                 | Hezekiah / Isaiah<br>II Chr 32, Is 36-37   |
| II Kings<br>20:1-5              | Supplication | Healing – Life extended 15 yrs.            | Sickness onto death                         | Godly Man                                 | Hezekiah / Isaiah<br>II Chr 32:24-26       |



## 12 Lessons from the Prophets during the Divided Kingdom in I/II Kings

**Purpose:** Seek wisdom to do what is His will, to his glory, and his works in and through us  
**Background:** Good prophets saying what is right and sometimes using physical illustrations

I avoid and prevent sin by:

Scripture

- 1) Abijah
- 2) Shemaiah
- 3) Man of God & old prophet
- 4) Jehu
- 5) Elijah
- 6) Prophet/man of God/son of prophet
- 7) Micaiah
- 8) Elisha
- 9) Joel and Hosea
- 10) Isaiah and Micah
- 11) Huldah
- 12) Zephaniah, Jeremiah, and Habakkuk

**The prophet today is Christ in me through being baptized with the Holy Spirit. John 16:7-15** <sup>8</sup> And when he is come, he will **reprove the world of sin, and of righteousness, and of judgment:** <sup>12</sup> I have yet many things to say unto you, but ye cannot bear them now. <sup>13</sup> Howbeit when he, **the Spirit of truth, is come, he will guide you into all truth:** for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. <sup>14</sup> He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. <sup>15</sup> All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

Rev 19:10 Jesus Christ is the spirit of prophecy. Revelation complete in 100 AD by the Apostle John.

1 Cor 14. Prophecy is for all believers.

### Elijah's 8 miracles

|  |                      |
|--|----------------------|
| 1. Shut up the heavens causing a drought and opening to cause rain | 1 Kings 17:14, 41-46 |
| 2. multiplies flour and oil  | 1 Kings 17:7-16      |
| 3. raises the widow's son from the dead                            | 1 Kings 17:17-24     |
| 4. defeats the prophets of Baal                                    | 1 Kings 18:16-40     |
| 5. fed by ravens   | 1 Kings 17:2-8       |
| 6. destroys Ahaziah's soldiers with lightening                     | 2 Kings 1:9-13       |
| 7. parts the Jordan River  | 2 Kings 2:8          |
| 8. taken to heaven in God's chariot                                | 2 Kings 2:9-18       |

### Elisha's 16 miracles

|   |                  |
|---|------------------|
| 1. parted the Jordan River                                      | 2 Kings 2:14-15  |
| 2. purified water   | 2 Kings 2: 19-22 |
| 3. curses attackers who are then savaged by bears               | 2 Kings 2: 23-25 |
| 4. caused a flood to foil the Moabites                          | 2 Kings 3: 14-25 |
| 5. miraculous flow of oil for the poor widow                    | 2 Kings 4: 2-7   |
| 6. fertility to the woman of Shunem                             | 2 Kings 4: 8-17  |
| 7. raised a child from the dead <sup>a</sup>                    | 2 Kings 4:32-37  |
| 8. purified poisoned soup                                       | 2 Kings 4:38-41  |
| 9. multiplication of loaves to feed a large crowd <sup>b</sup>  | 2 Kings 4:42-44  |
| 10. healing Naaman of leprosy <sup>c</sup>                      | 2 Kings 5: 1-19  |
| 11. Gehazi cursed with leprosy                                  | 2 Kings 5:20-27  |
| 12. made an iron axe head float                                 | 2 Kings 6:1-7    |
| 13. struck the Aramaeans with sun blindness and then cured them | 2 Kings 6: 15-23 |
| 14. predicted the end of a famine                               | 2 Kings 7:1-20   |
| 15. prophesied the death of Ben-Hadad and the rise of Hazael    | 2 Kings 8:7-15   |
| 16. predicts Israel will defeat Aram 3 times                    | 2 Kings 13:14-19 |

## **2 Kings Chapter 1**

### ***Elijah Calls Fire to Judges King Ahaziah's Soldiers, 3 Bands of 50 (6<sup>th</sup> miracle)***

(1) <sup>1</sup> Then Moab rebelled against Israel after the death of Ahab. <sup>2</sup> And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said to them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease. <sup>3</sup> But the **angel of the LORD** said to Elijah the Tishbite, **Arise, go up to meet the messengers of the king of Samaria, and say to them, [Is it] not because there is not a God in Israel, [that] ye go to enquire of Baalzebub the god of Ekron?** <sup>4</sup> Now therefore thus says the LORD, **You shall not come down from that bed on which you are gone up, but shall surely die.** And Elijah departed. <sup>5</sup> And when the messengers turned back to him, he said to them, Why are ye now turned back? <sup>6</sup> And they said unto him, There came a man up to meet us, and said to us, Go, turn again to the king that sent you, and say to him, Thus says the LORD, **[Is it] not because there is not a God in Israel, [that] you send to enquire of Baalzebub the god of Ekron? therefore you shall not come down from that bed on which you are gone up, but shall surely die.** <sup>7</sup> And he said to them, What manner of man [was he] which came up to meet you, and told you these words? <sup>8</sup> And they answered him, [He was] a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

(2) <sup>9</sup> Then the king sent to him **a captain of fifty with his fifty.** And he went up to him: and, behold, he sat on the top of a hill. And he spoke to him, You man of God, the king has said, Come down. <sup>10</sup> And Elijah answered and said to the captain of fifty, If I [be] a man of God, then let fire come down from heaven, and consume you and your fifty. And there came down fire from heaven, and consumed him and his fifty. <sup>11</sup> Again also he sent to him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus has the king said, Come down quickly. <sup>12</sup> And Elijah answered and said to them, If I [be] a man of God, let fire come down from heaven, and consume you and your fifty. And the fire of God came down from heaven, and consumed him and his fifty. <sup>13</sup> And he sent **again a captain of the third fifty with his fifty.** And the third captain of fifty went up, and came and fell on his knees before Elijah, and begged him, and said unto him, O man of God, I pray you, let my life, and the life of these fifty your servants, be precious in your sight. <sup>14</sup> Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in your sight. <sup>15</sup> And the angel of the LORD said to Elijah, **Go down with him: be not afraid of him.** And he arose, and went down with him to the king. <sup>16</sup> And he said unto him, Thus says the LORD, **Forasmuch as you have sent messengers to enquire of Baalzebub the god of Ekron, [is it] not because there is no God in Israel to enquire of his word? therefore you shall not come down off that bed on which you are gone up, but shall surely die.** <sup>17</sup> So he died according to the word of the LORD which Elijah had spoken. And Joram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. <sup>18</sup> Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

## **2 Kings Chapter 2**

### ***Elijah Parts the Jordan River & Transported to Heaven (7<sup>th</sup> & 8<sup>th</sup> miracle)***

(3) <sup>1</sup> And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with <sup>a</sup> Elisha from Gilgal. <sup>2</sup> And Elijah said to Elisha, Tarry here, I pray you; for the LORD has sent me to Bethel. And Elisha said [to him, As] the LORD lives, and [as] your soul lives, I will not leave you. So they went down to Bethel. <sup>3</sup> And the sons of the prophets that [were] at Bethel came forth to Elisha, and said unto him, **Know you that the LORD will take away your master from your head today?** And he said, Yes, I know [it]; hold ye your peace. <sup>4</sup> And Elijah said unto him, Elisha, tarry here, I pray you; for the LORD has sent me to Jericho. And he said, [As] the LORD lives, and [as] your soul lives, I will not leave you. So they came to Jericho. <sup>5</sup> And the sons of the prophets that [were] at Jericho came to Elisha, and said unto him, Know you that the LORD will take away your master from your head today? And he answered, Yes, I know [it]; hold ye your peace. <sup>6</sup> And Elijah said unto him, Tarry, I pray you, here; for the LORD has sent me to Jordan. And he said, [As] the LORD lives, and [as] your soul lives, I will not leave you. And they two went on. <sup>7</sup> And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. <sup>8</sup> And Elijah took his mantle, and wrapped [it] together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

## **2 Kings Chapter 2**

<sup>9</sup> And it came to pass, when they were gone over, that Elijah said to Elisha, Ask what I shall do for you, before I be taken away from you. And **Elisha said, I pray you, let a double portion of your spirit be upon me.** <sup>10</sup> And he said, You have asked a hard thing: [nevertheless], if you see me [when I am] taken from you, it shall be so to you; but if not, it shall not be [so]. <sup>11</sup> And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. <sup>12</sup> And Elisha saw [it], and he cried, **My father, my father, the chariot of Israel, and the horsemen thereof.** And he saw him no more: and he took hold of his own clothes, and tore them in two pieces.

<sup>a</sup> Elisha was called by Elijah 10 years before, 1 Kings 19:19-21. He is in the backstage ministering to Elijah until now.

Note from Sunday School on Memorial Day 2020:

Title: The Strong link between Memorial Day (May), the Bible, and the Rise and Fall of the United States

Jeremiah 35 Title: The Rechabites Example of Listening to and Obeying their Father (200 years ago)  
The founding fathers of our nation developed a Declaration of Independence, Constitution and Bill of Rights based on the God of the Bible and "We the People", the Congress authorized its printing in 1782, the Aitken Bible – KJV, 66 books. However our prayers and support are with the king who aligns with the truths of the Holy Scriptures.

An indicator if our nation is rising or falling is the policies and the actions of our king toward our founding fathers, the Bible, and Memorial Day, and Israel. As individual New Testament believers our hope lies with the King of Kings, our Lord Jesus Christ.

**1st1614-1632. George Calvert, 1st Lord Baltimore. King James I** (King 1604-1625)/King Charles  
Interest for commercial reasons. In 1625 he turned Catholic after receiving a promise of a land grant – complicated. The Calverts intended the colony as a haven for Catholics fleeing England and as a source of income for themselves and their descendants. Proprietorship of the Calvert family. Baltimore allowed the Catholics to worship in one part of his house and the Protestants in another. First ecumenical state.

### ***Elisha Parts the Jordan River the same<sup>as</sup> Elijah (1<sup>st</sup> miracle)***

(4) <sup>13</sup> He also took up the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; <sup>14</sup> And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. <sup>15</sup> And when the sons of the prophets which [were] to view at Jericho saw him, they said, The spirit of Elijah does rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. <sup>16</sup> And they said unto him, Behold now, there be with your servants fifty strong men; let them go, we pray you, and seek your master: lest peradventure the Spirit of the LORD has taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. <sup>17</sup> And when they urged him till he was ashamed, he said, Send. They sent therefore **fifty men; and they sought three days, but found him not.** <sup>18</sup> And when they came again to him, (for he tarried at Jericho,) he said to them, Did I not say to you, Go not?

### ***Elisha Purifies Water & Curses Youth (2<sup>nd</sup> & 3<sup>rd</sup> miracle)***

<sup>19</sup> And the men of the city said to Elisha, Behold, I pray you, the situation of this city is pleasant, as my lord sees: but the water is naught, and the ground barren. <sup>20</sup> And he said, Bring me a new cruse, and put salt therein. And they brought [it] to him. <sup>21</sup> And he went forth to the spring of the waters, and cast the salt in there, and said, Thus says the LORD, **I have healed these waters; there shall not be from there anymore death or barren [land].** <sup>22</sup> So the waters were healed to this day, according to the saying of Elisha which he spoke. <sup>23</sup> And he went up from there to Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, you bald head; go up, you bald head. <sup>24</sup> And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth **two she bears out of the wood, and tore forty and two youth** of them. <sup>25</sup> And he went from there to mount Carmel, and from there he returned to Samaria.

## **2 Kings Chapter 3**

### **Moabite King Mesha Rebels Against Israel - Kings of Israel, Judah & Edom Respond**

#### **Joram 10<sup>th</sup> King of Israel (3:1-8:15) Evil for 22 years**

(5) <sup>1</sup> Now Joram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. <sup>2</sup> And he worked evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made. <sup>3</sup> Nevertheless he cleaved to the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. <sup>4</sup> And Mesha king of Moab was a sheep master, and rendered to the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool. <sup>5</sup> But it came to pass, when Ahab was dead, that the **king of Moab rebelled against the king of Israel.** <sup>6</sup> And king Joram went out of Samaria the same time, and numbered all Israel. <sup>7</sup> And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab has rebelled against me: will you go with me against Moab to battle? And he said, I will go up: I [am] as you are, my people as your people, [and] my horses as your horses. <sup>8</sup> And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

#### **Elisha Provides Water in the Desert for 3 Kings (4<sup>th</sup> miracle)**

<sup>9</sup> So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. <sup>10</sup> And the king of Israel said, Alas! that the LORD has called these three kings together, to deliver them into the hand of Moab! <sup>11</sup> But Jehoshaphat said, [Is there] not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the kings of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. <sup>12</sup> And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. <sup>13</sup> And Elisha said to the king of Israel, What have I to do with you? get you to the prophets of your father, and to the prophets of your mother. And the king of Israel said unto him, No: for the LORD has called these three kings together, to deliver them into the hand of Moab. <sup>14</sup> And Elisha said, [As] the LORD of hosts lives, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward you, nor see you. <sup>15</sup> But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. <sup>16</sup> And he said, **Thus says the LORD, Make this valley full of ditches.** <sup>17</sup> **For thus says the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.** <sup>18</sup> **And this is [but] a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.** <sup>19</sup> **And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.**

#### **King of Moab Defeated**

(6) <sup>20</sup> And it came to pass in the morning, when the grain offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. <sup>21</sup> And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border. <sup>22</sup> And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side [as] red as blood: <sup>23</sup> And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. <sup>24</sup> And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in [their] country. <sup>25</sup> And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about [it], and smote it. <sup>26</sup> And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through [even] to the king of Edom: but they could not. <sup>27</sup> Then he took his eldest son that should have reigned in his stead, and offered him [for] a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to [their own] land.

(7) <sup>1</sup> Now there cried a certain woman of the wives of the sons of the prophets to Elisha, saying, Your servant my husband is dead; and you know that your servant did fear the LORD: and the creditor is come to take to him my two sons to be bondmen. <sup>2</sup> And Elisha said unto her, What shall I do for you? tell me, what have you in the house? And she said, Your handmaid has not anything in the house, save a pot of oil. <sup>3</sup> Then he said, Go, borrow you vessels abroad of all your neighbors, [even] empty vessels; borrow not a few. <sup>4</sup> And when you are come in, you shall shut the door upon you and upon your sons, and shall pour out into all those vessels, and you shall set aside that which is full. <sup>5</sup> So she went from him, and shut the door upon her and upon her sons, who brought [the vessels] to her; and she poured out. <sup>6</sup> And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, [There is] not a vessel more. And the oil stayed. <sup>7</sup> Then she came and told the man of God. And he said, Go, sell the oil, and pay your debt, and live you and your children of the rest.

***Elisha Raises the Shunammite's Dead Son (6<sup>th</sup> miracle)***

<sup>8</sup> And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And [so] it was, [that] as oft as he passed by, he turned in thither to eat bread. <sup>9</sup> And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passes by us continually. <sup>10</sup> Let us make a little chamber, I pray you, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he comes to us, that he shall turn in thither. <sup>11</sup> And it fell on a day, that he came thither, and he turned into the chamber, and lay there. <sup>12</sup> And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. <sup>13</sup> And he said unto him, Say now to her, Behold, you have been careful for us with all this care; what is to be done for you? would you be spoken for to the king, or to the captain of the host? And she answered, I dwell among my own people. <sup>14</sup> And he said, What then is to be done for her? And Gehazi answered, Verily she has no child, and her husband is old. <sup>15</sup> And he said, Call her. And when he had called her, she stood in the door. <sup>16</sup> And he said, About this season, according to the time of life, you shall embrace a son. And she said, No, my lord, [you] man of God, do not lie to your handmaid. <sup>17</sup> And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

(8) <sup>18</sup> And when the child was grown, it fell on a day, that he went out to his father to the reapers. <sup>19</sup> And he said to his father, My head, my head. And he said to a lad, Carry him to his mother. <sup>20</sup> And when he had taken him, and brought him to his mother, he sat on her knees till noon, and [then] died. <sup>21</sup> And she went up, and laid him on the bed of the man of God, and shut [the door] upon him, and went out. <sup>22</sup> And she called to her husband, and said, Send me, I pray you, one of the young men, and one of the donkeys, that I may run to the man of God, and come again. <sup>23</sup> And he said, Wherefore will you go to him today? [it is] neither new moon, nor sabbath. And she said, [It shall be] well. <sup>24</sup> Then she saddled a donkey, and said unto her servant, Drive, and go forward; slack not [your] riding for me, except I bid you. <sup>25</sup> So she went and came to the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, [yonder is] that Shunammite: <sup>26</sup> Run now, I pray you, to meet her, and say to her, [Is it] well with you? [is it] well with your husband? [is it] well with the child? And she answered, [It is] well. <sup>27</sup> And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD has hid [it] from me, and has not told me. <sup>28</sup> Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? <sup>29</sup> Then he said to Gehazi, Gird up your loins, and take my staff in your hand, and go your way: if you meet any man, salute him not; and if any salute you, answer him not again: and lay my staff upon the face of the child. <sup>30</sup> And the mother of the child said, [As] the LORD lives, and [as] your soul lives, I will not leave you. And he arose, and followed her. <sup>31</sup> And Gehazi passed on before them, and laid the staff upon the face of the child; but [there was] neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. <sup>32</sup> And when Elisha was come into the house, behold, the child was dead, [and] laid upon his bed. <sup>33</sup> He went in therefore, and shut the door upon them twain, and prayed to the LORD. <sup>34</sup> And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. <sup>35</sup> Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. <sup>36</sup> And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in to him, he said, Take up your son. <sup>37</sup> Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

## **2 Kings Chapter 4**

### ***Elisha Purifies the Poisoned Pot of Stew (7<sup>th</sup> miracle)***

<sup>38</sup> And Elisha came again to Gilgal: and [there was] a dearth in the land; and the sons of the prophets [were] sitting before him: and he said to his servant, Set on the great pot, and boil pottage for the sons of the prophets. <sup>39</sup> And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. <sup>40</sup> So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O [you] man of God, there is death in the pot. And they could not eat [thereof]. <sup>41</sup> But he said, Then bring meal. And he cast [it] into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

### ***Elisha Feeds One Hundred Men (8<sup>th</sup> miracle)***

<sup>42</sup> And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give to the people, that they may eat. <sup>43</sup> And his servitor said, What, should I set this before a hundred men? He said again, Give the people, that they may eat: for thus says the LORD, **They shall eat, and shall leave [thereof]**. <sup>44</sup> So he set [it] before them, and they did eat, and left [thereof], according to the word of the LORD.

## **2 Kings Chapter 5**

### ***Naaman the Syrian Captain, Leprosy Healed (9<sup>th</sup> miracle)***

(9) <sup>1</sup> Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the LORD had given deliverance to Syria: he was also a mighty man in valor, [but he was] a leper. <sup>2</sup> And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. <sup>3</sup> And she said unto her mistress, Would God my lord [were] with the prophet that is in Samaria! for he would recover him of his leprosy. <sup>4</sup> And [one] went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. <sup>5</sup> And the king of Syria said, Go to, go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand [pieces] of gold, and ten changes of raiment. <sup>6</sup> And he brought the letter to the king of Israel, saying, Now when this letter is come to you, behold, I have [therewith] sent Naaman my servant to you, that you may recover him of his leprosy. <sup>7</sup> And it came to pass, when the king of Israel had read the letter, that he tore his clothes, and said, [Am] I God, to kill and to make alive, that this man does send to me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeks a quarrel against me. <sup>8</sup> And it was [so], when Elisha the man of God had heard that the king of Israel had tore his clothes, that he sent to the king, saying, Wherefore have you tore your clothes? let him come now to me, and he shall know that there is a prophet in Israel. <sup>9</sup> So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. <sup>10</sup> And Elisha sent a messenger to him, saying, Go and wash in Jordan seven times, and your flesh shall come again to you, and you shall be clean. <sup>11</sup> But Naaman was angry, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. <sup>12</sup> [Are] not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. <sup>13</sup> And his servants came near, and spoke to him, and said, My father, [if] the prophet had bid you [do some] great thing, would you not have done [it]? how much rather then, when he says to you, Wash, and be clean? <sup>14</sup> Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like to the flesh of a little child, and he was clean.

(10) <sup>15</sup> And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray you, take a blessing of your servant. <sup>16</sup> But he said, [As] the LORD lives, before whom I stand, I will receive none. And he urged him to take [it]; but he refused. <sup>17</sup> And Naaman said, Shall there not then, I pray you, be given to your servant two mules' burden of earth? for your servant will henceforth offer neither burnt offering nor sacrifice to other gods, but to the LORD. <sup>18</sup> In this thing the LORD pardon your servant, [that] when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon your servant in this thing. <sup>19</sup> And he said unto him, Go in peace. So he departed from him a little way.

## **2 Kings Chapter 5**

### ***Gehazi's Greed & His Family Becomes Leprous (10<sup>th</sup> miracle)***

<sup>20</sup> But Gehazi, the servant of Elisha the man of God, said, Behold, my master has spared Naaman this Syrian, in not receiving at his hands that which he brought: but, [as] the LORD lives, I will run after him, and take somewhat of him. <sup>21</sup> So Gehazi followed after Naaman. And when Naaman saw [him] running after him, he lighted down from the chariot to meet him, and said, [Is] all well? <sup>22</sup> And he said, All is well. My master has sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray you, a talent of silver, and two changes of garments. <sup>23</sup> And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. <sup>24</sup> And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. <sup>25</sup> But he went in, and stood before his master. And Elisha said unto him, Whence [come you], Gehazi? And he said, Your servant went nowhere. <sup>26</sup> And he said unto him, Went not my heart [with you], when the man turned again from his chariot to meet you? [Is it] a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and menservants, and maidservants? <sup>27</sup> The leprosy therefore of Naaman shall cleave to you, and to your seed forever. And he went out from his presence a leper [as white] as snow.

## **2 Kings Chapter 6**

### ***Elisha Raises the Ax Head in the Jordan River (11<sup>th</sup> miracle)***

(11) <sup>1</sup> And the sons of the prophets said to Elisha, Behold now, the place where we dwell with you is too straight for us. <sup>2</sup> Let us go, we pray you, to Jordan, and take there every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. <sup>3</sup> And one said, Be content, I pray you, and go with your servants. And he answered, I will go. <sup>4</sup> So he went with them. And when they came to Jordan, they cut down wood. <sup>5</sup> But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. <sup>6</sup> And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast [it] in thither; and the iron did swim. <sup>7</sup> Therefore said he, Take [it] up to you. And he put out his hand, and took it.

### ***The Blinded Syrian Army Captured (12<sup>th</sup> miracle)***

(12) <sup>8</sup> Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place [shall be] my camp. <sup>9</sup> And the man of God sent to the king of Israel, saying, Beware that you pass not such a place; for thither the Syrians are come down. <sup>10</sup> And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. <sup>11</sup> Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said to them, Will ye not show me which of us is for the king of Israel? <sup>12</sup> And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, tells the king of Israel the words that you speak in your bedchamber. <sup>13</sup> And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, [he is] in Dothan. <sup>14</sup> Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. <sup>15</sup> And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? <sup>16</sup> And he answered, Fear not: for they that [be] with us are more than they that [be] with them.

### ***Elisha's Prayer for the Young Man's Eyes to See***

<sup>17</sup> And Elisha prayed, and said, LORD, I pray you, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. <sup>18</sup> And when they came down to him, Elisha prayed to the LORD, and said, Smite this people, I pray you, with blindness. And he smote them with blindness according to the word of Elisha. <sup>19</sup> And Elisha said to them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. <sup>20</sup> And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these [men], that they may see. And the LORD opened their eyes, and they saw; and, behold, [they were] in the midst of Samaria. <sup>21</sup> And the king of Israel said to Elisha, when he saw them, My father, shall I smite them? shall I smite them? <sup>22</sup> And he answered, You shall not smite them: would you smite those whom you have taken captive with your sword and with your bow? set bread and water before them, that they may eat and drink, and go to their master. <sup>23</sup> And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

## **2 Kings Chapter 6**

### ***Syria Besieges Samaria in Famine – King of Israel Hates Elisha***

(13) <sup>24</sup> And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria. <sup>25</sup> And there was a great famine in Samaria: and, behold, they besieged it, until a donkey's head was [sold] for fourscore [pieces] of silver, and the fourth part of a cab of dove's dung for five [pieces] of silver. <sup>26</sup> And as the king of Israel was passing by upon the wall, there cried a woman to him, saying, Help, my lord, O king. <sup>27</sup> And he said, If the LORD do not help you, whence shall I help you? out of the barn floor, or out of the winepress? <sup>28</sup> And the king said unto her, What ails you? And she answered, This woman said to me, Give your son, that we may eat him today, and we will eat my son tomorrow. <sup>29</sup> So we boiled my son, and did eat him: and I said unto her on the next day, Give your son, that we may eat him: and she has hid her son. <sup>30</sup> And it came to pass, when the king heard the words of the woman, that he tore his clothes; and he passed by upon the wall, and the people looked, and, behold, [he had] sackcloth within upon his flesh. <sup>31</sup> Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. <sup>32</sup> But Elisha sat in his house, and the elders sat with him; and [the king] sent a man from before him: but ere the messenger came to him, he said to the elders, **See ye how this son of a murderer has sent to take away my head?** look, when the messenger comes, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him? <sup>33</sup> And while he yet talked with them, behold, the messenger came down to him: and he said, Behold, this evil is of the LORD; what should I wait for the LORD any longer?

## **2 Kings Chapter 7**

### ***Elisha Prophecies that the Famine is Over Tomorrow***

(14) <sup>1</sup> Then Elisha said, Hear ye the word of the LORD; **Thus says the LORD, Tomorrow about this time [shall] a measure of fine flour [be sold] for a shekel, and two measures of barley for a shekel, in the gate of Samaria.** <sup>2</sup> Then a lord on whose hand the king leaned answered the man of God, and said, Behold, [if] the LORD would make windows in heaven, might this thing be? And he said, Behold, you shall see [it] with your eyes, but shall not eat thereof.

### ***God Uses 4 Desperate Lepers to Cause the Syrian Army to Flee (13<sup>th</sup> Miracle)***

<sup>3</sup> And there were four leprous men at the entering in of the gate: and they said one to another, "Why sit we here until we die? <sup>4</sup> If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall to the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." <sup>5</sup> And they rose up in the twilight, to go to the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, [there was] no man there. <sup>6</sup> For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, [even] the noise of a great host: and they said one to another, Look, the king of Israel has hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. <sup>7</sup> Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their donkeys, even the camp as it was, and fled for their life. <sup>8</sup> And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried there silver, and gold, and raiment, and went and hid [it]; and came again, and entered into another tent, and carried there [also], and went and hid [it]. <sup>9</sup> Then they said one to another, "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household." <sup>10</sup> So they came and called to the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, [there was] no man there, neither voice of man, but horses tied, and donkeys tied, and the tents as they [were]. <sup>11</sup> And he called the porters; and they told [it] to the king's house within.

### ***Elijah's (near) Prophecy Fulfilled the Next Day***

(15) <sup>12</sup> And the king arose in the night, and said to his servants, I will now show you what the Syrians have done to us. They know that we [be] hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. <sup>13</sup> And one of his servants answered and said, Let [some] take, I pray you, five of the horses



## **2 Kings Chapter 7**

that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, [I say], they are even as all the multitude of the Israelites that are consumed:) and let us send and see. <sup>14</sup> They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. <sup>15</sup> And they went after them to Jordan: and, look, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. <sup>16</sup> And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was [sold] for a shekel, and two measures of barley for a shekel, according to the word of the LORD. <sup>17</sup> And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spoke when the king came down to him. <sup>18</sup> And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria: <sup>19</sup> And that lord answered the man of God, and said, Now, behold, [if] the LORD should make windows in heaven, might such a thing be? And he said, Behold, you shall see it with your eyes, but shall not eat thereof. <sup>20</sup> And so it fell out to him: for the people trode upon him in the gate, and he died.

## **2 Kings Chapter 8**

### ***Elisha Helps the Shunammite Woman during Famine***

(16) <sup>1</sup> Then spoke Elisha to the woman, whose son he had restored to life, saying, Arise, and go you and your household, and sojourn wheresoever you can sojourn: for the LORD has called for a famine; and it shall also come upon the land seven years. <sup>2</sup> And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. <sup>3</sup> And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry to the king for her house and for her land. <sup>4</sup> And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray you, all the great things that Elisha has done. <sup>5</sup> And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. <sup>6</sup> And when the king asked the woman, she told him. So the king appointed to her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

### ***Elisha Weeps about Vision of the Rising Syrian King***

(17) <sup>7</sup> And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, "The man of God is come hither." <sup>8</sup> And the king said to Hazael, <sup>a</sup> "Take a present in your hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?" <sup>9</sup> So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, "Your son Benhadad king of Syria has sent me to you, saying, Shall I recover of this disease?" <sup>10</sup> And Elisha said unto him, <sup>a</sup> "Go, say to him, You may certainly recover: howbeit the LORD has showed me that he shall surely die. <sup>11</sup> And he settled his countenance steadfastly, until he was ashamed: and the man of God wept." <sup>12</sup> And Hazael said, "Why weeps my lord?" And he answered, "Because I know the evil that you will do to the children of Israel: their strong holds will you set on fire, and their young men will you slay with the sword, and will dash their children, and rip up their women with child." <sup>13</sup> And Hazael said, "But what, is your servant a dog, that he should do this great thing?" And Elisha answered, "The LORD has showed me that you [shall be] king over Syria." <sup>14</sup> So he departed from Elisha, and came to his master; who said unto him, "What said Elisha to you?" And he answered, "He told me [that] you should surely recover." <sup>15</sup> And it came to pass on the next day, that he took a thick cloth, and dipped [it] in water, and spread [it] on his face, so that he died: and Hazael reigned in his stead.

<sup>a</sup> It is common to bring a gift to the prophet or priest in the Old Testament. This practice is not found in the New Testament except when the Magi bring the child Jesus 3 gifts. A clear distinctive between the Old and New Testament.

<sup>b</sup> As Elisha had double the Holy Spirit he went through more severe trials and deeper works than his father Elijah. A clear pattern for the New Testament believer. Elisha's emotional reaction to the vision of the future did not lash out toward Hazael or toward God.

(18) <sup>16</sup> And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat [being] then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. <sup>17</sup> Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. <sup>18</sup> And he walked in the way of the kings of Israel, as did the house of Ahab: for **the daughter of Ahab was his wife:** and he did evil in the sight of the LORD. <sup>19</sup> Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him always a light, [and] to his children. <sup>20</sup> In his days Edom revolted from under the hand of Judah, and made a king over themselves. <sup>21</sup> So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. <sup>22</sup> Yet Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time. <sup>23</sup> And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah? <sup>24</sup> And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

**Ahaziah 6<sup>th</sup> King of Judah (8:25-29, [2 Chr 22:1-9](#)) Evil for 1 Year**

<sup>25</sup> In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. <sup>26</sup> Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel. <sup>27</sup> And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as [did] the house of Ahab: for he was the son in law of the house of Ahab. <sup>28</sup> And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram. <sup>29</sup> And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

**2 Kings Chapter 9 Jehu King of Israel and his Killing, Cleansing & Idolatry (chapters 9 & 10)****Elisha Anoints Jehu 11<sup>th</sup> King of Israel (10<sup>th</sup> for 28 yrs.) Does Right in the sight of the LORD**

(19) <sup>1</sup> And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up your loins, and take this box of oil in your hand, and go to Ramothgilead: <sup>2</sup> And when you come thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; <sup>3</sup> Then take the box of oil, and pour [it] on his head, and say, Thus says the LORD, **I have anointed you king over Israel.** Then open the door, and flee, and tarry not. <sup>4</sup> So the young man, [even] the young man the prophet, went to Ramothgilead. <sup>5</sup> And when he came, behold, the captains of the host [were] sitting; and he said, I have an errand to you, O captain. And Jehu said, To which of all us? And he said, To you, O captain. <sup>6</sup> And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus says the LORD God of Israel, **I have anointed you king over the people of the LORD, [even] over Israel.** <sup>7</sup> **And you shall smite the house of Ahab your master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.** <sup>8</sup> **For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisses against the wall, and him that is shut up and left in Israel:** <sup>9</sup> **And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:** <sup>10</sup> **And the dogs shall eat Jezebel in the portion of Jezreel, and [there shall be] none to bury [her]. And he opened the door, and fled.** <sup>11</sup> Then Jehu came forth to the servants of his lord: and [one] said unto him, [Is] all well? wherefore came this mad [fellow] to you? And he said to them, Ye know the man, and his communication. <sup>12</sup> And they said, [It is] false; tell us now. And he said, Thus and thus spoke he to me, saying, Thus says the LORD, **I have anointed you king over Israel.** <sup>13</sup> Then they hasted, and took every man his garment, and put [it] under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

**Jehu Kills King Joram of Israel**

(20) <sup>14</sup> So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria. <sup>15</sup> But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, [then] let none go forth [nor] escape out of the city to go to tell [it] in Jezreel. <sup>16</sup> So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of

## **2 Kings Chapter 9**

Judah was come down to see Joram. <sup>17</sup> And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, [Is it] peace? <sup>18</sup> So there went one on horseback to meet him, and said, Thus says the king, [Is it] peace? And Jehu said, What have you to do with peace? turn you behind me. And the watchman told, saying, The messenger came to them, but he comes not again. <sup>19</sup> Then he sent out a second on horseback, which came to them, and said, Thus says the king, [Is it] peace? And Jehu answered, What have you to do with peace? turn you behind me. <sup>20</sup> And the watchman told, saying, He came even to them, and comes not again: and the driving is like the driving of Jehu the son of Nimshi; for he drives furiously. <sup>21</sup> And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. <sup>22</sup> And it came to pass, when Joram saw Jehu, that he said, [Is it] peace, Jehu? And he answered, What peace, so long as the whoredoms of your mother Jezebel and her witchcrafts [are so] many? <sup>23</sup> And Joram turned his hands, and fled, and said to Ahaziah, [There is] treachery, O Ahaziah. <sup>24</sup> And Jehu drew a bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. <sup>25</sup> Then said [Jehu] to Bidkar his captain, Take up, [and] cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and you rode together after Ahab his father, the LORD laid this burden upon him; <sup>26</sup> **Surely I have seen yesterday the blood of Naboth, and the blood of his sons, says the LORD; and I will require you in this plat,** says the LORD. Now therefore take [and] cast him into the plat [of ground], according to the word of the LORD. <sup>27</sup> But when Ahaziah the king of Judah saw [this], he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. [And they did so] at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. <sup>28</sup> And his servants carried him in a chariot to Jerusalem, and buried him in his sepulcher with his fathers in the city of David. <sup>29</sup> And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

### ***Jehu Kills Jezebel***

(21) <sup>30</sup> And when Jehu was come to Jezreel, Jezebel heard [of it]; and she painted her face, and tired her head, and looked out at a window. <sup>31</sup> And as Jehu entered in at the gate, she said, [Had] Zimri peace, who slew his master? <sup>32</sup> And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two [or] three eunuchs. <sup>33</sup> And he said, Throw her down. So they threw her down: and [some] of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. <sup>34</sup> And when he was come in, he did eat and drink, and said, Go, see now this cursed [woman], and bury her: for she is a king's daughter. <sup>35</sup> And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of [her] hands. <sup>36</sup> Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spoke by his servant Elijah the Tishbite, saying, **In the portion of Jezreel shall dogs eat the flesh of Jezebel: <sup>37</sup> And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; [so] that they shall not say, This is Jezebel.**

## **2 Kings Chapter 10**

### ***Jehu Kills Ahab's 70 Sons***

(22) <sup>1</sup> And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, to the rulers of Jezreel, to the elders, and to them that brought up Ahab's [children], saying, <sup>2</sup> Now as soon as this letter comes to you, seeing your master's sons are with you, and [there are] with you chariots and horses, a fenced city also, and armor; <sup>3</sup> Look even out the best and meet of your master's sons, and set [him] on his father's throne, and fight for your master's house. <sup>4</sup> But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? <sup>5</sup> And he that was over the house, and he that was over the city, the elders also, and the bringers up [of the children], sent to Jehu, saying, We are your servants, and will do all that you shall bid us; we will not make any king: do you [that which is] good in your eyes. <sup>6</sup> Then he wrote a letter the second time to them, saying, If ye [be] my, and [if] ye will hearken to my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by tomorrow this time. Now the king's sons, [being] seventy persons, [were] with the great men of the city, which brought them up. <sup>7</sup> And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. <sup>8</sup> And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. <sup>9</sup> And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye [be] righteous: behold, I

## **2 Kings Chapter 10**

conspired against my master, and slew him: but who slew all these? <sup>10</sup> Know now that there shall fall to the earth nothing of the word of the LORD, which the LORD spoke concerning the house of Ahab: for **the LORD has done [that] which he spoke by his servant Elijah.** <sup>11</sup> So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

### ***Jehu Kills King Ahaziah's Next of Kin***

<sup>12</sup> And he arose and departed, and came to Samaria. [And] as he was at the shearing house in the way, <sup>13</sup> Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen. <sup>14</sup> And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, [even] two and forty men; neither left he any of them.

### ***Jehu Kills Rest of Ahab's Family***

(23) <sup>15</sup> And when he was departed there, he lighted on Jehonadab the son of Rechab [coming] to meet him: and he saluted him, and said unto him, Is your heart right, as my heart is with your heart? And Jehonadab answered, It is. If it be, give [me] your hand. And he gave [him] his hand; and he took him up to him into the chariot. <sup>16</sup> And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. <sup>17</sup> And when he came to Samaria, he slew all that remained to Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spoke to Elijah.

### ***Jehu Kills All of Baal's Priests***

<sup>18</sup> And Jehu gathered all the people together, and said to them, Ahab served Baal a little; [but] Jehu shall serve him much. <sup>19</sup> Now therefore call to me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice [to do] to Baal; whosoever shall be wanting, he shall not live. But Jehu did [it] in subtlety, to the intent that he might destroy the worshippers of Baal. <sup>20</sup> And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed [it]. <sup>21</sup> And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. <sup>22</sup> And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. <sup>23</sup> And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said to the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. <sup>24</sup> And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men outside, and said, [If] any of the men whom I have brought into your hands escape, [he that lets him go], his life [shall be] for the life of him. <sup>25</sup> And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, [and] slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. <sup>26</sup> And they brought forth the images out of the house of Baal, and burned them. <sup>27</sup> And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house to this day. <sup>28</sup> Thus Jehu destroyed Baal out of Israel. <sup>29</sup> Howbeit [from] the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, [to wit], the golden calves that [were] in Bethel, and that [were] in Dan. <sup>30</sup> And the LORD said to Jehu, **Because you have done well in executing [that which is] right in my eyes, [and] has done to the house of Ahab according to all that was in my heart, your children of the fourth [generation] shall sit on the throne of Israel.** <sup>31</sup> But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

### ***Jehu Dies and Jehoahaz his son is Next King of Israel***

<sup>32</sup> In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; <sup>33</sup> From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. <sup>34</sup> Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? <sup>35</sup> **And Jehu slept with his fathers:** and they buried him in Samaria. And **Jehoahaz his son reigned in his stead.** <sup>36</sup> And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

## **2 Kings Chapter 11**

***Athaliah 7<sup>th</sup> King (Queen) of Judah*** (11:1-16, [2 Chr 22:1-23:21](#)) Evil for 6 years

(24) <sup>1</sup> And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. <sup>2</sup> But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons [which were] slain; and they hid him, [even] him and his nurse, in the bedchamber from Athaliah, so that he was not slain. <sup>3</sup> And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

### ***Jehoiada the Priest Restores Judah to King Joash***

(25) <sup>4</sup> And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son. <sup>5</sup> And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; <sup>6</sup> And a third part [shall be] at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. <sup>7</sup> And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king. <sup>8</sup> And ye shall compass the king round about, every man with his weapons in his hand: and he that comes within the ranges, let him be slain: and be ye with the king as he goes out and as he comes in. <sup>9</sup> And the captains over the hundreds did according to all [things] that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. <sup>10</sup> And to the captains over hundreds did the priest give king David's spears and shields, that [were] in the temple of the LORD. <sup>11</sup> And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, [along] by the altar and the temple. <sup>12</sup> And he brought forth the king's son, and put the crown upon him, and [gave him] the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

### ***Queen Athaliah is Slain by the Command of Priest Jehoiada***

(26) <sup>13</sup> And when Athaliah heard the noise of the guard [and] of the people, she came to the people into the temple of the LORD. <sup>14</sup> And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah tore her clothes, and cried, Treason, Treason. <sup>15</sup> But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said to them, Have her forth outside the ranges: and him that follows her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD. <sup>16</sup> And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain. <sup>17</sup> And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people. <sup>18</sup> And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD. <sup>19</sup> And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. <sup>20</sup> And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword [beside] the king's house. <sup>21</sup> Seven years old was Joash when he began to reign.

## **2 Kings Chapter 12**

***Joash 8<sup>th</sup> King of Judah*** (11:17-12:21, [2 Chr 23:16-24:27](#)) Good for 40 years

(27) <sup>1</sup> In the seventh year of Jehu Joash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba. <sup>2</sup> And Joash did [that which was] right in the sight of the LORD all his days wherein Jehoiada the priest instructed him. <sup>3</sup> But the high places were not taken away: the people still sacrificed and burnt incense in the high places. <sup>4</sup> And Joash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, [even] the money of everyone that passes [the account], the money that every man is set at, [and] all the money that comes into any man's heart to bring into the house of the LORD, <sup>5</sup> Let the priests take [it] to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

## **2 Kings Chapter 12**

<sup>6</sup> But it was [so, that] in the three and twentieth year of king Joash the priests had not repaired the breaches of the house. <sup>7</sup> Then king Joash called for Jehoiada the priest, and the [other] priests, and said to them, Why repair ye not the breaches of the house? now therefore receive no [more] money of your acquaintance, but deliver it for the breaches of the house. <sup>8</sup> And the priests consented to receive no [more] money of the people, neither to repair the breaches of the house. <sup>9</sup> But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one comes into the house of the LORD: and the priests that kept the door put therein all the money [that was] brought into the house of the LORD. <sup>10</sup> And it was [so], when they saw that [there was] much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD. <sup>11</sup> And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that worked upon the house of the LORD, <sup>12</sup> And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair [it]. <sup>13</sup> Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money [that was] brought into the house of the LORD: <sup>14</sup> But they gave that to the workmen, and repaired therewith the house of the LORD. <sup>15</sup> Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. <sup>16</sup> The trespass money and sin money was not brought into the house of the LORD: it was the priests'. <sup>17</sup> Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. <sup>18</sup> And Joash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold [that was] found in the treasures of the house of the LORD, and in the king's house, and sent [it] to Hazael king of Syria: and he went away from Jerusalem. <sup>19</sup> And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah? <sup>20</sup> And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goes down to Silla. <sup>21</sup> For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

## **2 Kings Chapter 13**

### **Jehoahaz 12<sup>th</sup> King of Israel (13:1-9) Evil for 17 years**

(28) <sup>1</sup> In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, [and reigned] seventeen years. <sup>2</sup> And he did [that which was] evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. <sup>3</sup> And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all [their] days. <sup>4</sup> And Jehoahaz begged the LORD, and the LORD listened to him: for he saw the oppression of Israel, because the king of Syria oppressed them. <sup>5</sup> (And the LORD gave Israel a savior, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. <sup>6</sup> Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, [but] walked therein: and there remained the grove also in Samaria.) <sup>7</sup> Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing. <sup>8</sup> Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? <sup>9</sup> And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

### **Jehoash 13<sup>th</sup> King of Israel (13:10-25) Evil for 16 years**

<sup>10</sup> In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, [and reigned] sixteen years. <sup>11</sup> And he did [that which was] evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: [but] he walked therein. <sup>12</sup> And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? <sup>13</sup> And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

## **2 Kings Chapter 13**

### ***Elisha's Counsel to King Joash & His Death then His Bones Revive the Dead (14<sup>th</sup> & 15<sup>th</sup> miracles)***

(129) <sup>14</sup> Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down to him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. <sup>15</sup> And Elisha said unto him, Take bow and arrows. And he took to him bow and arrows. <sup>16</sup> And he said to the king of Israel, Put your hand upon the bow. And he put his hand [upon it]: and Elisha put his hands upon the king's hands. <sup>17</sup> And he said, Open the window eastward. And he opened [it]. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for you shall smite the Syrians in Aphek, till you have consumed them. <sup>18</sup> And he said, Take the arrows. And he took them. And he said to the king of Israel, Smite upon the ground. And he smote thrice, and stayed. <sup>19</sup> **And the man of God was angry with him, and said, You should have smitten five or six times; then had you smitten Syria till you had consumed [it]: whereas now you shall smite Syria [but] thrice.** <sup>20</sup> And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. <sup>21</sup> And it came to pass, as they were burying a man, that, behold, they spied a band [of men]; and they cast the man into the sepulcher of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

### ***Israel Recaptures Cities from Syria in 3 Victories***

<sup>22</sup> But Hazael king of Syria oppressed Israel all the days of Jehoahaz. <sup>23</sup> And the LORD was gracious to them, and had compassion on them, and had respect to them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. <sup>24</sup> So Hazael king of Syria died; and Benhadad his son reigned in his stead. <sup>25</sup> And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

## **2 Kings Chapter 14    *Amaziah 9<sup>th</sup> King of Judah (14:1-22, 2 Chr 25:1-28) Evil for 29 years***

(30) <sup>1</sup> In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. <sup>2</sup> He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. <sup>3</sup> And he did [that which was] right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did. <sup>4</sup> Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places. <sup>5</sup> And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. <sup>6</sup> But the children of the murderers he slew not: according to that which is written in the book of the law of Moses, wherein the LORD commanded, saying, **The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.** <sup>7</sup> He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel to this day. <sup>8</sup> Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. <sup>9</sup> And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give your daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. <sup>10</sup> You have indeed smitten Edom, and your heart has lifted you up: glory [of this], and tarry at home: for why should you meddle to [your] hurt, that you should fall, [even] you, and Judah with you? <sup>11</sup> But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which [belongs] to Judah. <sup>12</sup> And Judah was put to the worse before Israel; and they fled every man to their tents. <sup>13</sup> And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. <sup>14</sup> And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria. <sup>15</sup> Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? <sup>16</sup> And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead. <sup>17</sup> And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. <sup>18</sup> And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah? <sup>19</sup> Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there. <sup>20</sup> And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David. <sup>21</sup> And all the people of Judah took Uzziah, which was sixteen years old, and made him king instead of his father Amaziah. <sup>22</sup> He built Elath, and restored it to Judah, after that the king slept with his fathers.

## **2 Kings Chapter 14**

14:23-29 **Jeroboam II 14<sup>th</sup> King of Israel, Evil for 41 years**

(31) <sup>23</sup> In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, [and reigned] forty and one years. <sup>24</sup> And he did [that which was] evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. <sup>25</sup> He restored the coast of Israel from the entering of Hamath to the sea of the plain, according to the word of the LORD God of Israel, which <sup>a</sup> **he spoke by the hand of his servant Jonah, the son of Amittai, the prophet**, which was of Gathhepher. <sup>26</sup> For the LORD saw the affliction of Israel, [that it was] very bitter: for [there was] not any shut up, nor any left, nor any helper for Israel. <sup>27</sup> And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash. <sup>28</sup> Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, [which belonged] to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? <sup>29</sup> And Jeroboam slept with his fathers, [even] with the kings of Israel; and Zachariah his son reigned in his stead.

<sup>a</sup> Hosea and Amos prophesied to Israel during the reign of Jeroboam. The blessings prophesied by Jonah are God's last chance for Israel.

## **2 Kings Chapter 15**

15:1-7 **Uzziah 10<sup>th</sup> King of Judah (2 Chr 26:1-23) Evil for 52 years**

(32) <sup>1</sup> In the twenty and seventh year of Jeroboam king of Israel began Uzziah son of Amaziah king of Judah to reign. <sup>2</sup> Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jeholiah of Jerusalem. <sup>3</sup> And he did [that which was] right in the sight of the LORD, according to all that his father Amaziah had done; <sup>4</sup> Save that the high places were not removed: the people sacrificed and burnt incense still on the high places. <sup>5</sup> And the LORD smote the king, so that he was a leper to the day of his death, and dwelt in a separate house. And Jotham the king's son was over the house, judging the people of the land. <sup>6</sup> And the rest of the acts of Uzziah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? <sup>7</sup> So Uzziah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

15:8-12 **Zachariah 15<sup>th</sup> King of Israel, Evil for 6 months**

<sup>8</sup> In the thirty and eighth year of Uzziah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. <sup>9</sup> And he did [that which was] evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. <sup>10</sup> And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. <sup>11</sup> And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel. <sup>12</sup> This was the word of the **LORD which he spoke to Jehu, saying, your sons shall sit on the throne of Israel to the fourth [generation]**. And so it came to pass.

15:13-15 **Shallum 16<sup>th</sup> King of Israel, Evil for 1 month**

(33) <sup>13</sup> Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. <sup>14</sup> For **Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh** in Samaria, and slew him, and reigned in his stead. <sup>15</sup> And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

15:16-22 **Menahem 17<sup>th</sup> King of Israel, Evil for 10 years**

<sup>16</sup> Then Menahem smote Tiphseh, and all that [were] therein, and the coasts thereof from Tirzah: because they opened not [to him], therefore he smote [it; and] all the women therein that were with child he ripped up. <sup>17</sup> In the nine and thirtieth year of Uzziah king of Judah began Menahem the son of Gadi to reign over Israel, [and reigned] ten years in Samaria. <sup>18</sup> And he did [that which was] evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who **made Israel to sin**. <sup>19</sup> [And] Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. <sup>20</sup> And Menahem exacted the money of Israel, [even] of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land. <sup>21</sup> And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel? <sup>22</sup> And Menahem slept with his fathers; and Pekahiah his son reigned in his stead



## 2 Kings Chapter 15

15:23-26 **Pekahiah 18<sup>th</sup> King of Israel, Evil for 2 years**

<sup>23</sup> In the fiftieth year of Uzziah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, [and reigned] two years. <sup>24</sup> And he did [that which was] evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. <sup>25</sup> But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. <sup>26</sup> And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

15:27-31 **Pekah 19<sup>th</sup> King of Israel, Evil for 20 years**

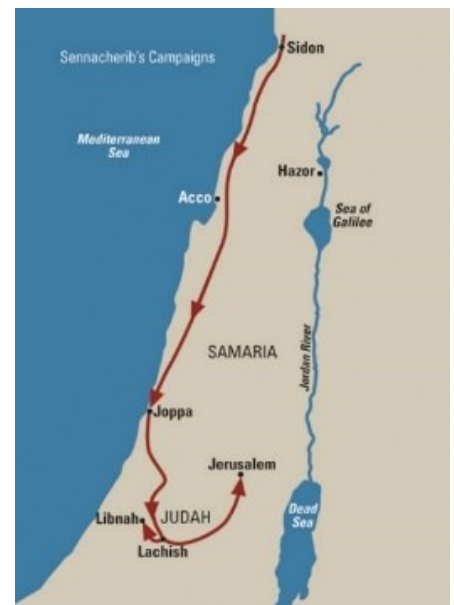
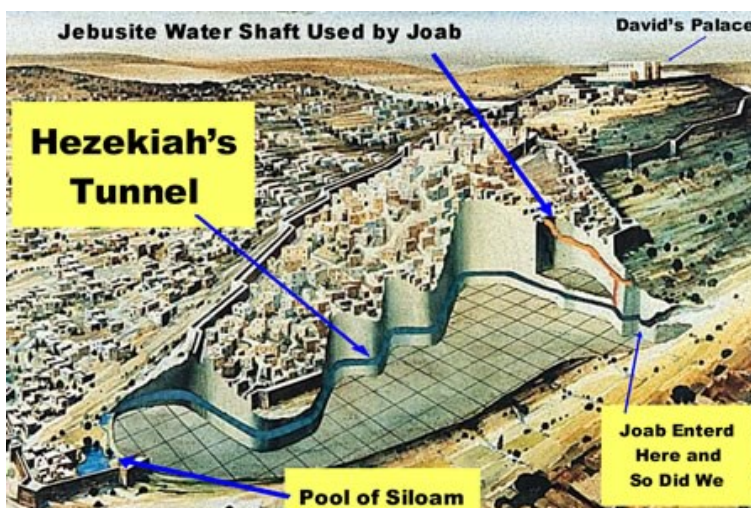
(34) <sup>27</sup> In the two and fiftieth year of Uzziah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, [and reigned] twenty years. <sup>28</sup> And <sup>a</sup> **he did [that which was] evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.** <sup>29</sup> In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. <sup>30</sup> And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. <sup>31</sup> And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

<sup>a</sup> The same character is described for all the kings of Israel.

15:32-38 **Jotham 11<sup>th</sup> King of Judah, (2 Chr 27:1-9) 16 years**

<sup>32</sup> In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. <sup>33</sup> Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok. <sup>34</sup> And he did [that which was] right in the sight of the LORD: he did according to all that his father Uzziah had done. <sup>35</sup> <sup>a</sup> **Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places.** He built the higher gate of the house of the LORD. <sup>36</sup> Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? <sup>37</sup> In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. <sup>38</sup> And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

<sup>a</sup> Typical of most of the good kings of Judah.



## **2 Kings Chapter 16 Ahaz 12<sup>th</sup> King of Judah, (2 Chr 28:1-27) Evil for 16 years**

### **16:1-20 False Worship plus True Worship Equals False Worship** (King Ahaz's example is a 9-step path of mixing true and false worship)

(35) <sup>1</sup> In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. <sup>2</sup> Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not [that which was] right in the sight of the LORD his God, like David his father. <sup>3</sup> But he walked in the way of the kings of Israel, yes, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel. <sup>4</sup> And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. <sup>5</sup> Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome [him]. <sup>6</sup> At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there to this day. <sup>7</sup> So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I [am] your servant and your son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. <sup>8</sup> And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent [it for] a present to the king of Assyria. <sup>9</sup> And the king of Assyria listened to him: for the king of Assyria went up against Damascus, and took it, and carried [the people of] it captive to Kir, and slew Rezin.

#### **Q – What are the 9 steps of growing in false worship learned from Ahaz?**

A1 – Ahaz practiced false worship to begin with. (16:1-4)

A2 – Ahaz looks for man to deliver him from his fear and discomfort. (16:5-7)

A3 – Ahaz takes the things of God's perfect design and riches to pay the enemy for his safety. (16:8-9)

A4 – Ahaz builds a false altar at the location of true worship. (16:10-11)

A5 – Ahaz allows false worship at the location of true worship. (16:12-13)

A6 – Ahaz brings the altar of true worship next to altar of false worship. (16:14)

A7 – Ahaz the king worships in the place of God's ordained position of priest. (16:15-16)

A8 – Ahaz removes parts of the altar of true worship. (16:17)

A9 – Ahaz removes personal access to true worship. (16:18)

Application: I know the altar of true worship is perfect, complete, and worthy of my greatest attention and continual faith. (Hebrews 11:1-3, 6)

QT hint: Daily time in Scripture and prayer help us discern and not compromise the true worship at the altar of God in heaven.

#### **Ahaz Honors King Tiglathpileser with an Altar and change of Worship in Jerusalem**

<sup>10</sup> And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. <sup>11</sup> **And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus:** so Urijah the priest made [it] before king Ahaz came from Damascus. <sup>12</sup> And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. <sup>13</sup> And he burnt his burnt offering and his grain offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. <sup>14</sup> And he brought also the brazen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. <sup>15</sup> And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening grain offering, and the king's burnt sacrifice, and his grain offering, with the burnt offering of all the people of the land, and their grain offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brazen altar shall be for me to enquire [by]. <sup>16</sup> Thus did Urijah the priest, according to all that king Ahaz commanded. <sup>17</sup> And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that [were] under it, and put it upon a pavement of stones. <sup>18</sup> And the covert for the sabbath that they had built in the house, and the king's entry outside, turned he from the house of the LORD for the king of Assyria. <sup>19</sup> Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? <sup>20</sup> And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

**Samaria & Israel Fall to Assyrians and Exiled into Assyria 722 B.C.**

(36) <sup>1</sup> In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. <sup>2</sup> And he did [that which was] evil in the sight of the LORD, <sup>a</sup> but not as the kings of Israel that were before him. <sup>3</sup> Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. <sup>4</sup> And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as [he had done] year by year: therefore the king of Assyria shut him up, and bound him in prison. <sup>5</sup> Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. <sup>6</sup> In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes. <sup>7</sup> For [so] it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, <sup>8</sup> And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. <sup>9</sup> And the children of Israel did secretly [those] things that [were] not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. <sup>10</sup> And they set them up images and groves in every high hill, and under every green tree: <sup>11</sup> And there they burnt incense in all the high places, as [did] the heathen whom the LORD carried away before them; and worked wicked things to provoke the LORD to anger: <sup>12</sup> For they served idols, whereof the LORD had said to them, **Ye shall not do this thing.** <sup>13</sup> Yet the LORD testified against Israel, and against Judah, by all the prophets, [and by] all the seers, saying, **Turn ye from your evil ways, and keep my commandments [and] my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.** <sup>14</sup> Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. <sup>15</sup> And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that [were] round about them, [concerning] whom the LORD had charged them, that they should not do like them. <sup>16</sup> And they left all the commandments of the LORD their God, and made them molten images, [even] two calves, and made a grove, and worshipped all the host of heaven, and served Baal. <sup>17</sup> And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. <sup>18</sup> Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. <sup>19</sup> Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made. <sup>20</sup> And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. <sup>21</sup> For he tore Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the LORD, and made them sin a great sin. <sup>22</sup> For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; <sup>23</sup> Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria to this day.

<sup>a</sup> Although King Hoshea did better than any of the kings before him, he did too little – too late.

**The Assyrians Inhabit the Cities of Samaria and Worship Both Gods**

(37) <sup>24</sup> And the king of Assyria brought [men] from <sup>a</sup> Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. <sup>25</sup> And [so] it was at the beginning of their dwelling there, [that] they feared not the LORD: therefore the LORD sent lions among them, which slew [some] of them. <sup>26</sup> Wherefore they spoke to the king of Assyria, saying, The nations which you have removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he has sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. <sup>27</sup> Then the king of Assyria commanded, saying, <sup>b</sup> Carry thither one of the priests whom ye brought from there; and let them go and dwell there, and let him teach them the manner of the God of the land. <sup>28</sup> Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD. <sup>29</sup> Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities

## **2 Kings Chapter 17**

wherein they dwelt. <sup>30</sup> And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, <sup>31</sup> And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. <sup>32</sup> So they feared the LORD, and made to themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. <sup>33</sup> They feared the LORD, and served their own gods, after the manner of the nations **whom they carried away from there.** <sup>34</sup> To this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel; <sup>35</sup> With whom the LORD had made a covenant, and charged them, saying, **Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:** <sup>36</sup> **But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.** <sup>37</sup> **And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.** <sup>38</sup> **And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.** <sup>39</sup> **But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.** <sup>40</sup> Howbeit they did not hearken, but they did after their former manner. <sup>41</sup> **So these nations feared the LORD, and served their graven images,** both their children, and their children's children: as did their fathers, so do they to this day.

<sup>a</sup> The men of the 5 cities of Assyria brought their own gods into Samaria, each unique and nothing like the God of Israel.. They worshipped their gods in the high places like Israel, much like Jeroboam. Succothbenoth – Worship prostitution of young women by offering money (Deuteronomy 23:18), Nergal – Worship Sun and idol the shape of a rooster, Ashima – worship atonement or religious ways to be made right with god (Amos 8:14), Nibhaz and Tartak – worship the moon where dog howls to the moon something like a wolf man, Adrammelech and Anammelech – worship sun with human sacrifice of children by fire (probably same Moloch of the Ammonites).

<sup>b</sup> Even the heathen acknowledged the God of Israel, however not fully. Only to accommodate their belief and mix true and false gods.

## **2 Kings Chapter 18 Hezekiah 13<sup>th</sup> King of Judah (18:1-20:21, 2 Chr 29:1-32:33) Very Good - 29 yrs**

(38) <sup>1</sup> Now it came to pass in the third year of Hoshea son of Elah king of Israel, [that] Hezekiah the son of Ahaz king of Judah began to reign. <sup>2</sup> Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. <sup>3</sup> And he did [that which was] right in the sight of the LORD, according to all that David his father did. <sup>4</sup> He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for to those days the children of Israel did burn incense to it: and he called it <sup>a</sup> Nehushtan. <sup>5</sup> He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor [any] that were before him. <sup>6</sup> For he clave to the LORD, [and] departed not from following him, but kept his commandments, which the LORD commanded Moses. <sup>7</sup> And the LORD was with him; [and] he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. <sup>8</sup> He smote the Philistines, [even] to Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. <sup>9</sup> And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, [that] Shalmaneser king of Assyria came up against Samaria, and besieged it. <sup>10</sup> And at the end of three years they took it: [even] in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. <sup>11</sup> And the king of Assyria did carry away Israel to Assyria, and put them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes: <sup>12</sup> Because they obeyed not the voice of the LORD their God, but transgressed his covenant, [and] all that Moses the servant of the LORD commanded, and would not hear them, nor do them. <sup>13</sup> Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. <sup>14</sup> And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which you put on me will I bear. And the king of Assyria appointed to Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. <sup>15</sup> And Hezekiah gave [him] all the silver that was found in the house of the LORD, and in the treasures of the king's house. <sup>16</sup> At that time did Hezekiah cut off [the gold from] the doors of the temple of the LORD, and [from] the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

<sup>a</sup> Judah worshipped the snake of Moses. Numbers 21:4-9. The Canaanites regarded the snake as fertility symbols.

## **2 Kings Chapter 18**

### ***Sennacherib King of Assyria Boasts Against the Lord***

(39) <sup>17</sup> And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. <sup>18</sup> And when they had called to the king, there came out to them Eliakim the son of Hilkiyah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. <sup>19</sup> And Rabshakeh said to them, Speak ye now to Hezekiah, Thus says the great king, the king of Assyria, What confidence is this wherein you trust? <sup>20</sup> You say, (but [they are but] vain words,) [I have] counsel and strength for the war. Now on whom do you trust, that you rebel against me? <sup>21</sup> Now, behold, you trust upon the staff of this bruised reed, [even] upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust on him. <sup>22</sup> But if ye say to me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah has taken away, and has said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? <sup>23</sup> Now therefore, I pray you, give pledges to my lord the king of Assyria, and I will deliver you two thousand horses, if you be able on your part to set riders upon them. <sup>24</sup> How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? <sup>25</sup> Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it. <sup>26</sup> Then said Eliakim the son of Hilkiyah, and Shebna, and Joah, to Rabshakeh, Speak, I pray you, to your servants in the Syrian language; for we understand [it]: and talk not with us in the Jews' language in the ears of the people that are on the wall. <sup>27</sup> But Rabshakeh said to them, Has my master sent me to your master, and to you, to speak these words? [has he] not [sent me] to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? <sup>28</sup> Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spoke, saying, Hear the word of the great king, the king of Assyria: <sup>29</sup> Thus says the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: <sup>30</sup> Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. <sup>31</sup> Harken not to Hezekiah: for thus says the king of Assyria, Make [an agreement] with me by a present, and come out to me, and [then] eat ye every man of his own vine, and every one of his fig tree, and drink ye everyone the waters of his cistern: <sup>32</sup> Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and harken not to Hezekiah, when he persuades you, saying, The LORD will deliver us. <sup>33</sup> Has any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? <sup>34</sup> Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of my hand? <sup>35</sup> Who are they among all the gods of the countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand? <sup>36</sup> But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. <sup>37</sup> Then came Eliakim the son of Hilkiyah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with [their] clothes tore, and told him the words of Rabshakeh.

## **2 Kings Chapter 19**

### ***Isaiah Assures Deliverance***

(40) <sup>1</sup> And it came to pass, when king Hezekiah heard [it], that he tore his clothes, and covered himself with sackcloth, and went into the house of the LORD. <sup>2</sup> And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. <sup>3</sup> And they said unto him, Thus says Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. <sup>4</sup> It may be the LORD your God will hear all the words of Rabshakeh, whom the king of Assyria his master has sent to reproach the living God; and will reprove the words which the LORD your God has heard: wherefore lift up [your] prayer for the remnant that are left. <sup>5</sup> So the servants of king Hezekiah came to Isaiah. <sup>6</sup> And Isaiah said to them, Thus shall ye say to your master, Thus says the LORD, **Be not afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed me.** <sup>7</sup> **Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.**

## **2 Kings Chapter 19**

### ***Sennacherib's Threat and Hezekiah's Prayer for Deliverance***

(41) <sup>8</sup> So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. <sup>9</sup> And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against you: he sent messengers again to Hezekiah, saying, <sup>10</sup> Thus shall ye speak to Hezekiah king of Judah, saying, Let not your God in whom you trust deceive you, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. <sup>11</sup> Behold, you have heard what the kings of Assyria have done to all lands, by destroying them utterly: and shall you be delivered? <sup>12</sup> Have the gods of the nations delivered them which my fathers have destroyed; [as] Gozan, and Haran, and Rezep, and the children of Eden which [were] in Thelasar? <sup>13</sup> Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? <sup>14</sup> And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. <sup>15</sup> And Hezekiah prayed before the LORD, and said, "O LORD God of Israel, which dwell [between] the cherubims, you are the God, [even] you alone, of all the kingdoms of the earth; you have made heaven and earth. <sup>16</sup> LORD, bow down your ear, and hear: open, LORD, your eyes, and see: and hear the words of Sennacherib, which has sent him to reproach the living God. <sup>17</sup> Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, <sup>18</sup> And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. <sup>19</sup> Now therefore, O LORD our God, I beseech you, save you us out of his hand, that all the kingdoms of the earth may know that you are the LORD God, [even] you only."

### ***The Word of the Lord Concerning Sennacherib***

(42) <sup>20</sup> Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus says the LORD God of Israel, [That] which you have prayed to me against Sennacherib king of Assyria I have heard. <sup>21</sup> This is the word that the LORD has spoken concerning him; The virgin the daughter of Zion has despised you, [and] laughed you to scorn; the daughter of Jerusalem has shaken her head at you. <sup>22</sup> Whom have you reproached and blasphemed? and against whom have you exalted [your] voice, and lifted up your eyes on high? [even] against the Holy [One] of Israel. <sup>23</sup> By your messengers you have reproached the Lord, and has said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, [and] the choice fir trees thereof: and I will enter into the lodgings of his borders, [and into] the forest of his Carmel. <sup>24</sup> I have digged and drunk strange waters, and with the sole of my feet I have dried up all the rivers of besieged places. <sup>25</sup> Have you not heard long ago [how] I have done it, [and] of ancient times that I have formed it? now I have brought it to pass, that you should be to lay waste fenced cities [into] ruinous heaps. <sup>26</sup> Therefore their inhabitants were of small power, they were dismayed and confounded; they were [as] the grass of the field, and [as] the green herb, [as] the grass on the housetops, and [as corn] blasted before it be grown up. <sup>27</sup> But I know your abode, and your going out, and your coming in, and your rage against me. <sup>28</sup> Because your rage against me and your tumult is come up into my ears, therefore I will put my hook in your nose, and my bridle in your lips, and I will turn you back by the way by which you came. <sup>29</sup> And this [shall be] a sign to you, Ye shall eat this year such things as grow of themselves, and in the second year that which springs of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. <sup>30</sup> And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. <sup>31</sup> For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD [of hosts] shall do this. <sup>32</sup> Therefore thus says the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. <sup>33</sup> By the way that he came, by the same shall he return, and shall not come into this city, says the LORD. <sup>34</sup> For I will defend this city, to save it, for my own sake, and for my servant David's sake.

### ***Sennacherib's Defeat by the Angel of the Lord (185,000 killed) and Death from his 2 Sons***

<sup>35</sup> And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses. <sup>36</sup> So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. <sup>37</sup> And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

## **2 Kings Chapter 20**

### ***Isaiah Message, Hezekiah's Prayer, God's Sign, and Hezekiah's Life Extended 15 Years***

(43) <sup>1</sup> In those days was <sup>a</sup> Hezekiah sick to death. And the prophet Isaiah the son of Amoz came to him, and said unto him, "Thus says the LORD, **Set your house in order; for you shall die, and not live.**" <sup>2</sup> Then he turned his face to the wall, and prayed to the LORD, saying, <sup>3</sup> "I beseech you, O LORD, remember now how I have walked before you in truth and with a perfect heart, and have done [that which is] good in your sight. And Hezekiah wept sore." <sup>4</sup> And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying, <sup>5</sup> **"Turn again, and tell Hezekiah the captain of My people, Thus says the LORD, the God of David your father, I have heard your prayer, I have seen your tears: behold, I will heal you: on the <sup>b</sup> third day you shall go up to the house of the LORD. <sup>6</sup> And I will add to your days fifteen years; and I will deliver you and this city out of the hand of the king of Assyria; and I will defend this city for My own sake, and for My servant David's sake."** <sup>7</sup> And Isaiah said, "Take a lump of figs. And they took and laid [it] on the boil, and he recovered." <sup>8</sup> And Hezekiah said to Isaiah, "What [shall be] the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?" <sup>9</sup> And Isaiah said, "This sign shall you have of the LORD, that the LORD will do the thing that he has spoken: shall the shadow go forward ten degrees, or go back ten degrees?" <sup>10</sup> And Hezekiah answered, "It is a light thing for the shadow to go down ten degrees: no, but let the shadow return backward ten degrees." <sup>11</sup> And Isaiah the prophet cried to the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

<sup>a</sup> Isaiah 38:1-22 gives more details to the prayer. As the sundial goes backward and gives more time, so does God to Hezekiah.

<sup>b</sup> The Third Day is often prophetic of resurrection. In this case Hezekiah represents Israel that has been sin sick but will be healed as foretold in Romans 11 and Ezekiel in the Valley of the Dead Bones. Hosea 6:2. Each day represents 1000 years. This is a priority doctrine and must not be over emphasized.

### ***The Babylonian Envoys & Isaiah's Prophecy to Hezekiah***

(44) <sup>12</sup> At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that Hezekiah had been sick. <sup>13</sup> And Hezekiah listened to them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and [all] the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. <sup>14</sup> Then came Isaiah the prophet to king Hezekiah, and said unto him, What said these men? and from whence came they to you? And Hezekiah said, They are come from a far country, [even] from Babylon. <sup>15</sup> And he said, What have they seen in your house? And Hezekiah answered, All [the things] that are in my house have they seen: there is nothing among my treasures that I have not showed them. <sup>16</sup> And Isaiah said to Hezekiah, Hear the word of the LORD. <sup>17</sup> **Behold, the days come, that all that is in your house, and that which your fathers have laid up in store to this day, shall be carried into Babylon: nothing shall be left, says the LORD. <sup>18</sup> And of your sons that shall issue from you, which you shall beget, they will take away; and they shall be eunuchs in the palace of the king of Babylon.** <sup>19</sup> Then said Hezekiah to Isaiah, Good is the word of the LORD which you have spoken. And he said, [Is it] not [good], if peace and truth be in my days? <sup>20</sup> And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? <sup>21</sup> And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Note on kings whose ways and works are Right in the Eyes of the LORD (REL). Proverbs 16. David – REL + Heart. The heart to fulfill all the will of God. Acts 13:22, Jeremiah 31:33-34. Jehu – REL. Drained the swamp of Ahab, Jezebel, and priests of Baal. Dynasty of 5 kings of Israel. Josiah – REL + Heart like David. Prophesied 300 years before by a prophet, 1 Kings 13:2 to Jeroboam. Nebuchadnezzar – REL + Heart like David. His pride was replaced with humility and praise, Daniel 4. Cyrus – REL. Prophesied 150 years before, Isaiah 44:24-45:4. Helps Jews return to Israel, Ezra-15x. Henry VIII – REL. Great Britain. Break away from Roman Catholic Church. The Great Bible. James – REL. Great Britain. Political advantage. Restrained Puritans and persecuted Separatists. George Washington – REL. Deist like Benjamin Franklin and Thomas Jefferson. Sovereign God. Abraham Lincoln – REL + Heart like David. His faith grew with age. Donald Trump – REL. Political advantage. Mixes Protestant with Catholic. Constitutionalist.

## **2 Kings Chapter 21**

21:1-18 **Manasseh 14<sup>th</sup> King of Judah**, (<sup>a</sup> [2 Chr 33:1-20](#)) *Very Evil for 55 years*

(45) <sup>1</sup> Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah. <sup>2</sup> And he did [that which was] evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. <sup>3</sup> For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. <sup>4</sup> And he built altars in the house of the LORD, of which the LORD said, **In Jerusalem will I put my name.** <sup>5</sup> And he built altars for all the host of heaven in the two courts of the house of the LORD. <sup>6</sup> And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he worked much wickedness in the sight of the LORD, to provoke [him] to anger. <sup>7</sup> And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, **In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name forever:** <sup>8</sup> **Neither will I make the feet of Israel move anymore out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.** <sup>9</sup> But they listened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel. <sup>10</sup> And the LORD spoke by his servants the prophets, saying, <sup>11</sup> **"Because Manasseh king of Judah has done these abominations, [and] has done wickedly above all that the Amorites did, which [were] before him, and has made Judah also to sin with his idols:** <sup>12</sup> **Therefore thus says the LORD God of Israel, Behold, I [am] bringing [such] evil upon Jerusalem and Judah, that whosoever hears of it, both his ears shall tingle.** <sup>13</sup> **And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as [a man] wipes a dish, wiping [it], and turning [it] upside down.** <sup>14</sup> **And I will forsake the remnant of my inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;** <sup>15</sup> **Because they have done [that which was] evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even to this day.** <sup>16</sup> **Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing [that which was] evil in the sight of the LORD."** <sup>17</sup> Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? <sup>18</sup> And Manasseh slept with his fathers, and was **buried in the garden of his own house**, in the garden of Uzza: and Amon his son reigned in his stead.

<sup>a</sup> Manasseh later repented and did good. However the evil he did brought Good's judgment on the nation.

21:19-26 **Amon 15<sup>th</sup> King of Judah**, (*2 Chr 33:21-25*) *Very Evil for 2 years*

(46) <sup>19</sup> Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. <sup>20</sup> And he did [that which was] evil in the sight of the LORD, as his father Manasseh did. <sup>21</sup> And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: <sup>22</sup> And he forsook the LORD God of his fathers, and walked not in the way of the LORD. <sup>23</sup> And the servants of Amon conspired against him, and slew the king in his own house. <sup>24</sup> And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. <sup>25</sup> Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? <sup>26</sup> And he was buried in his sepulcher in the garden of Uzza: and Josiah his son reigned in his stead.

|               |                         |   |
|---------------|-------------------------|---|
| Notes:        | <a href="#">2 Kings</a> | <a href="#">(Nine Rs for leaders to learn from Josiah)</a>                |
| King Josiah   | 22:2                    | <b>Right</b> walk with God  |
| 18 years old  | 22:3-7                  | <b>Repair</b> the breaches (in our temple)                                |
|               | 22:8                    | <b>Read</b> the Bible for yourself (by scribe Shaphan)                    |
|               | 22:9-10                 | <b>Read</b> the Bible to another (by Shaphan to King Josiah)              |
|               | 22:11-20                | <b>Repent</b> of our sin  |
|               | 23:1                    | <b>Rally</b> the elders   |
|               | 23:2                    | <b>Read</b> the Bible to others (by Josiah to the elders)                 |
| (1 John 5:21) | 23:3-20                 | <b>Remove</b> idols (idols, priests, sodomites, horses, chariots, altars) |
|               | 23:21-23                | <b>Restore</b> true worship (Passover)                                    |



**First, Shaphan the Scribe sent to Rebuild the House of the LORD** (today we are the temple)

(47) <sup>1</sup> Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. <sup>2</sup> And he did [that which was] right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left. <sup>3</sup> And it came to pass in the eighteenth year of king Josiah, [that] the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, <sup>4</sup> "Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: <sup>5</sup> And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house, <sup>6</sup> To carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house." <sup>7</sup> Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

**Second, The Book of the Law Found & Read by Scribe Shaphan & Josiah Repents for the People**

(48) <sup>8</sup> And Hilkiah the high priest said to Shaphan the scribe, I have found the <sup>a</sup> book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. <sup>9</sup> And Shaphan the scribe came to the king, and brought the king word again, and said, Your servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. <sup>10</sup> And Shaphan the scribe showed the king, saying, Hilkiah the priest has delivered me a book. And Shaphan read it before the king. <sup>11</sup> And it came to pass, when the king had heard the words of the book of the law, that he tore his clothes. <sup>12</sup> And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, <sup>13</sup> Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not listened to the words of this book, to do according to all that which is written concerning us.

<sup>a</sup> Shaphan the scribe read the scroll to the king, Deuteronomy (2.5 hours) or the whole law of Moses (14 hours). Hebrew is fewer words so estimate at 2 hours or 12 hours.

**Huldah the Prophetess foretells Judgment on the People and Peace for Josiah's Time**

<sup>14</sup> So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went to <sup>a</sup> Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the <sup>b</sup> college;) and they communed with her. <sup>15</sup> And she said to them, "Thus says the LORD God of Israel, Tell the man that sent you to me, <sup>16</sup> Thus says the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, [even] all the words of the book which the king of Judah has read: <sup>17</sup> Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. <sup>18</sup> But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus says the LORD God of Israel, [As concerning] the words which you have heard; <sup>19</sup> Because your heart was tender, and you have humbled thyself before the LORD, when you heard what I spoke against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and has tore your clothes, and wept before me; I also have heard [you], says the LORD. <sup>20</sup> Behold therefore, I will gather you to your fathers, and you shall be gathered into your grave in peace; and your eyes shall not see all the evil which I will bring upon this place." And they brought the king word again.

<sup>a</sup> Jeremiah was a boy and not called as a prophet until the 13<sup>th</sup> year of Josiah, 3 years later (Jeremiah 1:2, 6). To know this is true is called "inductive Bible study" based on the whole counsel of God and line upon line, precept upon precept, here a little, there a little (Isaiah 28:10-13). Kay Arthur is known for inductive Bible study and teaching. Personal and not inspired knowledge comes from "deductive Bible studying and reasoning."

<sup>b</sup> Bishop's Bible translates "house of doctrine" that was near the temple according to notes in the Geneva Bible. The sons of the prophets and those studying the Scripture met there. Some translate "the second part of the city."

## **2 Kings Chapter 23**

### ***Third, Josiah Reads the Bible to the People and Destroys False Worship of other gods***

(49) <sup>1</sup> And the king sent, and they gathered to him all the elders of Judah and of Jerusalem. <sup>2</sup> And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. <sup>3</sup> And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all [their] heart and all [their] soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. <sup>4</sup> And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them outside Jerusalem in the fields of Kidron, and carried the ashes of them to Bethel. <sup>5</sup> And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. <sup>6</sup> And he brought out the grove from the house of the LORD, outside Jerusalem, to the brook Kidron, and burned it at the brook Kidron, and stamped [it] small to powder, and cast the powder thereof upon the graves of the children of the people. <sup>7</sup> And he brake down the houses of the sodomites, that [were] by the house of the LORD, where the women wove hangings for the grove. <sup>8</sup> And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that [were] in the entering in of the gate of Joshua the governor of the city, which [were] on a man's left hand at the gate of the city. <sup>9</sup> Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. <sup>10</sup> And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. <sup>11</sup> And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. <sup>12</sup> And the altars that [were] on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from there, and cast the dust of them into the brook Kidron. <sup>13</sup> And the high places that [were] before Jerusalem, which [were] on the right hand of the <sup>a</sup> mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. <sup>14</sup> And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

Note: Grove in verse 4 are trees planted near an altar to worship false gods. Deuteronomy16:21 forbids groves in high places as part of the altar system to worship false gods. <sup>a</sup> Mount of Olives, south side.

### ***Josiah Continues Cleansing in Israel and Honors the Man of God (prophet) who spoke at Bethel to Jeroboam***

<sup>15</sup> Moreover the altar that was at Bethel, [and] the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, [and] stamped [it] small to powder, and burned the grove. <sup>16</sup> And as Josiah turned himself, he spied the sepulchers that [were] there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the LORD which the <sup>a</sup> man of God proclaimed, who proclaimed these words. <sup>17</sup> Then he said, What title is that that I see? And the men of the city told him, [It is] the sepulcher of the man of God, which came from Judah, and proclaimed these things that you have done against the altar of Bethel. <sup>18</sup> And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. <sup>19</sup> And all the houses also of the high places that [were] in the cities of Samaria, which the kings of Israel had made to provoke [the LORD] to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel. <sup>20</sup> And he slew all the priests of the high places that [were] there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

## **2 Kings Chapter 23**

<sup>a</sup> 1 Kings 13:1-31, The Man of God, Jeroboam and the Old Prophet in Bethel prophesy 130 years earlier. Remember that Jeroboam's hand was withered and healed, the old prophet from Bethel convinced to stop on return trip home and disobey the LORD, and even Josiah's name was foretold, 13:3.

### ***Josiah Returns to Jerusalem and Re-institutes Passover Feast and Continues Cleansing***

<sup>21</sup> And the king commanded all the people, saying, Keep the passover to the LORD your God, as [it is] written in the book of this covenant. <sup>22</sup> Surely there was not held such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; <sup>23</sup> But in the eighteenth year of king Josiah, [wherein] this passover was held to the LORD in Jerusalem.

<sup>24</sup> Moreover the [workers with] familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. <sup>25</sup> And like to him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there [any] like him.

### ***Impending Judgment and Josiah Dies in Battle***

(50) <sup>26</sup> Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him with.

<sup>27</sup> And the LORD said, **I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.**

<sup>28</sup> Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? <sup>29</sup> In his days <sup>a</sup> Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. <sup>30</sup> And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulcher. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

<sup>a</sup> Why did Josiah go against Pharaoh-nechoh, king of Egypt? Did it have to do with the ark of the covenant which the Levites hid from the destruction of Manasseh? Josiah commanded the Levites to get the ark of the covenant in 3:3, however there is no evidence they did. Pharaoh-nechoh is an Ethiopian, 26<sup>th</sup> dynasty of Pharaoh.

Conclusion: The ark of the covenant was taken by the Levites to Egypt. Even if the ark still exists in Ethiopia, it is only a box with the image of two angels, same as the brass (or bronze or copper) snake which Hezekiah destroyed. Things of the past where God has worked worshipped in the present are idols in "high places". We can learn and be admonished, but not idolize.

### ***Jehoahaz 17<sup>th</sup> King of Judah (23:31-33, 2 Chr 36:5-8) Evil for 3 months***

<sup>31</sup> Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. <sup>32</sup> And he did [that which was] evil in the sight of the LORD, according to all that his fathers had done. <sup>33</sup> And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tax of a hundred talents of silver, and a talent of gold.

### ***Jehoiakim 18<sup>th</sup> King of Judah (23:34-24:7, 2 Chr 36:5-8) Evil for 11 years***

<sup>34</sup> And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. <sup>35</sup> And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of everyone according to his taxation, to give [it] to Pharaoh-nechoh. <sup>36</sup> Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. <sup>37</sup> And he did [that which was] evil in the sight of the LORD, according to all that his fathers had done.

## **2 Kings Chapter 24**

### ***Judah Overrun by Nebuchadnezzar, King of Babylon 1<sup>st</sup> time - 604 BC***

(51) <sup>1</sup> In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. <sup>2</sup> And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spoke by his servants the prophets. <sup>3</sup> Surely at the commandment of the LORD came [this] upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; <sup>4</sup> And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon. <sup>5</sup> Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? <sup>6</sup> So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. <sup>7</sup> And the king of Egypt came not again anymore out of his land: for the king of Babylon had taken from the river of Egypt to the river Euphrates all that pertained to the king of Egypt.

### ***Jehoiachin 19<sup>th</sup> King of Judah (24:8-16, 2 Chr 36:9-10) Evil for 3 months 2<sup>nd</sup> time - 598 BC***

<sup>8</sup> Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. <sup>9</sup> And he did [that which was] evil in the sight of the LORD, according to all that his father had done. <sup>10</sup> At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. <sup>11</sup> And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. <sup>12</sup> And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

(52) <sup>13</sup> And he carried out there all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, <sup>a</sup> as the LORD had said. <sup>14</sup> And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, [even] ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. <sup>15</sup> And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, [those] carried he into captivity from Jerusalem to Babylon. <sup>16</sup> And all the men of might, [even] seven thousand, and craftsmen and smiths a thousand, all [that were] strong [and] apt for war, even them the king of Babylon brought captive to Babylon.

<sup>a</sup> refer to **2 Kings 20:17** with Hezekiah, **Isaiah 39:6**, and to the sayings of other prophets, e.g., **Jeremiah 15:13; 17:3**.

### ***Zedekiah 20<sup>th</sup> King of Judah (24:18-25:21, 2 Chr 36:11-21) Evil for 11 years***

<sup>17</sup> And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. <sup>18</sup> Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. <sup>19</sup> And he did [that which was] evil in the sight of the LORD, according to all that Jehoiakim had done.

<sup>20</sup> For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

## **2 Kings Chapter 25      *The Fall and Captivity of Judah by Nebuchadnezzar 3<sup>rd</sup> time - 586 B.C.***

(53) <sup>1</sup> And it came to pass in the ninth year of his reign, in the tenth month, in the tenth [day] of the month, [that] Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. <sup>2</sup> And the city was <sup>a</sup> besieged to the eleventh year of king Zedekiah. <sup>3</sup> And on the ninth [day] of the [fourth] month the famine prevailed in the city, and there was no bread for the people of the land. <sup>4</sup> And the city was broken up, and all the men of war [fled] by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees [were] against the city round about:) and [the king] went the way toward the plain. <sup>5</sup> And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. <sup>6</sup> So they took the king, and brought him up to the king of Babylon to Riblah; and

## **2 Kings Chapter 25**

they gave judgment upon him. <sup>7</sup> And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. <sup>8</sup> And in the fifth month, on the seventh [day] of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, to Jerusalem: <sup>9</sup> And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great [man's] house burnt he with fire. <sup>10</sup> And all the army of the Chaldees, that [were with] the captain of the guard, brake down the walls of Jerusalem round about. <sup>11</sup> Now the rest of the people [that were] left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away. <sup>12</sup> But the captain of the guard left of the poor of the land [to be] vinedressers and husbandmen. <sup>13</sup> And the pillars of brass that [were] in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. <sup>14</sup> And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. <sup>15</sup> And the fire pans, and the bowls, [and] such things as [were] of gold, [in] gold, and of silver, [in] silver, the captain of the guard took away. <sup>16</sup> The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. <sup>17</sup> The height of the one pillar was eighteen cubits, and the capital upon it was brass: and the height of the capital three cubits; and the wreathen work, and pomegranates upon the capital round about, all of brass: and like to these had the second pillar with wreathen work. <sup>18</sup> And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: <sup>19</sup> And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land [that were] found in the city: <sup>20</sup> And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah: <sup>21</sup> And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

<sup>a</sup> The siege lasted almost exactly a year and a half. Its calamities - famine, pestilence, and intense suffering - are best understood from the Lamentations of Jeremiah, written probably almost immediately after the capture.

### ***Gedaliah a Friend of Jeremiah is made Governor of Judah by Nebuchadnezzar***

(56) <sup>22</sup> And [as for] the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. <sup>23</sup> And when all the captains of the armies, they and their men, heard that the king of Babylon had made <sup>a</sup> Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophasite, and Jaazaniah the son of a Maachasite, they and their men. <sup>24</sup> And Gedaliah swore to them, and to their men, and said to them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. <sup>25</sup> But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. <sup>26</sup> And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

QT Note:

Q1 – Were Jeremiah and Gedaliah obedient to the will of God by supporting Nebuchadnezzar?

A – Yes, because Israel disobeyed God's Word more and more until the time of mercy is finished and punishment is just. (25:23-24)

Q2 – Can the U.S.A today be compared to the times of Jeremiah?

A – Yes, president Obama promoted our going the way of Sodom and Gomorrah, as in the times of Noah. Application: I know that God raises and lowers kings and kingdoms in His time. Believing God is in control and knows all things for the individual person and the future allows me to respect and trust in His perfect love and holiness.

QT hint: Daily time in Scripture and prayer help us discern the times and recognize the judgment of God on His people and still rejoice. The process of rejoicing is clearly revealed in the book of Habakkuk.

## 2 Kings Chapter 25

<sup>a</sup> A friend of Jeremiah that was left in Jerusalem with Jeremiah who was for Babylon. It is believed that Jeremiah wrote 1 and 2 Kings because of the ending, he had the resources and availability and saw the need to write what God put upon his heart.

### *Jehoiachin Released from Prison*

<sup>27</sup> And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth [day] of the month, [that] <sup>a</sup> Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; <sup>28</sup> And he spoke kindly to him, and set his throne above the throne of the kings that [were] with him in Babylon; <sup>29</sup> And changed his prison garments: and he did eat bread continually before him all the days of his life. <sup>30</sup> And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

<sup>a</sup> Son of Nebuchadnezzar.

### QUESTIONS IN 2 Kings and 2 Chronicles (The Divided Kingdom)

[Bible TOC](#)

1. Who wrote 1 and 2 Kings?  
Jeremiah or Baruch his scribe.
2. Who wrote 1 & 2 Chronicles?  
Ezra the scribe.
3. What is the wickedness of Jezebel as recalled in Revelation 2?
4. What can the prophets of Elijah and Elisha be referred to?  
Prophet of Fire and water. Discipleship.
5. What happened in Hezekiah's last 15 years that was not pleasing to God?
6. Name 10 prophets from this period of time. Put in order as much as possible and who they spoke to.
7. Why did Josiah go into battle with Pharaoh-nechoh?  
When did the ark of the covenant come up missing? Where did it go?
8. How many kings reigned over Israel? Who was the best king of Israel? The worse?
10. How many kings reigned over Judah? Who was the best king? The worse?

Victorious Christian Living Truth: Make a resolution to destroy and not permit evil as Josiah did.

**Josiah** (REL + Heart) 31 years. 2Ki 22:1-23:30. Last of 4 good kings. Name prophesied 300 years earlier when "man of God" prophesied to Jeroboam of one who will destroy the false altar at Bethel.

1. Did Right in the Eyes of the LORD (REL), walked in way of David (Heart), turned not to right or left (best), 22:2
2. While repairing the temple, 22:3-7 found the book of the law (at least Deuteronomy), heard and feared, 22:8-13
3. Burned the false worship items from the temple, in Jerusalem, Judah, and Israel – includes burning incense in high places of Judah. Broke the houses of the sodomites near the temple, where women wove hangings for the grove. Removed horses and chariots offered to the sun. 23:1-12.
4. Removed the high places Solomon built for other gods, broke the images and cut down the groves, 23:13-14.
5. Removes altar at Bethel, cleanses Samaria, and slew all the priests of their high places and altars, 23:15-20
6. Celebrated the Passover Feast, best since the time of Judges. Remover those with familiar spirits and wizards
7. Died in battle with the king of Egypt, Pharaoh-nechoh, at Megiddo or Armageddon – Christ's 2nd Coming.

### **The Heart of Kings** Deuteronomy 17:14-20

**De 17:14** ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, **I will set a king over me, like as all the nations that [are] about me;** **15** Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which [is] not thy brother. **16** But **he shall not multiply horses to himself,** nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. **17 Neither shall he multiply wives to himself, that his heart turn not away:** neither shall he greatly multiply to himself silver and gold. **18** And it shall be, when he sitteth upon the throne of his kingdom, that **he shall write him a copy of this law in a book** out of [that which is] before the priests the Levites: **19** And **it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:** **20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days in his kingdom, he, and his children, in the midst of Israel.**

# 1 Chronicles (29-45, 4.2 hr) 2022

**Bible TOC**      [Next / Previous Book](#)

**Gems**

Genealogies & Pedigrees: 1   2   3   4   5   6   7   8   9

King David: 10   11   12   13   14   15   16   17   18   19   20   21   22   23   24   25   26   27   28   29

## 12 Things to Remember and Encourage those Returning from Captivity

Purpose: Give direction and encouragement to those returning from Babylon captivity

Key passage: 29:10-20, David's praise to God

Key verse: 29:26, Thus David ruled over Israel for 40 years

Background: 1 and 2 Chronicles are one book of the lives of several kings mostly consisting of things omitted or supplementary to Samuel and Kings. Written by Ezra.

### I learn lessons from the kings to better follow Jesus Christ:

Scripture

- |  |            |
|--|------------|
| <b>Part 1</b> Genealogy from Adam to Israel's return from Babylonian captivity                       | 1:1-9:44   |
| 1) Noah and his 3 sons, Abraham and his 2 sons (conflict of past)                                    | 1:4, 34    |
| <b>Part 2</b> King Saul's fall, and King David's reign   | 10:1-21:30 |
| 2) Saul's death at the end of a pathway of sin and final disobedience to the Scriptures              | 10:13-14   |
| 3) <b>Jerusalem</b> is taken by Joab and King David grows in favor of God and man                    | 11:4-9     |
| 4) The <b>ark</b> is brought to Jerusalem; in disobedience – then obedience to the Law of Moses      | 15:1-15    |
| 5) King David continues to be <b>victorious</b> in battles and <b>exercise judgment with justice</b> | 18:13-14   |
| <b>Part 3</b> King David's Good Ending and Divine Order  | 22:1-29:30 |
| 6) Provisions for the materials for the <b>temple</b> building                                       | 22:5       |
| 7) David gathers the people to give general orderly direction  | 23:1-5     |
| 8) David directs the music in the temple, based on Scripture and inspiration                         | 25:1-3, 5  |
| 9) David assigns strong men as gatekeepers to the temple   | 26:12      |
| 10) David appoint army for monthly duty of 24K divisions   | 27:1       |
| 11) The people with a perfect heart bring abundant offerings for the temple                          | 29:9       |
| 12) David publicly praises God   | 29 10-11   |

### [Prayers of the Bible](#)

| SCRIPTURE      | FORM(S)         | PURPOSE     | HINDRANCES | AIDS          | WHO / TYPES   |
|----------------|-----------------|-------------|------------|---------------|---------------|
| 1 Chr 4:9-10   | Supplication    | Battle      |            | Need          | Jabez / Jesus |
| 1 Chr 5:20     | Supplication    | Battle      |            | Trust in God  | Gad           |
| 1 Chr 14:10    | Supplication    | Battle      |            | Ask God       | David         |
| 1 Chr 14:13-15 | Supplication    | Battle      |            | Ask God       | David         |
| 1 Chr 16:7-36  | Thanks & Praise | Celebration |            | Ark           | David         |
| 1 Chr 17:16-27 | Supp & Praise   | Correction  |            | Humility      | David         |
| 1 Chr 29:10-20 | Praise          | End of life |            | Circumstances | David         |

## 1 Chronicles Chapter 1

*The Foundation for understanding Chronicles – the Genealogy from Adam to Abraham*

### 1:1-27 **Generations from Adam to Noah and his Three Sons** (Genesis 5)

(1) <sup>1</sup> Adam, Seth, Enos, <sup>2</sup> Cainan, Mahalaleel, Jered, <sup>3</sup> Enoch, Methuselah, Lamech, <sup>4</sup> Noah, Shem, Ham, and Japheth.

#### **The Sons of Noah - Japheth**

<sup>5</sup> The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

<sup>6</sup> And the sons of Gomer; Ashchenaz, and Riphaz, and Togarmah. <sup>7</sup> And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

#### **The Sons of Noah - Ham**

<sup>8</sup> The sons of Ham; Cush, and Mizraim, Put, and Canaan. <sup>9</sup> And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. <sup>10</sup> **And Cush begat Nimrod: he began to be mighty upon the earth.** <sup>11</sup> And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, <sup>12</sup> And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim. <sup>13</sup> And Canaan begat Zidon his firstborn, and Heth, <sup>14</sup> The Jebusite also, and the Amorite, and the Girgashite, <sup>15</sup> And the Hivite, and the Arkite, and the Sinite, <sup>16</sup> And the Arvadite, and the Zemarite, and the Hamathite.

#### **The Sons of Noah - Shem**

<sup>17</sup> The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. <sup>18</sup> And Arphaxad begat Shelah, and Shelah begat Eber. <sup>19</sup> **And to Eber were born two sons: the name of the one was <sup>c</sup> Peleg; because in his days the earth was divided: and his brother's name was Joktan.** <sup>20</sup> And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, <sup>21</sup> Hadoram also, and Uzal, and Diklah, <sup>22</sup> And Ebal, and Abimael, and Sheba, <sup>23</sup> And Ophir, and Havilah, and Jobab. All these [were] the sons of Joktan. <sup>24</sup> Shem, Arphaxad, Shelah, <sup>25</sup> Eber, Peleg, Reu, <sup>26</sup> Serug, Nahor, Terah, <sup>27</sup> **Abram; the same is Abraham.**

Notes:

Q1 – What do the names of the first 10 generations mean to us today? (1:1-4)

A1 – The Hebrew names of the 10 generations from Adam to Noah tell the story of salvation. Man is appointed mortal sorrow. The blessed God shall come down teaching. Death shall bring the despairing comfort (rest).

A2 – Cain is omitted due to his sin. Abel was killed while young and did not have a son.

A3 – The same 10 generations are listed in Genesis 5 and names are standardized in verse 1.

Q2 – Why the detailed genealogy of the 3 sons of Noah at the beginning of Chronicles?

A1 – It gives understanding of the future divisions and battles in Chronicles, and the rest of history. Jesus Christ makes us free from the genealogy and geography of history and unites the hearts and minds of mankind. (Genesis 9:17-27)

A2 – Some interesting translations of the locations are: Gomer – Germany, Magog – Russia, Meshech – Moscow. (Ez 38-39, Rev 20:7-8?) In general, Japheth means enlarged and are the countries **north and east of Israel**. Ham are the **countries immediately surrounding Israel, south and west**. **Shem is the country of Israel**. Shem, Ham, and Japheth is a passage of racial controversy. Remember that the New Testament believer in Christ born of the Holy Spirit is free from genealogies.

Q3 – When are the days of Pelag when the earth was divided? (1:19)

A – When their languages and habitation were divided because of the Tower of Babel (Genesis 11:1-9, 10-16). The earth was divided and Eber's son "Pelag," was given in memory of that event (Deuteronomy 32:8, Acts 17:26).

Application: I must be careful to use my understanding of the Holy Scriptures and God's sovereignty over the history and future, so not to be entangled with the affairs of man's kingdoms. This reminds me of the prayer, "Our Father in heaven, may your will be done on earth as it is in heaven". This happens with the child of God to differing degrees as we mature in Christ and shall return and reign with Christ. (Thessalonians, Revelation 19).



**1<sup>st</sup> Abraham's Lineage through Hagar (12 sons, Ishmael - Gen 16 & 21)**

(2) <sup>28</sup> The **sons of Abraham; Isaac, and Ishmael.** <sup>29</sup> These are their generations: The **firstborn of Ishmael**, Nebaioth; then Kedar, and Adbeel, and Mibsam, <sup>30</sup> Mishma, and Dumah, Massa, Hadad, and Tema, <sup>31</sup> Jetur, Naphish, and Kedemah. These are the **sons of Ishmael.**

**2<sup>nd</sup> Abraham's Lineage through Keturah (13 son and grandsons, 2 generations)**

<sup>32</sup> Now the **sons of Keturah, Abraham's concubine:** she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the **sons of Jokshan;** Sheba, and Dedan. <sup>33</sup> And the **sons of Midian;** Ephah, and Epher, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

**3<sup>rd</sup> Abraham's lineage through Isaac then Esau (many Edomite kings & dukes-princes or sheikhs)**

<sup>34</sup> And Abraham begat Isaac. The **sons of Isaac; Esau and Israel.** <sup>35</sup> The **sons of Esau;** Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. <sup>36</sup> The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. <sup>37</sup> The sons of Reuel; Nahas, Zerah, Shammah, and Mizzah. <sup>38</sup> And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. <sup>39</sup> And the sons of Lotan; Hori, and Homam: and **Timna was Lotan's sister.** <sup>40</sup> The sons of Shobal; Alian, and Manahas, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. <sup>41</sup> The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. <sup>42</sup> The sons of Ezer; Bilhan, and Zavan, [and] Jakan. The sons of Dishan; Uz, and Aran.

<sup>43</sup> Now these are the **kings that reigned in the land of Edom before [any] king reigned over the children of Israel;** Bela the son of Beor: and the name of his city was Dinhabah. <sup>44</sup> And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. <sup>45</sup> And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. <sup>46</sup> And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. <sup>47</sup> And when Hadad was dead, Samlah of Masrekah reigned in his stead. <sup>48</sup> And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. <sup>49</sup> And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead. <sup>50</sup> And when Baalhanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. <sup>51</sup> Hadad died also. And the sheikhs of Edom were; sheikh Timnah, sheikh Aliah, sheikh Jetheth, <sup>52</sup> Sheikh Aholibamah, sheikh Elah, sheikh Pinon, <sup>53</sup> Sheikh Kenaz, sheikh Teman, sheikh Mibzar, <sup>54</sup> Sheikh Magdiel, sheikh Iram. These are the sheikhs of Edom.

Notes: vs 39 Timna is mother of Amalek and the Amalekites (Genesis 36:12).

Q1 – Why did Ezra make a detailed account of the sons of Abraham?

A1 – This continues the foundation for future reference and battles surrounding the middle east region. The list of kings and dukes, or chiefs, is taken from Genesis 36:15-43. The sovereign God who has a master plan and in control knows these things. The lineage of Isaac through Jacob or Israel will be the primary topic of the rest of Chronicles.

A2 – The 8 Edomite kings of the country Idumea cover the time until king David conquered the Edomites (1:43-50)

Q2 – How can I understand the wives and descendants of Abraham?

A1 – Abraham's promise was at 75 yrs old. At 87 he had Ishmael, then 13 yrs later he had Isaac at 100 yrs age.

A2 – After Sarah died Abraham married Keturah, who was one of his concubines (Genesis 25:1).

A3 – In Old Testament times many wives and concubines were permitted due to the hardness of their hearts. Jesus Christ and the New Testament way are clear that one wife and one husband is the law.

Application: I understand that my father is Abraham through Israel by God's grace and my faith, with the promise of blessing (Romans 4:16). As Abraham grew in his faith by works of righteousness, I grow in faith by doing good works (Matthew 5:16, Acts 9:36, Romans 13:3, Ephesians 2:10, 1 Timothy 2:10, 5:10, 5:25, 6:18, 3:17, Titus 1:16, 2:7, 2:14, 3:8, 3:14, Hebrews 10:24, James 3:13, 1 Peter 2:12)

## 1 Chronicles Chapter 2

### **The 4<sup>th</sup> Geno Logical Linage of Abraham** (by Sarah) through Isaac - Israel (12 sons), Judah - David

(3)<sup>1</sup> These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,  
<sup>2</sup> Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher. <sup>3</sup> The **sons of Judah**; Er, and Onan, and Shelah:  
[which] three were born to him of the daughter of Shua the Canaanitess. And **Er, the firstborn of Judah, was evil in the sight of the LORD; and He slew him.** <sup>4</sup> And **Tamar his daughter-in-law bare him Pharez and Zerah.** All the sons of Judah [were] five. <sup>5</sup> The sons of Pharez; Hezron, and Hamul. <sup>6</sup> And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.  
<sup>7</sup> And the sons of Carmi; **Achan, the troubler of Israel, who transgressed in the thing accursed.**  
<sup>8</sup> And the sons of Ethan; Azariah. <sup>9</sup> The sons also of Hezron, that were born to him; Jerahmeel, and Ram, and Caleb. <sup>10</sup> And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;  
<sup>11</sup> And Nahshon begat Salma, and Salma begat Boaz, <sup>12</sup> And **Boaz begat Obed, and Obed begat Jesse,**  
<sup>13</sup> And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,  
<sup>14</sup> Nethaneel the fourth, Raddai the fifth, <sup>15</sup> Ozem the sixth, **David the seventh:** <sup>16</sup> Whose <sup>c</sup> sisters [were] Zeruiah, and Abigail. And the **sons of Zeruiah; Abishai, and Joab, and Asahel, three.**  
<sup>17</sup> And Abigail bare Amasa: and the **father of Amasa** was Jether the **Ishmaelite.**

Q1 – Why does the writer call Jacob - Israel and focus on only 1 of Israel's 12 children - Judah?

A1 – The writer is looking back on the Scriptures and history to summarize meaningful genealogy and events that relate to God's purpose and design for the book of Chronicles leading to the second temple and Jesus Christ.

A2 – This genealogy is repeated (Genesis 38:13-30; Ruth 4:12; Matthew 1:3).

Q2 – Why is God's severity exercised on the children of Judah? (2:3 Er and Onan in Genesis 38:7-11. 2:4 Tamar and Pharez and Tamar are half-Caanite sons of Judah and Tamar in Genesis 38:6 and Matthew 1:3. 2:7 Achar is spelled Achan in Joshua 7:25-26)

A1 – With much revelation and higher position comes much accountability before God. Initially all 12 children of Israel were chosen for a special purpose. However due to their disobedience in the wilderness God's special purpose was reduced to the tribe of Judah. This special purpose was to provide a lineage for the Messiah to be born.

A2 – The half-sisters of David had 3 sons that were leaders in David's army, David's nephews. Joab being the greatest. Amasa was Absalom's general, another nephew.

### 2:18-55 **Some of the Geno Logical Linage of Judah**

(4)<sup>18</sup> And **Caleb the son of Hezron** begat [children] **of Azubah [his] wife**, and of Jerioth: her sons are these; Jeshur, and Shobab, and Ardon. <sup>19</sup> And when Azubah was dead, Caleb took to him Ephrath, which bare him Hur. <sup>20</sup> And Hur begat Uri, and Uri begat Bezaleel. <sup>21</sup> And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub. <sup>22</sup> And Segub begat Jair, who had three and twenty cities in the land of Gilead.  
<sup>23</sup> And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, [even] threescore cities. All these [belonged to] the sons of Machir the father of Gilead. <sup>24</sup> And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.  
<sup>25</sup> And the **sons of Jerahmeel** the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, [and] Ahijah. <sup>26</sup> Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam. <sup>27</sup> And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. <sup>28</sup> And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. <sup>29</sup> And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid. <sup>30</sup> And the sons of Nadab; Seled, and Appaim: but Seled died without children. <sup>31</sup> And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai. <sup>32</sup> And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. <sup>33</sup> And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel. <sup>34</sup> Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. <sup>35</sup> And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. <sup>36</sup> And Attai begat Nathan, and Nathan begat Zabad, <sup>37</sup> And Zabad begat Ephlal, and Ephlal begat Obed, <sup>38</sup> And Obed begat Jehu, and Jehu begat Azariah, <sup>39</sup> And Azariah begat Helez, and Helez begat Eleasah, <sup>40</sup> And Eleasah begat Sisamai, and Sisamai begat Shallum, <sup>41</sup> And Shallum begat Jekamiah, and Jekamiah begat Elishama. <sup>42</sup> Now the sons of Caleb the brother of Jerahmeel [were], Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron. <sup>43</sup> And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. <sup>44</sup> And Shema begat Raham, the father of Jorjoam: and Rekem begat Shammai. <sup>45</sup> And the son of Shammai was Maon: and Maon was the father of Bethzur. <sup>46</sup> And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez:

## 1 Chronicles Chapter 2

begat Gazez. <sup>47</sup> And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. <sup>48</sup> Maachah, Caleb's concubine, bare Sheber, and Tirhanah. <sup>49</sup> She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeah: and the daughter of Caleb was Achsah. <sup>50</sup> These were the sons of a Caleb. The son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim, <sup>51</sup> Salma the father of Bethlehem, Hareph the father of Bethgader. <sup>52</sup> And Shobal the father of Kirjathjearim had sons; Haroeh, [and] half of the Manahethites. <sup>53</sup> And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. <sup>54</sup> The sons of Salma; Bethlehem, and the Netophasites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. <sup>55</sup> And the families of the **scribes** which dwelt at Jabez; the Tirathites, the Shimeathites, [and] Suchasites. These are the **Kenites that came of Hemath, the father of the house of Rechab.**

Q1 – What is the purpose of this genealogy that is independent of 1Chronicles 1:1-2:17?

A1 – It is remarkable that Kenites - people of a race quite distinct from the Israelites (Genesis 15:19). It seems, however, that the friendly feeling between the two tribes - based on the conduct of the Kenites at the time of the Exodus (Exodus 2:16-21, 18:10-19, Numbers 10:29-32, Judges 1:16, 1 Samuel 15:6) led to their intermixture and almost amalgamation with the Israelites, Kenite families not only dwelling among them but being actually regarded as of one blood with them. The Kenites cannot be connected with Cain.

A2 – Caleb is the son of Hezron the son of Pharez the son of Judah, and the father of Hur, and consequently grandfather of Caleb the spy. (B.C. about 1600.)

## 1 Chronicles Chapter 3

3:1-9 **David's Family** (8+ wives + 1<sup>st</sup> Michal, 19+ sons, and 1+ daughter)

(5) <sup>1</sup> Now these were the <sup>a</sup> sons of David, which were born to him in Hebron; the **firstborn Amnon**, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: <sup>2</sup> The **third, Absalom** the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: <sup>3</sup> The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. <sup>4</sup> [These] six were born to him in **Hebron**; and there he **reigned seven years and six months**: and in **Jerusalem he reigned thirty and three years**. <sup>5</sup> And these were born to him in Jerusalem; Shimea, and Shobab, and Nathan, and **Solomon**, four, of **Bathsheba the daughter of Ammiel**: <sup>6</sup> Ibhar also, and Elishama, and Eliphelet, <sup>7</sup> And Nogah, and Nepheg, and Japhia, <sup>8</sup> And Elishama, and Eliada, and Eliphelet, nine. <sup>9</sup> [These were] all the sons of David, beside the sons of the concubines, and **Tamar their sister**.

<sup>a</sup> David had 19 sons. Later we see that David's seed was blessed through Nathan to Mary, the mother of Jesus.

Note: 3:5, Daughter of Ammiel or Eliam (2 Sam 11:3, 23:34) is the grand-daughter of Ahithophel (2 Sam 15:11-18, 17:1-24). Ahithophel did not forgive David for his adultery and murder against Uriah, advisor to Absalom (Psalm 41:9).

3:10-16 **Solomon-Rehoboam to Zedekiah** (20 kings, 971 to 586 = 344 years)

<sup>10</sup> And Solomon's son was **Rehoboam**, Abia his son, Asa his son, **Jehoshaphat** his son, <sup>11</sup> Joram his son, Ahaziah his son, Joash his son, <sup>12</sup> Amaziah his son, Uzziah his son, Jotham his son, <sup>13</sup> Ahaz his son, **Hezekiah** his son, **Manasseh** his son, <sup>14</sup> Amon his son, Josiah his son. <sup>15</sup> And the sons of **Josiah** [were], the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. <sup>16</sup> And the sons of Jehoiakim: **Jeconiah** his son, **Zedekiah** his son.

3:17-24 **The Descendants of Jeconiah**

<sup>17</sup> And the sons of <sup>a</sup> **Jeconiah**; Assir, Salathiel his son, <sup>18</sup> Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. <sup>19</sup> And the sons of Pedaiah [were], Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: <sup>20</sup> And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five. <sup>21</sup> And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. <sup>22</sup> And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. <sup>23</sup> And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. <sup>24</sup> And the sons of Elioenai [were], Hodaiah, and Eliashib, and Pedaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

<sup>a</sup> The bloodline of Jeconiah was cursed, Jeremiah 22:30, so the Messiah would come through the lineage of Nathan, Solomon's brother, where Mary the mother of Jesus, traces her ancestors from David.

**4:1-7 The Family of Judah (Genesis 49:5-7)**

(6) <sup>1</sup> **The sons of Judah;** Pharez, Hezron, and Carmi, and Hur, and Shobal. <sup>2</sup> And Reaiah the son of Shobal begat Jahas; and Jahas begat Ahumai, and Lahad. These are the families of the Zorathites. <sup>3</sup> And these [were of] the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazeleponi: <sup>4</sup> And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrath, the father of Bethlehem. <sup>5</sup> And Ashur the father of Tekoa had two wives, Helah and Naarah. <sup>6</sup> And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These [were] the sons of Naarah. <sup>7</sup> And the sons of Helah [were], Zereth, and Jezoar, and Ethnan. <sup>8</sup> And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

**4:19-23 The Prayer of Jabez (9-10) and Family of Judah (11-23)**

<sup>9</sup> And **Jabez was more honorable than his brethren:** and his mother called his name Jabez, saying, Because I bare him with **sorrow.** <sup>10</sup> And Jabez called on the God of Israel, saying, Oh that you would bless me indeed, and enlarge my coast, and that your hand might be with me, and that you would keep [me] from evil, that it may not grieve me! And God granted him that which he requested. <sup>11</sup> And Chelub the brother of Shuah begat Mehir, which was the father of Eshton. <sup>12</sup> And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechah. <sup>13</sup> And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hasath. <sup>14</sup> And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen. <sup>15</sup> And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz. <sup>16</sup> And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. <sup>17</sup> And the sons of Ezra [were], Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. <sup>18</sup> And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. <sup>19</sup> And the sons of [his] wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachasite. <sup>20</sup> And the sons of Shimon [were], Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi [were], Zoheth, and Benzoheth. <sup>21</sup> The sons of Shelah the son of Judah [were], Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that worked fine linen, of the house of Ashbea, <sup>22</sup> And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And [these are] ancient things. <sup>23</sup> These [were] the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

**4:24-43 The Family of Simeon**

(6) <sup>24</sup> The sons of Simeon [were], Nemuel, and Jamin, Jarib, Zerah, [and] Shaul: <sup>25</sup> Shallum his son, Mibsam his son, Mishma his son. <sup>26</sup> And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. <sup>27</sup> And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. <sup>28</sup> And they dwelt at Beersheba, and Moladah, and Hazarshual, <sup>29</sup> And at Bilhah, and at Ezem, and at Tolad, <sup>30</sup> And at Bethuel, and at Hormah, and at Ziklag, <sup>31</sup> And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These [were] their cities to the reign of David. <sup>32</sup> And their villages [were], Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: <sup>33</sup> And all their villages that [were] round about the same cities, to Baal. These [were] their habitations, and their genealogy. <sup>34</sup> And Meshobab, and Jamlech, and Joshah the son of Amaziah, <sup>35</sup> And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, <sup>36</sup> And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, <sup>37</sup> And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; <sup>38</sup> These mentioned by [their] names [were] princes in their families: and the house of their fathers increased greatly. <sup>39</sup> And they went to the entrance of Gedor, [even] to the east side of the valley, to seek pasture for their flocks. <sup>40</sup> And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for [they] of Ham had dwelt there of old. <sup>41</sup> And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly to this day, and dwelt in their rooms: because [there was] pasture there for their flocks. <sup>42</sup> And [some] of them, [even] of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. <sup>43</sup> And they smote the rest of the Amalekites that were escaped, and dwelt there to this day.

Note: vs 43, Amalekites are descendants of Esau which Saul and David battled in the land of Israel.

**5:1-10 The Family of Rueben**

(7) **<sup>1</sup> Now the sons of Reuben the firstborn of Israel,** (for he was the firstborn; but, forasmuch as **he defiled his father's bed, his birthright was given to the sons of Joseph** the son of Israel: and the genealogy is not to be reckoned after the birthright. **<sup>2</sup> For Judah prevailed above his brethren, and of him [came] the chief ruler; but the birthright was Joseph's:**) <sup>3</sup> The sons, [I say], of Reuben the firstborn of Israel [were], Hanoch, and Pallu, Hezron, and Carmi. <sup>4</sup> The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, <sup>5</sup> Micah his son, Reaia his son, Baal his son, <sup>6</sup> Beerah his son, whom Tilgathpilneser king of Assyria carried away [captive]: he was prince of the Reubenites. <sup>7</sup> And his brethren by their families, when the genealogy of their generations was reckoned, [were] the chief, Jeiel, and Zechariah, <sup>8</sup> And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even to Nebo and Baalmeon: <sup>9</sup> And eastward he inhabited to the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. <sup>10</sup> And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east [land] of Gilead.

**5:11-22 The Family of Gad**

<sup>11</sup> And the children of Gad dwelt over against them, in the land of Bashan to Salchah: <sup>12</sup> Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. <sup>13</sup> And their brethren of the house of their fathers [were], Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. <sup>14</sup> These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; <sup>15</sup> Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. <sup>16</sup> And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders. <sup>17</sup> All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. <sup>18</sup> The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, [were] four and forty thousand seven hundred and threescore, that went out to the war. <sup>19</sup> And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. **<sup>20</sup> And they were helped against them, and the Hagarites were delivered into their hand, and all that [were] with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.** <sup>21</sup> And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of donkeys two thousand, and of men a hundred thousand. <sup>22</sup> For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

**5:23-26 The Family of Manasseh (east of Jordan River)**

<sup>23</sup> And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan to Baalhermon and Senir, and to mount Hermon. <sup>24</sup> And these [were] the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valor, famous men, [and] heads of the house of their fathers. <sup>25</sup> And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. <sup>26</sup> And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them to Halah, and Habor, and Hara, and to the river Gozan, to this day.

Q – How are these 3 families related?

A1 – They are close geographically and politically in battle with the Hagarites.

A2 – They were distinct in character. Rueben was not blessed because he slept with his father's concubine (5:1, Genesis 35:22). Manasseh was not blessed because they went whoring after other Gods (5:25). Gad was blessed because they cried to God in battle, and put their trust in Him (5:20).

Application: I must follow the example of Gad, and not the examples of Rueben and Manasseh.

QT hint: Daily time in the prayer helps me know how to pray when in the heat of battle and trust God, the same as Gad.

## **1 Chronicles Chapter 6 The Family of Levi – Descendants, Duties, and Cities**

### **6:1-30 Sons of Levi from Aaron to Captivity again (4-15) continued (16-30)**

(8) <sup>1</sup> **The sons of Levi; Gershon, Kohas, and Merari.** <sup>2</sup> And the sons of Kohas; Amram, Izhar, and Hebron, and Uzziel. <sup>3</sup> And the children of Amram; **Aaron, and Moses, and Miriam.** The sons also of Aaron; Nadab, and Abihu /Lev 10 strange fire/, Eleazar, and Ithamar. <sup>4</sup> Eleazar begat Phinehas /Nu 25:7-13, Ps 106-30-31/, Phinehas begat Abishua, <sup>5</sup> And Abishua begat Bukki, and Bukki begat Uzzi, <sup>6</sup> And Uzzi begat Zerariah, and Zerariah begat Meraioth, <sup>7</sup> Meraioth begat Amariah, and Amariah begat Ahitub, <sup>8</sup> And Ahitub begat Zadok, and Zadok begat Ahimaaz, <sup>9</sup> And Ahimaaz begat Azariah, and Azariah begat Johanan, <sup>10</sup> And Johanan begat **Azariah, (he [it is] that executed the priest's office in the temple that Solomon built in Jerusalem:)** /2 Ch 26:17-18/ <sup>11</sup> And Azariah begat Amariah, and Amariah begat Ahitub, <sup>12</sup> And Ahitub begat Zadok, and Zadok begat Shallum, <sup>13</sup> And Shallum begat Hilkiah /2 Ki 22:8, 14-20/, and Hilkiah begat Azariah, <sup>14</sup> And Azariah begat Seraiah, and Seraiah begat Jehozadak, <sup>15</sup> And **Jehozadak went [into captivity], when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.** <sup>16</sup> The sons of Levi; Gershon, Kohas, and Merari. <sup>17</sup> And these [be] the names of the sons of Gershon; Libni, and Shimei. <sup>18</sup> And the sons of Kohas [were], Amram, and Izhar, and Hebron, and Uzziel. <sup>19</sup> The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers. <sup>20</sup> Of Gershon; Libni his son, Jahas his son, Zimmah his son, <sup>21</sup> Joah his son, Iddo his son, Zerah his son, Jeaterai his son. <sup>22</sup> The sons of **Kohas**; Amminadab his son, **Korah** /Nu 16, 26:11, Jude 1:11/ his son, Assir his son, <sup>23</sup> Elkanah his son, and Ebiasaph his son, and Assir his son, <sup>24</sup> Tahas his son, Uriel his son, Uziah his son, and Shaul his son. <sup>25</sup> And the sons of Elkanah; Amasai, and Ahimoth. <sup>26</sup> [As for] Elkanah: the sons of Elkanah; Zophai his son, and Nahas his son, <sup>27</sup> Eliab his son, Jeroham his son, Elkanah his son. <sup>28</sup> And the sons of Samuel /prophet/; the firstborn Vashni, and Abiah. <sup>29</sup> The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, <sup>30</sup> Shimea his son, Haggiah his son, Asaiah his son.

### **6:31-53 Descendants of Asaph – Singers (31-47) and Aaron - Priests (48-53)**

(9) <sup>31</sup> And these [are they] whom **David set over the service of song in the house of the LORD, after that the ark had rest.** <sup>32</sup> And they ministered before the dwelling place of the tabernacle of the assembly with singing, until Solomon had built the house of the LORD in Jerusalem: and [then] they waited on their office according to their order. <sup>33</sup> And these are they that waited with their children. Of the sons of the Kohasites: Heman a singer, the son of Joel, the son of Samuel, <sup>34</sup> The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, <sup>35</sup> The son of Zuph, the son of Elkanah, the son of Mahas, the son of Amasai, <sup>36</sup> The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, <sup>37</sup> The son of Tahas, the son of Assir, the son of Ebiasaph, the **son of Korah**, <sup>38</sup> The son of Izhar, the son of **Kohas**, the son of Levi, the son of Israel. <sup>39</sup> And his **brother Asaph, who stood on his right hand**, [even] Asaph the son of Berachiah, the son of Shimea, <sup>40</sup> The son of Michael, the son of Baaseiah, the son of Malchiah, <sup>41</sup> The son of Ethni, the son of Zerah, the son of Adaiah, <sup>42</sup> The son of Ethan, the son of Zimmah, the son of Shimei, <sup>43</sup> The son of Jahas, the son of Gershon, the son of Levi. <sup>44</sup> And their brethren the sons of Merari [**stood**] **on the left hand**: Ethan the son of Kishi, the son of Abdi, the son of Malluch, <sup>45</sup> The son of Hashabiah, the son of Amaziah, the son of Hilkiah, <sup>46</sup> The son of Amzi, the son of Bani, the son of Shamer, <sup>47</sup> The son of Mahli, the son of Mushi, the son of Merari, the son of Levi. <sup>48</sup> **Their brethren also the Levites [were] appointed to all manner of service of the tabernacle of the house of God.** <sup>49</sup> **But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, [and were appointed] for all the work of the [place] most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.** <sup>50</sup> And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, <sup>51</sup> Bukki his son, Uzzi his son, Zerariah his son, <sup>52</sup> Meraioth his son, Amariah his son, Ahitub his son, <sup>53</sup> Zadok his son, Ahimaaz his son.

Q1 – How is singing in the Lord's house different from the time of King David in the Old Testament and for the believer in the New Testament? (6:31-32) /Asaph, Hezekiah, and Josiah had wicked fathers/

A1 – The singers in the Old Testament were limited to some of the family of Levi, with physical ability, outward, and at a specific place. An interesting note is the primacy of singing, where instruments are not mentioned (6:31-37), same in Ezra 2:41 where the children of Asaph were 128 singers.

A2 – The singers in the New Testament are from all families, ability not required, inward from the heart, and any place. (Ephesians 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;). Ps 42, 84 refer to sons of Korah. Asaph is also a seer.

A3 – Asaph wrote 12 Psalms; 50, 73 – 83. Heman wrote Psalm 88. Ethan wrote Psalm 89.

## 1 Chronicles Chapter 6

6:54-81 **48 Cities for the Levite Priests includes 6 Cities of Refuge** (Nu 35:6-7, Heb 6:18)

(10) <sup>54</sup> Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohasites: for theirs was the **lot**. <sup>55</sup> And they <sup>a</sup> **gave** them Hebron in the land of Judah, and the suburbs thereof round about it. <sup>56</sup> But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. <sup>57</sup> And to the sons of Aaron they **gave** the cities of Judah, [namely], <sup>b</sup> **Hebron, [the city] of refuge**, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, <sup>58</sup> And Hilen with her suburbs, Debir with her suburbs, <sup>59</sup> And Ashan with her suburbs, and Bethshemesh with her suburbs: <sup>60</sup> And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families [were] thirteen cities. <sup>61</sup> And to the sons of Kohas, [which were] left of the family of that tribe, [were **cities given**] out of the half tribe, [namely, out of] the half [tribe] of Manasseh, by lot, ten cities. <sup>62</sup> And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. <sup>63</sup> To the sons of Merari **[were given]** by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. <sup>64</sup> And the children of **Israel gave** to the Levites [these] cities with their suburbs. <sup>65</sup> And they **gave by lot** out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by [their] names. <sup>66</sup> And [the residue] of the families of the sons of Kohas had cities of their coasts out of the tribe of Ephraim. <sup>67</sup> And they **gave** to them, [of] the **cities of refuge, Shechem in mount Ephraim** with her suburbs; **[they gave]** also Gezer with her suburbs, <sup>68</sup> And Jokmeam with her suburbs, and Bethhoron with her suburbs, <sup>69</sup> And Aijalon with her suburbs, and Gathrimmon with her suburbs: <sup>70</sup> And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohas. <sup>71</sup> To the sons of Gershom **[were given]** out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: <sup>72</sup> And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, <sup>73</sup> And Ramoth with her suburbs, and Anem with her suburbs: <sup>74</sup> And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, <sup>75</sup> And Hukok with her suburbs, and Rehob with her suburbs: <sup>76</sup> And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs. <sup>77</sup> To the rest of the children of Merari **[were given]** out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: <sup>78</sup> And on the other side Jordan by Jericho, on the east side of Jordan, **[were given them]** out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, <sup>79</sup> Kedemoth also with her suburbs, and Mephaath with her suburbs: <sup>80</sup> And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, <sup>81</sup> And Heshbon with her suburbs, and Jazer with her suburbs.

<sup>a</sup> God provides for his own (Psalm 127:1-2). All true believers today are part of a holy nation, a royal priesthood (1 Peter 2:9). Israel's firstborn were originally designated as a nation of priests when delivered from Egypt (Exodus 19:1-6).

Unfortunately, the Israelites rebelled and made a golden calf to worship while Moses was on Mount Sinai. Only the tribe of Levite stood faithful with Moses. (Exodus 32:25-29). In reward for their dedication, God replaced the first born with the tribe of Levi. (Numbers 3:12-13, Deuteronomy 10:8). Through Christ we are again partakers of the priesthood.

<sup>b</sup> 1 of 3 cities of refuge west of the Jordan River. That he that had killed a man might flee to it for help till his case was tried, De 19:2, Numbers 35:13-15, Joshua 20:7-9.

QT Note:

Q1 – How do the cities of refuge relate to Israel then and the body of Christ today?

A1 – God provides for his own (Psalm 127:1-2). All true believers today are part of a holy nation, a royal priesthood (1 Peter 2:9). Israel's firstborn were originally designated as a nation of priests when delivered from Egypt (Exodus 19:1-6). Unfortunately, the Israelites rebelled and made a golden calf to worship while Moses was on Mount Sinai. Only the tribe of Levite stood faithful with Moses. (Exodus 32:25-29). In reward for their dedication, God replaced the first born with the tribe of Levi. (Numbers 3:12-13, Deuteronomy 10:8).

A2 – Through Christ all believers are again partakers of the priesthood to show God's mercy to the world. Now God's mercy can be realized anywhere, by anyone.

Application: I have direct access to the great high priest by faith from the heart and every day. (Hebrews 2:16-18, 4:14-16) All true believers in the New Testament are a royal priesthood (1 Peter 2:5,9). Our roles in prayer, sharing the Gospel and teaching or discipleship are all priestly functions as we present God to man and man to God.

QT hint: Daily time in the prayer and Scripture is my duty and privilege as a priest before God.

## **1 Chronicles Chapter 7**

### **7:1-5 *The Family of Issachar (Strong Donkey in Genesis 49)***

(11) <sup>1</sup> **Now the sons of Issachar** [were], **Tola**, and Puah, Jashub, and Shimron, four. <sup>2</sup> And the sons of Tola; **Uzzi**, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, [to wit], of Tola: [they were] **valiant men of might** in their generations; whose number was in the days of **David 22,600**. <sup>3</sup> And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, **five: all of them chief men**. <sup>4</sup> And with them, by their generations, after the house of their fathers, [were] bands of **soldiers for war, 36,000 [men]: for they had many wives and sons**. <sup>5</sup> And their brethren among all the families of Issachar [were] **valiant men of might**, reckoned in all by their genealogies **87,000**.

### **7:6-12 *The Family of Benjamin (Ravenous Wolf in Genesis 59, Judges 19-20)***

<sup>6</sup> [The sons] of **Benjamin**; Bela, and Becher, and Jediael, three. <sup>7</sup> And the sons of Bela; Ezbon, and **Uzzi**, and Uzziel, and Jerimoth, and Iri, five; heads of the house of [their] fathers, **mighty men of valor**; and were reckoned by their genealogies **22,034**. <sup>8</sup> And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. <sup>9</sup> And the number of them, after their genealogy by their generations, heads of the house of their fathers, **mighty men of valor, was 20,200**. <sup>10</sup> The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. <sup>11</sup> All these the sons of Jediael, by the heads of their fathers, **mighty men of valor, [were] 17,200 [soldiers], fit to go out for war [and] battle**. <sup>12</sup> Shuppim also, and Huppim, the children of Ir, [and] Hushim, the sons of Aher.

### **7:13 *The Family of Naphtali***

<sup>13</sup> The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

### **7:14-19 *The Family of Manasseh (West)***

<sup>14</sup> The sons of **Manasseh; Ashriel**, whom **she** bare: ([but] his **concubine the Aramitess** bare Machir the father of Gilead: <sup>15</sup> And Machir took to **wife** [the **sister**] of Huppim and Shuppim, whose **sister's** name was Maachah;) and the name of the second was Zelophehad: and **Zelophehad had daughters**. <sup>16</sup> And **Maachah the wife** of Machir bare a son, and **she called his name** Peresh; and the name of his brother was Sheresh; and his sons [were] Ulam and Rakem. <sup>17</sup> And the sons of Ulam; Bedan. These [were] the sons of Gilead, the son of Machir, the son of Manasseh. <sup>18</sup> And his **sister Hammoleketh** bare Ishod, and Abiezer, and Mahalah. <sup>19</sup> And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

### **7:20-27 *The Family of Ephraim***

(12) <sup>20</sup> And the sons of **Ephraim**; Shuthelah, and Bered his son, and Tahas his son, and Eladah his son, and Tahas his son, <sup>21</sup> And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the **men of Gath [that were] born in [that] land slew, because they came down to take away their cattle**. <sup>22</sup> And Ephraim their father mourned many days, and his brethren came to comfort him. <sup>23</sup> And when he went in to his **wife, she** conceived, and bare a son, and he called his name Beriah, because it went evil with his house. <sup>24</sup> (And his **daughter was Sherah, who built Bethhoron the nether, and the upper, and Uzzensherah**.) <sup>25</sup> And Rephah was his son, also Resheph, and Telah his son, and Tahan his son, <sup>26</sup> Laadan his son, Ammihud his son, Elishama his son, <sup>27</sup> Non his son, Jehoshua his son.

### **7:28-29 *The Land of the Sons of Joseph (Manasseh and Ephraim)***

<sup>28</sup> And their possessions and habitations [were], **Bethel** and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, to **Gaza** and the towns thereof: <sup>29</sup> And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, **Megiddo** and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

**Note:** Manasseh replaced Dan in the list Revelation 7. The tribe of Dan in Joshua 13-22 moved north after their extreme adoltry in Judges 18. Later in the north idoltry and immorality are established in 1 Kings 12:25-33. The Antichrist is of Dan: Gen 49:17, Deut 33:22, Jer 8:16, and 2 Chr 2:14.



## 1 Chronicles Chapter 7

### 7:30-40 *The Family of Asher*

<sup>30</sup> The sons of **Asher**; Imnah, and Isuah, and Ishuai, and Beriah, and **Serah their sister**. <sup>31</sup> And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. <sup>32</sup> And Heber begat Japhlet, and Shomer, and Hotham, and **Shua their sister**. <sup>33</sup> And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. <sup>34</sup> And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram. <sup>35</sup> And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. <sup>36</sup> The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, <sup>37</sup> Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. <sup>38</sup> And the sons of Jether; Jephunneh, and Pispah, and Ara. <sup>39</sup> And the sons of Ulla; Arah, and Haniel, and Rezia. <sup>40</sup> All these [were] the children of Asher, **heads of [their] father's house, choice [and] mighty men of valor, chief of the princes**. And the number throughout the genealogy of them that were **apt to the war [and] to battle was 26,000 men**.

## 1 Chronicles Chapter 8 *The Family of Benjamin Focus on Saul & Jonathan (7:6-12, 8-10)*

(13) <sup>1</sup> **Now Benjamin** begat Bela his firstborn, Ashbel the second, and Aharah the third, <sup>2</sup> Nohah the fourth, and Rapha the fifth. <sup>3</sup> And the sons of Bela were, Addar, and Gera, and Abihud, <sup>4</sup> And Abishua, and Naaman, and Ahoah, <sup>5</sup> And Gera, and Shephuphan, and Huram. <sup>6</sup> And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahas: <sup>7</sup> And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud. <sup>8</sup> And Shaharaim begat [children] in the country of Moab, after he had sent them away; Hushim and Baara [were] his wives. <sup>9</sup> And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, <sup>10</sup> And Jeuz, and Shachia, and Mirma. These [were] his sons, heads of the fathers. <sup>11</sup> And of Hushim he begat Abitub, and Elpaal. <sup>12</sup> The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof: <sup>13</sup> Beriah also, and Shema, who [were] heads of the fathers of the inhabitants of Aijalon, **who drove away the inhabitants of Gath**: <sup>14</sup> And Ahio, Shashak, and Jeremoth, <sup>15</sup> And Zebadiah, and Arad, and Ader, <sup>16</sup> And Michael, and Ispah, and Joha, the sons of Beriah; <sup>17</sup> And Zebadiah, and Meshullam, and Hezeki, and Heber, <sup>18</sup> Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; <sup>19</sup> And Jakim, and Zichri, and Zabdi, <sup>20</sup> And Elienai, and Zilthai, and Eliel, <sup>21</sup> And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi; <sup>22</sup> And Ishpan, and Heber, and Eliel, <sup>23</sup> And Abdon, and Zichri, and Hanan, <sup>24</sup> And Hananiah, and Elam, and Antothijah, <sup>25</sup> And Iphedeiah, and Penuel, the sons of Shashak; <sup>26</sup> And Shamsherai, and Shehariah, and Athaliah, <sup>27</sup> And Jaresiah, and Eliah, and Zichri, the sons of Jeroham. <sup>28</sup> These [were] heads of the fathers, by their generations, chief [men]. These dwelt in Jerusalem. <sup>29</sup> And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah: <sup>30</sup> And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, <sup>31</sup> And Gedor, and Ahio, and Zacher. <sup>32</sup> And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them. <sup>33</sup> And Ner begat Kish, and **Kish begat Saul**, and **Saul begat Jonathan**, and Malchishua, and Abinadab, and Eshbaal. <sup>34</sup> And the **son of Jonathan was Mephibosheth**; and **Mephibosheth** begat Micah. <sup>35</sup> And the sons of Micah [were], Pithon, and Melech, and Tarea, and Ahaz. <sup>36</sup> And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, <sup>37</sup> And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son: <sup>38</sup> And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these [were] the sons of Azel. <sup>39</sup> And the sons of Eshek his brother [were], Ulam his firstborn, Jehush the second, and Eliphelet the third. <sup>40</sup> And the sons of Ulam were **mighty men of valor, archers**, and had many sons, and sons' sons, 150. All these are of the **sons of Benjamin**.

Q – What stands out in chapter 7 and 8?

A1 – The good character quality of valor and strength that the families of Issachar, Asher, and Benjamin were known for.

A2 – This is known as “courage” in the New Testament and for our times. Be strong in the Lord! (Ephesians 6:10)

Application: I seek to fellowship with other believers who are strong in the Lord and have boldness. It requires discipleship and discipline. I must be filled with the Holy Spirit for boldness. Laziness, fear, and mediocrity are the opposite of being courageous.

Note: Mephibosheth is Meribbaal in the KJV.

## **1 Chronicles Chapter 9**

### **9:1-2 *Israel Captive in Babylon due to their Transgression, and their Return to Jerusalem***

(14) <sup>1</sup> **So all Israel were reckoned by genealogies; and, behold, they [were] written in the book of the kings of Israel and Judah, [who] were carried away to Babylon for their transgression.**

<sup>2</sup> Now the first inhabitants that [dwelt] in their possessions in their cities [were], the **Israelites**, the **priests**, **Levites**, and the **Nethinims**.

### **9:3-9 *The Israelites at Jerusalem***

<sup>3</sup> And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; <sup>4</sup> Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. <sup>5</sup> And of the Shilonites; Asaiah the firstborn, and his sons.

<sup>6</sup> And of the sons of Zerah; Jeuel, and their brethren, 690. <sup>7</sup> And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, <sup>8</sup> And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephasiah, the son of Reuel, the son of Ibrijah;

<sup>9</sup> And their brethren, according to their generations, 956. All these men [were] chief of the fathers in the house of their fathers.

### **9:10-13 *The Priests at Jerusalem***

<sup>10</sup> And of the priests; Jedaiah, and Jehoiarib, and Jachin, <sup>11</sup> And Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

<sup>12</sup> And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; <sup>13</sup> And their brethren, heads of the house of their fathers, a 1,760; very able men for the work of the service of the house of God.

QT Note:

Q1 – Who are the Nethinims?

A – Slaves whose duty were the menial tasks in support of the worship of God and served the priests and Levites (Joshua 9:23, Ezra 8:20).

Q2 – How were the priests “very able men?”

A – They worked with excellence as onto the Lord, were diligent and zealous of their work with their whole heart, mind, strength and soul. The same qualities of victorious believers today in the New Testament.

Application: I fear God’s justice with His people who transgress His laws. I must be careful not to be caught up with those who knowingly disobey His word because they do not fear His justice.

QT hint: Daily time in the prayer and Scripture help not transgress against the Lord and work with excellence as onto the Lord.

### **9:14-27 *The Levite Gatekeepers (porters)***

(15) <sup>14</sup> And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; <sup>15</sup> And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; <sup>16</sup> And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophasites. <sup>17</sup> And the **porters** [were], Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief; <sup>18</sup> Who thus far [waited] in the king’s gate eastward: they [were] porters in the companies of the children of Levi. <sup>19</sup> And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, [were] over the work of the service, **keepers of the gates of the tabernacle**: and their fathers, [being] over the host of the LORD, [were] **keepers of the entry**.

<sup>20</sup> And **Phinehas the son of Eleazar** was the ruler over them in time past, [and] the LORD was with him.

<sup>21</sup> [And] Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the assembly.

<sup>22</sup> All these [which were] chosen to be **porters in the gates [were] 212**. These were reckoned by their genealogy in their villages, whom **David and Samuel the seer did ordain in their set office**.

## 1 Chronicles Chapter 9

<sup>23</sup> So they and their children had the oversight of the gates of the house of the LORD, [namely], the house of the tabernacle, by wards. <sup>24</sup> In **four quarters were the porters, toward the east, west, north, and south.** <sup>25</sup> And **their brethren, [which were] in their villages, [were] to come after seven days from time to time with them.** <sup>26</sup> For these Levites, the four chief porters, were in [their] set office, and were **over the chambers and treasuries of the house of God.** <sup>27</sup> And they lodged round about the house of God, because the charge was upon them, and **the opening thereof every morning [pertained] to them.**

### 9:28-34 *Other Levite Duties – vessels, flour, spices, bakers, and singers*

<sup>28</sup> And [certain] of them had the charge of the **ministering vessels**, that they should **bring them in and out by tale.** <sup>29</sup> [Some] of them also [were] appointed to oversee the vessels, and all the **instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.** <sup>30</sup> And [some] of the sons of the priests made the **ointment of the spices.** <sup>31</sup> And Mattithiah, [one] of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the **things that were made in the pans.** <sup>32</sup> And [other] of their brethren, of the sons of the Kohasites, [were] over the **showbread, to prepare [it] every sabbath.** <sup>33</sup> And these are the **singers, chief of the fathers of the Levites, [who remaining] in the chambers [were] free [from other service]: for they were employed in [that] work day and night.** <sup>34</sup> These chief fathers of the Levites [were] chief throughout their generations; these dwelt at Jerusalem.

### 9:35-44 *The Family of King Saul*

<sup>35</sup> And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah: <sup>36</sup> And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, <sup>37</sup> And Gedor, and Ahio, and Zechariah, and Mikloth. <sup>38</sup> And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. <sup>39</sup> And Ner begat Kish; and **Kish begat Saul; and Saul begat Jonathan,** and Malchishua, and Abinadab, and Eshbaal. <sup>40</sup> And the **son of Jonathan was Mephibosheth and Mephibosheth begat Micah.** <sup>41</sup> And the sons of Micah [were], Pithon, and Melech, and Tahrea, [and Ahaz]. <sup>42</sup> And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; <sup>43</sup> And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. <sup>44</sup> And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these [were] the sons of Azel.

QT Note:

Q – Why is the genealogy of Saul repeated?

A – This is almost an exact repetition of 1 Chronicles 8:29-38 used as a link to the historical section of Chronicles, beginning with Saul's death in chapter 10.

Application: I believe the Levite duties for the worship of God in the tabernacle and temple are a type of order and pattern for the local assembly of saints to learn from in the New Testament.

QT hint: Daily time in the prayer and Scripture helps believers fulfil their priestly duties.

## 1 Chronicles Chapter 10 *The Tragic End of Saul & his Son's Lives in Battle*

### 10:1-7 *Saul Chooses to Commit Suicide Rather than Shame & Suffering*

(16) <sup>1</sup> **Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.** <sup>2</sup> And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. <sup>3</sup> And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. <sup>4</sup> Then said Saul to his armorbearer, Draw your sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armorbearer would not; for he was sore afraid. **So Saul took a sword, and fell upon it.** <sup>5</sup> And when his armorbearer saw that Saul was dead, he fell likewise on the sword, and died. <sup>6</sup> So Saul died, and his three sons, and all his house died together. <sup>7</sup> And when all the men of Israel that [were] in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

Note: This is what actually happened, not the Amalakite slayed Saul as written in 2 Samuel 1:1-16.

### 10:8-12 *Shame & Honor of Saul & his Son's Bodies*

<sup>8</sup> And it came to pass on the next day, when the **Philistines** came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. <sup>9</sup> And when they had stripped him, they took his head, and his armor, and sent into the land of the Philistines round about, to carry tidings to their idols, and to the people. <sup>10</sup> And they put his armor in the house of their gods, and fastened his head in the **temple of Dagon.** <sup>11</sup> And when all Jabesh-gilead heard all that the Philistines had done to Saul, <sup>12</sup> They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and **fasted seven days.**

Note: Dagon is the Philistine idol god in Judges 16 and 1 Samuel 5-6. Their bones were buried after their bodies were burnt. Witch-battle-die/suicide-Amalekite-bodies-burn-bury bones-mourn.

### 10:13-14 *The Final Disobedience Leading to Saul's Death*

<sup>13</sup> So Saul died for his <sup>a</sup> transgression which he committed against the LORD, [even] against the word of the LORD, which he kept not, and also for asking [counsel] of [one that had] a familiar spirit, to enquire [of it]; <sup>14</sup> And enquired not of the LORD: therefore he slew him, and turned the kingdom to David the son of Jesse.

<sup>a</sup> **lem ma`al mah'-al** treachery, i.e. sin:--falsehood, grievously, sore, transgression, trespass. This word is consistently translated trespass in the KJV, however the NKJV translated a weaker unfaithfulness. Transgression relates the continual severe nature of Saul's sins against the Lord, against the Word of the Lord and culminating in his consulting the witch of Endor (familiar spirit), then the next day their deaths.

The New Testament pattern is the same in James 1:15; lust-sin-death. Saul is still saved, yet so as by fire, 1 Corinthians 3:14-15. Saul's leadership role was not God's will and time, but man's will and time.

## 1 Chronicles Chapter 11 *Chapters 11-19 King David's Rise*

### 11:1-3 *David King Over All Israel in Hebron*

(17) <sup>1</sup> Then <sup>a</sup> all Israel gathered themselves unto David to <sup>a</sup> Hebron, saying, Behold, we are your bone and your flesh. <sup>2</sup> And moreover in time past, even when Saul was king, you was he that led out and brought in Israel: and the LORD your God said unto you, **"You shall feed my people Israel, and you shall be ruler over my people Israel."** <sup>3</sup> Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.

### 11:4-9 *Joab Leads to Victory over Jerusalem and the City of David is Established*

<sup>4</sup> And David and all Israel went to <sup>b</sup> Jerusalem, which is Jebus; where the Jebusites [were], the inhabitants of the land. <sup>5</sup> And the inhabitants of Jebus said to David, You shall not come hither. Nevertheless **David took the <sup>b</sup> castle of Zion**, which is the city of David. <sup>6</sup> And David said, "Whosoever smites the Jebusites first shall be chief and captain." **So <sup>a</sup> Joab the son of Zeruiah went first up, and was chief.**

## 1 Chronicles Chapter 11

<sup>7</sup> And David dwelt in the castle; therefore they called it the <sup>b</sup> city of David. <sup>8</sup> And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. <sup>9</sup> So <sup>a</sup> **David waxed greater and greater: for the LORD of hosts was with him.**

<sup>a</sup> David provided opportunity for somebody to show themselves ready, which Joab did. We can benefit from the examples of what to do, to grow. Since we know the whole story of their lives and the difference between the Old Testament and New Testament – how to prevent sin from making us weaker.

<sup>b</sup> The establishment of Jerusalem as capital is timely because it served to unite the tribes following Saul and David due to its central location and God's time and place. Although the kingdom was divided after Solomon's death, the place is a continuing promise, as Jerusalem and the Jews still exist today after 2 great disburings. This city has a prophetic purpose in the future for our Lord's return to earth as king.

### 11:10-47 *The 30 Mighty Men of David*

(18) <sup>10</sup> These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, [and] with all Israel, to make him king, according to the word of the LORD concerning Israel. <sup>11</sup> And this is the number of the mighty men whom David had; **Jashobeam**, a Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain [by him] at one time. <sup>12</sup> And after him was **Eleazar** the son of Dodo, the Ahohite, who [was one] of the three mighties. <sup>13</sup> He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. <sup>14</sup> And they set themselves in the midst of [that] parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance. <sup>15</sup> Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. <sup>16</sup> And David was then in the hold, and the Philistines' garrison was then at Bethlehem. <sup>17</sup> And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate! <sup>18</sup> And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took [it], and brought [it] to David: but **David would not drink [of] it, but poured it out to the LORD,** <sup>19</sup> And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with [the jeopardy of] their lives they brought it. Therefore he would not drink it. These things did these three mightiest. <sup>20</sup> And **Abishai the brother of Joab**, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three. <sup>21</sup> Of the three, he was more honorable than the two; for he was their captain: howbeit he attained not to the [first] three. <sup>22</sup> **Benaiah the son of Jehoiada**, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. <sup>23</sup> And he slew an Egyptian, a man of [great] stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. <sup>24</sup> These [things] did Benaiah the son of Jehoiada, and had the name among the three mighties. <sup>25</sup> **Behold, he was honorable among the thirty, but attained not to the [first] three: and David set him over his guard.**

*48 + 30 + unnamed mentioned*

<sup>26</sup> Also the valiant men of the armies [were], **Asahel the brother of Joab**, Elhanan the son of Dodo **of Bethlehem**, <sup>27</sup> Shammoth the Hararite, Helez the Pelonite, <sup>28</sup> Ira the son of Ikkesh the Tekoite, Abiezer the Antothite, <sup>29</sup> Sibbecai the Hushasite, Ilai the Ahohite, <sup>30</sup> Maharai the Netophasite, Heled the son of Baanah the Netophasite, <sup>31</sup> Ithai the son of Ribai of Gibeah, [that pertained] to the **children of Benjamin**, Benaiah the Pirathonite, <sup>32</sup> Hurai of the brooks of Gaash, Abiel the Arbathite, <sup>33</sup> Azmaveth the Baharumite, Eliahba the Shaalbonite, <sup>34</sup> The **sons** of Hashem the Gizonite, Jonathan the son of Shage the Hararite, <sup>35</sup> Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, <sup>36</sup> Hopher the Mecherathite, Ahijah the Pelonite, <sup>37</sup> Hezro the Carmelite, Naarai the son of Ezbai, <sup>38</sup> Joel the brother of Nathan, Mibhar the son of Haggeri, <sup>39</sup> Zelek the **Ammonite**, Naharai the Berothite, the armorbearer of Joab the son of Zeruiah, <sup>40</sup> Ira the Ithrite, Gareb the Ithrite, <sup>41</sup> Uriah the Hittite, Zabab the son of Ahlai, <sup>42</sup> Adina the son of Shiza the Reubenite, a captain of the Reubenites, and **thirty with him**, <sup>43</sup> Hanan the son of Maachah, and Joshaphat the Mithnite, <sup>44</sup> Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, <sup>45</sup> Jedaiel the son of Shimri, and Joha his brother, the Tizite, <sup>46</sup> Eliel the Mahavite, and Jeribai, and Joshaviah, the **sons** of Elnaam, and Ithmah the **Moabite**, <sup>47</sup> Eliel, and Obed, and Jasiel the Mesobaite.

(19) <sup>1</sup> Now these are they that came to David to Ziklag, while he yet **kept himself close because of Saul** the son of Kish: and they [were] among the mighty men, helpers of the war. <sup>2</sup> **[They were] armed with bows, and could use both the right hand and the left in [hurling] stones and [shooting] arrows out of a bow, [even] of Saul's brethren of Benjamin.** <sup>3</sup> The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, <sup>4</sup> And **Ismaiah** the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, <sup>5</sup> Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, <sup>6</sup> Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, <sup>7</sup> And Joelah, and Zebadiah, the sons of Jeroham of Gedor. <sup>8</sup> And of the **Gadites** there separated themselves to David into the hold to the wilderness **men of might, [and] men of war [fit] for the battle, that could handle shield and buckler, whose faces [were like] the faces of lions, and [were] as swift as the roes upon the mountains;** <sup>9</sup> Ezer the first, Obadiah the second, Eliab the third, <sup>10</sup> Mishmannah the fourth, Jeremiah the fifth, <sup>11</sup> Attai the sixth, Eliel the seventh, <sup>12</sup> Johanan the eighth, Elzabad the ninth, <sup>13</sup> Jeremiah the tenth, Machbanai the eleventh. <sup>14</sup> These [were] of the sons of Gad, captains of the host: one of the least was over a hundred, and the great over a thousand. <sup>15</sup> These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, [both] toward the east, and toward the west.

<sup>16</sup> And there came of the children of Benjamin and Judah to the hold to David. <sup>17</sup> And David went out to meet them, and answered and said to them, If ye come peaceably to me to help me, my heart shall be knit to you: but if [ye be come] to betray me to my enemies, seeing there is no wrong in my hands, the God of our fathers look [thereon], and rebuke [it]. <sup>18</sup> **Then the spirit came upon Amasai, [who was] chief of the captains, [and he said], "We are yours David; we are on your side, you son of Jesse! Peace, peace to you, and peace to your helpers; for your God helps you."** Then David received them, and made them captains of the band.

<sup>19</sup> And there defected [some] of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to [the jeopardy of] our heads. <sup>20</sup> As he went to Ziklag, there defected to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that [were] of Manasseh. <sup>21</sup> And they helped David against the band [of the rovers]: for they [were] all mighty men of valor, and were captains in the host. <sup>22</sup> **For at [that] time day by day there came to David to help him, until [it was] a great host, like the host of God.**

*David's Army at Hebron in God's Time of Plenty, Strength, and Variety (David rules from here for 7 years)*

(20) <sup>23</sup> And these are the numbers of the bands [that were] ready armed to the war, [and] came to David to **Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.** <sup>24</sup> The children of Judah that bare shield and spear [were] 6,800, ready armed to the war. <sup>25</sup> Of the children of Simeon, mighty men of valor for the war, 7,100. <sup>26</sup> Of the children of Levi 4,600. <sup>27</sup> And Jehoiada was the leader of the Aaronites, and with him [were] 3,700; <sup>28</sup> And Zadok, a young man mighty of valor, and of his father's house twenty and two captains. <sup>29</sup> And of the children of Benjamin, the kindred of Saul, 3,000: for **thus far the great part of them had kept the ward of the house of Saul.** <sup>30</sup> And of the children of Ephraim 28,800, mighty men of valor, famous throughout the house of their fathers. <sup>31</sup> And of the half tribe of Manasseh 18,000, which were expressed by name, to come and make David king. <sup>32</sup> And of the children of **Issachar, [which were men] that had understanding of the times, to know what Israel ought to do; the heads of them [were] 200; and all their brethren [were] at their commandment.** <sup>33</sup> Of **Zebulun**, such as went forth to battle, **expert in war, with all instruments of war,** 50,000, which **could keep rank:** [they were] **not of double heart.** <sup>34</sup> And of Naphtali 1,000 captains, and with them with shield and spear 37,000. <sup>35</sup> And of the Danites expert in war 28,600. <sup>36</sup> And of Asher, such as went forth to battle, expert in war, 40,000. <sup>37</sup> And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a 120,000. <sup>38</sup> **All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel [were] of one heart to make David king.** <sup>39</sup> And there they were with David **three days**, eating and drinking: for their brethren had prepared for them. <sup>40</sup> Moreover they that were near them, [even] to Issachar and Zebulun and Naphtali, brought bread on donkeys, and on camels, and on mules, and on oxen, [and] meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for [there was] joy in Israel.

| <b>DAVID'S 30 &amp; MORE MIGHTY MEN TABLE</b>  |  |  |
|--|--|--|
| 1 Samuel 22:2 <i>David's army of 400</i> <sup>2</sup> And <b>everyone [that was] in distress, and everyone that was in debt, and everyone [that was] discontented, gathered themselves to him</b> ; and he became a captain over them: and there were with him about four hundred men. |  |  |
| <b>2 Samuel 23:8-39 (37)</b>   | <b>1 Chronicles 11:10-47 (30)</b>        | <b>1 Chr 11:10-47 (+51)</b>  |
| <b>First Top 3</b>   |  | Eliphal the son of Ur,<br>Hepher the Mecherathite,<br>Ahijah the Pelonite,<br>Naarai the son of Ezbai<br>Joel the brother of Nathan<br>Mibhar the son of Haggeri<br>Zabad the son of Ahlai<br>Adina the son of Shiza the Reubenite, a captain of the Reubenites, and <b>thirty with him</b> ,<br>Hanan the son of Maachah<br>Joshaphat the Mithnite<br>Uzzia the Ashterathite<br>Shama and Jehiel the sons of Hothan the Aroerite<br>Jediael the son of Shimri, and Joha his brother, the Tizite<br>Eliel the Mahavite,<br>Jeribai, and Joshaviah, the sons of Elnaam<br>Ithmah the Moabite<br>Eliel / Obed<br>Jasiel the Mesobaite.<br>1 Kings - David died: 1000 BC to Chronicles: 450 BC (appx. 550 years later)<br>1 Chronicles 12:23-40 – David's Army at Hebron = <b>348,000 +</b><br>12:2 left-right handed<br>12:15-19 water for David<br>12:32 men of knowledge & understanding (12:40)<br>12:33 not double hearted |
| Adino – Aznite,<br>spear 800 men   | Jashobeam – Hachmonite,<br>spear 300 men |  |
| Eleazar - hand clave to sword  | Eleazar                                  |  |
| Shammah -  | Ismaiah – Gibeonite, 1 Chr 12:4          |  |
| <b>Next Top 3</b>  |  |  |
| Abishai - spear 300 / bro Joab   | <b>Abishai</b> – spear 300 / bro Joab    |  |
| Benaiah - slew 2 lionlike men  | Benaiah – 1 Chr 27:6                     |  |
| Asahel <b>one of the thirty</b>  | <b>Asahel</b> – not top 3 / bro Joab     |  |
| <b>Next 24</b>   |  |  |
| Elhanan  | Elhanan – son of/of Bethlehem            |  |
| Shammah – of Harod   | Shammoth – Harorite                      |  |
| Elika – of Harod   |  |  |
| Helez – Paltite  | Helez – Pelonite                         |  |
| Ira – son of Ikkesh of Tekoa   | Ira – son of Ikkesh of Tekoa             |  |
| Abiezer – of Anthoth   | Abiezer – the Antothite                  |  |
| Mebunnai – Hushathite  | Sibbecai - the Hushasite                 |  |
| Zalmon – Ahohite   | Ilai - the Ahohite                       |  |
| Maharai – of Netophah  | Maharai – Netophasite                    |  |
| Heleb – son of Baanah  | Heled – son of Baanah                    |  |
| Ittai – son of Ribai of Gibeah   | Ithai – son of Ribal of Gibeah           |  |
| Benaiah – Pirathon   | Benaiah – Pirathonite                    |  |
| Hiddai – brooks of Gaash   | Hurai - brooks of Gaash                  |  |
| Abialbon – Arbathite   | Abiel – Arbathite                        |  |
| Azmaveth – Bahurim   | Azmaveth – Baharumite                    |  |
| Eliabba – Shaalbonite  | Eliabba - Shaalbonite,                   |  |
| <b>Sons of Jashen</b>  | <b>sons</b> of Hashem the Gizonite,      |  |
| Jonathan -   | Jonathan the son of Shage                |  |
| Shammah – Hararite   |  |  |
| Ahiam – son of Sharar  | Ahiam - son of Sacar                     |  |
| Eliphelet – son of Ahasbai   |  |  |
| Eliam – the son of Ahithophel  |  |  |
| Hezrai – the Carmelite   | Hezro - the Carmelite                    |  |
| Paarai – Arbite  |  |  |
| <b>+7 below = 37</b>   |  |  |
| Igal – son of Nathan of Zobah  |  |  |
| Bani – Gadite  |  |  |
| Zelek – Ammonite   | Zelek – Ammonite                         |  |
| Naharai – of Beeroth / Joab  | Naharai - of Berothite / Joab            |  |
| Ira – Ithrite  | Ira - the Ithrite                        |  |
| Gareb – Ithrite  | Gareb - the Ithrite                      |  |
| Uriah – Hittite  | Uriah – Hittite                          |  |
| <b>30 Mighty Men</b> 1 Samuel 9:22 – about 30 chiefest (Samuel & Saul). 2 Samuel 23:13 – 3 of the 30. 2 Samuel 23:23-24 – more honourable than the thirty, but not the [first] three.<br>1 Chronicles 11:15 – 30 captains. 11:25, 27:6 /where is Joab?/                                |  |  |

Note: The time between 400 men following David when persecuted by Saul in 1 Samuel 22:2 until 348,000 plus following King David at Hebron in 2 Samuel 5 and 1 Chronicles 12 is 15 to 20 years.

## **1 Chronicles Chapter 13 *David Sins when He Unlawfully Moves the Ark and Gets Angry at God***

### **13:1-6 *The Leaders Follow the Desire of King David to Bring the Ark to Jerusalem***

(21) <sup>1</sup> And **David consulted with the captains** of thousands and hundreds, [and] **with every leader**.  
<sup>2</sup> And David said to all the assembly of Israel, "If [it seem] good to you, and [that it be] of the LORD our God, let us send abroad to our brethren everywhere, [that are] left in all the land of Israel, and with them [also] to the **priests and Levites** [which are] in their cities [and] suburbs, that they may gather themselves to us: <sup>3</sup>And let us bring again the ark of our God to us: for **we enquired not at it in the days of Saul.**" <sup>4</sup> And all the assembly said that they would do so: for the thing was right in the eyes of all the people. <sup>5</sup> So David gathered all Israel together, from Sihor of Egypt even to the entering of Hemath, to **bring the ark of God from Kirjathjearim**. <sup>6</sup> And David went up, and all Israel, to Baalah, [that is], to Kirjathjearim, which [belonged] to Judah, to bring up there the ark of God the LORD, that dwells [between] the cherubims, whose name is called [on it].

### **13:7-12 *David's Disobedience to the Law of Moses Leads to the Death of Uzza***

<sup>7</sup> And they carried the ark of God in a **new cart** out of the house of Abinadab: and Uzza and Ahio drove the cart. <sup>8</sup> And David and all Israel **played before God** with all [their] might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. <sup>9</sup> And when they came to the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. <sup>10</sup> And the **anger of the LORD was kindled against Uzza, and He smote him**, because he put his hand to the ark: and there he died before God. <sup>11</sup> And David was **displeased**, because the LORD had made a breach upon Uzza: wherefore that place is called Perezuzza to this day. <sup>12</sup> And David was **afraid of God** that day, saying, "How shall I bring the ark of God [home] to me?"

### **13:13-14 *The Ark Brings Blessing to the Family of Obededom for 3 Months***

<sup>13</sup> So David brought not the ark [home] to himself to the city of David, but carried it aside into the house of Obededom the Gittite. <sup>14</sup> And the ark of God remained with the family of **Obededom in his house three months**. And the LORD blessed the house of Obededom, and all that he had.

QT Note:

Q1 – Was King David doing the right thing and right time when he brought the Ark to Jerusalem?

A1 – Yes, David brings the ark back after Eli's two sons disobedience allowed the ark to be captive by the Philistines for 85 years (1 Samuel 4:12-18).

A2 – No, because he as the king of united Israel was bringing the ark to Jerusalem in the wrong way. The anger of the LORD is caused by David's neglect of obedience to the details of the Law of Moses (Numbers 4:15) by carrying the ark with animals like the surrounding nations and not by the priests without touching the ark because it is holy. His consequent displeasure at the LORD was quickly repented of because he feared God. Popularity that brings pride is beginning to show in David's heart. David was anxious and went ahead of the Lord. The immediate fear of God later the same day is a healthy fear. To understand this fear is precious. Repentance was immediate because David's heart was still near to God (2 Samuel 6). His life may be characterized by Extreme Lessons from the Rise, Fall, and Recovery of King David.

Q2 – What breach is made by Uzza? (13:10-11)

A – Perez means breach or outburst. The protective mercies of God were removed by the disobedience of his commandments from those who should have known. The hedges or walls of protection were temporarily broken.

Q3 – What can the ark of God being a blessing on the family of Obededom represent for believers today?

A – We no longer have a physical ark where God lives, but He lives in the bodies of the believer who is the temple of God because of the Holy Spirit living within their body. The presence of God in us is the source of blessing.



## **1 Chronicles Chapter 14 *David's Pride Begins and 2 Prayers for 2 Battles and 2 Victories***

### **14:1-7 *The Kingdom of Israel is Lifted up and David Takes More Wives***

(22) <sup>1</sup> Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house. <sup>2</sup> And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel. <sup>3</sup> And David took more wives at Jerusalem: and David begat more sons and daughters. <sup>4</sup> Now these are the names of [his] children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, <sup>5</sup> And Ibhar, and Elishua, and Elpalet, <sup>6</sup> And Nogah, and Nepheg, and Japhia, <sup>7</sup> And Elishama, and Beeliada, and Eliphalet.

### **14:8-17 *David asks God to Fight 2 Battles, which are Won Against the Philistines***

<sup>8</sup> And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard [of it], and went out against them. <sup>9</sup> And the Philistines came and spread themselves in the valley of Rephaim. <sup>10</sup> And David enquired of God, saying, "Shall I go up against the Philistines? and will You deliver them into my hand?" And the LORD said unto him, "Go up; for I will deliver them into your hand." <sup>11</sup> So they came up to Baalperazim; and David smote them there. Then David said, God has broken in upon my enemies by my hand like the breaking forth of waters: therefore they called the name of that place Baalperazim. <sup>12</sup> And when they had left their gods there, David gave a commandment, and they were burned with fire. <sup>13</sup> And the Philistines yet again spread themselves abroad in the valley. <sup>14</sup> Therefore David enquired again of God; and God said unto him, "Go not up after them; turn away from them, and come upon them over against the mulberry trees. <sup>15</sup> And it shall be, when you shall hear a sound of going in the tops of the mulberry trees, [that] then you shall go out to battle: for God is gone forth before you to smite the host of the Philistines." <sup>16</sup> David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. <sup>17</sup> And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

QT Note:

Q1 – Was King David perceiving the Lord made him king good or evil? (14:2)

A – It was neutral, but could go either way with time. In David's case it led to familiarity and one of several steps away from God over the next few years and his eventual fall with staying home from battle, committing adultery with Bathsheba, and murdering her husband Uriah.

Q2 – Is David's battle plan a pattern for today? (14:8-17)

A – Definitely yes. We must always ask God if we should enter into battle. The response may be yes, wait, or no.

Application: I must seek and know God's will before I enter into battle. Today believers have access to know God's will before we enter into spiritual battle with the enemy (Ephesians 6:10-20, Revelation 1:6). My faith and obedience must be increasing as I learn from personal milestones and gain confidence in knowing His will, way, and time (Romans 12:1-3). I must understand the weaknesses of man allowed in the Old Testament compared with the sufficiency of Christ in the New Testament.

QT hint: Daily time in the prayer and Scripture help us stay sensitive to pride cut it off before it happens, immediately, or early that the sin does not grow. In the pathway of lust, sin, and death there are victories also. Only drawing close to God will we be able to escape the deceptions and wiles of the devil (James 4:7-10).

**15:1-15 962 Levites Transport the Ark the Right Way, in Divine Order**

(23) <sup>1</sup> And [David] made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a **tent**. <sup>2</sup> Then David said, <sup>a</sup> **“None ought to carry the ark of God but the Levites:** for them has the LORD chosen to carry the ark of God, and to minister to Him forever.” <sup>3</sup> And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD to his place, which he had prepared for it. <sup>4</sup> And David assembled the children of Aaron, and the Levites: <sup>5</sup> Of the sons of Kohas; Uriel the chief, and his brethren 120: <sup>6</sup> Of the sons of Merari; Asaiah the chief, and his brethren 220: <sup>7</sup> Of the sons of Gershom; Joel the chief, and his brethren a 130: <sup>8</sup> Of the sons of Elizaphan; Shemaiah the chief, and his brethren 200: <sup>9</sup> Of the sons of Hebron; Eliel the chief, and his brethren 80: <sup>10</sup> Of the sons of Uzziel; Amminadab the chief, and his brethren 112. <sup>11</sup> And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, <sup>12</sup> And said to them, “Ye are the chief of the fathers of the Levites: **sanctify yourselves**, [both] ye and your brethren, that ye may bring up the ark of the LORD God of Israel to [the place that] I have prepared for it. <sup>13</sup> For because **ye [did it] not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.**” <sup>14</sup> So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. <sup>15</sup> And the children of **the Levites bore the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.**

<sup>a</sup> Perhaps the others were not Levites. Now we have the seeking of the Scripture for direction and divine order, not as in 1 Chronicles 13:8 and David’s celebration, anger & fear. Now 962 Levites transported the ark. 14:12-14 reveals behind the scene cause of the disobedience by the king’s advisors, the priests and Levites. In Samuel King David took the blame.

**15:16-24 The Singers, Musicians, Porters, and Doorkeepers are set in Order**

<sup>16</sup> And David spoke to the chief of the Levites to appoint their brethren [to be] the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. <sup>17</sup> So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; <sup>18</sup> And with them their brethren of the second [degree], Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, the porters. <sup>19</sup> So the singers, Heman, Asaph, and Ethan, [were appointed] to sound with cymbals of brass; <sup>20</sup> And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth; <sup>21</sup> And Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, and Azariah, with harps on the Sheminith to excel. <sup>22</sup> And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful. <sup>23</sup> And Berechiah and Elkanah [were] doorkeepers for the ark. <sup>24</sup> And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obedom and Jehiah [were] doorkeepers for the ark.

**15:25-29 The Execution of the Plan to Carry the Ark into Jerusalem, with Celebration**

<sup>25</sup> So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obedom with joy. <sup>26</sup> And it came to pass, when God helped the Levites that bore the ark of the covenant of the LORD, that they offered seven bullocks and seven rams. <sup>27</sup> And David was clothed with a robe of fine linen, and all the Levites that bore the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen. <sup>28</sup> Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. <sup>29</sup> And it came to pass, [as] the ark of the covenant of the LORD came to the city of David, that <sup>a</sup> Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

<sup>a</sup> Was David or Michal in sin at this time? Total biography and historical context reveals that David had anger resulting in this emotional outburst. Just before David committed “outward” disobedience to the David never had children by his first wife Michal. 2 Samuel 6:16, 23.

16:1-6 **The Ark Placed in the Tabernacle, Israel's Celebration & Unity**

(24) <sup>1</sup> So they brought the ark of God, and set it in the midst of the **tent** that David had pitched for it: and they <sup>a</sup> **offered burnt sacrifices and peace offerings before God.** <sup>2</sup> And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. <sup>3</sup> And he dealt to everyone of Israel, both man and woman, to everyone a loaf of bread, and a good piece of flesh, and a flagon [of wine]. <sup>4</sup> And he appointed [certain] of the Levites to minister before the ark of the LORD, and **to record, and to thank and praise the LORD God** of Israel: <sup>5</sup> Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obedom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; <sup>6</sup> Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

<sup>a</sup> The burnt offering is free will, representing total consecration. The peace offering represents peace with God.

<sup>b</sup> Israel's unity around the one true God and celebration through obedience to the Law of Moses (1 Chr 23:30, 29:13, 25:3, 31:2, Psalm 30:12, 35:18, 79:13, 106:1, 47, Daniel 2:23, Hebrews 13:15)

16:7-36 **David's Song of Thanks and Praise**

<sup>7</sup> Then on that day David delivered first [this psalm] to thank the LORD into the hand of **Asaph and his brethren.** <sup>8</sup> Give thanks to the LORD, call upon His name, make known His deeds among the people. <sup>9</sup> Sing to Him, sing psalms to Him, talk ye of all his wondrous works. <sup>10</sup> **Glory ye in His holy name: let the heart of them rejoice that seek the LORD.** <sup>11</sup> **Seek the LORD and His strength, seek His face continually.** <sup>12</sup> Remember His marvelous works that He has done, His wonders, and the judgments of His mouth; <sup>13</sup> O ye seed of Israel His servant, ye children of Jacob, His chosen ones. <sup>14</sup> He is the LORD our God; His judgments are in all the earth. <sup>15</sup> Be ye mindful always of His covenant; the word [which] He commanded to a thousand generations; <sup>16</sup> [Even of the covenant] which He made with Abraham, and of His oath to Isaac; <sup>17</sup> And has confirmed the same to Jacob for a law, [and] to Israel [for] an everlasting covenant, <sup>18</sup> Saying, **To you will I give the land of Canaan, the lot of your inheritance;** <sup>19</sup> **When ye were but few, even a few, and strangers in it.** <sup>20</sup> And [when] they went from nation to nation, and from [one] kingdom to another people; <sup>21</sup> He permitted no man to do them wrong: yes, he reproveth kings for their sakes, <sup>22</sup> [Saying], **Touch not My anointed, and do My prophets no harm.** <sup>23</sup> Sing to the LORD, all the earth; show forth from day today His salvation. <sup>24</sup> Declare His glory among the heathen; His marvelous works among all nations. <sup>25</sup> For great is the LORD, and greatly to be praised: He also is to be feared above all gods. <sup>26</sup> For all the gods of the people are idols: but the LORD made the heavens. <sup>27</sup> Glory and honor are in His presence; strength and gladness are in His place. <sup>28</sup> **Give to the LORD, ye kindreds of the people, give to the LORD glory and strength.** <sup>29</sup> **Give to the LORD the glory [due] to His name: bring an offering, and come before Him: worship the LORD in the beauty of holiness.** <sup>30</sup> **Fear** before Him, all the earth: the world also shall be stable, that it be not moved. <sup>31</sup> Let the heavens be glad, and let the earth rejoice: and let [men] say among the nations, The LORD reigns. <sup>32</sup> Let the sea roar, and the fullness thereof: let the fields rejoice, and all that is therein. <sup>33</sup> Then shall the trees of the wood sing out at the presence of the LORD, because He comes to judge the earth. <sup>34</sup> O give thanks to the LORD; for [he is] good; for His mercy [endures] forever. <sup>35</sup> And say ye, **"Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to your holy name, [and] glory in your praise."** <sup>36</sup> Blessed [be] the LORD God of Israel forever and ever. And all the people said, Amen, and praised the LORD.

16:37-43 **The Continual Burnt Offering and Doing all that is Written in the Law**

(25) <sup>37</sup> So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required: <sup>38</sup> And Obedom with their brethren, threescore and eight; Obedom also the son of Jeduthun and Hosah [to be] porters: <sup>39</sup> And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon, <sup>40</sup> To offer burnt offerings to the LORD upon the altar of the burnt offering continually morning and evening, and [to do] according to all that is written in the law of the LORD, which he commanded Israel; <sup>41</sup> And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy [endures] forever; <sup>42</sup> And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun [were] porters. <sup>43</sup> And all the people departed every man to his house: and David returned to bless his house.

## 1 Chronicles Chapter 17

### *David & Nathan Learn that the Heart's Desire (Feelings) are not God's Will*

#### *1. David's **Heart** before Nathan*

(26) <sup>1</sup> Now it came to pass, as David sat in his house, that David said to **Nathan the prophet**, "Look, I dwell in a house of cedars, but the ark of the covenant of the LORD under curtains." <sup>2</sup> Then Nathan said to David, "**Do all that is in your heart; for God is with you.**"

#### *2a. David's **Heart** before God*

<sup>3</sup> And it came to pass the same night, that the Word of God came to Nathan, saying, <sup>4</sup> "Go and tell David my servant, Thus says the LORD, **You shall not build me a house to dwell in:** <sup>5</sup> For I have not dwelt in a house since the day that I brought up Israel to this day; but have gone from tent to tent, and from one tabernacle to another. <sup>6</sup> Where ever I have walked with all Israel, spoke I a word to any of the judges of Israel, whom I commanded to feed my people, saying, **Why have ye not built me a house of cedars?** <sup>7</sup> Now therefore thus shall you say to my servant David, Thus says the LORD of hosts, **I took you from the sheep pen, from following the sheep, that you should be ruler over my people Israel:** <sup>8</sup> And I have been with you where ever you have walked, and have cut off all your enemies from before you, and have made you a name like the name of the great men that are in the earth.

#### *2b. David's **Hope** from God*

<sup>9</sup> Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them anymore, as at the beginning, <sup>10</sup> And since the time that I commanded judges over my people Israel. Moreover I will subdue all your enemies. Furthermore I tell you that **the LORD will build you a house.** <sup>11</sup> And it shall come to pass, when your days are expired that you must go with your fathers, that I will raise up your seed after you, which shall be of your sons; and **I will establish his kingdom.** <sup>12</sup> **He shall build me a house, and I will establish his throne forever.** <sup>13</sup> **I will be his father, and he shall be my son:** and I will not take my mercy away from him, as I took it from him that was before you: <sup>14</sup> But I will settle him in My house and in My kingdom forever: and his throne shall be established for evermore." <sup>15</sup> According to all these **words**, and according to all this **vision**, so Nathan spoke to David.

#### *3. David's **Humility** before God, then **Honor** to God*

(27) <sup>16</sup> And David the king came and **sat before the LORD, and said, "Who am I, O LORD God, and what is my house, that You have brought me thus far?"** <sup>17</sup> And this was a small thing in Your eyes, O God; for You have spoken of Your servant's house for **a great while to come**, and has regarded me according to the estate of a man of high degree, O LORD God. <sup>18</sup> What can David speak more to You for the honor of Your servant? for You know Your servant. <sup>19</sup> O LORD, for Your servant's sake, and **according to Your own heart**, have You done all this greatness, in making known all these great things. <sup>20</sup> **O LORD, there is none like You, neither is there any God beside You, according to all that we have heard with our ears.** <sup>21</sup> And what one nation in the earth is like Your people Israel, whom God went to redeem to be His own people, to make You a name of greatness and terribleness, by driving out nations from before Your people, whom You have redeemed out of Egypt? <sup>22</sup> For Your people Israel did You make Your own people forever; and You, LORD, became their God. <sup>23</sup> Therefore now, LORD, let the thing that You have spoken concerning Your servant and concerning His house be established forever, and do as You have said. <sup>24</sup> Let it even be established, **that Your name may be magnified forever**, saying, The LORD of hosts is **the God of Israel, is God to Israel:** and the **house of David Your servant is established before You.** <sup>25</sup> For You, O my God, have told Your servant that you will build him a house: therefore Your servant has been bold to pray before You. <sup>26</sup> And now, LORD, You are God, and has promised this goodness to Your servant: <sup>27</sup> Now therefore let it please You to bless the house of Your servant, that it may be before You forever: for You bless, O LORD, and it shall be blessed forever."

**18:1-14 A Victorious King who Executes Judgment with Justice**

(28) <sup>1</sup> Now after this it came to pass, that David smote the **Philistines**, and subdued them, and took Gath and her towns out of the hand of the Philistines. <sup>2</sup> And he smote Moab; and the **Moabites** became David's servants, [and] brought gifts.

**Victories with Hadarezer's Friends and Enemies**

<sup>3</sup> And **David smote Hadarezer king of Zobah** to Hamath, as he went to establish his dominion by the river Euphrates. <sup>4</sup> And David took from him a 1,000 chariots, and 7,000 horsemen, and 20,000 footmen: David also houghed all the chariot [horses], but reserved of them a hundred chariots. <sup>5</sup> And when the **Syrians of Damascus** came to help **Hadarezer** king of Zobah, David slew of the Syrians 22,000 men. <sup>6</sup> Then David put [garrisons] in Syriadamascus; and the Syrians became David's servants, [and] brought gifts. Thus the **LORD preserved David whithersoever he went**. <sup>7</sup> And David took the shields of gold that were on the servants of **Hadarezer**, and brought them to Jerusalem. <sup>8</sup> Likewise from Tibhas, and from Chun, cities of **Hadarezer**, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass. <sup>9</sup> Now when **Tou king of Hamath** heard how David had smitten all the host of **Hadarezer** king of Zobah; <sup>10</sup> He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against **Hadarezer**, and smitten him; (for **Hadarezer** had war with Tou;) and [with him] all manner of vessels of **gold and silver and brass**. <sup>11</sup> Them also king **David dedicated to the LORD**,

**Victories over Edom, Moab, Ammon, Philistines, and Amalek**

with the silver and the gold that he brought from all [these] nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. <sup>12</sup> Moreover **Abishai the son of Zeruiah slew of the Edomites** in the valley of salt 18,000. <sup>13</sup> And he put garrisons in Edom; and all the Edomites became David's servants. Thus the **LORD preserved David whithersoever he went**.

**14 So David reigned over all Israel, and executed judgment and justice among all his people.**

**18:15-17 King David's Administration**

<sup>15</sup> And **Joab** the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, **recorder**. <sup>16</sup> And Zadok the son of Ahitub, and Abimelech the son of Abiathar, [were] the **priests**; and Shavsha was **scribe**; <sup>17</sup> And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David [were] chief about the king.

QT note:

Q – What is special about chapter 18 of 1 Chronicles.

A1 – This chapter is a clear type of our King Jesus Christ as a victorious king which rules with judgment and justice.

A2 – Jesus has victory when he lived as the Lamb of God on earth, today as our Great High Priest in heaven, and in the future when he returns as the King of Kings.

A3 – The LORD preserves us in battle with the enemies of God. The Christ-follower should also dedicate their winnings onto the Lord who gives us victory with His enemies.

Application: I am partaker of the victory of my King Jesus Christ as I learn to sit with Him in heavenly places (Ephesians 1:3, 2:6). As I follow my King Jesus Christ I will execute judgment and justice within my sphere of leadership and influence (Romans 8:37).

QT hint: Daily time in the prayer and Scripture help us learn how to be a victorious soldier of the faith and execute judgment with justice. These character qualities increase and are more consistent as we grow spiritually stronger in Christ (Ephesians 6:10-20).

19:1-5 **Kindness Leads to Rejection and Subsequent Victory in Ammonite Battle** (2 Sam 10:2)

(29) <sup>1</sup> Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. <sup>2</sup> And David said, **"I will show kindness to Hanun the son of Nahash, because his father showed kindness to me."** And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. <sup>3</sup> But the princes of the children of Ammon said to Hanun, Think you that David does honor your father, that he has sent comforters to you? are not his servants come to you for to search, and to overthrow, and to spy out the land? <sup>4</sup> **Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.** <sup>5</sup> Then there went [certain], and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and [then] return.

19:6-19 **Be of Good Courage in Battle and Let the LORD Do Good** (2 Samuel 10:6-19)

<sup>6</sup> And when the **children of Ammon** saw that they had made themselves odious to David, Hanun and the children of Ammon sent a 1000 talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah. <sup>7</sup> So they hired 32,000 chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. <sup>8</sup> And when David heard [of it], he sent **Joab**, and all the host of the mighty men. <sup>9</sup> And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come [were] by themselves in the field. <sup>10</sup> Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the **Syrians**. <sup>11</sup> And the rest of the people he delivered to the hand of **Abishai his brother**, and they set [themselves] in array against the children of Ammon. <sup>12</sup> And he said, "If the Syrians be too strong for me, then you shall help me: but if the children of Ammon be too strong for you, then I will help you. <sup>13</sup> **Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do [that which is] good in His sight."** <sup>14</sup> So Joab and the people that [were] with him drew near before the Syrians to the battle; and they fled before him. <sup>15</sup> And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem. <sup>16</sup> And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that [were] beyond the river: and Shophach the captain of the host of **Hadarezer** [went] before them.

<sup>17</sup> And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set [the battle] in array against them. So when David had put the battle in array against the Syrians, they fought with him. <sup>18</sup> But the Syrians fled before Israel; and David slew of the Syrians 7,000 [men which fought in] chariots, and 40,000 footmen, and killed Shophach the captain of the host. <sup>19</sup> And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and **became his servants**: neither would the Syrians help the children of Ammon anymore.

Q – How did David and his leaders overcome such a great army?

A – Because he was a victorious king with God on his side giving wisdom, courage and helping with the great battles.

Application: I must trust God when my goodness is suspected to be evil and causes rejection from other. I must be of good courage and behave valiantly during attacks from others. I must let the LORD do good in his sight.

I must be careful and learn not to relax as King David did after a great string of victories in 1 Chronicles 20:1-3.

QT hint: Daily time in the prayer and Scripture help us trust our God when our good causes suspicion and evil reactions

## **1 Chronicles Chapter 20**

20:1a ***The Long Year when King David was Far Away from God's Heart*** (2 Samuel 11:1-12:13)

(30) <sup>1</sup> And it came to pass, that after the year was expired, at the time that kings go out [to battle], Joab led forth the power of the army, and was the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem.

Note: The time from David staying home from battle to his repentance was around one year.

20:1b-3 ***Joab and David Savagely Defeat the Ammonites*** (2 Sam 12:26-31)

And Joab smote Rabbah, and destroyed it. <sup>2</sup> And David took the crown of their king from off his head, and found it to weigh a talent of gold, and [there were] precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. <sup>3</sup> And he brought out the people that [were] in it, and cut them with saws, and with <sup>a</sup> harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

<sup>a</sup> An instrument of agriculture, formed of pieces of timber sometimes crossing each other, and set with iron teeth. It is drawn over plowed land to level it and break the clods, and to cover seed when sown.

Note: The violence of David is not the way of followers of Jesus Christ in the New Testament.

20:4-8 ***Philistine Giants Destroyed*** (2 Samuel 21:15-22)

<sup>4</sup> And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushasite slew Sippai, [that was] of the children of the giant: and they were subdued. <sup>5</sup> And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam. <sup>6</sup> And yet again there was war at Gath, where was a man of [great] stature, whose fingers and toes [were] four and twenty, six [on each hand], and six [on each foot]: and he also was the son of the giant. <sup>7</sup> But when he defied Israel, Jonathan the son of Shimea David's brother slew him. <sup>8</sup> These were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

Q1 – Why does the writer Ezra not mention the severe sins of King David? (20:1)

A – “But David tarried at Jerusalem.” If he had been abroad with his army, he would have been out of the way of that temptation; but the 3 areas of temptation rushed in: the pride of life after many victories, the lust of the flesh to rest and be comfortable when he should be at war, and the lust of the eyes when he looked, desired, and pursued Bathsheba. (Genesis 3:6, Matthew 4:1-11, Luke 4:1-13, 1 John 2:16)

Q2 – Why the severe bloodiness of King David with the Ammonites? (20:3)

A1 - The Ammonites and Philistines were continually the enemies of David, it seems like his repentance of sin with Bathsheba and Uriah did not effect his bloody hands, which is why he could not build a temple for the ark of God.

A2 – David went beyond God's plan because of revenge, emotions and lack of a heart after God. Religion without a transformed heart may lead to this tragic witness.

A3 – The middle ages, or dark ages from 500-1500 AD witnessed this same evil by the Catholic Church during the Crusades and Inquisitions. The Moslem and other religions, as well as communism follow the Old Testament ways.

A4 – Jesus Christ and His true followers are always in the way of peace and humility, trusting God for vengeance. (Matthew 5:43-48 and Romans 12:19-21)

Q3 – What is not mentioned about the giants? (20:4-8)

A – They would have killed King David in his weak condition if he were not rescued by Abishai (2 Samuel 21:15-17). This is weakness in David and a consequence after his fall.

Application: I must learn and teach others the extreme lesson from King David's life from God's perspective during the sin in 2 Samuel and after repentance in 1 Chronicles.

QT hint: Daily time in the prayer and Scripture help us apply the balance and plumb line of the Holy Scriptures (Romans 1:2, 2 Timothy 3:15) to my knowledge and understanding.

## **1 Chronicles Chapter 21**

21:1-17 **David's Sin by taking the Census of Israel's Men of War** (2 Samuel 2:1-14)

(31) **<sup>1</sup> And Satan stood up against Israel, and provoked David to number Israel.** <sup>2</sup> And David said to Joab and to the rulers of the people, "Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know [it]." <sup>3</sup> And Joab answered, "The LORD make his people a hundred times so many more as they [be]: but, my lord the king, are they not all my lord's servants? why then does my lord require this thing? why will he be a cause of trespass to Israel?" <sup>4</sup> Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. <sup>5</sup> And Joab gave the sum of the number of the people to David. And all [they of] Israel were a 1,100,000 men that drew sword: and Judah was 470,000 men that drew sword. <sup>6</sup> But Levi and Benjamin counted he not among them: **for the king's word was abominable to Joab.** <sup>7</sup> And God was displeased with this thing; therefore he smote Israel. <sup>8</sup> And David said unto God, "**I have sinned greatly**, because I have done this thing: but now, I beseech You, do away the iniquity of Your servant; for **I have done very foolishly.**"

### ***The Seer Gad Gives David 3 Alternative Punishments***

<sup>9</sup> And the LORD spoke to Gad, David's seer, saying, "<sup>10</sup> **Go and tell David, saying, Thus says the LORD, I offer you three [things]: choose you one of them, that I may do [it] to you.**" <sup>11</sup> So Gad came to David, and said unto him, Thus says the LORD, "**Choose you <sup>12</sup> Either three years' famine; or three months to be destroyed before your foes, while that the sword of your enemies overtakes [you]; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel.** Now therefore advise thyself what word I shall bring again to him that sent me." <sup>13</sup> And David said unto Gad, "I am in a great straight: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man."

### ***The Angel of the Lord Judges Israel***

<sup>14</sup> So the LORD sent pestilence upon Israel: and there **fell of Israel 70,000 men.** <sup>15</sup> **And God sent an angel to Jerusalem to destroy it:** and as He was destroying, the LORD beheld, and He repented Him of the evil, and said to the angel that destroyed, "**It is enough, stay now your hand.**" And the angel of the LORD stood by the threshing floor of Ornan the Jebusite. <sup>16</sup> And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders [of Israel, who were] clothed in sackcloth, fell upon their faces. <sup>17</sup> And David said unto God, "[Is it] not I [that] commanded the people to be numbered? even I it is that have sinned and done evil indeed; but [as for] these sheep, what have they done? let Your hand, I pray You, O LORD my God, be on me, and on my father's house; but not on Your people, that they should be plagued.

Q1 – Why did King David not want to fall into the hand of man? (21:13)

A – For fear that his own people of Israel would torture and humiliate him.

Q2 - Why did King David pray?

A - God repents of his judgment, meaning that we can cut short God's righteous judgment.

Application: I know David was forgiven of his severe personal sins around 15 years ago. I must keep in mind that sin and consequences for others is always lurking at the door or may arise anytime. As David's fall into this great national sin, the Apostle Paul demonstrates a consistent victory over sin from Acts 13-28. I must keep my body in subjection (1 Corinthians 9:24-27) and have faith that God's grace is sufficient, as it is for every believer (2 Corinthians 12:7-10), so we can run with patience the race set before us (Hebrews 12:1-3).

I must have my obedience fulfilled before I bring others disobedience to them in the meekness and gentleness of Christ (1 Corinthians 10:1-6). Then I must warn others, before they get to the point where I am not to pray for them (1 John 3:16-17).

QT hint: Daily time in the prayer and Scripture help us seek God's mercy even in the times of punishment due to our own sin.



## 1 Chronicles Chapter 21

### 21:18-30 *David buys the Threshing Field from Ornan the Jebusite (Mount Moriah)*

(32) <sup>18</sup> Then the **angel of the LORD** commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing floor of Ornan the Jebusite. <sup>19</sup> And David went up at the saying of Gad, which he spoke in the name of the LORD. <sup>20</sup> And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. <sup>21</sup> And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with [his] face to the ground. <sup>22</sup> Then David said to Ornan, "Grant me the place of [this] threshing floor, that I may build an altar therein unto the LORD: you shall grant it me for the full price: that the plague may be stayed from the people." <sup>23</sup> And Ornan said unto David, "Take [it] to you, and let my lord the king do [that which is] good in his eyes: look, I give [you] the oxen [also] for burnt offerings, and the threshing instruments for wood, and the wheat for the grain offering; I give it all." <sup>24</sup> Then **king David said to Ornan**, "No; but I will verily buy it for the full price: for I will not take [that] which is yours for the LORD, nor offer burnt offerings without cost." <sup>25</sup> So David gave to Ornan for the place six hundred shekels of gold by weight. <sup>26</sup> And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and He answered him from heaven by fire upon the altar of burnt offering. <sup>27</sup> So the LORD commanded the angel; and he put up his sword again into the sheath thereof. <sup>28</sup> At that time when David saw that the LORD had answered him in the <sup>a</sup> threshing floor of Ornan the Jebusite, then he sacrificed there. <sup>29</sup> For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, [were] at that season in the high place at Gibeon. <sup>30</sup> But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

QT note:

Q – Why did King David make a burnt and peace offering? (21:26)

A – The burnt offering represents the David's repentance for numbering the people and turning back to God. The peace offering is to make peace with God.

Application: I know that paying the full price for a product is honorable to God (21:24).

QT hint: Daily time in the prayer and Scripture help us know when and how to pray to God because we know when we come short of His will. The offerings in the law of Moses provide principles and guidance for our prayers today. We do not need to be a prophet or king because all true believers have equal access to God (Hebrews 2 and 4). The Old Testament prophets and even the angels desire to look into the things the saints today know by God's abundant grace (1 Peter 1:11-12).

Outline of chapters 21-26

- 21 Land is purchased for the temple
- 22 Materials prepared for the temple
- 23 Levites divided into duties for the temple
- 24 Priests and Levites assigned work shifts for the temple
- 25 Musicians for the temple
- 26 Gatekeepers for the temple

**22:1-19 The Materials are Gold, Silver, Brass, Iron, Stone & Cedar Wood**

(33) <sup>1</sup> Then David said, "This is the house of the LORD God, and this is the altar of the burnt offering for Israel." <sup>2</sup> And David commanded to gather together the strangers that [were] in the land of Israel; and he set masons to hew worked stones to build the house of God. <sup>3</sup> And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight; <sup>4</sup> Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David. <sup>5</sup> And David said, "Solomon my son is young and tender, and the house [that is] to be built for the LORD [must be] exceeding magnificent, of fame and of glory throughout all countries: I will [therefore] now make preparation for it." So David prepared abundantly before his death. <sup>6</sup> Then he called for Solomon his son, and charged him to build a house for the LORD God of Israel. <sup>7</sup> And David said unto Solomon, "My son, as for me, it was in my mind to build a house to the name of the LORD my God: <sup>8</sup> But the word of the LORD came to me, saying, **You have shed blood abundantly, and have made great wars: you shall not build a house to My name, because you have shed much blood upon the earth in My sight.** <sup>9</sup> Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness to Israel in his days. <sup>10</sup> He shall build a house for My name; and he shall be My son, and I [will be] his father; and I will establish the throne of his kingdom over Israel forever." <sup>11</sup> Now, my son, the LORD be with you; and prosper you, and build the house of the LORD your God, as He has said of you. <sup>12</sup> Only the LORD give you wisdom and understanding, and give you charge concerning Israel, that you may **keep the law of the LORD your God.** <sup>13</sup> **Then shall you prosper, if you take heed to fulfill the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.** <sup>14</sup> Now, behold, in my trouble I have prepared for the house of the LORD 100,000 <sup>a</sup> talents of gold, and 1,000,000 talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone I have prepared; and you may add thereto. <sup>15</sup> Moreover [there are] workmen with you in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. <sup>16</sup> Of the **gold, the silver, and the brass, and the iron**, there is no number. Arise [therefore], and be doing, and the LORD be with you. <sup>17</sup> David also commanded all the princes of Israel to help Solomon his son, [saying], <sup>18</sup> "[Is] not the LORD your God with you? and has He [not] given you rest on every side? for He has given the inhabitants of the land into my hand; and the land is subdued before the LORD, and before His people. <sup>19</sup> Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD."

1 talent = 75 lbs.

Q1 – Why is the altar of the burnt offering given preeminence? (22:1)

A – The burnt offering represents the life wholly consecrated to God. It is the first place and given preeminence in our worship of God.

Q2 – Was there a conditional clause in David's desire toward his son Solomon? (22:12-13)

A – The conditional clause, Then shall you prosper, "if" you take heed to fulfill the statutes and judgments which the LORD charged Moses.

Application: I know that my salvation is secure and will never change, the same as King Solomon never lost his kingship. I also know that my rewards at the judgment seat of Christ are conditional "if" I have fought the good fight unto the end (Philippians 3:9-14). I know my body is the temple of God today (1 Corinthians 6:19).

QT hint: Daily time in the prayer and Scripture is the time we can bring our burnt offering to God each morning and evening. Scripturally, historically, and personally, each morning is the most important daily time to bring the whole burnt offering onto our God (Romans 12:1-3).

## 1 Chronicles Chapter 23

### 23:1-23 *Divisions of the Levites into Workers, Officers & Judges, Porters, & Musicians*

(34) <sup>1</sup> So when David was old and full of days, he made Solomon his son king over Israel. <sup>2</sup> And he gathered together all the princes of Israel, with the priests and the Levites. <sup>3</sup> Now the Levites were numbered from the age of 30 years and upward: and their number by their polls, man by man, was 38,000. <sup>4</sup> Of which, 24,000 [were] to set forward the work of the house of the LORD; and 6,000 [were] **officers and judges:** <sup>5</sup> Moreover 4000 [were] **porters;** and 4000 praised the LORD with the instruments which I made, [said David], to praise [therewith]. <sup>6</sup> And David divided them into courses among the sons of Levi, [namely], Gershon, Kohas, and Merari.

<sup>7</sup> Of the Gershonites [were], Laadan, and Shimei. <sup>8</sup> The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three. <sup>9</sup> The sons of Shimei; Shelomith, and Haziel, and Haran, three. These [were] the chief of the fathers of Laadan. <sup>10</sup> And the sons of Shimei [were], Jahas, Zina, and Jeush, and Beriah. These four [were] the sons of Shimei. <sup>11</sup> And Jahas was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to [their] father's house.

<sup>12</sup> The sons of Kohas; Amram, Izhar, Hebron, and Uzziel, four. <sup>13</sup> The sons of Amram; Aaron and Moses: and **Aaron was separated,** that he should sanctify the most holy things, he and his sons forever, to burn incense before the LORD, to minister unto Him, and to bless in His name forever. <sup>14</sup> Now [concerning] Moses the man of God, his sons were named of the tribe of Levi. <sup>15</sup> The sons of Moses [were], Gershom, and Eliezer. <sup>16</sup> Of the sons of Gershom, Shebuel was the chief. <sup>17</sup> And the sons of Eliezer [were], Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. <sup>18</sup> Of the sons of Izhar; Shelomith the chief. <sup>19</sup> Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. <sup>20</sup> Of the sons of Uzziel; Michah the first, and Jesiah the second.

<sup>21</sup> The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. <sup>22</sup> And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. <sup>23</sup> The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

Q1 – Why are the Levites numbered by the men 30 years and older? (23:3)

A – 30 years is the age of full physical and mental maturity with plenty of years ahead. Jesus was baptized at 30 years of age. Levites are servants to the priests.

Q2 – What is the significance of the central characters of Moses and Aaron? (23:13)

A – The political and religious leadership of Moses and Aaron are shadows of the coming Christ.

Application: I see God as a God of order and purpose in the division of the duties of the Levites.

QT hint: Daily time in the prayer and Scripture at a predetermined time and place is divine order.

### 23:24-32 *Levites Duty Schedules Set*

(35) <sup>24</sup> These [were] the sons of Levi after the house of their fathers; [even] the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the **age of twenty years and upward.** <sup>25</sup> For David said, The LORD God of Israel has given rest to his people, that they may dwell in Jerusalem forever: <sup>26</sup> And also to the Levites; they shall no [more] carry the tabernacle, nor any vessels of it for the service thereof. <sup>27</sup> **For by the last words of David the Levites [were] numbered from 20 years old and above:** <sup>28</sup> **Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;** <sup>29</sup> Both for the showbread, and for the fine flour for grain offering, and for the unleavened cakes, and for [that which is baked in] the pan, and for that which is fried, and for all manner of measure and size; <sup>30</sup> And to stand **every morning** to thank and praise the LORD, and **likewise at evening;** <sup>31</sup> And to offer all **burnt sacrifices** to the LORD in the **sabbaths, in the new moons, and on the set feasts,** by number, according to the order commanded to them, continually before the LORD: <sup>32</sup> And that they should keep the charge of the tabernacle of the assembly, and the charge of the holy [place], and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

## 1 Chronicles Chapter 24

24:1-26:19 **Schedule for Sons of Aaron (24), Levites (24), Musicians (25), & Gatekeepers (26)**

### 24:1-19 **The Division of Temple Duties into 24 Teams of the Priests and Levites**

(36) <sup>1</sup> Now [these are] the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. <sup>2</sup> **But Nadab and Abihu died before their father, and had no children:** therefore Eleazar and Ithamar executed the priest's office. <sup>3</sup> And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. <sup>4</sup> And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and [thus] were they divided. Among the sons of Eleazar [there were] **sixteen chief men** of the house of [their] fathers, and **eight** among the sons of Ithamar according to the house of their fathers. <sup>5</sup> Thus were they <sup>a</sup> **divided by lot**, one sort with another; for the governors of the sanctuary, and governors [of the house] of God, were of the sons of Eleazar, and of the sons of Ithamar. <sup>6</sup> And Shemaiah the son of Nethaneel the scribe, [one] of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and [before] the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and [one] taken for Ithamar. <sup>7</sup> Now the **first lot came forth to Jehoiarib**, the second to Jedaiah, <sup>8</sup> The third to Harim, the fourth to Seorim, <sup>9</sup> The fifth to Malchijah, the sixth to Mijamin, <sup>10</sup> The seventh to Hakkoz, the eighth to Abijah, <sup>11</sup> The ninth to Jeshua, the tenth to Shecaniah, <sup>12</sup> The eleventh to Eliashib, the twelfth to Jakim, <sup>13</sup> The thirteenth to Huppah, the fourteenth to Jeshebeab, <sup>14</sup> The fifteenth to Bilgah, the sixteenth to Immer, <sup>15</sup> The seventeenth to Hezir, the eighteenth to Aphses, <sup>16</sup> The nineteenth to Pethahiah, the twentieth to Jehezkel, <sup>17</sup> The one and twentieth to Jachin, the two and twentieth to Gamul, <sup>18</sup> The three and twentieth to Delaiah, the <sup>b</sup> **four and twentieth** to Maaziah. <sup>19</sup> These [were] the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

Q1 – Why do we not use the choice of lots (straws) today? (24:4, 31)

A – Lots were used to make choices in the Old Testament until the time of Acts 1 when choosing a replacement for Judas. Today we have the indwelling Holy Spirit to make the right choices and wisdom from above. The lot system was without partiality, as our choices must be fair and equal today also. This is a clear divine principal where the shadows in the Old Testament were outward and physical, fulfilled in the New Testament being inward and spiritual.

Q2 – How do the duty schedules complete a year.

A – 24 courses x 2 weeks = 336 days + 24 (turnover days) = 360 day years.

Q3 – Does the number 24 have Biblical significance? (24:18)

A – The 24 orders of the sons of Aaron served in the Jerusalem Temple 2 weeks every year. They were assisted by 24 orders of Levites and musicians. The passage seems related to 24 elders in Revelation 4-5.

QT hint: Daily time in the prayer and Scripture at a predetermined time and place gives divine order in our lives which is a foundation of our walk with Christ. However there will come times to deviate from the standard in time and place.

### **Levites Scheduled in Like Manner**

<sup>20</sup> And the rest of the sons of Levi [were these]: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. <sup>21</sup> Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah. <sup>22</sup> Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahas. <sup>23</sup> And the sons [of Hebron]; Jeriah [the first], Amariah the second, Jahaziel the third, Jekameam the fourth. <sup>24</sup> [Of] the sons of Uzziel; Michah: of the sons of Michah; Shamir. <sup>25</sup> The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah. <sup>26</sup> The sons of Merari [were] Mahli and Mushi: the sons of Jaaziah; Beno. <sup>27</sup> The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. <sup>28</sup> Of Mahli [came] Eleazar, who had no sons. <sup>29</sup> Concerning Kish: the son of Kish was Jerahmeel. <sup>30</sup> The sons also of Mushi; Mahli, and Eder, and Jerimoth. These [were] the sons of the Levites after the house of their fathers. <sup>31</sup> **These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.**

## 1 Chronicles Chapter 25

### 25:1-31 *Scripture and Order in the 24 Families of 12 selected for the Inspired Music*

(37) <sup>1</sup> Moreover David and the captains of the host separated to the service of the **sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:** <sup>2</sup> Of the sons of **Asaph**; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which <sup>a</sup> prophesied according to the order of the king. <sup>3</sup> Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

<sup>4</sup> Of **Heman**: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, [and] Mahazioth: <sup>5</sup> All these [were] the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. <sup>6</sup> All these [were] under the hands of their father for song [in] the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. <sup>7</sup> So the number of them, with their brethren that were instructed in the songs of the LORD, [even] **all that were cunning**, was **288**.

<sup>8</sup> And **they cast lots**, ward against [ward], as well the small as the great, the teacher as the scholar. <sup>9</sup> Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons [were] twelve: <sup>10</sup> The third to Zaccur, [he], his sons, and his brethren, [were] twelve: <sup>11</sup> The fourth to Izri, [he], his sons, and his brethren, [were] twelve: <sup>12</sup> The fifth to Nethaniah, [he], his sons, and his brethren, [were] twelve: <sup>13</sup> The sixth to Bukkiah, [he], his sons, and his brethren, [were] twelve: <sup>14</sup> The seventh to Jesharelah, [he], his sons, and his brethren, [were] twelve: <sup>15</sup> The eighth to Jeshaiiah, [he], his sons, and his brethren, [were] twelve: <sup>16</sup> The ninth to Mattaniah, [he], his sons, and his brethren, [were] twelve: <sup>17</sup> The tenth to Shimei, [he], his sons, and his brethren, [were] twelve: <sup>18</sup> The eleventh to Azareel, [he], his sons, and his brethren, [were] twelve: <sup>19</sup> The twelfth to Hashabiah, [he], his sons, and his brethren, [were] twelve: <sup>20</sup> The thirteenth to Shubael, [he], his sons, and his brethren, [were] twelve: <sup>21</sup> The fourteenth to Mattithiah, [he], his sons, and his brethren, [were] twelve: <sup>22</sup> The fifteenth to Jeremoth, [he], his sons, and his brethren, [were] twelve: <sup>23</sup> The sixteenth to Hananiah, [he], his sons, and his brethren, [were] twelve: <sup>24</sup> The seventeenth to Joshbekashah, [he], his sons, and his brethren, [were] twelve: <sup>25</sup> The eighteenth to Hanani, [he], his sons, and his brethren, [were] twelve: <sup>26</sup> The nineteenth to Mallothi, [he], his sons, and his brethren, [were] twelve: <sup>27</sup> The twentieth to Eliathah, [he], his sons, and his brethren, [were] twelve: <sup>28</sup> The one and twentieth to Hothir, [he], his sons, and his brethren, [were] twelve: <sup>29</sup> The two and twentieth to Giddalti, [he], his sons, and his brethren, [were] twelve: <sup>30</sup> The three and twentieth to Mahazioth, [he], his sons, and his brethren, [were] twelve: <sup>31</sup> The four and twentieth to Romamtiezer, [he], his sons, and his brethren, [were] twelve.

Q – What is the divine priority of the Scripture and Music in the temple?

A1 – The music must be grounded in Scripture and inspired by God who deserves the glory. The music was their service to God as a family. They played 2 times a year for a week each time. Plenty of time to seek the Lord and practice for excellence in service.

A2 – Prophesied means speaking or singing being inspired by God. It was a blessing to hear and was in order per a schedule. In the Old Testament physical, outward, group music is contrasted to the New Testament spiritual, inward, personal melody in the heart.

A3 – BEST: The Holy Scripture then inspired music that glorifies God.

SATISFACTORY: The Holy Scripture with music that is scriptural, but is uninspired music.

POOR: Music without the grounding of the Holy Scriptures.

A4 – Asaph wrote 12 Psalms; 50 and 73-83. 1 Chr 23:5 specifies 4,000 potential worshippers where  $24 \times 12 = 288$  for 2 weeks per year, of the most talented selected for daily music.

Application: I see the foundations of music for worship of God in 1 Chronicles 25 which remain in the Old Testament and into the New Testament. Today this music is first from our hearts, then expressed outwardly to His glory. (Colossians 3:16 is public, before others and Ephesians 5:19 is private, personal).

QT hint: Daily time in the prayer and Scripture help us have a song in our heart or talent before others.

## **1 Chronicles Chapter 26**

### **26:1-12 *Strong Gatekeepers for the Temple are Set in Order***

(38) <sup>1</sup> Concerning the **divisions of the porters**: Of the **Korhites** was Meshelemiah the son of Kore, of the sons of Asaph. <sup>2</sup> And the sons of Meshelemiah [were], Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, <sup>3</sup> Elam the fifth, Jehohanan the sixth, Elioenai the seventh. <sup>4</sup> Moreover the sons of Obededom [were], **Shemaiah** the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, <sup>5</sup> Ammiel the sixth, Issachar the seventh, **Peulthai the eighth: for God blessed him.** <sup>6</sup> Also to Shemaiah his son were sons born, that ruled throughout the house of their father: for they [were] **mighty men of valor.** <sup>7</sup> The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren [were] **strong men**, Elihu, and Semachiah. <sup>8</sup> All these of the sons of Obededom: they and their sons and their brethren, **able men for strength for the service**, [were] sixty-two of Obededom. <sup>9</sup> And Meshelemiah had sons and brethren, **strong men**, eighteen. <sup>10</sup> Also Hosah, of the children of Merari, had sons; Simri the chief, (for [though] **he was not the firstborn, yet his father made him the chief**;) <sup>11</sup> Hilkiyah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah [were] thirteen. <sup>12</sup> Among these [were] the divisions of the porters, [even] among the chief men, [having] wards one against another, **to minister in the house of the LORD.**

### **26:13-19 *The Temple Gates are Assigned to the Gatekeepers***

<sup>13</sup> And **they cast lots, as well the small as the great**, according to the house of their fathers, for every gate. <sup>14</sup> And the lot **eastward** fell to Shelemiah. Then for Zechariah his son, **a wise counselor**, they cast lots; and his lot came out **northward.** <sup>15</sup> To Obededom **southward**; and to his sons the house of Asuppim. <sup>16</sup> To Shuppim and Hosah [the lot came forth] **westward**, with the gate Shallecheth, by the causeway of the going up, ward against ward. <sup>17</sup> Eastward [were] six Levites, northward four a day, southward four a day, and toward Asuppim two [and] two. <sup>18</sup> At Parbar westward, four at the causeway, [and] two at Parbar. <sup>19</sup> These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

Q1 – Why are strong gatekeepers important then and now?

A – To monitor and control what enters the gates. Outward and physically strong in the Old Testament. Inwardly and spiritually strong in the New Testament.

Q2 – Why does the gatekeeper position come after the music position?

A – The divine order has a purpose. Music is for pleasure and joy, while gatekeeper is for security and obedience. See 2 Chronicles 23:4-6, 19 Jehoida the High Priest. 2 Chronicles 31:14-19 Hezekiah. 2 Chronicles 34:9-13 Josiah.

Application: I know that I am a gatekeeper for my wife, children, family and friends, as well as at work and the community I live in. I will practice vigilance and valor in my duties as a gatekeeper, Psalm 84:10.

QT hint: Daily time in the prayer and Scripture help us have vigilance and valor in our gatekeeper duties.

### **26:20-32 *Protectors of the Treasure and Protectors of the People are Assigned their Duties***

(39) <sup>20</sup> And of the **Levites, Ahijah was over the treasures of the house of God**, and over the treasures of the dedicated things. <sup>21</sup> [As concerning] the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, [even] of Laadan the Gershonite, [were] Jehieli. <sup>22</sup> The sons of Jehieli; Zetham, and Joel his brother, [which were] over the treasures of the house of the LORD. <sup>23</sup> Of the Amramites, [and] the Izharites, the Hebronites, [and] the Uzzielites: <sup>24</sup> And **Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.** <sup>25</sup> And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son. <sup>26</sup> Which Shelomith and his brethren [were] over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. <sup>27</sup> Out of the spoils won in battles did they dedicate to maintain the house of the LORD. <sup>28</sup> And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruah, had dedicated; [and] whosoever had dedicated [anything, it was] under the hand of Shelomith, and of his brethren.

## 1 Chronicles Chapter 26

<sup>29</sup> Of the Izharites, Chenaniah and his sons [were] for the **outward business over Israel, for officers and judges.** <sup>30</sup> [And] of the Hebronites, Hashabiah and his brethren, **men of valor**, 1,700, [were] officers among them of Israel **beyond the <sup>a</sup> Jordan westward in all the business of the LORD, and in the service of the king.** <sup>31</sup> Among the Hebronites was Jerijah the chief, [even] among the Hebronites, according to the generations of his fathers. In the 40<sup>th</sup> year of the reign of David they were sought for, and there were found among them **mighty men of valor** at Jazer of Gilead. <sup>32</sup> And his brethren, men of valor, [were] 2,700 chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, **for every matter pertaining to God, and affairs of the king.**

Q1 – Why the distinction between east and west of the Jordan River?

A – It seems like the Jordan River was significantly wider and deeper than it is today. The natural geographic barrier deserved unique and special attention.

Q2 – Why are the governors appointed after the protectors of the treasure of the temple?

A – We see a divine and wise order of things from chapter 22 through 27. In preparation, God provides (22), gives the big picture (23:4), then works in a practical order of protection (24-27) before the execution (28) takes place.

Application: I know that as I do what is right in God's eyes his protection is there. His spiritual (watchman over the temple's treasures) and earthly provisions (leaders and judges of the land) are sufficient to trust him and be content with.

QT hint: Daily time in the prayer and Scripture help us trust in the provisions and protection of our God through our Lord Jesus Christ.

## 1 Chronicles Chapter 27

### *27:1-15 The 12 Monthly Military Divisions of 24,000 Each*

(40) <sup>1</sup> Now the children of Israel after their number, [to wit], the chief fathers and captains of thousands and hundreds, and their officers that **served the king in any matter of the divisions, which came in and went out month by month throughout all the months of the year, of every division [were] 24,000.** <sup>2</sup> Over the first division for the first month was Jashobeam the son of Zabdiel: and in his division [were] 24,000. <sup>3</sup> Of the children of Perez was the chief of all the captains of the host for the first month. <sup>4</sup> And over the division of the second month was Dodai an Ahohite, and of his division was Mikloth also the ruler: in his division likewise [were] 24,000. <sup>5</sup> The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his division [were] 24,000. <sup>6</sup> **This [is that] Benaiah, [who was] mighty [among] the thirty, and above the thirty:** and in his division was Ammizabad his son. <sup>7</sup> The fourth [captain] for the fourth month was **Asahel the brother of Joab**, and Zebadiah his son after him: and in his division [were] 24,000. <sup>8</sup> The fifth captain for the fifth month was Shamhuth the Izrahite: and in his division [were] 24,000. <sup>9</sup> The sixth [captain] for the sixth month was Ira the son of Ikkesh the Tekoite: and in his division [were] 24,000. <sup>10</sup> The seventh [captain] for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his division [were] 24,000. <sup>11</sup> The eighth [captain] for the eighth month was Sibbecai the Hushasite, of the Zarahites: and in his division [were] 24,000. <sup>12</sup> The ninth [captain] for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his division [were] 24,000. <sup>13</sup> The tenth [captain] for the tenth month was Maharai the Netophasite, of the Zarahites: and in his division [were] 24,000. <sup>14</sup> The eleventh [captain] for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his division [were] 24,000. <sup>15</sup> The twelfth [captain] for the twelfth month was Heldai the Netophasite, of Othniel: and in his division [were] 24,000.

### *23:16-24 Twelve Leaders of the 12 Tribes of Israel*

<sup>16</sup> Furthermore over the tribes of Israel: the ruler of the **Reubenites** was Eliezer the son of Zichri: of the **Simeonites**, Shephatiah the son of Maachah: <sup>17</sup> Of the **Levites**, Hashabiah the son of Kemuel: of the **Aaronites**, Zadok: <sup>18</sup> Of **Judah**, Elihu, [one] of the brethren of David: of **Issachar**, Omri the son of Michael: <sup>19</sup> Of **Zebulun**, Ishmaiah the son of Obadiah: of **Naphtali**, Jerimoth the son of Azriel: <sup>20</sup> Of the children of **Ephraim**, Hoshea the son of Azariah: of the half tribe of **Manasseh**, Joel the son of Pedaiah:

## 1 Chronicles Chapter 27

<sup>21</sup> Of the half [tribe] of Manasseh in Gilead, Iddo the son of Zechariah: of **Benjamin**, Jaasiel the son of Abner: <sup>22</sup> Of **Dan**, Azareel the son of Jeroham. These [were] the princes of the tribes of Israel.

<sup>23</sup> But David took not the number of them from <sup>c</sup> twenty years old and under: because the LORD had said He would increase Israel like to the stars of the heavens. <sup>24</sup> Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

Q1 – What 2 tribes are missing of the 12 tribes of Israel?

A – Aaron is added, while the tribes of Gad and Asher are missing. They were absorbed into other tribes after the return from captivity. The 12 tribes were not geograph when Ezra wrote Chronicles.

Q2 – Why did God allow the great sin of king David and the numbering of Israel?

A1 – Perhaps to give king David the fear of God as recorded in 1 Chronicles 21 and finish his life well in 1 Chronicles 22-29.

A2 – Benjamin the youngest child of Jacob, and Levi were not numbered by Joab. David appoints 20 years or older by his own authority, different than Moses who appointed 30 years and older by God's authority. This includes all who could draw a sword. David as king ordered that the number not be recorded. The full account is spoken of in 1Ch 21:1-17; 2Sa 24:1-15.

Application: I know that God must keep me meek so I can lead well.

QT hint: Daily time in the prayer and Scripture help us know when the time is full for a turnover of duties and the preparations that accompany a holy turnover.

### 27:25-31 **Officials Appointed Over the Treasures, Agriculture, and Livestock**

<sup>25</sup> And over the king's **treasures** was Azmaveth the son of Adiel: and over the **storehouses** in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah: <sup>26</sup> And over them that did the **work of the field for tillage of the ground** was Ezri the son of Chelub: <sup>27</sup> And over the **vineyards** was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite: <sup>28</sup> And over the **olive trees and the sycomore trees** that [were] in the low plains was Baalhanan the Gederite: and over the **cellars of oil** was Joash: <sup>29</sup> And over the **herds that fed in Sharon** was Shitrai the Sharonite: and over the **herds [that were] in the valleys** was Shaphat the son of Adlai: <sup>30</sup> Over the **camels** also was Obil the <sup>a</sup> Ishmaelite: and over the **donkeys** was Jehdeiah the Meronothite: <sup>31</sup> And over the **flocks** was Jaziz the <sup>a</sup> Hagerite. All these [were] the rulers of the substance which was king David's.

### 27:32-34 **The People Close to the King for Counsel, Wisdom, Scribe, Friendship, and Military**

<sup>32</sup> Also Jonathan David's uncle was a **counselor, a wise man, and a scribe**: and Jehiel the son of Hachmoni was with the **king's sons**: <sup>33</sup> And **Ahithophel** was the **king's counselor**: and Hushai the Archite was the **king's companion**: <sup>34</sup> And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the **general of the king's army** was Joab.

Note: Ahithophel the grand-father of Bathsheba (2 Sam 26:23) sided with Absalom (2 Sam 11:3, 16:21).

## 1 Chronicles Chapter 28

### 28:1-10 **God's Promise to Solomon "if" he Continues to Obey His Commandments**

(41) <sup>1</sup> And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, to Jerusalem. <sup>2</sup> Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: [As for me], I had in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: <sup>3</sup> But God said unto me, **You shall not build a house for My name, because you [have been] a man of war, and have shed blood.**



## 1 Chronicles Chapter 28

<sup>4</sup> Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel forever: for he has chosen Judah [to be] the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make [me] king over all Israel: <sup>5</sup> And of all my sons, (for the LORD has given me many sons,) he has chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. <sup>6</sup> And He said unto me, **Solomon your son, he shall build My house and My courts: for I have chosen him [to be] My son, and I will be his Father.** <sup>7</sup> Moreover I will establish his kingdom forever, **if he be constant to do My commandments and My judgments, as at this day.**

<sup>8</sup> Now therefore in the sight of all Israel the assembly of the LORD, and in the audience of our God, <sup>a</sup> **keep and seek for all the commandments of the LORD your God:** that ye may possess this good land, and leave [it] for an inheritance for your children after you forever. <sup>9</sup> And you, **Solomon my son,** know you the God of your father, and **serve him with a perfect heart and with a willing mind: for the LORD searches all hearts, and understands all the imaginations of the thoughts: if you seek Him, He will be found of you; but if you forsake Him,** <sup>b</sup> **He will cast you off forever.** <sup>10</sup> Take heed now; for the LORD has chosen you to build a house for the sanctuary: **be strong,** and do [it].

<sup>a</sup> Obey all the commandments of the Lord as re-emphasized in Ecclesiastes 12:13 and Revelation 22:14.

<sup>b</sup> Solomon's descendants were cast off forever as the seed of David for the eternal inheritance. David's seed was blessed through the lineage of his other son Nathan to Mary the mother of Jesus. 1 Cor 1:30, James 1:5-7

### 28:11-21 *King David's Directions for the Vessels of Gold and Silver*

(42) <sup>11</sup> Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, <sup>12</sup> And the **pattern of all that he had by the spirit,** of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: <sup>13</sup> Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for **all the vessels of service in the house of the LORD.** <sup>14</sup> [He gave] of **gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service:** <sup>15</sup> Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick. <sup>16</sup> And by weight [he gave] gold for the tables of showbread, for every table; and [likewise] silver for the tables of silver: <sup>17</sup> Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every bason; and [likewise silver] by weight for every bason of silver: <sup>18</sup> And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out [their wings], and covered the ark of the covenant of the LORD. <sup>19</sup> All [this, said David], **the LORD made me understand in writing by [his] hand upon me, [even] all the works of this pattern.** <sup>20</sup> And **David said to Solomon his son, Be strong and of good courage, and do [it]: fear not, nor be dismayed:** for the LORD God, [even] my God, [will be] with you; He will not fail you, nor forsake you, until you have finished all the work for the service of the house of the LORD. <sup>21</sup> And, behold, the courses of the priests and the Levites, [even they shall be with you] for all the service of the house of God: and [there shall be] with you for all manner of workmanship every willing skillful man, for any manner of service: also the princes and all the people [will be] wholly at your commandment.

## 1 Chronicles Chapter 29

### 29:1-9 *The Perfect Heart and Free Will Offerings to Build the Temple*

(43) <sup>1</sup> Furthermore David the king said unto all the assembly, Solomon my son, whom alone God has chosen, [is yet] young and tender, and the work is great: for the palace is not for man, but for the LORD God. <sup>2</sup> Now I have prepared with all my might for the house of my God the gold for [things to be made] of gold, and the silver for [things] of silver, and the brass for [things] of brass, the iron for [things] of iron, and wood for [things] of wood; onyx stones, and [stones] to be set, glistening stones, and of diverse colors, and all manner of precious stones, and marble stones in abundance. <sup>3</sup> Moreover, because I have set my affection to the house of my God, I have of my own proper good, of gold and silver, [which] I have given to the house of my God, over and above all that I have prepared for the holy house,

## 1 Chronicles Chapter 29

**4 [Even] three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the <sup>a</sup> walls of the houses:** <sup>5</sup> The gold for [things] of gold, and the silver for [things] of silver, and for all manner of work [to be made] by the hands of artificers. And who [then] is willing to consecrate his service this day to the LORD? <sup>6</sup> Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, <sup>7</sup> And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. <sup>8</sup> And they with whom [precious] stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite. <sup>9</sup> Then the people rejoiced, for that they offered willingly, because **with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.**

Q – Is this offering a pattern for today? (29:9)

A – Definitely yes. The freewill offering from a joyful heart is the New Testament pattern. No twisting of Scripture, no manipulation of mind. The heart must be first, or else it is the dead works of religion. The freewill offering will naturally follow the heart with joy. (See Romans 15:4, 1 Corinthians 10:11, 2 Timothy 3:16-17)

Application: I am sad when the pastors and teachers do not follow God's pattern for giving money. I rejoice in this passage and the prayer that follows. 1 Chronicles 29 illustrates many lessons to learn from the life of King David.

QT hint: Daily time in the prayer and Scripture help us understand how the differences between the law of Moses and the Spirit of Christ that frees us from the law of Moses. (Romans 7)

### 29:10-20 *David's Praise to God*

(44) <sup>10</sup> Wherefore David blessed the LORD before all the assembly: and David said, "Blessed [be] you, LORD God of Israel our father, for ever and ever. **<sup>11</sup> Yours, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty:** for all [that is] in the heaven and in the earth; Yours is the kingdom, O LORD, and You are exalted as head above all. <sup>12</sup> Both riches and honor [come] of You, and You reign over all; and in Your hand is power and might; and in Your hand [it is] to make great, and to give strength to all. <sup>13</sup> Now therefore, our God, we thank You, and praise Your glorious name. <sup>14</sup> But who [am] I, and what is my people, that we should be able to offer so willingly after this sort? for all things [come] of You, and of Your own have we given You. <sup>15</sup> For we are strangers before You, and sojourners, as [were] all our fathers: **our days on the earth are as a shadow,** and there is none abiding. <sup>16</sup> O LORD our God, all this store that we have prepared to build You a house for Your holy name [comes] of Your hand, and is all Your own. <sup>17</sup> I know also, my God, that You try the heart, and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now I have seen with joy Your people, which are present here, to offer willingly to You. <sup>18</sup> O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of Your people, and prepare their heart to You: <sup>19</sup> And give unto Solomon my son a perfect heart, to keep Your commandments, Your testimonies, and Your statutes, and to do all [these things], and to build the palace, [for] the which I have made provision." <sup>20</sup> And David said unto all the assembly, "Now bless the LORD your God." And all the assembly blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

### *King Solomon Exalted and David Dies with Honor*

And they sacrificed sacrifices to the LORD, and offered burnt offerings to the LORD, on the next day after that day, [even] a thousand bullocks, a thousand rams, [and] a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: <sup>22</sup> And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed [him] to the LORD [to be] the chief governor, and **Zadok [to be] priest.** <sup>23</sup> Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. <sup>24</sup> And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves to Solomon the king. <sup>25</sup> **And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him [such] royal majesty as had not been on any king before him in Israel.**

## 1 Chronicles Chapter 29

<sup>26</sup> Thus David the son of Jesse reigned over all Israel. <sup>27</sup> And the time that he reigned over Israel was **40 years; 7 years reigned he in Hebron, and 33 [years] reigned he in Jerusalem.** <sup>28</sup> And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead. <sup>29</sup> Now the <sup>a</sup> acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, <sup>30</sup> With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

<sup>a</sup> Either in the two Books of Samuel, as they are now called, which were written part by Samuel, and part by Nathan and Gad; or in the annals or chronicles of that kingdom, which were written by Nathan and Gad, who were not only prophets, but historiographers or annalists; out of which they or some other prophets took, by the direction of God's Spirit.

Q1 – Who magnified Solomon?

A – The LORD, not David or the people.

Q2 - What books were wrote by Nathan and Gad?

A – Either in the two Books of Samuel, as they are now called, which were written part by Samuel, and part by Nathan and Gad; or in the chronicles of that kingdom, which were written by Nathan and Gad.

Application: I am well pleased that David ended his life well. I have learned about God from the life of King David.

**Past:** Differences between I/II Samuel and I Chronicles so we learn God's perspective from the O.T.

1. David's Mighty Men. 1 Chr 11:10-47 and 2 Sam 23:8-39 Last name is Uriah the Hittite: 37 in all  
**Change:** Different order and quantity of names
2. David's Fall 1 Chr 20:1 2 Sam 11:2-12:13 **Omitted**  
Both begin with the battle with the king of Ammon at Rabah
3. Battle with Goliath's brother and sons 1 Chr 20:4-8 2 Samuel 21:15-22  
David grew weak in battle & goes no more out to battle.
4. Deletions from 1 Chr – The Fall & Consequences of David's fall (written 500 years later by Ezra)
  1. David mourns, and baby dies
  2. Amnon defiles Tamar, Absalom's sister
  3. David never left Jerusalem
5. Additions to 1 Chr (Ezra had 3 resources: the book of Samuel the Seer, Nathan the prophet, Gad, the seer)
  1. More info when the ark is delivered to Jerusalem
  2. Additions on materials and labor for the Tabernacle
  3. Order for government and worship at the temple

Other Lessons:

1. Joab is not mentioned in both lists of David's Mighty Men.
2. Singers and instruments when compared to the New Testament (no instruments) in the 4 gospels (hymn), Acts (singing), epistles – singing from the heart personally or corporately (hymns, psalms, and spiritual songs), and revelation (harps) Rev 18 (no music)
3. Psalms: prophecies of 1<sup>st</sup> and 2<sup>nd</sup> coming of Jesus Christ
4. The 3 most mentioned Old Testament names are 1<sup>st</sup> Abraham, 2<sup>nd</sup> Moses and 3<sup>rd</sup> David. David is the most important to understand the prophecies of Christ's 1<sup>st</sup> and 2<sup>nd</sup> coming and the N.T.

**Present (1<sup>st</sup> coming) Gold as child king, Palm Sunday riding on a young colt (humble king) cross (king of the Jews, H-L-G)**

Mt-Mk-Lu (21x)

Acts 13:34

Rev 3:7

Rev 22:16

Son of David

**Sure mercies of David**

**Key of David** to the church in Philadelphia (God opens and no man can shut)

Root & Offspring of David. vs 2 Tim 3, Hebrews 9:27, 1 Cor 15, 1-2 Thes

**Future (2<sup>nd</sup> coming) Return in Rev 19 riding on a war horse (victorious king)**

Luke 1:32

Acts 15:16

Throne of David (Micah 4, 2<sup>nd</sup> coming)

opponent

**Rebuild the Tabernacles of David,** Amos 9:11-12, 1000, Rev 4-5 etc

## 2 Chronicles (36-51, 4.3 hr) 2022

**Bible TOC**    [Next / Previous Book](#)

**Q&A**   [1](#)   [2](#)   [3](#)

**Gems**

King Solomon:   [1](#)   [2](#)   [3](#)   [4](#)   [5](#)   [6](#)   [7](#)   [8](#)   [9](#)

Kings Rehoboam, Abijam, Asa, Jehoshaphat:   [10](#)   [11](#)   [12](#)   [13](#)   [14](#)   [15](#)   [16](#)   [17](#)   [18](#)   [19](#)   [20](#)

Kings Jehoram to Zedekiah:   [21](#)   [22](#)   [23](#)   [24](#)   [25](#)   [26](#)   [27](#)   [28](#)   [29](#)   [30](#)   [31](#)   [32](#)   [33](#)   [34](#)   [35](#)   [36](#)

### **12 More Things to Remember and Encourage those Returning from Captivity**

Purpose: Exhort those returning from Babylon captivity to learn from the rise and fall from their past

Background: 1 and 2 Chronicles are one book to focus on the lives of the kings of Judah to encourage and provide instruction to those returning from Babylonian/Persian captivity. Written by Ezra, 2 Chronicles 36:22-23, and Ezra 1:1-3. What is added or omitted when compared to the books of Samuel and Kings provides insight to the purpose of Chronicles.

#### **I learn lessons from the kings to better follow Jesus Christ:**

Scripture

- |  |                 |
|--|-----------------|
| 1) Solomon builds and dedicates the temple                               | ch 1-9          |
| 2) Rise by Solomon's activities (partial, falls and writes Ecclesiastes) | (9:31)          |
| 3) Decline with Rehoboam – division of Israel from Judah, and Abijah     | ch 10-13        |
| 4) Rise by Asa and Jehoshaphat (partial)                                 | ch 14-20        |
| 5) Decline by Jehoram and Athaliah                                       | ch 21-22        |
| 6) Rise by Joash (partial)   | ch 23-24        |
| 7) Decline by Amaziah, Uzziah, Jotham, and Ahaz                          | ch 25-28        |
| 8) Rise by Hezekiah (partial)  | ch 29-32        |
| 9) Decline by Manasseh   | ch 33           |
| <b>10) Rise by Josiah (complete, but did not end well)</b>               | <b>ch 34-35</b> |
| 11) Decline by Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah              | ch 36           |
| 12) Captivity of Judah by Babylon  | ch 36           |

#### Prayers of the Bible

| SCRIPTURE      | FORM(S)      | PURPOSE          | HINDRANCES   | AIDS        | WHO / TYPES           |
|----------------|--------------|------------------|--------------|-------------|-----------------------|
| 2 Chr 6:12-34  | Thanks       | Temple dedicated |              | Event       | Solomon               |
| 2 Chr 20:3-13  | Supplication | Help with enemy  |              | Fear / need | Jehoshaphat           |
| 2 Chr 30:18-20 | Supplication | God forgive      | Not prepared | Need        | Hezekiah              |
| 2 Chr 30:27    | Praise       | Revival          |              | Desire      | Priests, Levites, all |
| 2 Chr 32:20    | Supplication | Help from enemy  |              | Need        | Hezekiah & Isaiah     |
| 2 Chr 33:12-13 | Supplication | Repentance       |              | Affliction  | Manasseh              |
| 2 Chr 34:18-22 | Supplication | Repentance       |              | Deuteronomy | Josiah                |

Solomon in 2 Chronicles 1-9 is a different perspective than before the divided kingdom.

- |   |                                 |
|---|---------------------------------|
| 1-5 Builds the temple and temple music                                      | <u>Deut 17:15-20</u><br>1:14-17 |
| 6 Speech & prayer when temple is complete                                   |                                 |
| 7 The glory of God fills the temple, Feast of Tabernacles, good or evil     |                                 |
| 8 Accumulates more horses and marries daughter of Pharaoh                   | 8:6, 11                         |
| 9 Queen of Sheba, accumulates gold, silver, horses, and dies (Ecclesiastes) | 9:13-28                         |

## **2 Chronicles Chapter 1**

### **1:1-12 *An Impressive Day and Night Defines a Good Beginning for King Solomon***

1:1-6 *Solomon Offers 1000 Burnt-offerings at the Tabernacle in Gibeon*

(1) <sup>1</sup> And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly. <sup>2</sup> Then Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. <sup>3</sup> So Solomon, and all the assembly with him, went to the high place that was at Gibeon; for there was the tabernacle of the assembly of God, which Moses the servant of the LORD had made in the wilderness. <sup>4</sup> But the ark of God had David brought up from Kirjathjearim to [the place which] David had prepared for it: for he had pitched a tent for it at Jerusalem. <sup>5</sup> Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the assembly sought to it. <sup>6</sup> And Solomon went up thither to the brazen altar before the LORD, which was at the tabernacle of the assembly, and offered 1,000 burnt offerings upon it.

### **1:7-12 *God Appears to Give Solomon Wisdom, Knowledge and More***

<sup>7</sup> In that night did God appear to Solomon, and said unto him, **Ask what I shall give you.** <sup>8</sup> And Solomon said unto God, You have showed great mercy to David my father, and have made me to reign in his stead. <sup>9</sup> Now, O LORD God, let Your promise to David my father be established: for You have made me king over a people like the dust of the earth in multitude. <sup>10</sup> Give me now **wisdom and knowledge**, that I may go out and come in before this people: for who can judge this Your people, [that is so] great? <sup>11</sup> And God said to Solomon, **Because this was in your heart, and you have not asked riches, wealth, or honor, nor the life of your enemies, neither yet have asked long life; but have asked wisdom and knowledge for yourself, that you may judge My people, over whom I have made you king:** <sup>12</sup> **Wisdom and knowledge is granted to you; and I will give you riches, and wealth, and honor, such as none of the kings have had that [have been] before you, neither shall there any after you have the like.**

### **1:13-17 *Solomon's Military & Economic Power – His Early Disobedience* (Deut 17:14-20)**

(2) <sup>13</sup> Then Solomon came [from his journey] to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the assembly, and reigned over Israel. <sup>14</sup> And Solomon gathered <sup>a</sup> chariots and horsemen: and he had **1,400 chariots, and 12,000 horsemen**, which he placed in the chariot cities, and with the king at Jerusalem. <sup>15</sup> And the king made silver and gold at Jerusalem [as plenteous] as stones, and cedar trees made he as the sycomore trees that are in the valley for abundance. <sup>16</sup> And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. <sup>17</sup> And they fetched up, and brought forth out of Egypt a chariot for 600 [shekels] of silver, and a horse for 150: and so brought they out [horses] for all the <sup>b</sup> kings of the Hittites, and for the kings of Syria, by their means.

<sup>a</sup> The Egyptian horses were the strongest and best around. Accumulating chariots and horses for power or glory was frowned upon by God in Deuteronomy 17:16-17, 11 and 20.

<sup>b</sup> Commercial benefit from a monopoly. Israel's geographical location, mindset of the leaders and timing made this a reasonable venture.

Note: There is a pattern of being raised up by God, then made low. As Solomon gave his nation to military might, and commercial power, this was later followed by many wives and religious pluralism. Let's look at some parallels of the United States with Israel at this time. Osama Bin Laden is from the line of Esau; a wild man, who has his hand against every man, and every man's hand is against him. Even our passage says, "And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom (1 Kings 11:14)." Edom is from the line of Esau. God stirred up a wild man to attack the people of God because they tolerated the Religious Syncretism that Solomon allowed into the nation. We may claim the faith of most of founding fathers and the *Constitution* as a document that is useful only to a religious nation. We may gather in churches and hold vigils. We may rally in stadiums to pray with thousands unified under the American Flag. The nation as a whole has stumbled into Solomon's folly all over again. If men disregard the holiness of God, the sinfulness of men, and the Salvation only found in Jesus Christ, then they remain as deceived as they were before. Only now, they shall receive greater damnation on judgment day since they have a form of godliness but deny its power.

## **2 Chronicles Chapter 2      *Solomon Prepares to Build the Temple***

### **2:1-10 *King Solomon is Helped by the King of Tyre to Build the Temple for God***

(3) <sup>1</sup> And Solomon determined to build a house for the name of the LORD, and a house for his kingdom. <sup>2</sup> And Solomon told out 70,000 men to bear burdens, and 80,000 to hew in the mountain, and 3,600 to oversee them. <sup>3</sup> And **Solomon sent to Hiram the king of Tyre**, saying, As you did deal with David my father, and did send him cedars to build him a house to dwell therein, [even so deal with me]. <sup>4</sup> Behold, I build a house to the name of the LORD my God, to dedicate [it] to Him, [and] to burn before Him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This [is an ordinance] forever to Israel. <sup>5</sup> And the house which I build is great: for great is our God above all gods. <sup>6</sup> But who is able to build Him a house, seeing the heaven and heaven of heavens cannot contain Him? who [am] I then, that I should build Him a house, save only to burn sacrifice before Him? <sup>7</sup> Therefore send me now a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. <sup>8</sup> Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that your servants can skill to cut timber in Lebanon; and, behold, my servants [shall be] with your servants, <sup>9</sup> Even to prepare me timber in abundance: for the house which I am about to build [shall be] wonderful great. <sup>10</sup> And, behold, I will give to your servants, the hewers that cut timber, 20,000 measures of beaten wheat, and 20,000 measures of barley, and 20,000 baths of wine, and 20,000 baths of oil.

Q – What is the significance of help from the King of Tyre?

A1 – Tyre has great wealth for the best this world has to offer. Tyre gave willingly with “seemingly” no strings attached. The king of Tyre was friends with king David and king Solomon in similar manner.

A2 – The King of Tyre is a type of Satan (Ezekiel 28:11-18).

A3 – Jesus referred to Tyre as an example of wickedness (Luke 10:14) when comparing the Old Testament and New Testament times.

A4 – The Apostle Paul describes God as not in a temple made with hands (Acts 17:24).

A5 – It seems that the sovereignty of God allowed/designed this relationship for a purpose as we examine the whole lives of David and Solomon. This luxury of home is part of their falling away from God.

### **2:11-16 *The King of Tyre Writes a Support Letter to King Solomon***

(4) <sup>11</sup> Then Hiram the king of Tyre answered in writing, which he sent to Solomon, “Because the LORD has loved His people, He has made you king over them.” <sup>12</sup> Hiram said moreover, “Blessed [be] the LORD God of Israel, that made heaven and earth, who has given to David the king a wise son, endued with prudence and understanding, that might build a house for the LORD, and a house for his kingdom. <sup>13</sup> And now I have sent a cunning man, endued with understanding, of Hiram my father's, <sup>14</sup> The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with your cunning men, and with the cunning men of my lord David your father. <sup>15</sup> Now therefore the wheat, and the barley, the oil, and the wine, which my lord has spoken of, let him send to his servants: <sup>16</sup> And we will cut wood out of Lebanon, as much as you shall need: and we will bring it to you in floats by sea to Joppa; and you shall carry it up to Jerusalem.

### **2:17-18 *King Solomon Numbers the Strangers in the Land for Work***

(5) <sup>17</sup> And Solomon numbered all the strangers that [were] in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found 153,600. <sup>18</sup> And he set 70,000 of them [to be] bearers of burdens, and 80,000 [to be] hewers in the mountain, and 3,600 overseers to set the people a work.

Note: We learn principles of leadership and work from the characters of the Old Testament, which are foundational and confirmed in the New Testament.

## **2 Chronicles Chapter 3**

### **3:1-7 *Solomon Builds the Temple***

(6) <sup>1</sup> Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where [the LORD] appeared to David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite. <sup>2</sup> And he began to build in the second [day] of the second month, in the fourth year of his reign. <sup>3</sup> Now these [are the things wherein] Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. <sup>4</sup> And the porch that was in the front [of the house], the length [of it was] according to the breadth of the house, 20 cubits, and the height 120: and he overlaid it within with pure gold. <sup>5</sup> And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. <sup>6</sup> And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim. <sup>7</sup> He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

Q – What do the palm trees (3:5) and cherubims (3:7) represent?

A1 – Palm trees are fruitful and resilient to bad weather. The same as with God's promises to Israel.

A2 – Cherubims are part of the heavenly army that we do not see. Cherubims see and protect God's people and influence the world for the glory of God.

Application: I believe that the Holy Spirit within me as a child of God enables me to be like the palm tree. I believe His angels are watching over and protect me as I obey His word and will.

QT hint: Daily time in the prayer and Scripture helps us be more and more like the palm tree and appreciate the angels of God.

### **3:8-14 *The Cherubims in the Most Holy Place and Veil (two-winged angels)***

(7) <sup>8</sup> And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, [amounting] to six hundred talents. <sup>9</sup> And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold. <sup>10</sup> And in the most holy house he made two cherubims of image work, and overlaid them with gold. <sup>11</sup> And the wings of the cherubims [were] twenty cubits long: one wing [of the one cherub was] five cubits, reaching to the wall of the house: and the other wing [was likewise] five cubits, reaching to the wing of the other cherub. <sup>12</sup> And [one] wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits [also], joining to the wing of the other cherub. <sup>13</sup> The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces [were] inward. <sup>14</sup> And he made the veil [of] blue, and purple, and crimson, and fine linen, and worked cherubims thereon.

### **3:15-17 *The 2 Representative Pillars in front of the Temple – Jachin and Boaz***

(8) <sup>15</sup> Also he made before the house two pillars of thirty and five cubits high, and the capital that was on the top of each of them was five cubits. <sup>16</sup> And he made chains, [as] in the oracle, and put them on the heads of the pillars; and made a hundred pomegranates, and put them on the chains. <sup>17</sup> And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

## **2 Chronicles Chapter 4**

### **4:1-10 *Furnishings of the Temple***

(9) <sup>1</sup> Moreover he made an **altar of brass**, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. <sup>2</sup> Also he made a **molten sea** of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. <sup>3</sup> And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen [were] cast, when it was cast. <sup>4</sup> It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the

south, and three looking toward the east: and the sea [was set] above upon them, and all their hinder parts [were] inward. <sup>5</sup> And the thickness of it was a handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; [and] it received and held three thousand baths. <sup>6</sup> He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in. <sup>7</sup> And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left. <sup>8</sup> He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made a hundred basins of gold. <sup>9</sup> Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. <sup>10</sup> And he set the sea on the right side of the east end, over against the south.

Q – What do the furnishings of the temple mean to us today?

A – In order and design they illustrate our relationship with God. Our willful and ignorant sins are forgiven at the altar, then we are sanctified by the washing of the Word at the molten sea (huge bathtub), then we have light from the candlesticks for communion at the tables with the saints. The court contains the provisions, shelter, security, and the people who support the use of the furnishings of temple.

Application: I understand the order and use of the sacrifices and sanctification so we can have real communion of the saints. I fear putting the surrounding court first in order by my time and affection, also known as congregation busyness.

QT hint: Daily time in the prayer and Scripture helps us come to the altar and be cleansed by His Word. This is how we keep His priority and enables spiritual eternal fellowship among the saints.

#### 4:11-22 **Huram Makes the Temple's Furnishings of Brass (judgment) and Gold (kingship)**

(10) <sup>11</sup> And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for king Solomon for the house of God; <sup>12</sup> [To wit], the two pillars, and the pommels, and the capitals [which were] on the top of the two pillars, and the two wreaths to cover the two pommels of the capitals which [were] on the top of the pillars; <sup>13</sup> And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the capitals which [were] upon the pillars. <sup>14</sup> He made also bases, and lavers made he upon the bases; <sup>15</sup> One sea, and twelve oxen under it. <sup>16</sup> The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of bright brass. <sup>17</sup> In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah. <sup>18</sup> Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. <sup>19</sup> And Solomon made all the vessels that [were for] the house of God, the golden altar also, and the tables whereon the showbread [was set]; <sup>20</sup> Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; <sup>21</sup> And the flowers, and the lamps, and the tongs, [made he of] gold, [and] that perfect gold; <sup>22</sup> And the snuffers, and the basins, and the spoons, and the censers, [of] pure gold: and the entry of the house, the inner doors thereof for the most holy [place], and the doors of the house of the temple, [were of] gold.



## **2 Chronicles Chapter 5**

### **5:1-10 *The Ark with the 10 Commandments is Brought into the Temple* (1 Kings 8:9)**

(11) <sup>1</sup> Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in [all] the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God. <sup>2</sup> Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. <sup>3</sup> Wherefore all the men of Israel assembled themselves to the king in the feast which was in the seventh month. <sup>4</sup> And all the elders of Israel came; and the Levites took up the ark. <sup>5</sup> And they brought up the ark, and the tabernacle of the assembly, and all the holy vessels that [were] in the tabernacle, these did the priests [and] the Levites bring up. <sup>6</sup> Also king Solomon, and all the assembly of Israel that were assembled to him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude. <sup>7</sup> And the priests brought in the ark of the covenant of the LORD to his place, to the oracle of the house, into the most holy [place, even] under the wings of the cherubims: <sup>8</sup> For the cherubims spread forth [their] wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. <sup>9</sup> And they drew out the staves [of the ark], that the ends of the staves were seen from the ark before the oracle; but they were not seen outside. And there it is to this day. <sup>10</sup> **[There was] nothing in the ark save the two tables which Moses put [therein] at Horeb**, when the LORD made [a covenant] with the children of Israel, when they came out of Egypt.

### **5:11-14 *The Singers and Instruments Make One Voice to Praise the Lord***

(12) <sup>11</sup> And it came to pass, when the priests were come out of the holy [place]: (for all the priests [that were] present were sanctified, [and] did not [then] wait by course: <sup>12</sup> Also the Levites [which were] the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, [being] arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them 120 priests sounding with trumpets:) <sup>13</sup> It came even to pass, as the **trumpeters and singers [were] as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up [their] voice with the trumpets and cymbals and instruments of music, and praised the LORD, [saying],** For [He is] good; for His mercy [endures] forever: that [then] the House was filled with a cloud, [even] the House of the LORD; <sup>14</sup> **So that the priests could not stand to minister by reason of the <sup>a</sup> cloud: for the glory of the LORD had filled the House of God.**

Q – What is associated with the presence of God?

A – The priests were prepared by washing with water, the singers and trumpeters celebrated, and the priests could not stand. The human body gets weak in the presence of God. The body does not lose control or fall backward – this is the opposite and the Biblical pattern of deception.

Application: I am ready to celebrate the Lord's presence. I can do this personally and with my wife or a few others, but look forward to the time when being in a true revival among God's people and we experience His presence. 4000 singers and musicians praised the Lord during the three nationwide feasts at Jerusalem (Passover – His death on the Cross, Pentecost – 50 days later, and Tabernacles - future)

QT hint: Daily time in the prayer and Scripture helps us be prepared to celebrate his presence, whether it be personally, corporately, or for sure when He returns.

## **2 Chronicles Chapter 6**

### **6:1-11 Solomon's Speech at the Completion of the Temple**

(13) <sup>1</sup> Then said Solomon, "The LORD has said that He would dwell in the thick darkness. <sup>2</sup> But I have built a house of habitation for You, and a place for Your dwelling forever." <sup>3</sup> And **the king turned his face**, and blessed the whole assembly of Israel: and all the assembly of Israel stood. <sup>4</sup> And he said, "Blessed [be] the LORD God of Israel, who has with His hands fulfilled [that] which He spoke with His mouth to my father David, saying, <sup>5</sup> **Since the day that I brought forth My people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that My name might be there; neither chose I any man to be a ruler over My people Israel:** <sup>6</sup> **But I have chosen Jerusalem, that My name might be there; and have chosen David to be over My people Israel.** <sup>7</sup> Now it was in the heart of David my father to build a house for the name of the LORD God of Israel. <sup>8</sup> But the LORD said unto David my father, **Forasmuch as it was in your heart to build a house for My name, you did well in that it was in your heart:** <sup>9</sup> **Notwithstanding you shall not build the house; but your son which shall come forth out of your loins, he shall build the house for My name.** <sup>10</sup> The LORD therefore has performed His word that He has spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. <sup>11</sup> And in it I have put the ark, wherein is the covenant of the LORD, that He made with the children of Israel.

### **6:12-21 Solomon's Public Prayer to God in the Heaven of Heavens (part 1 of 3)**

(14) <sup>12</sup> Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread forth his hands: <sup>13</sup> For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and **kneeled down upon his knees before all the assembly of Israel, and spread forth his hands toward heaven**, <sup>14</sup> And said, "O LORD God of Israel, there is no God like You in the heaven, nor in the earth; which keep covenant, and [show] **mercy** to Your **servants**, that **walk before You** with **all their hearts**: <sup>15</sup> You which have kept with Your servant David my father that which You have promised him; and spoke with Your mouth, and have fulfilled [it] with Your hand, as [it is] this day. <sup>16</sup> Now therefore, O LORD God of Israel, keep with Your servant David my father that which You have promised him, saying, **There shall not fail you a man in My sight to sit upon the throne of Israel; yet so that Your children take heed to their way to walk in My law, as you have walked before Me.** <sup>17</sup> Now then, O LORD God of Israel, let Your word be verified, which You have spoken to Your servant David. <sup>18</sup> But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain You; how much less this house which I have built! <sup>19</sup> Have respect therefore to the prayer of Your servant, and to his supplication, O LORD my God, to hearken to **the cry and the prayer** which Your servant prays before You: <sup>20</sup> That Your eyes may be open upon this house day and night, upon the place whereof You have said that You would put Your name there; to hearken to the prayer which Your servant prays toward this place. <sup>21</sup> Hearken therefore to the supplications of Your servant, and of Your people Israel, which they shall make toward this place: hear You from Your dwelling place, [even] **from heaven; and when You hear, forgive.**

Q1 – Where is the heaven of heavens? (2 Chr 6:18)

A – The place in the north where God dwells. Paul calls this the 3rd heaven. In the future this is the Heavenly Jerusalem.

Q2 – Why would Solomon end this part of his prayer with God's forgiveness?

A – He is thankful that a holy God from heaven would come to the earth in the temple, among people forgiven of sin. Also this topic may link to part 2 of Solomon's prayer.

Application: I must always greatly appreciate the forgiveness of a holy God. I know God lives in the highest heaven.

QT hint: Daily time in the prayer and Scripture helps us remember where God is above, and hears prayer.

### **6:22-33 Solomon's Public Prayer in Relation to Sin (part 2 of 3)**

#### *6:22-23 Prayer about Sin for Neighbors*

(15) <sup>22</sup> If a man **sin against his neighbor**, and an oath be laid upon him to make him swear, and the oath come before Your altar in this house; <sup>23</sup> **Then hear You from heaven, and do, and judge Your servants, by punishing the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.**

## **2 Chronicles Chapter 6**

### 6:24-31 *Prayer for the Sin of a Nation*

<sup>24</sup> And **if** Your people Israel be put to the worse before the enemy, because they have **sinned against You**; and shall **return** and confess Your name, and **pray and make supplication** before You in this house; <sup>25</sup> **Then** hear You from the heavens, and forgive the sin of Your people Israel, and bring them again to the land which You gave to them and to their fathers. <sup>26</sup> When the heaven is shut up, and there is no rain, because they have sinned against You; [yet] if they pray toward this place, and confess Your name, and **turn from their sin**, when you do afflict them; <sup>27</sup> Then **hear** you from heaven, and **forgive** the sin of your servants, and of your people Israel, when you have taught them the good way, wherein they should **walk**; and send rain upon Your land, which You have given to Your people for an inheritance. <sup>28</sup> If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness [there be]: <sup>29</sup> [Then] what prayer [or] what supplication soever shall be made of any man, or of all Your people Israel, **when everyone shall know his own sore and his own grief, and shall spread forth his hands in this house:** <sup>30</sup> Then hear You from heaven Your dwelling place, and forgive, and render to every man according to all his ways, whose heart You know; (for You only know the hearts of the children of men:) <sup>31</sup> That **they may fear You, to walk in Your ways**, so long as they live in the land which You gave to our fathers.

### 6:32-33 *Prayer for the Strangers*

<sup>32</sup> Moreover concerning the stranger, which is not of Your people Israel, but is come from a **far country for Your great name's sake**, and Your mighty hand, and Your stretched out arm; if they come and pray in this house; <sup>33</sup> Then hear You from the heavens, [even] from Your dwelling place, and do according to all that the stranger calls to You for; that all people of the earth may know Your name, and **fear you**, as [does] Your people Israel, and may know that this house which I have built is called by Your name.

Q – What is the pattern of Israel in the Old Testament?

A – Sin against God, judgment of God, repentance toward God, forgiveness of God, and fear God.

### 6:34-39 *Prayer for God's People in Relation to Their Enemies (part 3 of 3)*

(16) <sup>34</sup> If Your people go out to war against their enemies by the way that You shall send them, and they pray to You toward this city which You have chosen, and the house which I have built for Your name; <sup>35</sup> Then hear You from the heavens their **prayer and their supplication**, and maintain their cause. <sup>36</sup> If they **sin against You**, (for there is no man which sins not,) and You be **angry with them**, and deliver them over before [their] enemies, and they carry them away captives to a land far off or near; <sup>37</sup> Yet [if] they bethink themselves in the land where they are carried captive, and **turn and pray** to You in the land of their captivity, saying, "**We have sinned, we have done amiss, and have dealt wickedly;**" <sup>38</sup> If they **return** to You with all their heart and with all their soul in the land of their captivity, where they have carried them captives, and **pray toward their land**, which You gave to their fathers, and **[toward] the city** which You have chosen, and **toward the house** which I have built for Your name: <sup>39</sup> Then hear You from the heavens, [even] from your dwelling place, their prayer and their supplications, and maintain their cause, and **forgive Your people** which have **sinned against you**.

### 6:40-41 *Conclusion of Prayer*

<sup>40</sup> Now, my God, let, I beseech You, Your eyes be open, and [let] Your ears [be] attent to the prayer [that is made] in this place. <sup>41</sup> Now therefore arise, O LORD God, into Your resting place, You, and the ark of Your strength: let Your priests, O LORD God, be clothed with salvation, and let Your saints rejoice in goodness. <sup>42</sup> O <sup>b</sup> LORD God, turn not away the face of Your anointed: **remember the mercies of David Your servant.**"

Note: Remembering God's mercy toward David in the Old Testament does not justify sin in the New Testament, where we have better things and promises by the indwelling Holy Spirit.

Application: I know that effective prayer is like conversing with a close friend. The talk is with purpose, from the heart and follows the course which is natural and life giving. Solomon's prayer is right for the occasion and circumstances. Prayer must be from the heart and in purity to be heard on high.

## **2 Chronicles Chapter 7**

### **7:1-11 *God's Glory Filling the Temple Relates to the Feast of Tabernacles***

(17) <sup>1</sup> Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. <sup>2</sup> And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house. <sup>3</sup> And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, **they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD,** [saying], For [He is] good; for **His mercy** [endures] forever. <sup>4</sup> Then the king and all the people offered sacrifices before the LORD. <sup>5</sup> And king Solomon offered a sacrifice of 22,000 oxen, and 120,000 sheep: so the king and all the people dedicated the house of God. <sup>6</sup> And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because His **mercy** [endures] forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. <sup>7</sup> Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the grain offerings, and the fat. <sup>8</sup> Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great assembly, from the entering in of Hamath to the river of Egypt. <sup>9</sup> And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. <sup>10</sup> And on the 23<sup>rd</sup> day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shown to David, and to Solomon, and to Israel His people. <sup>11</sup> Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

Q – Is this God's timing and prophetic for the glory of God to fill the temple?

A – Yes, when the glory of God arrives timed with the feast of tabernacles is prophetic of the glory of the Lord Jesus Christ that fills the rebuilt temple when he was on earth in the gospels, and in the future during the 1000 year reign of Christ on earth (Ezekiel 40-48).

QT hint: Daily time in the prayer and Scripture help us learn and know to trust in God's purpose and timing. This is a great comfort that all saints may know. The strong will help the weak.

### **7:12-22 *The Conditional Sequence of Sin, Judgment, Humility, Repent, with the Promise to Hear, Forgive, and Heal***

(18) <sup>12</sup> And the LORD appeared to Solomon by night, and said unto him, **I have heard your prayer, and have chosen this place to myself for a house of sacrifice.** <sup>13</sup> If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; <sup>14</sup> **If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.** <sup>15</sup> Now My eyes shall be open, and My ears attend to the prayer [that is made] in this place. <sup>16</sup> For now **I have chosen and sanctified this house, that My name may be there forever: and My eyes and My heart shall be there perpetually.** <sup>17</sup> And as for you, if you will walk before Me, as David your father walked, and do according to all that I have commanded you, and shall observe My statutes and My judgments; <sup>18</sup> Then will I establish the throne of your kingdom, according as I have covenanted with David your father, saying, There shall not fail you a man [to be] ruler in Israel. <sup>19</sup> **But if ye turn away, and forsake My statutes and My commandments, which I have set before you, and shall go and serve other gods, and worship them;** <sup>20</sup> Then will I pluck them up by the roots out of My land which I have given them; and this house, which I have sanctified for My name, will I cast out of My sight, and will make it [to be] a proverb and a byword among all nations. <sup>21</sup> And this house, which is high, shall be an astonishment to everyone that passes by it; so that he shall say, Why has the LORD done thus to this land, and to this house? <sup>22</sup> And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore has He brought all this evil upon them.

Application: I believe that 2 Chronicles 7:14 applies to today in all aspects, except that the healing of our heart is first.

## **2 Chronicles Chapter 8**

8:1-10 **King Solomon's Obedience Mixed with Disobedience** (*accumulating chariots and horses*)

(19) <sup>1</sup> And it came to pass at the end of 20 years, in which Solomon had built the house of the LORD, and his own house, <sup>2</sup> That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. <sup>3</sup> And Solomon went to Hamathzobah, and prevailed against it. <sup>4</sup> And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. <sup>5</sup> Also he built Bethhoron the upper, and Bethhoron the nether, fenced cities, with walls, gates, and bars; <sup>6</sup> And Baalath, and all the store cities that Solomon had, and all the **chariot cities, and the cities of the horsemen**, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion. <sup>7</sup> [As for] all the people [that were] left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which [were] not of Israel, <sup>8</sup> [But] of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tax until this day. <sup>9</sup> But of the children of Israel did Solomon make no servants for his work; but they [were] men of war, and chief of his captains, and **captains of his chariots and horsemen**. <sup>10</sup> And these [were] the chief of king Solomon's officers, [even] 250, that rule over the people.

Q1 – What did Solomon focus on during the first 20 years of his kingship?

A – 7 ½ years building the temple and 13 ½ years his house (2 Chr 8:1)

Q2 – What happens to Solomon the last 20 years of his kingship?

A – He mixes disobedience with obedience and builds his military with chariots and horses when God told Moses not to accumulate horses in Deuteronomy 17:16. The people must not trust in the might of chariots, but trust in the strength of God. King Solomon continued to mix more disobedience with obedience until he repented and wrote Ecclesiastes at the end of his kingship and life.

Application: I trust in the strength of God rather than the might of man and horse.

QT hint: Daily time in the prayer and Scripture helps us trust in God alone and not mix sin with obedience. We will sin less frequent and severe as we grow spiritually closer to God.

8:11-18 **King Solomon's Obedience is Mixed with Disobedience** (*marrying strange women*)

(20) <sup>11</sup> And **Solomon brought up the daughter of Pharaoh out of the city of David to the house that he had built for her: for he said,** "My wife shall not dwell in the house of David king of Israel, because [the places are] holy, whereunto the ark of the LORD has come." <sup>12</sup> Then Solomon offered burnt offerings to the LORD on the altar of the LORD, which he had built before the porch, <sup>13</sup> Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, [even] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. <sup>14</sup> And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded. <sup>15</sup> And they departed not from the commandment of the king to the priests and Levites concerning any matter, or concerning the treasures. <sup>16</sup> Now all the work of Solomon was prepared to the day of the foundation of the house of the LORD, and until it was finished. [So] the house of the LORD was perfected. <sup>17</sup> Then went Solomon to Eziongeber, and to Eloth, at the sea side in the land of Edom. <sup>18</sup> And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took there 450 talents of gold, and brought them to king Solomon.

Q1 – How did Solomon justify himself when he married a foreign woman in disobedience to the Law of Moses in Deuteronomy in 17:17a.

A – The political alliance with Egypt was more important than trusting in God and obedience to God. (Ex 34:16; De 7:3, Isa 30:3, Jer 2:18, 42:19)

Application: I trust in the obedience of being faithful to one wife forever because this is the Biblical pattern from Adam and Eve which was hidden in the Old Testament due to the hardness of man's heart until Christ came and provided a new and living way.

## **2 Chronicles Chapter 9**

### **9:1-12 King Solomon Honored by the Queen of Sheba for his Wisdom and Excellence**

(21) <sup>1</sup> And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bore spices, and **gold in abundance**, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. <sup>2</sup> And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. <sup>3</sup> And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, <sup>4</sup> And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. <sup>5</sup> And she said to the king, [It was] a true report which I heard in my own land of your acts, and of your wisdom: <sup>6</sup> Howbeit I believed not their words, until I came, and my eyes had seen [it]: and, behold, the one half of the greatness of your wisdom was not told me: [for] you exceed the fame that I heard. <sup>7</sup> Happy are your men, and happy are these your servants, which stand continually before you, and hear your wisdom. <sup>8</sup> Blessed be the LORD your God, which delighted in you to set you on his throne, [to be] king for the LORD your God: because your God loved Israel, to establish them forever, therefore made he you king over them, to do judgment and justice. <sup>9</sup> And she gave the king a **120 talents of gold**, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. <sup>10</sup> And the servants also of Hiram, and the servants of Solomon, which **brought gold from Ophir**, brought alnum trees and precious stones. <sup>11</sup> And the king made [of] the alnum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. <sup>12</sup> **And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside [that] which she had brought to the king.** So she turned, and went away to her own land, she and her servants.

### **9:13-21 King Solomon Receives an Abundance of Gold (666 talents and more per year) Deut 17:17b**

(22) <sup>13</sup> Now the weight of gold that came to Solomon in one year was 666 talents of gold; <sup>14</sup> Beside [that which] traders and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. <sup>15</sup> And king Solomon made 200 targets [of] beaten gold: 600 [shekels] of beaten gold went to one target. <sup>16</sup> And 300 shields [made he of] beaten gold: 300 [shekels] of gold went to one shield. And the king put them in the house of the forest of Lebanon. <sup>17</sup> Moreover the king made a great throne of ivory, and overlaid it with pure gold. <sup>18</sup> And [there were] six steps to the throne, with a footstool of gold, [which were] fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: <sup>19</sup> And 12 lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. <sup>20</sup> And **all the drinking vessels of king Solomon [were of] gold, and all the vessels of the house of the forest of Lebanon [were of] pure gold: none [were of] silver;** it was [not] accounted for anything in the days of Solomon. <sup>21</sup> For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

### **9:22-31 King Solomon Dies after 40 years Reign and other Books written about King Solomon**

(23) <sup>22</sup> And **king Solomon passed all the kings of the earth in riches and wisdom.** <sup>23</sup> And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. <sup>24</sup> And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. <sup>25</sup> And Solomon had 4,000 stalls for horses and chariots, and 12,000 horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem. <sup>26</sup> And he reigned over all the kings from the river even to the land of the Philistines, and to the **border of Egypt.** <sup>27</sup> And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance. <sup>28</sup> And they brought to Solomon horses out of Egypt, and out of all lands. <sup>29</sup> Now the rest of the acts of Solomon, first and last, are they not written in the **book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?** <sup>30</sup> And Solomon reigned in Jerusalem over all Israel 40 years. <sup>31</sup> And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

## **2 Chronicles Chapter 10**

### **10:1-19 *Solomon's Son Rehoboam is Foolish and Divides Israel from Judah***

(24) <sup>1</sup> And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. <sup>2</sup> And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, where he had fled from the presence of Solomon the king, heard [it], that Jeroboam returned out of Egypt. <sup>3</sup> And they sent and called him. So Jeroboam and all Israel came and spoke to Rehoboam, saying, <sup>4</sup> Your father made our yoke grievous: now therefore ease you somewhat the grievous servitude of your father, and his heavy yoke that he put upon us, and we will serve you. <sup>5</sup> And he said to them, Come again to me after three days. And the people departed. <sup>6</sup> And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye [me] to return answer to this people? <sup>7</sup> And they spoke to him, saying, If you be kind to this people, and please them, and speak good words to them, they will be your servants forever. <sup>8</sup> But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. <sup>9</sup> And he said to them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that your father did put upon us? <sup>10</sup> And the young men that were brought up with him spoke to him, saying, Thus shall you answer the people that spoke to you, saying, Your father made our yoke heavy, but make you [it] somewhat lighter for us; thus shall you say to them, My little [finger] shall be thicker than my father's loins. <sup>11</sup> For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I [will chastise you] with scorpions.

(25) <sup>12</sup> So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. <sup>13</sup> And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, <sup>14</sup> And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I [will chastise you] with scorpions. <sup>15</sup> So the king listened not to the people: for the cause was of God, that the LORD might perform his word, which he spoke by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. <sup>16</sup> And when all Israel [saw] that the king would not hearken to them, the people answered the king, saying, What portion have we in David? and [we have] none inheritance in the son of Jesse: every man to your tents, O Israel: [and] now, David, see to your own house. So all Israel went to their tents. <sup>17</sup> But [as for] the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. <sup>18</sup> Then king Rehoboam sent Hadoram that was over the tax; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to [his] chariot, to flee to Jerusalem. <sup>19</sup> And Israel rebelled against the house of David to this day.

Q1 – Should Rehoboam have listened to the older men, rather than his peers the younger men?

A1 – Definitely yes. This is wisdom from above to listen more to the older people of God, then to the younger people of God.

A2 – The old wounds between the followers of Saul (northern kingdom) and David (southern kingdom) is reopened and made worse to the point of separation of the united kingdom of King David and King Solomon.

Q2 – Why did Rehoboam not follow his fathers' advice in the book of Proverbs about listening to older men? (Proverbs 16:31, Leviticus 19:32)

A1 – Because King Solomon became a poor witness of God's wisdom and glory. As a spiritual leader Solomon became equivalent to a carnal believer today. He who once taught wisdom became foolish.

A2 – God does not change, but his people do change – for better or for worse. God's predestination and design is for good, as clearly revealed for the New Testament believer (Romans 8:9-30).

Application: I know the Biblical pattern of wisdom with knowledge and understanding is gained from age. When I was a younger believer I looked up to older believers. As God dealt with the nation Israel in the Old Testament, He deals with the believers today, (Romans 8:1-9)

QT hint: Daily time in the prayer and Scripture helps us beware of following the foolish decisions of leaders. Please note that Rehoboam did not seek the Lord nor pray on this decision. Today we are all part of the priesthood of believers and can seek the Lord for decisions. The spiritual leader is the one most like Christ, mature, and continually growing in the faith. He/she is meek, a servant, and trusts God. As Job – the leader will instruct and strengthen others (Job 4:3-4).

## **2 Chronicles Chapter 11**

### **11:1-12 *Rehoboam and Jeroboam – 2 Wrongs Never Make a Right***

(26) <sup>1</sup> And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin 180,000 chosen [men], which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. <sup>2</sup> But the word of the LORD came to Shemaiah the man of God, saying, <sup>3</sup> **Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,** <sup>4</sup> **Thus says the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.** <sup>5</sup> And Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. <sup>6</sup> He built even Bethlehem, and Etam, and Tekoa, <sup>7</sup> And Bethzur, and Shoco, and Adullam, <sup>8</sup> And Gath, and Mareshah, and Ziph, <sup>9</sup> And Adoraim, and Lachish, and Azekah, <sup>10</sup> And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities. <sup>11</sup> And he fortified the strong holds, and put captains in them, and store of food, and of oil and wine. <sup>12</sup> And in every several city [he put] shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

Q – Why does God speak to Rehoboam?

A – Because God does not want civil war among his people. Both Rehoboam is wrong by adding more tax to the people and Jeroboam is wrong as is made clear in 2 Chronicles 11:13-17. Idol worship.

Application: I know to never fight evil with evil, or see that 2 wrongs never make a right. I must be right before I battle with the brother doing wrong (in sin). This is the same spiritual principle as taught in Matthew 7:1-6 and 2 Corinthians 10:1-18 (2 Corinthians 10:5-6 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled).

QT hint: Daily time in the prayer and Scripture helps us learn from the Holy Scriptures not to become entangled with the works of the flesh like Rehoboam and Jeroboam. Then we can walk after the Spirit (Romans 8:1, 4).

### **11:13-17 *Jeroboam Worships Idols in Israel and Rehoboam Protects Judah* (priests & Levites)**

(27) <sup>13</sup> And the priests and the Levites that [were] in all Israel resorted to him out of all their coasts. <sup>14</sup> For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office to the LORD: <sup>15</sup> And he ordained him priests for the high places, and for the devils, and for the calves which he had made. <sup>16</sup> And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice to the LORD God of their fathers. <sup>17</sup> So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

### **11:18-23 *The Many Wives, Concubines and Children of Rehoboam***

<sup>18</sup> And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, [and] Abihail the daughter of Eliab the son of Jesse; <sup>19</sup> Which bare him children; Jeush, and Shamariah, and Zaham. <sup>20</sup> And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. <sup>21</sup> And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) <sup>22</sup> And Rehoboam made Abijah the son of Maachah the chief, [to be] ruler among his brethren: for [he thought] to make him king. <sup>23</sup> And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, to every fenced city: and he gave them food in abundance. And he desired for them many wives.

Q – Why does Rehoboam walks in the way of David and Solomon for 3 years.

A – Jeroboam's revolt scared Rehoboam to follow the pattern of his father and grandfather.

Application: I believe that when unbelievers realize it is no longer convenient to follow the religious system of Christianity they quickly convert to their true religion, which is totally different and devilish; just as Jeroboam did.



## 2 Chronicles Chapter 12

### 12:1-12 *Rehoboam's True Colors are Revealed by Shemaiah in His 5th Year as King of Judah*

(28) <sup>1</sup> And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him. <sup>2</sup> And it came to pass, [that] in the fifth year of king Rehoboam **Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,** <sup>3</sup> With twelve hundred chariots, and threescore thousand horsemen: and the people [were] without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. <sup>4</sup> And he took the fenced cities which [pertained] to Judah, and came to Jerusalem. <sup>5</sup> Then came Shemaiah the prophet to Rehoboam, and [to] the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said to them, Thus says the LORD, **Ye have forsaken me, and therefore I have also left you in the hand of Shishak.** <sup>6</sup> Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous. <sup>7</sup> **And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; [therefore] I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.** <sup>8</sup> Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. <sup>9</sup> So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. <sup>10</sup> **Instead of which king Rehoboam made shields of brass,** and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. <sup>11</sup> And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber. <sup>12</sup> And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy [him] altogether: and also in Judah things went well.

Q – What is the ungodly pattern of Rehoboam's life so far?

A1 – Rehoboam know about God from his parents, but he did not know God in his heart. First he raised taxes that caused a revolt of the 10 northern tribes of Israel, then he ruled better for 3 years while populating the cities with his children, then he forsook the law of Moses. Then God raised up the king of Egypt to Judge Jerusalem. The prophet caused the princes and Rehoboam to humble themselves to mitigate the wrath of God.

A2 – Sin, Judgment, Repentance, Forgiveness

Application: I know the pattern of sin is the same for the believer and unbeliever. God does not change, but man does change.

QT hint: Daily time in the prayer and Scripture helps us discern Godly from Ungodly Leaders. If we cannot do anything, at least we can trust in God.

### 12:13-16 *Rehoboam Reigns 17 Years and Never Prepares His Heart to Seek God, then Dies*

(29) <sup>13</sup> So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. <sup>14</sup> **And <sup>a</sup> he did evil, because he prepared not his heart to seek the LORD.** <sup>15</sup> Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And [there were] wars between Rehoboam and Jeroboam continually. <sup>16</sup> And Rehoboam slept with his fathers, and was buried in the city of David: and Abiham his son reigned in his stead.

Q – Was Rehoboam a type of the natural man or the carnal believer?

A – God was merciful when Egypt attacked and took the gold from Jerusalem. The blessing of the messiah was through Rehoboam to Joseph. Rehoboam had the position of the promise, but not the heart.

Application: I know I can become a carnal believer if I let the world, man, or the devil deceive me for its temporary time, talent and treasure. I must submit my body, mind and heart freshly to God daily to be the spiritual man. (Romans 12:1-3)

QT hint: Daily time in the prayer and Scripture helps us walk after the Spirit and not after the flesh, as King Rehoboam did. (Romans 8:1, 4)

## **2 Chronicles Chapter 13**

### **13:1-12 Israel and Jeroboam's 800K Army comes against Judah and Abiham's 400k Army**

(30) <sup>1</sup> Now in the eighteenth year of king Jeroboam began Abiham to reign over Judah. <sup>2</sup> He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abiham and Jeroboam. <sup>3</sup> And Abiham set the battle in array with an army of valiant men of war, [even] 400,000 chosen men: Jeroboam also set the battle in array against him with 800,000 chosen men, [being] mighty men of valor. <sup>4</sup> And Abiham stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, you Jeroboam, and all Israel; <sup>5</sup> Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David forever, [even] to him and to his sons by a covenant of salt? <sup>6</sup> Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and has rebelled against his lord. <sup>7</sup> And there are gathered to him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. <sup>8</sup> And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye [be] a great multitude, and [there are] with you golden calves, which Jeroboam made you for gods. <sup>9</sup> Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of [other] lands? so that whosoever comes to consecrate himself with a young bullock and seven rams, [the same] may be a priest of [them that are] no gods. <sup>10</sup> But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister to the LORD, are the sons of Aaron, and the Levites [wait] upon [their] business: <sup>11</sup> And they burn to the LORD every morning and every evening burnt sacrifices and sweet incense: the showbread also [set they in order] upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. <sup>12</sup> And, behold, God himself is with us for [our] captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

Q – What does salt represent? (13:5)

A – The providential preservation of God to keep His promises.

Application: I rest in the power and providence of God to preserve me as I walk in obedience to His word.

QT hint: Daily time in the prayer and Scripture must be life giving and salted so as not to decay. If it becomes boring and not life giving, draw near to God, get encouragement from another believer, a book, or any way possible to get out of this slanting toward walking after the flesh.

### **13:13-22 Israel and Jeroboam's Army Lose 500,000 Men and the Battle with Judah**

(31) <sup>13</sup> But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. <sup>14</sup> And when Judah looked back, behold, the battle was before and behind: and **they cried unto the LORD, and the priests sounded with the trumpets.** <sup>15</sup> **Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abiham and Judah.** <sup>16</sup> And the children of Israel fled before Judah: and God delivered them into their hand. <sup>17</sup> And Abiham and his people slew them with a great slaughter: so there fell down slain of Israel 500,000 chosen men. <sup>18</sup> Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers. <sup>19</sup> And Abiham pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof. <sup>20</sup> Neither did Jeroboam recover strength again in the days of Abiham: and the LORD struck him, and he died. <sup>21</sup> But **Abiham waxed mighty, and married fourteen wives**, and begat twenty and two sons, and sixteen daughters. <sup>22</sup> And the rest of the acts of Abiham, and his ways, and his sayings, are written in the story of the prophet Iddo.

## **2 Chronicles Chapter 14**

### ***King Asa Reigns 35 Years, 2 Chronicles 14-16 (1 Kings 15:9-24) He Begins Strong and Ends Weak in 4 Sins (16:7-14)***

#### **14:1-8 *Asa Reforms Judah Tearing Down Idols***

(32) <sup>1</sup> So Abiham slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years. <sup>2</sup> And Asa did [that which was] good and right in the eyes of the LORD his God: <sup>3</sup> For he took away the altars of the strange [gods], and the high places, and brake down the images, and cut down the groves: <sup>4</sup> And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. <sup>5</sup> Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him. <sup>6</sup> And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest. <sup>7</sup> Therefore he said to Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, [while] the land is yet before us; because we have sought the LORD our God, we have sought [him], and he has given us rest on every side. So they built and prospered. <sup>8</sup> And Asa had an army [of men] that bore targets and spears, out of Judah 300,000; and out of Benjamin, that bore shields and drew bows, 280,000: all these [were] mighty men of valor.

#### **14:9-15 *Asa Prays for Help to Defeat 1,000k Ethiopians***

<sup>9</sup> And there came out against them Zerah the Ethiopian with a host of 1,000,000, and 300 chariots; and came to Mareshah. <sup>10</sup> Then Asa went out against him, and they set the battle in array in the valley of Zephasah at Mareshah. <sup>11</sup> And Asa cried to the LORD his God, and said, LORD, [it is] nothing with You to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on You, and in Your name we go against this multitude. O LORD, You are our God; let not man prevail against you. <sup>12</sup> So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. <sup>13</sup> And Asa and the people that [were] with him pursued them to Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil. <sup>14</sup> And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. <sup>15</sup> They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

Q – Did King Asa’s reforms help prepare for the mighty battle ahead?

A – Definitely and in God’s providence the series of events brought glory to God.

Application: I want to do that which is good and right in the eyes of the LORD. Then when I go into battle I can rest in the fact that the battle is against you, not me nor me. In the case of a leadership position this same principle applies.

QT hint: Daily time in the prayer and Scripture help us do what is right in the present to prepare us for the battles ahead.

## **2 Chronicles Chapter 15**

### **15:1-7 *The Prophet Azariah's Conditional Promise of Reward for Judah***

(33) <sup>1</sup> And the Spirit of God came upon Azariah the son of Oded: <sup>2</sup> And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. <sup>3</sup> Now for a long season Israel [has been] without the true God, and without a teaching priest, and without law. <sup>4</sup> But when they in their trouble did turn to the LORD God of Israel, and sought him, he was found of them. <sup>5</sup> And in those times [there was] no peace to him that went out, nor to him that came in, but great vexations [were] upon all the inhabitants of the countries. <sup>6</sup> And nation was destroyed of nation, and city of city: for God did vex them with all adversity. <sup>7</sup> Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

### **15:8-15 *King Asa Puts Away the Idols from Judah, Benjamin, and Further***

<sup>8</sup> And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD. <sup>9</sup> And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him. <sup>10</sup> So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. <sup>11</sup> And they offered to the LORD the same time, of the spoil [which] they had brought, 700 oxen and 7,000 sheep. <sup>12</sup> And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; <sup>13</sup> That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman. <sup>14</sup> And they swore to the LORD with a loud voice, and with shouting, and with trumpets, and with cornets. <sup>15</sup> And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

### **15:16-19 *King Asa Removes His Mother as Queen for Her Idol***

<sup>16</sup> And also [concerning] Maachah the mother of Asa the king, he removed her from [being] queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped [it], and burnt [it] at the brook Kidron. <sup>17</sup> But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. <sup>18</sup> And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. <sup>19</sup> And there was no [more] war to the five and thirtieth year of the reign of Asa.

Q – Should King Asa have removed the idols from all Israel? (15:3-7)

A – It seems like God would have honored his faith for further reform that extended beyond his kingdom of Judah and Benjamin.

Application: I must continue to diligence and faith to enter into all the blessings of faith and obedience that extends my tent stakes. I can be strong and not weak when pushing my envelope when His Spirit opens doors.

QT hint: Daily time in the prayer and Scripture help us be sensitive of when to be patient and wait, and when to move forward in the things of God.

## **2 Chronicles Chapter 16**

### **16:1-6 King Asa Gives Gold from the Temple to the King of Syria for Protection from Israel**

(34) <sup>1</sup> In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. <sup>2</sup> **Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus, saying,** <sup>3</sup> **[There is] a league between me and you, as [there was] between my father and your father: behold, I have sent you silver and gold; go, break your league with Baasha king of Israel, that he may depart from me.** <sup>4</sup> And Benhadad listened to king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali. <sup>5</sup> And it came to pass, when Baasha heard [it], that he left off building of Ramah, and let his work cease. <sup>6</sup> Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

Q – Should King Asa have had faith in the friendship of his father with Baasha King of Syria? (16:3)

A1 – No. The friendship of his father replaced faith in God for victory over the enemy.

A2 – No. His father never gave gold and silver from the temple to the King of Syria for protection.

Application: I must be careful not to mix the blessings and relationships from the past with the present circumstances and replace seeking God's hand and will freshly.

QT hint: Daily time in the prayer and Scripture help us seek the God of the present and future rather than relying and selecting parts of His will and blessing of the past.

### **16:7-14 King Asa's Heart Hardens at God's Prophecy from Hanani and Continues until He Dies**

(35) <sup>7</sup> **And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because you have relied on the king of Syria, and not relied on the LORD your God, therefore is the host of the king of Syria escaped out of your hand.** <sup>8</sup> **Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because you did rely on the LORD, he delivered them into your hand.** <sup>9</sup> **For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein you have done foolishly: therefore from henceforth you shall have wars.**

<sup>10</sup> **Then Asa was angry with the seer, and put him in a prison house; for [he was] in a rage with him because of this [thing].**

**And Asa oppressed [some] of the people the same time.**

<sup>11</sup> And, behold, the acts of Asa, first and last, look, they are written in the book of the kings of Judah and Israel.

<sup>12</sup> And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding [great]: **yet in his disease he sought not to the LORD, but to the physicians.** <sup>13</sup> And Asa slept with his fathers, and died in the one and fortieth year of his reign. <sup>14</sup> And they buried him in his own sepulchers, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odors and diverse kinds [of spices] prepared by the apothecaries' are: and **they made a very great burning for him.**

Q – Is Asa like a type of a carnal or spiritual believer?

A – Asa is like a carnal believer that never repents of his continued sin. He relies on positional power. He puts the true prophet in prison. He oppresses the people. He gets ill and does not seek the LORD.

Application: I must continue faithful to God and follow Jesus Christ until the end so I do not lose crowns and am rewarded by our Lord Jesus Christ. The weaknesses of several of the Bible character in the Old Testament warn me of various tricks and traps of man, self, and satan.

## **2 Chronicles 17** *King Jehoshaphat Reigns 25 Years, 2 Chronicles 17-20* ([1 Kings 22:41-50](#))

### 17:1-9 *King Jehoshaphat Walks in the 1st Ways of King David*

(36) <sup>1</sup> And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. <sup>2</sup> And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. <sup>3</sup> And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not to Baalim; <sup>4</sup> But sought to the [LORD] God of his father, and walked in his commandments, and not after the doings of Israel. <sup>5</sup> Therefore the LORD established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. <sup>6</sup> And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah. <sup>7</sup> Also in the third year of his reign he sent to his princes, [even] to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. <sup>8</sup> And with them [he sent] Levites, [even] Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. <sup>9</sup> And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

Q – Why are the 1st ways of King David specified? (17:3)

A – Because the 1st part of David's life was exemplary to follow until sin grew in his heart and he fell. A book on the life of King David should be titled, "Extreme Lessons from the Rise, Fall, and Restoration of King David".

Application: I see the two great traits of a good leader; being an example with his own walk with God and teaching the people the Holy Scriptures by the princes (political leaders), Levites (teachers), and Priests (religious leaders). In the New Testament true believers are called-out and set apart to serve God (John 15:16 - Levites), co-heirs with the King Jesus Christ (1 Corinthians 6:2-3 - princes), a royal priesthood (1 Peter 2:9 - priests).

QT hint: Daily time in the prayer and Scripture help us learn the examples and characteristics of who to follow from the Old Testament characters, and examples and characteristics of who not to follow in the Old Testament characters. The beginning of King Jehoshaphat's rule is good. Let's see how it contuse until the end in 2 Chronicles 17-20).

### 17:10-19 *The Fear of the LORD Falls on the Neighboring Nations Causing Safety from War*

(37) <sup>10</sup> And the fear of the LORD fell upon all the kingdoms of the lands that [were] round about Judah, so that they made no war against Jehoshaphat. <sup>11</sup> Also [some] of the Philistines brought Jehoshaphat presents, and tax silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. <sup>12</sup> And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. <sup>13</sup> And he had much business in the cities of Judah: and the men of war, mighty men of valor, [were] in Jerusalem. <sup>14</sup> And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valor 300,000. <sup>15</sup> And next to him was Jehohanan the captain, and with him 280,000. <sup>16</sup> And next him was Amasiah the son of Zichri, who willingly offered himself to the LORD; and with him 200,000 mighty men of valor. <sup>17</sup> And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield 200,000. <sup>18</sup> And next him was Jehozabad, and with him a 180,000 ready prepared for the war. <sup>19</sup> These waited on the king, beside [those] whom the king put in the fenced cities throughout all Judah.

Q – What is the opposite of the fear of the LORD?

A1 – The opposite is no fear of God. Fear has more substance and better outcome than the watered down word "awe" that many today substitute for fear.

A1 – God's people led by King Jehoshaphat did what is right in God's eyes which causes the fear of the LORD to fall upon the past enemies and surrounding nations of Judah.

Application: I know that the fear of God makes Him very special and looked up to for wisdom; therefore safety is first, last, and always in my life. I must have be safe and secure in my personal walk with God to lead my family and others. (Ps 33:17)

QT hint: Daily time in the prayer and Scripture helps us have peace and rest with others around us; as well as be a peacemaker.

**18:1-11 King Jehoshaphat and King Ahab are Friends and Seek the Prophet Micaiah**

(38) **<sup>1</sup> Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab.**

<sup>2</sup> And after [certain] years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that [he had] with him, and persuaded him to go up [with him] to Ramothgilead. <sup>3</sup> And Ahab king of Israel said to Jehoshaphat king of Judah, Will you go with me to Ramothgilead? And he answered him, I [am] as you are, and my people as your people; and [we will be] with you in the war. <sup>4</sup> And Jehoshaphat said to the king of Israel, Enquire, I pray you, at the word of the LORD today. <sup>5</sup> Therefore the **king of Israel gathered together of prophets 400 men**, and said to them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver [it] into the king's hand. <sup>6</sup> But Jehoshaphat said, [Is there] not here a prophet of the LORD besides, that we might enquire of him? <sup>7</sup> And the king of Israel said to Jehoshaphat, [There is] yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good to me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. <sup>8</sup> And the king of Israel called for one [of his] officers, and said, Fetch quickly Micaiah the son of Imla. <sup>9</sup> And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in [their] robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. <sup>10</sup> And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus says the LORD, With these you shall push Syria until they be consumed. <sup>11</sup> And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver [it] into the hand of the king.

Q – Should King Jehoshaphat be so close of friends with King Ahab?

A1 – Yes, when looking at circumstances and favor with the surrounding heathen kings.

A2 – No, in the eyes of God. King Ahab is wicked, however still calls on the good prophet Micaiah.

Application: I must be careful whom I choose or allow to be my friends. Later God reveals this friendship does not have his approval. I rather have Jesus Christ as my best friend, then provide other friends.

QT hint: Daily time in the prayer and Scripture helps us know who to choose for our friends.

**18:12-27 Micaiah Prophecies if Ahab Wars there will be Defeat  
Contrary to the 400 prophets (1 to 400)**

(39) <sup>12</sup> And the messenger that went to call Micaiah spoke to him, saying, Behold, the words of the prophets [declare] good to the king with one assent; let your word therefore, I pray you, be like one of theirs, and speak you good. <sup>13</sup> And Micaiah said, [As] the LORD lives, even what my God says, that will I speak. <sup>14</sup> And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, **Go ye up, and prosper, and they shall be delivered into your hand.** <sup>15</sup> **And the king said unto him, How many times shall I adjure you that you say nothing but the truth to me in the name of the LORD?** <sup>16</sup> **Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd:** and the LORD said, **These have no master; let them return [therefore] every man to his house in peace.** <sup>17</sup> And the king of Israel said to Jehoshaphat, Did I not tell you [that] he would not prophesy good to me, but evil? <sup>18</sup> Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and [on] his left. <sup>19</sup> And the LORD said, **Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spoke saying after this manner, and another saying after that manner.** <sup>20</sup> Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, **Wherewith?** <sup>21</sup> And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And [the LORD] said, **You shall entice [him], and you shall also prevail: go out, and do [even] so.** <sup>22</sup> Now therefore, behold, the LORD has put a lying spirit in the mouth of these your prophets, and the LORD has spoken evil against you. <sup>23</sup> Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak to you? <sup>24</sup> And Micaiah said, Behold, you shall see on that day when you shall go into an inner chamber to hide thyself. <sup>25</sup> Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; <sup>26</sup> And say, Thus says the king, Put this [fellow] in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. <sup>27</sup> And Micaiah said, If you certainly return in peace, [then] has not the LORD spoken by me. And he said, Harken, all ye people.

## 2 Chronicles Chapter 18

### 18:28-34 *Jehoshaphat Escapes and Ahab Dies in Battle as Prophesied by Micaiah*

(40) <sup>28</sup> So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead. <sup>29</sup> And the king of Israel said to Jehoshaphat, I will disguise myself, and will go to the battle; but put you on your robes. So the king of Israel disguised himself; and they went to the battle. <sup>30</sup> Now the king of Syria had commanded the captains of the chariots that [were] with him, saying, Fight ye not with small or great, save only with the king of Israel. <sup>31</sup> And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them [to depart] from him. <sup>32</sup> For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. <sup>33</sup> And a [certain] man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn your hand, that you may carry me out of the host; for I am wounded. <sup>34</sup> And the battle increased that day: howbeit the king of Israel stayed [himself] up in [his] chariot against the Syrians until the evening: and about the time of the sun going down he died.

Q – Why did King Ahab disguise himself and King Jehoshaphat did not?

A – King Ahab thought he would trick the prophecy of Micaiah, but he failed and died. Perhaps King Jehoshaphat thought he was safe with God's protection and would also help his friend King Ahab.

Application: I must be careful when I take a stand with friends who may not have the favor of God.

QT hint: Daily time in the prayer and Scripture helps us discern when to follow or not follow others.

## 2 Chronicles Chapter 19

### 19:1-11 *The LORD is Angry with Jehoshaphat for His Help to Ungodly Ahab and Love for Ahab*

(41) <sup>1</sup> And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. <sup>2</sup> And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, <sup>a</sup> Should you help the ungodly, and love them that hate the LORD? therefore is wrath upon you from before the LORD. <sup>3</sup> Nevertheless there are good things found in you, in that you have taken away the groves out of the land, and has prepared your heart to seek God. <sup>4</sup> And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back to the LORD God of their fathers. <sup>5</sup> And he set judges in the land throughout all the fenced cities of Judah, city by city, <sup>6</sup> And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment. <sup>7</sup> Wherefore now let the fear of the LORD be upon you; take heed and do [it]: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts. <sup>8</sup> Moreover in Jerusalem did Jehoshaphat set of the Levites, and [of] the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. <sup>9</sup> And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. <sup>10</sup> And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and [so] wrath come upon you, and upon your brethren: this do, and ye shall not trespass. <sup>11</sup> And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites [shall be] officers before you. **Deal courageously, and the LORD shall be with the good.**

Q – Why did God forgive the foolishness of King Jehoshaphat?

A – Because Jehoshaphat prepared his heart to seek the LORD. His repentance was apparent as he taught others to fear the LORD and warn others not to trespass against the LORD.

Application: I see the true fruit of repentance in King Jehoshaphat. The sin which he did and was forgiven of; he warned others not to do the same. King Jehoshaphat has a Romans 7 experience, but does not stay there.

QT hint: Daily time in the prayer and Scripture helps us learn from our personal sin as well as teach others the same.



## **2 Chronicles Chapter 20**

### **20:1-13 *Jehoshaphat leads Judah in a Fast and Prayer for Help with the Enemy***

(42) <sup>1</sup> It came to pass after this also, [that] the children of Moab, and the children of Ammon, and with them <sup>a</sup> certain of the Maonites, came against Jehoshaphat to battle. <sup>2</sup> Then there came some that told Jehoshaphat, saying, There comes a great multitude against you from beyond the sea on this side Syria; and, behold, they [be] in Hazazontamar, which is Engedi. <sup>3</sup> And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. <sup>4</sup> And Judah gathered themselves together, to ask [help] of the LORD: even out of all the cities of Judah they came to seek the LORD.

<sup>5</sup> And Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court, <sup>6</sup> And said, O LORD God of our fathers, are not you God in heaven? and rule [not] you over all the kingdoms of the heathen? and in your hand [is there not] power and might, so that none is able to withstand you? <sup>7</sup> [Are] not you our God, [who] did drive out the inhabitants of this land before your people Israel, and gave it to the seed of Abraham your friend forever? <sup>8</sup> And they dwelt therein, and have built you a sanctuary therein for your name, saying, <sup>9</sup> If, [when] evil comes upon us, [as] the sword, judgment, or pestilence, or famine, we stand before this house, and in your presence, (for your name is in this house,) and cry to you in our affliction, then you will hear and help. <sup>10</sup> And now, behold, the children of Ammon and Moab and mount Seir, whom you would not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; <sup>11</sup> Behold, [I say, how] they reward us, to come to cast us out of your possession, which you have given us to inherit. <sup>12</sup> O our God, will you not judge them? for we have no might against this great company that comes against us; neither know we what to do: but our eyes are upon you. <sup>13</sup> And all Judah stood before the LORD, with their little ones, their wives, and their children.

### **20:14-30 *Praise Before the Battle, the Enemy is Defeated, Praise After the Battle***

(43) <sup>14</sup> Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the assembly; <sup>15</sup> And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and you king Jehoshaphat, Thus says the LORD to you, **Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.** <sup>16</sup> **Tomorrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.** <sup>17</sup> **Ye shall not [need] to fight in this [battle]: set yourselves, stand ye [still], and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the LORD [will be] with you.** <sup>18</sup> And Jehoshaphat bowed his head with [his] face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. <sup>19</sup> And the Levites, of the children of the Kohasites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high. <sup>20</sup> And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. <sup>21</sup> And when he had consulted with the people, he appointed singers to the LORD, and that should **praise the beauty of holiness**, as they went out before the army, and to say, **Praise the LORD; for his mercy [endures] forever.**

## **2 Chronicles Chapter 20**

<sup>22</sup> And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. <sup>23</sup> For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, everyone helped to destroy another. <sup>24</sup> And when Judah came toward the watch tower in the wilderness, they looked to the multitude, and, behold, they [were] dead bodies fallen to the earth, and none escaped. <sup>25</sup> And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. <sup>26</sup> And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, to this day. <sup>27</sup> Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. <sup>28</sup> And they came to Jerusalem with psalteries and harps and trumpets to the house of the LORD. <sup>29</sup> And the fear of God was on all the kingdoms of [those] countries, when they had heard that the LORD fought against the enemies of Israel. <sup>30</sup> So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

Q – What can we learn about praising the LORD?

A1 – Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. Disciple note: Bowing one's head with face to the ground is a pattern of Biblical worship. Never does worship include falling backward and being unconscious. (2 Chr 20:18)

A2 – The Levites and others stood to praise the LORD with a loud voice. (2 Chr 20:19)

A3 – They rose early in the morning. (2 Chr 20:20)

A4 – Jehoshaphat consulted with the people and appointed singers to praise the beauty of holiness. (2 Chr 20:21)

A5 – When they began to sing and praise the LORD defeated the enemy. (2 Chr 20:22)

A6 – They celebrated the victory joyfully with psalteries, harps and trumpets in the house of the LORD. (2 Chr 20:27-28)

A7 – The fear of the LORD was upon the surrounding nations. (2 Chr 20:29)

Application: I learn from this passage that praise can be with only voices or with instruments. Praise was early in the morning. The people, not leaders, were consulted on how to praise the LORD. Praise was a vital part of victory over the enemy, and the fear of God to be felt by the surrounding population.

### **20:31-37 *Jehoshaphat's Disobedience and Death***

(44) <sup>31</sup> And Jehoshaphat reigned over Judah: [he was] thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. <sup>32</sup> And he walked in the way of Asa his father, and departed not from it, doing [that which was] right in the sight of the LORD. <sup>33</sup> **Howbeit the high places were not taken away: for as yet the people had not prepared their hearts to the God of their fathers.** <sup>34</sup> Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

<sup>35</sup> **And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:** <sup>36</sup> **And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber.** <sup>37</sup> **Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because you have joined thyself with Ahaziah, the LORD has broken your works. And the ships were broken, that they were not able to go to Tarshish.**

Note: Jehoshaphat's life begins strongly with the LORD except his love for king Ahaz, and ends weakly with not taking away the high places as his father Asa, and aligning with king Ahaziah where Eliezer the seer prophesied against Jehosaphat.

## 2 Chronicles Chapter 21

### 21:1-11 **King Jehoram is Evil and Murders 6 Brothers** ([2 Kings 8:16-24](#))

(45) <sup>1</sup> Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead. <sup>2</sup> And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these [were] the sons of Jehoshaphat king of Israel. <sup>3</sup> And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn. <sup>4</sup> **Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and [diverse] also of the princes of Israel.** <sup>5</sup> Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. <sup>6</sup> And he walked in the way of the kings of Israel, like as did the house of Ahab: for **he had the daughter of Ahab to wife:** and he worked [that which was] evil in the eyes of the LORD. <sup>7</sup> Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons forever. <sup>8</sup> In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. <sup>9</sup> Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. <sup>10</sup> So the Edomites revolted from under the hand of Judah to this day. The same time [also] did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers. <sup>11</sup> **Moreover he made high places in the mountains of Judah,** and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah [thereto].

Q – Why did king Jehoram marry King Ahab’s daughter?

A – Because his father King Jehoshaphat was friends with King Ahab.

Application: I can obey God in my personal life when my superiors or king are very wicked.

QT hint: Daily time in the prayer and Scripture helps us understand that God is not a respecter of persons.

### 21:12-20 **Elijah Writes a Letter of Judgment to Jehoram** (1 Kings 17-2 Kings 2, 8 miracles)

(46) <sup>12</sup> And there came a writing to him from Elijah the prophet, saying, **Thus says the LORD God of David your father, Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah,** <sup>13</sup> **But have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also has slain your brethren of your father's house, [which were] better than yourself:** <sup>14</sup> **Behold, with a great plague will the LORD smite your people, and your children, and your wives, and all your goods:** <sup>15</sup> **And you [shall have] great sickness by disease of your bowels, until your bowels fall out by reason of the sickness day by day.** <sup>16</sup> **Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that [were] near the Ethiopians:** <sup>17</sup> And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons. <sup>18</sup> And after all this the LORD smote him in his bowels with an incurable disease. <sup>19</sup> And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. <sup>20</sup> Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchers of the kings.

Q – Why did king Jehoram marry King Ahab’s daughter?

A – Because his father King Jehoshaphat of Judah was friends with King Ahab of Israel.

Application: I know that even the better kings and people of the Old Testament such as king Jehoshaphat come far short of Christ’s righteousness. Their hearts were hardened (Mark 10:5) and the greatest of them John the Baptist, who was not worthy to untie the sandals of the Lord Jesus Christ. I must be careful not to compare my life and sin with the characters of the Old Testament. I must compare myself with much better promises and the abundant grace of the New Testament by the Lord Jesus Christ.

Note: Elijah is stated 60x in 1 and 2 Kings with 8 miracles, 1x in 1 and 2 Chronicles with 1 letter.

## **2 Chronicles Chapter 22**

22:1-9 **King Ahaziah is Friends with King Joram, Evil, and Slain by Jehu** ([2 Ki 8:25-29](#))

(47) <sup>1</sup> And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. <sup>2</sup> Twenty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. **His mother's name also was Athaliah the daughter of Omri. <sup>3</sup> He also walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly.**

<sup>4</sup> Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counselors after the death of his father to his destruction. <sup>5</sup> He walked also after their counsel, and went with Joram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians smote Joram. <sup>6</sup> And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Uzziah the son of Jehoram king of Judah went down to see Joram the son of Ahab at Jezreel, because he was sick. <sup>7</sup> And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab. <sup>8</sup> And it came to pass, that, when **Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. <sup>9</sup> And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him,** they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

Q – Why was king Ahaziah of Judah friends with the wicked king Joram of Israel?

A – Because Ahaziah's father King Jehoram and grandfather Jehoshaphat were friends with the wicked kings of Israel.

Application: I must not become friends of others who are in position by family tradition when they are wicked before the eyes of God; or else I may be caught up in their wickedness. I can still be friendly, kind and a good neighbor and co-worker.

QT hint: Daily time in prayer and Scripture helps us have strength and confidence in our friendship with the Lord Jesus Christ and those he gives us as friends.

22:10-12 **Ahaziah's Mother Athaliah Usurps Judah** ([2 Kings 11:1-16](#))  
**and the Good Woman Jehoshabeath Saves the Linage of King David**

(48) <sup>10</sup> But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. <sup>11</sup> But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. <sup>12</sup> And he was with them hid in the house of God six years: and Athaliah reigned over the land.

Q – Why was Athaliah so wicked and yet able to rule Judah?

A – She controlled her son king Ahaziah, she was controlled by satan the enemy of God. This is the 3rd attempt to quench the lineage through which the Messiah would be born through the promised lineage of King David. (1) 21:4; (2) 21:17; 22:1; (3) 22:10.

Application: I must trust God when wicked people who manipulate people with their power and position. I must do what is right and pray for wisdom daily, since many will follow the leader for their personal benefit. I must look for the good women too, such as Jehoshabeath.

Title: The Wicked Woman Ahaziah Usurps Judah and the Good Woman Jehoshabeath Saves the Linage of King David

QT hint: Daily time in the prayer and Scripture helps us discern between wicked and good rulers, whether they be male or female. The daily time in prayer and Scripture also helps us use our position in life for good when a wicked person is in rule, such as Jehoshabeath.

**23:1-11 Jehoiada the Priest Helps Joash Become the King of Judah**

(49) <sup>1</sup> And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Uzziah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. <sup>2</sup> And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. <sup>3</sup> And all the assembly made a covenant with the king in the house of God. And he said to them, Behold, the king's son shall reign, as the LORD has said of the sons of David. <sup>4</sup> This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, [shall be] porters of the doors; <sup>5</sup> And a third part [shall be] at the king's house; and a third part at the gate of the foundation: and all the people [shall be] in the courts of the house of the LORD. <sup>6</sup> But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD. <sup>7</sup> And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever [else] comes into the house, he shall be put to death: but be ye with the king when he comes in, and when he goes out. <sup>8</sup> So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go [out] on the sabbath: for Jehoiada the priest dismissed not the courses. <sup>9</sup> Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that [had been] king David's, which [were] in the house of God. <sup>10</sup> And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. <sup>11</sup> Then they brought out the king's son, and put upon him the crown, and [gave him] the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

Q – Why was Jehoiada successful in making Joash king of Judah?

A – Jehoiada and most of the people knew Queen Athaliah was a bad ruler. He waited for the right time and used all available resources, with the right people. Her wickedness goes back 3 generations to the wicked king Ahab of Israel. Her worshipping other Gods made her blind to all the rest of her wickedness.

Application: I must know how to be patient in obeying God when circumstances lead to the right time, resources, and people to influence desired changes.

QT hint: Daily time in the prayer and Scripture helps us pay attention to the circumstances and timing to do His will.

**23:12-31 Jehoiada the Priest Has Queen Athaliah Slain**

(50) <sup>12</sup> Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: <sup>13</sup> And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah tore her clothes, and said, Treason, Treason. <sup>14</sup> Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said to them, Have her forth of the ranges: and whoso follows her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD. <sup>15</sup> So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there. <sup>16</sup> And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people. <sup>17</sup> Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. <sup>18</sup> Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as [it is] written in the law of Moses, with rejoicing and with singing, [as it was ordained] by David. <sup>19</sup> And he set the porters at the gates of the house of the LORD, that none [which was] unclean in anything should enter in. <sup>20</sup> And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. <sup>21</sup> And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

## **2 Chronicles Chapter 24**

### **24:1-14 King Joash and Jehoiada the Priest Repair the Temple**

(51) <sup>1</sup> Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba. <sup>2</sup> **And Joash did [that which was] right in the sight of the LORD all the days of Jehoiada the priest.** <sup>3</sup> And Jehoiada took for him two wives; and he begat sons and daughters. <sup>4</sup> And it came to pass after this, [that] Joash was minded to repair the house of the LORD. <sup>5</sup> And he gathered together the priests and the Levites, and said to them, Go out to the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened [it] not. <sup>6</sup> And the king called for Jehoiada the chief, and said unto him, Why have you not required of the Levites to bring in out of Judah and out of Jerusalem the collection, [according to the commandment] of Moses the servant of the LORD, and of the assembly of Israel, for the tabernacle of witness? <sup>7</sup> For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim. <sup>8</sup> And at the king's commandment they made a chest, and set it outside at the gate of the house of the LORD. <sup>9</sup> And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection [that] Moses the servant of God [laid] upon Israel in the wilderness. <sup>10</sup> And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. <sup>11</sup> Now it came to pass, that at what time the chest was brought to the king's office by the hand of the Levites, and when they saw that [there was] much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. <sup>12</sup> And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as worked iron and brass to mend the house of the LORD. <sup>13</sup> So the workmen performed, and the work was perfected by them, and they set the house of God in his state, and strengthened it. <sup>14</sup> And when they had finished [it], they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, [even] vessels to minister, and to offer [withal], and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Q – Is king Joash scolding Jehoiada the priest in verse 6?

A – No, this is Jehoiada the chief, not Jehoiada the priest.

Application: I must be a faithful friend like Jehoiada the priest was to king Joash as the Lord leads.

QT hint: Daily time in the prayer and Scripture helps us know when to be faithful to another person for a long time, possibly the rest of your life.

### **24:15-27 Jehoiada the Priest Dies and King Joash Murders Jehoiada's Son Zechariah**

(58) <sup>15</sup> But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old [was he] when he died. <sup>16</sup> And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house. <sup>17</sup> Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king listened to them. <sup>18</sup> And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. <sup>19</sup> Yet he sent prophets to them, to bring them again to the LORD; and they testified against them: but they would not give ear. <sup>20</sup> And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus says God, **Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, He has also forsaken you.** <sup>21</sup> And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. <sup>22</sup> **Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon [it], and require [it].** <sup>23</sup> And it came to pass at the end of the year, [that] the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them to the king of Damascus. <sup>24</sup> For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. **So they executed judgment against Joash.**

## **2 Chronicles Chapter 24**

<sup>25</sup> And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchers of the kings.

<sup>26</sup> **And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.** <sup>27</sup> Now [concerning] his sons, and the greatness of the burdens [laid] upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

Q – Why did King Joash murder Zechariah?

A – Because he always had a wicked heart and not strong on his own.

Application: I must be careful who I listen to. People like the priest Jehoiada and his son I should listen to, and do not listen to people like the princes of Judah.

QT hint: Prayer and Scripture helps us know who to honor and who not to honor; in life and death.

## **2 Chronicles Chapter 25**

### ***King Amaziah***

25:1-12 ***King Amaziah Reigns in Judah, but not with a Perfect Heart*** ([2 Kings 14:1-22](#))

(59) <sup>1</sup> Amaziah was twenty and five years old [when] he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. <sup>2</sup> And he did [that which was] right in the sight of the LORD, but not with a perfect heart. <sup>3</sup> Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. <sup>4</sup> **But he slew not their children, but [did] as [it is] written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.**

Note: every man shall bear their own sin (Deut 24:16) is different than cursed until the 4<sup>th</sup> generation.

### *Judah Defeats Edom without Israel and with God's Help*

<sup>5</sup> Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of [their] fathers, throughout all Judah and Benjamin: and he numbered them from **twenty years old and above**, and found them 300,000 choice [men, able] to go forth to war, that could handle spear and shield. <sup>6</sup> He hired also 100,000 mighty men of valor out of Israel for a hundred talents of silver. <sup>7</sup> But there came a man of God to him, saying, O king, let not the army of Israel go with you; for the LORD is not with Israel, [to wit, with] all the children of Ephraim.

<sup>8</sup> **But if you will go, do [it], be strong for the battle: God shall make you fall before the enemy: for God has power to help, and to cast down.** <sup>9</sup> And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give you much more than this. <sup>10</sup> Then Amaziah separated them, [to wit], the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger. <sup>11</sup> And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

<sup>12</sup> And [other] 10,000 [left] alive did the children of Judah carry away captive, and brought them to the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

Q – Why did King Amaziah throw 10,000 Edomites from a mountain to their death?

A – They were mountain people so Amaziah may have done this to dishonor them.

Application: I must trust God alone with the resources needed for victory. I do not have to make friends with the enemies of God to win a battle. If I have invested money, not to worry about the loss. (25:7-11).

QT hint: Daily time in the prayer and Scripture helps us know when to stop in a path that we are taking and change our course.

## **2 Chronicles Chapter 25**

### **25:13-28 King Amaziah Worships Edom's God's and is Judged**

(60) <sup>13</sup> But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even to Bethhoron, and smote three thousand of them, and took much spoil. <sup>14</sup> Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up [to be] his gods, and bowed down himself before them, and burned incense to them. <sup>15</sup> Wherefore the anger of the LORD was kindled against Amaziah, and he sent to him a prophet, which said unto him, Why have you sought after the gods of the people, which could not deliver their own people out of your hand? <sup>16</sup> And it came to pass, as he talked with him, that [the king] said unto him, Are you made of the king's counsel? forbear; why should you be smitten? Then the prophet forbear, and said, I know that God has determined to destroy you, because you have done this, and has not listened to my counsel.

### **Israel Defeats Judah and Takes the Gold and Silver from the Temple in Jerusalem**

<sup>17</sup> Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face. <sup>18</sup> And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give your daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. <sup>19</sup> You say, Look, you have smitten the Edomites; and your heart lifts you up to boast: abide now at home; why should you meddle to [your] hurt, that you should fall, [even] you, and Judah with you? <sup>20</sup> But Amaziah would not hear; for it [came] of God, that he might deliver them into the hand [of their enemies], because they sought after the gods of Edom. <sup>21</sup> So Joash the king of Israel went up; and they saw one another in the face, [both] he and Amaziah king of Judah, at Bethshemesh, which [belongs] to Judah. <sup>22</sup> And Judah was put to the worse before Israel, and they fled every man to his tent. <sup>23</sup> And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. <sup>24</sup> And [he took] all the gold and the silver, and all the vessels that were found in the house of God with Obedom, and the treasures of the king's house, the hostages also, and returned to Samaria.

### **Amaziah Dies by his People in Jerusalem**

<sup>25</sup> And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. <sup>26</sup> Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? <sup>27</sup> Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. <sup>28</sup> And they brought him upon horses, and buried him with his fathers in the city of Judah.

Q – What was the downfall of King Amaziah?

A – Pride when he defeated the Edomites (25:19).

Application: I must be careful in victory so pride does not enter my heart.

Q/T hint: Daily time in the prayer and Scripture helps us give God the glory in time of victory.



## **2 Chronicles Chapter 26**

### ***King Uzziah (2 Kings 15:1-7)***

#### **26:1-15 *King Uzziah Does What is Right in the Eyes of God and Grows in Military Strength***

(61) <sup>1</sup> Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. <sup>2</sup> He built Eloth, and restored it to Judah, after that the king slept with his fathers. <sup>3</sup> Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. <sup>4</sup> And he did [that which was] right in the sight of the LORD, according to all that his father Amaziah did. <sup>5</sup> And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper. <sup>6</sup> And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. <sup>7</sup> And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims. <sup>8</sup> And the Ammonites gave gifts to Uzziah: and his name spread abroad [even] to the entering in of Egypt; for he strengthened [himself] exceedingly. <sup>9</sup> Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning [of the wall], and fortified them. <sup>10</sup> Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen [also], and vine dressers in the mountains, and in Carmel: for he loved husbandry. <sup>11</sup> Moreover Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, [one] of the king's captains. <sup>12</sup> The whole number of the chief of the fathers of the mighty men of valor [were] 2,600. <sup>13</sup> And under their hand was an army, 307,500 that made war with mighty power, to help the king against the enemy. <sup>14</sup> And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and breastplates, and bows, and slings [to cast] stones. <sup>15</sup> And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvelously helped, till he was strong.

Q – Is King Uzziah’s “appearance” of being good true?

A – Yes, looking at one segment of his life indicates he is a good king.

Application: I must be diligent to look at a leaders whole life before following them.

#### **26:16-23 *King Uzziah’s Heart is Lifted Up to His Destruction by Leprosy***

(62) <sup>16</sup> But when he was strong, his heart was lifted up to [his] destruction: for he transgressed against the LORD his God, and **went into the temple of the LORD to burn incense upon the altar of incense.** <sup>17</sup> And Azariah the priest went in after him, and with him fourscore priests of the LORD, [that were] valiant men: <sup>18</sup> And they withstood Uzziah the king, and said unto him, [It appertains] not to you, Uzziah, to burn incense to the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for you have trespassed; neither [shall it be] for your honor from the LORD God. <sup>19</sup> Then **Uzziah was angry, and had a censer in his hand to burn incense: and while he was angry with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.** <sup>20</sup> And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from there; yes, himself hasted also to go out, because the LORD had smitten him. <sup>21</sup> And Uzziah the king was a leper to the day of his death, and dwelt in a separate house, [being] a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land. <sup>22</sup> Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. <sup>23</sup> So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which [belonged] to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

Q – Why did King Uzziah think he could offer incense in the temple when this duty belonged to the priests?

A – Because the great military victories and wisdom caused him to become proud and forget what the Holy Scriptures said about only the sons of Aaron could offer incense to the LORD.

Application: I must beware of great victory that is followed by pride and a fall.

## **2 Chronicles Chapter 27**

### ***King Jotham***

27:1-9 ***King Jotham Reigns Like His Father Uzziah in Judah*** ([2 Kings 15:32-38](#))

(63) <sup>1</sup> Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok. <sup>2</sup> And he did [that which was] right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly. <sup>3</sup> He built the high gate of the house of the LORD, and on the wall of Ophel he built much. <sup>4</sup> Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers. <sup>5</sup> He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay to him, both the second year, and the third. <sup>6</sup> So Jotham became mighty, because he prepared his ways before the LORD his God. <sup>7</sup> Now the rest of the acts of Jotham, and all his wars, and his ways, look, they are written in the book of the kings of Israel and Judah. <sup>8</sup> He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. <sup>9</sup> And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

Q – If King Jotham was good why are the people bad? (27:2-3)

A – Only God knows the hearts of all people and the times in which we live.

Application: I must look after my own relationship and obedience to God, and try to influence others to be the same way. Even if others do not follow, tolerate, or even dislike me.

QT hint: Daily time in the prayer and Scripture helps us do what is right no matter what others around us are doing.

## **2 Chronicles Chapter 28**

### ***King Ahaz*** ([2 Kings 16:1-20](#))

29:1-15 ***King Ahaz Does Evil in the Sight of the LORD and Helped by the Prophet Oded***

(64) <sup>1</sup> Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not [that which was] right in the sight of the LORD, like David his father: <sup>2</sup> For he walked in the ways of the kings of Israel, and made also molten images for Baalim. <sup>3</sup> Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. <sup>4</sup> He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

### ***Syria & Israel Defeat Judah***

<sup>5</sup> Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. <sup>6</sup> For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, [which were] all valiant men; because they had forsaken the LORD God of their fathers. <sup>7</sup> And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah [that was] next to the king. <sup>8</sup> And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. <sup>9</sup> But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said to them, Behold, because the LORD God of your fathers was angry with Judah, he has delivered them into your hand, and ye have slain them in a rage [that] reaches up to heaven. <sup>10</sup> And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen to you: [but are there] not with you, even with you, sins against the LORD your God? <sup>11</sup> Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD

## **2 Chronicles Chapter 28**

is upon you. <sup>12</sup> Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, <sup>13</sup> And said to them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD [already], ye intend to add [more] to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. <sup>14</sup> So the armed men left the captives and the spoil before the princes and all the assembly. <sup>15</sup> And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon donkeys, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

Q – Why did the Prophet Oded help the Wicked King Ahab?

A – Because God told him to help Judah.

Application: I must be sensitive to help others and obey God, even when they are doing evil.

QT hint: Daily time in the prayer and Scripture helps us be sensitive to do that which is not natural, but the contrary to normal expectations. The prophet Oded is an example for us to learn from.

### **28:16-27 *King Ahaz Increases Sin and Causes Judah Shame and to Lose Several Battles***

(65) <sup>16</sup> At that time did king Ahaz send to the kings of Assyria to help him. <sup>17</sup> For again the Edomites had come and smitten Judah, and carried away captives. <sup>18</sup> The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. <sup>19</sup> For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD. <sup>20</sup> And Tilgathpilneser king of Assyria came to him, and distressed him, but strengthened him not. <sup>21</sup> For Ahaz took away a portion [out] of the house of the LORD, and [out] of the house of the king, and of the princes, and gave [it] to the king of Assyria: but he helped him not. <sup>22</sup> And in the time of his distress did he trespass yet more against the LORD: this [is that] king Ahaz. <sup>23</sup> For he sacrificed to the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, [therefore] will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. <sup>24</sup> And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. <sup>25</sup> And in every several city of Judah he made high places to burn incense to other gods, and provoked to anger the LORD God of his fathers. <sup>26</sup> Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. <sup>27</sup> And Ahaz slept with his fathers, and they buried him in the city, [even] in Jerusalem: but they brought him not into the sepulchers of the kings of Israel: and Hezekiah his son reigned in his stead.

Q – Why was not Ahaz buried with the other kings?

A – Because of his great wickedness and shame before God.

Application: I know that some people will increase in their wickedness as long as they live. Do not give honor to whom it is not due.

QT hint: Daily time in the prayer and Scripture helps us stay faithful to God and obey His Word when the whole government and the people all around are doing evil.

29:1-11 **King Hezekiah Begins Revival by Opening and Cleansing the Temple**

(66) <sup>1</sup> Hezekiah began to reign [when he was] five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. <sup>2</sup> And he did [that which was] right in the sight of the LORD, according to all that David his father had done. <sup>3</sup> He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. <sup>4</sup> And he brought in the priests and the Levites, and gathered them together into the east street, <sup>5</sup> And said to them, Hear me, **ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy [place].** <sup>6</sup> For our fathers have trespassed, and done [that which was] evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned [their] backs. <sup>7</sup> Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy [place] to the God of Israel. <sup>8</sup> Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he has delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. <sup>9</sup> For, look, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. <sup>10</sup> Now [it is] in my heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. <sup>11</sup> **My sons, be not now negligent:** for the LORD has chosen you to stand before him, to serve him, and that ye should minister to him, and burn incense.

29:12-19 **The Levites Sanctify the Temple on the 8<sup>th</sup> Day and Worship on the 16<sup>th</sup> Day**

(67) <sup>12</sup> Then the Levites arose, Mahas the son of Amasai, and Joel the son of Azariah, of the sons of the Kohasites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: <sup>13</sup> And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: <sup>14</sup> And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. <sup>15</sup> And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD. <sup>16</sup> And the priests went into the inner part of the house of the LORD, to cleanse [it], and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took [it], to carry [it] out abroad into the brook Kidron. <sup>17</sup> Now they began on the first [day] of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. <sup>18</sup> Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the showbread table, with all the vessels thereof. <sup>19</sup> Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.



Hezekiah's Tunnel (Brunnie Heath, 2010)

**29:20-36 The Burnt Offering and the Sin Offering are First**

(68) <sup>20</sup> Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD. <sup>21</sup> And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a **sin offering for the kingdom, and for the sanctuary, and for Judah**. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD. <sup>22</sup> So they killed the bullocks, and the priests received the blood, and sprinkled [it] on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. <sup>23</sup> And they brought forth the he goats [for] the sin offering before the king and the assembly; and they laid their hands upon them: <sup>24</sup> And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded [that] the burnt offering and the sin offering [should be made] for all Israel.

**The Levites Praise the LORD with Music**

<sup>25</sup> And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for [so was] the commandment of the LORD by his prophets. <sup>26</sup> And the Levites stood with the instruments of David, and the priests with the trumpets. <sup>27</sup> And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began [also] with the trumpets, and with the instruments [ordained] by David king of Israel. <sup>28</sup> And all the assembly worshipped, and the singers sang, and the trumpeters sounded: [and] all [this continued] until the burnt offering was finished. <sup>29</sup> And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. <sup>30</sup> Moreover Hezekiah the king and the princes commanded the Levites to sing praise to the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

**The Congregation Offer Their Sacrifices and Thank Offerings**

<sup>31</sup> Then Hezekiah answered and said, Now ye have consecrated yourselves to the LORD, come near and bring sacrifices and **thank offerings** into the house of the LORD. And the assembly brought in sacrifices and thank offerings; and **as many as were of a free heart burnt offerings**. <sup>32</sup> And the number of the burnt offerings, which the assembly brought, was threescore and ten bullocks, 100 rams, [and] 200 lambs: all these [were] for a burnt offering to the LORD. <sup>33</sup> And the consecrated things [were] 600 oxen and 3,000 sheep. <sup>34</sup> But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the [other] priests had sanctified themselves: for **the Levites [were] more upright in heart to sanctify themselves than the priests**. <sup>35</sup> And also the burnt offerings [were] in abundance, with the **fat of the peace offerings, and the drink offerings for [every] burnt offering**. So the service of the house of the LORD was set in order. <sup>36</sup> And Hezekiah rejoiced, and all the people, that **God had prepared the people: for the thing was [done] suddenly**.

Q1 – Who are the Priests today?

A –Every true follower of Christ has equal access to God; we are a royal priesthood of believers (1 Pe 2:9)

Q2 – How do the Levite and priest roles inter-relate today?

A1 – We are both Levites and priests today. Although the priests are the sons of Aaron with special duties in the temple, their roles were interchangeable depending on the condition of the heart (29:34). In some circles you may say the pastor is the priest and the Levites are the non-pastors or congregation.

A2 – This gives us insight to the doctrine of congregation polity or government. A plurality of elders or the Presbyterian form of congregation government is the most Biblical..

Application: I must deal with sin by humbling myself before God (29:20-24). I must sanctify myself and praise God (29:25-30). Then I am ready to serve and help others worship God with their offerings (29:31-35). I rejoice in prompt successful action when the LORD prepares the people (29:36).

QT hint: Daily time in the prayer and Scripture helps us stay fresh in our mind and heart so we can sense sin and confess the sin for forgiveness (1 John 1:9). Then we can worship God with praise and the freewill offering from an upright heart.

## **2 Chronicles Chapter 30**

### **30:1-12 *Hezekiah Keeps the Passover and Brings Blessing and Cursing on God's People***

(69) <sup>1</sup> And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover to the LORD God of Israel. <sup>2</sup> For the king had taken counsel, and his princes, and all the assembly in Jerusalem, to keep the passover in the second month. <sup>3</sup> For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. <sup>4</sup> And the thing pleased the king and all the assembly. <sup>5</sup> So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover to the LORD God of Israel at Jerusalem: for they had not done [it] of a long [time in such sort] as it was written. <sup>6</sup> So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again to the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. <sup>7</sup> And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, [who] therefore gave them up to desolation, as ye see. <sup>8</sup> Now be ye not stiff-necked, as your fathers [were, but] yield yourselves to the LORD, and enter into His sanctuary, which He has sanctified forever: and serve the LORD your God, that the fierceness of His wrath may turn away from you. <sup>9</sup> For if ye turn again to the LORD, your brethren and your children [shall find] compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away [His] face from you, if ye return to Him. <sup>10</sup> So the posts passed from city to city through the country of Ephraim and Manasseh even to Zebulun: but they laughed them to scorn, and mocked them. <sup>11</sup> Nevertheless diverse of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. <sup>12</sup> Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

### **30:13-27 *Revival continues (prayer in 18b-20)***

(70) <sup>13</sup> And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great assembly. <sup>14</sup> And they arose and took away the altars that [were] in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. <sup>15</sup> Then they killed the passover on the fourteenth [day] of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. <sup>16</sup> And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, [which they received] of the hand of the Levites. <sup>17</sup> For [there were] many in the assembly that were not sanctified: therefore the Levites had the charge of the killing of the passovers for everyone [that was] not clean, to sanctify them to the LORD. <sup>18</sup> For a multitude of the people, [even] many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon everyone <sup>19</sup> [That] prepares his heart to seek God, the LORD God of his fathers, though [he be] not [cleansed] according to the purification of the sanctuary. <sup>20</sup> And the LORD listened to Hezekiah, and healed the people. <sup>21</sup> And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, [singing] with loud instruments to the LORD. <sup>22</sup> And Hezekiah spoke comfortably to all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers. <sup>23</sup> Then the whole assembly took counsel to keep other seven days: and they kept [other] seven days with gladness. <sup>24</sup> For Hezekiah king of Judah did give to the assembly 1,000 bullocks and 7,000 sheep; and the princes gave to the assembly 1,000 bullocks and 10,000 sheep: and a great number of priests sanctified themselves. <sup>25</sup> And all the assembly of Judah, with the priests and the Levites, and all the assembly that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. <sup>26</sup> So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel [there was] not the like in Jerusalem. <sup>27</sup> Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came [up] to His holy dwelling place, [even] to heaven.

## **2 Chronicles Chapter 31**

### **31:1-10 King Hezekiah Leads the People to Experience the Divine Order of Blessing and Giving** *(Revival continues)*

(71) <sup>1</sup> Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. <sup>2</sup> And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD. <sup>3</sup> [He appointed] also the king's portion of his substance for the burnt offerings, [to wit], for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as [it is] written in the law of the LORD. <sup>4</sup> Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD. <sup>5</sup> And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all [things] brought they in abundantly. <sup>6</sup> And [concerning] the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated to the LORD their God, and laid them by heaps. <sup>7</sup> In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. <sup>8</sup> And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. <sup>9</sup> Then Hezekiah questioned with the priests and the Levites concerning the heaps. <sup>10</sup> And Azariah the chief priest of the house of Zadok answered him, and said, Since [the people] began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD has blessed his people; and that which is left is this great store.

### **31:11-21 Hezekiah Leads the People in Continual Obedience Beyond the Basics, and Prosperity** *(Revival continues)*

(72) <sup>11</sup> Now Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them, <sup>12</sup> And brought in the offerings and the tithes and the dedicated [things] faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next. <sup>13</sup> And Jehiel, and Azariah, and Nahas, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahas, and Benaiah, [were] overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. <sup>14</sup> And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things. <sup>15</sup> And next him [were] Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in [their] set office, to give to their brethren by courses, as well to the great as to the small: <sup>16</sup> Beside their genealogy of males, from three years old and upward, [even] to everyone that enters into the house of the LORD, his daily portion for their service in their charges according to their courses; <sup>17</sup> Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; <sup>18</sup> And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the assembly: for in their set office they sanctified themselves in holiness: <sup>19</sup> Also of the sons of Aaron the priests, [which were] in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites. <sup>20</sup> And thus did Hezekiah throughout all Judah, and worked [that which was] good and right and truth before the LORD his God. <sup>21</sup> And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did [it] with all his heart, and prospered.

Q – What are some indicators of continual revival?

A1 – The king commands the Levites in worship, who obey faithfully (31:11-13).

A2 – The people's offerings increase beyond the basic to freewill offerings (31:14).

A3 – The priests give to the great and the small without preference (31:15).

A4 – The spiritual leaders continually sanctified themselves in holiness (31:18).

A5 – The king worked that which is good and right and truth before the LORD his God (31:20).

A6 – The king focuses on the people, law and commandments with all his heart; and prospered (31:21).

Application: I am not be content with the basic requirements to follow Jesus, but extend myself with diligence and virtue.

## **2 Chronicles Chapter 32**

### **32:1-8 King Hezekiah defends Jerusalem from the Mighty Arm of King Sennacherib** *(Revival continued) See 2 Kings 18:9-19:36*

(73) <sup>1</sup> After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. <sup>2</sup> And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, <sup>3</sup> He took counsel with his princes and his mighty men to stop the waters of the fountains which [were] outside the city: and they did help him. <sup>4</sup> So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? <sup>5</sup> Also he strengthened himself, and built up all the wall that was broken, and raised [it] up to the towers, and another wall outside, and repaired Millo [in] the city of David, and made darts and shields in abundance. <sup>6</sup> And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spoke comfortably to them, saying, <sup>7</sup> Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for [there be] more with us than with him: <sup>8</sup> With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

Q – Why did Hezekiah reroute the water, build the walls, and strengthen his army if God is with him?

A – Because Hezekiah combined good works and faith to the battle with the enemy.

Application: I must not depend on good works alone or faith alone to battle with the enemy. I must protect what the Lord has provided with both good works and faith. I cannot expect victory over the enemy and comfort others in fear if I do not have continual revival in my own life.

QT hint: Daily time in the prayer and Scripture helps us learn the importance of being strong and of good courage as we do what is necessary to defend against the attack of the enemy.

### **32:9-20 King Sennacherib threatens Jerusalem with Destruction (9-19)** **Hezekiah and Isaiah Pray (20)**

(74) <sup>9</sup> After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he [himself laid siege] against Lachish, and all his power with him,) to Hezekiah king of Judah, and to all Judah that [were] at Jerusalem, saying, <sup>10</sup> Thus says Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? <sup>11</sup> Does not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria? <sup>12</sup> Has not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? <sup>13</sup> Don't ye know what I and my fathers have done to all the people of [other] lands? were the gods of the nations of those lands any ways able to deliver their lands out of my hand? <sup>14</sup> Who [was there] among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? <sup>15</sup> Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my hand? <sup>16</sup> And his servants spoke yet [more] against the LORD God, and against his servant Hezekiah. <sup>17</sup> He wrote also letters to rail on the LORD God of Israel, and to speak against Him, saying, As the gods of the nations of [other] lands have not delivered their people out of my hand, so shall not the God of Hezekiah deliver His people out of my hand. <sup>18</sup> Then they cried with a loud voice in the Jews' speech to the people of Jerusalem that [were] on the wall, to affright them, and to trouble them; that they might take the city. <sup>19</sup> And they spoke against the God of Jerusalem, as against the gods of the people of the earth, [which were] the work of the hands of man. <sup>20</sup> And for this [cause] Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.



## **2 Chronicles Chapter 32**

32:21-23 **VICTORY - The LORD Sends an Angel to Defeat and Shame King Sennacherib**  
(185,000 slain by an angel in 2 Kings 19:35-36)

(75) <sup>21</sup> And the LORD sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. <sup>22</sup> Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all [other], and guided them on every side. <sup>23</sup> And many brought gifts to the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

Q – How many methods did the LORD give victory to Hezekiah?

A – Five: By an angel, shame to Sennacherib, his sons murdered him, the defeated bring gifts to Hezekiah, and all nations magnify Hezekiah.

Application: I know that the threats of the enemy of God can be defeated in equal or greater measure. Beware, a great victory may precede a great fall.

QT hint: Daily time in the prayer and Scripture helps us have great victory over a mighty enemy – in His way and time. Supernatural help from heaven is necessary at times.

32:24-33 **SIGN (24-26) and RICHES (27-31)**

*King Hezekiah displays a Proud Heart before the Princes of Babylon (2 Kings 20:1-18)*

<sup>24</sup> In those days Hezekiah was sick to the death, and prayed to the LORD: and He spoke unto him, and He gave him a sign. <sup>25</sup> **But Hezekiah rendered not again according to the benefit [done] unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.** <sup>26</sup> Notwithstanding Hezekiah humbled himself for the pride of his heart, [both] he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. <sup>27</sup> And Hezekiah had exceeding much riches and honor: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; <sup>28</sup> Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. <sup>29</sup> Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. <sup>30</sup> This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. <sup>31</sup> **Howbeit in [the business of] the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was [done] in the land, God left him, to try him, that he might know all [that was] in his heart.**

<sup>32</sup> Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, [and] in the book of the kings of Judah and Israel. <sup>33</sup> And Hezekiah slept with his fathers, and they buried him in the chief of the sepulchers of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead.

Q – Why did Hezekiah fail before God in his older life?

A1 – Because pride came into his heart after a great victory in battle, a miracle of healing and an additional 15 years, with the sign of turning back the sun by 10 degrees (32:24-26).

A2 – He put his blessings before the blesser when bragging to the princes of Babylon.

Application: I must never put the blessing before the blesser because this is a proud heart. If I do, I must immediately humble myself to avoid the wrath of God. The severity of Hezekiah's sin at the end of his life is clear in 2 Chronicles, but not written in 2 Kings, why? The same for Asa, Jehosaphat, and Josiah, why? Because they were for different circumstances and purposes, as inspired to be written.

QT hint: Daily time in the prayer and Scripture helps us prevent or reduce the time we have a proud heart before man, which God sees.

## **2 Chronicles Chapter 33**

### **33:1-10 *King Manasseh does much Evil Contrary to Hezekiah* ([2 Kings 21:1-18](#))**

(76) <sup>1</sup> Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: <sup>2</sup> But did [that which was] evil in the sight of the LORD, like to the abominations of the heathen, whom the LORD had cast out before the children of Israel. <sup>3</sup> For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. <sup>4</sup> Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be forever. <sup>5</sup> And he built altars for all the host of heaven in the two courts of the house of the LORD. <sup>6</sup> And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he worked much evil in the sight of the LORD, to provoke him to anger. <sup>7</sup> And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name forever: <sup>8</sup> Neither will I anymore remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses. <sup>9</sup> So Manasseh made Judah and the inhabitants of Jerusalem to err, [and] to do worse than the heathen, whom the LORD had destroyed before the children of Israel. <sup>10</sup> And the LORD spoke to Manasseh, and to his people: but they would not hearken.

Q – Why was Manasseh so evil when his father Hezekiah was so good?

A – Manasseh was born during the 15 year extension of life when Hezekiah became proud of heart. God will give us the desire of our heart and send leanness to our soul.

Application: I must recognize and submit to God's will and timing in life. I have a much better salvation and more grace than Hezekiah did, being born in the New Testament. Pride of heart is a great sin with unknown consequences.

### **33:11-20 *King Manasseh is Tortured by the Enemy, Prays and Repents. Mix False/True Worship***

(77) <sup>11</sup> Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. <sup>12</sup> **And when he was in affliction, he begged the LORD his God, and humbled himself greatly before the God of his fathers, <sup>13</sup> And prayed to him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.** <sup>14</sup> Now after this he built a wall outside the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. <sup>15</sup> And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city. <sup>16</sup> And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel. <sup>17</sup> Nevertheless the people did sacrifice still in the high places, [yet] to the LORD their God only. <sup>18</sup> Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers that spoke to him in the name of the LORD God of Israel, behold, they [are written] in the book of the kings of Israel. <sup>19</sup> His prayer also, and [how God] was entreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers. <sup>20</sup> So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

### **33:21-25 *King Amon is More Evil than his Father Manasseh* ([2 Kings 21:19-26](#))**

(78) <sup>21</sup> Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. <sup>22</sup> But he did [that which was] evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed to all the carved images which Manasseh his father had made, and served them; <sup>23</sup> And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more. <sup>24</sup> And his servants conspired against him, and slew him in his own house. <sup>25</sup> But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

**34:1-7 King Josiah Declines Neither to the Right or Left at 16 and Destroys Idols at 20**

(79) <sup>1</sup> Josiah was **eight years old** when he began to reign, and he reigned in Jerusalem one and thirty years. <sup>2</sup> And he did [that which was] right in the sight of the LORD, and walked in the ways of David his father, and **declined [neither] to the right hand, nor to the left.** <sup>3</sup> For in the **eighth year** of his reign, while he was yet young, he began to seek after the God of David his father: and in the **twelfth year** he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. <sup>4</sup> And they brake down the altars of Baalim in his presence; and the images, that [were] on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust [of them], and strowed [it] upon the graves of them that had sacrificed to them. <sup>5</sup> And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. <sup>6</sup> And [so did he] in the cities of Manasseh, and Ephraim, and Simeon, even to Naphtali, with their mattocks round about. <sup>7</sup> And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

**34:8-13 King Josiah Improves the Temple and Worship at 24 Years Old**

(80) <sup>8</sup> Now in the <sup>a</sup> **eighteenth year** of his reign, **when he had purged the land, and the house**, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to **repair the house of the LORD his God.** <sup>9</sup> And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. <sup>10</sup> And they put [it] in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that worked in the house of the LORD, to repair and amend the house: <sup>11</sup> Even to the artificers and builders gave they [it], to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. <sup>12</sup> And the **men did the work faithfully:** and the overseers of them [were] Jahas and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohasites, to set [it] forward; and [other of] the **Levites**, all that could **skill of instruments of music.** <sup>13</sup> Also [they were] over the bearers of burdens, and [were] overseers of all that performed the work in any manner of service: and of the Levites [there were] scribes, and officers, and porters.

<sup>a</sup> Note the progress of Josiah's life at different ages and overall. He is completely doing right at each stage, step upon step. Find the many applications for our spiritual growth in Christ today in the New Testament. Although it may take us longer, the path is the same.

**34:14-22 King Josiah Hears the Written Law, Repents for Others, and Fears the Wrath of God**

(81) <sup>14</sup> And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD [given] by Moses. <sup>15</sup> And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan. <sup>16</sup> And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to your servants, they do [it]. <sup>17</sup> And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen. <sup>18</sup> Then Shaphan the scribe told the king, saying, Hilkiah the priest has given me a book. And Shaphan read it before the king. <sup>19</sup> And it came to pass, when the king had heard the words of the law, that he tore his clothes. <sup>20</sup> And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, **<sup>21</sup> Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.** <sup>22</sup> And Hilkiah, and [they] that the king [had appointed], went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spoke to her to that [effect].

## **2 Chronicles Chapter 34**

### **34:23-28 *The Prophetess Huldah Tells the Thoughts of God Toward Israel and the King of Judah***

(82) <sup>23</sup> And she answered them, Thus says the LORD God of Israel, Tell ye the man that sent you to me, <sup>24</sup> Thus says the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, [even] all the curses that are written in the book which they have read before the king of Judah: <sup>25</sup> Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. <sup>26</sup> And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say to him, Thus says the LORD God of Israel [concerning] the words which you have heard; <sup>27</sup> **Because your heart was tender, and you did humble thyself before God, when you heard his words** against this place, and against the inhabitants thereof, and humbled thyself before me, and did rend your clothes, and weep before me; I have even heard [you] also, says the LORD. <sup>28</sup> Behold, I will gather you to your fathers, and **you shall be gathered to your grave in peace, neither shall your eyes see all the evil that I will bring upon this place**, and upon the inhabitants of the same. So they brought the king word again.

Q – Why did God extend the time of judgment of Israel?

A – Because King Josiah's heart was tender, and he humbled himself before God when he heard the promise of blessing or cursing in the book of Deuteronomy.

Application: I humble myself before God when I hear his word during my daily quiet time in His Word and prayer. May I always have ears that hear what is read. I am thankful the Word of God is not hidden and readily available.

QT hint: Daily time in the prayer and Scripture should convict God's people of their sin and the need of repentance and improvement.

### **34:29-33 *King Josiah's Commitment, and Command for all Israel to Take Away False Gods and Serve Their God***

(83) <sup>29</sup> Then the king sent and gathered together all the elders of Judah and Jerusalem. <sup>30</sup> And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. <sup>31</sup> And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. <sup>32</sup> And **he caused all that were present in Jerusalem and Benjamin to stand [to it]**. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. <sup>33</sup> And Josiah took away all the abominations out of all the countries that [pertained] to the children of Israel, and **made all that were present in Israel to serve, [even] to serve the LORD their God**. [And] all his days they departed not from following the LORD, the God of their fathers.

Q – What is the progression of King Josiah's understanding and obedience to God?

A – Josiah did right with the knowledge he had. When the book of Deuteronomy was found and read the fullness of knowing God was clear. He used his position as king well.

Application: I commit myself to begin-continue-end my life well as King Josiah, Jesus, Paul and myriads of others have. I will require the same of God's people within my sphere of influence.

QT hint: Daily time in the prayer and Scripture will produce the results that God intends for his people and work our lives for His glory. Thought: How many of God's people that you personally know are faithful to love and communicate with God daily as the most important time of their daily lives?

## **2 Chronicles Chapter 35**

### **35:1-19 Josiah Keeps an Amazing Feast of Passover and Unleavened Bread**

(84) <sup>1</sup> Moreover Josiah kept a passover to the LORD in Jerusalem: and they killed the passover on the fourteenth [day] of the first month. <sup>2</sup> And he set the priests in their charges, and encouraged them to the service of the house of the LORD, <sup>3</sup> And said to the <sup>a</sup> Levites that taught all Israel, which were holy to the LORD, **Put the holy ark in the house which Solomon the son of David king of Israel did build; [it shall] not [be] a burden upon [your] shoulders: serve now the LORD your God, and his people Israel,** <sup>4</sup> And prepare [yourselves] by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. <sup>5</sup> And stand in the holy [place] according to the divisions of the families of the fathers of your brethren the people, and [after] the division of the families of the Levites. <sup>6</sup> So kill the passover, and sanctify yourselves, and prepare your brethren, that [they] may do according to the word of the LORD by the hand of Moses. <sup>7</sup> And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these [were] of the king's substance. <sup>8</sup> And his princes gave willingly to the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave to the priests for the passover offerings two thousand and six hundred [small cattle], and three hundred oxen. <sup>9</sup> Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for passover offerings five thousand [small cattle], and five hundred oxen. <sup>10</sup> So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. <sup>11</sup> And they killed the passover, and the priests sprinkled [the blood] from their hands, and the Levites flayed them. <sup>12</sup> And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer to the LORD, as [it is] written in the book of Moses. And so [did they] with the oxen. <sup>13</sup> And they roasted the passover with fire according to the ordinance: but the [other] holy [offerings] sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. <sup>14</sup> And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron [were busied] in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. <sup>15</sup> And the singers the sons of Asaph [were] in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [waited] at every gate; they might not depart from their service; for their brethren the Levites prepared for them. <sup>16</sup> So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. <sup>17</sup> And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. <sup>18</sup> And there was **no passover like to that kept in Israel from the days of Samuel the prophet;** neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. <sup>19</sup> In the **eighteenth year of the reign of Josiah was this passover kept.**

Q – Did Josiah overdo the Passover Feast when he was 26 years old (2 years after the recovery of Deuteronomy)?

A – No, Josiah reigned for 31 years which means that he was 39 when he died. The 1 day Passover followed by the 7 day Feast of Unleavened Bread are the most important feasts for those returning from Babylon to remember and practice.

Application: I always remember the day when the Feast of Passover became real to me on the first day of my salvation. My initial salvation is followed by the labor of keeping sin out of my house. Seven days represents for the rest of my saved life. Leaven represents sin and false teaching.

QT hint: Daily time in the prayer and Scripture helps us remember the Feast of Passover and Feast of Unleavened Bread with their daily application.

## **2 Chronicles Chapter 35**

### **35:20-27 Josiah Disregards God's Command by Necho King of Egypt & Dies in Battle**

(86) <sup>20</sup> After all this, **when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.** <sup>21</sup> But he sent ambassadors to him, saying, What have I to do with you, you king of Judah? [I come] not against you this day, but against the house wherewith I have war: for **God commanded me to make haste: forbear you from [meddling with] God, who is with me, that He destroy you not.** <sup>22</sup> Nevertheless Josiah would not turn his face from him, but **disguised himself, that he might fight with him, and listened not to the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.** <sup>23</sup> And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

Note: 21b God spoke through Necho to Josiah, similar to Caiaphas saying that Jesus must die for the nation and those scattered in John 11:49-52. Did Josiah seek God's will? Apparently not since he disguised himself in verse 22. Josiah sinned by taking a political move in his own mind without seeking wisdom before the battle. Same story with less words in 2 Kings 23:29-30. Chronicles is more descriptive to learn lessons from, Romans 15:4, and be admonished, 1 Corinthians 10:11.

God is in Hebrew Elohim, same as in Genesis 1:1.

Q – Why did King Josiah side with King Necho of Egypt rather than the King of Assyria?

A – Assyria already had control over the northern kingdom of Israel. Josiah and the kings after him had a preference for Egyptian support. Josiah did not know that Assyria and Egypt were on the decline and Babylon was on the rise.

Finally and most important, it was God's time for Josiah to die. Remember the judgment of God on Israel's transgression was promised to be "after Josiah died" according to the prophecy of Huldah (2 Chronicles 34:27-28).

Application: I know that God's time of judgment upon a nation for their turning away from God is just. I pray for wisdom from above due to the prevalent evil in these times.

QT hint: Daily time in the prayer and Scripture helps us discern the times.

### ***Josiah's Death and Lamentations***

<sup>24</sup> His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in [one of] the sepulchers of his fathers. And all Judah and Jerusalem mourned for Josiah. <sup>25</sup> And Jeremiah lamented for Josiah: and all the singing men and the singing women spoke of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations. <sup>26</sup> Now the rest of the acts of Josiah, and his goodness, according to [that which was] written in the law of the LORD, <sup>27</sup> And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

## **2 Chronicles Chapter 36**

### ***Judah's Last 4 Evil Kings Replaced or Captured by the Kings of Egypt & Babylon***

#### **36:1-4 *King Jehoahaz Reigns 3 Months then Replaced by the King of Egypt***

(87) <sup>1</sup> Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. <sup>2</sup> Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. <sup>3</sup> And the **king of Egypt** put him down at Jerusalem, and condemned the land in a hundred talents of silver and a talent of gold. <sup>4</sup> And the king of Egypt made **Eliakim his brother** king over Judah and Jerusalem, and turned his name to Jehoiakim. And **Necho** took Jehoahaz his brother, and carried him to Egypt.

#### **36:5-8 *King Jehoiakim Reigns 11 Years then Captive by King Nebuchadnezzar***

<sup>5</sup> Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did [that which was] evil in the sight of the LORD his God. <sup>6</sup> Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. <sup>7</sup> Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. <sup>8</sup> Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

#### **36:9-10 *King Jehoiachin Reigns 3 Months then Captive by King Nebuchadnezzar***

<sup>9</sup> Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did [that which was] evil in the sight of the LORD. <sup>10</sup> And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made **Zedekiah his brother** king over Judah and Jerusalem.

#### **36:11-14 *King Zedekiah Reigns 11 Years then Captive by King Nebuchadnezzar***

<sup>11</sup> Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. <sup>12</sup> And he did [that which was] evil in the sight of the LORD his God, [and] humbled not himself before **Jeremiah the prophet** [speaking] from the mouth of the LORD. <sup>13</sup> And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning to the LORD God of Israel. <sup>14</sup> Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

Q – Is the role of the kings of Egypt, Babylon, and Assyria against Israel relevant to today?

A – Yes, the kings of the middle east God still raises and lowers for his purposes and glory to fulfill the prophecy of the Holy Scriptures.

Application: I know God raises and lowers kings and kingdoms in His time and way. I want to be like the prophet Jeremiah in these times.

QT hint: Daily time in the prayer and Scripture helps us discern the times and continue following God.

**586 B.C.** At the Fall of Jerusalem (**by Ezra**) (around the time Lamentations was written)

#### **36:15-21 *The Fall of Judah, Destruction of the Temple, and Prophecy of Jeremiah (586 B.C.)***

(88) <sup>15</sup> And the LORD God of their fathers sent to them by his messengers, rising up early, and sending; because he had compassion on his people, and on his dwelling place: <sup>16</sup> But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till [there was] no remedy. <sup>17</sup> Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man

## 2 Chronicles Chapter 36

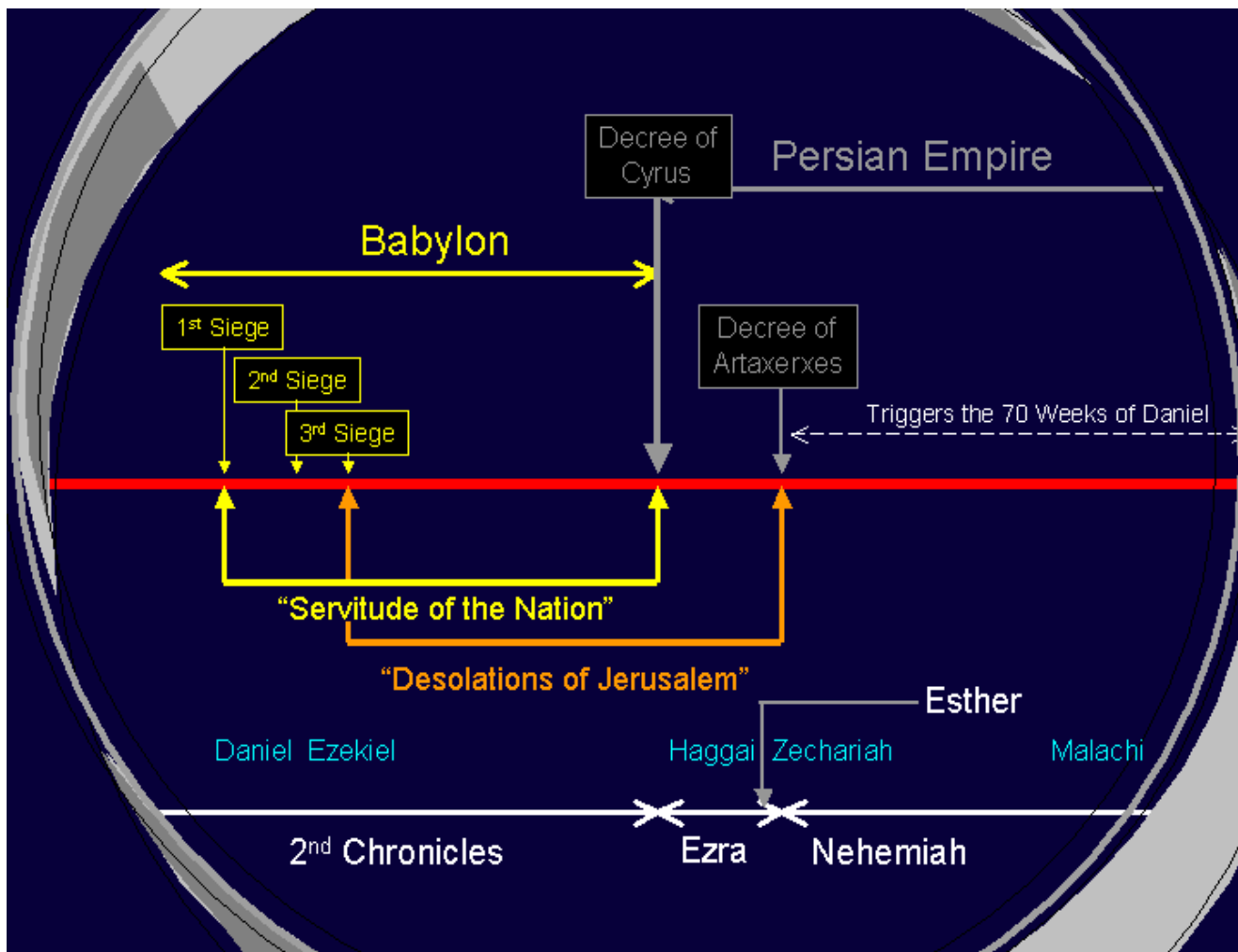
or maiden, old man, or him that stooped for age: he gave them all into his hand. <sup>18</sup> And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all [these] he brought to Babylon. <sup>19</sup> And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. <sup>20</sup> And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: <sup>21</sup> **To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfill <sup>a</sup> threescore and ten years.**

<sup>a</sup> Next in Jeremiah's 70-year prophecy - see Daniel 9:1-3.

### 36:22-23 **After 70 Years Captivity the Proclamation of Cyrus King of Persia to Return to Jerusalem and Rebuild the Temple**

(89) <sup>22</sup> <sup>a</sup> Now in the first year of Cyrus king of Persia, that the word of the LORD [spoken] by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying, <sup>23</sup> Thus says Cyrus king of Persia, All the kingdoms of the earth has the LORD God of heaven given me; and he has charged me to build him a house in Jerusalem, which is in Judah. Who [is there] among you of all his people? The LORD his God [be] with him, and let him go up.

<sup>a</sup> The exact same words are used by Ezra in 1:1-3, which supports Ezra as the writer of the Chronicles. As Jeremiah gave the 70 year prophecy, Ezra wrote the 70 year prophecy in 2 Chronicles 36:21, and the 70 year prophecy of judgment was read and discerned by a later prophet in Daniel 9:1-3.





## Ezra (10-28, 40 min) 2022

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

**Gems**

1   2   3   4   5   6 (at Persia)   7   8   9   10 (at Jerusalem)

### *12 Lessons of Discipleship & Leadership in the Word*

**Purpose:** To learn Godly leadership to follow and Lord willing, to be

**Theme:** God built a physical, outward, and national altar, then foundation, then temple in the Old Testament. Today, God is building a spiritual, inward, and personal altar, then foundation, then temple in the New Testament.

**Key Passage:** set heart to seek the law of the LORD, and to do [it], and to teach others      7:10

I grow in the Word as I:

Scripture

#### **Part 1 Zerubbabel rebuilding the altar and temple (helps & hindrances)      1:1-6:22**

- 1) Know the Lord's timing by prophetic Scripture and leading of the Holy Spirit and circumstances      1:1-2
- 2) Give freely and after my ability to the Lord's work      2:69
- 3) React to God's work, which may be opposite to others, some weep and others rejoice      3:12
- 4) Know insincere help, half-truth letters, counsel, and fear of force hinder the good work      4:2,6,23
- 5) Trust that prayers are heard and saints come to help continue the Lord's work      5:1
- 6) Open doors and remove hindrances to the Lord's work, and offer burnt offerings      6:7-10

#### **Part 2 Ezra beautifies the temple and worship in God's eyes      7:1-10:44**

- 7) Know the Bible well, so that the hand of the LORD my God is upon me      7:6
- 8) Prepare my heart to seek the law of the LORD, and to do [it], and to teach others      7:10
- 9) Have wisdom to judge others that know the Word, and teach them that know not      7:25
- 10) Know when to fast, and afflict myself before God, to seek of him a right way      8:21
- 11) Tremble at the words of God, because of the sin of believers, and be astonished      9:4
- 12) Know when to be specific about the time at hand, and discern the sad consequences      10:8

#### Prayers of the Bible

| SCRIPTURE              | FORM(S)      | PURPOSE                     | HINDRANCES | AIDS                         | WHO / TYPES                        |
|------------------------|--------------|-----------------------------|------------|------------------------------|------------------------------------|
| <b>Ezra</b><br>7:27-28 | Praise       | Beautify the temple         |            | Personal labor and obedience | King's favor                       |
| Ezra<br>8:21-23        | Supplication | Safety in presence of enemy |            | Fasting                      | Journey to Jerusalem with families |
| Ezra<br>9:5-15         | Supplication | Cleanse sin of God's people |            | Daniel 9:4-19                | Ezra rebuked inter-marriage        |

Aramaic: Ezra 4:8 to 6:18 and 7:12-26 are in Aramaic, same as Daniel 2-7.

Today's application: As we follow others who follow Christ we will know the importance of putting what is written in the Bible and obedience from the heart by faith. Next week we will learn about the 2<sup>nd</sup> most important spoke in the discipleship wheel from Nehemiah, Prayer.

**Ezra Chapter 1**      **536 B.C.** Ezra wrote about and after return. 606-536 is the 70 years exile.

1:1-4 **The LORD Stirred up the spirit of Cyrus (1) and the Proclamation of Cyrus (2-4)**

(1) <sup>1</sup> Now in the **first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia**, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying, <sup>2</sup> "Thus says Cyrus king of Persia, The LORD God of heaven has given me all the kingdoms of the earth; and He has charged me to build Him a house at Jerusalem, which is in Judah. <sup>3</sup> Who [is there] among you of all His people? His God be with Him, and let Him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (He is the God,) which is in Jerusalem. <sup>4</sup> And whosoever remains in any place where he sojourns, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

Note: Details of the 70-year prophecy are in the time chart in **Gems**.

As Cyrus the king and the people's spirits were "stirred up" (KJV, NKJV, LSB, NASB20, ESV - DBY, RSV, ASV), "moved" (NIV), "roused" (CSB), "waked up" (YLT, RVR60), so may our spirits be stirred up.

1:5-11 **Them whose spirit God Raised to Build the Temple (5-6), Vessels of the Temple (7-10)**

(2) <sup>5</sup> Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, **with all them whose spirit God had raised**, to go up to build the house of the LORD which is in Jerusalem. <sup>6</sup> And all they that [were] about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all [that] was willingly offered. <sup>7</sup> Also **Cyrus** the king brought forth the vessels of the house of the LORD, which **Nebuchadnezzar** had brought forth out of Jerusalem, and had put them in the house of his gods; <sup>8</sup> Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them to **Sheshbazzar**, the prince of Judah. <sup>9</sup> And this is the number of them: 30 chargers of gold, 1,000 chargers of silver, 29 knives, <sup>10</sup> 30 basins of gold, silver basins of a second [sort] 410, [and] other vessels 1,000. <sup>11</sup> All the vessels of gold and of silver [were] 5,400. All [these] did **Sheshbazzar** bring up with [them of] the captivity that were brought up from Babylon to Jerusalem.

Note: Sheshbazzar is in charge of the 5,400 vessels during the 4-month trip of 900 miles.

**Ezra Chapter 2**

2:1-35 **The Number of People Returning to Build the Temple in Jerusalem**

(3) <sup>1</sup> Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and came again to Jerusalem and Judah, everyone to his city; <sup>2</sup> Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: <sup>3</sup> The children of Parosh, 2,172. <sup>4</sup> The children of Shephatiah, 372. <sup>5</sup> The children of Arah, 775. <sup>6</sup> The children of Pahasmoab, of the children of Jeshua [and] Joab, 2,812. <sup>7</sup> The children of Elam, 1,254. <sup>8</sup> The children of Zattu, 945. <sup>9</sup> The children of Zaccai, 760. <sup>10</sup> The children of Bani, 642. <sup>11</sup> The children of Bebai, 623. <sup>12</sup> The children of Azgad, 1,222. <sup>13</sup> The children of Adonikam, 666. <sup>14</sup> The children of Bigvai, 2,056. <sup>15</sup> The children of Adin, 454. <sup>16</sup> The children of Ater of Hezekiah, 98. <sup>17</sup> The children of Bezai, 323. <sup>18</sup> The children of Jorah, 112. <sup>19</sup> The children of Hashum, 223. <sup>20</sup> The children of Gibbar, 95. <sup>21</sup> The children of Bethlehem, 123. <sup>22</sup> The men of Netophah, 56. <sup>23</sup> The men of Anathoth, 128. <sup>24</sup> The children of Azmaveth, 42. <sup>25</sup> The children of Kirjatharim, Chephirah, and Beeroth, 743. <sup>26</sup> The children of Ramah and Gaba, 621. <sup>27</sup> The men of Michmas, 122. <sup>28</sup> The men of Bethel and Ai, 223. <sup>29</sup> The children of Nebo, 52. <sup>30</sup> The children of Magbish, 156. <sup>31</sup> The children of the other Elam, 1,254. <sup>32</sup> The children of Harim, 320. <sup>33</sup> The children of Lod, Hadid, and Ono, 725. <sup>34</sup> The children of Jericho, 345. <sup>35</sup> The children of Senaah, 3,630.

Note: vs 1, They moved to their cities from before the captivity to Babylon. Since Jerusalem was destroyed, later 10% of the Jews volunteered to move again and rebuild Jerusalem in Nehemiah 11:1-19.

## Ezra Chapter 2

### 2:36-63 *The Number of Priests, Levites, and Others Who Return with Zerubbabel*

(4) <sup>36</sup> The **priests**: the children of Jedaiah, of the house of Jeshua, 973. <sup>37</sup> The children of Immer, 1,052. <sup>38</sup> The children of Pashur, 1,247. <sup>39</sup> The children of Harim, 1,017. <sup>40</sup> The **Levites**: the children of Jeshua and Kadmiel, of the children of Hodaviah, 74. <sup>41</sup> The singers: the children of Asaph, 128. <sup>42</sup> The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, [in] all 139. <sup>43</sup> The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, <sup>44</sup> The children of Keros, the children of Siaha, the children of Padon, <sup>45</sup> The children of Lebanah, the children of Hagabah, the children of Akkub, <sup>46</sup> The children of Hagab, the children of Shalmal, the children of Hanan, <sup>47</sup> The children of Giddel, the children of Gahar, the children of Reaiah, <sup>48</sup> The children of Rezin, the children of Nekoda, the children of Gazzam, <sup>49</sup> The children of Uzza, the children of Paseah, the children of Besai, <sup>50</sup> The children of Asnah, the children of Mehunim, the children of Nephusim, <sup>51</sup> The children of Bakbuk, the children of Hakupha, the children of Harhur, <sup>52</sup> The children of Bazluth, the children of Mehida, the children of Harsha, <sup>53</sup> The children of Barkos, the children of Sisera, the children of Thamah, <sup>54</sup> The children of Neziah, the children of Hatipha. <sup>55</sup> The children of **Solomon's servants**: the children of Sotai, the children of Sophereth, the children of Peruda, <sup>56</sup> The children of Jaalah, the children of Darkon, the children of Giddel, <sup>57</sup> The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. <sup>58</sup> All the Nethinims, and the children of Solomon's servants, [were] 392. <sup>59</sup> And these [were] they which went up from Telmelah, Telharsa, Cherub, Addan, [and] Immer: but they could not show their father's house, and their seed, whether they [were] of Israel: <sup>60</sup> The children of Delaiah, the children of Tobiah, the children of Nekoda, 652. <sup>61</sup> And of the children of the **priests**: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: <sup>62</sup> These sought their register [among] those that were reckoned by genealogy, but they were **not found**: therefore were they, as polluted, put from the priesthood. <sup>63</sup> And the Tirshasa said to them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

### 2:64-70 *The Total Number of People and Animals Returning from Exile (50K)*

(5) <sup>64</sup> The whole assembly together was 42,360, <sup>65</sup> Beside their servants and their maids, of whom [there were] 7,337: and [there were] among them 200 singing men and singing women. <sup>66</sup> Their horses [were] 736; their mules, 245; <sup>67</sup> Their camels, 435; [their] donkeys, 6,720. <sup>68</sup> And [some] of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place: <sup>69</sup> They gave after their ability to the treasure of the work 61,000 drams of gold, and 5,000 pounds of silver, and 100 priests' garments. <sup>70</sup> So the priests, and the Levites, and [some] of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

## Ezra Chapter 3

### 3:1-6 *Altar and Burnt Offerings Morning & Evening (1-3), Offerings & Freewill Offering (4-6)*

(6) <sup>1</sup> And when the seventh month was come, and the children of Israel [were] in the cities, the people gathered themselves together as one man to Jerusalem. <sup>2</sup> Then stood up **Joshua** the son of Jozadak, and his brethren the priests, and **Zerubbabel** the son of Shealtiel, and his brethren, and built the altar of the God of Israel, to offer burnt offerings thereon, as [it is] written in the law of Moses the man of God. <sup>3</sup> And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon to the LORD, [even] burnt offerings **morning and evening.** <sup>4</sup> **They kept also the feast of tabernacles,** as [it is] written, and [offered] the **daily burnt offerings by number, according to the custom,** as the duty of every day required; <sup>5</sup> **And afterward** [offered] the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of **everyone that willingly offered a freewill offering to the LORD.** <sup>6</sup> From the first day of the seventh month began they to offer **burnt offerings** to the LORD. But the foundation of the temple of the LORD was not [yet] laid.

Note: The people from the surrounding cities gathered together as one man to Jerusalem. Joshua is Jeshua the religious leader and Zerubbabel the political leader, of the tribe of Judah.

## **Ezra Chapter 3**

### **3:7-13 Foundation of Temple Laid (8-10a), then Celebrate with Music (10b-13)**

(7) <sup>7</sup> They gave money also to the masons, and to the carpenters; and meat, and drink, and oil, to them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. <sup>8</sup> Now in the second year of their coming to the house of God at Jerusalem, in the second month, began **Zerubbabel** the son of Shealtiel, and **Jeshua** the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity to Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. <sup>9</sup> Then stood **Jeshua** [with] his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, [with] their sons and their brethren the Levites. <sup>10</sup> And when **the builders laid the foundation of the temple of the LORD**, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. <sup>11</sup> And they sang together by course in praising and giving thanks to the LORD; because [he is] good, for his **mercy** [endures] **forever toward Israel**. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid. <sup>12</sup> But many of the priests and Levites and chief of the fathers, [who were] ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: <sup>13</sup> So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

### **Ezra Chapter 4 4:1-5 Adversaries Offer Help, the Hinder the Work (Samaritans)**

(8) <sup>1</sup> Now when the adversaries of Judah and Benjamin heard that the children of the captivity built the temple to the LORD God of Israel; <sup>2</sup> Then they came to Zerubbabel, and to the chief of the fathers, and said to them, Let us build with you: for we seek your God, as ye [do]; and we do sacrifice to him since the days of Esarhaddon king of Assur, which brought us up hither. <sup>3</sup> But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said to them, Ye have nothing to do with us to build a house to our God; but we ourselves together will build to the LORD God of Israel, as king Cyrus the king of Persia has commanded us. <sup>4</sup> Then the people of the land weakened the hands of the people of Judah, and troubled them in building, <sup>5</sup> And hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

### **4:6-16 Adversaries Letter to King Ahasuerus, with Half-truths (Samaritans)**

(9) <sup>6</sup> **And in the reign of Ahasuerus, in the beginning of his reign**, wrote they [to him] an accusation against the inhabitants of Judah and Jerusalem. <sup>7</sup> And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, to Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. [/Aramaic 4:8-6:18/](#) <sup>8</sup> Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: <sup>9</sup> Then [wrote] Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, [and] the Elamites, <sup>10</sup> And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest [that are] on this side the river, and at such a time. <sup>11</sup> This is the copy of the letter that they sent to him, [even] to Artaxerxes the king; Your servants the men on this side the river, and at such a time. <sup>12</sup> Be it known to the king, that the Jews which came up from you to us are come to Jerusalem, building the rebellious and the bad city, and have set up the walls [thereof], and joined the foundations. <sup>13</sup> Be it known now to the king, that, if this city be built, and the walls set up [again, then] will they not pay toll, tax, and custom, and [so] you shall endamage the revenue of the kings. <sup>14</sup> Now because we have maintenance from [the king's] palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king; <sup>15</sup> That search may be made in the book of the records of your fathers: so shall you find in the book of the records, and know that this city is a rebellious city, and hurtful to kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. <sup>16</sup> We certify the king that, if this city be built [again], and the walls thereof set up, by this means you shall have no portion on this side the river.

## **Ezra Chapter 4**

### **4:17-24 *King Ahasuerus Stops the Temple Project***

(10) <sup>17</sup> [Then] sent the king an answer to Rehum the chancellor, and [to] Shimshai the scribe, and [to] the rest of their companions that dwell in Samaria, and [to] the rest beyond the river, Peace, and at such a time. <sup>18</sup> The letter which ye sent to us has been plainly read before me. <sup>19</sup> And I commanded, and search has been made, and it is found that this city of old time has made insurrection against kings, and [that] rebellion and sedition have been made therein. <sup>20</sup> There have been mighty kings also over Jerusalem, which have ruled over all [countries] beyond the river; and toll, tax, and custom, was paid to them. <sup>21</sup> Give ye now commandment to cause these men to cease, and that this city be not built, until [another] commandment shall be given from me. <sup>22</sup> Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? <sup>23</sup> Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem to the Jews, and made them to cease by force and power. <sup>24</sup> Then ceased the work of the house of God which is at Jerusalem. So it ceased to the second year of the reign of Darius king of Persia.

## **Ezra Chapter 5**

### **5:1-5 *Haggai and Zechariah Prophecy to Continue Building the Temple (520 BC)***

(11) <sup>1</sup> Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied to the Jews that [were] in Judah and Jerusalem in the name of the God of Israel, [even] to them. <sup>2</sup> Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them [were] the prophets of God helping them. <sup>3</sup> At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus to them, Who has commanded you to build this house, and to make up this wall? <sup>4</sup> Then said we to them after this manner, What are the names of the men that make this building? <sup>5</sup> But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this [matter].

### **5:6-17 *Governor Tatnai Writes Another Letter to King Darius (6-10) with more requests (11-17)***

(12) <sup>6</sup> The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which [were] on this side the river, sent to Darius the king: <sup>7</sup> They sent a letter to him, wherein was written thus; To Darius the king, all peace. <sup>8</sup> Be it known to the king, that we went into the province of Judea, to the house of the great God, which is built with great stones, and timber is laid in the walls, and this work goes fast on, and prospers in their hands. <sup>9</sup> Then asked we those elders, [and] said to them thus, Who commanded you to build this house, and to make up these walls? <sup>10</sup> We asked their names also, to certify you, that we might write the names of the men that [were] the chief of them.

<sup>11</sup> And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was built these many years ago, which a great king of Israel built and set up. <sup>12</sup> But after that our fathers had provoked the God of heaven to wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. <sup>13</sup> But in the first year of Cyrus the king of Babylon [the same] king Cyrus made a decree to build this house of God. <sup>14</sup> And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered to [one], whose name was Sheshbazzar, whom he had made governor; <sup>15</sup> And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be built in his place. <sup>16</sup> Then came the same Sheshbazzar, [and] laid the foundation of the house of God which is in Jerusalem: and since that time even until now has it been in building, and [yet] it is not finished. <sup>17</sup> Now therefore, if [it seem] good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be [so], that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

**6:1-12 King Darius Supports Building the Temple**

(13) <sup>1</sup> Then **Darius the king made a decree**, and search was made in the house of the rolls, where the treasures were laid up in Babylon. <sup>2</sup> And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: <sup>3</sup> In the **first year of Cyrus the king [the same] Cyrus the king made a decree** [concerning] the house of God at Jerusalem, Let the house be built, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, [and] the breadth thereof threescore cubits; <sup>4</sup> [With] three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: <sup>5</sup> And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought to Babylon, be restored, and brought again to the temple which is at Jerusalem, [everyone] to his place, and place them in the house of God. <sup>6</sup> Now [therefore], Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from there: <sup>7</sup> Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. <sup>8</sup> Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, [even] of the tax beyond the river, immediately expenses be given to these men, that they be not hindered. <sup>9</sup> And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: <sup>10</sup> That they may offer sacrifices of sweet fragrances to the God of heaven, and pray for the life of the king, and of his sons. <sup>11</sup> Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. <sup>12</sup> And the God that has caused his name to dwell there destroy all kings and people, that shall put to their hand to alter [and] to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

**6:13-22 Governor Tatnai Speedily Supports Building the Temple**

(14) <sup>13</sup> Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily. <sup>14</sup> And the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. <sup>15</sup> And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. <sup>16</sup> And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, <sup>17</sup> And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. <sup>18</sup> And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. [/Aramaic 4:8-6:18/](#)

<sup>19</sup> And the children of the captivity kept the passover upon the fourteenth [day] of the first month.

<sup>20</sup> For the priests and the Levites were purified together, all of them [were] pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. <sup>21</sup> And the children of Israel, which were come again out of captivity, and all such as had separated themselves to them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, <sup>22</sup> And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria to them, to strengthen their hands in the work of the house of God, the God of Israel.

## **Ezra Chapter 7**

### **7:1-10 *Ezra Requests Artaxerxes to go to Jerusalem***

(15) <sup>1</sup> Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, <sup>2</sup> The son of Shallum, the son of Zadok, the son of Ahitub, <sup>3</sup> The son of Amariah, the son of Azariah, the son of Meraioth, <sup>4</sup> The son of Zerariah, the son of Uzzi, the son of Bukki, <sup>5</sup> The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: <sup>6</sup> This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. <sup>7</sup> And there went up [some] of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, to Jerusalem, in the seventh year of Artaxerxes the king. <sup>8</sup> And he came to Jerusalem in the fifth month, which was in the seventh year of the king. <sup>9</sup> For upon the first [day] of the first month began he to go up from Babylon, and on the first [day] of the fifth month came he to Jerusalem, according to the good hand of his God upon him. <sup>10</sup> For Ezra had prepared his heart to seek the law of the LORD, and to do [it], and to teach in Israel statutes and judgments.

Note: vs 10 compares to Psalm 119:9-11, and all Christ followers today.

### **7:11-26 *The Decree and Letters from Artaxerxes***

(16) <sup>11</sup> Now this is the copy of the letter that the king Artaxerxes gave to Ezra the priest, the scribe, [even] a scribe of the words of the commandments of the LORD, and of his statutes to Israel. /Aramaic 7:12-26/ <sup>12</sup> Artaxerxes, king of kings, to Ezra the priest, a scribe of the law of the God of heaven, perfect [peace], and at such a time. <sup>13</sup> I make a decree, that all they of the people of Israel, and [of] his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with you. <sup>14</sup> Forasmuch as you are sent of the king, and of his seven counselors, to enquire concerning Judah and Jerusalem, according to the law of your God which is in your hand; <sup>15</sup> And to carry the silver and gold, which the king and his counselors have freely offered to the God of Israel, whose habitation is in Jerusalem, <sup>16</sup> And all the silver and gold that you can find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: <sup>17</sup> That you may buy speedily with this money bullocks, rams, lambs, with their grain offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. <sup>18</sup> And whatsoever shall seem good to you, and to your brethren, to do with the rest of the silver and the gold, that do after the will of your God. <sup>19</sup> The vessels also that are given you for the service of the house of your God, [those] deliver you before the God of Jerusalem. <sup>20</sup> And whatsoever more shall be needful for the house of your God, which you shall have occasion to bestow, bestow [it] out of the king's treasure house. <sup>21</sup> And I, [even] I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, <sup>22</sup> To a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing [how much]. <sup>23</sup> Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? <sup>24</sup> Also we certify you, that concerning any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tax, or custom, upon them. <sup>25</sup> And you, Ezra, after the wisdom of your God, that is in your hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of your God; and teach ye them that know them not. <sup>26</sup> And whosoever will not do the law of your God, and the law of the king, let judgment be executed speedily upon him, whether [it be] to death, or to banishment, or to confiscation of goods, or to imprisonment.

Note: vs 7, Nethinim are Gibeonites (Joshua 9:27). Vs 12, King of kings (Rev 19:16, 11:15)

### **7:27-28 *Praise for Mercy to Beautify the Temple***

(17) <sup>27</sup> Blessed [be] the LORD God of our fathers, which has put [such a thing] as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: <sup>28</sup> And has extended mercy to me before the king, and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

## **Ezra Chapter 8**

### **8:1-14 *The Genealogy of the Men that went with Ezra***

(18) <sup>1</sup> These are now the chief of their fathers, and [this is] the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. <sup>2</sup> Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. <sup>3</sup> Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males 150. <sup>4</sup> Of the sons of Pahasmoab; Elihoenai the son of Zerahiah, and with him 200 males. <sup>5</sup> Of the sons of Shechaniah; the son of Jahaziel, and with him 300 males. <sup>6</sup> Of the sons also of Adin; Ebed the son of Jonathan, and with him 50 males. <sup>7</sup> And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him 70 males. <sup>8</sup> And of the sons of Shephatiah; Zebadiah the son of Michael, and with him 80 males. <sup>9</sup> Of the sons of Joab; Obadiah the son of Jehiel, and with him 218 males. <sup>10</sup> And of the sons of Shelomith; the son of Josiphiah, and with him 160 males. <sup>11</sup> And of the sons of Bebai; Zechariah the son of Bebai, and with him 28 males. <sup>12</sup> And of the sons of Azgad; Johanan the son of Hakkatan, and with him 110 males. <sup>13</sup> And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them 60 males. <sup>14</sup> Of the sons also of Bigvai; Uthai, and Zabbud, and with them 70 males.

### **8:15-20 *Ezra Prepares for the Journey from Babylon to Jerusalem***

(19) <sup>15</sup> And I gathered them together to the river that runs to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. <sup>16</sup> Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joarib, and for Elnathan, **men of understanding.** <sup>17</sup> And I sent them with commandment to Iddo the chief at the place Casiphia, and I told them what they should say to Iddo, [and] to his brethren the Nethinims, at the place Casiphia, that they should bring to us ministers for the house of our God. <sup>18</sup> And by the **good hand of our God upon us they brought us a man of understanding,** of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, 18; <sup>19</sup> And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, 20; <sup>20</sup> Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, 220 Nethinims: **all of them were expressed by name.**

Note: 2<sup>nd</sup> returns is around 7,000 including women and children.

### **8:21-23 *At Ahava a Fast and Prayer are Declared***

(20) <sup>21</sup> Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to **seek of him a right way for us, and for our little ones, and for all our substance.** <sup>22</sup> For **I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:** because we had spoken to the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. <sup>23</sup> **So we fasted and begged our God for this: and he was entreated of us.**

### **8:24-30 *Treasures for the Temple are Distributed***

(21) <sup>24</sup> Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, <sup>25</sup> And weighed to them the silver, and the gold, and the vessels, [even] the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel [there] present, had offered: <sup>26</sup> I even weighed to their hand 650 talents of silver, and silver vessels 100 talents, [and] of gold 100 talents; <sup>27</sup> Also 20 basins of gold, of 1,000 drams; and two vessels of fine copper, precious as gold. <sup>28</sup> And I said unto them, Ye are holy to the LORD; the vessels are holy also; and the silver and the gold are a freewill offering to the LORD God of your fathers. <sup>29</sup> Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD. <sup>30</sup> So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem to the house of our God.



## **Ezra Chapter 8**

### **8:31-36 *Trip after 12-Day Delay (8:15-30) and Sacrifices at Jerusalem***

(22) <sup>31</sup> Then we departed from the river of Ahava on the twelfth [day] of the first month, to go to Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. <sup>32</sup> And we came to Jerusalem, and abode there three days. <sup>33</sup> Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; <sup>34</sup> By number [and] by weight of everyone: and all the weight was written at that time. <sup>35</sup> [Also] the children of those that had been carried away, which were come out of the captivity, offered burnt offerings to the God of Israel, 12 bullocks for all Israel, 96 rams, 77 lambs, 12 he goats [for] a sin offering: all [this was] a burnt offering to the LORD. <sup>36</sup> And they delivered the king's commissions to the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

Note: vs 36, the commissions are in addition to the decree, to assist the people and the house of God.

## **Ezra Chapter 9**

### **9:1-4 *Sin of Marriage with Foreign Women; Ezra's Grief* (same sin repeated in Nehemiah 13 and Malachi 2:10-17)**

(23) <sup>1</sup> Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, [doing] according to their abominations, [even] of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. <sup>2</sup> For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of [those] lands: yes, the hand of the princes and rulers has been chief in this trespass. <sup>3</sup> And when I heard this thing, I tore my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. <sup>4</sup> Then were assembled to me everyone that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

### **9:5-15 *Ezra's Prayer of Repentance for the People's Sin***

(24) <sup>5</sup> And at the evening sacrifice I arose up from my heaviness; and having tore my garment and my mantle, I fell upon my knees, and spread out my hands to the LORD my God, <sup>6</sup> And said, O my God, I am ashamed and blush to lift up my face unto you, my God: for our iniquities are increased over [our] head, and our trespass is grown up to the heavens. <sup>7</sup> Since the days of our fathers [have] we [been] in a great trespass unto this day; and for our iniquities have we, our kings, [and] our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as [it is] this day. <sup>8</sup> And now for a little space **grace** has been [showed] from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. <sup>9</sup> For we [were] bondmen; yet our God has not forsaken us in our bondage, but has extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. <sup>10</sup> And now, O our God, what shall we say after this? for we have forsaken your commandments, <sup>11</sup> Which you have commanded by your servants the prophets, saying, **The land, to which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.** <sup>12</sup> **Now therefore give not your daughters to their sons, neither take their daughters to your sons, nor seek their peace or their wealth forever: that ye may be strong, and eat the good of the land, and leave [it] for an inheritance to your children forever.** <sup>13</sup> And after all that is come upon us for our evil deeds, and for our great trespass, seeing that you our God has punished us less than our iniquities [deserve], and has given us [such] deliverance as this; <sup>14</sup> Should we again break Your commandments, and join in ally with the people of these abominations? would not You be angry with us till You had consumed [us], so that [there should be] no remnant nor escaping? <sup>15</sup> O LORD God of Israel, You are righteous: for we remain yet escaped, as [it is] this day: behold, we are before You in our trespasses: for we cannot stand before You because of this.

## **Ezra Chapter 10**

### **10:1-5 *The People Repent and Covenant with God***

(25) <sup>1</sup> Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled to him out of Israel a very great assembly of men and women and children: for the people wept very sore. <sup>2</sup> And Shechaniah the son of Jehiel, [one] of the sons of Elam, answered and said to Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. <sup>3</sup> Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. <sup>4</sup> Arise; for [this] matter [belongs] unto you: we also [will be] with you: be of good courage, and do [it]. <sup>5</sup> Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore.

### **10:6-8 *Ezra Command's People to Gather in 3 Days or Depart***

(26) <sup>6</sup> Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and [when] he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. <sup>7</sup> And they made proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem; <sup>8</sup> And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the assembly of those that had been carried away.

### **10:9-17 *The People's Plan to Correct their Sin of Marriage with Foreign Women***

(27) <sup>9</sup> Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within three days. It was the ninth month, on the twentieth [day] of the month; and all the people sat in the street of the house of God, trembling because of [this] matter, and for the great rain. <sup>10</sup> And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. <sup>11</sup> Now therefore make confession unto the LORD God of your fathers, and do His pleasure: and separate yourselves from the people of the land, and from the strange wives. <sup>12</sup> Then all the assembly answered and said with a loud voice, As you have said, so must we do. <sup>13</sup> But the people are many, and [it is] a time of much rain, and we are not able to stand outside, neither [is this] a work of one day or two: for we are many that have transgressed in this thing. <sup>14</sup> Let now our rulers of all the assembly stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us. <sup>15</sup> Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this [matter]: and Meshullam and Shabbethai the Levite helped them. <sup>16</sup> And the children of the captivity did so. And Ezra the priest, [with] certain chief of the fathers, after the house of their fathers, and all of them by [their] names, were separated, and sat down in the first day of the tenth month to examine the matter. <sup>17</sup> And they made an end with all the men that had taken strange wives by the first day of the first month.

### **10:18-44 *List of Men who Repented of Marriage with Foreign Women***

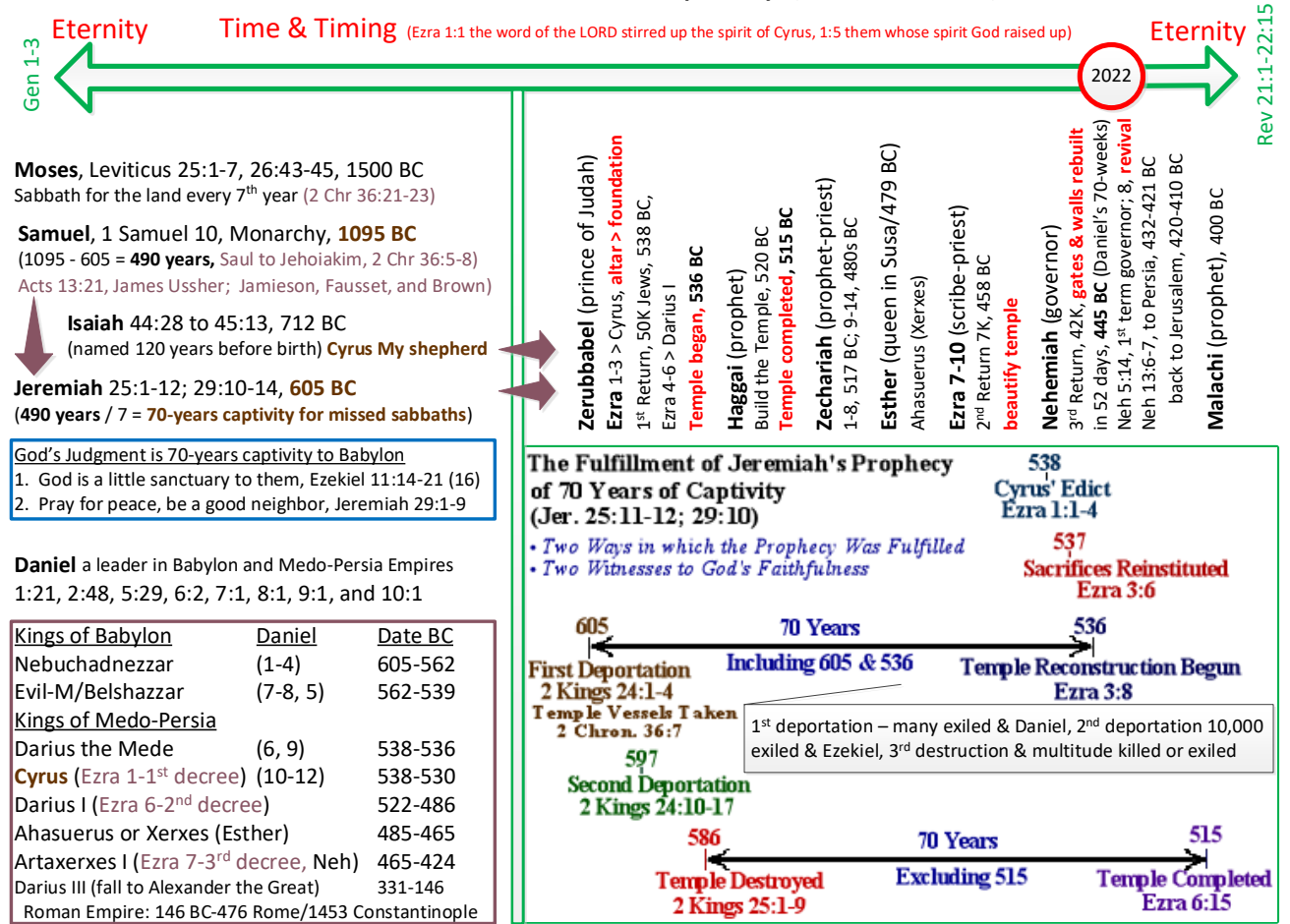
(28) <sup>18</sup> And among the sons of the priests there were found that had taken strange wives: [namely], of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. <sup>19</sup> And they gave their hands that they would put away their wives; and [being] guilty, [they offered] a ram of the flock for their trespass. <sup>20</sup> And of the sons of Immer; Hanani, and Zebadiah. <sup>21</sup> And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah. <sup>22</sup> And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. <sup>23</sup> Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. <sup>24</sup> Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. <sup>25</sup> Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. <sup>26</sup> And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. <sup>27</sup> And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. <sup>28</sup> Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, [and] Athlai.

**Ezra Chapter 10**

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. 30 And of the sons of Pahasmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. 31 And [of] the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, 32 Benjamin, Malluch, [and] Shemariah. 33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, [and] Shimei. 34 Of the sons of Bani; Maadai, Amram, and Uel, 35 Benaiah, Bedeiah, Chelluh, 36 Vaniah, Meremoth, Eliashib, 37 Mattaniah, Mattenai, and Jaasau, 38 And Bani, and Binnui, Shimei, 39 And Shelemiah, and Nathan, and Adaiah, 40 Machnadebai, Shashai, Sharai, 41 Azareel, and Shelemiah, Shemariah, 42 Shallum, Amariah, [and] Joseph. 43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. 44 All these had taken strange wives: and [some] of them had wives by whom they had children.

GEMS

**Ezra 1:1-5, Jeremiah's 70-Year Prophecy (605-536 BC)** by Bill Heath, Dec 11, 2022



## Nehemiah (13-38, 1 hr) 2022

|                               |                             |             |
|-------------------------------|-----------------------------|-------------|
| <b>Bible TOC</b>              | <b>Next / Previous Book</b> | <b>Gems</b> |
| 1 2 3 4 5 6 7 8 9 10 11 12 13 | Nehemiah = Jehovah Comforts |             |

### 12 Lessons of Leadership & Discipleship in Prayer

Theme: As God built a physical, outward temple before, he is building a spiritual, inward building today.

Key Passage: My God put into my heart 7:5, 64.

#### I grow in the school of prayer as I: Scripture

#### **Part 1 Nehemiah Repairs the Gates and Walls of the City Jerusalem 1:1-7:73**

- 1) Know that the Biblical pattern of most prayer begins with supplication, especially important to have the good hand of the Lord upon us and guide our hearts and minds in a change of direction. Sometimes this needs to be accompanied with personal fasting. (Supplication - 1) 1:4-11  
 \* tear down gate by granting mercy to Nehemiah in the sight of King Artaxerxes 1:11
  
- 2) pray to the God of heaven. (Pray without ceasing – 1) 2:4  
 \* tear down walls by asking king for letters for protection and help from enemies 2:7
  
- 3) pray, "Hear, O our God; for we are despised: and turn their reproach upon their own head," Old Testament prayer – not New Testament prayer (Supplication – 2) 4:4-5
  
- 4) Nevertheless we made our prayer to our God, and set a watch against them day and night, because of them. (Supplication - 3) 4:9
  
- 5) Think upon me, my God, for good, [according] to all that I have done for this people. Nehemiah like the Apostle Paul, in no desire for financial gain, 5:14-19 (Pray w/o ceasing – 2) 5:19
  
- 6) For they all made **us afraid**, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, [O God], strengthen my hands. (Pray w/o ceasing – 3) 6:9
  
- 7) My God, think you upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have **put me in fear**. \* The gates and wall were completed in 52 days, 6:15. (Pray w/o ceasing – 4) 6:14

#### **Part 2 Ezra Revives God's People with the Word 8:1-13:31**

- 8) And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads and worshipped the LORD with [their] faces to the ground. (Prayer of Praise – 1) 8:6
  
- 9) National repentance ending in a promise, vs 38 (Supplication w/fasting vs 1-3, and Praise vs 4-37) 9:1-38  
 Subsequent actions of revival are detailed in chapters 10-12
  
- 10) So stood the two [companies of them that gave] thanks in the house of God, and I, and the half of the rulers with me: (Prayer of Thanks – 1) 12:40
  
- 11) Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off. (Prayer of Praise – 2) 12:43
  
- 12) **Remember me, O my God**, and wipe not out my good deeds that I have done, spare me according to the greatness of your mercy; they defile the priesthood, for good. (Pray w/o ceasing 5-8) 13:14, 22, 29, 31b

**Today's application:** As we follow others who follow Christ we will know the importance of personal, private prayer in seeking, knowing and obeying God's will for our life. This is especially true for leaders of God's people in spiritual warfare.

18 prayers in the book of Nehemiah are marked in the text within chapters 1 to 13. *Ezra leads in chapters 8-12.*

Two supplications – 1:4-11 and 9:1-3

Two thanks – 9:7-25 and 12:40

Three praise – 8:8, 9:4-6 and 12:41-43

Eleven praying without ceasing - 2:4, 4:4-5, 4:9, 5:19, 6:9b, 6:14, 13:14, 13:14, 13:22b, 13:29, and 13:31b are in the spirit of 1 Thessalonians 5:17 "Pray without ceasing."

**A NATIONAL PRAYER STRATEGY – 7 LESSONS FROM NEHEMIAH**

**A Pattern to Follow for our Nation Today**

| <u>Strategy</u>                        | <u>Prayer</u>   | <u>Scripture</u> |
|--|-----------------|------------------|
| <b>1. Burden</b> of leaders            | Supplication    | 1:4-11           |
| <b>2. Post</b> Enemy Security Watch    | w/o Ceasing     | 4:9              |
| <b>3. Request</b> Strength during Fear | w/o ceasing     | 6:9              |
| <b>4. Pray</b> for our Enemies         | w/o Ceasing     | 6:14             |
| <b>5. Praise</b> for the Bible         | w/o Ceasing     | 8:6              |
| <b>6. Humiliation</b> before God       | Supplication    | 9:1-3            |
| <b>7. Praise</b> for our God & History | Praise & Thanks | 9:4-6 & 12:40-43 |

**Time:** Chapters 1:1-12, 12 years in Jerusalem, 13 - return to Babylon for 12 years, then back to Jerusalem

**The enemies of Nehemiah’s work to rebuild the wall; Sanballat and Tobiah**

| <u>Outside</u> the wall | <u>Inside</u> the wall | <u>Comments</u>  |
|-------------------------|------------------------|--|
| Sanballat the Moabite   | Tobiah the Ammonite    |  |
| 2:10, 19                | 2:10, 19               | Sanballat named first, Tobiah a servant.   |
|                         |                        | “They grieved when they heard, then laughed to scorn and despise the idea of rebuilding” |
|                         | 3:1                    | High Priest friends with Tobiah  |
|                         | 3:5, 5:1-13, 6:17, 19  | Nobles did not labor, but \$ advantage   |
| 4:1, 4:7                | 4:7                    | Anger, mockery and threat to attack  |
| 6:1-2, 5                | 6:1                    | Try friendship and deceit, prophetess  |
| 6:12, 14                | 6:12, 14               | Tobiah named first from this point on  |
|                         | 6:17, 19               | Letters between nobles and Tobiah  |
|                         | 7:62                   | Listed with those returning from Babylon   |
|                         | 13:4, 7-8              | Friends with the High Priest   |
| 13:28                   |                        | Sanballat; high priest inter-marriage  |

## 12 Lessons of Leadership in Building and Repairing Gates & Walls

**Purpose:** To learn the way to labor by building up what is torn down in spiritual warfare

**Theme:** As God built a physical temporary wall, he is building a spiritual, eternal wall today. Equally important is to discern when gates and walls must be repaired as co-laborers in the vineyard of the Lord. We build-we protect-we teach-we confront.

**Key Passage:** So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. 8:8

I grow in good works as I:

Scripture

### **Part 1 Nehemiah Rebuilds the Gates and Walls of the City Jerusalem 1:1-7:73**

- 1) arise at an inconvenient time, when few or nobody knows, and do what God has put in my heart 2:12
- 2) know the hand of my God is good upon me; as the king's words confirm.  
And others say, Let us rise up and build. So they strengthened their hands for [this] good [work]. 2:18
- 3) know the God of heaven will prosper us; therefore we his servants arise and build: 2:20
- 4) labor next to others; even though some in position don't labor with us 3:5
- 5) build on the wall with a trowel, while others are supportive or protect us with a sword 4:17
- 6) build with my sword on my belt, and as a leader, a trumpet nearby to warn others 4:18
- 7) listen for the sound of the trumpet, to respond and know that our God shall fight for us. 4:20
- 8) get angry, make sure I'm right, then rebuke other leaders for using the brethren for gain.  
Then held they their peace, and found nothing [to answer]. 5:6
- 9) say, It is not good that ye do this evil: ought ye not to walk in the fear of our God  
because of the reproach of the heathen our enemies? 5:9
- 10) give my brother to rule over my things, for he is a faithful man, and fears God above many 7:2

### **Part 2 Ezra Revives God's People 8:1-13:31**

- 11) gather the people together to hear and understand the Bible 8:1
- 12) confront gross sin that brings shame on God's people, doing whatever it takes to see change that is needed, without respect of persons. 13:23-25, 28

Barriers to remove: Gates and wall to demolish from the enemy inside (believers walking after the flesh or make believers) and the enemy outside (unbelievers and scoffers). Gates are leaders and walls are those who follow the leaders.

### Outline

#### **JERUSALEM'S GATES AND WALLS REPAIRED AND REBUILT (CH. 1-7)**

|                                   |         |
|-----------------------------------|---------|
| Nehemiah's Prayer                 | (Ch. 1) |
| Nehemiah in Jerusalem             | (Ch. 2) |
| Repairs to the Gates & Walls      | (Ch. 3) |
| Sanballat's & Tobiah's Opposition | (Ch. 4) |
| Nehemiah helps the Needy          | (Ch. 5) |
| Nehemiah accused of Treason       | (Ch. 6) |
| List of Exiles                    | (Ch. 7) |

#### **EZRA'S AND NEHEMIAH'S REFORMS (Ch. 8-13)**

|                               |   |
|-------------------------------|---|
| Covenant Renewed              | (Ch. 8 & 9)   |
| National Repentance           | (Ch. 10)  |
| List of Jerusalem's citizens  | (Ch. 11)  |
| List of Priests and Levites   | (Ch. 12)  |
| Nehemiah visits Susa          | (Ch. 13:1-5) Note: Susa is 1 of 4 capitols of Persian empire. |
| Nehemiah returns to Jerusalem | (13:6-31)   |

## **Nehemiah Chapter 1**

### 1:1-3 ***Nehemiah Hears the Distressing News that Jerusalem's Wall is Broken Down***

(1) <sup>1</sup> The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, <sup>2</sup> That Hanani, one of my brethren, came, he and [certain] men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. <sup>3</sup> And they said to me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

### 1:4-11 ***Nehemiah's Prayer - Burden of Leaders***

### **Supplication – 1 (1:4-11)**

(2) <sup>4</sup> And it came to pass, **when I heard these words**, that I sat down and wept, and mourned [certain] days, and fasted, and prayed before the God of heaven, <sup>5</sup> And said, I beseech You, O LORD God of heaven, the great and terrible God, that keeps covenant and mercy for them that love Him and observe His commandments: <sup>6</sup> Let Your ear now be attentive, and Your eyes open, that You may hear the prayer of Your servant, which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel, which we have sinned against You: both I and my father's house have sinned. <sup>7</sup> We have dealt very corruptly against You, and have not kept the commandments, nor the statutes, nor the judgments, which You commanded Your servant Moses. <sup>8</sup> Remember, I beseech You, the word that You commanded Your servant Moses, saying, **[If] ye transgress, I will scatter you abroad among the nations:** <sup>9</sup> **But [if] ye turn to Me, and keep My commandments, and do them; though there were of you cast out to the uttermost part of the heaven, [yet] will I gather them from there, and will bring them to the place that I have chosen to set My name there.** <sup>10</sup> Now these are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. <sup>11</sup> O Lord, I beseech You, let now Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants, who desire to fear Your name: and prosper, I pray You, Your servant this day, and grant him mercy in the sight of this man. For I was **the king's cupbearer**.

## **Nehemiah Chapter 2**

### 2:1-8 ***King of Persian Artaxerxes Allows Nehemiah to Return to Jerusalem***

(3) <sup>1</sup> And it came to pass in the month Nisan, in the **twentieth year of Artaxerxes the king**, [that] wine was before him: and I took up the wine, and gave [it] to the king. Now I had not been [beforetime] sad in his presence. <sup>2</sup> Wherefore the king said unto me, Why is your countenance sad, seeing you are not sick? this is nothing [else] but sorrow of heart. Then I was very sore afraid, <sup>3</sup> And said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers, [lies] waste, and the gates thereof are consumed with fire?

### **(Pray w/o ceasing – 1) (2:4)**

<sup>4</sup> Then the king said to me, For what do you make request? **So I prayed to the God of heaven.** <sup>5</sup> And I said unto the king, If it please the king, and if your servant have found favor in your sight, that you would send me to Judah, to the city of my fathers' sepulchers, that I may build it. <sup>6</sup> And the king said unto me, (the queen also sitting by him,) For how long shall your journey be? and when will you return? So it pleased the king to send me; and I set him a time. <sup>7</sup> Moreover I said unto the king, If it please the king, let letters be given me unto the governors beyond the river, that they may convey me over till I come into Judah; <sup>8</sup> And a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which [appertained] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the **good hand of my God** upon me.

### 2:9-20 ***Nehemiah Surveys the Walls of Jerusalem***

(4) <sup>9</sup> Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. <sup>10</sup> When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard [of it], it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. <sup>11</sup> **So I came to Jerusalem, and was there three days.** <sup>12</sup> **And I arose in the night, I and some few men with me; neither told I [any] man what my God had put in my heart to do at Jerusalem:** neither [was there any] beast with me, save the beast that I rode upon. <sup>13</sup> And I went out by night by the gate of the valley, even before the dragon well, and to the dung

## **Nehemiah Chapter 2**

port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. <sup>14</sup> Then I went on to the gate of the fountain, and to the king's pool: but [there was] no place for the beast [that was] under me to pass. <sup>15</sup> Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and [so] returned. <sup>16</sup> And the rulers knew not where I went, or what I did; neither had I as yet told [it] to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. (5) <sup>17</sup> Then I said unto them, Ye see the distress that we are in, how Jerusalem [lies] waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. <sup>18</sup> Then I told them of the **hand of my God which was good upon me**; as also the king's words that he had spoken to me. And they said, **Let us rise up and build. So they strengthened their hands for [this] good [work]**. <sup>19</sup> But when **Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard [it], they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?** <sup>20</sup> Then answered I them, and said unto them, **The God of heaven, He will prosper us; therefore we His servants will arise and build:** but ye have no portion, nor right, nor memorial, in Jerusalem.

## **Nehemiah Chapter 3**      ***Rebuilding the Gates and Wall, chapters 3-6***

### **3:1-32 *Rebuilding the 10 Gates and Walls around Jerusalem***

(6) <sup>1</sup> Then Eliashib the high priest rose up with his brethren the priests, and they built the **sheep gate**; they sanctified it, and set up the doors of it; even to the tower of Meah they sanctified it, to the tower of Hananeel. <sup>2</sup> And next to him built the men of Jericho. And next to them built Zaccur the son of Imri. <sup>3</sup> But the **fish gate** did the sons of Hassenaah build, who [also] laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. <sup>4</sup> And next to them repaired Meremoth the son of Urijah, the son of Koz. And next to them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next to them repaired Zadok the son of Baana. <sup>5</sup> And next to them the Tekoites repaired; but their **nobles put not their necks to the work of their Lord**. <sup>6</sup> Moreover the **old gate** repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. <sup>7</sup> And next to them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, to the throne of the governor on this side the river. <sup>8</sup> Next to him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next to him also repaired Hananiah the son of [one of] the apothecaries, and they fortified Jerusalem to the broad wall. <sup>9</sup> And next to them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. <sup>10</sup> And next to them repaired Jedaiah the son of Harumaph, even over against his house. And next to him repaired Hattush the son of Hashabniah. <sup>11</sup> Malchijah the son of Harim, and Hashub the son of Pahasmoab, repaired the other piece, and the tower of the furnaces. <sup>12</sup> And next to him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters. <sup>13</sup> The **valley gate** repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall to the dung gate. <sup>14</sup> But the **dung gate** repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. <sup>15</sup> But the **gate of the fountain** repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and to the stairs that go down from the city of David.

(7) <sup>16</sup> After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, to [the place] over against the sepulchers of David, and to the pool that was made, and to the house of the mighty. <sup>17</sup> After him repaired the Levites, Rehum the son of Bani. Next to him repaired Hashabiah, the ruler of the half part of Keilah, in his part. <sup>18</sup> After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. <sup>19</sup> And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory at the turning [of the wall]. <sup>20</sup> After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning [of the wall] to the door of the house of Eliashib the high priest. <sup>21</sup> After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. <sup>22</sup> And after him repaired the priests, the men of the plain. <sup>23</sup> After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. <sup>24</sup> After him repaired Binnui the son of Henadad another piece, from the house of Azariah to the turning [of the wall], even to



**Nehemiah Chapter 3**

the corner. <sup>25</sup> Palal the son of Uzai, over against the turning [of the wall], and the tower which lies out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh. <sup>26</sup> Moreover the Nethinims dwelt in Ophel, to [the place] over against the **water gate** toward the east, and the tower that lies out. <sup>27</sup> After them the Tekoites repaired another piece, over against the great tower that lies out, even to the wall of Ophel. <sup>28</sup> From above the **horse gate** repaired the priests, everyone over against his house. <sup>29</sup> After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the **east gate**. <sup>30</sup> After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. <sup>31</sup> After him repaired Malchiah the goldsmith's son to the place of the Nethinims, and of the merchants, over against the **gate Miphkad**, and to the going up of the corner. <sup>32</sup> And between the going up of the corner to the **sheep gate** repaired the goldsmiths and the merchants.

**JERUSALEM IN THE TIME OF NEHEMIAH**  
C. 445 B.C.

**BOOK OF NEHEMIAH**  
Nehemiah was governor of Judah under Artaxerxes I of Persia. He rebuilt Jerusalem during the Second Temple period.

**Jesus in the Gates (Neh 3)**

|                                  |       |
|----------------------------------|-------|
| 1 <sup>st</sup> Sheep Gate       | 1-2   |
| 2 <sup>nd</sup> Fish Gate        | 3-5   |
| 3 <sup>rd</sup> Old Gate         | 6-12  |
| 4 <sup>th</sup> Valley Gate      | 13    |
| 5 <sup>th</sup> Dung Gate        | 14    |
| 6 <sup>th</sup> Fountain Gate    | 15-25 |
| 7 <sup>th</sup> Water Gate       | 26-27 |
| 8 <sup>th</sup> Horse Gate       | 28    |
| 9 <sup>th</sup> East Gate        | 29    |
| 10 <sup>th</sup> Inspection Gate | 30-31 |
| Sheep Gate                       | 32    |

|                                  |  |                       |
|----------------------------------|--|-----------------------|
| 1 <sup>st</sup> Sheep Gate       | Jesus is the Good Shepherd (John 10)               | High Priest, Golgotha |
| 2 <sup>nd</sup> Fish Gate        | Jesus makes us fishers of men (Mark 1:17)          | Nobles don't work     |
| 3 <sup>rd</sup> Old Gate         | Jesus restores the old paths (John 14:6)           | Goldsmiths, daughters |
| 4 <sup>th</sup> Valley Gate      | Jesus is with me in the valley of death (Pslam 23) | 1000 cubits           |
| 5 <sup>th</sup> Dung Gate        | Jesus died on the cross for my sin (2 Cor 7:1)     |                       |
| 6 <sup>th</sup> Fountain Gate    | Jesus gives me abundant life (John 7)              | earnestly repaired    |
| 7 <sup>th</sup> Water Gate       | Jesus gives me fresh, clean, pure water            |                       |
| 8 <sup>th</sup> Horse Gate       | Jesus equips me for warfare (Ephesians 6, Rev 19)  |                       |
| 9 <sup>th</sup> East Gate        | Jesus returns and Mount Olivet splits into two     |                       |
| 10 <sup>th</sup> Inspection Gate | Jesus inspects my works at his judgment seat       |                       |
| Sheep Gate                       |  |                       |

## **Nehemiah Chapter 4**

### **4:1-6 While the Enemy Scoffs, Nehemiah Prays and Continues the Work**

(8) <sup>1</sup> But it came to pass, that when **Sanballat** heard that we built the wall, he was angry, and took great indignation, and mocked the Jews. <sup>2</sup> And he spoke before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? **will they revive the stones out of the heaps of the rubbish which are burned?** <sup>3</sup> Now **Tobiah the Ammonite** was by him, and he said, **Even that which they build, if a fox go up, he shall even break down their stone wall.**

**(Pray w/o ceasing – 3) 4:4-5 Prayer for the enemy (Old Testament prayer)**

<sup>4</sup> Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: <sup>5</sup> And cover not their iniquity, and let not their sin be blotted out from before you: for they have provoked [you] to anger before the builders. <sup>6</sup> So built we the wall; and all the wall was joined together to the half thereof: for the people had a mind to work.

### **4:7-12 Nehemiah Overcomes Opposition from Sanballat, Tobiah, and Others**

(9) <sup>7</sup> But it came to pass, [that] when **Sanballat, and Tobiah**, and the **Arabians**, and the **Ammonites**, and the **Ashdodites**, heard that the walls of Jerusalem were made up, [and] that the breaches began to be stopped, then they were very angry, <sup>8</sup> And conspired all of them together to come [and] to fight against Jerusalem, and to hinder it.

**(Pray w/o ceasing – 4) 4:9**

<sup>9</sup> **Nevertheless we made our prayer to our God, and set a watch against them day and night, because of them.** <sup>10</sup> And Judah said, **The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.** <sup>11</sup> And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. <sup>12</sup> **And it came to pass, that when the Jews which dwelt by them came, they said to us ten times, From all places whence ye shall return to us [they will be upon you].**

### **4:13-18 Nehemiah's Leadership and Work Strategy**

(10) <sup>13</sup> Therefore set I in the lower places behind the wall, [and] on the higher places, I even set the people after their families with their swords, their spears, and their bows. <sup>14</sup> And I looked, and rose up, and said to the nobles, and to the rulers, and to the rest of the people, **Be not ye afraid of them: remember the Lord, [which is] great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.** <sup>15</sup> And it came to pass, when our enemies heard that it was known to us, and God had brought their counsel to nothing, that we returned all of us to the wall, everyone to his work. <sup>16</sup> And it came to pass from that time forth, [that] the **half of my servants worked in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers [were] behind all the house of Judah.** <sup>17</sup> They which built on the wall, and they that bore burdens, with those that laded, **[everyone] with one of his hands worked in the work, and with the other [hand] held a weapon.** <sup>18</sup> **For the builders, everyone had his sword girded by his side, and [so] built. And he that sounded the trumpet was by me.**

### **4:19-23 Work Strategy Continued**

(11) <sup>19</sup> And I said to the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. <sup>20</sup> **In what place [therefore] ye hear the sound of the trumpet, resort ye thither to us: our God shall fight for us.** <sup>21</sup> **So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared.** <sup>22</sup> Likewise at the same time said I to the people, Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day. <sup>23</sup> So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, **none of us put off our clothes, [saving that] everyone put them off for washing.**

## **Nehemiah Chapter 5**

### **5:1-5 *The Poor Jews Complain about their Rich Relatives***

(12) <sup>1</sup> And there was a great cry of the people and of their wives against their brethren the Jews. <sup>2</sup> For there were that said, We, our sons, and our daughters, are many: therefore we take up corn [for them], that we may eat, and live. <sup>3</sup> [Some] also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. <sup>4</sup> There were also that said, We have borrowed money for the king's tax, [and that upon] our lands and vineyards. <sup>5</sup> Yet now our flesh is as the flesh of our brethren, our children as their children: and, look, we bring into bondage our sons and our daughters to be servants, and [some] of our daughters are brought to bondage [already]: neither [is it] in our power [to redeem them]; for other men have our lands and vineyards.

### **5:6-13 *Nehemiah Stops the Rich from Taking Advantage of the Poor***

(13) <sup>6</sup> And I was very angry when I heard their cry and these words. <sup>7</sup> **Then I consulted with myself, and I rebuked the nobles, and the rulers,** and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. <sup>8</sup> And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold to the heathen; and will ye even sell your brethren? or shall they be sold to us? **Then held they their peace, and found nothing [to answer].** <sup>9</sup> Also I said, **It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?** <sup>10</sup> I likewise, [and] my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. <sup>11</sup> Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth [part] of the money, and of the corn, the wine, and the oil, that ye exact of them. <sup>12</sup> Then said they, We will restore them, and will require nothing of them; so will we do as you say. **Then I called the priests, and took an oath of them, that they should do according to this promise.** <sup>13</sup> Also I shook my lap, and said, **So God shake out every man from his house, and from his labor, that performs not this promise, even thus be he shaken out, and emptied.** And all the assembly said, Amen, and praised the LORD. And the people did according to this promise.

### **5:14-19 *Nehemiah Personally Supports the Workers on the Wall (other Governors)***

(14) <sup>14</sup> Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, [that is], twelve years, I and my brethren have not eaten the bread of the governor. <sup>15</sup> **But the former governors that [had been] before me were chargeable to the people, and had taken of them bread and wine, beside forty shekels of silver; yes, even their servants bare rule over the people: but so did not I, because of the fear of God.** <sup>16</sup> Yes, also I continued in the work of this wall, neither bought we any land: and all my servants [were] gathered thither to the work. <sup>17</sup> Moreover [there were] at my table a hundred and fifty of the Jews and rulers, beside those that came to us from among the heathen that are about us. <sup>18</sup> Now [that] which was prepared [for me] daily was one ox [and] six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: **yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.**

**(Pray w/o ceasing – 5) 5:19**

**<sup>19</sup> Think upon me, my God, for good, [according] to all that I have done for this people.**

## **Nehemiah Chapter 6**

### **6:1-9 *Sanballat Tries to Harden Nehemiah***

(14) <sup>1</sup> Now it came to pass, when **Sanballat, and Tobiah,** and Geshem the Arabian, and the rest of our enemies, heard that I had built the wall, and [that] there was no breach left therein; **(though at that time I had not set up the doors upon the gates;)** <sup>2</sup> That Sanballat and Geshem sent to me, saying, Come, let us meet together in [some one of] the villages in the plain of Ono. **But they thought to do me mischief.** <sup>3</sup> And I sent messengers to them, saying, I [am] doing a great work, so that I cannot come down: why should the work cease, While I leave it, and come down to you? <sup>4</sup> **Yet they sent to me four times after this sort; and I answered them after the same manner.** <sup>5</sup> Then sent **Sanballat** his servant to me in like manner the **fifth time** with an open letter in his hand; <sup>6</sup> Wherein was written, It is reported among the heathen, and Gashmu says [it, that] you and the Jews think to rebel: for which cause you build the wall, that you may be their king, according to these words. <sup>7</sup> And you have also appointed prophets to preach of you at Jerusalem, saying, [There is] a king in Judah: and now shall it be reported to the king according

## **Nehemiah Chapter 6**

to these words. Come now therefore, and let us take counsel together. <sup>8</sup> Then I sent to him, saying, **There are no such things done as you say, but you feign them out of your own heart.**

### **(Pray w/o ceasing – 6) 6:9b Request Strength during Fear**

<sup>9</sup> For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. **Now therefore, [O God], strengthen my hands.**

#### **6:10-14 *Nehemiah's Courage to Continue the Work without Fear of False Prophecy***

(15) <sup>10</sup> Afterward I came to the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay you; yes, in the night will they come to slay you.

**<sup>11</sup> And I said, Should such a man as I flee? and who [is there], that, [being] as I [am], would go into the temple to save his life? I will not go in.** <sup>12</sup> And, look, I perceived that God had not sent him; but that he pronounced this prophecy against me: for **Tobiah and Sanballat** had hired him. <sup>13</sup> Therefore was he hired, that I should be afraid, and do so, **and sin**, and [that] they might have [matter] for an evil report, that they might reproach me.

### **(Pray w/o ceasing – 7) 6:14 Pray for our Enemies**

**<sup>14</sup> My God, think you upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.**

#### **6:15-19 *The Wall is Rebuilt in Spite of Opposition, in 52 days***

(16) <sup>15</sup> So the wall was finished in the twenty and fifth [day] of [the month] Elul, in **fifty and two days.**

<sup>16</sup> And it came to pass, that when all our enemies heard [thereof], and all the heathen that [were] about us saw [these things], they were much cast down in their own eyes: for they perceived that this work was worked of our God. <sup>17</sup> Moreover in those days the nobles of Judah sent many letters to **Tobiah**, and [the letters] of Tobiah came to them. <sup>18</sup> For [there were] many in Judah sworn to him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. <sup>19</sup> Also they reported his good deeds before me, and uttered my words to him. [And] Tobiah sent letters to put me in fear.

## **Nehemiah Chapter 7**

#### **7:1-4 *Nehemiah Places Hanani and Hananiah in Charge of Guarding the City Gates***

(17) <sup>1</sup> **Now it came to pass, when the wall was built,** and I had set up the doors, and the porters and the singers and the Levites were appointed, <sup>2</sup> That **I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.**

<sup>3</sup> And I said to them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, everyone in his watch, and everyone [to be] over against his house. <sup>4</sup> Now the city was large and great: but the people [were] few therein, and the houses [were] not built.

#### **7:5-38 *A Register of the Jewish Exiles Who First Returned to Jerusalem***

(18) <sup>5</sup> And **my God put into my heart** to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, <sup>6</sup> These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, everyone to his city; <sup>7</sup> Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, [I say], of the men of the people of Israel [was this]; <sup>8</sup> The children of Parosh, 2,172. <sup>9</sup> The children of Shephatiah, 372. <sup>10</sup> The children of Arah, 652. <sup>11</sup> The children of Pahasmoab, of the children of Jeshua and Joab, 2,818. <sup>12</sup> The children of Elam, 1,254. <sup>13</sup> The children of Zattu, 845. The children of Zaccai, 760. <sup>15</sup> The children of Binnui, 648. <sup>16</sup> The children of Bebai, 628.

## **Nehemiah Chapter 7**

<sup>17</sup> The children of Azgad, 2,322. <sup>18</sup> The children of Adonikam, 667. <sup>19</sup> The children of Bigvai, 2,067. <sup>20</sup> The children of Adin, 655. <sup>21</sup> The children of Ater of Hezekiah, 98. <sup>22</sup> The children of Hashum, 328. <sup>23</sup> The children of Bezai, 324. <sup>24</sup> The children of Hariph, 112. <sup>25</sup> The children of Gibeon, 95. <sup>26</sup> The men of Bethlehem and Netophah, 188. <sup>27</sup> The men of Anathoth, 128. <sup>28</sup> The men of Bethazmaveth, 42. <sup>29</sup> The men of Kirjathjearim, Chephirah, and Beeroth, 743. <sup>30</sup> The men of Ramah and Geba, 621. <sup>31</sup> The men of Michmas, a 122. <sup>32</sup> The men of Bethel and Ai, 123. <sup>33</sup> The men of the other Nebo, 52. <sup>34</sup> The children of the other Elam, 1,254. <sup>35</sup> The children of Harim, 320. <sup>36</sup> The children of Jericho, 345. <sup>37</sup> The children of Lod, Hadid, and Ono, 721. <sup>38</sup> The children of Senaah, 3,930.

7:39-56 **Temple Priests** (4289), **Levites** (74), **Singers** (148), **Porters** (138), and **Nethinims** (many)

(19) <sup>39</sup> The **priests**: the children of Jedaiah, of the house of Jeshua, 973. <sup>40</sup> The children of Immer, 1,052. <sup>41</sup> The children of Pashur, 1,247. <sup>42</sup> The children of Harim, 1,017. <sup>43</sup> The **Levites**: the children of Jeshua, of Kadmiel, [and] of the children of Hodevah, 74. <sup>44</sup> The **singers**: the children of Asaph, 148. <sup>45</sup> The **porters**: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, 138. <sup>46</sup> The **Nethinims**: the children of Ziha, the children of Hashupha, the children of Tabbaoth, <sup>47</sup> The children of Keros, the children of Sia, the children of Padon, <sup>48</sup> The children of Lebana, the children of Hagaba, the children of Shalmai, <sup>49</sup> The children of Hanan, the children of Giddel, the children of Gahar, <sup>50</sup> The children of Reaiah, the children of Rezin, the children of Nekoda, <sup>51</sup> The children of Gazzam, the children of Uzza, the children of Phaseah, <sup>52</sup> The children of Besai, the children of Meunim, the children of Nephishesim, <sup>53</sup> The children of Bakbuk, the children of Hakupha, the children of Harhur, <sup>54</sup> The children of Bazlith, the children of Mehida, the children of Harsha, <sup>55</sup> The children of Barkos, the children of Sisera, the children of Tamah, <sup>56</sup> The children of Nezhiah, the children of Hatipha.

7:57-73 **Census Details** (57-60, 66-67), **Problems** (61-65), **Animals** (68-69), **Giving** (70-72), and **Dwelling** (73)

(20) <sup>57</sup> The **children of Solomon's servants**: the children of Sotai, the children of Sophereth, the children of Perida, <sup>58</sup> The children of Jaala, the children of Darkon, the children of Giddel, <sup>59</sup> The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. <sup>60</sup> All the Nethinims, and the children of Solomon's servants, [were] 392.

<sup>61</sup> And these [were] they which went up [also] from Telmelah, Telharesha, Cherub, Addon, and Immer: but they **could not show their father's house**, nor their seed, whether they [were] of Israel.

<sup>62</sup> The children of Delaiah, the children of Tobiah, the children of Nekoda, 642. <sup>63</sup> And of the **priests**: the children of Habaiah, the children of Koz, the children of Barzillai, which took [one] of the daughters of Barzillai the Gileadite to wife, and was called after their name. <sup>64</sup> These **sought their register** [among] those that were reckoned by genealogy, but it was **not found**: therefore were they, as polluted, put from the priesthood. <sup>65</sup> And the Tirshasa said unto them, that they should not eat of the most holy things, till there stood [up] a priest with Urim and Thummim.

<sup>66</sup> The **whole assembly** together was 42,360, <sup>67</sup> Beside their **man-servants and their maidservants**, of whom [there were] 7,337: and they had 245 **singing men and singing women**.

<sup>68</sup> Their horses, 736: their mules, 245: <sup>69</sup> [Their] camels, 435: 6,720 donkeys.

<sup>70</sup> And some of the chief of the fathers **gave to the work**. The Tirshasa gave to the treasure 1,000 drams of gold, 50 basins, 530 priests' garments. <sup>71</sup> And [some] of the chief of the fathers gave to the treasure of the work 20,000 drams of gold, and 2,200 pounds of silver. <sup>72</sup> And [that] which the rest of the people gave was 20,000 drams of gold, and 2,000 pounds of silver, and 67 priests' garments.

<sup>73</sup> So the priests, and the Levites, and the porters, and the singers, and [some] of the people, and the Nethinims, and all Israel, dwelt in their cities; and **when the seventh month came**, the children of Israel [were] in their cities.

**Note: Total people is 49,942.**

## **Nehemiah Chapter 8 *Ezra Arises after 15 years and the completion of the Project***

### **8:1-8 *The Public Reading of Moses Law by Ezra (for six hours)***

(21) <sup>1</sup> And all the people gathered themselves **together as one man** into the street that was **before the water gate**; and they spoke to Ezra the scribe to **bring the book** of the law of Moses, which the LORD had commanded to Israel. <sup>2</sup> And Ezra the priest brought the law before the assembly both of men and women, and all that could hear with understanding, upon the first day of the seventh month. <sup>3</sup> **And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand**; and the ears of all the people [were attentive] to the book of the law. <sup>4</sup> And Ezra the scribe stood upon a **pulpit of wood, which they had made for the purpose**; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiyah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, [and] Meshullam. <sup>5</sup> And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

### **(Prayer of Praise – 1) 8:6 Praise for the Bible by Ezra, with humility (faces to the ground)**

<sup>6</sup> **And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with [their] faces to the ground.** <sup>7</sup> Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the **Levites, caused the people to understand the law**: and the people [stood] in their place. <sup>8</sup> **So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.**

### **8:9-12 *Nehemiah, Ezra, and the Levites comfort the People***

(22) <sup>9</sup> And Nehemiah, which is the Tirshasa, and Ezra the priest the scribe, and the Levites that taught the people, said to all the people, **This day is holy to the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.** <sup>10</sup> Then he said to them, Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: **for [this] day is holy to our Lord: neither be ye sorry; for the joy of the LORD is your strength.** <sup>11</sup> So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. <sup>12</sup> And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared to them.

### **8:13-18 *The Feast of Tabernacles is Restored***

(23) <sup>13</sup> And on the **second day were gathered together the chief** of the fathers of all the people, the priests, and the Levites, to Ezra the scribe, even to understand the words of the law. <sup>14</sup> And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in **booths in the feast of the seventh month**: <sup>15</sup> And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth to the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as [it is] written. <sup>16</sup> So the people went forth, and brought them, and made themselves booths, everyone upon the roof of his house, and in their courts, and in the courts of the house of God, and in the **street of the water gate**, and in the street of the gate of Ephraim. <sup>17</sup> And all the assembly of them that were come again out of the captivity made booths, **and sat under the booths: for since the days of Joshua the son of Nun to that day had not the children of Israel done so.** And there was very great gladness. <sup>18</sup> Also day by day, from the first day to the last day, he read in the book of the law of God. And they **kept the feast seven days; and on the eighth day was a solemn assembly**, according to the manner.

## **Nehemiah Chapter 9**

### **9:1-3 (Prayer of Supplication – 2) for national revival with humiliation before God**

(24) <sup>1</sup> Now in the **twenty and fourth day of this month** the children of Israel were **assembled with fasting, and with sackclothes, and earth upon them.** <sup>2</sup> And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. <sup>3</sup> And they **stood up in their place, and read in the book of the law of the LORD their God [one] fourth part of the day; and [another] fourth part they confessed, and worshipped the LORD their God.**

(25) <sup>4</sup> Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, [and] Chenani, and **cried with a loud voice to the LORD their God.** <sup>5</sup> Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, [and] Pethahiah, said, **Stand up [and] bless the LORD your God for ever and ever: and blessed be your glorious name, which is exalted above all blessing and praise.** <sup>6</sup> You, [even] you, are LORD alone; you have made heaven, the heaven of heavens, with all their host, the earth, and all [things] that are therein, the seas, and all that is therein, and you preserve them all; and the host of heaven worships you.

**(Prayer of Thanks – 1) 9:7-25 (remembering God’s wonderful works in the past, Acts 2)  
Abraham (7-8), Moses (9-21), Joshua (22-25)**

<sup>7</sup> You are the LORD the God, who did choose Abram, and brought him forth out of Ur of the Chaldees, and gave him the name of **Abraham;** <sup>8</sup> And found his heart faithful before you, and made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give [it, I say], to his seed, and has performed your words; for you are righteous: <sup>9</sup> And did see the affliction of our fathers in Egypt, and heard their cry by the Red sea; <sup>10</sup> And showed signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for you knew that they dealt proudly against them. So did you get you a name, as [it is] this day. <sup>11</sup> And you did divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors you threw into the deeps, as a stone into the mighty waters. <sup>12</sup> Moreover you led them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. <sup>13</sup> You came down also upon mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments: <sup>14</sup> And made known to them your holy sabbath, and commanded them precepts, statutes, and laws, by the hand of **Moses your servant:** <sup>15</sup> And gave them bread from heaven for their hunger, and brought forth water for them out of the rock for their thirst, and promised them that they should go in to possess the land which you had sworn to give them. <sup>16</sup> But they and our fathers dealt proudly, and hardened their necks, and listened not to your commandments, <sup>17</sup> And refused to obey, neither were mindful of your wonders that you did among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but you are a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsook them not. <sup>18</sup> Yes, when they had made them a molten calf, and said, This is your God that brought you up out of Egypt, and had worked great provocations; <sup>19</sup> Yet you in your manifold mercies forsook them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go. <sup>20</sup> **You gave also your good spirit to instruct them, and withheld not your manna from their mouth, and gave them water for their thirst.** <sup>21</sup> Yes, forty years did you sustain them in the wilderness, [so that] they lacked nothing; their clothes waxed not old, and their feet swelled not. <sup>22</sup> Moreover you gave them kingdoms and nations, and did divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. <sup>23</sup> Their children also multiplied you as the stars of heaven, and brought them into the land, concerning which you had promised to their fathers, that they should go in to possess [it]. <sup>24</sup> So the children went in and possessed the land, and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings, and the people of the land, that they might do with them as they would. <sup>25</sup> And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in your great goodness.

**9:26-27 *The Cycle of Disobedience (26), Bondage (27a), Humility (27b), Deliverance (27c)  
(Time of the Judges)***

(26) <sup>26</sup> Nevertheless they were disobedient, and rebelled against you, and cast your law behind their backs, and slew your prophets which testified against them to turn them to you, and they worked great provocations. <sup>27</sup> Therefore you delivered them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried to you, you heard them from heaven; and according to your manifold mercies you gave them saviors, who saved them out of the hand of their enemies.

## **Nehemiah Chapter 9**

9:28-38 **Cycle: Disobedience (28a), Bondage (28b), Humility (28c), Deliverance (28d)**  
**Time of the Kings, Prophets, and Assyria to today (29-35), Cycle repeat (36-38)**

(27) <sup>28</sup> But after they had rest, they did evil again before you: therefore left you them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried to you, you heard them from heaven; and many times did you deliver them according to your mercies; <sup>29</sup> And testified against them, that you might bring them again to your law: yet they dealt proudly, and listened not to your commandments, but sinned against your judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. <sup>30</sup> Yet many years did you forbear them, and **testified against them by your spirit in your prophets:** yet would they not give ear: therefore gave you them into the hand of the people of the lands. <sup>31</sup> Nevertheless for your great mercies' sake you did not utterly consume them, nor forsake them; for you are a gracious and merciful God.

<sup>32</sup> Now therefore, our God, the great, the mighty, and the terrible God, who keep covenant and mercy, let not all the trouble seem little before you, that has come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all your people, since the time of the kings of Assyria to this day. <sup>33</sup> Howbeit you are just in all that is brought upon us; for you have done right, but we have done wickedly: <sup>34</sup> Neither have our kings, our princes, our priests, nor our fathers, kept your law, nor listened to your commandments and your testimonies, wherewith you did testify against them.

<sup>35</sup> For they have not served you in their kingdom, and in your great goodness that you gave them, and in the large and fat land which you gave before them, neither turned they from their wicked works.

**<sup>36</sup> Behold, we are servants this day, and [for] the land that you gave to our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: <sup>37</sup> And it yields much increase to the kings whom you have set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. <sup>38</sup> And because of all this we make a sure [covenant], and write [it]; and our princes, Levites, [and] priests, seal [to it].**

## **Nehemiah Chapter 10 Actions Following National Repentance (chapters 10-12)**

### **10:1-27 The Names of Those Who Sealed the Covenant**

(28) <sup>1</sup> **Now those that sealed** [were], Nehemiah, the Tirshasa, the son of Hachaliah, and Zidkijah, <sup>2</sup> Seraiah, Azariah, Jeremiah, <sup>3</sup> Pashur, Amariah, Malchijah, <sup>4</sup> Hattush, Shebaniah, Malluch, <sup>5</sup> Harim, Meremoth, Obadiah, <sup>6</sup> Daniel, Ginnethon, Baruch, <sup>7</sup> Meshullam, Abijah, Mijamin, <sup>8</sup> Maaziah, Bilgai, Shemaiah: these [were] the priests. <sup>9</sup> And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; <sup>10</sup> And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, <sup>11</sup> Micha, Rehob, Hashabiah, <sup>12</sup> Zaccur, Sherebiah, Shebaniah, <sup>13</sup> Hodijah, Bani, Beninu. <sup>14</sup> The chief of the people; Parosh, Pahasmoab, Elam, Zattu, Bani, <sup>15</sup> Bunni, Azgad, Bebai, <sup>16</sup> Adonijah, Bigvai, Adin, <sup>17</sup> Ater, Hizkijah, Azzur, <sup>18</sup> Hodijah, Hashum, Bezai, <sup>19</sup> Hariph, Anathoth, Nebai, <sup>20</sup> Magpiash, Meshullam, Hezir, <sup>21</sup> Meshezabeel, Zadok, Jaddua, <sup>22</sup> Pelatiah, Hanan, Anaiah, <sup>23</sup> Hoshea, Hananiah, Hashub, <sup>24</sup> Hallohesh, Pileha, Shobek, <sup>25</sup> Rehum, Hashabnah, Maaseiah, <sup>26</sup> And Ahijah, Hanan, Anan, <sup>27</sup> Malluch, Harim, Baanah.

### **10:28-39 The Rest of the People Agreed with the Covenant**

(29) <sup>28</sup> And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had **separated themselves from the people of the lands to the law of God**, their wives, their sons, and their daughters, everyone having knowledge, and having understanding; <sup>29</sup> They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes; <sup>30</sup> And that we would **not give our daughters to the people of the land, nor take their daughters for our sons:** <sup>31</sup> And [if] the people of the land bring ware or any food on the sabbath day to sell, [that] we would not buy it of them on the sabbath, or on the holy day: and [that] we would leave the seventh year, and the exaction of every debt. <sup>32</sup> Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; <sup>33</sup> For the showbread, and for the continual grain offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy [things], and for the sin offerings to make an atonement for Israel, and [for] all the work of the house of our God. <sup>34</sup> And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring [it] into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as [it is] written in the law: <sup>35</sup> And to bring the first fruits of our ground, and the first fruits of all fruit of all



trees, year by year, to the house of the LORD: <sup>36</sup> Also the firstborn of our sons, and of our cattle, as [it is] written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, to the priests that minister in the house of our God: <sup>37</sup> And [that] we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, to the priests, to the chambers of the house of our God; and the tithes of our ground to the Levites, that the same Levites might have the tithes in all the cities of our tillage. <sup>38</sup> And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes to the house of our God, to the chambers, into the treasure house. <sup>39</sup> For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, to the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and **we will not forsake the house of our God.**

## **Nehemiah Chapter 11**

### 11:1-19 ***New Residents for Jerusalem***

(30) <sup>1</sup> And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts [to dwell] in [other] cities. <sup>2</sup> And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem. <sup>3</sup> Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt everyone in his possession in their cities, [to wit], Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants. <sup>4</sup> And at Jerusalem dwelt [certain] of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzzi, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez; <sup>5</sup> And Maaseiah the son of Baruch, the son of Colhoze, the son of Hazaiah, the son of Adai, the son of Joiarib, the son of Zechariah, the son of Shiloni. <sup>6</sup> All the sons of Perez that dwelt at Jerusalem [were] 468 valiant men. <sup>7</sup> And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedai, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. <sup>8</sup> And after him Gabbai, Sallai, 928. <sup>9</sup> And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city. <sup>10</sup> Of the priests: Jedaiah the son of Joiarib, Jachin. <sup>11</sup> Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God. <sup>12</sup> And their brethren that did the work of the house [were] 822: and Adai the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, <sup>13</sup> And his brethren, chief of the fathers, 242: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, <sup>14</sup> And their brethren, mighty men of valor, 128: and their overseer was Zabdiel, the son of [one of] the great men. <sup>15</sup> Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; <sup>16</sup> And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God. <sup>17</sup> And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. <sup>18</sup> All the **Levites** in the holy city [were] 284. <sup>19</sup> Moreover the **porters**, Akkub, Talmon, and their brethren that kept the gates, [were] 172.

### 11:20-36 ***The Remainer Dwell in Other Cities***

(31) <sup>20</sup> And the residue of Israel, of the priests, [and] the Levites, [were] in all the cities of Judah, everyone in his inheritance. <sup>21</sup> But the Nethinims dwelt in Ophel: and Ziha and Gispa [were] over the Nethinims. <sup>22</sup> The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers [were] over the business of the house of God. <sup>23</sup> For [it was] the king's commandment concerning them, that a certain portion should be for the singers, due for every day. <sup>24</sup> And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people. <sup>25</sup> And for the villages, with their fields, [some] of the children of Judah dwelt at Kirjatharba, and [in] the villages thereof, and at Dibon, and [in] the villages thereof, and at Jekabzeel, and [in] the villages thereof, <sup>26</sup> And at Jeshua, and at Moladah, and at Bethpheet, <sup>27</sup> And at Hazarshual, and at Beersheba, and [in] the villages thereof, <sup>28</sup> And at Ziklag, and at Mekonah, and in the villages thereof, <sup>29</sup> And at Enrimmon, and at Zareah, and at Jarmuth, <sup>30</sup> Zanoah, Adullam, and [in] their villages, at Lachish, and the fields thereof, at Azekah, and [in] the villages thereof. And they dwelt from Beersheba to the valley of Hinnom. <sup>31</sup> The children also of Benjamin from Geba [dwelt] at Michmash, and Aija, and Bethel, and [in] their villages, <sup>32</sup> [And] at Anathoth, Nob, Ananiah, <sup>33</sup> Hazor, Ramah, Gittaim, <sup>34</sup> Hadid, Zeboim, Neballat, <sup>35</sup> Lod, and Ono, the valley of craftsmen. <sup>36</sup> And of the Levites [were] divisions [in] Judah, [and] in Benjamin.

## **Nehemiah Chapter 12**

### **12:1-26 *The Priests that Went to Jerusalem with Zerubbabel***

(32) <sup>1</sup> Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, <sup>2</sup> Amariah, Malluch, Hattush, <sup>3</sup> Shechaniah, Rehum, Meremoth, <sup>4</sup> Iddo, Ginnetho, Abijah, <sup>5</sup> Miamin, Maadiah, Bilgah, <sup>6</sup> Shemaiah, and Joiarib, Jedaiah, <sup>7</sup> Sallu, Amok, Hilkiyah, Jedaiah. These [were] the chief of the priests and of their brethren in the days of Jeshua. <sup>8</sup> Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, [and] Mattaniah, [which was] over the thanksgiving, he and his brethren. <sup>9</sup> Also Bakbukiah and Unni, their brethren, [were] over against them in the watches. <sup>10</sup> And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, <sup>11</sup> And Joiada begat Jonathan, and Jonathan begat Jaddua. <sup>12</sup> And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; <sup>13</sup> Of Ezra, Meshullam; of Amariah, Jehohanan; <sup>14</sup> Of Melicu, Jonathan; of Shebaniah, Joseph; <sup>15</sup> Of Harim, Adna; of Meraioth, Helkai; <sup>16</sup> Of Iddo, Zechariah; of Ginnethon, Meshullam; <sup>17</sup> Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; <sup>18</sup> Of Bilgah, Shammua; of Shemaiah, Jehonathan; <sup>19</sup> And of Joiarib, Mattenai; of Jedaiah, Uzzi; <sup>20</sup> Of Sallai, Kallai; of Amok, Eber; <sup>21</sup> Of Hilkiyah, Hashabiah; of Jedaiah, Nethaneel. <sup>22</sup> The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, [were] recorded chief of the fathers: also the priests, to the reign of Darius the Persian. <sup>23</sup> The sons of Levi, the chief of the fathers, [were] written in the book of the chronicles, even until the days of Johanan the son of Eliashib. <sup>24</sup> And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise [and] to give thanks, according to the commandment of David the man of God, ward over against ward. <sup>25</sup> Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, [were] porters keeping the ward at the thresholds of the gates. <sup>26</sup> These [were] in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

### **12:27-43 *Jerusalem's Walls are Dedicated to God***

(33) <sup>27</sup> And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, [with] cymbals, psalteries, and with harps. <sup>28</sup> And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophasi; <sup>29</sup> Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had built them villages round about Jerusalem. <sup>30</sup> And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. <sup>31</sup> Then I brought up the princes of Judah upon the wall, and appointed two great [companies of them that gave] thanks, [whereof one] went on the right hand upon the wall toward the dung gate: <sup>32</sup> And after them went Hoshaiah, and half of the princes of Judah, <sup>33</sup> And Azariah, Ezra, and Meshullam, <sup>34</sup> Judah, and Benjamin, and Shemaiah, and Jeremiah, <sup>35</sup> And [certain] of the priests' sons with trumpets; <sup>35</sup> And [certain] of the priests' sons with trumpets; [namely], Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph: <sup>36</sup> And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. <sup>37</sup> And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even to the water gate eastward. <sup>38</sup> And the other [company of them that gave] thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even to the broad wall; <sup>39</sup> And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even to the sheep gate: and they stood still in the prison gate.

### **(Prayer of Thanks - 2) 12:40 and (Prayer of Praise - 3) 12:41-43**

**<sup>40</sup> So stood the two [companies of them that gave] thanks in the house of God, and I, and the half of the rulers with me:** <sup>41</sup> And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elieoenai, Zechariah, [and] Hananiah, with trumpets; <sup>42</sup> And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the **singers sang loud**, with Jezrahiah [their] overseer. <sup>43</sup> Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with **great joy**: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

## **Nehemiah Chapter 12**

### **12:44-47 *The Duties of the Priests and Scribes Appointed to the Temple Service***

(34) <sup>44</sup> And at that time were some appointed over the chambers for the treasures, for the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited. <sup>45</sup> And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, [and] of Solomon his son. <sup>46</sup> For in the days of David and Asaph of old [there were] chief of the singers, and songs of praise and thanksgiving to God. <sup>47</sup> And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified [holy things] to the Levites; and the Levites sanctified them to the children of Aaron.

## **Nehemiah Chapter 13**

### **13:1-5 *Nehemiah is in Suza, The Israelites are Separated from the Mixed Multitude (foreigners)***

(35) <sup>1</sup> On that day they read in the book of Moses in the audience of the people; and therein was found written, that **the Ammonite and the Moabite should not come into the assembly of God forever;** <sup>2</sup> Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. <sup>3</sup> Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude. <sup>4</sup> And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied to Tobiah: <sup>5</sup> And he had prepared for him a great chamber, where aforetime they laid the grain offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded [to be given] to the Levites, and the singers, and the porters; and the offerings of the priests. <sup>4</sup> And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied to Tobiah: <sup>5</sup> And he had prepared for him a great chamber, where aforetime they laid the grain offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded [to be given] to the Levites, and the singers, and the porters; and the offerings of the priests.

### **13:6-9 *Nehemiah Returns to Jerusalem – 1<sup>st</sup> of 4 Reforms, Tobiah Expelled & Temple Cleansed***

<sup>6</sup> **But in all this [time] I was not at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I to the king, and after certain days obtained I leave of the king:** <sup>7</sup> And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. <sup>8</sup> And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. <sup>9</sup> Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the grain offering and the frankincense.

### **13:10-14 *2<sup>nd</sup>, Nehemiah Ensures that the Levites Receive Their Portion (tithes restored)***

(36) <sup>10</sup> And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled everyone to his field. <sup>11</sup> Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. <sup>12</sup> Then brought all Judah the tithe of the corn and the new wine and the oil to the treasuries. <sup>13</sup> And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute to their brethren.

**(Pray without ceasing – 8) 13:14**

**<sup>14</sup> Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.**

## **Nehemiah Chapter 13**

13:15-21 **3<sup>rd</sup>, Nehemiah Ensures that No Work is Done on the Sabbath** (*sabbath restored*)

(37) <sup>15</sup> In those days saw I in Judah [some] treading wine presses on the sabbath, and bringing in sheaves, and lading donkeys; as also wine, grapes, and figs, and all [manner of] burdens, which they brought into Jerusalem on the sabbath day: and I testified [against them] in the day wherein they sold food. <sup>16</sup> There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath to the children of Judah, and in Jerusalem. <sup>17</sup> Then I contended with the nobles of Judah, and said to them, What evil thing is this that ye do, and profane the sabbath day? <sup>18</sup> Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. <sup>19</sup> And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and [some] of my servants set I at the gates, [that] there should no burden be brought in on the sabbath day. <sup>20</sup> So the merchants and sellers of all kind of ware lodged outside Jerusalem once or twice. <sup>21</sup> Then I testified against them, and said unto them, **Why lodge ye about the wall? if ye do [so] again, I will lay hands on you. From that time forth came they no [more] on the sabbath.**

**(Pray w/o ceasing – 9) 13:22b**

<sup>22</sup> And I commanded the Levites that they should cleanse themselves, and [that] they should come [and] keep the gates, to sanctify the sabbath day. **Remember me, O my God, [concerning] this also, and spare me according to the greatness of your mercy.**

13:23-31 **4<sup>th</sup>, Nehemiah Dissolves Marriage to Foreigners**

(38) <sup>23</sup> In those days also saw I Jews [that] had married wives of Ashdod, of Ammon, [and] of Moab: <sup>24</sup> And their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. <sup>25</sup> And **I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, [saying], Ye shall not give your daughters to their sons, nor take their daughters to your sons, or for yourselves.** <sup>26</sup> Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless **even him did outlandish women cause to sin.** <sup>27</sup> Shall we then hearken to you to do all this great evil, **to transgress against our God in marrying strange wives?** <sup>28</sup> And [one] of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.

**(Pray w/o ceasing – 10) 13:29**

<sup>29</sup> **Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.**

**(Pray w/o ceasing – 11) 13:31b**

<sup>30</sup> Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, everyone in his business; <sup>31</sup> And for the wood offering, at times appointed, and for the first fruits. **Remember me, O my God, for good.**

## Esther (10-22, 30 min) 2022

### Bible TOC      Next / Previous Book

1   2   3   4   5   6   7   8   9   10

### *12 Lessons to Rest in His Providence outside the Promise Land (Rev 7:14, 14:4-5)*

Purpose: To give hope to the Jewish people in a hostile time and circumstances

Key Passage: One night the king could not sleep and was read an event that changed everything, 6:1

Things missing: God, Jesus, Holy Spirit, Jerusalem, Israel, temple, priest, prophet, vision, dream, prayer

Things included: Family, feasts, trials, strong emotions, a story, Xerxes – 192x

Point of Balance: The Protestant Martin Luther desired to remove this book from the Bible due to his hate of the Jews; the Catholic Council of Trent in 1546 canonized as part of the Greek Septuagint Apocrypha with 107 verses mixed in to make this book religiously acceptable.

Background: Xerxes was known for this palace and the near battle with the Spartans. The Jews deliverance was on the 17<sup>th</sup> of Nisan (March), the same day that Israel was delivered from the Pharaoh. Purim is the most festive of the 9 feasts of Israel. The book of Esther is the second most popular book, next to the Torah. Israel was reborn as a nation in one day, from the Haman-like character of Hitler, on May 14<sup>th</sup> 1948.

### What is happening as I rest in His providence:

Scripture

#### **Xerxes Feasts (God's preparation through the King)**

**1:1-2:23**

- 1) King Xerxes **planning feast** of 180 days with the 127 leaders of the great Persian empire 1:1-3
- 2) Queen Vashti **angers** the King at Shushan's 7 day feast, due to her own feast; and is cast out 1:12
- 3) Mordecai **overhears** the plot to murder the king, and notifies Queen Esther 2:21

#### **Esther's Feasts (God's positioning through the Queen)**

**3:1-7:10**

- 4) **Lots cast** for Haman, for day and month determined for racial extermination of the Jews 3:7
- 5) Haman is **full of wrath** because Mordecai the Jew will not bow down to him 3:15
- 6) Mordecai **warns** Esther to act, however deliverance is with or without her – "who knows" 4:14
- 7) Esther **chooses** to go before the king and die for her people - "If I perish, I perish" 4:16
- 8) Esther **invites** the King and Haman to first of two feasts of wine; the king accepts 5:3-4
- 9) Haman's joy and gladness of **heart quickly changes** to fullness of hate, upon seeing Mordecai 5:9
- 10) Mordecai **exalted** the next day as Haman escorts him on the King's horse 6:10

#### **Purim Feasts (God's protection of the Jewish people)**

**8:1-10:3**

- 11) Many people of Persia **converted** to Judaism, due to the king's favor and fear of the Jews 8:17
- 12) The Jews successfully defended themselves under the second decree, and **took no profit** 9:16
- Mordecai gave Jews **prosperity and peace** 10:3

[Prayers of the Bible](#)

| SCRIPTURE               | FORM(S)      | PURPOSE                | HINDRANCES                        | AIDS                 | WHO / TYPES                       |
|-------------------------|--------------|------------------------|-----------------------------------|----------------------|-----------------------------------|
| <b>Esther</b><br>4:1-17 | Supplication | Deliverance from death | Xerxes decree due to Haman's hate | 3 day and night fast | Mordecai began, Esther called for |

Today's application: That I may see God's hand upon my life as one of His elect and chosen people.

|  |  |                          |                                |
|--|--|--------------------------|--------------------------------|
| <u>Mordecai (Messiah)</u>  | <u>Esther (Jews)</u>                                   | <u>Xerxes (King)</u>     | <u>Haman</u><br><u>(satan)</u> |
| Romans 9-11  | Romans 9-11  | Proverbs 21:1            | Proverbs 16:33                 |
| Babylonian God Marduk  | Hadassah – Hebrew name<br>Esther – “a star” in Persian | Ahasuerus – Persian name | Lots - Purim                   |
| Ruth: 3 <sup>rd</sup> of series (woman) Inside Israel  | Boaz - Type of Christ to believer                      | Loved God                |                                |
| Esther: 3 <sup>rd</sup> of series (woman) In foreign land  | Mordecai - type of Messiah to Jew                      | Knew of God              |                                |
| Next Fridays: Matthew 5-7, 12 Differences Between the Old & New Testament. Then Matthew 13 and 24. |  |                          |                                |

## **Esther Chapter 1**

### **1:1-9 *Queen Vashti's Pride and Fall***

(1) <sup>1</sup> Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even to Ethiopia, [over] a hundred and seven and twenty provinces:) <sup>2</sup> [That] in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, <sup>3</sup> In the third year of his reign, he made a feast to all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, [being] before him: <sup>4</sup> When he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, [even] a hundred and fourscore days. <sup>5</sup> And when these days were expired, the king made a feast to all the people that were present in Shushan the palace, both to great and small, seven days, in the court of the garden of the king's palace; <sup>6</sup> [Where were] white, green, and blue, [hangings], fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds [were of] gold and silver, upon a pavement of red, and blue, and white, and black, marble. <sup>7</sup> And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. <sup>8</sup> And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. <sup>9</sup> Also Vashti the queen made a feast for the women [in] the royal house which [belonged] to king Ahasuerus.

### **1:10-22**

(2) <sup>10</sup> On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, <sup>11</sup> To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she was fair to look on. <sup>12</sup> But the queen Vashti refused to come at the king's commandment by [his] chamberlains: therefore was the king very angry, and his anger burned in him. <sup>13</sup> Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: <sup>14</sup> And the next to him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, [and] Memucan, the seven princes of Persia and Media, which saw the king's face, [and] which sat the first in the kingdom;) <sup>15</sup> What shall we do to the queen Vashti according to law, because she has not performed the commandment of the king Ahasuerus by the chamberlains? <sup>16</sup> And Memucan answered before the king and the princes, Vashti the queen has not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. <sup>17</sup> For [this] deed of the queen shall come abroad to all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. <sup>18</sup> [Likewise] shall the ladies of Persia and Media say this day to all the king's princes, which have heard of the deed of the queen. Thus [shall there arise] too much contempt and wrath. <sup>19</sup> If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate to another that is better than she. <sup>20</sup> And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honor, both to great and small. <sup>21</sup> And the saying pleased the king and the princes; and the king did according to the word of Memucan: <sup>22</sup> For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that [it] should be published according to the language of every people.

**Note:** We can learn lessons from the husband-wife relationship as exemplary to others when in a position of leadership. We can learn about the divine right of kings in the sovereignty of God.

Ahasuerus can be translated to Xerxes.

## Esther Chapter 2

### 2:1-11 *Mordecai's and Esther's Rise and Prominence*

(3) <sup>1</sup> After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. <sup>2</sup> Then said the king's servants that ministered to him, Let there be fair young virgins sought for the king: <sup>3</sup> And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins to Shushan the palace, to the house of the women, to the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them: <sup>4</sup> And let the maiden which pleases the king be queen instead of Vashti. And the thing pleased the king; and he did so. <sup>5</sup> [Now] in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; <sup>6</sup> Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. <sup>7</sup> And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter. <sup>8</sup> So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together to Shushan the palace, to the custody of Hegai, that Esther was brought also to the king's house, to the custody of Hegai, keeper of the women. <sup>9</sup> And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, [which were] meet to be given her, out of the king's house: and he preferred her and her maids to the best [place] of the house of the women. <sup>10</sup> Esther had not showed her people nor her kindred: for Mordecai had charged her that she should not show [it]. <sup>11</sup> And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

### 2:12-14

(4) <sup>12</sup> Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, [to wit], six months with oil of myrrh, and six months with sweet odors, and with [other] things for the purifying of the women;) <sup>13</sup> Then thus came [every] maiden to the king; whatsoever she desired was given her to go with her out of the house of the women to the king's house. <sup>14</sup> In the evening she went, and on the next day she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in to the king no more, except the king delighted in her, and that she were called by name.

### 2:15-23

(5) <sup>15</sup> Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in to the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her. <sup>16</sup> So Esther was taken to king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. <sup>17</sup> And the king loved Esther above all the women, and she obtained **grace** and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. <sup>18</sup> Then the king made a great feast to all his princes and his servants, [even] Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. <sup>19</sup> And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. <sup>20</sup> Esther had not [yet] showed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. <sup>21</sup> In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were angry, and sought to lay hand on the king Ahasuerus. <sup>22</sup> And the thing was known to Mordecai, who told [it] to Esther the queen; and Esther certified the king [thereof] in Mordecai's name. <sup>23</sup> And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.



## **Esther Chapter 3**

### **3:1-6 *Haman's Rise and Bad News for the Jews***

(6) <sup>1</sup> After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that [were] with him. <sup>2</sup> And all the king's servants, that [were] in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did [him] reverence. <sup>3</sup> Then the king's servants, which [were] in the king's gate, said to Mordecai, Why transgress you the king's commandment? <sup>4</sup> Now it came to pass, when they spoke daily to him, and he listened not to them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. <sup>5</sup> And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. <sup>6</sup> And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that [were] throughout the whole kingdom of Ahasuerus, [even] the people of Mordecai.

### 3:7-15

(7) <sup>7</sup> In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, [to] the twelfth [month], that is, the month Adar. <sup>8</sup> And Haman said to king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of your kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to allow them. <sup>9</sup> If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring [it] into the king's treasuries. <sup>10</sup> And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy. <sup>11</sup> And the king said to Haman, The silver is given to you, the people also, to do with them as it seems good to you. <sup>12</sup> Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded to the king's lieutenants, and to the governors that [were] over every province, and to the rulers of every people of every province according to the writing thereof, and [to] every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. <sup>13</sup> And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, [even] upon the thirteenth [day] of the twelfth month, which is the month Adar, and [to take] the spoil of them for a prey. <sup>14</sup> The copy of the writing for a commandment to be given in every province was published to all people, that they should be ready against that day. <sup>15</sup> The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Note: Esther is queen for 5 years.

## **Esther Chapter 4**

### **4:1-9 *Mordecai's Prayer and Esther's Sacrifice of Obedience by Faith***

(8) <sup>1</sup> When Mordecai perceived all that was done, Mordecai tore his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; <sup>2</sup> And came even before the king's gate: for none [might] enter into the king's gate clothed with sackcloth. <sup>3</sup> And in every province, whithersoever the king's commandment and his decree came, [there was] great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. <sup>4</sup> So Esther's maids and her chamberlains came and told [it] her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received [it] not. <sup>5</sup> Then called Esther for Hatach, [one] of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. <sup>6</sup> So Hatach went forth to Mordecai to the street of the city, which was before the king's gate. <sup>7</sup> And Mordecai told him of all that had happened to him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. <sup>8</sup> Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show [it] to Esther, and to declare [it] to her, and to charge her that she should go in to the king, to make supplication to him, and to make request before him for her people. <sup>9</sup> And Hatach came and told Esther the words of Mordecai.

## Esther Chapter 4

4:10-17

(9) <sup>10</sup> Again Esther spoke to Hatach, and gave him commandment to Mordecai; <sup>11</sup> All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come to the king into the inner court, who is not called, there is one law of his to put [him] to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in to the king these thirty days. <sup>12</sup> And they told to Mordecai Esther's words. <sup>13</sup> Then Mordecai commanded to answer Esther, Think not with thyself that you shall escape in the king's house, more than all the Jews. <sup>14</sup> **For if you altogether hold your peace at this time, [then] shall there enlargement and deliverance arise to the Jews from another place; but you and your father's house shall be destroyed: and who knows whether you are come to the kingdom for [such] a time as this?** <sup>15</sup> Then Esther bade them return Mordecai [this answer], <sup>16</sup> Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in to the king, which is not according to the law: and if I perish, I perish. <sup>17</sup> So Mordecai went his way, and did according to all that Esther had commanded him.

## Esther Chapter 5

5:1-8 *Esther's 1<sup>st</sup> Banquet for the King and Haman*

(10) <sup>1</sup> Now it came to pass on the third day, that Esther put on [her] royal [apparel], and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. <sup>2</sup> And it was so, when the king saw Esther the queen standing in the court, [that] she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter. <sup>3</sup> Then said the king to her, What will you, queen Esther? and what is your request? it shall be even given you to the half of the kingdom. <sup>4</sup> And Esther answered, If [it seem] good to the king, let the king and Haman come this day to the banquet that I have prepared for him. <sup>5</sup> Then the king said, Cause Haman to make haste, that he may do as Esther has said. So the king and Haman came to the banquet that Esther had prepared. <sup>6</sup> And the king said to Esther at the banquet of wine, What is your petition? and it shall be granted you: and what is your request? even to the half of the kingdom it shall be performed. <sup>7</sup> Then answered Esther, and said, My petition and my request is; <sup>8</sup> If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king has said.

5:9-14

(11) <sup>9</sup> Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. <sup>10</sup> Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. <sup>11</sup> And Haman told them of the glory of his riches, and the multitude of his children, and all [the things] wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. <sup>12</sup> Haman said moreover, Yes, Esther the queen did let no man come in with the king to the banquet that she had prepared but myself; and tomorrow am I invited to her also with the king. <sup>13</sup> Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate. <sup>14</sup> Then said Zeresh his wife and all his friends to him, Let a gallows be made of fifty cubits high, and tomorrow speak you to the king that Mordecai may be hanged thereon: then go you in merrily with the king to the banquet. And the thing pleased Haman; and he caused the gallows to be made.

## **Esther Chapter 6**

### **6:1-3 *The King's Sleepless Night***

(12) <sup>1</sup> On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. <sup>2</sup> And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. <sup>3</sup> And the king said, What honor and dignity has been done to Mordecai for this? Then said the king's servants that ministered to him, There is nothing done for him.

6:4-14

(13) <sup>4</sup> And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak to the king to hang Mordecai on the gallows that he had prepared for him. <sup>5</sup> And the king's servants said unto him, Behold, Haman stands in the court. And the king said, Let him come in. <sup>6</sup> So Haman came in. And the king said unto him, What shall be done to the man whom the king delights to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself? <sup>7</sup> And Haman answered the king, For the man whom the king delights to honor, <sup>8</sup> Let the royal apparel be brought which the king [uses] to wear, and the horse that the king rides upon, and the crown royal which is set upon his head: <sup>9</sup> And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man [withal] whom the king delights to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delights to honor. <sup>10</sup> Then the king said to Haman, Make haste, [and] take the apparel and the horse, as you have said, and do even so to Mordecai the Jew, that sits at the king's gate: let nothing fail of all that you have spoken. <sup>11</sup> Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king delights to honor. <sup>12</sup> And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered. <sup>13</sup> And Haman told Zeresh his wife and all his friends every [thing] that had befallen him. Then said his wise men and Zeresh his wife to him, If Mordecai [be] of the seed of the Jews, before whom you have begun to fall, you shall not prevail against him, but shall surely fall before him. <sup>14</sup> And while they [were] yet talking with him, came the king's chamberlains, and hastened to bring Haman to the banquet that Esther had prepared.

## **Esther Chapter 7**

### **7:1-6 *Esther's 2<sup>nd</sup> Banquet for the King and Haman***

(14) <sup>1</sup> So the king and Haman came to banquet with Esther the queen. <sup>2</sup> And the king said again to Esther on the second day at the banquet of wine, What is your petition, queen Esther? and it shall be granted you: and what is your request? and it shall be performed, [even] to the half of the kingdom. <sup>3</sup> Then Esther the queen answered and said, If I have found favor in your sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: <sup>4</sup> For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. <sup>5</sup> Then the king Ahasuerus answered and said to Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? <sup>6</sup> And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

### **7:7-10 *Haman is Hung on the Gallows Prepared for Mordecai***

(15) <sup>7</sup> And the king arising from the banquet of wine in his wrath [went] into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. <sup>8</sup> Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. <sup>9</sup> And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, stands in the house of Haman. Then the king said, Hang him thereon. <sup>10</sup> So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

## **Esther Chapter 8**

### **8:1-6 *Esther and Mordecai are Exalted in One Day***

(16) <sup>1</sup> On that day did the king Ahasuerus give the house of Haman the Jews' enemy to Esther the queen. And Mordecai came before the king; for Esther had told what he was to her. <sup>2</sup> And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman. <sup>3</sup> And Esther spoke yet again before the king, and fell down at his feet, and begged him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. <sup>4</sup> Then the king held out the golden scepter toward Esther. So Esther arose, and stood before the king, <sup>5</sup> And said, If it please the king, and if I have found favor in his sight, and the thing [seem] right before the king, and I [be] pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: <sup>6</sup> For how can I endure to see the evil that shall come to my people? or how can I endure to see the destruction of my kindred?

(17) <sup>7</sup> Then the king Ahasuerus said to Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. <sup>8</sup> Write ye also for the Jews, as it likes you, in the king's name, and seal [it] with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. <sup>9</sup> Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth [day] thereof; and it was written according to all that Mordecai commanded to the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India to Ethiopia, a hundred twenty and seven provinces, to every province according to the writing thereof, and to every people after their language, and to the Jews according to their writing, and according to their language. <sup>10</sup> And he wrote in the king Ahasuerus' name, and sealed [it] with the king's ring, and sent letters by posts on horseback, [and] riders on mules, camels, [and] young dromedaries: <sup>11</sup> Wherein the king granted the Jews which [were] in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, [both] little ones and women, and [to take] the spoil of them for a prey, <sup>12</sup> Upon one day in all the provinces of king Ahasuerus, [namely], upon the thirteenth [day] of the twelfth month, which is the month Adar. <sup>13</sup> The copy of the writing for a commandment to be given in every province was published to all people, and that the Jews should be ready against that day to avenge themselves on their enemies. <sup>14</sup> [So] the posts that rode upon mules [and] camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

(18) <sup>15</sup> And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. <sup>16</sup> The Jews had light, and gladness, and joy, and honor. <sup>17</sup> And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

## **Esther Chapter 9:1-11 Feast of Purim**

(19) <sup>1</sup> Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) <sup>2</sup> The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. <sup>3</sup> And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. <sup>4</sup> For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. <sup>5</sup> Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would to those that hated them. <sup>6</sup> And in Shushan the palace the Jews slew and destroyed 500 men. <sup>7</sup> And Parshandatha, and Dalphon, and Aspatha, <sup>8</sup> And Poratha, and Adalia, and Aridatha, <sup>9</sup> And Parmashta, and Arisai, and Aridai, and Vajezatha, <sup>10</sup> The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. <sup>11</sup> On that day the number of those that were slain in Shushan the palace was brought before the king.

## **Esther Chapter 9**

(20) <sup>12</sup> And the king said to Esther the queen, The Jews have slain and destroyed 500 men in Shushan the palace, and the 10 sons of Haman; what have they done in the rest of the king's provinces? now what is your petition? and it shall be granted you: or what is your request further? and it shall be done. <sup>13</sup> Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according to this day's decree, and let Haman's ten sons be hanged upon the gallows. <sup>14</sup> And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's 10 sons. <sup>15</sup> For the Jews that [were] in Shushan gathered themselves together on the 14<sup>th</sup> day also of the month Adar, and slew 300 men at Shushan; but on the prey they laid not their hand. <sup>16</sup> But the other Jews that [were] in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes 75,000, but they laid not their hands on the prey, <sup>17</sup> On the 13<sup>th</sup> day of the month Adar; and on the 14<sup>th</sup> day of the same rested they, and made it a day of feasting and gladness. <sup>18</sup> But the Jews that [were] at Shushan assembled together on the 13<sup>th</sup> [day] thereof, and on the 14<sup>th</sup> thereof; and on the 15<sup>th</sup> [day] of the same they rested, and made it a day of feasting and gladness. <sup>19</sup> Therefore the Jews of the villages, that dwelt in the unwalled towns, made the 14<sup>th</sup> day of the month Adar [a day of] gladness and feasting, and a good day, and of sending portions one to another.

(21) <sup>20</sup> And Mordecai wrote these things, and sent letters to all the Jews that [were] in all the provinces of the king Ahasuerus, [both] near and far, <sup>21</sup> To establish [this] among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, <sup>22</sup> As the days wherein the Jews rested from their enemies, and the month which was turned to them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. <sup>23</sup> And the Jews undertook to do as they had begun, and as Mordecai had written to them; <sup>24</sup> Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; <sup>25</sup> But when [Esther] came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. <sup>26</sup> Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and [of that] which they had seen concerning this matter, and which had come to them, <sup>27</sup> The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves to them, so as it should not fail, that they would keep these two days according to their writing, and according to their [appointed] time every year; <sup>28</sup> And [that] these days [should be] remembered and kept throughout every generation, every family, every province, and every city; and [that] these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. <sup>29</sup> Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. <sup>30</sup> And he sent the letters to all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, [with] words of peace and truth, <sup>31</sup> To confirm these days of Purim in their times [appointed], according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. <sup>32</sup> And the decree of Esther confirmed these matters of Purim; and it was written in the book.

## **Esther Chapter 10:1-3**

(22) <sup>1</sup> And the king Ahasuerus laid a tax upon the land, and [upon] the isles of the sea. <sup>2</sup> And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? <sup>3</sup> For Mordecai the Jew was next to king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

### 1-2 King of Persia's greatness

#### 3A Haman the Agagite

#### 3B Haman's decree to kill the Jews

#### 4 Esther & Mordecai plan to reverse the decree

#### 5 Esther's 1<sup>st</sup> banquet

#### 6 Mordecai exalted

#### 7 Esther's 2<sup>nd</sup> banquet

#### 8A Esther & Mordecai continue to plan to reverse the decree

#### 8B Mordecai's decree to save the Jews

#### 8C Mordecai elevated

### 9-10 Mordecai's greatness (2<sup>nd</sup> in command of the Persian empire)

**The Trilogy of our Discipleship: Ezra (word) – Nehemiah (work) – Esther (worship)**

(The Great Link between the rise of the tribe of Judah and the Lion of the Tribe of Judah)

The last six books of the Old Testament, 3 historical and 3 prophets, are not in order. In chronological order, the book of Ezra is first. The order is detailed at the end of this writing. Doctrinally and relating to the truths revealed in the New Testament, Ezra is the first of the six because of his focus on the Holy Scriptures, personal obedience, and teaching others. Why? First we must be grounded in the Word so we can later build our walls of protection and security. Yes, we are secure in Christ, but the stability and confidence in Him through the storms and enemies of living in this world are part of our sanctification to prepare us for the kingdom of God, as we take up our cross daily and deny self to follow Christ.

| Date(BC)         | Book/Passage                        | Person   | Job   | Persian King  | Comment  |
|------------------|-------------------------------------|--|---|---|--|
| 686              | Isaiah 44:27-45:12                  | Isaiah   | Prophet to Judah                                |   | 150 year prophecy  |
| 605              | Jeremiah                            | Jeremiah   | Prophet to Judah                                | Nebuchadnezzar  | 70 year prophecy   |
|                  | Ezekiel 3                           | Ezekiel  | Prophet to exiles                               |   | 430 year prophecy  |
|                  | Daniel 9:2, 25                      | Daniel   | Prophet to exiles                               | Nebuchadnezzar  | <a href="#">70 weeks prophecy</a>  |
| 538-520          | Ezra 1-3<br>Isaiah/Jeremiah         | 1) Zerubbabel<br>2) Joshua                               | 1) Governor<br>2) Priest                        | Cyrus edict to return   | Built foundation of temple. 50k  |
|                  | Ezra 4:1-5,<br>4:6-23               |  |   | Darius to Artaxerxes  | Work stopped<br>Summary of opposition  |
| 520-515          | Ezra 5-6<br>Haggai 1-2<br>Zechariah | 1) Prophet – Help (now)<br>2) Prophet – Hope (future)    |   | Darius  | Work resumes and is completed.   |
| <b>482-473</b>   | <b>Esther 1-10</b>                  | <b>Mordecai</b>  | <b>Family</b>                                   | <b>Xerxes the Great</b>   | <b>Marries Esther</b>  |
| 458              | Ezra 7-8<br>9-10                    | Ezra   | Scribe-Priest<br>Rebukes (113)<br>intermarriage | Artaxerxes  | 2k men and families.<br>2 <sup>nd</sup> return   |
| 445              | Nehemiah 1-9                        | 1) Nehemiah<br>2) Ezra                                   | 1) Build walls<br>2) Teach people               | Artaxerxes  | <a href="#">Rebuild the walls of the city. 3<sup>rd</sup> return. 42k.</a>   |
| 433-432          | Nehemiah 10-11                      | Nehemiah   | Rebukes<br>intermarriage                        | Darius II   |  |
| 430-415 ?        | Malachi 1-4                         | Malachi  | Prophet   | To the priests.<br>400 silent years. Maccabean Revolt.<br>Silence broken by John the Baptist. |  |
| 33 AD            | Matthew-John                        | Jesus crucified  |   |   | <a href="#">69<sup>th</sup> week prophecy fulfilled</a>  |
| 1948             | Ezekiel                             | Jews return to Israel                                    |   |   | 430 year prophecy fulfilled. Rev 1-3   |
| 1967             | Ezekiel                             | Jerusalem returns to Israel                              |   |   | 430 year prophecy fulfilled. Rev 1-3   |
| Future<br>When ? | Daniel                              | Begins when the fullness of the gentiles is accomplished |   |   | <a href="#">70<sup>th</sup> week prophecy fulfilled. Rev 4-18</a><br><a href="#">Jesus returns to reign on earth. Rev 19</a> |

One thread of doctrine impressed me with Ezra the scribe & priest is his penmanship as the greatest scribe known mixed with his position as "teaching priest". Beginning with Ezra 10:18-19, then in Nehemiah 13:10-14, 23-31 and finishing in Malachi we see the emerging rulership of Israel transferred from the king to the priest. This puts Malachi 3:7-10 which refers to the Old Testament "tithe" in context, as pertaining specifically to the priests handling of the tithes and offerings. Today in this time, the priest rulership is dissolved into the priesthood of the believer (1 Peter 2:6).

In the return from Babylonian captivity much co-labor is needed to accomplish God's high calling. As Ezra is the foundation of our discipleship based on the Bible, then Nehemiah continues with the second area of prayer, and Esther ends with the witness and love spokes of the discipleship wheel told in a story. Much like the story of Ruth showing us to trust in our God and His providence. The life of faith will see the God of the nation Israel working in our individual lives. We each have traces and parts of this world's social and religious systems or our Babylon to be freed from. It must be our freewill offerings – nothing is by force.

Family facts: Our discipleship is more personal than our sanctification, as related in the trilogy of Joshua – Judges – Ruth. Each have our own path, yet our paths are intertwined easier for the growing believer.

## Job (42-130, 1.75 hr) 2023

### Bible TOC      Next / Previous Book

Gems

Intro: 1 2 3      1<sup>st</sup> Round: 4 5 6 7 8 9 10 11 12 13 14

2<sup>nd</sup> round: 15 16 17 18 19 20 21

3<sup>rd</sup> round: 22 23 24 25 26 27 28 29 30 31

Elihu speaks 32 33 34 35 36 37      God speaks: 38 39 40 41      Conclusion: 42

### 12 Lessons on How to Trust God during Trails (tests)

Purpose: Teach us to trust God in heaven

Key verses: Yes, even thou he slay me, yet I will trust in him, Job 13:15. But he knows the way that I take: when he has tried me, I shall come forth as gold, Job 23:10.

Presuppositions: (1) Trust in everyday living, (2) The more victory over temptation the more we trust God. First book written around 1900 BC, before Moses wrote the Torah and before Abraham.

#### I trust God:

Scripture

**Part 1** Introduction, chapters 1-2, Ezekiel 14:14, 20

- 1) when I present myself a living sacrifice each morning, for others sake 1:5  
2) and he gives me true friends 2:13

**Part 2** Discussion, chapters 3-37, 1 Corinthians 3:1

- 3) when my words uphold the falling, and I strengthen the feeble knees 4:4  
4) and know there is a days-man between me and God 9:33  
5) when I make a covenant with my eyes, not to think upon a woman (Mt 6:33) 31:1  
6) when I do not cover or hide my sin (internal), and continue witnessing (external) 31:33-34  
7) as the inspiration of the almighty gives understanding (Elihu: 32-36) 32:8-10  
8) when I remember to magnify his work, which men behold, even men afar (Ro 11:33-36) 36:24-25

**Part 3** God, chapters 38-41

- 9) when I know that I will account to him alone 38:3, 40:7  
10) when I know that none shall be able to stand before God 41:10

**Part 4** Conclusion, chapter 42, James 5:11 (patience), 1 Peter 1:6-7 (trials as gold, rejoice)

- 11) as I know that he can do *everything*, and *that* no thought can be withheld from him 42:2  
12) if it's His will: he will turn my captivity, answer my prayers for my friends and repay twice 42:10

#### Prayers of the Bible

| SCRIPTURE         | FORM(S)      | PURPOSE         | HINDRANCES | AIDS                      | WHO / TYPES                |
|-------------------|--------------|-----------------|------------|---------------------------|----------------------------|
| <u>Job</u><br>1:5 | Intercession | For son's sins  |            | <b>Rose up Early Morn</b> | Job offers Sacrifices      |
| 7:21              | Supplication | God seeking Job |            | Early in the morning      | Job seeks God              |
| 8:5               | Supplication | Seeking God     |            | Seek me early             | Bildad's advice to Job     |
| 9:13-16           | Supplication | Seeking God     |            | Humility<br>Ecc 5:1-3     | Job's wisdom of God's ways |
| 16:16-20          | Supplication | Seeking God     |            | Tears                     | Job                        |
| 40:3-5            | Conversation | Repentance      | Pride      | Eyes that See             | Personal / Good            |
| 42:1-6            | Conversation | Repentance      | Pride      | Eyes that See             | Personal / Good            |
| 42:10             | Intercession | Forgiveness     |            |                           | For 3 friends              |

**Outlines and Tibits**

**KNOWING GOD, SATAN, AND MAN**

**THROUGH THE EXPERIENCE AND CONVERSATIONS OF JOB**

| <u>OTHERS</u>                | <u>JOB</u> | <u>WHO</u>               | Part |  |
|------------------------------|------------|--------------------------|------|--|
| 1-2                          | 3          | <b>INTRODUCTION</b>      | 1    | Ezekiel 14:14, 20<br>(Noah, Daniel, and Job) |
| Round 1                      |            |                          |      |  |
| <u>4-5</u> (1A)              | 6-7 (1B)   | <b>ELIPHAZ</b>           | 2    | 1 Corinthians 3:15                           |
| 8 (1C)                       | 9-10 (1D)  | BILDAD                   |      |  |
| 11 (1E)                      | 12-14 (1F) | ZOPHAR                   |      |  |
| Round 2                      |            |                          |      |  |
| <u>15</u> (2A)               | 16-17 (2B) | ELIPHAZ                  | 3    |  |
| <u>18</u> (2C)               | 19 (2D)    | BILDAD                   |      |  |
| 20 (2E)                      | 21 (2F)    | ZOPHAR                   |      |  |
| Round 3                      |            |                          |      |  |
| <u>22</u> (3A)               | 23-24 (3B) | ELIPHAZ                  | 4    |  |
| 25 (3C)                      | 26-31 (3D) | BILDAD                   |      |  |
| <u>32-37</u> (3E)            |            | <b>ELIHU</b>             |      | Romans 11:35                                 |
| <u>38-40:2</u><br>40:6-41:34 | 40:3-5     | <b>GOD</b><br><b>GOD</b> | 5    |  |
| <u>42:1-6</u>                |            | <b>CONCLUSION</b>        |      | James 5:11                                   |

**Date:** Around 2000 BC or the time of Abraham

**The four friends of Job:**

- Eliphaz–Elder
- Bildad–Next Elder
- Zophar–Younger
- Elihu–Youngest and Wisest

**Things to look for:**

1. Character of Job  
In relation to his family, community, and God  
The growth of Job from negative to positive

1. Character of God
2. Character of Satan
3. Character of the 4 friends of Job

**Doctrines:** Temptation, Sin, Patience and God’s Sovereignty.

**Law of first mention:** geology, astronomy, history, zoology and physics.

| JOB'S PROSPERITY | JOB'S TESTING           | DIALOGUE WITH JOB'S FRIENDS: Eliphaz, Bildad, and Zophar | ELIHU SPEAKS | DIALOGUE WITH GOD | JOB'S RESTORATION |
|------------------|-------------------------|--|--------------|-------------------|-------------------|
| 1:1              | 1:12                    | 1:13   | 1:19         | 1:11              |                   |
|                  |                         |  | 31           | 32                | 37                |
|                  |                         |  | 38:1         | 42:8              | 42:7              |
|                  |                         |  |              |                   | 42:17             |
| Prose            | Poetry                  |  |              | Prose             |                   |
| God & Satan      | Job & Friends           |  | Job & God    |                   |                   |
| Two Cycles       | Three Cycles            | Four Speeches  | Two Cycles   |                   |                   |
| The Problem      | Incomplete Answers      |  | God's Answer | Resolution        |                   |
| Job Obeys        | Job Laments & Questions |  | Job Repents  |                   |                   |



**Praying Through to Victory with Job (in 7 steps)**

**Ezekiel 14:14 (KJV)** Though these three men, Noah, Daniel, and Job, were in it, **they should deliver [but] their own souls by their righteousness**, saith the Lord GOD. **Ezekiel 14:20** Though Noah, Daniel, and Job, [were] in it, [as] I live, saith the Lord GOD, they shall deliver **neither son nor daughter; they shall [but] deliver their own souls by their righteousness.**

Daniel 6:13 Petitioned God 3 times daily

**James 5:11b (KJV)** Ye have heard of the **patience of Job**, and have seen the end of the Lord; that **the Lord is very pitiful, and of tender mercy.** 13 Is any among you afflicted? Let him pray. Is any merry? let him sing psalms.

All Job’s prayers are supplication or intercession. The

1. Live right (Job 1:1)
2. Intercede right (Job 1:5, for family, divine institution)
3. Trust God right (Job 13:15, even onto death)
4. Grieve right (Job 16:16-20, pray for the Lord’s burden) (tears)
5. Repent Right (Job 40:3-5, 42:1-6, toward God)
6. Pray for others (42:7-8, friends)
7. VICTORY (42:10-17, Romans 12:1-2 whole burnt offering)

Ez 14:14, 20. Repeat 2x (importance-Is 28, Verily) 3x (Calling-Samuel & Peter) 4x (Judgment – Amos)

| <b>PRAYING THROUGH TO VICTORY WITH JOB</b><br><b>JOB 1:1, 1:5, 13:15, 16:16-20, 40:3-5, 42:7-8, 10-17, ROMANS 12:1-2</b> |                            |                              |                           |
|--|----------------------------|------------------------------|---------------------------|
| <b>Inspired order (Ezekiel 14:14, 20)</b>  | <b>Noah</b> (Hebrews 11:7) | <b>Daniel</b> (Mt 24, Mk 13) | <b>Job (James 5:11)</b>   |
| Time order   | Noah (2500 BC)             | Job (2100 BC)                | Daniel (600 BC)           |
| <b>Who</b>   | World                      | Nation                       | <b>Family</b>             |
| <b>Others</b>  | 3 sons                     | 3 friends                    | <b>3 friends + Elihu</b>  |
| <b>Purpose</b>   | Prophecy                   | Prophecy                     | <b>Patience in Trials</b> |
| <b>Prayer</b>  | Burnt offerings            | Daniel 4, 6, 9               | <b>Burnt Offerings</b>    |

### Three Witnesses and Three Testimonies of a Loving Man - from the Book of Job

1. The Witness from within Scripture. This is the oldest book in the Bible, written before or around the time of Abraham. James the brother of Jesus mentions the patience of Job (**Ja 5:11**). Ezekiel the prophet in exile specifies the righteousness of Job along with Noah and Daniel (Ez 14:14, 20). I have been greatly blessed by the testimony of Job in many ways at various times. Try replacing "loving" with any of the 9 steps of climbing the stairway to heaven and they all work (2 Pe 1), try replacing "loving" with any fruit of the Holy Spirit and they all fit (Gal 5:22-23).
2. The Witness of Genuine Friends. Job goes back to the beginning of all things; understanding the universe, science, geography - the nature of man and God. The type of friends who were loving also, who did not understand what was happening, so at first sat with Job for 7 days without saying a word. In their lack of understanding 3 of his 4 wise and loving friends falsely accuse him.
3. The Difference Between Trials and Temptations. To appreciate Job we must know the difference between a temptation and a trial or test. Temptations are allowed of God, and falling in temptation is our own choice. Two examples are the personal falling in temptation by King David and the national falling in temptation by Israel as written in Jeremiah and Lamentations. James explains the pattern temptation as desire leading to sin, which leads to death (**Ja 1:12-16**). We can have victory over temptation (1 Cor 10:1-13). However victory over temptation is limited and depends upon the handling of trials in our life. The key verse is (23:10) "But he knows the way that I take: when he has tried me I shall come forth as gold." (Rev 3:18)

The book of Job teaches us how to recognize and value the trials that God allows in our lives. I believe Job had smaller trials before this large trial, the same as for me and all believers. Job grew into maturity in his faith and walk, the same as we can. His words are comparable to Proverbs and James. Pay attention to Job's positive last defense in chapter 31. **The three testimonies of a loving man are:**

#### 1<sup>st</sup> Inward Testimony

I made a vow in my youth, not to look upon a maid (**31:1, 1-12 is context**), purity. He learned from the sin of others. He knew and did what was right from the truth passed on from the time Adam transgressed in his heart, in the Garden of Eden (**31:33**). The Word guided his life style.

#### 2<sup>nd</sup> Outward Testimony

Family: wife (1-2, 2:9-10)

Friends: Eliphaz, Bildad, Zophar and Elihu (3-37)

Work & Community: His personal recall. Leadership (**31:13**), teaching 27:11, help poor & needy. Judge in the gates, many more.

#### 3<sup>rd</sup> Upward Testimony

He knows my works. (1:8), slay me (13:15), After God speaks (38-41) I hate myself and repent in dust (42:6) Humility.

#### Application for today.

He learned and practiced an effective prayer life: Early each morning he offered burnt offerings for his 7 sons, in case they sinned and cursed God in their hearts. (1:5) and at the end of this great trial he prayed for 3 of his friends, then the Lord blessed him and them (42:8-10). Lord, help me be more like Elihu or Job. Which testimony do we need to strengthen? It must be based on the Word and prayer, then begin with our inward, then outward, then upward testimony.

## **Job Chapter 1**

### **1:1-3 A Holy Family Man who Walked Right, Feared God, Hated Evil, and was Wealthy**

(1) <sup>1</sup> There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. <sup>2</sup> And there were born to him seven sons and three daughters. <sup>3</sup> His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she donkeys, and a very great household; so that this man was the greatest of all the men of the east.

Q – Can the saint today be like Job?

A – Yes, “in Christ” we learn to do as Job did. This first book of the Bible is written before Moses wrote Genesis and the law. It is possible to walk right, fear God, hate evil for all saints. In the New Testament we can all be spiritually wealthy.

### **1:4-5 A Holy Family Man Caring for His Children**

(2) <sup>4</sup> And his sons went and feasted [in their] houses, everyone his birthday; and sent and called for their three sisters to eat and to drink with them. <sup>5</sup> And it was so, when the days of [their] feasting had run their course, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings [according] to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Q1 – What can we learn from these family parties?

A1 – They were a united family that had annual family events.

A2 – The sisters went to the brothers homes

A3 – The father represented his sons before God in prayer, to intercede and offer sacrifice in case they sinned and cursed God in their hearts.

A4 - Sons is specified 33 times and daughters 6 times in the book of Job. This is worthy of study.

Q2 – How may the sons of God have cursed God in their hearts?

A1 – Only a person who has the experience and maturity to not curse God in their hearts understands how others can and ask for God’s mercy on them.

A2 – To curse God outwardly in words in obvious to all, but inwardly from the heart is hidden from others. It is with their attitude, wrong thoughts toward God, or lack of thoughts toward God. It could be letting sin continue without correction.

Application: I have learned from Job extreme lessons of fatherhood. When I was a younger father I was in error to leave the congregation, Sunday School and youth leader with this responsibility.

QT hint: Daily time in Scripture and prayer should be early in the morning as a routine because this is the Biblical pattern of men of God. There may be exceptions to this rule.

### **1:6-12 God and Satan Talk in the 3rd Heaven and Make an Agreement about Job**

(3) <sup>6</sup> Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. <sup>7</sup> And the LORD said to Satan, **From where come you?** Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. <sup>8</sup> And the LORD said to Satan, **Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil?** <sup>9</sup> Then Satan answered the LORD, and said, Does Job fear God for nothing? <sup>10</sup> Has not you made a hedge about him, and about his house, and about all that he has on every side? you have blessed the work of his hands, and his substance is increased in the land. <sup>11</sup> But put forth your hand now, and touch all that he has, and he will curse you to your face. <sup>12</sup> And the LORD said to Satan, **Behold, all that he has is in your power; only upon himself put not forth your hand.** So Satan went forth from the presence of the LORD.

## **Job Chapter 1**

### **1:13-19 *Satan Allowed 2 Acts of Nature and 2 Predators to take Job's Possessions and Children***

(4) <sup>13</sup> And there was a day when his sons and his daughters [were] eating and drinking wine in their eldest brother's house: <sup>14</sup> And there came a messenger to Job, and said, The oxen were plowing, and the donkeys feeding beside them: <sup>15</sup> And the Sabeans fell [upon them], and took them away; yes, they have slain the servants with the edge of the sword; and I only am escaped alone to tell you. <sup>16</sup> While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and has burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell you. <sup>17</sup> While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yes, and slain the servants with the edge of the sword; and I only am escaped alone to tell you. <sup>18</sup> While he was yet speaking, there came also another, and said, Your sons and your daughters [were] eating and drinking wine in their eldest brother's house: <sup>19</sup> And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell you.

### **1:20-22 *Job's Sudden Extreme Loss and Example of Not Sinning nor Blaming God***

(5) <sup>20</sup> Then Job arose, and tore his mantle, and shaved his head, and fell down upon the ground, and worshipped, <sup>21</sup> And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD has taken away; blessed be the name of the LORD. <sup>22</sup> In all this Job sinned not, nor charged God foolishly.

## **Job Chapter 2**

### **2:1-6 *Satan is Walking around the Earth and Job's Integrity is Known by God from Heaven***

(6) <sup>1</sup> Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. <sup>2</sup> And the LORD said to Satan, **From where come you?** And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. <sup>3</sup> And the LORD said to Satan, **Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity, although you moved me against him, to destroy him without cause.**

<sup>4</sup> And Satan answered the LORD, and said, Skin for skin, yes, all that a man has will he give for his life.

<sup>5</sup> But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face.

<sup>6</sup> And the LORD said to Satan, **Behold, he is in your hand; but save his life.**

### **2:7-10 *Job Stands as a Man of Integrity with God in Response to his Ignorant Wife***

(7) <sup>7</sup> So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot to his crown. <sup>8</sup> And he took him a potsherd to scrape himself withal; and he sat down among the ashes. <sup>9</sup> Then said his wife to him, Do you still retain your integrity? curse God, and die. <sup>10</sup> But he said unto her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

### **2:11-13 *Job's 3 Friends say Nothing for 7 Days and 7 Nights***

(8) <sup>11</sup> Now when Job's three friends heard of all this evil that was come upon him, they came everyone from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. <sup>12</sup> And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they tore everyone his mantle, and sprinkled dust upon their heads toward heaven. <sup>13</sup> So they sat down with him upon the ground seven days and seven nights, and none spoke a word to him: for they saw that [his] grief was very great.

**Application:** I hope to have friends like Job when I go through strong trials. May I be a friend to others who are going through severe trials. However if I do not, at least I have the witness of Job in the Holy Scriptures.

## Heading: Job Speaks in Complaint and Eliphaz Replies to Job (Job 3-5) 1<sup>st</sup> Round

### **Job Chapter 3**

#### 3:1-10 **Job Wishes he had Never Been Born (3:1-10)**

(9) <sup>1</sup> After this opened Job his mouth, and <sup>a</sup> cursed his day. <sup>2</sup> And Job spoke, and said, <sup>3</sup> Let the day perish wherein I was born, and the night [in which] it was said, There is a man child conceived. <sup>4</sup> Let that day be darkness; let not God regard it from above, neither let the light shine upon it. <sup>5</sup> Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. <sup>6</sup> As [for] that night, let darkness seize upon it; let it not be joined to the days of the year, let it not come into the number of the months. <sup>7</sup> Look, let that night be solitary, let no joyful voice come therein. <sup>8</sup> Let them curse it that curse the day, who are ready to raise up their mourning. <sup>9</sup> Let the stars of the twilight thereof be dark; let it look for light, but [have] none; neither let it see the dawning of the day: <sup>10</sup> Because it shut not up the doors of my [mother's] womb, nor hid sorrow from my eyes.

Q – Was it wrong for Job to wish he was never born?

A1 – No, when we can read the whole life circumstances from beginning to end. If one only selects this isolated passage it is wrong.

A2 – A similar passage from another man that is similar is Jeremiah 20:14-18. Even King Solomon has similar expressions when he realized how he wasted his life before God expressed at the end of his life in Ecclesiastes 7:1.

Application: I may not be understood by other believers who only see and hear part of my life. I will always be understood by God who knows my whole life.

QT hint: Daily time in Scripture and prayer helps us be transparent to others in our expressions. When circumstances are good to have others that hear you out and continue dialogue, which Job and his 3 friends will do until chapter 32.

#### 3:11-19 **Job Wishes he had been Still-born (3:11-19)**

(10) <sup>11</sup> Why died I not from the womb? [why] did I [not] give up the spirit when I came out of the belly? <sup>12</sup> Why did the knees meet me? or why the breasts that I should suck? <sup>13</sup> For now should I have lain still and been quiet, I should have slept: then had I been at rest, <sup>14</sup> With kings and counselors of the earth, which built desolate places for themselves; <sup>15</sup> Or with princes that had gold, who filled their houses with silver: <sup>16</sup> Or as a hidden untimely birth I had not been; as infants [which] never saw light. <sup>17</sup> There the wicked cease [from] troubling; and there the weary be at rest. <sup>18</sup> [There] the prisoners rest together; they hear not the voice of the oppressor. <sup>19</sup> The small and great are there; and the servant is free from his master.

#### 3:20-26 **Job Wishes Death would Come, but Continues On (stage 3 of a death wish) (3:20-26)**

(11) <sup>20</sup> Wherefore is light given to him that is in misery, and life to the bitter [in] soul; <sup>21</sup> Which long for death, but it [comes] not; and dig for it more than for hid treasures; <sup>22</sup> Which rejoice exceedingly, [and] are glad, when they can find the grave? <sup>23</sup> [Why is light given] to a man whose way is hid, and whom God has hedged in? <sup>24</sup> For my sighing comes before I eat, and my roarings are poured out like the waters. <sup>25</sup> For the thing which I greatly feared is come upon me, and that which I was afraid of is come to me. <sup>26</sup> I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Notes:

Q – Why does Job progress from never being conceived to being born dead to dying now as a man?

A – Job goes through the 3 stages of bodily life beginning with conception which reveals the Biblical view of when life begins.

Application: I know that in extreme and difficult life circumstances I will still continue on and trust God.

QT hint: Daily time in Scripture and prayer helps us go through the worst circumstances imaginable. Then when we think life is horrible, more comes (3:26). Still we can continue on with faith, hope and love.

## **Job Chapter 4**

### **Eliphaz, Job's Eldest Friend Speaks Consolation and Concern**

(12) <sup>1</sup> Then <sup>a</sup> Eliphaz the Temanite answered and said, <sup>2</sup> [If] we assay to commune with you, will you be grieved? but who can withhold himself from speaking? <sup>3</sup> Behold, you have instructed many, and you have strengthened the weak hands. <sup>4</sup> Your words have upheld him that was falling, and you have strengthened the feeble knees. <sup>5</sup> **But** now it is come upon you, and you faintest; it touches you, and you are troubled. <sup>6</sup> [Is] not [this] your fear, your confidence, your hope, and the uprightness of your ways?

Q – Was Eliphaz wrong when he questions Job's past fear, confidence, hope and righteousness toward God? (4:6)

A1 – No, it was natural for the circumstances. Eliphaz is the first and oldest of Job's four friends to reply. Pay special attention to his wisdom and knowledge of God in chapters 4 and 5.

A2 – Note the divine order of instructed and strengthened others and within Job's character toward God is fear, confidence, hope and uprightness.

Application: I know that events in a believers' life may not always be what they appear to be on the surface, but God may have a bigger plan for His purposes described in Romans 8:28. I desire to have friends like Job. I seek like-minded friends in Christ.

(13) <sup>7</sup> **Remember**, I pray you, who [ever] perished, being innocent? or where were the righteous cut off? <sup>8</sup> Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. <sup>9</sup> By the blast of God they perish, and by the breath of his nostrils are they consumed. <sup>10</sup> The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. <sup>11</sup> The old lion perishes for lack of prey, and the stout lion's whelps are scattered abroad.

#### **4:12-21 Eliphaz Shares a Night Message from God**

(14) <sup>12</sup> Now a thing was secretly brought to me, and my ear received a little thereof. <sup>13</sup> In thoughts from the visions of the night, when deep sleep falls on men, <sup>14</sup> Fear came upon me, and trembling, which made all my bones to shake. <sup>15</sup> Then a spirit passed before my face; the hair of my flesh stood up: <sup>16</sup> It stood still, but I could not discern the form thereof: an image was before my eyes, [there was] silence, and I heard a voice, [saying], <sup>17</sup> Shall mortal man be more just than God? shall a man be more pure than his maker? <sup>18</sup> Behold, he put no trust in his servants; and his angels he charged with folly: <sup>19</sup> How much less [in] them that dwell in houses of clay, whose foundation is in the dust, [which] are crushed before the moth? <sup>20</sup> They are destroyed from morning to evening: they perish forever without any regarding [it]. <sup>21</sup> Does not their excellency [which is] in them go away? they die, even without wisdom.

## **Job Chapter 5**

#### **5:1-5 Eliphaz Accuses Job of being Foolish and Envious**

(15) <sup>1</sup> Call now, if there be any that will answer you; and to which of the saints will you turn? <sup>2</sup> For wrath kills the foolish man, and envy slays the silly one. <sup>3</sup> I have seen the foolish taking root: but suddenly I cursed his habitation. <sup>4</sup> His children are far from safety, and they are crushed in the gate, neither [is there] any to deliver them. <sup>5</sup> Whose harvest the hungry eats up, and takes it even out of the thorns, and the robber swallows up their substance.

#### **5:6-16 Eliphaz Advises Job to Seek God**

(16) <sup>6</sup> Although affliction comes not forth of the dust, neither does trouble spring out of the ground; <sup>7</sup> Yet man is born to trouble, as the sparks fly upward. <sup>8</sup> I would seek to God, and to God would I commit my cause: <sup>9</sup> Which does great things and unsearchable; marvelous things without number: <sup>10</sup> Who gives rain upon the earth, and sends waters upon the fields: <sup>11</sup> To set up on high those that be low; that those which mourn may be exalted to safety. <sup>12</sup> He disappoints the devices of the crafty, so that their hands cannot perform [their] enterprise. <sup>13</sup> He takes the wise in their own craftiness: and the counsel of the froward is carried headlong. <sup>14</sup> They meet with darkness in the daytime, and grope in the noonday as in the night. <sup>15</sup> But he saves the poor from the sword, from their mouth, and from the hand of the mighty. <sup>16</sup> So the poor has hope, and iniquity stops her mouth.

## **Job Chapter 5**

## 5:17-27 *Eliphaz Counsels Job to Not Despise the Chastening of God*

(17) <sup>17</sup> Behold, happy is the man whom God corrects: therefore despise not you the chastening of the Almighty: <sup>18</sup> For he makes sore, and binds up: he wounds, and his hands make whole. <sup>19</sup> He shall deliver you in six troubles: yes, in seven there shall no evil touch you. <sup>20</sup> In famine he shall redeem you from death: and in war from the power of the sword. <sup>21</sup> You shall be hid from the scourge of the tongue: neither shall you be afraid of destruction when it comes. <sup>22</sup> At destruction and famine you shall laugh: neither shall you be afraid of the beasts of the earth. <sup>23</sup> For you shall be in league with the stones of the field: and the beasts of the field shall be at peace with you. <sup>24</sup> And you shall know that your tabernacle [shall be] in peace; and you shall visit your habitation, and shall not sin. <sup>25</sup> You shall know also that your seed [shall be] great, and your offspring as the grass of the earth. <sup>26</sup> You shall come to [your] grave in a full age, like as a shock of corn comes in in his season. <sup>27</sup> Look this, we have searched it, so it is; hear it, and know you [it] for your good.

### **Job Replies to Eliphaz to Job (6-7)**

#### **Job Chapter 6** *Job Compares His Present Grief with Past and Present Confidence in His Soul*

(18) <sup>1</sup> But Job answered and said, <sup>2</sup> Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! <sup>3</sup> For now it would be heavier than the sand of the sea: therefore my words are swallowed up. <sup>4</sup> For **the arrows of the Almighty are within me, the poison whereof drinks up my spirit: the terrors of God do set themselves in array against me.** <sup>5</sup> Does the wild donkey bray when he has grass? [No] or lows the ox over his fodder? [No] <sup>6</sup> Can that which is unsavory be eaten without salt? [No] or is there [any] taste in the white of an egg? [No] <sup>7</sup> The things [that] my soul refused to touch are as my sorrowful meat.

#### 6:8-13 *Job Seeks Death due to His Present Weak Body and Past Wisdom*

(19) <sup>8</sup> Oh that I might have my request; and that God would grant [me] the thing that I long for! <sup>9</sup> Even that it would please God to destroy me; that he would let loose his hand, and cut me off! <sup>10</sup> Then should I yet have comfort; yes, I would harden myself in sorrow: let him not spare; for **I have not concealed the words of the Holy One.** <sup>11</sup> What is my strength, that I should hope? and what is my end, that I should prolong my life? <sup>12</sup> [Is] my strength the strength of stones? [No] or is my flesh of brass? [No] <sup>13</sup> [Is] not my help in me? [No] and is wisdom driven quite from me? [No]

#### 6:14-21 *Job Explains His Perception of Failed Friendship*

(20) <sup>14</sup> **To him that is afflicted pity [should be shown] from his friend;** but he forsakes the fear of the Almighty. <sup>15</sup> **My brethren have dealt deceitfully** as a brook, [and] as the stream of brooks they pass away; <sup>16</sup> Which are blackish by reason of the ice, [and] wherein the snow is hid: <sup>17</sup> What time they grow warm, they vanish: when it is hot, they are consumed out of their place. <sup>18</sup> The paths of their way are turned aside; they go to nothing, and perish. <sup>19</sup> The troops of Tema looked, the companies of Sheba waited for them. <sup>20</sup> They were confounded because they had hoped; they came thither, and were ashamed. <sup>21</sup> For now ye are nothing; ye see [my] casting down, and are afraid.

#### 6:22-29 *Job says Eliphaz can Only Argue Against Him and Cannot Explain His Iniquity*

(21) <sup>22</sup> Did I say, Bring to me? [No] or, Give a reward for me of your substance? [No] <sup>23</sup> Or, Deliver me from the enemy's hand? [No] or, Redeem me from the hand of the mighty? [No] <sup>24</sup> **Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.** <sup>25</sup> **How forcible are right words! but what does your arguing reprove?** <sup>26</sup> Do ye imagine to reprove words, and the speeches of one that is desperate, [which are] as wind? <sup>27</sup> Yes, ye overwhelm the fatherless, and ye dig [a pit] for your friend. <sup>28</sup> Now therefore be content, **look upon me; for [it is] evident to you if I lie.** <sup>29</sup> Return, I pray you, let it not be iniquity; yes, return again, my righteousness is in it. <sup>30</sup> Is there iniquity in my tongue? [No] cannot my taste discern perverse things? [No]

## **Job Chapter 7**

### **7:1-6 Job Shares His Daily Physical and Emotional Suffering that Lasts for Months**

(22) <sup>1</sup> Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? <sup>2</sup> As a servant earnestly desires the shadow, and as a hireling looks for [the reward of] his work: <sup>3</sup> So am I made to possess months of vanity, and wearisome nights are appointed to me. <sup>4</sup> **When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro to the dawning of the day.** <sup>5</sup> **My flesh is clothed with worms and clods of dust; my skin is broken, and become disgusting.** <sup>6</sup> My days are swifter than a weaver's shuttle, and are spent without hope.

Q – Does Job desire to die, yet still believe in God?

A – Yes, he knows that God has an appointed time for man's death on this earth. (Job 7:1-2)

Application: I know that my days and nights can be with hope or without hope. I still trust in God through the easy and difficult times.

QT hint: Daily time in Scripture and prayer help us stay on course and trust God for short and long periods of time.

### **7:7-10 Job Shares His Thoughts of being No More**

(23) <sup>7</sup> O remember that my life is wind: my eye shall no more see good. <sup>8</sup> The eye of him that has seen me shall see me no [more]: your eyes are upon me, and I [am] not. <sup>9</sup> [As] the cloud is consumed and vanishes away: so he that goes down to Shoel shall come up no [more]. <sup>10</sup> He shall return no more to his house, neither shall his place know him anymore.

Q – How many times does Job refer to being "no more?"

A – 7

Application: I know trials can send me into the land of "no more" and hopelessness. Also I have hope of deliverance that comes in this life or in heaven.

### **7:11-21 Job is Depressed, Complains to God, and Wants to Die**

(24) <sup>11</sup> **Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.** <sup>12</sup> [Am] I a sea, or a whale, that you set a watch over me? <sup>13</sup> When I say, My bed shall comfort me, my couch shall ease my complaint; <sup>14</sup> Then you scare me with dreams, and terrifies me through visions: <sup>15</sup> So that my soul chooses strangling, [and] death rather than my life. <sup>16</sup> I loathe [it]; I would not live always: let me alone; for my days are vanity. <sup>17</sup> What is man, that you should magnify him? and that you should set your heart upon him? <sup>18</sup> And [that] you should visit him every morning, [and] try him every moment? <sup>19</sup> **How long will you not depart from me, nor let me alone till I swallow down my spittle? <sup>20</sup> I have sinned; what shall I do to you, O you preserver of men? why have you set me as a mark against you, so that I am a burden to myself?** <sup>21</sup> And why do you not pardon my transgression, and take away my iniquity? for now shall I sleep in the dust; and you shall seek me in the morning, but I [shall] not [be].

Q – Why does Job think God is bringing the suffering upon him because of his sin?

A – This is a new experience for him and his three friends. They do not understand, nor need to understand what God allows Satan to do. Job complains of God watching over him like an animal (7:12), scaring him through dreams and visions (7:14), moving him to commit suicide (7:15), testing him every moment (7:18), not forgiving his sin, transgression, and iniquity (7:20-21). This is Satan's work and not God's work.

Application: I learn from Job's experience to be patient in trials that God allows to acquaint me with the sufferings of His Son and living as a pilgrim passing through this world. I must not falsely accuse myself of sin, transgression, or iniquity (3 degrees of severity of disobedience to God) or think that personal or generational sin is the cause of all evil.



**8:1-7 Bildad Strongly Accuses Job of Sin**

(25) <sup>1</sup> Then answered Bildad the Shuhite, and said, <sup>2</sup> How long will you speak these [things]? and [how long shall] the words of your mouth [be like] a strong wind? <sup>3</sup> Does God pervert judgment? [No] or does the Almighty pervert justice? [No] <sup>4</sup> If your children have sinned against him, and he have cast them away for their transgression; <sup>5</sup> If you would seek to God early, and make your supplication to the Almighty; <sup>6</sup> **If you [were] pure and upright; surely now he would awake for you, and make the habitation of your righteousness prosperous.** <sup>7</sup> Though your beginning was small, yet your latter end should greatly increase.

Q – Why does Bildad accuse Job of sin, similar to Job’s other friend Eliphaz?

A – Suffering from doing what is right and living a pure life was always blessed by God before. It appears like this is the first trial that God allows upon man.

Application: I know that many people suffer for doing what is right because of the trails that God allows. Suffering is because of sin and because of trails for following Jesus Christ. I can discern within myself and rejoice in the trails that allowed from above. I must be patient in y trials and when discerning for other believers. I must repent of sin and be patient in trial.

**8:8-19 Bildad Uses History and Nature to Illustrate the Ways of Sin**

(26) <sup>8</sup> For enquire, I pray you, of the former age, and prepare thyself to the search of their fathers: <sup>9</sup> (For we [are but of] yesterday, and know nothing, because our days upon earth are a shadow:) <sup>10</sup> Shall not they teach you, [and] tell you, and utter words out of their heart? <sup>11</sup> Can the paper-reed grow up without a marsh? [No] can the bulrush grow without water? [No] <sup>12</sup> While it is yet in his greenness, and not cut down, it withers before any other herb. <sup>13</sup> So are the paths of all that forget God; and the hypocrite's hope shall perish: <sup>14</sup> **Whose hope shall be cut off, and whose trust [shall be] a spider's web.** <sup>15</sup> He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. <sup>16</sup> He is green before the sun, and his branch shoots forth in his garden. <sup>17</sup> His roots are wrapped about the heap, [and] sees the place of stones. <sup>18</sup> If he destroy him from his place, then [it] shall deny him, [saying], I have not seen you. <sup>19</sup> Behold, this is the joy of his way, and out of the earth shall others grow.

Q – Why does Bildad explain the ways of sin?

A – He is trying to help his friend Job to reason and discover his sin.

Application: I learn true friendship from Bildad. He continues to communicate and not chose to cut off a relationship or communication due to lack of understanding what is happening. Especially when there is no evidence of sin toward God or man in practice or doctrine.

**8:20-22 Bildad Ends with Hope for Job, Similar to Eliphaz**

(27) <sup>20</sup> **Behold, God will not cast away a perfect [man],** neither will he help the evil doers: <sup>21</sup> Till he fill your mouth with laughing, and your lips with rejoicing. <sup>22</sup> They that hate you shall be clothed with shame; and the dwelling place of the wicked shall come to nothing.

Q – When we obey God will others hate us? (Job 8:22)

A – Since Cain and Abel the ungodly have hated the Godly. If people hated Job who always did what was right before God and to man, they will hate us too. Hate has many forms and is deceptive. The opposite love is clear, transparent and easily seen.

Application: I am responsible to love God and others with wisdom from above. I believe that when love is not genuine and Christ-like that hate will fill the void within myself and others. I must look at the Bible to define love and hate. The life of Job and his 4 friends show love for God and each other. 1 Corinthians 13.

QT hint: Daily time in Scripture and prayer helps us end our conversation with hope toward God and for others the same as Bildad expressed in Job 8:20.

## Heading: Job Replies to Bildad and Zophar (9-11)

### Job Chapter 9

#### 9:1-35 *Man's Littleness Compared to God's Greatness*

(28) <sup>1</sup> Then Job answered and said, <sup>2</sup> I know it is so of a truth: but how should man be just with God? <sup>3</sup> If he will contend with him, he cannot answer him one of a thousand. <sup>4</sup> He is wise in heart, and mighty in strength: who has hardened himself against him, and has prospered? <sup>5</sup> Which removes the mountains, and they know not: which overturns them in his anger. <sup>6</sup> Which shakes the earth out of her place, and the pillars thereof tremble. <sup>7</sup> **Which commands the sun, and it rises not; and seals up the stars.** <sup>8</sup> **Which alone spreads out the heavens, and treads upon the waves of the sea.** <sup>9</sup> **Which makes Arcturus, Orion, and Pleiades, and the chambers of the south.** <sup>10</sup> **Which does great things past finding out; yes, and wonders without number.**

(29) <sup>11</sup> Look, he goes by me, and I see [him] not: he passes on also, but I perceive him not. <sup>12</sup> Behold, he takes away, who can hinder him? who will say to him, What do you? <sup>13</sup> [If] God will not withdraw his anger, the proud helpers do stoop under him. <sup>14</sup> **How much less shall I answer him, and choose out my words [to reason] with him?** <sup>15</sup> Whom, though I were righteous, [yet] would I not answer, [but] I would make supplication to my judge. <sup>16</sup> If I had called, and he had answered me; [yet] would I not believe that he had listened to my voice. <sup>17</sup> For he breaks me with a tempest, and multiplies my wounds without cause. <sup>18</sup> **He will not allow me to take my breath, but fills me with bitterness.** <sup>19</sup> If [I speak] of strength, look, [he is] strong: and if of judgment, who shall set me a time [to plead]? <sup>20</sup> If I justify myself, my own mouth shall condemn me: [if I say], I [am] perfect, it shall also prove me perverse. <sup>21</sup> [Though] I [were] perfect, [yet] would I not know my soul: I would despise my life.

Q – What can we learn from Job and his friends description of God?

A – They all knew God and reveal more than any other book of the Bible about the nature and character of God.

Application: I must always remember God's greatness and my littleness. I learn how to think and behave toward God from the book of Job.

QT hint: Daily time in Scripture and prayer helps us know our place in relation to God our creator.

(30) <sup>22</sup> This is one [thing], therefore I said [it], He destroys the perfect and the wicked. <sup>23</sup> If the scourge slay suddenly, he will laugh at the trial of the innocent. <sup>24</sup> The earth is given into the hand of the wicked: he covers the faces of the judges thereof; if not, where, [and] who is he? <sup>25</sup> Now my days are swifter than a post: they flee away, they see no good. <sup>26</sup> They are passed away as the swift ships: as the eagle [that] hastes to the prey. <sup>27</sup> If I say, I will forget my complaint, I will leave off my heaviness, and comfort [myself]: <sup>28</sup> I am afraid of all my sorrows, I know that you will not hold me innocent. <sup>29</sup> [If] I be wicked, why then labor I in vain? <sup>30</sup> If I wash myself with snow water, and make my hands never so clean; <sup>31</sup> Yet shall you plunge me in the ditch, and my own clothes shall abhor me. <sup>32</sup> For [he is] not a man, as I [am, that] I should answer him, [and] we should come together in judgment. <sup>33</sup> **Neither is there any days-man between us, that might lay his hand upon us both.** <sup>34</sup> Let him take his rod away from me, and let not his fear terrify me: <sup>35</sup> [Then] would I speak, and not fear him; but [it is] not so with me.

Q – Who is a days-man that comes between God and Job? (Job 9:34)

A – A person that bridges the gap between God and man. This is prophetic of the man Jesus Christ who is our days-man or mediator. (Ga 3:19-20; 1Ti 2:5; Heb 8:6; Heb 9:15; Heb 12:24)

Application: I can come to God through the days-man Jesus Christ daily and continually. I have much better access to God than Job did.

QT hint: Daily time in Scripture and prayer helps us stay in relationship with God through Jesus Christ.

## **Job Chapter 10**

### ***Job is Preserved and Trusts in God***

(31-32) <sup>1</sup> My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. <sup>2</sup> I will say to God, Do not condemn me; show me wherefore you contend with me. <sup>3</sup> [Is it] good to you that you should oppress, that you should despise the work of your hands, and shine upon the counsel of the wicked? <sup>4</sup> Have you eyes of flesh? or see you as man sees? <sup>5</sup> **[Are] your days as the days of man? are your years as man's days,** <sup>6</sup> That you enquire after my iniquity, and search after my sin? <sup>7</sup> You know that I am not wicked; and there is none that can deliver out of your hand. <sup>8</sup> Your hands have made me and fashioned me together round about; yet you do destroy me. <sup>9</sup> Remember, I beseech you, that you have made me as the clay; and will you bring me into dust again? <sup>10</sup> Have you not poured me out as milk, and curdled me like cheese? <sup>11</sup> You have clothed me with skin and flesh, and has fenced me with bones and sinews. <sup>12</sup> You have granted me life and favor, and your visitation has preserved my spirit. <sup>13</sup> And these [things] have you hid in your heart: I know that this is with you.

#### **10:14-22 *Job is Righteous and Still will not Lift Up His Head***

(33) <sup>14</sup> If I sin, then you mark me, and you will not acquit me from my iniquity. <sup>15</sup> If I be wicked, woe to me; and [if] I be righteous, [yet] will I not lift up my head. **[I am] full of confusion; therefore see you my affliction;** <sup>16</sup> **For it increases.** You hunt me as a fierce lion: and again you show thyself marvelous upon me. <sup>17</sup> You renew your witnesses against me, and increase your indignation upon me; changes and war are against me. <sup>18</sup> Wherefore then have you brought me forth out of the womb? Oh that I had given up the spirit, and no eye had seen me! <sup>19</sup> I should have been as though I had not been; I should have been carried from the womb to the grave. <sup>20</sup> [Are] not my days few? cease [then, and] let me alone, that I may take comfort a little, <sup>21</sup> Before I go [whence] I shall not return, [even] to the land of darkness and the shadow of death; <sup>22</sup> A land of darkness, as darkness [itself; and] of the shadow of death, without any order, and [where] the light is as darkness.

## **Job Chapter 11**

### ***Zophar Accuses Job of Much Talk, Lies, Mockery, and Self Righteousness***

(34) <sup>1</sup> Then answered Zophar the Naamathite, and said, <sup>2</sup> **Should not the multitude of words be answered? and should a man full of talk be justified?** <sup>3</sup> **Should your lies make men hold their peace? and when you mock, shall no man make you ashamed?** <sup>4</sup> **For you have said, My doctrine is pure, and I am clean in your eyes.** <sup>5</sup> But oh that God would speak, and open his lips against you; <sup>6</sup> And that he would show you the secrets of wisdom, that [they are] double to that which is! Know therefore that God exacts of you [less] than your iniquity [deserves].

#### **11:7-12 *Zophar Exalts God and Abases Job***

(35) <sup>7</sup> Can you by searching find out God? can you find out the Almighty to perfection? <sup>8</sup> [It is] as high as heaven; what can you do? deeper than Shoel; what can you know? <sup>9</sup> The measure thereof is longer than the earth, and broader than the sea. <sup>10</sup> If he cut off, and shut up, or gather together, then who can hinder him? <sup>11</sup> For he knows vain men: he sees wickedness also; will he not then consider [it]? <sup>12</sup> For vain man would be wise, though man be born [like] a wild donkey's colt.

#### **11:13-20 *Zophar Reminds Job to Repent of Sin for God's Mercy***

(36) <sup>13</sup> If you prepare your heart, and stretch out your hands toward him; <sup>14</sup> If iniquity [be] in your hand, put it far away, and let not wickedness dwell in your tabernacles. <sup>15</sup> For then shall you lift up your face without spot; yes, you shall be steadfast, and shall not fear: <sup>16</sup> Because you shall forget [your] misery, [and] remember [it] as waters [that] pass away: <sup>17</sup> And [your] age shall be clearer than the noonday; you shall shine forth, you shall be as the morning. <sup>18</sup> And you shall be secure, because there is hope; yes, you shall dig [about you, and] you shall take your rest in safety. <sup>19</sup> Also you shall lie down, and none shall make [you] afraid; yes, many shall make suit to you. <sup>20</sup> But the eyes of the wicked shall fail, and they shall not escape, and their hope [shall be as] the giving up of the spirit.

## Heading: Job Replies to his 3 friends (12-14)

### **Job Chapter 12**

### ***Job's Wisdom is Equal to His Friends***

(37) <sup>1</sup> And Job answered and said, <sup>2</sup> No doubt but ye are the people, and wisdom shall die with you. <sup>3</sup> But I have understanding as well as you; I [am] not inferior to you: yes, who knows not such things as these? <sup>4</sup> I am [as] one mocked of his neighbor, who calls upon God, and he answers him: the just upright [man is] laughed to scorn. <sup>5</sup> He that is ready to slip with [his] feet [is as] a lamp despised in the thought of him that is at ease. <sup>6</sup> The homes of robbers prosper, and they that provoke God are secure; into whose hand God brings [abundantly].

Q – Have the nature of God and man changed?

A – No, God is the same today. People who trust and know God with wisdom from above is the same today. People who do not trust and know God are the same today.

Application: I would like faithful friends like Job had. They are faithful to God and faithful to each other.

QT hint: Daily time in Scripture and prayer reveals the risen Jesus Christ is our best friend, and we trust God to provide co-laborers as Job and his friends when we need them.

#### 12:7-11 ***Job Requests his Friends to Consider God's Creation***

(38) <sup>7</sup> But ask now the beasts, and they shall teach you; and the fowls of the air, and they shall tell you: <sup>8</sup> Or speak to the earth, and it shall teach you: and the fishes of the sea shall declare to you. <sup>9</sup> Who knows not in all these that the hand of the LORD has worked this? <sup>10</sup> In whose hand is the soul of every living thing, and the breath of all mankind. <sup>11</sup> Does not the ear try words? and the mouth taste his meat?

Q – Have the nature of God and man changed?

A – No, God is the same today. The animals and the earth are the same. Mankind still have an ear to hear and mouth to taste.

Application: I know the animals, earth, and mankind are the creation of God, the Father of our Lord Jesus Christ. I can always learn, coach, and teach using God's creation.

QT hint: Daily time in Scripture and prayer help us see the hand of the Lord in all things.

#### 12:12-25 ***Job Declares Gods' Wisdom, Power and Sovereignty***

(39) <sup>12</sup> With the **ancient is wisdom; and in length of days understanding.** <sup>13</sup> **With him is wisdom and strength, he has counsel and understanding.** <sup>14</sup> Behold, he breaks down, and it cannot be built again: he shuts up a man, and there can be no opening. <sup>15</sup> Behold, he withholds the waters, and they dry up: also he sends them out, and they overturn the earth. <sup>16</sup> With him is strength and wisdom: the deceived and the deceiver are his. <sup>17</sup> He leads counselors away spoiled, and makes the judges fools. <sup>18</sup> He looses the bond of kings, and girds their loins with a girdle. <sup>19</sup> He leads princes away spoiled, and overthrows the mighty. <sup>20</sup> He removes away the speech of the trusty, and takes away the understanding of the aged. <sup>21</sup> He pours contempt upon princes, and weakens the strength of the mighty. <sup>22</sup> He discovers deep things out of darkness, and brings out to light the shadow of death. <sup>23</sup> He increases the nations, and destroys them: he enlarges the nations, and straightens them [again]. <sup>24</sup> He takes away the heart of the chief of the people of the earth, and **causes them to wander in a wilderness [where there is] no way.** <sup>25</sup> They grope in the dark without light, and he makes them to stagger like [a] drunken [person].

Q – Where is the angel of light if the deceived and the deceiver are God's?

A – The angel of light, or deceiver, is given no place in the believer's life as the believer continually submits to the will of God. God is in control of the deceived and the deceiver. Only the gospel delivers a person from deception to truth.

Application: I know God delivered me from the deception of sin for salvation, from the deception of a cultic church named The Children of God to continue my sanctification, and now everyday as I freshly put off the old man and put on the new man. In this position I can be used of the Lord to lead others from deception.

QT hint: Daily time in Scripture and prayer help us see the light and be available for God to use us to deliver those blind and deceived to the truth of Jesus Christ.

## **Job Chapter 13**

### **13:1-12 Job is not Inferior to His Four Friends, and He Scolds Them**

(40) <sup>1</sup> Look, my eye has seen all [this], my ear has heard and understood it. <sup>2</sup> What ye know, [the same] do I know also: I [am] not inferior to you. <sup>3</sup> Surely I would speak to the Almighty, and I desire to reason with God. <sup>4</sup> But ye are forgers of lies, ye are all physicians of no value. <sup>5</sup> O that ye would altogether hold your peace! and it should be your wisdom. <sup>6</sup> Hear now my reasoning, and hearken to the pleadings of my lips. <sup>7</sup> Will ye speak wickedly for God? and talk deceitfully for him? <sup>8</sup> Will ye accept his person? will ye contend for God? <sup>9</sup> Is it good that he should search you out? or as one man mocks another, do ye [so] mock him? <sup>10</sup> He will surely reprove you, if ye do secretly accept persons. <sup>11</sup> Shall not his excellency make you afraid? and his dread fall upon you? <sup>12</sup> Your remembrances are like to ashes, your bodies to bodies of clay.

Q – Can we know our practical righteousness before God as Job did?

A – Yes, we can have confidence before God in our daily lives as Job did. This is how we can handle the trials and sufferings with patience, peace and even joy. It is a pity that believers are down on themselves and not experiencing victory in Christ.

Application: I know there are times when I will hold my peace and this is my wisdom. I must not judge other believers lives in what is unclear regarding their sin. (13:5)

QT hint: Daily time in Scripture and prayer help us scold our friends in Christ when they are wrong & continue on.

### **13:13-19 Job Trusts In God and His Own Ways**

(41) <sup>13</sup> **Hold your peace, let me alone, that I may speak, and let come on me what [will].** <sup>14</sup> Wherefore do I take my flesh in my teeth, and put my life in my hand? <sup>15</sup> **Though he slay me, yet will I trust in him: but I will maintain my own ways before him.** <sup>16</sup> **He also [shall be] my salvation: for a hypocrite shall not come before him.** <sup>17</sup> Hear diligently my speech, and my declaration with your ears. <sup>18</sup> Behold now, I have ordered [my] cause; I know that I shall be justified. <sup>19</sup> Who is he [that] will plead with me? for now, if I hold my tongue, I shall give up the spirit.

Q – Is Job over-reacting to his friends discussion?

A – No, Job is speaking from experience and wisdom. He knows God and himself clearly to say “I will maintain my own ways before him.” Job does not need to repent of sin, he is a righteous man.

Application: I can identify with Job by ignorant accusations from christian friends. I wish believers would try to be friends like Job’s friends, rather than abuse their position and shut me out in unbiblical ways. Even this is but a light trial that God has allowed. Though he slay me, yet will I trust in him.

QT hint: Daily time in Scripture and prayer help us have confidence in our walk with God and trust in him onto the point of death.

### **Round 2A – Job Prays to God (13:20 to 14:22)**

#### **13:20-28 Jobs asks to know his iniquities, sins, and transgression that caused God’s Justice**

<sup>20</sup> Only do not two [things] to me: then will I not hide myself from you. <sup>21</sup> Withdraw your hand far from me: and let not your dread make me afraid. <sup>22</sup> Then call you, and I will answer: or let me speak, and answer you me.

(42) <sup>23</sup> **How many are my iniquities and sins? make me to know my transgression and my sin.** <sup>24</sup> Wherefore hide you your face, and hold me for your enemy? <sup>25</sup> Will you break a leaf driven to and fro? and will you pursue the dry stubble? <sup>26</sup> **For you write bitter things against me, and make me to possess the iniquities of my youth.** <sup>27</sup> You put my feet also in the stocks, and look narrowly to all my paths; you set a print upon the heels of my feet. <sup>28</sup> And he, as a rotten thing, consumes, as a garment that is moth eaten.

Q – Why does Job ask God if his suffering is due to the iniquities in his youth?

A – Because Job’s life changed the foolish in his youth to the wisdom to seek, know and obey God.

Application: I identify with Job by going through and coming out of the foolishness and iniquities I committed in my youth. I know that I repented and God forgave my youthful sin, as he was not holding Job accountable either. My goal is to attain and sustain the practical daily righteousness of Job by my new life in Jesus Christ.

QT hint: Daily time in Scripture and prayer help us ask God to not withdraw his hand from us and not let his dread make me afraid. This prayer goes with understanding a God of love and holiness.

**14:1-6 Troubles of Mankind and Job**

(43) <sup>1</sup> Man that is born of a woman is of few days, and full of trouble. <sup>2</sup> He comes forth like a flower, and is cut down: he flees also as a shadow, and continues not. <sup>3</sup> And do you open your eyes upon such an one, and bring me into judgment with you? <sup>4</sup> Who can bring a clean [thing] out of an unclean? not one. <sup>5</sup> Seeing his days are determined, the number of his months are with you, you have appointed his bounds that he cannot pass; <sup>6</sup> Turn from him, that he may rest, till he shall accomplish, as a hireling, his day.

Q – Why is Job talking to God in the 3rd person referring to himself?

A – It is a form of speech. Both Job and God know Job is speaking of his own life.

Application: I know only God makes me an unclean person from birth - clean. My days and months are numbered. My bounds are appointed. I am as a hireling to God.

QT hint: Daily time in Scripture and prayer help us understand ourselves and God as Job did.

**14:7-9 Prophetic for Jesus** (53:2, the death and resurrection of Jesus, Isaiah 53:2)

(44) <sup>7</sup> For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. <sup>8</sup> Though the root thereof grow old in the earth, and the stock thereof die in the ground; <sup>9</sup> [Yet] through the scent of water it will bud, and bring forth boughs like a plant.

**14:10-12 Prophetic for Mankind** (the Great White Throne Judgment, Rev 20:11-15)

<sup>10</sup> **But man dies, and wastes away:** yes, man gives up the spirit, and where is he? <sup>11</sup> [As] the waters fail from the sea, and the flood decays and dries up: <sup>12</sup> So man lies down, and rises not: till the heavens [be] no more, **they shall not awake, nor be raised out of their sleep.**

**14:13-17 Prophetic for Old Testament Saints** (Job 19:25 for Israel, John 11:25 for the Church)

<sup>13</sup> O that you would hide me in Shoel, that you would **keep me secret, until your wrath be past,** that you would appoint me a set time, and remember me! <sup>14</sup> If a man die, shall he live [again]? **all the days of my appointed time will I wait, till my change come.** <sup>15</sup> You shall call, and I will answer you: you will have a desire to the work of your hands. <sup>16</sup> For **now** you number my steps: do you not watch over my sin? <sup>17</sup> **My transgression is sealed up in a bag, and you sew up my iniquity.**

Q – When will man rise from the dead?

A1 – When there is heaven no more. When Christ completes his 1000 year reign on earth the earth and heaven will dissolve in fire and there will be a new heaven and new earth. (Job 14:12, 2 Peter 3:7, Rev 21:21). “Now” mans sin and iniquity are sealed and sewed by the blood of Jesus Christ on the cross.

A2 - At the appointed time after death of this body God will remember His faithful people. (Job 14:13)

A3 – We will wait until God’s appointed time for our bodies to be changed into incorruptible glorified bodies. (Job 14:14) The Church is before the tribulation wrath and Israel after the tribulation wrath.

A4 -. God shall call us and we will answer. His desire will be toward us. (Job 14:15)

Application: I know God has a future promise and place for the faithful under the law of Moses and a better future promise and place for the faithful under the law of Christ.

QT hint: Daily time in Scripture and prayer help us understand when the Holy Scriptures give us hope for the eternal future as we wait and trust in God’s appointed time.

**14:18-22 The Limitless Power of God and Mourning**

(45) <sup>18</sup> And surely the mountain falling comes to nothing, and the rock is removed out of his place. <sup>19</sup> The waters wear the stones: you wash away the things which grow [out] of the dust of the earth; and you destroy the hope of man. <sup>20</sup> You prevail forever against him, and he passes: you change his countenance, and send him away. <sup>21</sup> His sons come to honor, and he knows [it] not; and they are brought low, but he perceives [it] not of them. <sup>22</sup> But his flesh upon him shall have pain, and his soul within him shall mourn.

Q – Can God change our countenance? (Job 14:20b)

A – Yes, God can change anyone’s or everyone’s countenance. Application: I learn from Job’s experience by knowing the beginning and ending of his story. I learn that sometimes bad things happen to good people because of divine trials and overall justice. I learn that Job did sin in trying to defend himself when he did not need to.

## Job Chapter 15

### 15:1-16 *Eliphaz Strongly Rebukes Job for Justifying Himself*

(46) <sup>1</sup> Then answered Eliphaz the Temanite, and said, <sup>2</sup> Should a wise man utter vain knowledge, and fill his belly with the east wind? <sup>3</sup> Should he reason with unprofitable talk? or with speeches wherewith he can do no good? <sup>4</sup> Yes, you cast off fear, and restrain prayer before God. <sup>5</sup> For your mouth utters your iniquity, and you choose the tongue of the crafty. <sup>6</sup> Your own mouth condemns you, and not I: yes, your own lips testify against you. <sup>7</sup> [Are] you the first man [that] was born? or was you made before the hills? <sup>8</sup> Have you heard the secret of God? and do you restrain wisdom to thyself? <sup>9</sup> What know you, that we know not? [what] understand you, which is not in us? <sup>10</sup> With us are both the gray-headed and very aged men, much elder than your father. <sup>11</sup> [Are] the consolations of God small with you? is there any secret thing with you? <sup>12</sup> Why does your heart carry you away? and what do your eyes wink at, <sup>13</sup> That you turn your spirit against God, and lets [such] words go out of your mouth? <sup>14</sup> What is man, that he should be clean? and [he which is] born of a woman, that he should be righteous? <sup>15</sup> **Behold, he puts no trust in his saints; yes, the heavens are not clean in his sight.** <sup>16</sup> **How much more abominable and filthy is man, which drinks iniquity like water?**

Q – Does Job have more understanding of God than Eliphaz?

A – Yes, Job is more perfect and right than any man on earth. (Job 1:8)

QT hint: Daily time in Scripture and prayer help us gain understanding and wisdom from above in the ways of God.

### 15:17-35 *Eliphaz Severely Rebukes Job with the Hypocrites*

(47) <sup>17</sup> I will show you, hear me; and that [which] I have seen I will declare; <sup>18</sup> Which wise men have told from their fathers, and have not hid [it]: <sup>19</sup> To whom alone the earth was given, and no stranger passed among them. <sup>20</sup> The wicked man travails with pain all [his] days, and the number of years is hidden to the oppressor. <sup>21</sup> A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. <sup>22</sup> He believes not that he shall return out of darkness, and he is waited for of the sword. <sup>23</sup> He wanders abroad for bread, [saying], Where [is it]? he knows that the day of darkness is ready at his hand. <sup>24</sup> Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. <sup>25</sup> For he stretches out his hand against God, and strengthens himself against the Almighty. <sup>26</sup> He runs upon him, [even] on [his] neck, upon the thick bosses of his bucklers: <sup>27</sup> Because he covers his face with his fatness, and makes collops of fat on [his] flanks. <sup>28</sup> And he dwells in desolate cities, [and] in houses which no man inhabits, which are ready to become heaps. <sup>29</sup> He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth. <sup>30</sup> He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away. <sup>31</sup> Let not him that is deceived trust in vanity: for **vanity shall be his recompense.** <sup>32</sup> It shall be accomplished before his time, and **his branch shall not be green.** <sup>33</sup> He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. <sup>34</sup> For the **assembly of hypocrites** [shall be] desolate, and fire shall consume the tabernacles of bribery. <sup>35</sup> They conceive mischief, and bring forth vanity, and their belly prepares deceit.

Notes: No kind words of hope anymore, not like the ending of round 1. The strong critical exchange of words and ideas escalate. The prayer is conversing with God.

Q – Who is more in error, Job or his 3 friends?

A – Job's 3 friends are more in error and the need of Job to pray for them in chapter 42:10.

Application: I know there will be saints that accuse me like Job's friends did. The false accusations may escalate over time. Still I must forgive and pray for them to allow God to bless.

QT hint: Daily time in Scripture and prayer help us go through trials the Lord permits and do the right thing according to His purpose, time, and glory.

**Job Chapter 16-17 Round 2B – Job speaks to his 3 friends (16:1-17:16)**

**16:1-6 Job is more Right than His 3 Friends**

(48) <sup>1</sup> Then Job answered and said, <sup>2</sup> "I have heard many such things: **miserable comforters are ye all.** <sup>3</sup> Shall vain words have an end? or what emboldens you that you answer? <sup>4</sup> I also could speak as ye [do]: if your soul were in my soul's stead, I could heap up words against you, and shake my head at you. <sup>5</sup> **[But] I would strengthen you with my mouth, and the moving of my lips should assuage [your grief].** <sup>6</sup> Though I speak, my grief is not abated: and [though] I forbear, what am I eased?

Q – Why would Job strengthen his friends, and not accuse them?

A – Because Job trusts in God to judge the sin of others and knows whether they sinned or not, they need to be strengthened to do what is right in the present and future.

Application: I must be like Job and his friendship thoughts and actions as I do right and trust God.

QT hint: Daily time in Scripture and prayer help us know and keep good friends.

**16:7-14 Job Understands God (7-9, 12-14) and His 3 Friends (10-11)**

(49) <sup>7</sup> But now He has made me weary: You have made desolate all my company. <sup>8</sup> And You have filled me with wrinkles, [which] is a witness [against me]: and my leanness rising up in me bears witness to my face. <sup>9</sup> He tears [me] in His wrath, who hates me: He gnashes upon me with His teeth; my enemy sharpens His eyes upon me. <sup>10</sup> They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. <sup>11</sup> God has delivered me unto the ungodly, and turned me over into the hands of the wicked. <sup>12</sup> I was at ease, but He has broken me asunder: He has also taken [me] by my neck, and shaken me to pieces, and set me up for His mark. <sup>13</sup> His archers compass me round about, He cleaves my reins asunder, and does not spare; He pours out my gall upon the ground. <sup>14</sup> He breaks me with breach upon breach, He runs upon me like a giant.

**16:15-22 Job's Justice and Prayers, and God's Witness and Record**

(50) <sup>15</sup> I have sewed sackcloth upon my skin, and defiled my horn in the dust. <sup>16</sup> My face is foul with weeping, and on my eyelids is the shadow of death; <sup>17</sup>Not for [any] injustice in my hands: also my prayer is pure. <sup>18</sup> O earth, cover not you my blood, and let my cry have no place. <sup>19</sup> Also now, **behold, my witness is in heaven, and my record is on high.** <sup>20</sup> My friends scorn me: [but] my eye pours out [tears] to God. <sup>21</sup> O that one might plead for a man with God, as a man [pleads] for his neighbor! <sup>22</sup> When a few years are come, then I shall go the way [whence] I shall not return.

**Job Chapter 17**

**17:1-9 Job's Adversity from Friends (1-7) and Understanding from the Upright (8-9)**

(51) <sup>1</sup> My breath is corrupt, my days are extinct, the graves [are ready] for me. <sup>2</sup> [Are there] not mockers with me? and does not my eye continue in their provocation? <sup>3</sup> Lay down now, put me in a surety with You; who is he [that] will strike hands with me? <sup>4</sup> For You have hid their heart from understanding: therefore shall You not exalt them. <sup>5</sup> He that speaks flattery to [his] friends, even the eyes of his children shall fail. <sup>6</sup> He has made me also a byword of the people; and aforesaid I was as a tambourine. <sup>7</sup> **My eye also is dim by reason of sorrow, and all my members are as a shadow.** <sup>8</sup> Upright [men] shall be astonished at this, and the innocent shall stir up himself against the hypocrite. <sup>9</sup> The righteous also shall hold on his way, and he that has clean hands shall be stronger and stronger.

**17:10-16 Job's Hopeless Friends and Personal Hopelessness**

(52) <sup>10</sup> But as for you all, do ye return, and come now: for **I cannot find [one] wise [man] among you.** <sup>11</sup> My days are past, my purposes are broken off, [even] the thoughts of my heart. <sup>12</sup> They change the night into day: the light is short because of darkness. <sup>13</sup> If I wait, Shoel is my house: I have made my bed in the darkness. <sup>14</sup> I have said to corruption, You are **my father:** to the worm, [You are] **my mother, and my sister.** <sup>15</sup> And where is now my hope? as for my hope, who shall see it? <sup>16</sup> They shall go down to the bars of Shoel, when [our] rest together is in the dust."



## **Job Chapter 18**

### 18:1-10 ***Bildad Speaks Harshly Against Job***

(53) <sup>1</sup> Then answered Bildad the Shuhite, and said, <sup>2</sup> “How long [will it be ere] ye make an end of words? mark, and afterwards we will speak. <sup>3</sup> Wherefore are we counted as beasts, [and] reputed vile in your sight? <sup>4</sup> He tears himself in his anger: shall the earth be forsaken for you? and shall the rock be removed out of his place?

Q – Why is Bildad very offensive with accusing Job?

A – Because Bildad has no clue what is really happening in the unseen world.

Application: I learn from Job to expect false accusations from friends who do not see understand God and the big picture.

QT hint: Daily time in Scripture and prayer help us know we are only a small part of the big picture. Still we can understand the big picture, trials, and false accusations without becoming proudful.

(54) <sup>5</sup> Yes, the light of the wicked shall be put out, and the spark of his fire shall not shine. <sup>6</sup> The light shall be dark in his tabernacle, and his candle shall be put out with him. <sup>7</sup> The steps of his strength shall be narrowed, and his own counsel shall cast him down. <sup>8</sup> For he is cast into a net by his own feet, and he walks upon a snare. <sup>9</sup> The gin shall take [him] by the heel, [and] the robber shall prevail against him. <sup>10</sup> The snare is laid for him in the ground, and a trap for him in the way.

### 18:11-21 ***Bildad Accuses Job of Being Wicked and not Knowing God***

(55) <sup>11</sup> **Terrors shall make him afraid on every side**, and shall drive him to his feet. <sup>12</sup> His strength shall be hunger-bitten, and destruction [shall be] ready at his side. <sup>13</sup> It shall devour the strength of his skin: [even] the firstborn of death shall devour his strength. <sup>14</sup> His confidence shall be rooted out of his tabernacle, and it shall bring him to the **king of terrors**. <sup>15</sup> It shall dwell in his tabernacle, because [it is] none of his: brimstone shall be scattered upon his habitation. <sup>16</sup> His roots shall be dried up beneath, and above shall his branch be cut off. <sup>17</sup> **His remembrance shall perish from the earth, and he shall have no name in the street**. <sup>18</sup> He shall be driven from light into darkness, and chased out of the world. <sup>19</sup> He shall neither have son nor nephew among his people, nor any remaining in his dwellings. <sup>20</sup> They that come after [him] shall be astonished at his day, as they that went before were **affrighted**. <sup>21</sup> Surely such are the dwellings of the wicked, and this is the **place [of him that] knows not God.**”

Q – Why is Bildad offensive with accusing Job?

A – Because he does not understand what God is doing with Job.

Application: I must remain confident about my life as Job was. Then others will see my confidence, although they may not understand it and condemn me.

QT hint: Daily time in Scripture and prayer help us know we are only a small part of the big picture. Still we can understand the big picture, trials, and condemnation without becoming defensive or offensive. We can continue on smartly.

(56) <sup>1</sup> Then Job answered and said, <sup>2</sup> "How long will ye vex my soul, and break me in pieces with words? <sup>3</sup> These ten times have ye reproached me: ye are not ashamed [that] ye make yourselves strange to me. <sup>4</sup> And be it indeed [that] I have erred, my error remains with myself. <sup>5</sup> If indeed ye will magnify [yourselves] against me, and plead against me my reproach: <sup>6</sup> Know now that God has overthrown me, and has compassed me with His net. <sup>7</sup> Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

(57) <sup>8</sup> He has fenced up my way that I cannot pass, and He has set darkness in my paths. <sup>9</sup> He has stripped me of my glory, and taken the crown [from] my head. <sup>10</sup> He has destroyed me on every side, and I am gone: and my hope has He removed like a tree. <sup>11</sup> He has also kindled His wrath against me, and He counts me to Him as [one of] His enemies. <sup>12</sup> His troops come together, and raise up their way against me, and encamp round about my tabernacle. <sup>13</sup> He has put my **brethren** far from me, and my **acquaintances** are verily estranged from me. <sup>14</sup> My **kinsfolk** have failed, and my **familiar friends** have forgotten me. <sup>15</sup> They that dwell in my house, and my **maids**, count me for a stranger: I am an **alien** in their sight. <sup>16</sup> I called my **servant**, and he gave [me] no answer; **I entreated him with my mouth.** <sup>17</sup> **My breath is strange to my wife, though I entreated for the children's [sake] of my own body.** <sup>18</sup> Yes, **young children** despised me; I arose, and they spoke against me. <sup>19</sup> All my **inward friends** abhorred me: and they whom I loved are turned against me. <sup>20</sup> My bone cleaves to my skin and to my flesh, and **I am escaped with the skin of my teeth.** <sup>21</sup> Have pity upon me, have pity upon me, O ye **my friends**; for the hand of God has touched me. <sup>22</sup> Why do ye persecute me as God, and are not satisfied with my flesh?

19:23-29 **Job looks within, ahead and toward others**

(58) <sup>23</sup> **a Oh that my words were now written! oh that they were printed in a book! <sup>24</sup> That they were graven with an iron pen and lead in the rock forever!** <sup>25</sup> **b For I know [that] my redeemer lives, and [that] he shall stand at the latter [day] upon the earth:** <sup>26</sup> And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God: <sup>27</sup> Whom I shall see for myself, and my eyes shall behold, and not another; [though] my reins be consumed within me. <sup>28</sup> **c But ye should say, Why persecute we him, seeing the root of the matter is found in me?** <sup>29</sup> Be ye afraid of the sword: for wrath [brings] the punishments of the sword, that ye may know there is a judgment.

<sup>a</sup> vs 23-24, Job looks within himself in the right way,

<sup>b</sup> vs 25-27, therefore Job can look ahead in the right way, patiently waiting

<sup>c</sup> vs 28-29, Job looks at his three friends, knowing that God is just

**Job Chapter 20**

**Round 3A – Zophar speaks to Job (20:1-29)**

**Zophar Strongly Accuses Job of Being Wicked, a Hypocrite, and Dead Soon**

(59) <sup>1</sup> Then answered Zophar the Naamathite, and said, <sup>2</sup> Therefore do my thoughts cause me to answer, and for [this] I make haste. <sup>3</sup> I have heard the check of my reproach, and the spirit of my understanding causes me to answer. <sup>4</sup> Know you [not] this of old, since man was placed upon earth, <sup>5</sup> That the triumphing of the wicked is short, and the joy of the hypocrite [but] for a moment? <sup>6</sup> Though his excellency mount up to the heavens, and his head reach to the clouds; <sup>7</sup> [Yet] he shall perish forever like his own dung: they which have seen him shall say, Where is he? <sup>8</sup> He shall fly away as a dream, and shall not be found: yes, he shall be chased away as a vision of the night. <sup>9</sup> The eye also [which] saw him shall [see him] no more; neither shall his place anymore behold him.

Q – Why is Zophar offensive with accusing Job?

A – Because he does not understand what God is doing with Job.

Application: I must remain patient and confident about my life as God knows it, when others falsely accuse me.

QT hint: Daily time in Scripture and prayer help us understand the big picture and trials without being defensive or offensive.

## **Job Chapter 20**

(60) <sup>10</sup> His children shall seek to please the poor, and his hands shall restore their goods. <sup>11</sup> **His bones are full [of the sin] of his youth, which shall lie down with him in the dust.** <sup>12</sup> Though wickedness be sweet in his mouth, [though] he hide it under his tongue; <sup>13</sup> [Though] he spare it, and forsake it not; but keep it still within his mouth: <sup>14</sup> [Yet] his meat in his bowels is turned, [it is] the gall of asps within him. <sup>15</sup> He has swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. <sup>16</sup> He shall suck the poison of asps: the viper's tongue shall slay him. <sup>17</sup> He shall not see the rivers, the floods, the brooks of honey and butter. <sup>18</sup> That which he labored for shall he restore, and shall not swallow [it] down: according to [his] substance [shall] the restitution [be], and he shall not rejoice [therein]. <sup>19</sup> Because he has oppressed [and] has forsaken the poor; [because] he has violently taken away a house which he built not; <sup>20</sup> Surely he shall not feel quietness in his belly, he shall not save of that which he desired. <sup>21</sup> There shall none of his meat be left; therefore shall no man look for his goods. <sup>22</sup> In the fullness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

(61) <sup>23</sup> [When] he is about to fill his belly, [God] shall cast the fury of his wrath upon him, and shall rain [it] upon him while he is eating. <sup>24</sup> He shall flee from the iron weapon, [and] the bow of steel shall strike him through. <sup>25</sup> It is drawn, and comes out of the body; yes, the glittering sword comes out of his gall: terrors are upon him. <sup>26</sup> All darkness [shall be] hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. <sup>27</sup> The heaven shall reveal his iniquity; and the earth shall rise up against him. <sup>28</sup> The increase of his house shall depart, [and his goods] shall flow away in the day of his wrath. <sup>29</sup> This is the portion of a wicked man from God, and the heritage appointed to him by God.

## **Job Chapter 21**

## **Job Answers**

(62) <sup>1</sup> But Job answered and said, <sup>2</sup> Hear diligently my speech, and let this be your consolations. <sup>3</sup> Allow me that I may speak; and after that I have spoken, mock on. <sup>4</sup> As for me, is my complaint to man? and if [it were so], why should not my spirit be troubled? <sup>5</sup> Mark me, and be astonished, and lay [your] hand upon [your] mouth. <sup>6</sup> Even when I remember I am afraid, and trembling takes hold on my flesh.

(63) <sup>7</sup> Wherefore do the wicked live, become old, yes, are mighty in power? <sup>8</sup> Their seed is established in their sight with them, and their offspring before their eyes. <sup>9</sup> Their houses are safe from fear, neither is the rod of God upon them. <sup>10</sup> Their bull genders, and fails not; their cow calves, and casts not her calf. <sup>11</sup> They send forth their little ones like a flock, and their children dance. <sup>12</sup> They take the timbrel and harp, and rejoice at the sound of the organ. <sup>13</sup> They spend their days in wealth, and in a moment go down to Shoel. <sup>14</sup> Therefore they say to God, Depart from us; for we desire not the knowledge of your ways. <sup>15</sup> What is the Almighty, that we should serve him? and what profit should we have, if we pray to him? <sup>16</sup> Look, their good is not in their hand: the counsel of the wicked is far from me.

(64) <sup>17</sup> How oft is the candle of the wicked put out! and [how oft] comes their destruction upon them! [God] distributes sorrows in His anger. <sup>18</sup> They are as stubble before the wind, and as chaff that the storm carries away. <sup>19</sup> God lays up His iniquity for His children: He rewards him, and he shall know [it]. <sup>20</sup> His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. <sup>21</sup> For what pleasure [has] he in his house after him, when the number of his months is cut off in the midst? <sup>22</sup> Shall [any] teach God knowledge? seeing He judges those that are high. <sup>23</sup> One dies in his full strength, being wholly at ease and quiet. <sup>24</sup> His breasts are full of milk, and his bones are moistened with marrow. <sup>25</sup> And another dies in the bitterness of his soul, and never eats with pleasure. <sup>26</sup> They shall lie down alike in the dust, and the worms shall cover them.

(65) <sup>27</sup> Behold, I know your thoughts, and the devices [which] ye wrongfully imagine against me. <sup>28</sup> For ye say, Where is the house of the prince? and where are the dwelling places of the wicked? <sup>29</sup> Have ye not asked them that go by the way? and do ye not know their tokens, <sup>30</sup> That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. <sup>31</sup> Who shall declare his way to his face? and who shall repay him [what] he has done? <sup>32</sup> Yet shall he be brought to the grave, and shall remain in the tomb. <sup>33</sup> The clods of the valley shall be sweet to him, and every man shall draw after him, as [there are] innumerable before him. <sup>34</sup> How then comfort ye me in vain, seeing in your answers there remains falsehood?

## **Job Chapter 22**

## **Eliphaz Answers**

(66) <sup>1</sup> Then Eliphaz the Temanite answered and said, <sup>2</sup> Can a man be profitable to God, as he that is wise may be profitable to himself? <sup>3</sup> [Is it] any pleasure to the Almighty, that you are righteous? or [is it] gain [to Him], that you make your ways perfect? <sup>4</sup> Will He reprove you for fear of you? will He enter with you into judgment?

(67) <sup>5</sup> [Is] not your wickedness great? and your iniquities infinite? <sup>6</sup> For you have taken a pledge from your brother for nothing, and stripped the naked of their clothing. <sup>7</sup> You have not given water to the weary to drink, and you have withheld bread from the hungry. <sup>8</sup> But [as for] the mighty man, he had the earth; and the honorable man dwelt in it. <sup>9</sup> You have sent widows away empty, and the arms of the fatherless have been broken. <sup>10</sup> Therefore snares are round about you, and sudden fear troubles you; <sup>11</sup> Or darkness, [that] you cannot see; and abundance of waters cover you. <sup>12</sup> [Is] not God in the height of heaven? and behold the height of the stars, how high they are! <sup>13</sup> And you say, How does God know? can He judge through the dark cloud? <sup>14</sup> Thick clouds are a covering to Him, that He sees not; and He walks in the circuit of heaven.

(68) <sup>15</sup> Have you marked the old way which wicked men have trodden? <sup>16</sup> Which were cut down out of time, whose foundation was overflown with a flood: <sup>17</sup> Which said to God, Depart from us: and what can the Almighty do for them? <sup>18</sup> Yet He filled their houses with good [things]: but the counsel of the wicked is far from me. <sup>19</sup> The righteous see [it], and are glad: and the innocent laugh them to scorn. <sup>20</sup> Whereas our substance is not cut down, but the remnant of them the fire consumes.

(69) <sup>21</sup> Acquaint now yourself with Him, and be at peace: thereby good shall come to you. <sup>22</sup> Receive, I pray you, the law from his mouth, and lay up his words in your heart. <sup>23</sup> If you return to the Almighty, you shall be built up, you shall put away iniquity far from your tabernacles. <sup>24</sup> Then shall you lay up gold as dust, and the [gold] of Ophir as the stones of the brooks. <sup>25</sup> Yes, the Almighty shall be your defense, and you shall have plenty of silver. <sup>26</sup> For then shall you have your delight in the Almighty, and shall lift up your face to God. <sup>27</sup> You shall make your prayer to him, and he shall hear you, and you shall pay your vows. <sup>28</sup> You shall also decree a thing, and it shall be established to you: and the light shall shine upon your ways. <sup>29</sup> When [men] are cast down, then you shall say, [There is] lifting up; and He shall save the humble person. <sup>30</sup> He shall deliver the island of the innocent: and it is delivered by the pureness of your hands.

## **Job Chapter 23**

### **23:1-7 *Job Desires to Speak to, and Hear from God*** *(Job's 3rd and final response to Eliphaz)*

(70) <sup>1</sup> Then Job answered and said, <sup>2</sup> Even today is my complaint bitter: my stroke is heavier than my groaning. <sup>3</sup> Oh that I knew where I might find him! [that] I might come [even] to his seat! <sup>4</sup> I would order [my] cause before him, and fill my mouth with arguments. <sup>5</sup> I would know the words [which] he would answer me, and understand what he would say to me. <sup>6</sup> Will he plead against me with [his] great power? No; but he would put [strength] in me. <sup>7</sup> There the righteous might dispute with him; so should I be delivered forever from my judge.

Q – Is Job right in his desire to defend himself before God?

A1 – Yes, because Job is confident in his past life, relationship, and obedience to God. He wants to understand why.

A2 – No, there is no need to defend ourselves with Him who sees and hears everything. Later in chapters 38 to 42 we understand why Job did not need to defend himself and be justified.

Application: I learn to be patient in trials that God permits for my spiritual growth in Christ as I read the whole book of Job.

QT hint: Daily time in Scripture and prayer help us discern the difference between trials and temptations. Trials we have no control over, temptations we do have control over.

## **Job Chapter 23**

### **23:8-12 *Job is Patient and Strong in His Righteousness and God's Knowledge of all Things***

(71) <sup>8</sup> Behold, I go forward, but he is not [there]; and backward, but I cannot perceive him: <sup>9</sup> On the left hand, where he does work, but I cannot behold [him]: he hides himself on the right hand, that I cannot see [him]: <sup>10</sup> But he knows the way that I take: [when] he has tried me, I shall come forth as gold. <sup>11</sup> My foot has held his steps, his way I have kept, and not declined. <sup>12</sup> Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary [food].

Q – Why does Job show confidence in his own testimony even though he has lost possessions, family, and health; even his wife and three best friends are accusing Job of sin in his life and to give up hope.

A – Because Job knew his testimony and knew God knew his testimony before his great and tragic losses. Job had a good testimony within himself, in the community and before God.

Application: I know that Job's righteous life is an example for me today. I know that God knows "the way that I take. When He tries me I shall come forth as gold. My foot has held his steps, his way I have kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary [food]." I never have to be defensive or offensive, but only trust and obey God's commandments.

QT hint: Daily time in Scripture and prayer help us have confidence in our life's daily choices, actions, and words.

### **23:13-17 *Job Knows God Appoints all Things and Keeps his Heart Soft***

(72) <sup>13</sup> But he is in one [mind], and who can turn him? and [what] his soul desires, even [that] he does. <sup>14</sup> For he performs [the thing that is] appointed for me: and many such [things are] with him. <sup>15</sup> Therefore am I troubled at his presence: when I consider, I am afraid of him. <sup>16</sup> For God makes my heart soft, and the Almighty troubles me: <sup>17</sup> Because I was not cut off before the darkness, [neither] has he covered the darkness from my face.

Q – Why is Job troubled and fears God?

A1 – Because Job knows God is unchangeable, sovereign, and keeps his heart soft through his great trials.

A2 – Because Job does not understand why his great trials yet personally knows God and is still living (5:17).

Application: I know that Job's righteous life is an example for me today. I know that as my daily life in right God will keep my heart soft. If my problems are due to my sin and falling into temptation that my heart will not stay soft, but harden.

QT hint: Daily time in Scripture and prayer help us discern between God's trials and our sin because of the condition of our heart. When we keep our heart right it remains soft, no matter how severe the trial. (Deuteronomy 4:9, 5:29, 8:2, Joshua 22:5, Psalm 119:69, Proverbs 4:23, Luke 8:15, 1 Corinthians 7:37)

## **Job Chapter 24      Job Questions Why the Almighty Allows the Wicked to Continue**

(73) <sup>1</sup> Why, seeing times are not hidden from the Almighty, do they that know him not see his days? <sup>2</sup> [Some] remove the landmarks; they violently take away flocks, and feed [thereof]. <sup>3</sup> They drive away the donkey of the fatherless, they take the widow's ox for a pledge. <sup>4</sup> They turn the needy out of the way: the poor of the earth hide themselves together. <sup>5</sup> Behold, [as] wild donkeys in the desert, go they forth to their work; rising early for a prey: the wilderness [yields] food for them [and] for [their] children. <sup>6</sup> They reap [everyone] his corn in the field: and they gather the vintage of the wicked. <sup>7</sup> They cause the naked to lodge without clothing, that [they have] no covering in the cold. <sup>8</sup> They are wet with the showers of the mountains, and embrace the rock for want of a shelter. <sup>9</sup> They pluck the fatherless from the breast, and take a pledge of the poor. <sup>10</sup> They cause [him] to go naked without clothing, and they take away the sheaf [from] the hungry; <sup>11</sup> [Which] make oil within their walls, [and] tread [their] winepresses, and allow thirst. <sup>12</sup> Men groan from out of the city, and the soul of the wounded cries out: yet God lays not folly [to them].

(74) <sup>13</sup> They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. <sup>14</sup> The murderer rising with the light kills the poor and needy, and in the night is as a thief. <sup>15</sup> The eye also of the adulterer waits for the twilight, saying, No eye shall see me: and disguises [his] face. <sup>16</sup> In the dark they dig through houses, [which] they had marked for themselves in the daytime: they know not the light. <sup>17</sup> For the morning is to them even as the shadow of death: if [one] know [them, they are in] the terrors of the shadow of death.

(75) <sup>18</sup> He is swift as the waters; their portion is cursed in the earth: he beholds not the way of the vineyards. <sup>19</sup> Drought and heat consume the snow waters: [so does] Shoel [those which] have sinned. <sup>20</sup> The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree. <sup>21</sup> He evil entreats the barren [that] bears not: and does not good to the widow. <sup>22</sup> He draws also the mighty with his power: he rises up, and no [man] is sure of life. <sup>23</sup> [Though] it be given him [to be] in safety, whereon he rests; yet his eyes are upon their ways. <sup>24</sup> They are exalted for a little while, but are gone and brought low; they are taken out of the way as all [other], and cut off as the tops of the ears of corn. <sup>25</sup> And if [it be] not [so] now, who will make me a liar, and make my speech nothing worth?

## **Job Chapter 25      Bildad Attacks Job's Impure Light**

(76) <sup>1</sup> Then answered Bildad the Shuhite, and said, <sup>2</sup> Dominion and fear are with him, he makes peace in his high places. <sup>3</sup> Is there any number of his armies? and upon whom does not his light arise? <sup>4</sup> How then can man be justified with God? or how can he be clean [that is] born of a woman? <sup>5</sup> Behold even to the moon, and it shines not; yes, the stars are not pure in his sight. <sup>6</sup> How much less man, [that is] a worm? and the son of man, [which is] a worm?

## **Job Chapter 26      Job's Third and Final Defense of His Integrity (chapters 26-30)**

### **26:1-4 Job's Defense When Compared to his Friends**

(77) <sup>1</sup> But Job answered and said, <sup>2</sup> How have you helped [him that is] without power? [how] save you the arm [that has] no strength? <sup>3</sup> How have you counseled [him that has] no wisdom? and [how] have you plentifully declared the thing as it is? <sup>4</sup> To whom have you uttered words? and whose spirit came from you?

### **26:5-14 Job's Defense of God's Power**

(78) <sup>5</sup> Dead [things] are formed from under the waters, and the inhabitants thereof. <sup>6</sup> Shoel is naked before him, and destruction has no covering. <sup>7</sup> He stretches out the north over the empty place, [and] hangs the earth upon nothing. <sup>8</sup> He binds up the waters in his thick clouds; and the cloud is not tore under them. <sup>9</sup> He holds back the face of his throne, [and] spreads his cloud upon it. <sup>10</sup> He has compassed the waters with bounds, until the day and night come to an end. <sup>11</sup> The pillars of heaven tremble and are astonished at his reproof. <sup>12</sup> He divides the sea with his power, and by his understanding he smites through the proud. <sup>13</sup> By his spirit he has garnished the heavens; his hand has formed the crooked serpent. <sup>14</sup> Look, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

## **Job Chapter 27**

### **27:1-6 Job Defends His Integrity**

(79) <sup>1</sup> Moreover Job continued his parable, and said, <sup>2</sup> [As] God lives, [who] has taken away my judgment; and the Almighty, [who] has vexed my soul; <sup>3</sup> All the while my breath is in me, and the spirit of God is in my nostrils; <sup>4</sup> My lips shall not speak wickedness, nor my tongue utter deceit. <sup>5</sup> God forbid that I should justify you: till I die I will not remove my integrity from me. <sup>6</sup> My righteousness I hold fast, and will not let it go: my heart shall not reproach [me] so long as I live.

### **27:7-10 Job's Defense from his Enemy**

(80) <sup>7</sup> Let my enemy be as the wicked, and he that rises up against me as the unrighteous. <sup>8</sup> For what is the hope of the hypocrite, though he has gained, when God takes away his soul? <sup>9</sup> Will God hear his cry when trouble comes upon him? <sup>10</sup> Will he delight himself in the Almighty? will he always call upon God?

### **27:11-23 Job's Defense from his Vain Friends**

(81) <sup>11</sup> I will teach you by the hand of God: [that] which is with the Almighty will I not conceal. <sup>12</sup> Behold, all ye yourselves have seen [it]; why then are ye thus altogether vain? <sup>13</sup> This is the portion of a wicked man with God, and the heritage of oppressors, [which] they shall receive of the Almighty. <sup>14</sup> If his children be multiplied, [it is] for the sword: and his offspring shall not be satisfied with bread. <sup>15</sup> Those that remain of him shall be buried in death: and his widows shall not weep. <sup>16</sup> Though he heap up silver as the dust, and prepare raiment as the clay; <sup>17</sup> He may prepare [it], but the just shall put [it] on, and the innocent shall divide the silver. <sup>18</sup> He builds his house as a moth, and as a booth [that] the keeper makes. <sup>19</sup> The rich man shall lie down, but he shall not be gathered: he opens his eyes, and he is not. <sup>20</sup> Terrors take hold on him as waters, a tempest steals him away in the night. <sup>21</sup> The east wind carries him away, and he departs: and as a storm hurls him out of his place. <sup>22</sup> For [God] shall cast upon him, and not spare: he would fain flee out of his hand. <sup>23</sup> [Men] shall clap their hands at him, and shall hiss him out of his place.

Q1 – Who is altogether vain that Job will and has taught truth? (27:11-12)

A – Job's 3 friends Eliphaz, Bildad, and Zophar, are vain in their accusations of Job's past sin as reason for his losses.

Q2 – Why does Job compare his vain friends to the consequences for the wicked people? (27:13-23)

A – Because they are behaving like the wicked in their ignorant accusations of Job and will suffer the same consequences for their sin.

Application: I learn from Job that I can be more right than my friends, yet my friends may accuse me of wrong in their ignorance. I learn from Job that both the offensive and defensive person are not right when compared to the perfect righteousness of God. Therefore I am careful to praise and teach God's ways rather than looking at myself or others.

QT hint: Daily time in Scripture and prayer help us see ourselves and others as God sees us. This will cause humility and continual sensitivity to the wisdom from above that is available to follow Jesus.

**Earthly Illustration (part 1 of 5)**

(82) <sup>1</sup> Surely there is a vein for the silver, and a place for gold [where] they refine [it]. <sup>2</sup> Iron is taken out of the earth, and brass is molten [out of] the stone. <sup>3</sup> He sets an end to darkness, and searches out all perfection: the stones of darkness, and the shadow of death. <sup>4</sup> The flood breaks out from the inhabitant; [even the waters] forgotten of the foot: they are dried up, they are gone away from men. <sup>5</sup> [As for] the earth, out of it comes bread: and under it is turned up as it were fire. <sup>6</sup> The stones of it are the place of sapphires: and it has dust of gold. <sup>7</sup> [There is] a path which no fowl knows, and which the vulture's eye has not seen: <sup>8</sup> The lion's whelps have not trodden it, nor the fierce lion passed by it. <sup>9</sup> He puts forth his hand upon the rock; he overturns the mountains by the roots. <sup>10</sup> He cuts out rivers among the rocks; and his eye sees every precious thing. <sup>11</sup> He binds the floods from overflowing; and [the thing that is] hid brings he forth to light.

Q1 – What contrast of stones does God see under the earth that man cannot see?

A – God sees the bright, shiny, and precious stones and even dust in contrast to the dark, dull, and common stones and even dust under the mountains, under the earth, and in the air.

Q2 – What is the value of the silver, gold, sapphire and every precious stone?

A – Their value is because of enduring usefulness and beauty.

Application: I learn from Job eternal realities from the 6 days of creation to the end of the earth as we know it using the illustration of precious stones this is consistent in the 66 books of the Bible.

QT hint: Daily time in Scripture and prayer help us connect and inter-relate the earthly creation with the eternal spiritual truths of God as Job does in chapter 28.

**28:12-19 Job Exalts Wisdom and Understanding – their Place and Value (part 2 of 5)**

(83) <sup>12</sup> But where shall wisdom be found? and where is the place of understanding? <sup>13</sup> Man knows not the price thereof; neither is it found in the land of the living. <sup>14</sup> The depth says, It is not in me: and the sea says, [It is] not with me. <sup>15</sup> It cannot be gotten for gold, neither shall silver be weighed [for] the price thereof. <sup>16</sup> It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. <sup>17</sup> The gold and the crystal cannot equal it: and the exchange of it [shall not be for] jewels of fine gold. <sup>18</sup> No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. <sup>19</sup> The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

Q1 – Where is the place of wisdom and understanding?

A – It is not on the earth or the land of the living. (28:12-14)

Q2 – What is the value of wisdom and understanding?

A – Their value is far above gold, silver, precious onyx, sapphire, crystal, pearls, rubies, & topaz. (28:15-19)

Application: I learn from Job eternal realities of the place with wisdom and understanding is not. It is not with any person on this earth unless they get it from God above.

QT hint: Daily time in Scripture and prayer help us seek the value of wisdom and understanding more than anything of preciousness and beauty that this earth offers.

**28:20-28 Job Defines Wisdom and Understanding (part 3 of 5)**

(84) <sup>20</sup> Whence then comes wisdom? and where is the place of understanding? <sup>21</sup> Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. <sup>22</sup> Destruction and death say, We have heard the fame thereof with our ears. <sup>23</sup> God understands the way thereof, and he knows the place thereof. <sup>24</sup> For he looks to the ends of the earth, [and] sees under the whole heaven; <sup>25</sup> To make the weight for the winds; and he weighs the waters by measure. <sup>26</sup> When he made a decree for the rain, and a way for the lightning of the thunder: <sup>27</sup> Then did he see it, and declare it; he prepared it, yes, and searched it out. **<sup>28</sup> And to man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.**

Application: I value the wisdom and understanding from God that Job had before, during and after his great trials. I chose to continually fear the Lord and depart from evil as circumstances and people change.

QT hint: Daily time in Scripture and prayer embraces the wisdom of fearing the Lord and understanding by departing from evil.



## **Job Chapter 29**

29:1-17 **Job's Testimony of Wisdom and Understanding before His Great Loss** (part 4 of 5)

(85) <sup>1</sup> Moreover Job continued his parable, and said, <sup>2</sup> Oh that I were as [in] months past, as [in] the days [when] God preserved me; <sup>3</sup> When his candle shined upon my head, [and when] by his light I walked [through] darkness; <sup>4</sup> As I was in the days of my youth, when the secret of God was upon my tabernacle; <sup>5</sup> When the Almighty was yet with me, [when] my children [were] about me; <sup>6</sup> When I washed my steps with butter, and the rock poured me out rivers of oil; (86) <sup>7</sup> When I went out to the gate through the city, [when] I prepared my seat in the street! <sup>8</sup> The young men saw me, and hid themselves: and the aged arose, [and] stood up. <sup>9</sup> The princes refrained talking, and laid [their] hand on their mouth. <sup>10</sup> The nobles held their peace, and their tongue cleaved to the roof of their mouth. <sup>11</sup> When the ear heard [me], then it blessed me; and when the eye saw [me], it gave witness to me: <sup>12</sup> Because I delivered the poor that cried, and the fatherless, and [him that had] none to help him. <sup>13</sup> The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. <sup>14</sup> I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. <sup>15</sup> I was eyes to the blind, and feet was I to the lame. <sup>16</sup> I was a father to the poor: and the cause [which] I knew not I searched out. <sup>17</sup> And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

Q1 – How long was Job's trials? A – For several months (29:2).

Q2 – Is the testimony of Job something we can desire for us today?

A – Yes, the same as King David in Psalm 18. Yes, the same as Joseph and Daniel. Yes, the same as John the Baptist. Yes, the same as the apostles Peter, John and Paul. Yes, the same as many saints through the ages and in many lands. Yes, the same as David Jeremiah, Chuck and Nancy Missler, Chuck Smith, J. Vernon McGee, and Ruben Israel. Yes, this is God's desire for all believers to experience by His grace and our faith. Yes, we have the choice as His people. Yes, I can.

29:18-25 **Job's Honor before Others** (part 5 of 5)

(86) <sup>18</sup> Then I said, I shall die in my nest, and I shall multiply [my] days as the sand. <sup>19</sup> My root was spread out by the waters, and the dew lay all night upon my branch. <sup>20</sup> My glory was fresh in me, and my bow was renewed in my hand. <sup>21</sup> To me [men] gave ear, and waited, and kept silence at my counsel. <sup>22</sup> After my words they spoke not again; and my speech dropped upon them. <sup>23</sup> And they waited for me as for the rain; and they opened their mouth wide [as] for the latter rain. <sup>24</sup> [If] I laughed on them, they believed [it] not; and the light of my countenance they cast not down. <sup>25</sup> I chose out their way, and sat chief, and dwelt as a king in the army, as one [that] comforts the mourners.

Q – How do we distinguish between true and false honor toward a great person like Job?

A – True honor comes from heart to heart and is not purchased by money, position or power. True honor causes others to listen and keep silence afterwards. True honor is earned over time with a good witness.

Application: I desire to give honor to whom honor is due. As I walk close to God I know whom I can honor whether they are a true believer or not. It is easier to honor a spirit filled believer because they follow Christ and a growing into maturity. A carnal believer is only honorable when they repent from their and back-sliding condition. I desire to be an honorable believer like Job. (1 Timothy 2:20-21 speaks believers as vessels of honor or dishonor). I can be held in honor with God and dishonor before others as Job's friends.

QT hint: Daily time in Scripture and prayer help us to continue to be a vessel of honor and not backslide into a vessel of dishonor. Also if we are vessels of dishonor we can repent and become a vessel of honor (1 John 1:9).

## **Job Chapter 30**

### **Job's Mental Affliction from Others**

(87) <sup>1</sup> But now [they that are] younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. <sup>2</sup> Yes, whereto [might] the strength of their hands [profit] me, in whom old age was perished? <sup>3</sup> For want and famine [they were] solitary; fleeing into the wilderness in former time desolate and waste. <sup>4</sup> Who cut up mallows by the bushes, and juniper roots [for] their meat. <sup>5</sup> They were driven forth from among [men], (they cried after them as [after] a thief;) <sup>6</sup> To dwell in the clefts of the valleys, [in] caves of the earth, and [in] the rocks. <sup>7</sup> Among the bushes they brayed; under the nettles they were gathered together. <sup>8</sup> [They were] children of fools, yes, children of base men: they were viler than the earth. <sup>9</sup> And now am I their song, yes, I am their byword. <sup>10</sup> They abhor me, they

## **Job Chapter 30**

flee far from me, and spare not to spit in my face. <sup>11</sup> Because he has loosed my cord, and afflicted me, they have also let loose the bridle before me. <sup>12</sup> Upon [my] right [hand] rise the youth; they push away my feet, and they raise up against me the ways of their destruction. <sup>13</sup> They mar my path, they set forward my calamity, they have no helper. <sup>14</sup> They came [upon me] as a wide breaking in [of waters]: in the desolation they rolled themselves [upon me]. <sup>15</sup> Terrors are turned upon me: they pursue my soul as the wind: and my welfare passes away as a cloud.

### **30:16-31 Job's Physical Affliction and Mourning Before God (James 4:6-10)**

(88) <sup>16</sup> And now my soul is poured out upon me; the days of affliction have taken hold upon me. <sup>17</sup> My bones are pierced in me in the night season: and my sinews take no rest. <sup>18</sup> By the great force [of my disease] is my garment changed: it binds me about as the collar of my coat. <sup>19</sup> He has cast me into the mire, and I am become like dust and ashes. <sup>20</sup> I cry to you, and you do not hear me: I stand up, and you regard me [not]. <sup>21</sup> You are become cruel to me: with your strong hand you oppose thyself against me. <sup>22</sup> You lift me up to the wind; you cause me to ride [upon it], and dissolve my substance. <sup>23</sup> For I know [that] you will bring me [to] death, and [to] the house appointed for all living. <sup>24</sup> Howbeit he will not stretch out [his] hand to the grave, though they cry in his destruction. <sup>25</sup> Did not I weep for him that was in trouble? was [not] my soul grieved for the poor? <sup>26</sup> When I looked for good, then evil came [to me]: and when I waited for light, there came darkness. <sup>27</sup> My bowels boiled, and rested not: the days of affliction prevented me. <sup>28</sup> I went mourning without the sun: I stood up, [and] I cried in the assembly. <sup>29</sup> I am a brother to dragons, and a companion to owls. <sup>30</sup> My skin is black upon me, and my bones are burned with heat. <sup>31</sup> My harp also is [turned] to mourning, and my organ into the voice of them that weep.

## **Job Chapter 31 Job Defends His Righteousness & God Righteous Judgment in 15 Ways (If I)**

### **31:1-4 Beginning with Promising God No Mental Sexual Sin Toward Women**

(89) <sup>1</sup> **I made a covenant with my eyes; why then should I think upon a maid?** <sup>2</sup> For what portion of God [is there] from above? and [what] inheritance of the Almighty from on high? <sup>3</sup> [Is] not destruction to the wicked? and a strange [punishment] to the workers of iniquity? <sup>4</sup> Does not he see my ways, and count all my steps?

Q – Why does Job begin his defense with his thoughts?

A – Because Job knows his thoughts guide his heart, words and actions.

Application: I see that both our mind and heart are sources of sin and selfishness which were real with Job as with all people from the downfall of Adam and Eve in the Garden of Eden. Job and I clearly understand what we sow we reap. I look forward to the rest of chapter 31 as Job finishes his testimony and before Elihu speaks.

QT hint: Daily time in Scripture and prayer help us have confidence in our daily walk with God and obedience to His will, ways, and time as our minds are renewed (Romans 12:1-3).

### **31:5-6 Vanity & Deceit - Weighed in an even Balance**

(90) <sup>5</sup> **If I** have walked with vanity, **or** if my foot has hastened to deceit; <sup>6</sup> Let me be weighed in an even balance, that God may know my integrity.

### **31:7-8 Feet, Eyes & Hands – Sow & Reap**

<sup>7</sup> **If my** step has turned out of the way, and my heart walked after my eyes, and if any blot has cleaved to my hands; <sup>8</sup> [Then] let me sow, and let another eat; yes, let my offspring be rooted out.

### **31:9-12 Sexually Deceived by a Woman – Punishment & Destruction**

<sup>9</sup> **If my** heart have been deceived by a woman, or [if] I have laid wait at my neighbor's door; <sup>10</sup> [Then] let my wife grind to another, and let others bow down upon her. <sup>11</sup> For this is a heinous crime; yes, it is an iniquity [to be punished by] the judges. <sup>12</sup> For it is a fire [that] consumes to destruction, and would root out all my increase.

## **Job Chapter 31**

### 31:13-15 **Earthly Master & Slave – Heavenly Master & Slave**

<sup>13</sup> **If I** did despise the cause of my manservant or of my maidservant, when they contended with me;  
<sup>14</sup> What then shall I do when God rises up? and when he visits, what shall I answer him? <sup>15</sup> Did not he that made me in the womb make him? and did not one fashion us in the womb?

### 31:16-23 **Helped the Poor, Widow & Fatherless - Destruction**

(91) <sup>16</sup> **If I** have withheld the poor from [their] desire, or have caused the eyes of the widow to fail;  
<sup>17</sup> **Or** have eaten my morsel myself alone, and the fatherless has not eaten thereof; <sup>18</sup> (For from my youth he was brought up with me, as [with] a father, and I have guided her from my mother's womb;)  
<sup>19</sup> **If I** have seen any perish for want of clothing, or any poor without covering; <sup>20</sup> If his loins have not blessed me, and [if] he were [not] warmed with the fleece of my sheep; <sup>21</sup> **If I** have lifted up my hand against the fatherless, when I saw my help in the gate: <sup>22</sup> [Then] let my arm fall from my shoulder blade, and my arm be broken from the bone. <sup>23</sup> For destruction [from] God was a terror to me, and by reason of his highness I could not endure.

### 31:24-28 **Gold, Wealth & Pride – Iniquity to Judge**

<sup>24</sup> **If I** have made gold my hope, or have said to the fine gold, [You are] my confidence; <sup>25</sup> **If I** rejoiced because my wealth was great, and because my hand had gotten much; <sup>26</sup> **If I** beheld the sun when it shined, or the moon walking [in] brightness; <sup>27</sup> And my heart has been secretly enticed, or my mouth has kissed my hand: <sup>28</sup> This also [were] an iniquity [to be punished by] the judge: for I should have denied the God [that is] above.

### 31:29-34 **Hate, Pride, Curse / Covered Sin -**

(92) <sup>29</sup> **If I** rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:  
<sup>30</sup> Neither have I permitted my mouth to sin by wishing a curse to his soul. <sup>31</sup> **If the men** of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied. <sup>32</sup> The stranger did not lodge in the street: [but] I opened my doors to the traveler. <sup>33</sup> **If I covered my transgressions as <sup>a</sup> Adam, by hiding my iniquity in my bosom:** <sup>34</sup> Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, [and] went not out of the door?

<sup>a</sup> Genesis 3:8-13, 21-24, Hebrews 4:12-13. We have a much more precious faith in the New Covenant. As Job lived by faith in doing right, may we also.

### 31:35-37 **God Hear Me!**

<sup>35</sup> Oh that one would hear me! behold, my desire [is, that] the Almighty would answer me, and [that] my adversary had written a book. <sup>36</sup> Surely I would take it upon my shoulder, [and] bind it [as] a crown to me. <sup>37</sup> I would declare unto him the number of my steps; as a prince would I go near unto him.

### 31:38-40 **Land & Food – Thistle**

<sup>38</sup> **If my land** cry against me, or that the furrows likewise thereof complain; <sup>39</sup> **If I** have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: <sup>40</sup> Let thistles grow instead of wheat, and cockle instead of barley.

**The words of Job are ended.**

## Title: Part 4 - Elihu Speaks to Job and His 3 Friends (chapters 32-37)

### **Job Chapter 32**

### **Job's Fourth Friend Speaks**

#### 32:1-5 **Elihu's Anger Against Job and his Three Friends**

(93) <sup>1</sup> So these **three men ceased to answer Job, because he was righteous in his own eyes.**  
<sup>2</sup> Then was kindled the wrath of **Elihu** the son of Barachel the Buzite, of the kindred of Ram: **against Job was his wrath kindled, because he justified himself rather than God.** <sup>3</sup> Also **against his three friends was his wrath kindled, because they had found no answer, and [yet] had condemned Job.** <sup>4</sup> Now Elihu had waited till Job had spoken, because they [were] elder than he. <sup>5</sup> When Elihu saw that [there was] no answer in the mouth of [these] three men, then his wrath was kindled.

Q1 – Why is Elihu angry against Job?

A – Because Job justified himself rather than God (32:2).

Q2 – Why is Elihu angry at against Job's three friends?

A – Because they had found no answer, and still condemned Job (32:3).

Application: I must be patient and wait for the Lord's timing when others are arguing about things where they should trust God. I see Elihu as the most wise and right of all the four others. Interesting fact is the Catholic Church doctrine interprets Elihu as a demon.

QT hint: Daily time in Scripture and prayer help us wait upon the Lord for His time. Elihu waited several months during the dialogue between Job and his three friends in chapters 3-31.

(94) <sup>6</sup> And Elihu the son of Barachel the Buzite answered and said, **I [am] young, and ye are very old; wherefore I was afraid, and durst not show you my opinion.** <sup>7</sup> I said, Days should speak, and multitude of years should teach wisdom. <sup>8</sup> **But there is a spirit in man: and the inspiration of the Almighty gives them understanding.** <sup>9</sup> **Great men are not [always] wise: neither do the aged understand judgment.** <sup>10</sup> Therefore I said, Hearken to me; I also will show my opinion.

<sup>11</sup> Behold, I waited for your words; I gave ear to your reasons, While ye searched out what to say.

<sup>12</sup> Yes, I attended to you, and, behold, [there was] none of you that convinced Job, [or] that answered his words: <sup>13</sup> Lest ye should say, We have found out wisdom: God thrusts him down, not man.

<sup>14</sup> Now he has not directed [his] words against me: neither will I answer him with your speeches.

#### 32:15-22 **Elihu Speaks and is Refreshed**

(95) <sup>15</sup> **They were amazed, they answered no more: they left off speaking.** <sup>16</sup> When I had waited, (for they spoke not, but stood still, [and] answered no more;) <sup>17</sup> [I said], I will answer also my part, I also will show my opinion. <sup>18</sup> For I am full of matter, the spirit within me constrains me. <sup>19</sup> **Behold, a my belly is as wine [which] has no vent; it is ready to burst like new wineskins.** <sup>20</sup> **I will speak, that I may be refreshed: I will open my lips and answer.** <sup>21</sup> Let me not, I pray you, accept any man's person, neither let me give flattering titles to man. <sup>22</sup> For I know not to give flattering titles; [in so doing] my maker would soon take me away.

Q1 – Why is Elihu refreshed?

A – Because he waits until the fullness of time to speak. Therefore it is wisdom from above which gives life to the speaker, rather than wisdom from below which takes away life from the speaker.

Q2 – What is essential to Elihu's insight to what is really happening?

A – Elihu does not honor any person above another, neither titles, because we all the same before our maker. Elihu spoke from a meek heart.

Application: I must wait for the Lord's time and ensure my heart is right before I speak the truth of others boldly. If not, God may take my life away soon. I must not betray the position of divine knowledge God has given me.

QT hint: Daily time in Scripture and prayer help us understand our total dependence on our maker and fear doing wrong with the knowledge He gives us.

<sup>a</sup> Matthew 9:17, Parable of new wineskins.

***Elihu Speaks to Job***

(96) <sup>1</sup> Wherefore, Job, I pray you, hear my speeches, and hearken to all my words. <sup>2</sup> Behold, now I have opened my mouth, my tongue has spoken in my mouth. <sup>3</sup> **My words [shall be of] the uprightness of my heart: and my lips shall utter knowledge clearly.** <sup>4</sup> **The Spirit of God has made me, and the breath of the Almighty has given me life.** <sup>5</sup> If you can answer me, set [your words] in order before me, stand up. <sup>6</sup> **Behold, I [am] according to your wish in God's stead: I also am formed out of the clay.** <sup>7</sup> **Behold, my terror shall not make you afraid, neither shall my hand be heavy upon you.**

(97) <sup>8</sup> Surely you have **spoken** in my hearing, and I have **heard** the voice of [your] words, [saying], <sup>9</sup> I am clean without transgression, I [am] innocent; neither [is there] iniquity in me. <sup>10</sup> **Behold, he finds occasions against me, he counts me for his enemy,** <sup>11</sup> **He puts my feet in the stocks, he marks all my paths.** <sup>12</sup> **Behold, [in] this you are not just: I will answer you, that God is greater than man.** <sup>13</sup> **Why do you strive against him? for he gives not account of any of his matters.**

33:14-18 ***God's Goodness and Mercy***

(98) <sup>14</sup> **For God speaks once, yes twice, [yet man] perceives it not.** <sup>15</sup> In a dream, in a vision of the night, when deep sleep falls upon men, in slumberings upon the bed; <sup>16</sup> Then **he opens the ears of men,** and seals their instruction, <sup>17</sup> **That he may withdraw man [from his] purpose, and hide pride from man.** <sup>18</sup> **He keeps back his soul from the pit, and his life from perishing by the sword.**

(99) <sup>19</sup> He is chastened also with pain upon his bed, and the multitude of his bones with strong [pain]: <sup>20</sup> So that his life abhors bread, and his soul dainty meat. <sup>21</sup> His flesh is consumed away, that it cannot be seen; and his bones [that] were not seen stick out. <sup>22</sup> Yes, his soul draws near to the grave, and his life to the destroyers. <sup>23</sup> **If there be a messenger with him, an interpreter, one among a thousand, to show to man his uprightness:** <sup>24</sup> **Then he is gracious to him, and says, Deliver him from going down to the pit: I have found a ransom.** <sup>25</sup> **His flesh shall be fresher than a child's: he shall return to the days of his youth:** <sup>26</sup> **He shall pray to God, and he will be favorable to him: and he shall see his face with joy: for he will render to man his righteousness.** <sup>27</sup> **He looks upon men, and [if any] say, I have sinned, and perverted [that which was] right, and it profited me not;** <sup>28</sup> **He will deliver his soul from going into the pit, and his life shall see the light.**

33:29-33 ***Job Knows when to Listen and Elihu Knows when to Speak***

(100) <sup>29</sup> Look, all these [things] **works God oftentimes with man,** <sup>30</sup> **To bring back his soul from the pit, to be enlightened with the light of the living.** <sup>31</sup> Mark well, O Job, hearken to me: hold your peace, and I will speak. <sup>32</sup> If you have anything to say, answer me: speak, for I desire to justify you. <sup>33</sup> If not, hearken to me: hold your peace, **and I shall teach you wisdom.**

Q – Why is Elihu confident to tell Job to listen to him?

A – Because Elihu waited until God's timing to speak from a full heart and mind.

Application: I must learn from Job of when to speak and when to listen. I must learn from Elihu when to listen and when to speak. This is wisdom from above. Chapters 32 and 33 lead up to these words and chapters 34 to 37 follow.

QT hint: Daily time in Scripture and prayer help us know when to listen and when to speak.

**34:1-9 Elihu Speaks to Job and His Three Friends**

(101) <sup>1</sup> Furthermore Elihu answered and said, <sup>2</sup> Hear my words, O ye wise [men]; and give ear to me, ye that have knowledge. <sup>3</sup> For the ear tries words, as the mouth tastes meat. <sup>4</sup> Let us choose to us judgment: let us know among ourselves what is good. <sup>5</sup> For Job has said, I am righteous: and God has taken away my judgment. <sup>6</sup> Should I lie against my right? my wound is incurable without transgression. **<sup>7</sup> What man is like Job, [who] drinks up scorning like water? <sup>8</sup> Which goes in company with the workers of iniquity, and walks with wicked men. <sup>9</sup> For he has said, It profits a man nothing that he should delight himself with God.**

Q – Does Job say “it profits a man nothing that he should delight himself in God?” (49:9)

A – Yes, in defending himself in conversation with his three friends in chapters 3-31).

Application: I must defend my God rather than myself.

QT hint: Daily time in Scripture and prayer help us have pure knowledge and accuse others if needed, while defending God as Elihu does.

**34:10-15 Elihu Defends Our God**

(102) <sup>10</sup> Therefore hearken to me, ye men of understanding: **far be it from God, [that he should do] wickedness; and [from] the Almighty, [that he should commit] iniquity.** <sup>11</sup> For the work of a man shall he render to him, and cause every man to find according to [his] ways. <sup>12</sup> **Yes, surely God will not do wickedly, neither will the Almighty pervert judgment.** <sup>13</sup> Who has given him a charge over the earth? or who has disposed the whole world? <sup>14</sup> **If he set his heart upon man, [if] he gather to himself his spirit and his breath; <sup>15</sup> All flesh shall perish together, and man shall turn again to dust.**

Q – Does God ever do evil or wrong?

A – Never, far be it from our words or thoughts. (34:10)

Application: I must defend my God. There seems to be a rise in defending our national heritage. Let us who believe in the Lord Jesus Christ defend our Father in heaven at all times, no matter what the political winds.

QT hint: Daily time in Scripture and prayer help us defend our God with wisdom from above.

**34:16-30 Elihu’s Wisdom: Don’t Defend or Offend – In God we Trust**

(103) <sup>16</sup> If now [you have] understanding, hear this: hearken to the voice of my words. <sup>17</sup> Shall even he that hates right govern? and will you condemn him that is most just? <sup>18</sup> **[Is it fit] to say to a king, [You are] wicked? [and] to princes, [Ye are] ungodly? <sup>19</sup> [How much less to him] that accepts not the persons of princes, nor regards the rich more than the poor? for they all are the work of his hands.** <sup>20</sup> In a moment they will die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. <sup>21</sup> For his eyes are upon the ways of man, and he sees all his goings. <sup>22</sup> [There is] no darkness, nor shadow of death, where the workers of iniquity may hide themselves. <sup>23</sup> **For he will not lay upon man more [than right]; that he should enter into judgment with God.** <sup>24</sup> He shall break in pieces mighty men without number, and set others in their stead. <sup>25</sup> Therefore he knows their works, and he overturns them in the night, so that they are destroyed. <sup>26</sup> He strikes them as wicked men in the open sight of others; <sup>27</sup> Because they turned back from him, and would not consider any of his ways: <sup>28</sup> So that they cause the cry of the poor to come to him, and he hears the cry of the afflicted. <sup>29</sup> **When he gives quietness, who then can make trouble? and when he hides [his] face, who then can behold him? whether [it be done] against a nation, or against a man only: <sup>30</sup> That the hypocrite reign not, lest the people be ensnared.**

Q – Do individuals and governments need to be defensive or offensive? (34:18, 29)

A – No, individuals and governments need to do right and obey God though the knowledge to the Holy Scriptures.

## **Job Chapter 34**

Application: I will defend my God. There seems to be a rise in defending our national heritage. Let us who believe in the Lord Jesus Christ defend our Father in heaven at all times, no matter what the political winds.

QT hint: Daily time in Scripture and prayer help us trust in God.

### 34:31-37 *Job is Scolded for his Lack of Knowledge and Wisdom*

(104) <sup>31</sup> **Surely it is meet to be said to God, I have borne [chastisement], I will not offend [anymore]:** <sup>32</sup> **[That which] I see not teach you me: if I have done iniquity, I will do no more.** <sup>33</sup> [Should it be] according to your mind? he will recompense it, whether you refuse, or whether you choose; and not I: therefore speak what you know. <sup>34</sup> Let men of understanding tell me, and let a wise man hearken to me. <sup>35</sup> **Job has spoken without knowledge, and his words [were] without wisdom.** <sup>36</sup> My desire [is that] Job may be tried to the end because of [his] answers for wicked men. <sup>37</sup> **For he adds rebellion to his sin, he claps [his hands] among us, and multiplies his words against God.**

Q – Why are chapters 34 and 35 or the words of Elihu (32 to 37) not known or taught among the saints today?

A – Because Bible teachers often do not know, understand, or agree with the words of Elihu.

Application: I recognize the value of Elihu's words and learn that nobody can stand before God's righteousness and we all come short of his knowledge and understanding.

QT hint: Daily time in Scripture and prayer help us understand the place of Elihu in our knowing the God of the Bible and being able to give Him the glory in all things. (1 Corinthians 10:31).

## **Job Chapter 35**

(105) <sup>1</sup> Elihu spoke moreover, and said, <sup>2</sup> You think this to be right, [that] you said, My righteousness is more than God's? <sup>3</sup> For you said, What advantage will it be to you? [and], What profit shall I have, [if I be cleansed] from my sin? <sup>4</sup> I will answer you, and your companions with you. <sup>5</sup> Look to the heavens, and see; and behold the clouds [which] are higher than you. <sup>6</sup> **If you sin, what do you against him? or [if] your transgressions be multiplied, what do you to him?** <sup>7</sup> **If you be righteous, what give you him? or what receives he of your hand?** <sup>8</sup> **Your wickedness [may hurt] a man as you are; and your righteousness [may profit] the son of man.**

(106) <sup>9</sup> By reason of the multitude of oppressions they make [the oppressed] to cry: they cry out by reason of the arm of the mighty. <sup>10</sup> **But none says, Where is God my maker, who gives songs in the night;** <sup>11</sup> **Who teaches us more than the beasts of the earth, and makes us wiser than the fowls of heaven?** <sup>12</sup> There they cry, but none gives answer, because of the pride of evil men. <sup>13</sup> Surely God will not hear vanity, neither will the Almighty regard it. <sup>14</sup> Although you say you shall not see him, [yet] judgment is before him; therefore trust you in him. <sup>15</sup> But now, because [it is] not [so], he has visited in his anger; yet he knows [it] not in great extremity: <sup>16</sup> **Therefore does Job open his mouth in vain; he multiplies words without knowledge.**

## **Job Chapter 36**

(107) <sup>1</sup> Elihu also proceeded, and said, <sup>2</sup> Allow me a little, and I will show you that **[I have] yet to speak on God's behalf.** <sup>3</sup> I will fetch my knowledge from afar, and will **ascribe righteousness to my Maker.** <sup>4</sup> For **truly my words [shall] not [be] false: he that is perfect in knowledge is with you.**

(108) <sup>5</sup> Behold, God is mighty, and despises not [any: he is] mighty in strength [and] wisdom. <sup>6</sup> He preserves not the life of the wicked: but gives right to the poor. <sup>7</sup> He withdraws not his eyes from the righteous: but with kings [are they] on the throne; yes, he does establish them forever, and they are exalted. <sup>8</sup> And if [they be] bound in fetters, [and] be held in cords of affliction; <sup>9</sup> Then he shows them their work, and their transgressions that they have exceeded. <sup>10</sup> He opens also their ear to discipline, and commands that they return from iniquity. <sup>11</sup> **If they obey and serve [him], they shall spend their days in prosperity, and their years in pleasures.** <sup>12</sup> **But if they obey not, they shall perish by the sword, and they shall die without knowledge.** <sup>13</sup> **But the hypocrites in heart heap up wrath: they cry not when he binds them.** <sup>14</sup> They die in youth, and their life is among the unclean.

(109) <sup>15</sup> He delivers the poor in his affliction, and opens their ears in oppression. <sup>16</sup> **Even so would he have removed you out of the straight [into] a broad place, where there is no straightness; and that which should be set on your table [should be] full of fatness.** <sup>17</sup> But you have fulfilled the judgment of the wicked: judgment and justice take hold [on you]. <sup>18</sup> Because there is wrath, [beware] lest he take you away with [his] stroke: then a great ransom cannot deliver you. <sup>19</sup> Will he esteem your riches? [no], not gold, nor all the forces of strength. <sup>20</sup> Desire not the night, when people are cut off in their place. <sup>21</sup> Take heed, regard not iniquity: for this have you chosen rather than affliction.

### **36:22-33 Elihu Uses Nature to Demonstrate God's Greatness (creation witness)**

(110) <sup>22</sup> Behold, **God exalts by his power: who teaches like him?** <sup>23</sup> Who has enjoined him his way? or who can say, You have worked iniquity? <sup>24</sup> **Remember that you magnify his work, which men behold.** <sup>25</sup> **Every man may see it; man may behold [it] afar off.** <sup>26</sup> **Behold, God is great,** and we know [him] not, neither can the number of his years be searched out. <sup>27</sup> For **he makes small the drops of water:** they pour down rain according to the vapor thereof: <sup>28</sup> Which the clouds do drop [and] distil upon man abundantly. <sup>29</sup> Also can [any] understand the spreadings of the clouds, [or] the noise of his tabernacle? <sup>30</sup> Behold, he spreads his light upon it, and covers the bottom of the sea. <sup>31</sup> For by them judges he the people; he gives meat in abundance. <sup>32</sup> With clouds he covers the light; and commands it [not to shine] by [the cloud] that comes between. <sup>33</sup> The noise thereof shows concerning it, the cattle also concerning the vapor.



***Eliju Continues to Speak to Job***

(111) <sup>1</sup> At this also my heart trembles, and is moved out of his place. <sup>2</sup> Hear attentively the noise of His voice, and the sound [that] goes out of His mouth. <sup>3</sup> He directs it under the whole heaven, and His **lightning** to the ends of the earth. <sup>4</sup> After it a voice roars: He **thunders** with the voice of His excellency; and He will not stay them when His voice is heard. <sup>5</sup> God thunders marvelously with His voice; great things does He, which we cannot comprehend.

(112) <sup>6</sup> For He says to the **snow**, Be you [on] the earth; likewise to the small rain, and to the great rain of His strength. <sup>7</sup> **He seals up the hand of every man; that all men may know His work.** <sup>8</sup> Then the beasts go into dens, and remain in their places. <sup>9</sup> Out of the **south comes the whirlwind: and cold out of the north.** <sup>10</sup> By the breath of God **frost** is given: and the breadth of the waters is narrowed. <sup>11</sup> Also by watering He wearies the thick cloud: He scatters His bright cloud: <sup>12</sup> And it is turned round about by His counsels: that they may do whatsoever He commands them upon the face of the world in the earth. <sup>13</sup> **He causes it to come, whether for correction, or for His land, or for mercy.**

(113) <sup>14</sup> Hearken to this, O Job: **stand still, and consider the wondrous works of God.** <sup>15</sup> Do you know when God disposed them, and caused the light of His cloud to shine? <sup>16</sup> Do you know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge? <sup>17</sup> How your **garments are warm, when He quiets the earth by the south [wind]?** <sup>18</sup> Have you with Him spread out the sky, [which is] strong, [and] as a molten looking glass? <sup>19</sup> **Teach us what we shall say unto Him; [for] we cannot order [our speech] by reason of darkness.** <sup>20</sup> **Shall it be told Him that I speak? if a man speak, surely He shall be swallowed up.**

(114) <sup>21</sup> And now [men] see not the bright light which is in the clouds: but the wind passes, and cleanses them. <sup>22</sup> **Fair weather comes out of the north: with God is terrible majesty.** <sup>23</sup> [Concerning] the Almighty, we cannot find Him out: [He is] excellent in power, and in judgment, and in plenty of justice: He will not afflict. <sup>24</sup> Men do therefore fear Him: He respects not any [that are] wise of heart.

Note. Possible chiastic chapter

- A My heart trembles (verse 1)
- B Correction or Mercy (verse 2-13)
- C \_\_\_\_\_ (verse 14-20)
- B Weather (verse 21-23)
- A Men fear him (verse 24)

**38-39 The LORD asks Job 77 questions where the answer is "no"; Can you do? Do you know?**

(115) <sup>1</sup> Then the LORD answered Job out of the whirlwind, and said, <sup>2</sup> Who is this that darkens counsel by words without knowledge? <sup>3</sup> Gird up now your loins like a man; for I will demand of you, and answer you Me.

(116) <sup>4</sup> Where was you when I laid the foundations of the earth? declare, if you have understanding. <sup>5</sup> Who has laid the measures thereof, if you know? or who has stretched the line upon it? <sup>6</sup> Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; <sup>7</sup> When the morning stars sang together, and all the sons of God shouted for joy? <sup>8</sup> Or [who] shut up the sea with doors, when it brake forth, [as if] it had issued out of the womb? <sup>9</sup> When I made the cloud the garment thereof, and thick darkness a swaddling band for it, <sup>10</sup> And brake up for it My decreed [place], and set bars and doors, <sup>11</sup> And said, Thus far shall you come, but no further: and here shall your proud waves be stayed?

(117) <sup>12</sup> Have you commanded the morning since your days; [and] caused the dayspring to know his place; <sup>13</sup> That it might take hold of the ends of the earth, that the wicked might be shaken out of it? <sup>14</sup> It is turned as clay [to] the seal; and they stand as a garment. <sup>15</sup> And from the wicked their light is withheld, and the high arm shall be broken. <sup>16</sup> Have you entered into the springs of the sea? or have you walked in the search of the dept. <sup>17</sup> Have the gates of death been opened to you? or have you seen the doors of the shadow of death? **<sup>18</sup> Have you perceived the breadth of the earth? declare if you know it all.** <sup>19</sup> Where is the way [where] light dwells? and [as for] darkness, where is the place thereof, <sup>20</sup> That you should take it to the bound thereof, and that you should know the paths [to] the house thereof? <sup>21</sup> Know you [it], because you was then born? or [because] the number of your days is great? <sup>22</sup> Have you entered into the treasures of the snow? or have you seen the treasures of the hail, <sup>23</sup> Which I have reserved against the time of trouble, against the day of battle and war?

(118) <sup>24</sup> By what way is the light parted, [which] scatters the east wind upon the earth? <sup>25</sup> Who has divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; <sup>26</sup> To cause it to rain on the earth, [where] no man [is; on] the wilderness, wherein there is no man; <sup>27</sup> To satisfy the desolate and waste [ground]; and to cause the bud of the tender herb to spring forth? <sup>28</sup> Has the rain a father? or who has begotten the drops of dew? <sup>29</sup> Out of whose womb came the ice? and the hoary frost of heaven, who has gendered it? <sup>30</sup> The waters are hid as [with] a stone, and the face of the deep is frozen. <sup>31</sup> Can you bind the sweet influences of Pleiades, or loose the bands of Orion? <sup>32</sup> Can you bring forth Mazzaroth in his season? or can you guide Arcturus with his sons? <sup>33</sup> Know you the ordinances of heaven? can you set the dominion thereof in the earth? <sup>34</sup> Can you lift up your voice to the clouds, that abundance of waters may cover you? <sup>35</sup> Can you send lightnings, that they may go, and say to you, Here we are? <sup>36</sup> Who has put wisdom in the inward parts? or who has given understanding to the heart? <sup>37</sup> Who can number the clouds in wisdom? or who can stay the bottles of heaven, <sup>38</sup> When the dust grows into hardness, and the clods cleave fast together? <sup>39</sup> Will you hunt the prey for the lion? or fill the appetite of the young lions, <sup>40</sup> When they couch in [their] dens, [and] abide in the covert to lie in wait? <sup>41</sup> Who provides for the raven his food? when his young ones cry to God, they wander for lack of meat.

## **Job Chapter 39**

(119) <sup>1</sup> Know you the time when the wild goats of the rock bring forth? [or] can you mark when the hinds do calve? <sup>2</sup> Can you number the months [that] they fulfill? or know you the time when they bring forth? <sup>3</sup> They bow themselves, they bring forth their young ones, they cast out their sorrows. <sup>4</sup> Their young ones are in good liking, they grow up with corn; they go forth, and return not to them. <sup>5</sup> Who has sent out the wild donkey free? or who has loosed the bands of the wild donkey? <sup>6</sup> Whose house I have made the wilderness, and the barren land his dwellings. <sup>7</sup> He scorns the multitude of the city, neither regards he the crying of the driver. <sup>8</sup> The range of the mountains is his pasture, and he searches after every green thing. <sup>9</sup> Will the rhinoceros be willing to serve you, or abide by your crib? <sup>10</sup> Can you bind the unicorn with his band in the furrow? or will he harrow the valleys after you? <sup>11</sup> Will you trust him, because his strength is great? or will you leave your labor to him? <sup>12</sup> Will you believe him, that he will bring home your seed, and gather [it into] your barn?

(120) <sup>13</sup> [Gave you] the goodly wings to the peacocks? or wings and feathers to the ostrich? <sup>14</sup> Which leaves her eggs in the earth, and warms them in dust, <sup>15</sup> And forgets that the foot may crush them, or that the wild beast may break them. <sup>16</sup> She is hardened against her young ones, as though [they were] not hers: her labor is in vain without fear; <sup>17</sup> Because God has deprived her of wisdom, neither has he imparted to her understanding. <sup>18</sup> What time she lifts up herself on high, she scorns the horse and his rider.

(121) <sup>19</sup> Have you given the horse strength? have you clothed his neck with thunder? <sup>20</sup> Can you make him afraid as a grasshopper? the glory of his nostrils is terrible. <sup>21</sup> He paws in the valley, and rejoices in [his] strength: he goes on to meet the armed men. <sup>22</sup> He mocks at fear, and is not affrighted; neither turns he back from the sword. <sup>23</sup> The quiver rattles against him, the glittering spear and the shield. <sup>24</sup> He swallows the ground with fierceness and rage: neither believes he that [it is] the sound of the trumpet. <sup>25</sup> He says among the trumpets, Ha, ha; and he smells the battle afar off, the thunder of the captains, and the shouting.

(122) <sup>26</sup> Does the hawk fly by your wisdom, [and] stretch her wings toward the south? <sup>27</sup> Does the eagle mount up at your command, and make her nest on high? <sup>28</sup> She dwells and abides on the rock, upon the crag of the rock, and the strong place. <sup>29</sup> From there she seeks the prey, [and] her eyes behold afar off. <sup>30</sup> Her young ones also suck up blood: and where the slain are, there is she.

## **Job Chapter 40**

### ***Job's Response to God (1-5)***

(123) <sup>1</sup> Moreover the LORD answered Job, and said, <sup>2</sup> Shall he that contends with the Almighty instruct [him]? he that reproves God, let him answer it <sup>3</sup> **Then Job answered the LORD, and said, <sup>4</sup> Behold, I am vile; what shall I answer you? I will lay my hand upon my mouth. <sup>5</sup> Once I have spoken; but I will not answer: yes, twice; but I will proceed no further.**

(124) <sup>6</sup> Then answered the LORD to Job out of the whirlwind, and said, <sup>7</sup> Gird up your loins now like a man: I will demand of you, and declare you to me. <sup>8</sup> Will you also disannul my judgment? will you condemn me, that you may be righteous? <sup>9</sup> Have you an arm like God? or can you thunder with a voice like him? <sup>10</sup> Deck thyself now [with] majesty and excellency; and array thyself with glory and beauty. <sup>11</sup> Cast abroad the rage of your wrath: and behold everyone [that is] proud, and abase him. <sup>12</sup> Look on everyone [that is] proud, [and] bring him low; and tread down the wicked in their place. <sup>13</sup> Hide them in the dust together; [and] bind their faces in secret. <sup>14</sup> Then will I also confess to you that your own right hand can save you.

### **40:15-24 *The Dinosaur Behemoth is Described***

(125) <sup>15</sup> Behold now behemoth, which I made with you; he eats grass as an ox. <sup>16</sup> Look now, his strength is in his loins, and his force is in the navel of his belly. <sup>17</sup> He moves his tail like a cedar: the sinews of his stones are wrapped together. <sup>18</sup> His bones [are as] strong pieces of brass; his bones are like bars of iron. <sup>19</sup> He is the chief of the ways of God: he that made him can make his sword to approach [to him]. <sup>20</sup> Surely the mountains bring him forth food, where all the beasts of the field play. <sup>21</sup> He lies under the shady trees, in the covert of the reed, and fens. <sup>22</sup> The shady trees cover him [with] their shadow; the willows of the brook compass him about. <sup>23</sup> Behold, he drinks up a river, [and] hastes not: he trusts that he can draw up Jordan into his mouth. <sup>24</sup> He takes it with his eyes: [his] nose pierces through snares.

(126) <sup>1</sup> Can you draw out leviathan with a hook? or his tongue with a cord [which] you lets down? <sup>2</sup> Can you put a hook into his nose? or bore his jaw through with a thorn? <sup>3</sup> Will he make many supplications to you? will he speak soft [words] to you? <sup>4</sup> Will he make a covenant with you? will you take him for a servant forever? <sup>5</sup> Will you play with him as [with] a bird? or will you bind him for your maidens? <sup>6</sup> Shall the companions make a banquet of him? shall they part him among the merchants? <sup>7</sup> Can you fill his skin with barbed irons? or his head with fish spears? <sup>8</sup> Lay your hand upon him, remember the battle, do no more. <sup>9</sup> Behold, the hope of him is in vain: shall not [one] be cast down even at the sight of him? <sup>10</sup> None [is so] fierce that dare stir him up: who then is able to stand before me?

(127) <sup>11</sup> Who has prevented me, that I should repay [him? whatsoever is] under the whole heaven is mine. <sup>12</sup> I will not conceal his parts, nor his power, nor his comely proportion. <sup>13</sup> Who can discover the face of his garment? [or] who can come [to him] with his double bridle? <sup>14</sup> Who can open the doors of his face? his teeth are terrible round about. <sup>15</sup> [His] scales [are his] pride, shut up together [as with] a close seal. <sup>16</sup> One is so near to another, that no air can come between them. <sup>17</sup> They are joined one to another, they stick together, that they cannot be sundered. <sup>18</sup> By his sneezings a light does shine, and his eyes are like the eyelids of the morning. <sup>19</sup> **Out of his mouth go burning lamps, [and] sparks of fire leap out.** <sup>20</sup> **Out of his nostrils goes smoke,** as [out] of a boiling pot or caldron. <sup>21</sup> His breath kindles coals, and a flame goes out of his mouth. <sup>22</sup> In his neck remains strength, and sorrow is turned into joy before him. <sup>23</sup> The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. <sup>24</sup> His heart is as firm as a stone; yes, as hard as a piece of the nether [millstone]. <sup>25</sup> When he raises up himself, the mighty are afraid: by reason of breakings they purify themselves. <sup>26</sup> The sword of him that lays at him cannot hold: the spear, the dart, nor the habergeon. <sup>27</sup> He esteems iron as straw, [and] brass as rotten wood. <sup>28</sup> The arrow cannot make him flee: sling-stones are turned with him into stubble. <sup>29</sup> Darts are counted as stubble: he laughs at the shaking of a spear. <sup>30</sup> Sharp stones are under him: he spreads sharp pointed things upon the mire. <sup>31</sup> He makes the deep to boil like a pot: he makes the sea like a pot of ointment. <sup>32</sup> He makes a path to shine after him; [one] would think the deep [to be] hoary. <sup>33</sup> Upon earth there is not his like, who is made without fear. <sup>34</sup> He beholds all high [things]: he is a king over all the children of pride.

(128) <sup>1</sup> Then Job answered the LORD, and said, <sup>2</sup> I know that you can do every [thing], and [that] no thought can be withheld from you. <sup>3</sup> Who is he that hides counsel without knowledge? therefore I have uttered that I understood not; things too wonderful for me, which I knew not. <sup>4</sup> Hear, I beseech you, and I will speak: I will demand of you, and declare you to me. <sup>5</sup> **I have heard of you by the hearing of the ear: but now my eye sees you.** <sup>6</sup> **Wherefore I abhor [myself], and repent in dust and ashes.**

(129) <sup>7</sup> And it was [so], that after the LORD had spoken these words to Job, **the LORD said unto Eliphaz the Temanite, My wrath is kindled against you, and against your two friends: for ye have not spoken of Me [the thing that is] right, as My servant Job [has].** <sup>8</sup> Therefore take to you now seven bullocks and seven rams, and go to My servant Job, and **offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you [after your] folly, in that ye have not spoken of Me [the thing which is] right, like My servant Job.** <sup>9</sup> So Eliphaz the Temanite and Bildad the Shuhite [and] Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

42:10-17 **Job Prays for 3 of 4 Friends and is Blessed**

(130) <sup>10</sup> And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. <sup>11</sup> Then came there to him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and everyone an earring of gold. <sup>12</sup> So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she donkeys. <sup>13</sup> He had also seven sons and three daughters. <sup>14</sup> And he called the name of the **first, Jemima;** and the name of the **second, Kezia;** and the name of the **third, Kerenhappuch.** <sup>15</sup> And in all the land were no women found [so] fair as the daughters of Job: and their father gave them inheritance among their brethren. <sup>16</sup> After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, [even] four generations. <sup>17</sup> So Job died, [being] old and full of days.

## Psalms (150-171, 5 hr) 2020

| Bible TOC | Next / Previous Book  | Q & A | Gems |
|-----------|---|-------|------|
| Book 1    | 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20<br>21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40                                   |       |      |
| Book 2    | 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60<br>61 62 63 64 65 66 67 68 69 70 71 72  |       |      |
| Book 3    | 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89  |       |      |
| Book 4    | 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106   |       |      |
| Book 5    | 107 108 109 110 111 112 113 114 115 116 117 118 119   |       |      |
|           | 15 Songs of Degrees: 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134<br>135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 |       |      |

### *12 Purposes of Psalms*

Purpose: To seek, know, trust and love God

Key passage: Psalm 119

Key verse: Psalm 119:105

#### **Thy word is a lamp unto my feet, and a light unto my path guiding:**

|  | <u>Scripture</u> |
|--|------------------|
|  | Chapter(s)       |
| 1) Wisdom (telling the difference between good and evil)           | 1                |
| 2) Supplication (seek)   | 5                |
| 3) Vindiction (hoping for justice for the evil)                    | 10               |
| 4) Prophecy and Praise (telling the future and exalting God)       | 18               |
| 5) Prophecy (3 looks of past-present-future)                       | 22-24            |
| 6) Supplication (repent, turn back)                                | 51               |
| 7) Supplication and Praise   | 85               |
| 8) Praise (95-100)   | 95               |
| 9) Prophecy (1 <sup>st</sup> and 2 <sup>nd</sup> coming of Christ) | 110              |
| 10) Meditation (exalting the Scriptures)                           | 119              |
| 11) Thanks   | 118              |
| 12) History and Thanks   | 136              |

Today's application: Ezra sought, obeyed, and taught the Law of Moses to the people after return from captivity for 70 years in Babylon.

Prayers of the Bible

| SCRIPTURE                             | FORM(S)                | PURPOSE               | HINDRANCES     | AIDS                         | WHO / TYPES                          |
|---------------------------------------|------------------------|-----------------------|----------------|------------------------------|--------------------------------------|
| <a href="#">Psalm 3:1-8</a>           | Supplication           | Shield to Protect     |                | Cried                        | David / Absalom                      |
| <a href="#">Psalm 4:1-8</a>           | Supplication           | Safety                |                | Righteousness, Trust         | David / God                          |
| <a href="#">Psalm 5:1-3</a>           | Supplication           |                       |                | <b>Get up early</b>          | David                                |
| <a href="#">Psalm 6:1-10</a>          | Supplication           | Seek God's mercy      |                | Season of Prayer             | David                                |
| <a href="#">Psalm 25:1-11</a>         | Supplication           | Guidance              |                |                              | David                                |
| <a href="#">Psalm 27:7-14</a>         | Supplication           | Seek God              |                | Wait on the Lord             | David                                |
| <a href="#">Psalm 28:1-9</a>          | Supplication           | Strength              |                | Cry / Lift up Hands          | David                                |
| <a href="#">Psalm 31:22 (1-24)</a>    | Supplication           | Mercy in Trial        |                | Hate Lying / Trust           | David                                |
| <a href="#">Psalm 35:1-28</a>         | Supplication           | Awake to Judge        |                | Humble / Fast                | David / Praise                       |
| <a href="#">Psalm 51:1-19</a>         | Supplication           | Repentance            | Self-righteous | Sin Revealed                 | David / Personal Sin                 |
| <a href="#">Psalm 55:16-17 (1-23)</a> | Supplication           | Burden to Lord        |                | Praise                       | David/Morning-Noon-Night             |
| <a href="#">Psalm 63:1-11</a>         | Supplication           | See Power & Glory     |                | <b>Get up Early</b> / Thirst | David / Praise                       |
| <a href="#">Psalm 64:1-6</a>          | Supplication           | Enemy                 |                | Upright in Heart             | David                                |
| <a href="#">Psalm 69:1-36</a>         | Supplication           |                       |                |                              | David                                |
| <a href="#">Psalm 71:1-24</a>         | Praise                 |                       |                |                              | Unknown                              |
| <a href="#">Psalm 78:31-35</a>        | Supplication           |                       |                | Seek God early               | Unknown                              |
| <a href="#">Psalm 80:1</a>            | Supplication           | Quicken Us            |                | Repentance                   | Asaph                                |
| <a href="#">Psalm 85:1-13</a>         | Thanks<br>Supplication | Revive us             |                | Brokenness                   | For sons of Korah<br>Nehemiah & Ezra |
| <a href="#">Psalm 88:13 (1-18)</a>    | Supplication           | Help in Trouble       |                | <b>Get up Early</b>          | For sons of Korah                    |
| <a href="#">Psalm 100:1-5</a>         | Praise                 | Glorify God           |                | Thanksgiving                 | Unknown<br>OT / NT verses            |
| <a href="#">Psalm 102:1-28</a>        | Supplication           | In time of great need |                |                              | Unknown                              |
| <a href="#">Psalm 103:1-22</a>        | Praise                 |                       |                |                              | David                                |
| <a href="#">Psalm 105:1-7</a>         | Thanks                 |                       |                |                              | Unknown                              |
| <a href="#">Psalm 106:1-12</a>        | Praise                 |                       |                |                              | Unknown                              |
| <a href="#">Psalm 109:4 (1-31)</a>    | Supplication<br>Praise |                       |                |                              | David.<br>Prophecy of Judas.         |
| <a href="#">Psalm 116:1-17</a>        | Thanks                 |                       |                |                              | Hezekiah                             |
| <a href="#">Psalm 126:5</a>           | Supplication           | Reap in joy           |                | Sow in tears                 | Unknown                              |
| <a href="#">Psalm 130:1-8</a>         | Supplication           | Hope<br>Self – Israel | Iniquity       | Patience<br><b>Morning</b>   | Unknown Writer                       |

## Book I (the Genesis, concerning man) *Psalms 1-40*

### **Psalm 1**      **What Not to Do and What to Do (Preface) Wisdom**      **Writer: Ezra 444 BC**

<sup>1</sup> Blessed is the man that <sup>a</sup> **walks** not in the counsel of the ungodly, nor **stands** in the way of sinners, nor **sits** in the seat of the scornful. <sup>2</sup> But his delight is in the law of the LORD; and in his law does he meditate day and night. <sup>3</sup> And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper. <sup>4</sup> The ungodly are not so: but are like the chaff which the wind drives away. <sup>5</sup> Therefore the ungodly shall not stand in the judgment, nor sinners in the assembly of the righteous. <sup>6</sup> For the LORD knows the way of the righteous: but the way of the ungodly shall perish.

<sup>a</sup> Walk – Stand – Sit are the three life positions. Compare to Sit – Walk – Stand of the letter to the Ephesians. A picture of the personal, private, individual life. The foundation for the rest of Psalms.

### **Psalm 2**      **Messianic 1-2, Acts 13:33 (vs 7), Hebrews 1:13 (8)**      **Writer: David 1**

<sup>1</sup> Why do the heathen rage, and the people imagine a vain thing? <sup>2</sup> The <sup>a</sup> kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying], <sup>3</sup> Let us break their bands asunder, and cast away their cords from us. <sup>4</sup> He that sits in the heavens shall laugh: the Lord shall have them in derision. <sup>5</sup> Then shall he speak to them in his wrath, and vex them in his sore displeasure. <sup>6</sup> Yet I have set my king upon my holy hill of Zion. <sup>7</sup> I will declare the decree: the LORD has said to me, You are my Son; this day I have begotten you. <sup>8</sup> Ask of me, and I shall give [you] the heathen [for] your inheritance, and the uttermost parts of the earth [for] your possession. <sup>9</sup> You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel. <sup>10</sup> Be wise now therefore, O ye kings: be instructed, ye judges of the earth. <sup>11</sup> Serve the LORD with fear, and rejoice with trembling. <sup>12</sup> Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

<sup>a</sup> A picture of the personal, public, institution life of a king – king David during his rise.

### **Psalm 3**      **Supplicate/Vindicate/Praise**      **Writer: David 3**

<sup>1</sup> A Psalm of David, when he fled from Absalom his son. LORD, how are they increased that trouble me! many are they that rise up against me. <sup>2</sup> Many say of my soul, [There is] no help for him in God. Selah. <sup>3</sup> But you, O LORD, are a shield for me; my glory, and the lifter up of my head. <sup>4</sup> I cried to the LORD with my voice, and he heard me out of his holy hill. Selah. <sup>5</sup> I laid me down and slept; I awaked; for the LORD sustained me. <sup>6</sup> I will not be afraid of ten thousands of people, that have set [themselves] against me <sup>b</sup> round about. <sup>7</sup> Arise, O LORD; save me, O my God: for you have smitten all my enemies [upon] the cheek bone; you have broken the teeth of the ungodly. <sup>8</sup> Salvation [belongs] to the LORD: your blessing is upon your people. Selah.

<sup>a</sup> A picture of the family, public, institution life of a king – king David during his restoration (after his fall).  
<sup>b</sup> as a circle, on all sides.

### **Psalm 4**      **Supplicate, (prayer) Eph 4:26 (vs 4)**      **Writer: David 3**

<sup>1</sup> To the chief Musician on Neginoth, A Psalm of David. Hear me when I call, O God of my righteousness: you have enlarged me [when I was] in distress; have mercy upon me, and hear my prayer. <sup>2</sup> O ye sons of men, how long [will ye turn] my glory into shame? [how long] will ye love vanity, [and] seek after falsehood? Selah. <sup>3</sup> But know that the LORD has set apart him that is godly for himself: the LORD will hear when I call to him. <sup>4</sup> Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

<sup>5</sup> Offer the sacrifices of righteousness, and put your trust in the LORD. <sup>6</sup> [There be] many that say, Who will show us [any] good? LORD, lift you up the light of your countenance upon us. <sup>7</sup> You have put gladness in my heart, more than in the time [that] their corn and their wine increased. <sup>8</sup> I will both lay me down in peace, and sleep: for you, LORD, only make me dwell in safety.

**Psalm 5 Supplicate/Vindicate/Praise, (prayer) Ro 3:13a (vs 10)****Writer: David**

<sup>1</sup> To the chief Musician upon Nehiloth, A Psalm of David. <sup>a</sup> Give ear to my words, O LORD, consider my meditation. <sup>2</sup> Harken to the voice of my cry, my King, and my God: for to you will I pray. <sup>3</sup> My voice shall you hear in the morning, O LORD; in the morning will I direct [my prayer] to you, and will look up. <sup>4</sup> For you are not a God that has pleasure in wickedness: neither shall evil dwell with you. <sup>5</sup> The foolish shall not stand in your sight: you hate all workers of iniquity. <sup>6</sup> You shall destroy them that speak falsehood: the LORD will abhor the bloody and deceitful man. <sup>7</sup> <sup>b</sup> But as for me, I will come [into] your house in the multitude of your mercy: [and] in your fear will I worship toward your holy temple. <sup>8</sup> Lead me, O LORD, in your righteousness because of my enemies; make your way straight before my face. <sup>9</sup> For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue. <sup>10</sup> Destroy you them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against you. <sup>11</sup> <sup>c</sup> But let all those that put their trust in you rejoice: let them ever shout for joy, because you defend them: let them also that love your name be joyful in you. <sup>12</sup> For you, LORD, will bless the righteous; with favor will you compass him as [with] a shield.

The divine order of prayer:

<sup>a</sup> Personal, private morning prayer is fundamental to all prayer. Vs 1-3<sup>b</sup> After personal prayer is corporate or public prayer with other believers. Vs 7<sup>c</sup> After public prayer is praise for His protection. Vs 11-12. Trust in Hebrew is *chacah*, used 37x and consistently translated "trust" in the KJV.**Psalm 6 Supplicate/Vindicate****Writer: David 3**

<sup>1</sup> To the chief Musician on Neginoth upon Sheminith, A Psalm of David. O LORD, rebuke me not in your anger, neither chasten me in your hot displeasure. <sup>2</sup> Have mercy upon me, O LORD; for I [am] weak: O LORD, heal me; for my bones are vexed. <sup>3</sup> My soul is also sore vexed: but you, O LORD, how long? <sup>4</sup> Return, O LORD, deliver my soul: oh save me for your mercies' sake. <sup>5</sup> For in death there is no remembrance of you: in Shoel who shall give you thanks? <sup>6</sup> I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. <sup>7</sup> My eye is consumed because of grief; it waxes old because of all my enemies. <sup>8</sup> Depart from me, all ye workers of iniquity; for the LORD has heard the voice of my weeping. <sup>9</sup> The LORD has heard my supplication; the LORD will receive my prayer. <sup>10</sup> Let all my enemies be ashamed and sore vexed: let them return [and] be ashamed suddenly.

**Psalm 7 Supplicate/Vindicate/Praise****Writer: David 1**

<sup>1</sup> Shiggaion of David, which he sang to the LORD, concerning the words of <sup>a</sup> Cush the Benjamite. O LORD my God, in you do I put my trust: save me from all them that persecute me, and deliver me: <sup>2</sup> Lest he tear my soul like a lion, rending [it] in pieces, while there is none to deliver. <sup>3</sup> O LORD my God, if I have done this; if there be iniquity in my hands; <sup>4</sup> If I have rewarded evil to him that was at peace with me; (yes, I have delivered him that without cause is my enemy:) <sup>5</sup> Let the enemy persecute my soul, and take [it]; yes, let him tread down my life upon the earth, and lay my honor in the dust. Selah. <sup>6</sup> Arise, O LORD, in your anger, lift up thyself because of the rage of my enemies: and awake for me [to] the judgment [that] you have commanded. <sup>7</sup> So shall the assembly of the people compass you about: for their sakes therefore return you on high. <sup>8</sup> The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to my integrity [that is] in me. <sup>9</sup> Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God tries the hearts and reins. <sup>10</sup> My defense is of God, which saves the upright in heart. <sup>11</sup> God judges the righteous, and God is angry [with the wicked] every day. <sup>12</sup> If he turn not, he will whet his sword; he has bent his bow, and made it ready. <sup>13</sup> He has also prepared for him the instruments of death; he ordains his arrows against the persecutors. <sup>14</sup> Behold, he travails with iniquity, and has conceived mischief, and brought forth falsehood. <sup>15</sup> He made a pit, and digged it, and is fallen into the ditch [which] he made. <sup>16</sup> His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. <sup>17</sup> I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

<sup>a</sup> Cush the Benjamite was Saul. Later it also applies to Saul's descendent Shimei in 2 Samuel 16:5.



**Psalm 8**      **Messianic 2/Praise** (Ps 138:2, Job 7:17-18, Mt 21:6, Lu 10, 1 Cor 1) **Writer: David 3b**

(1) To the chief Musician upon **Gittith**, A Psalm of David. <sup>1</sup> **O LORD our Lord, how excellent is Your name in all the earth!** who has set Your glory **above** the heavens. <sup>2</sup> **Out of the mouth of babes and sucklings have You ordained strength** because of **Your enemies, that You might still the enemy and the avenger.** <sup>3</sup> When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained; <sup>4</sup> What is man, that You are mindful of him?

*Adam before Fall, and Jesus Christ at 2<sup>nd</sup> Coming (Heb 2:7; Eph 1:22-23, 1 Cor 15:27)*

and the Son of Man, that You visit Him? <sup>5</sup> For You have made **Him** a little lower than the angels, and have **crowned Him with glory and honor.** <sup>6</sup> You made **Him** to have dominion over the works of Your hands; **You have put all [things] under His feet:** <sup>7</sup> All sheep and oxen, yes, and the beasts of the field; <sup>8</sup> The fowl of the air, and the fish of the sea, [and whatsoever] passes through the paths of the seas. <sup>9</sup> **O LORD our Lord, how excellent is Your name in all the earth!**

**Psalm 9**

**Praise/Vindicate**

**Writer: David**

(1) <sup>1</sup> To the chief Musician upon Muthlabben, A Psalm of David. I will praise [you], O LORD, with my whole heart; I will show forth all your marvelous works. <sup>2</sup> I will be glad and rejoice in you: I will sing praise to your name, O you most High. <sup>3</sup> When my enemies are turned back, they shall fall and perish at your presence. <sup>4</sup> For you have maintained my right and my cause; you sat in the throne judging right. <sup>5</sup> You have rebuked the heathen, you have destroyed the wicked, you have put out their name for ever and ever. <sup>6</sup> O you enemy, destructions are come to a perpetual end: and you have destroyed cities; their memorial is perished with them. <sup>7</sup> But the LORD shall endure forever: he has prepared his throne for judgment. <sup>8</sup> And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. <sup>9</sup> The LORD also will be a refuge for the oppressed, a refuge in times of trouble. <sup>10</sup> And they that know your name will put their trust in you: for you, LORD, have not forsaken them that seek you. <sup>11</sup> Sing praises to the LORD, which dwells in Zion: declare among the people his doings. <sup>12</sup> When he makes inquisition for blood, he remembers them: he forgets not the cry of the humble. <sup>13</sup> Have mercy upon me, O LORD; consider my trouble [which I allow] of them that hate me, you that lift me up from the gates of death: <sup>14</sup> That I may show forth all your praise in the gates of the daughter of Zion: I will rejoice in your salvation. <sup>15</sup> The heathen are sunk down in the pit [that] they made: in the net which they hid is their own foot taken. <sup>16</sup> The LORD is known [by] the judgment [which] he executes: the wicked is snared in the work of his own hands. Higgsion. Selah. <sup>17</sup> The wicked shall be turned into Shoel, [and] all the nations that forget God. <sup>18</sup> For the needy shall not always be forgotten: the expectation of the poor shall [not] perish forever. <sup>19</sup> Arise, O LORD; let not man prevail: let the heathen be judged in your sight. <sup>20</sup> Put them in fear, O LORD: [that] the nations may know themselves [to be but] men. Selah.

**Psalm 10**

**Vindicate, Ro 3:14 (vs 7)**

**Writer: ?**

(1) <sup>1</sup> Why stand you afar off, O LORD? [why] hide you [thyself] in times of trouble? <sup>2</sup> The wicked in [his] pride does persecute the poor: let them be taken in the devices that they have imagined. <sup>3</sup> For the wicked boasts of his heart's desire, and blesses the covetous, [whom] the LORD abhors. <sup>4</sup> The wicked, through the pride of his countenance, will not seek [after God]: God is not in all his thoughts. <sup>5</sup> His ways are always grievous; your judgments are far above out of his sight: [as for] all his enemies, he puffs at them. <sup>6</sup> He has said in his heart, I shall not be moved: for [I shall] never [be] in adversity. <sup>7</sup> His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. <sup>8</sup> He sits in the lurking places of the villages: in the secret places does he murder the innocent: his eyes are privately set against the poor. <sup>9</sup> He lies in wait secretly as a lion in his den: he lies in wait to catch the poor: he does catch the poor, when he draws him into his net. <sup>10</sup> He crouches, [and] humbles himself, that the poor may fall by his strong ones. <sup>11</sup> He has said in his heart, God has forgotten: he hides his face; he will never see [it]. <sup>12</sup> Arise, O LORD; O God, lift up your hand: forget not the humble. <sup>13</sup> Wherefore does the wicked contemn God? he has said in his heart, You will not require [it]. <sup>14</sup> You have seen [it]; for you behold mischief and spite, to requite [it] with your hand: the poor commits himself to you; you are the helper of the fatherless. <sup>15</sup> Break you the arm of the wicked and the evil [man]: seek out his wickedness [till] you find none. <sup>16</sup> The LORD is King for ever and ever: the heathen are perished out of his land. <sup>17</sup> LORD, you have heard the desire of the humble: you will prepare their heart, you will cause your ear to hear: <sup>18</sup> To judge the fatherless and the oppressed, that the man of the earth may no more oppress.



<sup>1</sup> Michtam of David. Preserve me, O God: for in you do I put my trust. <sup>2</sup> [O my soul], you have said to the LORD, You are my Lord: my goodness [extends] not to you; <sup>3</sup> [But] to the saints that are in the land, <sup>a</sup> and [to] the excellent, in whom is all my delight. <sup>4</sup> Their sorrows shall be multiplied [that] hasten [after] another [god]: their drink offerings of blood will I not offer, nor take up their names into my lips. <sup>5</sup> The LORD is the portion of my inheritance and of my cup: you maintain my lot. <sup>6</sup> The lines are fallen to me in pleasant [places]; yes, I have a goodly heritage. <sup>7</sup> I will bless the LORD, who has given me counsel: my reins also instruct me in the night seasons. <sup>8</sup> I have set the LORD always before me: because [he is] at my right hand, I shall not be moved. <sup>9</sup> Therefore my heart is glad, and my glory rejoices: my flesh also shall rest in hope. <sup>10</sup> For you will not leave my soul in Shoel; neither will you allow your Holy One to see corruption. <sup>11</sup> You will show me the path of life: in your presence is fullness of joy; at your right hand [there are] pleasures for evermore.

<sup>a</sup> KJV has earth, which should be translated land, referring to the Land of Israel. Keep this in mind for contextual use of earth in other locations.

*A Personal Prayer for when the Wicked Oppress*

<sup>1</sup> A Prayer of David. Hear the right, O LORD, attend to my cry, give ear to my prayer, [that goes] not out of feigned lips. <sup>2</sup> Let my sentence come forth from your presence; let your eyes behold the things that are equal. <sup>3</sup> You have proved my heart; you have visited [me] in the night; you have tried me, [and] shall find nothing; I am purposed [that] my mouth shall not transgress. <sup>4</sup> Concerning the works of men, by the word of your lips I have kept [me from] the paths of the destroyer. <sup>5</sup> Hold up my goings in your paths, [that] my footsteps slip not. <sup>6</sup> I have called upon you, for you will hear me, O God: incline your ear to me, [and hear] my speech. <sup>7</sup> Show your marvelous loving-kindness, O you that save by your right hand them which put their trust [in you] from those that rise up [against them]. <sup>8</sup> Keep me as the apple of the eye, hide me under the shadow of your wings, <sup>9</sup> From the wicked that oppress me, [from] my deadly enemies, [who] compass me about. <sup>10</sup> They are enclosed in their own fat: with their mouth they speak proudly. <sup>11</sup> They have now compassed us in our steps: they have set their eyes bowing down to the earth; <sup>12</sup> Like as a lion [that] is greedy of his prey, and as it were a young lion lurking in secret places. <sup>13</sup> Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, [which is] your sword: <sup>14</sup> From men [which are] your hand, O LORD, from men of the world, [which have] their portion in [this] life, and whose belly you fill with your hid [treasure]: they are full of children, and leave the rest of their [substance] to their babes. <sup>15</sup> As for me, I will behold your face in righteousness: I shall be satisfied, when I awake, with your likeness.

Application: I will behold his face in righteousness. I will be satisfied when I awake at the resurrection with His likeness. (Psalm 17:15 and Matthew 22:30)

**Victory Over Our Enemies**

To the chief Musician, [A Psalm] of David, the servant of the LORD, who spoke unto the LORD the words of this song in the day [that] the LORD delivered him from the hand of all his enemies, and from the hand of Saul.

<sup>1</sup> **I will love thee, O LORD, my strength** (omitted in 2 Samuel 22). <sup>2</sup> The LORD is my rock, and my fortress, and my deliverer; my God, my stronghold, in whom I will trust; my shield, and the horn of my salvation, [and] my high tower.

**Death:** *David's Prayer before the Enemy / Jesus Prayer on the cross before the Enemy*

<sup>3</sup> I will call upon the LORD, [who is worthy] to be praised: so shall I be saved from mine enemies. <sup>4</sup> The sorrows of death compassed me, and the floods of ungodly men made me afraid. <sup>5</sup> The sorrows of Shoel compassed me about: the snares of death confronted me. <sup>6</sup> In my distress I called upon the LORD, and cried to my God: He heard my voice out of His temple, and my cry came before Him, [even] into His ears.

## **Psalm 18**

**Resurrection:** *God's Anger through Creation (7-15) / Jesus' Resurrection from the Enemy (16-18)*

<sup>7</sup> **Then** the earth shook and trembled; the foundations also of the hills moved and were shaken, because He was angry. <sup>8</sup> There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it. <sup>9</sup> He bowed the heavens also, and came down: and darkness was under His feet. <sup>10</sup> And He rode upon a cherub, and did fly: yes, He did fly upon the wings of the wind. <sup>11</sup> He made darkness his secret place; his pavilion round about him [were] dark waters [and] thick clouds of the skies. <sup>12</sup> At the brightness [that was] before Him His thick clouds passed, hail [stones] and coals of fire. <sup>13</sup> The LORD also thundered in the heavens, and the Highest gave His voice; hail [stones] and coals of fire. <sup>14</sup> Yes, He sent out His arrows, and scattered them; and He shot out lightnings, and discomfited them. <sup>15</sup> Then the channels of waters were seen, and the foundations of the world were discovered at Your rebuke, O LORD, at the blast of the breath of Your nostrils. <sup>16</sup> He sent from above, He took me, He drew me out of many waters. <sup>17</sup> He delivered me from mine strong enemy, and from them which hated me: for they were too strong for me. <sup>18</sup> They confronted me in the day of my calamity: but the LORD was my stay.

**Exaltation:** *God Exalts David / God Exalts Jesus*

<sup>19</sup> He brought me forth also into a large place; He delivered me, because He delighted in me. <sup>20</sup> The LORD rewarded me according to my righteousness; according to the cleanness of my hands has He recompensed me. <sup>21</sup> For I have kept the ways of the LORD, and have not wickedly departed from my God. <sup>22</sup> For all His judgments [were] before me, and I did not put away His statutes from me. <sup>23</sup> I was also upright before Him, and I kept myself from my iniquity. <sup>24</sup> Therefore has the LORD recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight. <sup>25</sup> With the merciful You will show Yourself merciful; with an upright man You will show Yourself upright; <sup>26</sup> With the pure You will show Yourself pure; and with the froward You will show Yourself froward. <sup>27</sup> For You will save the afflicted people; but will bring down high looks.

Note: Large place- verses 21-22, David is a man after God's heart – although pride or lust and sin temporarily drew his heart far away from God's heart. When brought to his knowledge, David repents. Not like false converts. Benjamin Franklin wrote in Poor Richard's Almanac, "Many princes sin with David, but few repent with him."

**Return:** *God Strengthens David for Battle / Jesus Return and his last Battle at Armageddon*

<sup>28</sup> For You will light my candle: the LORD my God will enlighten my darkness. <sup>29</sup> For by You I have run through a troop; and by my God I have leaped over a wall. <sup>30</sup> [As for] God, His way is perfect: the word of the LORD is tried: He is a shield to all those that trust in Him. <sup>31</sup> For who is God save the LORD? or who is a rock save our God? <sup>32</sup> [It is] God that girds me with strength, and makes my way perfect. <sup>33</sup> He makes my feet like hinds' [feet], and sets me upon my high places. <sup>34</sup> He teaches my hands to war, so that a bow of steel is broken by my arms. <sup>35</sup> You have also given me the shield of Your salvation: and **Your right hand has held me up** (omitted in 2 Samuel 22), and Your gentleness has made me great. <sup>36</sup> You have enlarged my steps under me, that my feet did not slip. <sup>37</sup> I have pursued my enemies, and overtaken them: neither did I turn again till they were consumed. <sup>38</sup> I have wounded them that they were not able to rise: they are fallen under my feet. <sup>39</sup> For You have girded me with strength to the battle: You have subdued under me those that rose up against me. <sup>40</sup> You have also given me the necks of my enemies; that I might destroy them that hate me. <sup>41</sup> They cried, but [there was] none to save [them: even] to the LORD, but He answered them not. <sup>42</sup> Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

Note: Romans 16:20 foretells our victory in Christ and with Christ "the necks of my enemies, Ps 18:40".

**Reign:** *David Reign until 70 / Jesus 1000 year Reign with the Saints from Jerusalem*

<sup>43</sup> You have delivered me from the strivings of the people; [and] you have made me the head of the heathen: a people [whom] I have not known shall serve me. <sup>44</sup> As soon as they hear of me, they shall obey me: the strangers shall submit themselves to me. <sup>45</sup> The strangers shall fade away, and be afraid out of their close places. <sup>46</sup> The LORD lives; and blessed [be] my rock; and let the God of my salvation be exalted. <sup>47</sup> [It is] God that avenges me, and subdues the people under me. <sup>48</sup> He delivers me from my enemies: yes, You lift me up above those that rise up against me: You have delivered me from the violent man. <sup>49</sup> Therefore will I give thanks to You, O LORD, among the heathen, and sing praises to Your name (quoted in Romans 15:9). <sup>50</sup> Great deliverance gives He to His king; and shows mercy to His anointed, to David, and to His seed for evermore.

1-6 **In the Creation** (Genesis 1)

<sup>1</sup> To the chief Musician, A Psalm of David. The **heavens** /Day 4/ declare the **glory of God** /Elohim, Gen 1:1/; and the **firmament** /Day 2, until the Great Flood/shows His handiwork. <sup>2</sup> Day unto day utters **speech** /Genesis 1:7, firmament, 24-hour days/, and night to night shows **knowledge** /heavens, 24-hour day/. <sup>3</sup> [There is] **no speech nor language, [where] their voice is not heard.** <sup>4</sup> **Their line** /heavens – night and firmament – day, everywhere/ is gone out through all the earth, and their **words** to the end of the world.

- (1) In **them** /heavens and firmament/ has He set a **tabernacle** for the **sun**, /Jesus/
- (2) <sup>5</sup> Which is **as a bridegroom** coming out of His chamber, /Jesus, Rev 19 return and Song of Songs 8/
- (3) [and] rejoices **as a strong man** to run a race. /Jesus/

<sup>6</sup> His going forth is from the end of the heaven, and his circuit to the ends of it: and there is nothing hid from the **heat** thereof. /2 Peter 3, heat is holy love or right judgment, law of thermodynamics and life/

Notes: God in Hebrew is Elohim, the creator in Genesis 1:1 and plural. Bridegroom (Rev 19) and Strong Man run (Hebrews 12:1-2) refer to Jesus Christ. Sun = Son in Malachi 4:2.

7-11 **In the Bible** (2 Timothy 3:16-17, inspired to fully equip the man of God)

- | Cause   | Effect                                     |
|---|--|
| (1) <sup>7</sup> The <b>law</b> of the LORD is <b>perfect</b> ,                         | <b>converting</b> the <b>soul</b> :        |
| (2) the <b>testimony</b> of the LORD is <b>sure</b> ,                                   | <b>making wise</b> the simple.             |
| (3) <sup>8</sup> The <b>statutes</b> of the LORD are <b>right</b> ,                     | <b>rejoicing</b> the <b>heart</b> :        |
| (4) the <b>commandment</b> of the LORD is <b>pure</b> ,                                 | <b>enlightening</b> the <b>eyes</b> .      |
| (5) <sup>9</sup> The <b>fear</b> of the LORD is <b>clean</b> ,                          | <b>enduring forever</b> : /Ps 119: 63, 74/ |
| (6) the <b>judgments</b> of the LORD are <b>true</b> [and] <b>righteous</b> altogether. |  |

<sup>10</sup> More to be **desired** [are **they**] /1-6 above/ than **gold**, yes, than much fine gold: sweeter also than **honey** and the honeycomb. <sup>11</sup> Moreover by **them** /1-6 above/ is your servant **warned**: [and] in **keeping** of **them** /1-6 above/ there is **great reward**. /

Notes: 19:7-8 defined from Psalm 119 and Hebrew.

Law – enacted by absolute authority. Hebrew – Torah, 25x.

Testimony – denotes witness in experience. Hebrew – Edah, 14x.

Statutes – publicly displayed laws between God and man. Hebrew – Choq, 21x.

Commandment – words given by authority. Hebrew – Mitsvah, 22x.

Judgments – denotes legal system requiring discernment of right or wrong. Hebrew – Mispat, 23x.

12-14 **and In Me** (2 Peter 1:8-11, fruitful, never fall, abundant entry into the everlasting kingdom)

<sup>12</sup> **Who** can understand [his] errors?

- (1) cleanse You **me** from **secret** [faults].
- (2) <sup>13</sup> Keep back **Your servant** also from **presumptuous** [sins]; let them not have dominion over **me**:
- (3) **then** shall **I** be upright, and **I** shall be innocent from the **great transgression**.

<sup>14</sup> Let the words of **my** mouth, and the meditation of **my** heart, be acceptable in **Your** sight, O LORD, **my** strength, and **my** redeemer.

Notes: Who? Nobody. Secret sins – ignorance. Presumptuous – willful sins. Great transgression – rejection of Jesus Christ or blasphemy of the Holy Spirit.

A. *The congregation prays to God for their king*

[To the chief Musician, A Psalm of David.] <sup>1</sup> The LORD hear **you** in the day of trouble; the name of the God of Jacob defend **you**, <sup>2</sup> send **you** help from the sanctuary, and strengthen **you**. Out of Zion <sup>3</sup> remember all **your** offerings, and accept **your** burnt sacrifice; Selah.

B. *The High Priest prays for the king*

<sup>4</sup> Grant **you** according to **your** own heart, and fulfill all **your** counsel.

C. *The King prays to the LORD*

<sup>5</sup> **We** will rejoice in **your** salvation, and in the name of **our** God **we** will set up [our]

banners:

B. *The High Priest prays for the king*

the LORD fulfill all **your** petitions. <sup>6</sup> Now know I that the LORD saves his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

A. *The congregation prays to God*

<sup>7</sup> **Some** [trust] in chariots, and **some** in horses: but **we** will remember the name of the LORD **our** God. <sup>8</sup> **They** are brought down and fallen: but **we** are risen, and stand upright. <sup>9</sup> Save, LORD: let the king hear **us** when **we** call.

Notes: This is a Hebrew chiastic prayer by the congregation. Probably battle with Ammonites and Syrians, 2Sa 10:6-8; 1Ch 19:7. Hebrew Masoretic text, not Septuagint or Latin, WYC - Lord, make thou safe the king... Connects with Ps 21. It is also a royal psalm (along with Psalms 2; 18; 20; 21; 45; 72; 89; 101; 110; 132; 144) which means that it portrays the Lord as a sovereign ruler over all the earth.

<sup>1</sup> [To the chief Musician, A Psalm of David.] **The king shall joy in your strength, O LORD; and in your salvation how greatly shall he rejoice!** <sup>2</sup> You have given him his heart's desire, and has not withheld the request of his lips. Selah. <sup>3</sup> For you go before him with the blessings of goodness: you set a crown of pure gold on his head. <sup>4</sup> He asked life of you, [and] you gave [it] him, [even] length of days for ever and ever. <sup>5</sup> His glory is great in your salvation: honor and majesty have you laid upon him. <sup>6</sup> For you have made him most blessed forever: you have made him exceeding glad with your countenance. <sup>7</sup> For the king trusts in the LORD, and through the mercy of the most High he shall not be moved. <sup>8</sup> **Your hand shall find out all your enemies: your right hand shall find out those that hate you.** <sup>9</sup> You shall make them as a fiery oven in the time of your anger: the LORD shall swallow them up in his wrath, and the fire shall devour them. <sup>10</sup> Their fruit shall you destroy from the earth, and their seed from among the children of men. <sup>11</sup> For they intended evil against you: they imagined a mischievous device, [which] they are not able [to perform]. <sup>12</sup> Therefore shall you make them turn their back, [when] you shall make ready [your arrows] upon your strings against the face of them. <sup>13</sup> **Be thou exalted, LORD, in thine own strength: [so] we sing and praise your power.**

***Jesus Christ - The Suffering Prophet - in the Past***

<sup>1</sup> To the chief Musician upon Aijeleth Shahar, A Psalm of David.

*Forsaken by God and Man (Mt 27:39-44, 27:46, Mk 15:29, 15:34, Lu 23:35)*

My God, my God, why have you forsaken me? [why are you so] far from helping me, [and from] the words of my roaring? <sup>2</sup> O my God, I cry in the daytime, but you hear not; and in the night season, and am not silent. <sup>3</sup> But you are holy, [O you] that inhabit the praises of Israel. <sup>4</sup> Our fathers trusted in you: they trusted, and you did deliver them. <sup>5</sup> They cried to you, and were delivered: they trusted in you, and were not confounded. <sup>6</sup> But I [am] a worm, and no man; a reproach of men, and despised of the people. <sup>7</sup> All they that see me laugh me to scorn: they shoot out the lip, they shake the head, [saying], <sup>8</sup> He trusted on the LORD [that] he would deliver him: let him deliver him, seeing he delighted in him.

*God's Protection in His Mother's Belly*

<sup>9</sup> But you are he that took me out of the womb: you kept me in safety [when I was] upon my mother's breasts. <sup>10</sup> I was cast upon you from the womb: you are my God from my mother's belly.

## **Psalm 22**

### ***Suffering from Others on the Cross***

<sup>11</sup> Be not far from me; for trouble is near; for there is none to help. <sup>12</sup> Many <sup>a</sup> bulls have compassed me: strong [bulls] of Bashan have beset me round. <sup>13</sup> They gaped upon me [with] their mouths, [as] a ravening and a roaring lion. <sup>14</sup> I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. <sup>15</sup> My strength is dried up like a potsherd; and <sup>b</sup> my tongue cleaves to my jaws; and you have brought me into the dust of death. <sup>16</sup> For <sup>c</sup> dogs have compassed me: the assembly of the wicked have enclosed me: they <sup>d</sup> pierced my hands and my feet. <sup>17</sup> I may tell all my bones: <sup>e</sup> they look [and] stare upon me. <sup>18</sup> <sup>f</sup> They part my garments among them, and cast lots upon my vesture.

<sup>a</sup> Bulls and lions represent the people of Israel, Amos 4:1.

<sup>b</sup> Jesus suffering on the cross in verses 14-15, John 19:28.

<sup>c</sup> Gentiles (dogs, wicked) verse 20

<sup>d</sup> John 20:20, 25, 27.

<sup>e</sup> John 19:37, Luke 23:27, 35.

<sup>f</sup> John 19:23-24, Matthew 27:35, Matthew 15:24, Luke 23:34, John 19:24.

### ***Jesus Prayer of Faith to be Saved***

<sup>19</sup> But be not you far from me, O LORD: O my strength, haste you to help me. <sup>20</sup> <sup>g</sup> Deliver my soul from the sword; my darling from the power of the dog. <sup>21</sup> Save me from the lion's mouth: for you have heard me from the horns of the unicorns.

<sup>g</sup> Descriptive of the Gentiles (sword, dog) and the Jews (lion, horns of the unicorn or rhinoceros).

### ***From the Cross (Mount Calvary) to the Crown (Mount Olivet)***

<sup>22</sup> I will declare your name to my brethren: in the ;<sup>a</sup> midst of the assembly will I praise you. <sup>23</sup> Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. <sup>24</sup> For he has not despised nor abhorred the affliction of the afflicted; neither has he hid his face from him; but when he cried to him, he heard. <sup>25</sup> My praise [shall be] of you in the great assembly: <sup>b</sup> I will pay my vows before them that fear him.

<sup>a</sup> Hebrews 2:12

<sup>b</sup> Hebrews 5:7

<sup>26</sup> <sup>a</sup> The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live forever. <sup>27</sup> All the ends of the world shall remember and turn to the LORD: and all the kindreds of the nations shall worship before you. <sup>28</sup> For the kingdom is the LORD'S: and he is the governor among the nations. <sup>29</sup> All [they that be] fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. <sup>30</sup> A seed shall serve him; it shall be accounted to the Lord for a generation. <sup>31</sup> They shall come, and shall declare his righteousness to a people that shall be born, that he has done [this].

<sup>a</sup> The Holy Spirit is speaking in verses 26-31 about the millennial reign of Christ on the earth as described in Ezekiel 40-48, Isaiah 60-66, Matthew 5:1-9, Romans 11:25-36 and Revelation 20:4-6.

Note: Psalms 22, 23, and 24 are another trilogy in the Bible. From this trilogy we understand the past and future in Psalms 22 and 24, and wisdom for the present in Psalm 23.

***Jesus our Great High Priest - Today***

*SIT (Ephesians 1-3. 1:3, 15-23, 2:6, 18, 3:14-21) A position of sitting: trust and rest.*

<sup>1</sup> The LORD is my shepherd; I shall not want. <sup>2</sup> He makes me to lie down in green pastures:

*WALK (Ephesians 4-6:9. 4:1, 4:17, 5:2, 5:8, 5:15. Luke 9:23) A position of walking: trust, lead, restore, right & discipline.*

he leads me beside the still waters. <sup>3</sup> He restores my soul; he leads me in the paths of righteousness for his name's sake. <sup>4</sup> Yes, though I walk through the valley of the shadow of death, I will fear no evil: for you are with me; your rod and your staff they comfort me

*STAND (Ephesians 6:10-24. 6:11, 13, 14. Hebrews 12:1-2) A position of standing: trust, provision, and hope.*

<sup>5</sup> You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup runs over. <sup>6</sup> Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD forever.

Q1: Why do the Shepherd's rod and staff comfort me? (23:4)

A1: The Shepherd's rod is for correction when I fail during temptation and the Shepherd's staff helps me through trials. The Shepherd loves the sheep. The sheep are those who follow the Lord Jesus Christ. (John 10:16, 27)

Q2: What stage of spiritual life does each position represent? (1 John 2:12-14)

A1: Sitting for children, walking for young men, and standing for fathers.

A2: Sit applies to the past and present. Walk applies to the present. Stand applies to the future and present.

Application: I must exercise the spiritual positions of sit, walk, and stand daily. I do this by beginning each day while I sit during personal prayer, then my daily walk while standing. If I do not sit and walk well, my stand will not be firm.

***Jesus our King of Kings***

<sup>1</sup> A Psalm of David. The earth is the LORD'S, and the fullness thereof; the world, and they that dwell therein. <sup>2</sup> For he has founded it upon the seas, and established it upon the floods. <sup>3</sup> Who shall ascend into the hill of the LORD? or who shall stand in his holy place? <sup>4</sup> He that has clean hands, and a pure heart; who has not lifted up his soul to vanity, nor sworn deceitfully. <sup>5</sup> He shall receive the blessing from the LORD, and righteousness from the God of his salvation. <sup>6</sup> This is the generation of them that seek him, that seek your face, O Jacob. Selah. <sup>7</sup> Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. <sup>8</sup> Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. <sup>9</sup> Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. <sup>10</sup> Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.



## **Psalm 25 Praising God While Looking at Your Past and the Future of Others Writer: David 1C**

<sup>1</sup> [A Psalm] of David. To you, O LORD, do I lift up my soul. <sup>2</sup> O my God, I trust in you: let me not be ashamed, let not my enemies triumph over me. <sup>3</sup> Yes, let none that wait on you be ashamed: let them be ashamed which transgress without cause. <sup>4</sup> Show me your ways, O LORD; teach me your paths. <sup>5</sup> Lead me in your truth, and teach me: for you are the God of my salvation; on you do I wait all the day. <sup>6</sup> Remember, O LORD, your tender mercies and your loving-kindness; for they [have been] ever of old. <sup>7</sup> Remember not the sins of my youth, nor my transgressions: according to your mercy remember you me for your goodness' sake, O LORD. <sup>8</sup> Good and upright is the LORD: therefore will he teach sinners in the way. <sup>9</sup> The meek will he guide in judgment: and the meek will he teach his way. <sup>10</sup> All the paths of the LORD are mercy and truth to such as keep his covenant and his testimonies. <sup>11</sup> For your name's sake, O LORD, pardon my iniquity; for it is great. <sup>12</sup> What man is he that fears the LORD? him shall he teach in the way [that] he shall choose. <sup>13</sup> His soul shall dwell at ease; and his seed shall inherit the earth. <sup>14</sup> The secret of the LORD is with them that fear him; and he will show them his covenant. <sup>15</sup> My eyes are ever toward the LORD; for he shall pluck my feet out of the net. <sup>16</sup> Turn you to me, and have mercy upon me; for I [am] desolate and afflicted. <sup>17</sup> The troubles of my heart are enlarged: [O] bring you me out of my distresses. <sup>18</sup> Look upon my affliction and my pain; and forgive all my sins. <sup>19</sup> Consider my enemies; for they are many; and they hate me with cruel hatred. <sup>20</sup> O keep my soul, and deliver me: let me not be ashamed; for I put my trust in you. <sup>21</sup> Let integrity and uprightness preserve me; for I wait on you. <sup>22</sup> Redeem Israel, O God, out of all his troubles.

Q1 – What are three unique writing styles does Psalm 25 demonstrate?

A1 – The 22 verses are acrostic. The first word in each verse follows the Hebrew alphabet in all but four places. The acrostic form is a memory aid for Bible Scripture learning, memorization, meditation, and teaching. This is one of nine alphabetic or acrostic psalms (Ps. 9, 10, 34, 37, 111, 112, 119, 145; cf. Prov. 31:10-31; Lam.). Psalm 25 does not follow this pattern perfectly:

Verse 2 the first letter of the **second** word starts with *beth* rather than the first letter of the **first** word.

Verse 6 skips the *waw* and goes right to *zayin*.

Verses 18 and 19 both start with *resh* and skip the Hebrew letter *qoph*.

And then finally after all 22 letters are used, verse 22 starts with *pe* to end the psalm.

A2 – Psalm 25 is chiastic. Trust (1-2)  
Shame (3)  
Enemy (4-7)  
Praise (8-14)  
Enemy (15-19)  
Shame (20a)  
Trust (20b-22)

A3 – Psalm 25 is one of eight penitential Psalms: 6, 25, (past repentance, Catholic dogma has 7 penitential Psalms which does not include Psalm 25), 32, 38, 51, 102, 130, 143.

Q2 – When was Psalm 25 written?

A1 – At the end of King David's life as he turned over the kingdom to his son Solomon. This time context shows the very heart of "the man after God's own heart."

Q3 – How does The Treasury of David by Charles H. Spurgeon illuminate and help us understand Ps 25?

A1 - HINTS TO THE VILLAGE PREACHER

Verse 4. Practical divinity the best study; God the best teacher; Prayer the mode of entrance into the school.

Verses 4-5. Show. Teach. Lead. Three classes in the school of grace.

Verse 5 (*last clause*). How to spend the day with God. *Matthew Henry*.

Verse 11. Great guilt no obstacle to the pardon of the returning sinner. *Jonathan Edwards*.

Application: I must be a man after God's own heart until the end. I learn extreme lessons from the rise, fall, and recovery of King David. I chose to deny self and follow Christ as Paul did when he said to "be followers together of me, and mark them which walk so, as you have us for an example" in Philippians 3:17. I hope not to fall away from God like King David did and suffer the consequences of his severe sins during his last 20 years of life on earth.

QT hint: Daily time in Scripture and prayer help us understand how and when to wait on the Lord in trust and personal prayer (Psalm 25: 3 and 21).

***Preparing to go to the Place of Worship***

<sup>1</sup> [A Psalm] of David. Judge me, O LORD; for I have walked in my integrity: I have trusted also in the LORD; [therefore] I shall not slide. <sup>2</sup> Examine me, O LORD, and prove me; try my reins and my heart. <sup>3</sup> For your loving-kindness is before my eyes: and I have walked in your truth.

***In the Place of Worship with Others***

<sup>4</sup> I have not sat with vain persons, neither will I go in with dissemblers. <sup>5</sup> I have hated the assembly of evil doers; and will not sit with the wicked. <sup>6</sup> I will wash my hands in innocency: so will I compass your altar, O LORD: <sup>7</sup> That I may publish with the voice of thanksgiving, and tell of all your wondrous works. <sup>8</sup> LORD, I have loved the habitation of your house, and the place where your honor dwells. <sup>9</sup> Gather not my soul with sinners, nor my life with bloody men: <sup>10</sup> In whose hands is mischief, and their right hand is full of bribes. <sup>11</sup> But as for me, I will walk in my integrity: redeem me, and be merciful to me. <sup>12</sup> My foot stands in an even place: in the congregations will I bless the LORD.

<sup>1</sup> [A Psalm] of David. The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

**Chiastic**

<sup>2</sup> When the wicked, [even] my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. <sup>3</sup> Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this [will] I [be] confident. <sup>4</sup> One [thing] I have desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. <sup>5</sup> For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. <sup>6</sup> And now shall my head be lifted up above my enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yes, I will sing praises to the LORD. <sup>7</sup> Hear, O LORD, [when] I cry with my voice: have mercy also upon me, and answer me. <sup>8</sup> [When you said], **Seek ye my face**; my heart said to you, Your face, LORD, will I seek. <sup>9</sup> Hide not your face [far] from me; put not your servant away in anger: you have been my help; leave me not, neither forsake me, O God of my salvation.

<sup>10</sup> When my father and my mother forsake me, then the LORD will take me up. <sup>11</sup> Teach me your way, O LORD, and lead me in a plain path, because of my enemies. <sup>12</sup> Deliver me not over to the will of my enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

<sup>13</sup> [I had fainted], unless I had believed to see the goodness of the LORD in the land of the living.

<sup>14</sup> Wait on the LORD: be of good courage, and he shall strengthen your heart: wait, I say, on the LORD.

**Psalm 28 Personal Prayer - Supplicate (1-2)/Justice (3-5)/Praise (6-9) Writer: David 1B**

<sup>1</sup> [A Psalm] of David. To you will I cry, O LORD my rock; be not silent to me: lest, [if] you be silent to me, I become like them that go down into the pit. <sup>2</sup> Hear the voice of my supplications, when I cry to you, when I lift up my hands toward your holy oracle. <sup>3</sup> Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts. <sup>4</sup> Give them according to their deeds, and according to the wickedness of their endeavors: give them after the work of their hands; render to them their desert. <sup>5</sup> Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up. <sup>6</sup> Blessed [be] the LORD, because he has heard the voice of my supplications. <sup>7</sup> The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoices; and with my song will I praise him.

<sup>8</sup> The LORD is their strength, and he is the saving strength of his anointed. <sup>9</sup> Save your people, and bless your inheritance: feed them also, and lift them up forever.

**Psalm 29 Strength: Give to the Lord & the Lord Gives to us Praise Writer: David 1C**

<sup>1</sup> A Psalm of David. Give to the LORD, O ye mighty, give to the LORD glory and strength. <sup>2</sup> Give to the LORD the glory due to his name; worship the LORD in the beauty of holiness. <sup>3</sup> The voice of the LORD is upon the waters: the God of glory thunders: the LORD is upon many waters. <sup>4</sup> The voice of the LORD is powerful; the voice of the LORD is full of majesty. <sup>5</sup> The voice of the LORD breaks the cedars; yes, the LORD breaks the cedars of Lebanon. <sup>6</sup> He makes them also to skip like a calf; Lebanon and Sirion like a young unicorn. <sup>7</sup> The voice of the LORD divides the flames of fire. <sup>8</sup> The voice of the LORD shakes the wilderness; the LORD shakes the wilderness of Kadesh. <sup>9</sup> The voice of the LORD makes the hinds to calve, and discovers the forests: and in his temple does everyone speak of [his] glory. <sup>10</sup> The LORD sits upon the flood; yes, the LORD sits King forever. <sup>11</sup> The LORD will give strength to his people; the LORD will bless his people with peace.

Note: Unicorn is rhinoceros?.

**Psalm 30 Supplicate/Thanks & Praise Writer: David 1**

<sup>1</sup> A Psalm [and] Song [at] the dedication of the house of David. I will extol you, O LORD; for you have lifted me up, and has not made my foes to rejoice over me. <sup>2</sup> O LORD my God, I cried to you, and you have healed me. <sup>3</sup> O LORD, you have brought up my soul from Shoel: you have kept me alive, that I should not go down to the pit. <sup>4</sup> Sing to the LORD, O ye saints of his, and give thanks at the remembrance of his holiness. <sup>5</sup> For his anger [endures but] a moment; in his favor is life: weeping may endure for a night, but joy [comes] in the morning. <sup>6</sup> And in my prosperity I said, I shall never be moved. <sup>7</sup> LORD, by your favor you have made my mountain to stand strong: you did hide your face, [and] I was troubled. <sup>8</sup> I cried to you, O LORD; and to the LORD I made supplication. <sup>9</sup> What profit [is there] in my blood, when I go down to the pit? Shall the dust praise you? shall it declare your truth? <sup>10</sup> Hear, O LORD, and have mercy upon me: LORD, be you my helper. <sup>11</sup> You have turned for me my mourning into dancing: you have put off my sackcloth, and girded me with gladness; <sup>12</sup> To the end that [my] glory may sing praise to you, and not be silent. O LORD my God, I will give thanks to you forever.

<sup>1</sup> To the chief Musician, A Psalm of David. In you, O LORD, do I put my trust; let me never be ashamed: deliver me in your righteousness. <sup>2</sup> Bow down your ear to me; deliver me speedily: be you my strong rock, for a house of defense to save me. <sup>3</sup> For you are my rock and my fortress; therefore for your name's sake lead me, and guide me. <sup>4</sup> Pull me out of the net that they have laid privately for me: for you are my strength. <sup>5</sup> Into your hand I commit my spirit: you have redeemed me, O LORD God of truth. <sup>6</sup> I have hated them that regard lying vanities: but I trust in the LORD. <sup>7</sup> I will be glad and rejoice in your mercy: for you have considered my trouble; you have known my soul in adversities; <sup>8</sup> And has not shut me up into the hand of the enemy: you have set my feet in a large room. <sup>9</sup> Have mercy upon me, O LORD, for I am in trouble: my eye is consumed with grief, [yes], my soul and my belly. <sup>10</sup> For my life is spent with grief, and my years with sighing: my strength fails because of my iniquity, and my bones are consumed. <sup>11</sup> I was a reproach among all my enemies, but especially among my neighbors, and a fear to my acquaintance: they that did see me outside fled from me. <sup>12</sup> I am forgotten as a dead man out of mind: I am like a broken vessel. <sup>13</sup> For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. <sup>14</sup> But I trusted in you, O LORD: I said, You are my God. <sup>15</sup> My times are in your hand: deliver me from the hand of my enemies, and from them that persecute me. <sup>16</sup> Make your face to shine upon your servant: save me for your mercies' sake. <sup>17</sup> Let me not be ashamed, O LORD; for I have called upon you: let the wicked be ashamed, [and] let them be silent in Shoel. <sup>18</sup> Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. <sup>19</sup> [Oh] how great is your goodness, which you have laid up for them that fear you; [which] you have worked for them that trust in you before the sons of men! <sup>20</sup> You shall hide them in the secret of your presence from the pride of man: you shall keep them secretly in a pavilion from the strife of languages. <sup>21</sup> Blessed [be] the LORD: for he has showed me his marvelous kindness in a strong city. <sup>22</sup> For I said in my haste, I am cut off from before your eyes: nevertheless you heard the voice of my supplications when I cried to you. <sup>23</sup> O love the LORD, all ye his saints: [for] the LORD preserves the faithful, and plentifully rewards the proud doer. <sup>24</sup> Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

**Psalm 32 Blessings of Forgiveness** Supplicate (1-10)/Praise (11), Ro 4:7-8 (1) Writer: David, 2

<sup>1</sup> [A Psalm] of David, Maschil. Blessed [is he whose] transgression is forgiven, [whose] sin is covered. <sup>2</sup> Blessed is the man to whom the LORD imputes not iniquity, and in whose spirit there is no guile. <sup>3</sup> **When I kept silence, my bones waxed old through my roaring all the day long.** <sup>4</sup> For day and night Your hand was heavy upon me: my moisture is turned into the drought of summer. **Selah.**

<sup>5</sup> I acknowledged my sin onto You, and my iniquity I have not hid. I said, I will confess my transgressions to the LORD; and **You forgave the iniquity of my sin.** **Selah.**

<sup>6</sup> For this shall everyone that is godly pray unto You in a time when You may be found: surely in the floods of great waters they shall not come near to Him. <sup>7</sup> Thou are my hiding place; You shall preserve me from trouble; You shall compass me about with songs of deliverance. **Selah.**

<sup>8</sup> **I will instruct you and teach you in the way which you shall go: I will guide you with My eye.** <sup>9</sup> **Be ye not as the horse, [or] as the mule, [which] have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto you.** <sup>10</sup> Many sorrows [shall be] to the wicked: but he that trusts in the LORD, mercy shall compass him about.

<sup>11</sup> Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all [ye that are] upright in heart.

Note: Psalm 32 is sometime after Psalm 51 about the year the David sins, repents, then God immediately forgives.

<sup>1</sup> Rejoice in the LORD, O ye righteous: [for] praise is comely for the upright. <sup>2</sup> Praise the LORD with harp: sing to him with the lute [and] an instrument of ten strings. <sup>3</sup> Sing to him a new song; play skillfully with a loud noise. <sup>4</sup> For the word of the LORD is right; and all his works [are done] in truth. <sup>5</sup> He loves righteousness and judgment: the earth is full of the goodness of the LORD. <sup>6</sup> By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. <sup>7</sup> He gathers the waters of the sea together as a heap: he lays up the depth in storehouses. <sup>8</sup> Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. <sup>9</sup> For he spoke, and it was [done]; he commanded, and it stood fast. <sup>10</sup> The LORD brings the counsel of the heathen to nothing: he makes the devices of the people of none effect. <sup>11</sup> The counsel of the LORD stands forever, the thoughts of his heart to all generations. <sup>12</sup> Blessed is the nation whose God is the LORD; [and] the people [whom] he has chosen for his own inheritance. <sup>13</sup> The LORD looks from heaven; he beholds all the sons of men. <sup>14</sup> From the place of his habitation he looks upon all the inhabitants of the earth. <sup>15</sup> He fashions their hearts alike; he considers all their works. <sup>16</sup> There is no king saved by the multitude of a host: a mighty man is not delivered by much strength. <sup>17</sup> A horse is a vain thing for safety: neither shall he deliver [any] by his great strength. <sup>18</sup> Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; <sup>19</sup> To deliver their soul from death, and to keep them alive in famine. <sup>20</sup> Our soul waits for the LORD: he is our help and our shield. <sup>21</sup> For our heart shall rejoice in him, because we have trusted in his holy name. <sup>22</sup> Let your mercy, O LORD, be upon us, according as we hope in you.

**Psalm 34****Praise / Messiah 1****Writer: David 1b**

<sup>1</sup> [A Psalm] of David, when he changed his behavior before Abimelech; who drove him away, and he departed. I will bless the LORD at all times: his praise [shall] continually [be] in my mouth. <sup>2</sup> My soul shall make her boast in the LORD: the humble shall hear [thereof], and be glad. <sup>3</sup> O magnify the LORD with me, and let us exalt his name together. <sup>4</sup> I sought the LORD, and he heard me, and delivered me from all my fears. <sup>5</sup> They looked to him, and were lightened: and their faces were not ashamed. <sup>6</sup> This poor man cried, and the LORD heard [him], and saved him out of all his troubles. <sup>7</sup> The angel of the LORD encamps round about them that fear him, and delivers them. <sup>8</sup> O taste and see that the LORD is good: blessed is the man [that] trusts in him. <sup>9</sup> O fear the LORD, ye his saints: for there is no want to them that fear him. <sup>10</sup> The young lions do lack, and allow hunger: but they that seek the LORD shall not want any good [thing]. <sup>11</sup> Come, ye children, hearken to me: I will teach you the fear of the LORD. <sup>12</sup> What man [is he that] desires life, [and] loves [many] days, that he may see good? <sup>13</sup> Keep your tongue from evil, and your lips from speaking guile. <sup>14</sup> Depart from evil, and do good; seek peace, and pursue it. <sup>15</sup> The eyes of the LORD are upon the righteous, and his ears [are open] to their cry. <sup>16</sup> The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth. <sup>17</sup> [The righteous] cry, and the LORD hears, and delivers them out of all their troubles. <sup>18</sup> The LORD is near to them that are of a broken heart; and saves such as be of a contrite spirit. <sup>19</sup> Many are the afflictions of the righteous: but the LORD delivers him out of them all. <sup>20</sup> **He keeps all his bones: not one of them is broken.** <sup>21</sup> Evil shall slay the wicked: and they that hate the righteous shall be desolate. <sup>22</sup> The LORD redeems the soul of his servants: and none of them that trust in him shall be desolate.

Note: [Related to Psalm 56](#)

<sup>1</sup> [A Psalm] of David. Plead [my cause], O LORD, with them that strive with me: fight against them that fight against me. <sup>2</sup> Take hold of shield and buckler, and stand up for my help. <sup>3</sup> Draw out also the spear, and stop [the way] against them that persecute me: say to my soul, I [am] your salvation. <sup>4</sup> Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. <sup>5</sup> Let them be as chaff before the wind: and let the angel of the LORD chase them. <sup>6</sup> Let their way be dark and slippery: and let the angel of the LORD persecute them. <sup>7</sup> For without cause have they hid for me their net [in] a pit, [which] without cause they have digged for my soul. <sup>8</sup> Let destruction come upon him at unawares; and let his net that he has hid catch himself: into that very destruction let him fall. <sup>9</sup> And my soul shall be joyful in the LORD: it shall rejoice in his salvation. <sup>10</sup> All my bones shall say, LORD, who is like to you, which deliver the poor from him that is too strong for him, yes, the poor and the needy from him that spoils him? <sup>11</sup> False witnesses did rise up; they laid to my charge [things] that I knew not. <sup>12</sup> They rewarded me evil for good [to] the spoiling of my soul. <sup>13</sup> But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into my own bosom. <sup>14</sup> I behaved myself as though [he had been] my friend [or] brother: I bowed down heavily, as one that mourns [for his] mother. <sup>15</sup> But in my adversity they rejoiced, and gathered themselves together: [yes], the outcasts gathered themselves together against me, and I knew [it] not; they did tear [me], and ceased not: <sup>16</sup> With hypocritical mockers in feasts, they gnashed upon me with their teeth. <sup>17</sup> Lord, how long will you look on? rescue my soul from their destructions, my darling from the lions. <sup>18</sup> I will give you thanks in the great assembly: I will praise you among much people. <sup>19</sup> Let not them that are my enemies wrongfully rejoice over me: [neither] let them wink with the eye that hate me without a cause. <sup>20</sup> For they speak not peace: but they devise deceitful matters against [them that are] quiet in the land. <sup>21</sup> Yes, they opened their mouth wide against me, [and] said, Aha, aha, our eye has seen [it]. <sup>22</sup> [This] you have seen, O LORD: keep not silence: O Lord, be not far from me. <sup>23</sup> Stir up thyself, and awake to my judgment, [even] to my cause, my God and my Lord. <sup>24</sup> Judge me, O LORD my God, according to your righteousness; and let them not rejoice over me. <sup>25</sup> Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. <sup>26</sup> Let them be ashamed and brought to confusion together that rejoice at my hurt: let them be clothed with shame and dishonor that magnify [themselves] against me. <sup>27</sup> Let them shout for joy, and be glad, that favor my righteous cause: yes, let them say continually, Let the LORD be magnified, which has pleasure in the prosperity of his servant. <sup>28</sup> And my tongue shall speak of your righteousness [and] of your praise all the day long.

***Outside of Self - Others***

<sup>1</sup> To the chief Musician, [A Psalm] of David the servant of the LORD. The transgression of the wicked says within my heart, [that there is] no fear of God before his eyes. <sup>2</sup> For he flatters himself in his own eyes, until his iniquity be found to be hateful. <sup>3</sup> The words of his mouth are iniquity and deceit: he has left off to be wise, [and] to do good. <sup>4</sup> He devises mischief upon his bed; he sets himself in a way [that is] not good; he abhors not evil.

***Within Self***

<sup>5</sup> Your mercy, O LORD, is in the heavens; [and] your faithfulness [reaches] to the clouds. <sup>6</sup> Your righteousness is like the great mountains; your judgments are a great deep: O LORD, you preserve man and beast. <sup>7</sup> How excellent is your loving-kindness, O God! therefore the children of men put their trust under the shadow of your wings. <sup>8</sup> They shall be abundantly satisfied with the fatness of your house; and you shall make them drink of the river of your pleasures. <sup>9</sup> For with you is the fountain of life: in your light shall we see light. <sup>10</sup> O continue your loving-kindness to them that know you; and your righteousness to the upright in heart. <sup>11</sup> Let not the foot of pride come against me, and let not the hand of the wicked remove me. <sup>12</sup> There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

**Note: To clear oneself of incumbent duties by full performance**

<sup>1</sup> [A Psalm] of David. Fret not thyself because of evildoers, neither be you envious against the workers of iniquity. <sup>2</sup> For they shall soon be cut down like the grass, and wither as the green herb. <sup>3</sup> **Trust in the LORD**, and do good; [so] shall you dwell in the land, and verily you shall be fed. <sup>4</sup> **Delight thyself also in the LORD**; and he shall give you the desires of your heart. <sup>5</sup> **Commit your way to the LORD**; trust also in him; and he shall bring [it] to pass. <sup>6</sup> And he shall bring forth your righteousness as the light, and your judgment as the noonday. <sup>7</sup> **Rest in the LORD**, and wait patiently for him: fret not thyself because of him who prospers in his way, because of the man who brings wicked devices to pass. <sup>8</sup> Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. <sup>9</sup> For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. <sup>10</sup> For yet a little while, and the wicked [shall] not [be]: yes, you shall diligently consider his place, and it [shall] not [be]. <sup>11</sup> But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

<sup>12</sup> The wicked plots against the just, and gnashes upon him with his teeth. <sup>13</sup> The Lord shall laugh at him: for he sees that his day is coming. <sup>14</sup> The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, [and] to slay such as be of upright conversation. <sup>15</sup> Their sword shall enter into their own heart, and their bows shall be broken. <sup>16</sup> A little that a righteous man has is better than the riches of many wicked. <sup>17</sup> For the arms of the wicked shall be broken: but the LORD upholds the righteous. <sup>18</sup> The LORD knows the days of the upright: and their inheritance shall be forever. <sup>19</sup> They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. <sup>20</sup> But the wicked shall perish, and the enemies of the LORD [shall be] as the fat of lambs: they shall consume; into smoke they will consume away. <sup>21</sup> The wicked borrows, and pays not again: but the righteous shows mercy, and gives. <sup>22</sup> For [such as be] blessed of him shall inherit the earth; and [they that be] cursed of him shall be cut off. <sup>23</sup> The steps of a [good] man are ordered by the LORD: and he delights in his way. <sup>24</sup> Though he fall, he shall not be utterly cast down: for the LORD upholds [him with] his hand. <sup>25</sup> I have been young, and [now] am old; yet I have not seen the righteous forsaken, nor his seed begging bread. <sup>26</sup> [He is] ever merciful, and lends; and his seed is blessed. <sup>27</sup> Depart from evil, and do good; and dwell for evermore. <sup>28</sup> For the LORD loves judgment, and forsakes not his saints; they are preserved forever: but the seed of the wicked shall be cut off. <sup>29</sup> The righteous shall inherit the land, and dwell therein forever. <sup>30</sup> The mouth of the righteous speaks wisdom, and his tongue talks of judgment. <sup>31</sup> The law of his God is in his heart; none of his steps shall slide. <sup>32</sup> The wicked watches the righteous, and seeks to slay him. <sup>33</sup> The LORD will not leave him in his hand, nor condemn him when he is judged. <sup>34</sup> Wait on the LORD, and keep his way, and he shall exalt you to inherit the land: when the wicked are cut off, you shall see [it]. <sup>35</sup> I have seen the wicked in great power, and spreading himself like a green bay tree. <sup>36</sup> Yet he passed away, and, look, he was not: yes, I sought him, but he could not be found. <sup>37</sup> Mark the perfect [man], and behold the upright: for the end of [that] man is peace. <sup>38</sup> But the transgressors shall be destroyed together: the end of the wicked shall be cut off. <sup>39</sup> But the salvation of the righteous is of the LORD: [he is] their strength in the time of trouble. <sup>40</sup> And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

#### Notes:

New Testament references to Psalm 37:1-11.

37:2 – James 1:11 (grass)

37:4 – Philippians 4:4 (delight)

37:6 – James 5:11, 1:4 (Patience)

37:8 – Ephesians 5:26 (anger)

37:11 – Matthew 5:5 (meek)

Divine sequence of 37:1-11. Trust, commit, delight, and rest.

37:1-11 illustrate the divine nature of God and man.

<sup>1</sup> A Psalm of David, to bring to remembrance. O LORD, rebuke me not in your wrath: neither chasten me in your hot displeasure. <sup>2</sup> For your arrows stick fast in me, and your hand presses me sore. <sup>3</sup> [There is] no soundness in my flesh because of your anger; neither [is there any] rest in my bones because of my sin. <sup>4</sup> For my iniquities are gone over my head: as a heavy burden they are too heavy for me. <sup>5</sup> My wounds stink [and] are corrupt because of my foolishness. <sup>6</sup> I am troubled; I am bowed down greatly; I go mourning all the day long. <sup>7</sup> For my loins are filled with a loathsome [disease]: and there is no soundness in my flesh. <sup>8</sup> I am feeble and sore broken: I have roared by reason of the disquietness of my heart. <sup>9</sup> Lord, all my desire is before you; and my groaning is not hid from you. <sup>10</sup> My heart pants, my strength fails me: as for the light of my eyes, it also is gone from me. <sup>11</sup> My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. <sup>12</sup> They also that seek after my life lay snares [for me]: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. <sup>13</sup> But I, as a deaf [man], heard not; and [I was] as a dumb man [that] opens not his mouth. <sup>14</sup> Thus I was as a man that hears not, and in whose mouth are no reproofs. <sup>15</sup> For in you, O LORD, do I hope: you will hear, O Lord my God. <sup>16</sup> For I said, [Hear me], lest [otherwise] they should rejoice over me: when my foot slips, they magnify [themselves] against me. <sup>17</sup> For I [am] ready to halt, and my sorrow is continually before me. <sup>18</sup> For I will declare my iniquity; I will be sorry for my sin. <sup>19</sup> But my enemies are lively, [and] they are strong: and they that hate me wrongfully are multiplied. <sup>20</sup> They also that render evil for good are my adversaries; because I follow [the thing that] good is. <sup>21</sup> Forsake me not, O LORD: O my God, be not far from me. <sup>22</sup> Make haste to help me, O Lord my salvation.

<sup>1</sup> To the chief Musician, [even] to Jeduthun, A Psalm of David. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. <sup>2</sup> I was dumb with silence, I held my peace, [even] from good; and my sorrow was stirred. <sup>3</sup> My heart was hot within me, while I was musing the fire burned: [then] spoke I with my tongue, <sup>4</sup> LORD, make me to know my end, and the measure of my days, what it [is; that] I may know how frail I [am]. <sup>5</sup> Behold, you have made my days [as] a handbreadth; and my age is as nothing before you: verily every man at his best state is altogether vanity. Selah. <sup>6</sup> Surely every man walks in a vain show: surely they are disquieted in vain: he heaps up [riches], and knows not who shall gather them. <sup>7</sup> And now, Lord, what wait I for? my hope is in you. <sup>8</sup> Deliver me from all my transgressions: make me not the reproach of the foolish. <sup>9</sup> I was dumb, I opened not my mouth; because you did [it]. <sup>10</sup> Remove your stroke away from me: I am consumed by the blow of your hand. <sup>11</sup> When you with rebukes do correct man for iniquity, you make his beauty to consume away like a moth: surely every man is vanity. Selah. <sup>12</sup> Hear my prayer, O LORD, and give ear to my cry; hold not your peace at my tears: for I [am] a stranger with you, [and] a sojourner, as all my fathers [were]. <sup>13</sup> O spare me, that I may recover strength, before I go hence, and be no more.

<sup>1</sup> To the chief Musician, A Psalm of David. I waited patiently for the LORD; and he inclined to me, and heard my cry. <sup>2</sup> He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, [and] established my goings. <sup>3</sup> And he has put a new song in my mouth, praise to our God: many shall see [it], and fear, and shall trust in the LORD. <sup>4</sup> Blessed is that man that makes the LORD his trust, and respects not the proud, nor such as turn aside to lies. <sup>5</sup> Many, O LORD my God, are your wonderful works [which] you have done, and your thoughts [which are] to us-ward: they cannot be reckoned up in order to you: [if] I would declare and speak [of them], they are more than can be numbered. <sup>6</sup> Sacrifice and offering you did not desire; my ears have you opened: burnt offering and sin offering have you not required. <sup>7</sup> Then said I, Look, I come: in the volume of the book [it is] written of me, <sup>8</sup> I delight to do your will, O my God: yes, your law is within my heart. <sup>9</sup> I have preached righteousness in the great assembly: look, I have not refrained my lips, O LORD, you know. <sup>10</sup> I have not hid your righteousness within my heart; I have declared your faithfulness and your salvation: I have not concealed your loving-kindness and your truth from the great assembly. <sup>11</sup> Withhold not you your tender mercies from me, O LORD: let your loving-kindness and your truth continually preserve me. <sup>12</sup> For innumerable evils have compassed me about: my iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart fails me. <sup>13</sup> Be pleased, O LORD, to deliver me: O LORD, make haste to help me. <sup>14</sup> Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. <sup>15</sup> Let them be desolate



for a reward of their shame that say to me, Aha, aha. <sup>16</sup> Let all those that seek you rejoice and be glad in you: let such as love your salvation say continually, The LORD be magnified. <sup>17</sup> But I [am] poor and needy; [yet] the Lord thinks upon me: you are my help and my deliverer; make no tarrying, O my God.

**Psalm 41**

**Supplicate / Messiah 1** (John 13:18, Ps 41:9)

**Writer: David 3a**

<sup>1</sup> To the chief Musician, A Psalm of David. Blessed is he that considers the poor: the LORD will deliver him in time of trouble. <sup>2</sup> The LORD will preserve him, and keep him alive; [and] he shall be blessed upon the earth: and you will not deliver him to the will of his enemies. <sup>3</sup> The LORD will strengthen him upon the bed of languishing: you will make all his bed in his sickness.

<sup>4</sup> I said, LORD, be merciful to me: heal my soul; for I have sinned against you. <sup>5</sup> My enemies speak evil of me, When shall he die, and his name perish? <sup>6</sup> And if he come to see [me], he speaks vanity: his heart gathers iniquity to itself; [when] he goes abroad, he tells [it]. <sup>7</sup> All that hate me whisper together against me: against me do they devise my hurt. <sup>8</sup> An evil disease, [say they], cleaves fast to him: and [now] that he lies he shall rise up no more. <sup>9</sup> **YES, MY OWN FAMILIAR FRIEND, IN WHOM I TRUSTED, WHICH DID EAT OF MY BREAD, HAS LIFTED UP [HIS] HEEL AGAINST ME.**

<sup>10</sup> But you, O LORD, be merciful to me, and raise me up, that I may requite them. <sup>11</sup> By this I know that you favor me, because my enemy does not triumph over me. <sup>12</sup> And as for me, you uphold me in my integrity, and set me before your face forever. <sup>13</sup> Blessed [be] the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

**Note:** vs 9, as Judas betray the perfect Jesus for no reason except money, so did Ahithopel betray the grossly sinning David (2 Samuel 17:1-23), because he loved Uriah, being the grandfather of Bathsheba. He never forgave David, even though God forgave David.

**Book II (the Exodus – Israel as a nation)**

**Psalms 42-72**

**Psalm 42 Public Worship in Sanctuary**

**Supplicate / Praise**

**Writer: sons of Korah 3**

<sup>1</sup> To the chief Musician, Maschil, for the sons of Korah. As the deer pants after the water brooks, so pants my soul after you, O God. <sup>2</sup> My soul thirsts for God, for the living God: when shall I come and appear before God? <sup>3</sup> My tears have been my food day and night, while they continually say to me, Where is your God? <sup>4</sup> When I remember these [things], I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. <sup>5</sup> Why are you cast down, O my soul? and [why] are you disquieted in me? hope you in God: for I shall yet praise him [for] the help of his countenance. <sup>6</sup> O my God, my soul is cast down within me: therefore will I remember you from the land of Jordan, and of the Hermonites, from the hill Mizar. <sup>7</sup> Deep calls to deep at the noise of your waterspouts: all your waves and your billows are gone over me. <sup>8</sup> [Yet] the LORD will command his loving-kindness in the daytime, and in the night his song [shall be] with me, [and] my prayer to the God of my life. <sup>9</sup> I will say to God my rock, Why have you forgotten me? why go I mourning because of the oppression of the enemy? <sup>10</sup> [As] with a sword in my bones, my enemies reproach me; while they say daily to me, Where is your God? <sup>11</sup> Why are you cast down, O my soul? and why are you disquieted within me? hope you in God: for I shall yet praise him, [who is] the health of my countenance, and my God.

**Psalm 43**

**Supplicate / Praise**

**Writer: Jonah?**

<sup>1</sup> Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. <sup>2</sup> For you are the God of my strength: why do you cast me off? why go I mourning because of the oppression of the enemy? <sup>3</sup> O send out your light and your truth: let them lead me; let them bring me to your holy hill, and to your tabernacles. <sup>4</sup> Then will I go to the altar of God, to God my exceeding joy: yes, upon the harp will I praise you, O God my God. <sup>5</sup> Why are you cast down, O my soul? and why are you disquieted within me? hope in God: for I shall yet praise him, [who is] the health of my countenance, and my God.

<sup>1</sup> To the chief Musician for the sons of Korah, Maschil. We have heard with our ears, O God, our fathers have told us, [what] work you did in their days, in the times of old. <sup>2</sup> [How] you did drive out the heathen with your hand, and planted them; [how] you did afflict the people, and cast them out. <sup>3</sup> For they got not the land in possession by their own sword, neither did their own arm save them: but your right hand, and your arm, and the light of your countenance, because you had a favor to them. <sup>4</sup> You are my King, O God: command deliverances for Jacob. <sup>5</sup> Through you will we push down our enemies: through your name will we tread them under that rise up against us. <sup>6</sup> For I will not trust in my bow, neither shall my sword save me. <sup>7</sup> But you have saved us from our enemies, and have put them to shame that hated us. <sup>8</sup> In God we boast all the day long, and praise your name forever. Selah. <sup>9</sup> But you have cast off, and put us to shame; and go not forth with our armies. <sup>10</sup> You make us to turn back from the enemy: and they which hate us spoil for themselves. <sup>11</sup> You have given us like sheep [appointed] for meat; and have scattered us among the heathen. <sup>12</sup> You sell your people for nothing, and do not increase [your wealth] by their price. <sup>13</sup> You make us a reproach to our neighbors, a scorn and a derision to them that are round about us. <sup>14</sup> You make us a byword among the heathen, a shaking of the head among the people. <sup>15</sup> My confusion is continually before me, and the shame of my face has covered me, <sup>16</sup> For the voice of him that reproaches and blasphemes; by reason of the enemy and avenger. <sup>17</sup> All this is come upon us; yet have we not forgotten you, neither have we dealt falsely in your covenant. <sup>18</sup> Our heart is not turned back, neither have our steps declined from your way; <sup>19</sup> Though you have sore broken us in the place of dragons, and covered us with the shadow of death. <sup>20</sup> If we have forgotten the name of our God, or stretched out our hands to a strange god; <sup>21</sup> Shall not God search this out? for he knows the secrets of the heart. <sup>22</sup> Yes, for your sake are we killed all the day long; we are counted as sheep for the slaughter. <sup>23</sup> Awake, why do you sleep, O Lord? arise, cast [us] not off forever. <sup>24</sup> Wherefore hide you your face, [and] forget our affliction and our oppression? <sup>25</sup> For our soul is bowed down to the dust: our belly cleaves to the earth. <sup>26</sup> Arise for our help, and redeem us for your mercies' sake.

***Related to Song of Songs, and Ruth and Boaz***

<sup>1</sup> To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. My heart is indicting a good matter: I speak of the things which I have made concerning the king: my tongue is the pen of a ready writer. <sup>2</sup> You are fairer than the children of men: **grace** is poured into your lips: therefore God has blessed you forever. <sup>3</sup> Gird your sword upon [your] thigh, O [most] mighty, with your glory and your majesty. <sup>4</sup> And in your majesty ride prosperously because of truth and meekness [and] righteousness; and your right hand shall teach you terrible things. <sup>5</sup> Your arrows are sharp in the heart of the king's enemies; [whereby] the people fall under you. <sup>6</sup> Your throne, O God, is for ever and ever: the scepter of your kingdom is a right scepter. <sup>7</sup> You love righteousness, and hate wickedness: therefore God, your God, has anointed you with the oil of gladness above your fellows. <sup>8</sup> All your garments [smell] of myrrh, and aloes, [and] cassia, out of the ivory palaces, whereby they have made you glad. <sup>9</sup> Kings' daughters [were] among your honorable women: upon your right hand did stand the queen in gold of Ophir. <sup>10</sup> Hearken, O daughter, and consider, and incline your ear; forget also your own people, and your father's house; <sup>11</sup> So shall the king greatly desire your beauty: for he is your Lord; and you worship him. <sup>12</sup> And the daughter of Tyre [shall be there] with a gift; [even] the rich among the people shall entreat your favor. <sup>13</sup> The king's daughter is all glorious within: her clothing is of worked gold. <sup>14</sup> She shall be brought to the king in raiment of needlework: the virgins her companions that follow her shall be brought to you. <sup>15</sup> With gladness and rejoicing they will be brought: they shall enter into the king's palace. <sup>16</sup> Instead of your fathers shall be your children, whom you may make princes in all the earth. <sup>17</sup> I will make your name to be remembered in all generations: therefore shall the people praise you for ever and ever.

**Psalm 46 Movable and Immovable Places Praise/Prophetic Writer: sons of Korah**

<sup>1</sup> To the chief Musician for the sons of Korah, A Song upon Alamoth. God is our refuge and strength, a very present help in trouble. <sup>2</sup> Therefore will we not fear, though the <sup>a</sup> earth be removed, and though the mountains be carried into the midst of the sea; <sup>3</sup> [Though] the waters thereof roar [and] be troubled, [though] the mountains shake with the swelling thereof. Selah.

<sup>a</sup> earthquake, mudslide, tsunami, and volcanic eruption. Psalm 135:6-7, Job 38:1-4, 25-38. The deeps of the sea was designed into creation since the beginning in Genesis 1:2, then revealed its purpose in Genesis 7:11, 8:2 during the great flood, and later applied in Genesis 10:25 during the time of Peleg.

<sup>4</sup> [There is] a river, the streams whereof shall make glad the <sup>a</sup> city of God, the holy [place] of the tabernacles of the most High. <sup>5</sup> God is in the midst of her; she shall not be moved: God shall help her, [and that] right early. <sup>6</sup> The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. <sup>7</sup> The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

<sup>8</sup> Come, behold the works of the LORD, what desolations he has made in the earth. <sup>9</sup> He makes wars to cease to the end of the earth; he breaks the bow, and cuts the spear in sunder; he burns the chariot in the fire. <sup>10</sup> Be still, and know that I [am] God: I will be exalted among the heathen, I will be exalted in the earth. <sup>11</sup> The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

<sup>a</sup> The city of God refers to the hope of the future, the immovable eternal city. Hebrews 12:18-13:1, Revelation 21-22. The sequence of Psalm 46 is wonderfully patterned in 2 Corinthians 4:16-17, going from the temporary to eternal.

**Psalm 47 Praise Writer: sons of Korah**

<sup>1</sup> To the chief Musician, A Psalm for the sons of Korah. O clap your hands, all ye people; shout to God with the voice of triumph. <sup>2</sup> For the LORD most high is terrible; [he is] a great King over all the earth. <sup>3</sup> He shall subdue the people under us, and the nations under our feet. <sup>4</sup> He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. <sup>5</sup> God is gone up with a shout, the LORD with the sound of a trumpet. <sup>6</sup> Sing praises to God, sing praises: sing praises to our King, sing praises. <sup>7</sup> For God is the King of all the earth: sing ye praises with understanding. <sup>8</sup> God reigns over the heathen: God sits upon the throne of his holiness. <sup>9</sup> The princes of the people are gathered together, [even] the people of the God of Abraham: for the shields of the earth [belong] to God: he is greatly exalted.

**Psalm 48 Praise Writer: sons of Korah**

<sup>1</sup> A Song [and] Psalm for the sons of Korah. Great is the LORD, and greatly to be praised in the city of our God, [in] the mountain of his holiness. <sup>2</sup> Beautiful for situation, the joy of the whole earth, is mount Zion, [on] the sides of the north, the city of the great King. <sup>3</sup> God is known in her palaces for a refuge. <sup>4</sup> For, look, the kings were assembled, they passed by together. <sup>5</sup> They saw [it, and] so they marveled; they were troubled, [and] hasted away. <sup>6</sup> Fear took hold upon them there, [and] pain, as of a woman in travail. <sup>7</sup> You break the ships of Tarshish with an east wind. <sup>8</sup> As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it forever. Selah. <sup>9</sup> We have thought of your loving-kindness, O God, in the midst of your temple. <sup>10</sup> According to your name, O God, so is your praise to the ends of the earth: your right hand is full of righteousness. <sup>11</sup> Let mount Zion rejoice, let the daughters of Judah be glad, because of your judgments. <sup>12</sup> Walk about Zion, and go round about her: tell the towers thereof. <sup>13</sup> Mark ye well her bulwarks, consider her palaces; that ye may tell [it] to the generation following. <sup>14</sup> For this God is our God for ever and ever: he will be our guide [even] to death.

<sup>1</sup> To the chief Musician, A Psalm for the sons of Korah. Hear this, all [ye] people; give ear, all [ye] inhabitants of the world: <sup>2</sup> Both low and high, rich and poor, together. <sup>3</sup> My mouth shall speak of wisdom; and the meditation of my heart [shall be] of understanding. <sup>4</sup> I will incline my ear to a parable: I will open my dark saying upon the harp. <sup>5</sup> Wherefore should I fear in the days of evil, [when] the iniquity of my heels shall compass me about? <sup>6</sup> They that trust in their wealth, and boast themselves in the multitude of their riches; <sup>7</sup> None [of them] can by any means redeem his brother, nor give to God a ransom for him: <sup>8</sup> (For the redemption of their soul is precious, and it ceases forever:) <sup>9</sup> That he should still live forever, [and] not see corruption. <sup>10</sup> For he sees [that] wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. <sup>11</sup> Their inward thought [is, that] their houses [shall continue] forever, [and] their dwelling places to all generations; they call [their] lands after their own names. <sup>12</sup> Nevertheless man [being] in honor abides not: he is like the beasts [that] perish. <sup>13</sup> This their way is their folly: yet their posterity approve their sayings. Selah. <sup>14</sup> Like sheep they are laid in Shoel; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. <sup>15</sup> But God will redeem my soul from the power of Shoel: for he shall receive me. Selah. <sup>16</sup> Be not afraid when one is made rich, when the glory of his house is increased; <sup>17</sup> For when he dies he shall carry nothing away: his glory shall not descend after him. <sup>18</sup> Though while he lived he blessed his soul: and [men] will praise you, when you do well to thyself. <sup>19</sup> He shall go to the generation of his fathers; they shall never see light. <sup>20</sup> Man [that is] in honor, and understands not, is like the beasts [that] perish.

**Psalm 50****Praise****Writer: Asaph**

<sup>1</sup> A Psalm of Asaph. The mighty God, [even] the LORD, has spoken, and called the earth from the rising of the sun to the going down thereof. <sup>2</sup> Out of Zion, the perfection of beauty, God has shined. <sup>3</sup> **Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.** <sup>4</sup> He shall call to the heavens from above, and to the earth, that he may judge his people. <sup>5</sup> Gather my saints together to me; those that have made a covenant with me by sacrifice. <sup>6</sup> And the heavens shall declare his righteousness: for God is judge himself. Selah. <sup>7</sup> **Hear, O my people, and I will speak; O Israel, and I will testify against you: I [am] God, [even] your God.** <sup>8</sup> **I will not reprove you for your sacrifices or your burnt offerings, [to have been] continually before me.** <sup>9</sup> **I will take no bullock out of your house, [nor] he goats out of your folds.** <sup>10</sup> **For every beast of the forest is my, [and] the cattle upon a thousand hills.** <sup>11</sup> **I know all the fowls of the mountains: and the wild beasts of the field are my.** <sup>12</sup> **If I were hungry, I would not tell you: for the world is my, and the fullness thereof.** <sup>13</sup> **Will I eat the flesh of bulls, or drink the blood of goats?** <sup>14</sup> **Offer to God thanksgiving; and pay your vows to the most High:** <sup>15</sup> **And call upon me in the day of trouble: I will deliver you, and you shall glorify me.** <sup>16</sup> **But to the wicked God says, What have you to do to declare my statutes, or [that] you should take my covenant in your mouth?** <sup>17</sup> **Seeing you hate instruction, and cast my words behind you.** <sup>18</sup> **When you saw a thief, then you consented with him, and has been partaker with adulterers.** <sup>19</sup> **You give your mouth to evil, and your tongue frames deceit.** <sup>20</sup> **You sit [and] speak against your brother; you slander your own mother's son.** <sup>21</sup> **These [things] have you done, and I kept silence; you thought that I was altogether [such an one] as thyself: [but] I will reprove you, and set them in order before your eyes.** <sup>22</sup> **Now consider this, ye that forget God, lest I tear [you] in pieces, and [there be] none to deliver.** <sup>23</sup> **Whoso offers praise glorifies me: and to him that orders [his] conversation [aright] will I show the salvation of God.**

## Note on Personal Joy

## Joy Returns

1. Confident God loves me
2. Confession of sin
3. I will teach transgressors

## Joy Departs

4. Dirties the soul
5. Contaminates the mind
6. Disgraces the Lord (2 Samuel 12:14)
7. Destroys our testimony

<sup>1</sup> To the chief Musician, A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to Your loving-kindness: according to the multitude of Your tender mercies blot out my transgressions. <sup>2</sup> Wash me thoroughly from my iniquity, and cleanse me from my sin. <sup>3</sup> For I acknowledge my transgressions: and my sin is ever before me. <sup>4</sup> Against You, You only, have I sinned, and done [this] evil in Your sight: that You might be justified when You speak, [and] be clear when You judge. <sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me. <sup>6</sup> Behold, You desire truth in the inward parts: and in the hidden [part] You shall make me to know wisdom. <sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. <sup>8</sup> Make me to hear joy and gladness; [that] the bones [which] You have broken may rejoice. <sup>9</sup> Hide Your face from my sins, and blot out all my iniquities. <sup>10</sup> Create in me a clean heart, O God; and renew a right spirit within me. <sup>11</sup> Cast me not away from Your presence; and take not Thy Holy Spirit from me. <sup>12</sup> Restore unto me the joy of Thy salvation; and uphold me [with thy] free spirit. <sup>13</sup> [Then] will I teach transgressors Your ways; and sinners shall be converted unto Thee. <sup>14</sup> Deliver me from blood-guiltiness, O God, God of my salvation: [and] my tongue shall sing aloud of Thy righteousness. <sup>15</sup> O Lord, open my lips; and my mouth shall show forth Thy praise. <sup>16</sup> For you desire not sacrifice; else would I give [it]: you delight not in burnt offering. <sup>17</sup> The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, You will not despise. <sup>18</sup> Do good in Your good pleasure to Zion: build the walls of Jerusalem. <sup>19</sup> Then shall You be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then they will offer bullocks upon Your altar. /1-11, 12-17, 18?

**Psalm 52 Doeg the Edomite - an outwardly religious man Vindicate / Praise Writer: David 1**

<sup>1</sup> To the chief Musician, Maschil, [A Psalm] of David, when <sup>a</sup> Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. Why boast you thyself in mischief, O mighty man? the goodness of God [endures] continually. <sup>2</sup> Your tongue devises mischiefs; like a sharp razor, working deceitfully. <sup>3</sup> You love evil more than good; [and] lying rather than to speak righteousness. Selah. <sup>4</sup> You love all devouring words, O deceitful tongue. <sup>5</sup> God shall likewise destroy you forever, he shall take you away, and pluck you out of [your] dwelling place, and root you out of the land of the living. Selah. <sup>6</sup> The righteous also shall see, and fear, and shall laugh at him: <sup>7</sup> Look, [this is] the man [that] made not God his strength; but trusted in the abundance of his riches, [and] strengthened himself in his wickedness. <sup>8</sup> But I [am] like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. <sup>9</sup> I will praise you forever, because you have done [it]: and I will wait on your name; for [it is] good before your saints.

<sup>a</sup> Doeg – [1 Samuel 21:7, 22:9-22](#). Hebrew – anxious or fearful. An Edomite, the chief overseer of Saul's flocks. At the command of Saul he slew the high priest Ahimelech (q.v.) of Nob, together with all the priests to the number of eighty-five persons. Then going to the city of Nob; killing all their wives, children and beasts. Nob a city of priests where tabernacle dwelt within sight of Jerusalem. Isaiah 10:32 (future). Ps 52 To the chief musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. Descendant of Esau, brother of Jacob – Genesis 25:19-34. See Obadiah.

**Psalm 53****Vindicate / Praise****Writer: David**

<sup>1</sup> To the chief Musician upon Mahalath, Maschil, [A Psalm] of David. The fool has said in his heart, [There is] no God. Corrupt are they, and have done abominable iniquity: there is none that does good. <sup>2</sup> God looked down from heaven upon the children of men, to see if there were [any] that did understand, that did seek God. <sup>3</sup> Every one of them is gone back: they are altogether become filthy; there is none that does good, no, not one. <sup>4</sup> Have the workers of iniquity no knowledge? who eat up my people [as] they eat bread: they have not called upon God. <sup>5</sup> There were they in great fear, [where] no fear was: for God has scattered the bones of him that encamps [against] you: you have put them to shame, because God has despised them. <sup>6</sup> Oh that the salvation of Israel [were come] out of Zion! When God brings back the captivity of his people, Jacob shall rejoice, [and] Israel shall be glad.

<sup>1</sup> To the chief Musician on Neginoth, Maschil, [A Psalm] of David, when the Ziphims came and said to Saul, Does not David hide himself with us? Save me, O God, by your name, and judge me by your strength.  
<sup>2</sup> Hear my prayer, O God; give ear to the words of my mouth. <sup>3</sup> For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah. <sup>4</sup> Behold, God is my helper: the Lord is with them that uphold my soul. <sup>5</sup> He shall reward evil to my enemies: cut them off in your truth. <sup>6</sup> I will freely sacrifice to you: I will praise your name, O LORD; for [it is] good. <sup>7</sup> For he has delivered me out of all trouble: and my eye has seen [his desire] upon my enemies.

<sup>1</sup> To the chief Musician on Neginoth, Maschil, [A Psalm] of David. Give ear to my prayer, O God; and hide not thyself from my supplication. <sup>2</sup> Attend to me, and hear me: I mourn in my complaint, and make a noise; <sup>3</sup> Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me. <sup>4</sup> My heart is sore pained within me: and the terrors of death are fallen upon me. <sup>5</sup> Fearfulness and trembling are come upon me, and horror has overwhelmed me. <sup>6</sup> And I said, Oh that I had wings like a dove! [for then] would I fly away, and be at rest.  
<sup>7</sup> Look, [then] would I wander far off, [and] remain in the wilderness. Selah. <sup>8</sup> I would hasten my escape from the windy storm [and] tempest. <sup>9</sup> Destroy, O Lord, [and] divide their languages: for I have seen violence and strife in the city. <sup>10</sup> Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. <sup>11</sup> Wickedness is in the midst thereof: deceit and guile depart not from her streets. <sup>12</sup> For [it was] not an enemy [that] reproached me; then I could have borne [it]: neither [was it] he that hated me [that] did magnify [himself] against me; then I would have hid myself from him:  
<sup>13</sup> But [it was] you, a man my equal, my guide, and my acquaintance. <sup>14</sup> We took sweet counsel together, [and] walked to the house of God in company. <sup>15</sup> Let death seize upon them, [and] let them go down quick into Shoel: for wickedness is in their dwellings, [and] among them. <sup>16</sup> As for me, I will call upon God; and the LORD shall save me. <sup>17</sup> Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. <sup>18</sup> He has delivered my soul in peace from the battle [that was] against me: for there were many with me. <sup>19</sup> God shall hear, and afflict them, even he that abides of old. Selah. Because they have no changes, therefore they fear not God. <sup>20</sup> He has put forth his hands against such as be at peace with him: he has broken his covenant. <sup>21</sup> [The words] of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet [were] they drawn swords. <sup>22</sup> Cast your burden upon the LORD, and he shall sustain you: he shall never allow the righteous to be moved. <sup>23</sup> But you, O God, shall bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in you.

To the chief Musician upon Jonath-elem-rechokim, Michtam of David, <sup>a</sup> when the Philistines took him in Gath.

<sup>1</sup> **Be merciful unto me, O God: for man would swallow me up;** he fighting daily oppresses me.  
<sup>2</sup> My enemies would daily swallow [me] up: for [they be] many that fight against me, O Most High.  
<sup>3</sup> **What time I am afraid, I will trust in You. <sup>4</sup> In God I will praise His word, in God I have put my trust; I will not fear what flesh can do unto me.** <sup>5</sup> Every day they distort my words: all their thoughts are against me for evil. <sup>6</sup> They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. <sup>7</sup> Shall they escape by iniquity? in [Your] anger cast down the people, O God. <sup>8</sup> **You tell my wanderings: put my tears into Your bottle: [are they] not in Your book?**  
<sup>9</sup> **When I cry [to You], then shall my enemies turn back: this I know; for God is for me.**  
<sup>10</sup> **In God will I praise [His] word: in the LORD will I praise [His] word. <sup>11</sup> In God I have put my trust: I will not be afraid what man can do unto me.** <sup>12</sup> Your vows are upon me, O God: I will render praises to You. <sup>13</sup> For You have delivered my soul from death: [will] not [You deliver] my feet from falling, that I may walk before God in the light of the living?

<sup>a</sup> 1 Samuel 21:10-15, David flees from Saul to Achish the king of Gath. His heart is weary. Psalm 34.

Note: I, me, my = 34x. God, LORD, Most High, You = 22x. They, them, their, people, man, flesh, enemies = 13x. Fear man – trust God or Fear God – trust God, Matthew 10:28, 2 Timothy 1:7.

<sup>1</sup> To the chief Musician, Altaschith, Michtam of David, when he fled from Saul in the cave. Be merciful to me, O God, be merciful to me: for my soul trusts in you: yes, in the shadow of your wings will I make my refuge, until [these] calamities be over past. <sup>2</sup> I will cry to God most high; to God that performs [all things] for me. <sup>3</sup> He shall send from heaven, and save me [from] the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth. <sup>4</sup> My soul is among lions: [and] I lie [even among] them that are set on fire, [even] the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. <sup>5</sup> Be you exalted, O God, above the heavens; [let] your glory [be] above all the earth. <sup>6</sup> They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen [themselves]. Selah. <sup>7</sup> My heart is fixed, O God, my heart is fixed: I will sing and give praise. <sup>8</sup> Awake up, my glory; awake, lute and harp: I [myself] will awake early. <sup>9</sup> I will praise you, O Lord, among the people: I will sing to you among the nations. <sup>10</sup> For your mercy is great to the heavens, and your truth to the clouds. <sup>11</sup> Be you exalted, O God, above the heavens: [let] your glory [be] above all the earth.

<sup>1</sup> To the chief Musician, Altaschith, Michtam of David. Do ye indeed speak righteousness, O assembly? do ye judge uprightly, O ye sons of men? <sup>2</sup> Yes, in heart ye work wickedness; ye weigh the violence of your hands in the earth. <sup>3</sup> The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. <sup>4</sup> Their poison is like the poison of a serpent: [they are] like the deaf adder [that] stops her ear; <sup>5</sup> Which will not hearken to the voice of charmers, charming never so wisely. <sup>6</sup> Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD. <sup>7</sup> Let them melt away as waters [which] run continually: [when] he bends [his bow to shoot] his arrows, let them be as cut in pieces. <sup>8</sup> As a snail [which] melts, let [every one of them] pass away: [like] the untimely birth of a woman, [that] they may not see the sun. <sup>9</sup> Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in [his] wrath. <sup>10</sup> The righteous shall rejoice when he sees the vengeance: he shall wash his feet in the blood of the wicked. <sup>11</sup> So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judges in the earth.

<sup>1</sup> To the chief Musician, Altaschith, Michtam of David; when Saul sent, and they watched the house to kill him. Deliver me from my enemies, O my God: defend me from them that rise up against me. <sup>2</sup> Deliver me from the workers of iniquity, and save me from bloody men. <sup>3</sup> For, look, they lie in wait for my soul: the mighty are gathered against me; not [for] my transgression, nor [for] my sin, O LORD. <sup>4</sup> They run and prepare themselves without [my] fault: awake to help me, and behold. <sup>5</sup> You therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

<sup>6</sup> They return at evening: they make a noise like a dog, and go round about the city. <sup>7</sup> Behold, they belch out with their mouth: swords are in their lips: for who, [say they], does hear? <sup>8</sup> But you, O LORD, shall laugh at them; you shall have all the heathen in derision. <sup>9</sup> [Because of] his strength will I wait upon you: for God is my defense. <sup>10</sup> The God of my mercy shall prevent me: God shall let me see [my desire] upon my enemies. <sup>11</sup> Slay them not, lest my people forget: scatter them by your power; and bring them down, O Lord our shield. <sup>12</sup> [For] the sin of their mouth [and] the words of their lips let them even be taken in their pride: and for cursing and lying [which] they speak. <sup>13</sup> Consume them in wrath, consume them, that they [may] not [be]: and let them know that God rules in Jacob to the ends of the earth. Selah. <sup>14</sup> And at evening let them return; [and] let them make a noise like a dog, and go round about the city. <sup>15</sup> Let them wander up and down for meat, and grudge if they be not satisfied. <sup>16</sup> But I will sing of your power; yes, I will sing aloud of your mercy in the morning: for you have been my defense and refuge in the day of my trouble. <sup>17</sup> To you, O my strength, will I sing: for God is my defense, [and] the God of my mercy.

**Psalm 60****Vindicate / History****Writer: David 1**

<sup>1</sup> To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand. O God, you have cast us off, you have scattered us, you have been displeased; O turn thyself to us again. <sup>2</sup> You have made the earth to tremble; you have broken it: heal the breaches thereof; for it shakes. <sup>3</sup> You have showed your people hard things: you have made us to drink the wine of astonishment. <sup>4</sup> You have given a banner to them that fear you, that it may be displayed because of the truth. Selah. <sup>5</sup> That your beloved may be delivered; save [with] your right hand, and hear me. <sup>6</sup> God has spoken in his holiness; **I will rejoice, I will divide Shechem, and mete out the valley of Succoth.** <sup>7</sup> **Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver;** <sup>8</sup> **Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, triumph you because of me.** <sup>9</sup> Who will bring me [into] the strong city? who will lead me into Edom? <sup>10</sup> [Will] not you, O God, [which] had cast us off? and [you], O God, [which] did not go out with our armies? <sup>11</sup> Give us help from trouble: for vain is the help of man. <sup>12</sup> Through God we shall do valiantly: for he [it is that] shall tread down our enemies.

**Psalm 61****Supplicate / Praise****Writer: David 3**

<sup>1</sup> To the chief Musician upon Neginah, [A Psalm] of David. Hear my cry, O God; attend to my prayer. <sup>2</sup> From the end of the earth will I cry to you, when my heart is overwhelmed: lead me to the rock [that] is higher than I. <sup>3</sup> For you have been a shelter for me; a strong tower from the enemy. <sup>4</sup> I will abide in your tabernacle forever: I will trust in the covert of your wings. Selah. <sup>5</sup> For you, O God, have heard my vows: you have given [me] the heritage of those that fear your name. <sup>6</sup> You will prolong the king's life: [and] his years as many generations. <sup>7</sup> He shall abide before God forever: O prepare mercy and truth, [which] may preserve him. <sup>8</sup> So will I sing praise to your name forever, that I may daily perform my vows.

**Psalm 62****Supplicate****Writer: David 3**

<sup>1</sup> To the chief Musician, to Jeduthun, A Psalm of David. Truly my soul waits upon God: from him [comes] my salvation. <sup>2</sup> He only is my rock and my salvation; [he is] my defense; I shall not be greatly moved. <sup>3</sup> How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall [shall ye be, and as] a tottering fence. <sup>4</sup> They only consult to cast [him] down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. <sup>5</sup> My soul, wait you only upon God; for my expectation is from him. <sup>6</sup> He only is my rock and my salvation: [he is] my defense; I shall not be moved. <sup>7</sup> In God is my salvation and my glory: the rock of my strength, [and] my refuge, is in God. <sup>8</sup> Trust in him at all times; [ye] people, pour out your heart before him: God is a refuge for us. Selah. <sup>9</sup> Surely men of low degree are vanity, [and] men of high degree are a lie: to be laid in the balance, they are altogether [lighter] than vanity. <sup>10</sup> Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart [upon them]. <sup>11</sup> God has spoken once; twice I have heard this; that power [belongs] to God. <sup>12</sup> Also to you, O Lord, [belongs] mercy: for you render to every man according to his work.

**Psalm 63****Supplicate /Vindicate****Writer: David 1**

<sup>1</sup> A Psalm of David, when he was in the wilderness of Judah. O God, you are my God; early will I seek you: my soul thirsts for you, my flesh longs for you in a dry and thirsty land, where no water is; <sup>2</sup> To see your power and your glory, so [as] I have seen you in the sanctuary. <sup>3</sup> Because your loving-kindness is better than life, my lips shall praise you. <sup>4</sup> Thus will I bless you while I live: I will lift up my hands in your name. <sup>5</sup> My soul shall be satisfied as [with] marrow and fatness; and my mouth shall praise [you] with joyful lips <sup>6</sup> When I remember you upon my bed, [and] meditate on you in the [night] watches. <sup>7</sup> Because you have been my help, therefore in the shadow of your wings will I rejoice. <sup>8</sup> My soul follows hard after you: your right hand upholds me. <sup>9</sup> But those [that] seek my soul, to destroy [it], shall go into the lower parts of the earth. <sup>10</sup> They shall fall by the sword: they shall be a portion for foxes. <sup>11</sup> But the king shall rejoice in God; everyone that swears by him shall glory: but the mouth of them that speak lies shall be stopped.



**Psalm 64****Supplicate / Vindicate / Praise****Writer: David 1**

<sup>1</sup> To the chief Musician, A Psalm of David. Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. <sup>2</sup> Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: <sup>3</sup> Who whet their tongue like a sword, [and] bend [their bows to shoot] their arrows, [even] bitter words: <sup>4</sup> That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. <sup>5</sup> They encourage themselves [in] an evil matter: they commune of laying snares privately; they say, Who shall see them? <sup>6</sup> They search out iniquities; they accomplish a diligent search: both the inward [thought] of everyone [of them], and the heart, is deep. <sup>7</sup> But God shall shoot at them [with] an arrow; suddenly they will be wounded. <sup>8</sup> So they shall make their own tongue to fall upon themselves: all that see them shall flee away. <sup>9</sup> And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. <sup>10</sup> The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

**Psalm 65****Praise****Writer: David**

<sup>1</sup> To the chief Musician, A Psalm [and] Song of David. Praise waits for you, O God, in Sion: and to you shall the vow be performed. <sup>2</sup> O you that hear prayer, to you shall all flesh come. <sup>3</sup> Iniquities prevail against me: [as for] our transgressions, you shall purge them away. <sup>4</sup> Blessed [is the man whom] you choose, and causes to approach [to you, that] he may dwell in your courts: we shall be satisfied with the goodness of your house, [even] of your holy temple. <sup>5</sup> [By] terrible things in righteousness will you answer us, O God of our salvation; [who are] the confidence of all the ends of the earth, and of them that are afar off [upon] the sea: <sup>6</sup> Which by his strength sets fast the mountains; [being] girded with power: <sup>7</sup> Which stills the noise of the seas, the noise of their waves, and the tumult of the people. <sup>8</sup> They also that dwell in the uttermost parts are afraid at your tokens: you make the outgoings of the morning and evening to rejoice. <sup>9</sup> You visit the earth, and water it: you greatly enrich it with the river of God, [which] is full of water: you prepare them corn, when you have so provided for it. <sup>10</sup> You water the ridges thereof abundantly: you settle the furrows thereof: you make it soft with showers: you bless the springing thereof. <sup>11</sup> You crown the year with your goodness; and your paths drop fatness. <sup>12</sup> They drop [upon] the pastures of the wilderness: and the little hills rejoice on every side. <sup>13</sup> The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

**Psalm 66****Praise****Writer: ?**

<sup>1</sup> To the chief Musician, A Song [or] Psalm. Make a joyful noise to God, all ye lands: <sup>2</sup> Sing forth the honor of his name: make his praise glorious. <sup>3</sup> Say to God, How terrible [are you in] your works! through the greatness of your power shall your enemies submit themselves to you. <sup>4</sup> All the earth shall worship you, and shall sing to you; they shall sing [to] your name. Selah. <sup>5</sup> Come and see the works of God: [he is] terrible [in his] doing toward the children of men. <sup>6</sup> He turned the sea into dry [land]: they went through the flood on foot: there did we rejoice in him. <sup>7</sup> He rules by his power forever; his eyes behold the nations: let not the rebellious exalt themselves. Selah. <sup>8</sup> O bless our God, ye people, and make the voice of his praise to be heard: <sup>9</sup> Which holds our soul in life, and suffers not our feet to be moved. <sup>10</sup> For you, O God, have proved us: you have tried us, as silver is tried. <sup>11</sup> You brought us into the net; you laid affliction upon our loins. <sup>12</sup> You have caused men to ride over our heads; we went through fire and through water: but you brought us out into a wealthy [place]. <sup>13</sup> I will go into your house with burnt offerings: I will pay you my vows, <sup>14</sup> Which my lips have uttered, and my mouth has spoken, when I was in trouble. <sup>15</sup> I will offer to you burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah. <sup>16</sup> Come [and] hear, all ye that fear God, and I will declare what he has done for my soul. <sup>17</sup> I cried to him with my mouth, and he was extolled with my tongue. <sup>18</sup> If I regard iniquity in my heart, the Lord will not hear [me]: <sup>19</sup> [But] verily God has heard [me]; he has attended to the voice of my prayer. <sup>20</sup> Blessed [be] God, which has not turned away my prayer, nor his mercy from me.

**Psalm 67****Prophetic / Messianic / Praise****Writer: ?**

<sup>1</sup> To the chief Musician on Neginoth, A Psalm [or] Song. God be merciful to us, and bless us; [and] cause his face to shine upon us; Selah. <sup>2</sup> That your way may be known upon earth, your saving health among all nations. <sup>3</sup> Let the people praise you, O God; let all the people praise you. <sup>4</sup> O let the nations be glad and sing for joy: for you shall judge the people righteously, and govern the nations upon earth. Selah. <sup>5</sup> Let the people praise you, O God; let all the people praise you. <sup>6</sup> [Then] shall the earth yield her increase; [and] God, [even] our own God, shall bless us. <sup>7</sup> God shall bless us; and all the ends of the earth shall fear him.

Note: verse 1 – Israel, verses 2 to 6a – Nations, verses 6b-7

***The Ark is Lifted Up***

<sup>1</sup> To the chief Musician, A Psalm [or] Song of David. Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. <sup>2</sup> As smoke is driven away, [so] drive them away: as wax melts before the fire, [so] let the wicked perish at the presence of God.

***Commence Joyous Songs***

<sup>3</sup> But let the righteous be glad; let them rejoice before God: yes, let them exceedingly rejoice. <sup>4</sup> Sing to God, sing praises to His name: extol Him that rides upon the heavens by His name JAH, and rejoice before Him. <sup>5</sup> A father of the fatherless, and a judge of the widows, is God in His holy habitation. <sup>6</sup> God sets the solitary in families: He brings out those which are bound with chains: but the rebellious dwell in a dry [land].

***Glorious March in the Wilderness***

<sup>7</sup> O God, when You went forth before Your people, when You did march through the wilderness; Selah: <sup>8</sup> The earth shook, the heavens also dropped at the presence of God: [even] Sinai itself [was moved] at the presence of God, the God of Israel. <sup>9</sup> You, O God, did send a plentiful rain, whereby You did confirm Your inheritance, when it was weary. <sup>10</sup> Your assembly has dwelt therein: You, O God, have prepared of Your goodness for the poor.

***Victories in War Celebrated***

<sup>11</sup> The Lord gave the word: great was the company of those that published [it]. <sup>12</sup> Kings of armies did flee apace: and she that tarried at home divided the spoil. <sup>13</sup> Though ye have lien among the pots, [yet shall ye be as] the wings of a dove covered with silver, and her feathers with yellow gold. <sup>14</sup> When the Almighty scattered kings in it, it was [white] as snow in Salmon.

***Joyous Shouts are Louder as Zion comes in Sight***

<sup>15</sup> The hill of God [is as] the hill of Bashan; a high hill [as] the hill of Bashan. <sup>16</sup> Why leap ye, ye high hills? [this is] the hill [which] God desires to dwell in; yes, the LORD will dwell [in it] forever. <sup>17</sup> The chariots of God are twenty thousand, [even] thousands of angels: the Lord is among them, [as in] Sinai, in the holy [place]. <sup>18</sup> **You have ascended on high, You have led captivity captive: You have received gifts for men;** yes, [for] the rebellious also, that the LORD God might dwell [among them]. <sup>19</sup> Blessed [be] the Lord, [who] daily loads us [with benefits, even] the God of our salvation. Selah. <sup>20</sup> [He that is] our God is the God of salvation; and to GOD the Lord [belong] the issues from death. <sup>21</sup> But God shall wound the head of His enemies, [and] the hairy scalp of such an one as goes on still in his trespasses. <sup>22</sup> The Lord said, **I will bring again from Bashan, I will bring [My people] again from the depths of the sea:** <sup>23</sup> **That your foot may be dipped in the blood of [your] enemies, [and] the tongue of your dogs in the same.** <sup>24</sup> They have seen Your goings, O God; [even] the goings of My God, My King, in the sanctuary. <sup>25</sup> The singers went before, the players on instruments [followed] after; among [them were] the damsels playing with timbrels. <sup>26</sup> Bless ye God in the congregations, [even] the Lord, from the fountain of Israel. <sup>27</sup> There is little Benjamin [with] their ruler, the princes of Judah [and] their council, the princes of Zebulun, [and] the princes of Naphtali. <sup>28</sup> Your God has commanded your strength: strengthen, O God, that which You have worked for us. <sup>29</sup> Because of your temple at Jerusalem shall kings bring presents to You. <sup>30</sup> Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, [till everyone] submit himself with pieces of silver: scatter You the people [that] delight in war. <sup>31</sup> Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands to God. <sup>32</sup> Sing to God, ye kingdoms of the earth; O sing praises to the Lord; Selah: <sup>33</sup> To Him that rides upon the heavens of heavens, [which were] of old; look, He does send out His voice, [and that] a mighty voice. <sup>34</sup> Ascribe ye strength to God: His excellency is over Israel, and His strength is in the clouds. <sup>35</sup> O God, [You are] terrible out of Your holy places: the God of Israel is He that gives strength and power to [His] people. Blessed [be] God.

Q: What time period is Psalm 68 speaking of? A: David's time, the future church and the millennial reign of Christ from Jerusalem. The manifold wisdom of God.

**Psalm 69 Messiah 1 / Supplicate / Vindicate / Praise, Ro 11:9-10 (22-23), 15:3 (9) David 3**

<sup>1</sup> To the chief Musician upon Shoshannim, [A Psalm] of David. Save me, O God; for the waters are come in to [my] soul. <sup>2</sup> I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. <sup>3</sup> I am weary of my crying: my throat is dried: my eyes fail while I wait for my God. <sup>4</sup> They that hate me without a cause are more than the hairs of my head: they that would destroy me, [being] my enemies wrongfully, are mighty: then I restored [that] which I took not away. <sup>5</sup> O God, you know my foolishness; and my sins are not hid from you. <sup>6</sup> Let not them that wait on you, O Lord GOD of hosts, be ashamed for my sake: let not those that seek you be confounded for my sake, O God of Israel. <sup>7</sup> Because for Your sake I have borne reproach; shame has covered my face. <sup>8</sup> I am become a stranger to my brethren, and an alien to my mother's children. <sup>9</sup> For <sup>a</sup> the zeal of Your house has eaten me up; and the reproaches of them that reproached you are fallen upon me. <sup>10</sup> When I wept, [and chastened] my soul with fasting, that was to my reproach. <sup>11</sup> I made sackcloth also my garment; and I became a proverb to them. <sup>12</sup> They that sit in the gate speak against me; and I was the song of the drunkards. <sup>13</sup> But as for me, my prayer is to you, O LORD, [in] an acceptable time: O God, in the multitude of Your mercy hear me, in the truth of Your salvation. <sup>14</sup> Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. <sup>15</sup> Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. <sup>16</sup> Hear me, O LORD; for Your loving-kindness is good: turn to me according to the multitude of Your tender mercies. <sup>17</sup> And hide not Your face from your servant; for I am in trouble: hear me speedily. <sup>18</sup> Draw near to my soul, [and] redeem it: deliver me because of my enemies. <sup>19</sup> You have known my reproach, and my shame, and my dishonor: my adversaries are all before you. <sup>20</sup> Reproach has broken my heart; and I am full of heaviness: and I looked [for some] to take pity, but [there was] none; and for comforters, but I found none. <sup>21</sup> They gave me also gall for my food; and in my thirst they gave me vinegar to drink. <sup>22</sup> Let their table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap. <sup>23</sup> Let their eyes be darkened, that they see not; and make their loins continually to shake. <sup>24</sup> Pour out Your indignation upon them, and let Your wrathful anger take hold of them. <sup>25</sup> Let their habitation be desolate; [and] let none dwell in their tents. <sup>26</sup> For they persecute [him] whom you have smitten; and they talk to the grief of those whom you have wounded. <sup>27</sup> Add iniquity to their iniquity: and let them not come into Your righteousness. <sup>28</sup> Let them be blotted out of the book of the living, and not be written with the righteous. <sup>29</sup> But I [am] poor and sorrowful: let Your salvation, O God, set me up on high. <sup>30</sup> I will praise the name of God with a song, and will magnify him with thanksgiving. <sup>31</sup> [This] also shall please the LORD better than an ox [or] bullock that has horns and hoofs. <sup>32</sup> The humble shall see [this, and] be glad: and your heart shall live that seek God. <sup>33</sup> For the LORD hears the poor, and despises not his prisoners. <sup>34</sup> Let the heaven and earth praise him, the seas, and everything that moves therein. <sup>35</sup> For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. <sup>36</sup> The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

<sup>a</sup> John 2:17, Romans 15:3

**Psalm 70**

**Supplicate & Vindicate (1-3) / Praise (4-5)**

**Writer: David 1**

<sup>1</sup> To the chief Musician, [A Psalm] of David, to bring to remembrance. [Make haste], O God, to deliver me; make haste to help me, O LORD. <sup>2</sup> Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. <sup>3</sup> Let them be turned back for a reward of their shame that say, Aha, aha.

<sup>4</sup> Let all those that seek You rejoice and be glad in You: and let such as love Your salvation say continually, Let God be magnified. <sup>5</sup> But I [am] poor and needy: make haste to me, O God: You are my help and my deliverer; O LORD, make no tarrying.

<sup>1</sup> In You, **O LORD**, I put my **trust**: let me never be put to confusion. <sup>2</sup> Deliver me in **Your righteousness**, and cause me to escape: incline Your ear to me, and save me. <sup>3</sup> Be You my strong habitation, whereunto I may continually resort: You have given commandment to save me; for You are my rock and my fortress. <sup>4</sup> Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. <sup>5</sup> For You are my hope, O Lord GOD: [You are] my trust from my youth. <sup>6</sup> By You I have been held up **from the womb**: You are He that took me out of my mother's bowels: my praise [shall be] continually of You. <sup>7</sup> I am as a wonder to many; but You are my strong refuge. <sup>8</sup> Let my mouth be filled [with] Your praise [and with] Your honor all the day. <sup>9</sup> Cast me not off in the time of **old age**; forsake me not when my strength fails. <sup>10</sup> For my enemies speak against me; and they that lay wait for my soul take counsel together, <sup>11</sup> Saying, God has forsaken him: persecute and take him; for there is none to deliver [him]. <sup>12</sup> O God, be not far from me: O my God, make haste for my help. <sup>13</sup> Let them be confounded [and] consumed that are adversaries to my soul; let them be covered [with] reproach and dishonor that seek my hurt.

<sup>14</sup> But I will hope continually, and will yet praise You more and more. <sup>15</sup> My mouth shall show forth Your righteousness [and] Your salvation all the day; for I know not the numbers [thereof]. <sup>16</sup> I will go in the strength of the **Lord GOD**: I will make mention of **Your righteousness, [even] of Yours only**. <sup>17</sup> O God, You have taught me from my youth: and thus far I have declared Your wondrous works. <sup>18</sup> Now also when I am **old and gray-headed**, O God, forsake me not; until I have showed Your strength to [this] generation, [and] Your power to everyone [that] is to come. <sup>19</sup> Your righteousness also, O God, is very high, who has done great things: O God, who is like to You! <sup>20</sup> [You], which has showed me great and sore troubles, shall quicken me again, and shall bring me up again from the depths of the earth. <sup>21</sup> You shall increase my greatness, and comfort me on every side. <sup>22</sup> I will also praise You with the lute, [even] Your truth, O my God: to You will I sing with the harp, O You Holy One of Israel. <sup>23</sup> My lips shall greatly rejoice when I sing to You; and my soul, which You have redeemed. <sup>24</sup> My tongue also shall talk of **Your righteousness** all the day long: for they are confounded, for they are brought to shame, that seek my hurt.

*Godly Prayer of a Father for his Son (King David for King Solomon - kingship)*

<sup>1</sup> [A Psalm] **for Solomon**. Give the **king Your judgments**, O God, and Your righteousness to the king's son. <sup>2</sup> He shall **judge Your people with righteousness, and Your poor with judgment**. <sup>3</sup> The **mountains** shall bring peace to the people, and the **little hills**, by righteousness. <sup>4</sup> He shall **judge** the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. <sup>5</sup> They shall fear You as long as the sun and moon endure, throughout all generations. <sup>6</sup> He shall come down like rain upon the mown grass: as showers [that] water the earth. <sup>7</sup> In his days shall the righteous flourish; and abundance of peace so long as the moon endures. <sup>8</sup> He shall have dominion also from sea to sea, and from the river to the ends of the earth. <sup>9</sup> They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

<sup>10</sup> The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. <sup>11</sup> Yes, all kings shall fall down before him: all nations shall serve him.

<sup>12</sup> For he shall deliver the needy when he cries; the poor also, and [him] that has no helper. <sup>13</sup> He shall spare the poor and needy, and shall save the souls of the needy. <sup>14</sup> He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. <sup>15</sup> And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; [and] daily shall he be praised. <sup>16</sup> There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and [they] of the city shall flourish like grass of the earth.

<sup>17</sup> His name shall endure forever: his name shall be continued as long as the sun: and [men] shall be blessed in him: all nations shall call him blessed. <sup>18</sup> Blessed [be] the LORD God, the God of Israel, who only does wondrous things. <sup>19</sup> And blessed [be] his glorious name forever: and let the whole earth be filled [with] his glory; Amen, and Amen. <sup>20</sup> **The prayers of David the son of Jesse are ended.**

**Book III (The Leviticus book concerning the sanctuary)**  
**Psalms 73-89**

Psalm 50, 73-83 by Asaph (Seer, time of David-Solomon, 1 Chr 6:31-32, 39. Aligns with King David's life, parts 2-3A), 84-85, 87 sons of Korah (Nu 26:9-11), 86 David, 88-89 Heman

**Psalm 73 Godly (1-3), Ungodly (4-12), Godly (13-17), Ungodly (18-20), Godly (21-28) (Wisdom)**  
**Writer: Asaph**

<sup>1</sup> A Psalm of **Asaph**. Truly God is good to Israel, [even] to such as are of a clean heart. <sup>2</sup> But as for **me**, **my** feet were almost gone; **my** steps had well near slipped. <sup>3</sup> For **I** was envious at the foolish, [when] **I** saw the prosperity of the wicked. <sup>4</sup> For [there are] no bands in **their** death: but **their** strength is firm. <sup>5</sup> **They** are not in trouble [as other] men; neither are **they** plagued like [other] men. <sup>6</sup> Therefore pride compasses **them** about as a chain; violence covers **them** [as] a garment. <sup>7</sup> **Their** eyes stand out with fatness: **they** have more than heart could wish. <sup>8</sup> **They** are corrupt, and speak wickedly [concerning] oppression: **they** speak loftily. <sup>9</sup> **They** set **their** mouth against the heavens, and **their** tongue walks through the earth. <sup>10</sup> Therefore his people return hither: and waters of a full [cup] are wrung out to them. <sup>11</sup> And **they** say, How does God know? and is there knowledge in the Most High? <sup>12</sup> Behold, **these** are the ungodly, who prosper in the world; **they** increase [in] riches. <sup>13</sup> Verily **I** have cleansed **my** heart [in] vain, and washed **my** hands in innocency. <sup>14</sup> For all the day long **I** have been plagued, and chastened every morning. <sup>15</sup> If **I** say, **I** will speak thus; behold, **I** should offend [against] the generation of Your children. <sup>16</sup> When **I** thought to know this, it was too painful for **me**; <sup>17</sup> Until **I** went into the sanctuary of God; [then] understood **I** their end. <sup>18</sup> Surely You did set **them** in slippery places: You cast **them** down into destruction. <sup>19</sup> How are **they** [brought] into desolation, as in a moment! **they** are utterly consumed with terrors. <sup>20</sup> As a dream when [one] awakes; [so], O Lord, when You awake, You shall despise **their** image. <sup>21</sup> Thus **my** heart was grieved, and **I** was pricked in **my** reins. <sup>22</sup> So foolish was **I**, and ignorant: **I** was [as] a beast before You. <sup>23</sup> Nevertheless **I** [am] continually with You: You have held [me] by **my** right hand. <sup>24</sup> You shall guide **me** with Your counsel, and afterward receive **me** [to] glory. <sup>25</sup> Whom have **I** in heaven [but you]? and there is none upon earth [that] **I** desire beside You. <sup>26</sup> **My** flesh and **my** heart fails: [but] God is the strength of **my** heart, and **my** portion forever. <sup>27</sup> For, look, **they** that are far from You shall perish: You have destroyed all **them** that go a whoring from You. <sup>28</sup> But [it is] good for **me** to draw near to God: **I** have put **my** trust in the Lord GOD, that **I** may declare all Your works.

**Psalm 74 Supplicate (1-11), Praise (12-21), Judgment (22-23) Writer: Asaph**

<sup>1</sup> Maschil of Asaph. O God, why have You cast [us] off forever? [why] does Your anger smoke against the sheep of Your pasture? <sup>2</sup> Remember Your assembly, [which] You have purchased of old; the rod of Your inheritance, [which] You have redeemed; this mount Zion, wherein You have dwelt. <sup>3</sup> Lift up Your feet to the perpetual desolations; [even] all [that] the enemy has done wickedly in the sanctuary. <sup>4</sup> Your enemies roar in the midst of Your congregations; they set up their ensigns [for] signs. <sup>5</sup> [A man] was famous according as he had lifted up axes upon the thick trees. <sup>6</sup> But now they break down the carved work thereof at once with axes and hammers. <sup>7</sup> They have cast fire into Your sanctuary, they have defiled [by casting down] the dwelling place of Your name to the ground. <sup>8</sup> They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land. <sup>9</sup> We see not our signs: there is no more any prophet: neither [is there] among us any that knows how long. <sup>10</sup> O God, how long shall the adversary reproach? shall the enemy blaspheme Your name forever? <sup>11</sup> Why do You withdraw Your hand, even Your right hand? pluck [it] out of Your bosom. <sup>12</sup> For God is my King of old, working salvation in the midst of the earth. <sup>13</sup> You did divide the sea by Your strength: You brake the heads of the dragons in the waters. <sup>14</sup> You brake the heads of leviathan in pieces, [and] gave him [to be] meat to the people inhabiting the wilderness. <sup>15</sup> You did cleave the fountain and the flood: You dried up mighty rivers. <sup>16</sup> The day is Yours, the night also is Yours: You have prepared the light and the sun. <sup>17</sup> You have set all the borders of the earth: You have made summer and winter. <sup>18</sup> Remember this, [that] the enemy has reproached, O LORD, and [that] the foolish people have blasphemed Your name. <sup>19</sup> O deliver not the soul of Your turtledove to the multitude [of the wicked]: forget not the assembly of Your poor forever. <sup>20</sup> Have respect to the covenant: for the dark places of the earth are full of the habitations of cruelty. <sup>21</sup> O let not the oppressed return ashamed: let the poor and needy praise Your name. <sup>22</sup> Arise, O God, plead Your own cause: remember how the foolish man reproaches You daily. <sup>23</sup> Forget not the voice of Your enemies: the tumult of those that rise up against You increases continually.

**Psalm 75 Judging the Wicked and Righteous Music-Thanks/ Praise/Vindicate Writer: Asaph**

<sup>1</sup> To the chief Musician, Altaschith, A Psalm [or] Song of Asaph. To You, O God, do we give thanks, [to you] do we give thanks: for [that] Your name is near Your wondrous works declare. <sup>2</sup> **When I shall receive the assembly I will judge uprightly.** <sup>3</sup> **The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.** <sup>4</sup> **I said to the fools, Deal not foolishly: and to the wicked, Lift not up the horn:** <sup>5</sup> **Lift not up Your horn on high: speak [not with] a stiff neck.** <sup>6</sup> For <sup>a</sup> promotion [comes] neither from the east, nor from the west, nor from the south. <sup>7</sup> But God is the judge: he puts down one, and sets up another. <sup>8</sup> For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he pours out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, [and] drink them. <sup>9</sup> But I will declare forever; I will sing praises to the God of Jacob. <sup>10</sup> **All the horns of the wicked also will I cut off; [but] the horns of the righteous shall be exalted.**

<sup>a</sup> Job 26:7, 37:22, Isaiah 14:13. North is in heaven where God resides.

**Psalm 76 The Battlefield (a song to Fear God) Music-Vindicate Writer: Asaph**

<sup>1</sup> To the chief Musician on Neginoth, A Psalm [or] Song of Asaph. In Judah is God known: his name is great in Israel. <sup>2</sup> In <sup>a</sup> Salem also is his tabernacle, and his dwelling place in Zion. <sup>3</sup> There brake he the arrows of the bow, the shield, and the sword, and the battle. **Selah.** <sup>4</sup> You are more glorious [and] excellent than the <sup>b</sup> mountains of prey. <sup>5</sup> The <sup>c</sup> stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. <sup>6</sup> At Your rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. <sup>7</sup> You, [even] You, are to be feared: and who may stand in Your sight when once You are angry? <sup>8</sup> You did cause judgment to be heard from heaven; the earth feared, and was still, <sup>9</sup> When God arose to judgment, to save all the meek of the earth. **Selah.** <sup>10</sup> Surely the wrath of man shall praise You: the remainder of wrath shall You restrain. <sup>11</sup> Vow, and pay to the LORD Your God: let all that be round about him <sup>d</sup> bring presents to him that ought to be feared. <sup>12</sup> He shall cut off the spirit of princes: [he is] terrible to the kings of the earth.

<sup>a</sup> Salem is an earlier name of Jerusalem, meaning peace.

<sup>b</sup> Hills away from the city, town or village where thieves look for victims.

<sup>c</sup> Isaiah 37:35-36 where the Assyrian army lost 185,000 in one night. 2 Kings 19:15 Sennacheribs army, 2 Chr 32:1 Hezekiah.

<sup>d</sup> As the eastern magi brought 3 gifts for the baby Jesus.

**Psalm 77 Music-Supplicate / History Writer: Asaph**

<sup>1</sup> To the chief Musician, to Jeduthun, A Psalm of Asaph. I cried to God with my voice, [even] to God with my voice; and he gave ear to me. <sup>2</sup> In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. <sup>3</sup> I remembered God, and was troubled: I complained, and my spirit was overwhelmed. **Selah.** <sup>4</sup> You hold my eyes waking: I am so troubled that I cannot speak. <sup>5</sup> I have considered the days of old, the years of ancient times. <sup>6</sup> I call to remembrance my song in the night: I commune with my own heart: and my spirit made diligent search. <sup>7</sup> Will the Lord cast off forever? and will he be favorable no more? <sup>8</sup> Is his mercy clean gone forever? does [his] promise fail for evermore? <sup>9</sup> Has God forgotten to be gracious? has he in anger shut up his tender mercies? **Selah.** <sup>10</sup> And I said, This is my infirmity: [but I will remember] the years of the right hand of the most High. <sup>11</sup> I will remember the works of the LORD: surely I will remember Your wonders of old. <sup>12</sup> I will meditate also of all Your work, and talk of Your doings. <sup>13</sup> Your way, O God, is in the sanctuary: who [is so] great a God as [our] God? <sup>14</sup> You are the God that does wonders: You have declared Your strength among the people. <sup>15</sup> You have with [your] arm redeemed Your people, the sons of Jacob and Joseph. **Selah.**

<sup>16</sup> The waters saw You, O God, the waters saw You; they were afraid: the depths also were troubled.

<sup>17</sup> The clouds poured out water: the skies sent out a sound: Your arrows also went abroad. <sup>18</sup> The voice of Your thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

<sup>19</sup> Your way is in the sea, and Your path in the great waters, and Your footsteps are not known. <sup>20</sup> You led Your people like a flock by the hand of Moses and Aaron.

<sup>1</sup> Maschil of Asaph. Give ear, O My people, [to] My law: incline Your ears to the words of My mouth.  
<sup>2</sup> I will open My mouth in a parable: I will utter dark sayings of old: <sup>3</sup> Which we have heard and known, and our fathers have told us. <sup>4</sup> We will not hide them from their children, showing to the generation to come the praises of the LORD, and **His strength, and His wonderful works that He has done.** <sup>5</sup> For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: <sup>6</sup> That the generation to come might know [them, even] the children [which] should be born; [who] should arise and declare them to their children:

78:7-41 ***The Times of Sin in the Wilderness (1 Corinthians 10)***

<sup>7</sup> That they might set their hope in God, and **not forget the works of God, but keep his commandments:** <sup>8</sup> And might not be as their fathers, a stubborn and rebellious generation; **a generation [that] set not their heart aright,** and whose spirit was not steadfast with God. <sup>9</sup> The children of Ephraim, [being] armed, [and] carrying bows, turned back in the day of battle. <sup>10</sup> They kept not the covenant of God, and refused to walk in His law; <sup>11</sup> And forgot His works, and His wonders that He had showed them. <sup>12</sup> Marvelous things did He in the sight of their fathers, in the land of Egypt, [in] the field of Zoan. <sup>13</sup> He divided the sea, and caused them to pass through; and He made the waters to stand as a heap. <sup>14</sup> In the daytime also He led them with a cloud, and all the night with a light of fire. <sup>15</sup> He clave the rocks in the wilderness, and gave them drink as [out of] the great depths. <sup>16</sup> He brought streams also out of the rock, and caused waters to run down like rivers. <sup>17</sup> And they sinned yet more against him by provoking the most High in the wilderness. <sup>18</sup> And **they tempted God in their heart by asking meat for their lust.** <sup>19</sup> Yes, they spoke against God; they said, Can God furnish a table in the wilderness? <sup>20</sup> Behold, He smote the rock, that the waters gushed out, and the streams overflowed; can He give bread also? can He provide flesh for His people? <sup>21</sup> Therefore the LORD heard [this], and was angry: so a fire was kindled against Jacob, and anger also came up against Israel; <sup>22</sup> Because they believed not in God, and trusted not in His salvation: <sup>23</sup> Though He had commanded the clouds from above, and opened the doors of heaven, <sup>24</sup> And had rained down manna upon them to eat, and had given them of the corn of heaven. <sup>25</sup> Man did eat angels' food: He sent them meat to the full. <sup>26</sup> He caused an east wind to blow in the heaven: and by His power He brought in the south wind. <sup>27</sup> He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: <sup>28</sup> And He let [it] fall in the midst of their camp, round about their habitations. <sup>29</sup> So they did eat, and were well filled: for He gave them their own desire; <sup>30</sup> They were not estranged from their lust. But while their meat was yet in their mouths, <sup>31</sup> The wrath of God came upon them, and slew the fattest of them, and smote down the chosen [men] of Israel. <sup>32</sup> **For all this they sinned still, and believed not for his wondrous works.** <sup>33</sup> Therefore their days did he consume in vanity, and their years in trouble. <sup>34</sup> **When He slew them, then they sought Him: and they returned and enquired early after God.** <sup>35</sup> And **they remembered that God was their rock, and the high God their redeemer.** <sup>36</sup> Nevertheless they did flatter Him with their mouth, and they lied to Him with their languages. <sup>37</sup> For **their heart was not right with Him,** neither were they steadfast in His covenant. <sup>38</sup> But He, [being] full of compassion, forgave [their] iniquity, and destroyed them not: yes, many a time turned He His anger away, and did not stir up all His wrath. <sup>39</sup> For He remembered that they [were but] flesh; a wind that passes away, and comes not again. <sup>40</sup> How oft did they provoke Him in the wilderness, [and] grieve Him in the desert! <sup>41</sup> **Yes, they turned back and tempted God, and limited the Holy One of Israel.**

78:42-51 ***The Times of Israel's Sin After Deliverance from Egypt***

<sup>42</sup> **They remembered not His hand, [nor] the day when he delivered them from the enemy.** <sup>43</sup> How He had worked His signs in Egypt, and His wonders in the field of Zoan: <sup>44</sup> And had turned their rivers into blood; and their floods, that they could not drink. <sup>45</sup> He sent diverse sorts of flies among them, which devoured them; and frogs, which destroyed them. <sup>46</sup> He gave also their increase to the caterpillar, and their labor to the locust. <sup>47</sup> He destroyed their vines with hail, and their sycamore trees with frost. <sup>48</sup> He gave up their cattle also to the hail, and their flocks to hot thunderbolts. <sup>49</sup> He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, by sending evil angels [among them]. <sup>50</sup> He made a way to His anger; He spared not their soul from death, but gave their life over to the pestilence; <sup>51</sup> And smote all the firstborn in Egypt; the chief of [their] strength **in the tabernacles of Ham:**

## **Psalm 78**

### 78:52-64 ***The Times after Crossing the Jordan River Until David***

<sup>52</sup> But made His own people to go forth like sheep, and guided them in the wilderness like a flock.  
<sup>53</sup> And He led them on safely, so that they feared not: but the sea overwhelmed their enemies.  
<sup>54</sup> And He brought them to the border of His sanctuary, [even to] this mountain, [which] His right hand had purchased. <sup>55</sup> He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. <sup>56</sup> Yet they tempted and provoked the most high God, and kept not His testimonies: <sup>57</sup> But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. <sup>58</sup> For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images. <sup>59</sup> When God heard [this], He was angry, and greatly abhorred Israel: <sup>60</sup> So that He forsook the tabernacle of Shiloh, the tent [which] He placed among men; <sup>61</sup> And delivered His strength into captivity, and His glory into the enemy's hand. <sup>62</sup> He gave His people over also to the sword; and was angry with His inheritance. <sup>63</sup> The fire consumed their young men; and their maidens were not given to marriage. <sup>64</sup> Their priests fell by the sword; and their widows made no lamentation.

### 78: 65-72 ***The Times of King David***

<sup>65</sup> Then the Lord awaked as one out of sleep, [and] like a mighty man that shouts by reason of wine.  
<sup>66</sup> And He smote His enemies in the hinder parts: He put them to a perpetual reproach. <sup>67</sup> Moreover He refused the tabernacle of Joseph, and chose not the tribe of Ephraim: <sup>68</sup> But chose the tribe of Judah, the mount Zion which He loved. <sup>69</sup> And He built His sanctuary like high [palaces], like the earth which He has established forever. <sup>70</sup> **He chose David also His servant, and took him from the sheepfolds:**  
<sup>71</sup> From following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance. <sup>72</sup> **So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.**

Note: Ps 78 is the 2<sup>nd</sup> longest Psalm.

## **Psalm 79**

**Supplicate (1-5) / Vindicate (6-12) / Praise (13)**

**Writer: Asaph**

<sup>1</sup> A Psalm of Asaph. O God, the heathen are come into Your inheritance; Your holy temple have they defiled; they have laid Jerusalem on heaps. <sup>2</sup> The dead bodies of Your servants have they given [to be] meat to the fowls of the heaven, the flesh of Your saints to the beasts of the earth. <sup>3</sup> Their blood have they shed like water round about Jerusalem; and [there was] none to bury them. <sup>4</sup> We are become a reproach to our neighbors, a scorn and derision to them that are round about us. <sup>5</sup> How long, LORD? will You be angry forever? shall Your jealousy burn like fire? <sup>6</sup> Pour out Your wrath upon the heathen that have not known You, and upon the kingdoms that have not called upon Your name. <sup>7</sup> For they have devoured Jacob, and laid waste his dwelling place. <sup>8</sup> O remember not against us former iniquities: let Your tender mercies speedily prevent us: for we are brought very low. <sup>9</sup> Help us, O God of our salvation, for the glory of Your name: and deliver us, and purge away our sins, for Your name's sake. <sup>10</sup> Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight [by] the revenging of the blood of Your servants [which is] shed. <sup>11</sup> Let the sighing of the prisoner come before You; according to the greatness of Your power preserve You those that are appointed to die; <sup>12</sup> And render to our neighbors sevenfold into their bosom their reproach, wherewith they have reproached You, O Lord.

<sup>13</sup> So we Your people and sheep of Your pasture will give You thanks forever: we will show forth Your praise to all generations.



<sup>1</sup> To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, O Shepherd of Israel, You that lead Joseph like a flock; You that dwell [between] the cherubims, shine forth. <sup>2</sup> Before Ephraim and Benjamin and Manasseh stir up Your strength, and come [and] save us. <sup>3</sup> Turn us again, O God, and cause Your face to shine; and we shall be saved. <sup>4</sup> O LORD God of hosts, how long will You be angry against the prayer of Your people? <sup>5</sup> You feed them with the bread of tears; and give them tears to drink in great measure. <sup>6</sup> You make us a strife to our neighbors: and our enemies laugh among themselves. <sup>7</sup> Turn us again, O God of hosts, and cause Your face to shine; and we shall be saved. <sup>8</sup> You have brought a vine out of Egypt: You have cast out the heathen, and planted it. <sup>9</sup> You prepared [room] before it, and did cause it to take deep root, and it filled the land. <sup>10</sup> The hills were covered with the shadow of it, and the boughs thereof [were like] the goodly cedars. <sup>11</sup> She sent out her boughs to the sea, and her branches to the river. <sup>12</sup> Why have You [then] broken down her hedges, so that all they which pass by the way do pluck her? <sup>13</sup> The boar out of the wood does waste it, and the wild beast of the field does devour it. <sup>14</sup> Return, we beseech You, O God of hosts: look down from heaven, and behold, and visit this vine; <sup>15</sup> And the vineyard which Your right hand has planted, and the branch [that] You made strong for thyself. <sup>16</sup> [It is] burned with fire, [it is] cut down: they perish at the rebuke of Your countenance. <sup>17</sup> Let Your hand be upon the man of Your right hand, upon the son of man [whom] You made strong for Yourself. <sup>18</sup> So will not we go back from You: quicken us, and we will call upon Your name. <sup>19</sup> Turn us again, O LORD God of hosts, cause Your face to shine; and we shall be saved.

**Psalm 81*****The Loss of Blessings when we do not Listen to God*****Writer: Asaph***We Celebrate our Past Deliverance from Slavery*

<sup>1</sup> To the chief Musician upon Gittith, [A Psalm] of Asaph. Sing aloud to God our strength: make a joyful noise to the God of Jacob. <sup>2</sup> Take a psalm, and bring hither the timbrel, the pleasant harp with the lute. <sup>3</sup> Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. <sup>4</sup> For this was a statute for Israel, [and] a law of the God of Jacob. <sup>5</sup> This he ordained in Joseph [for] a testimony, when he went out through the land of Egypt: [where] I heard a language [that] I understood not. <sup>6</sup> **I removed his shoulder from the burden: his hands were delivered from the pots. <sup>7</sup> you called in trouble, and I delivered you; I answered you in the secret place of thunder: I proved you at the waters of Meribah. Selah.**

*God is Speaking! Are we Listening?*

<sup>8</sup> **Hear, O My people, and I will testify to you: O Israel, if you will hearken to Me; <sup>9</sup> There shall no strange god be in you; neither shall you worship any strange god. <sup>10</sup> I [am] the LORD Your God, which brought you out of the land of Egypt: open Your mouth wide, and I will fill it. <sup>11</sup> But My people would not hearken to My voice; and Israel would none of Me. <sup>12</sup> So I gave them up to their own hearts' lust: [and] they walked in their own counsels. <sup>13</sup> Oh that My people had listened to me, [and] Israel had walked in My ways!**

*Blessings Denied when we do not Listen to God*

<sup>14</sup> **I should soon have subdued their enemies, and turned My hand against their adversaries. <sup>15</sup> The haters of the LORD should have submitted themselves to Him: but their time should have endured forever. <sup>16</sup> He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied you.**

Q1: When does God deliver us from slavery in the New Testament? (Psalm 81:1-7)

A1: God delivers us from the slavery of sin in Adam when we repent from our sins and believe on the Lord Jesus Christ.

Q2: When does God speak to his people, after he delivers them from slavery? (Psalm 81:8-13)

A1: Continually if his people listen to him; then he fill our mouth with his testimony.

A2: God fills our mouth with food as we listen to him.

A3: God stops speaking to us when strange gods enter our lives and we stop listening to him. Then God gives us up to our hearts lust and our counsel.

Q3: What blessings do we miss when we do not listen to God? (Psalm 81:14-16)

A1: Our enemies are not conquered, the haters of God continue hating God.

A2: We are not fed with the best food and satisfied with honey.

Application: I know God has saved me from the slavery of sin in Adam. I know God speaks to his people through the Bible, Holy Spirit, and others. I know the blessings of God as I listen to him at the beginning of each day, and throughout the day.

QT hint: Daily time in prayer and Scripture help us have an ear that hears God so we can be overcomers. (Jesus' letters to the seven congregations, Revelation 2-3)

**Psalm 82**

**Praise (1), Vindicate (2-7), Praise (8)**

**Writer: Asaph**

<sup>1</sup> A Psalm of Asaph. God stands in the assembly of the mighty; he judges among the gods. <sup>2</sup> How long will ye judge unjustly, and accept the persons of the wicked? Selah. <sup>3</sup> Defend the poor and fatherless: do justice to the afflicted and needy. <sup>4</sup> Deliver the poor and needy: rid them out of the hand of the wicked. <sup>5</sup> They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. <sup>6</sup> I have said, Ye are gods; and all of you are children of the most High. <sup>7</sup> But ye shall die like men, and fall like one of the princes. <sup>8</sup> Arise, O God, judge the earth: for You shall inherit all nations.

Note: verse 1 gods = princes or those in positions of authority in this world.

**Psalm 83**

**Vindicate**

**Writer: Asaph**

<sup>1</sup> A Song [or] Psalm of Asaph. Keep not silence, O God: hold not Your peace, and be not still, O God. <sup>2</sup> For, look, Your enemies make a tumult: and they that hate You have lifted up the head. <sup>3</sup> They have taken crafty counsel against Your people, and consulted against Your hidden ones. <sup>4</sup> They have said, Come, and let us cut them off from [being] a nation; that the name of Israel may be no more in remembrance. <sup>5</sup> For they have consulted together with one consent: they are confederate against You: <sup>6</sup> The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; <sup>7</sup> Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; <sup>8</sup> Assur also is joined with them: they have helped the children of Lot. Selah. <sup>9</sup> Do to them as [to] the Midianites; as [to] Sisera, as [to] Jabin, at the brook of Kison: <sup>10</sup> [Which] perished at Endor: they became [as] dung for the earth. <sup>11</sup> Make their nobles like Oreb, and like Zeeb: yes, all their princes as Zebah, and as Zalmunna: <sup>12</sup> Who said, Let us take to ourselves the houses of God in possession. <sup>13</sup> O my God, make them like a wheel; as the stubble before the wind. <sup>14</sup> As the fire burns a wood, and as the flame sets the mountains on fire; <sup>15</sup> So persecute them with Your tempest, and make them afraid with Your storm. <sup>16</sup> Fill their faces with shame; that they may seek Your name, O LORD. <sup>17</sup> Let them be confounded and troubled forever; yes, let them be put to shame, and perish: <sup>18</sup> That [men] may know that You, whose name alone is JEHOVAH, are the most high over all the earth.

**Psalm 84**

**Supplicate / Praise**

**Writer: sons of Korah**

<sup>1</sup> To the chief Musician upon Gittith, A Psalm by the sons of Korah. How amiable are Your tabernacles, O LORD of hosts! <sup>2</sup> My soul longs, yes, even faints for the courts of the LORD: my heart and my flesh cries out for the living God. <sup>3</sup> Yes, the sparrow has found a house, and the swallow a nest for herself, where she may lay her young, [even] Your altars, O LORD of hosts, my King, and my God. <sup>4</sup> Blessed are they that dwell in Your house: they always praise You. Selah. <sup>5</sup> Blessed are those whose strength is in You; in whose heart are the high ways. <sup>6</sup> [Who] passing through the valley of Baca make it a well; the rain fills it with blessing. <sup>7</sup> They go from strength to strength, [every one of them] in Zion appears before God. <sup>8</sup> O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah. <sup>9</sup> Behold, O God our shield, and look upon the face of Your anointed. <sup>10</sup> For a day in Your courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. <sup>11</sup> For the LORD God is a sun and shield: the LORD will give grace and glory: no good [thing] will he withhold from them that walk uprightly. <sup>12</sup> O LORD of hosts, blessed is the man that trusts in You.

**Psalm 85 Supplicate/Messiah 1/Praise (revival after return from captivity)**

**Writer: sons of Korah**

<sup>1</sup> To the chief Musician, A Psalm for the sons of Korah. LORD, you have been favorable to Your land: you have brought back the <sup>a</sup> captivity of Jacob. <sup>2</sup> You have forgiven the iniquity of Your people, you have covered all their sin. Selah. <sup>3</sup> You have taken away all Your wrath: you have turned [thyself] from the fierceness of Your anger. <sup>4</sup> Turn us, O God of our salvation, and cause Your anger toward us to cease. <sup>5</sup> Will you be angry with us forever? will you draw out Your anger to all generations? <sup>6</sup> Will you not revive us again: that Your people may rejoice in you? <sup>7</sup> Show us Your mercy, O LORD, and grant us Your salvation. <sup>8</sup> I will hear what God the LORD will speak: <sup>b</sup> for he will speak peace to his people, and to his saints: but let them not turn again to folly. <sup>9</sup> Surely his salvation is near them that fear him; that glory may dwell in our land. <sup>10</sup> Mercy and truth are met together; righteousness and peace have kissed [each other]. <sup>11</sup> Truth shall spring out of the earth; and righteousness shall look down from heaven. <sup>12</sup> Yes, the LORD shall give [that which is] good; and our land shall yield her increase. <sup>13</sup> Righteousness shall go before him; and shall set [us] in the way of his steps.

<sup>a</sup> In the time of Ezra and Nehemiah revival is sought.

<sup>b</sup> This prayer of hope is an immediate desire and yet looks to the future of the birth and life of Jesus (vs 10-11) and His coming to reign on earth (verse 12).

**Psalm 86 Supplicate (1-7, 16-17)/Praise (8-15) A Personal Prayer Among Haters**

**Writer: David 3**

<sup>1</sup> A Prayer of David. Bow down Your ear, O LORD, hear me: for I [am] poor and needy. <sup>2</sup> Preserve my soul; for I [am] holy: O you my God, save Your servant that trusts in you. <sup>3</sup> Be merciful to me, O Lord: for I cry to you daily. <sup>4</sup> Rejoice the soul of Your servant: for to you, O Lord, I lift up my soul. <sup>5</sup> For you, Lord, are good, and ready to forgive; and plenteous in mercy to all them that call upon you. <sup>6</sup> Give ear, O LORD, to my prayer; and attend to the voice of my supplications. <sup>7</sup> In the day of my trouble I will call upon you: for you will answer me.

<sup>8</sup> Among the gods there is none like to you, O Lord; neither [are there any works] like to your works. <sup>9</sup> All nations whom you have made shall come and worship before you, O Lord; and shall glorify your name. <sup>10</sup> For you are great, and do wondrous things: you are God alone. <sup>11</sup> Teach me your way, O LORD; I will walk in your truth: unite my heart to fear your name. <sup>12</sup> I will praise you, O Lord my God, with all my heart: and I will glorify your name for evermore. <sup>13</sup> For great is your mercy toward me: and you have delivered my soul from the lowest Shoel. <sup>14</sup> O God, the proud are risen against me, and the congregations of violent [men] have sought after my soul; and have not set you before them. <sup>15</sup> But you, O Lord, are a God full of compassion, and gracious, longsuffering, and <sup>a</sup> plenteous in mercy and truth.

<sup>16</sup> O turn to me, and have mercy upon me; give your strength to your servant, and save the son of your handmaid. <sup>17</sup> Show me a token for good; that they which hate me may see, and be ashamed: because you, LORD, have helped me, and comforted me.

<sup>a</sup> 85:10 mercy and truth

**Psalm 87 Praise**

**A Song for Jerusalem**

**Writer: sons of Korah**

<sup>1</sup> A Psalm [or] Song for the sons of Korah. His foundation is in the holy hills. <sup>2</sup> The LORD loves the gates of Zion more than all the dwellings of Jacob. <sup>3</sup> Glorious things are spoken of you, O city of God. Selah. <sup>4</sup> I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this [man] was born there. <sup>5</sup> And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. <sup>6</sup> The LORD shall count, when he writes up the people, [that] this [man] was born there. Selah. <sup>7</sup> As well the singers as the players on instruments [shall be there]: all my springs are in you.

<sup>1</sup> A Song [or] Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of **Heman the Ezrahite**. O LORD God of my salvation, I have cried day [and] night before You: <sup>2</sup> Let my prayer come before You: incline Your ear to my cry; <sup>3</sup> For my soul is full of troubles: and my life draws near to Shoel. <sup>4</sup> I am counted with them that go down into the pit: I am as a man [that has] no strength: <sup>5</sup> Free among the dead, like the slain that lie in the grave, whom You remember no more: and they are cut off from Your hand. <sup>6</sup> You have laid me in the lowest pit, in darkness, in the deeps. <sup>7</sup> Your wrath lies hard upon me, and You have afflicted [me] with all Your waves. Selah. <sup>8</sup> You have put away my acquaintance far from me; You have made me an abomination to them: [I am] shut up, and I cannot come forth. <sup>9</sup> My eye mourns by reason of affliction: LORD, I have called daily upon You, I have stretched out my hands to You. <sup>10</sup> Will You show wonders to the dead? shall the dead arise [and] praise You? **Selah.** <sup>11</sup> Shall Your loving-kindness be declared in the grave? [or] Your faithfulness in destruction? <sup>12</sup> Shall Your wonders be known in the dark? and Your righteousness in the land of forgetfulness? <sup>13</sup> But to You I have cried, O LORD; and **in the morning shall my prayer precede you.** <sup>14</sup> LORD, why cast off my soul? [why] hide Your face from me? <sup>15</sup> I [am] afflicted and ready to die from [my] youth up: [while] I allow Your terrors I am distracted. <sup>16</sup> Your fierce wrath goes over me; your terrors have cut me off. <sup>17</sup> They came round about me daily like water; they compassed me about together. <sup>18</sup> Lover and friend have You put far from me, [and] my acquaintance into darkness.

**Notes:**

This altogether mournful Psalm or song is without a glitter of hope and therefore unique among all the Psalms. It shows the faithfulness of a saint and God in such circumstances. Still prayers of our faith with trust in God are made. This could have been written by somebody close to King David when he suffered the consequences of his fall in sin; or about somebody like Job or Jeremiah.

Psalm 88 is a prophecy of Jesus Christ while in the dungeon of the High Priest Caiaphas before being turned over to Pontus Pilate in Matthew 26, Mark 14, Luke 22, and John 18. Also this is where Peter denied Jesus three times before the rooster crowed three times. The House of Caiaphas the High Priest is on a slope of the Tyropoean Valley southwest of the temple. The Saint Peter in Galicautu (rooster crows) church is at this site today. Stone stairs lead up to the 6,500 square foot building foundation that governed Israel in religious matters, similar to the White House.

The New testament parallel is the testimony of the apostle Paul who suffered many things personally (2 Corinthians 4:7-12), yet he learned to be content in all things (Philippians 4:11). Could these times of transitory emotional, mental and physical despair be part of identifying with the sorrows of our savior. This is definitely the night before the morning sun. You may title this Psalm, "A Job 3 Moment of David or Paul".

While there is no relief or comfort, this Psalm teaches us to pray with confidence, earnestness and perseverance in verse 1.

Who is Heman the Ezrahite? He is the son of Zerah noted for wisdom; 1 Chr 2:6, 15:16-22, 2 Chr 29: 14, 30; 1 Ki 4:31 Heman is the brother of Ethan in Psalm 89

Psalm 88 and 89 are linked. Psalm 88 being personal and 89 national. Both are at the same period of time. To me this seems like the time of after King David when the consequences of his fall are upon him, family, friends and nation. Possibly Psalm 89 will shed more light on the time.

*King David's Seed and Throne Blessed Forever Through Jesus Christ (19-20, 1 Sam 16:1)*

<sup>1</sup> Maschil of Ethan the Ezrahite. **I will sing of the mercies of the LORD forever: with my mouth will I make known Your faithfulness to all generations.** <sup>2</sup> For I have said, **Mercy shall be built up forever: Your faithfulness shall You establish in the very heavens.** <sup>3</sup> **I have made a covenant with My chosen, I have sworn to David My servant,** <sup>4</sup> **Your seed will I establish forever, and build up Your throne to all generations. Selah.**

<sup>5</sup> And **the heavens shall praise Your wonders,** O LORD: **Your faithfulness also in the assembly of the saints.** <sup>6</sup> For who in the heaven can be compared to the LORD? [who] among the sons of the mighty can be likened to the LORD? <sup>7</sup> God is greatly to be feared in the assembly of the saints, and to be had in reverence of all [them that are] about Him. <sup>8</sup> O LORD God of hosts, who is a strong LORD like to You? or to **Your faithfulness** round about you? <sup>9</sup> You rule the raging of the sea: when the waves thereof arise, You stillest them. <sup>10</sup> You have broken Rahab in pieces, as one that is slain; You have scattered Your enemies with Your strong arm. <sup>11</sup> The heavens are Yours, the earth also is Yours: [as for] the world and the fullness thereof, You have founded them. <sup>12</sup> The north and the south You have created them: Tabor and Hermon shall rejoice in Your name. <sup>13</sup> You have a mighty arm: strong is Your hand, [and] high is Your right hand. <sup>14</sup> **Justice and judgment are the habitation of Your throne:** mercy and truth shall go before Your face. <sup>15</sup> Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of Your countenance. <sup>16</sup> In Your name they will rejoice all the day: and in Your righteousness they will be exalted. <sup>17</sup> For You are the glory of their strength: and in Your favor our horn shall be exalted. <sup>18</sup> For the LORD is our defense; and the Holy One of Israel is our king. <sup>19</sup> **Then you spoke in vision to your holy one, and said, I have laid help upon [one that is] mighty; I have exalted [one] chosen out of the people.** <sup>20</sup> **I have found David My servant; with My holy oil I have anointed him:** <sup>21</sup> **With whom My hand shall be established: My arm also shall strengthen him.** <sup>22</sup> **The enemy shall not exact upon him; nor the son of wickedness afflict him.** <sup>23</sup> **And I will beat down his foes before his face, and plague them that hate him.** <sup>24</sup> **But My faithfulness and My mercy [shall be] with him: and in My name shall his horn be exalted.** <sup>25</sup> **I will set his hand also in the sea, and his right hand in the rivers.** <sup>26</sup> **He shall cry to Me, You are my father, my God, and the rock of my salvation.** <sup>27</sup> **Also I will make him [My] firstborn, higher than the kings of the earth.** <sup>28</sup> **My mercy will I keep for him for evermore, and My covenant shall stand fast with him.** <sup>29</sup> **His seed also will I make [to endure] forever, and his throne as the days of heaven.** <sup>30</sup> **If his children forsake My law, and walk not in My judgments;** <sup>31</sup> **If they break My statutes, and keep not My commandments;** <sup>32</sup> **Then will I visit their transgression with the rod, and their iniquity with stripes.** <sup>33</sup> **Nevertheless My loving-kindness will I not utterly take from him, nor allow My faithfulness to fail.** <sup>34</sup> **My covenant will I not break, nor alter the thing that is gone out of My lips.** <sup>35</sup> **Once I have sworn by My holiness that I will not lie to David.** <sup>36</sup> **His seed shall endure forever, and his throne as the sun before Me.** <sup>37</sup> **It shall be established forever as the moon, and [as] a faithful witness in heaven. Selah.**

*After King David and King Solomon (Rehoboam and Zedekiah) (back to Psalm 88)*

<sup>38</sup> But You have cast off and abhorred, You have been angry with Your anointed. <sup>39</sup> You have made void the covenant of Your servant: **You have profaned his crown** [by casting it] to the ground. <sup>40</sup> You have broken down all his hedges; You have brought his strong holds to ruin. <sup>41</sup> All that pass by the way spoil him: he is a reproach to his neighbors. <sup>42</sup> You have set up the right hand of his adversaries; You have made all his enemies to rejoice. <sup>43</sup> You have also turned the edge of his sword, and have not made him to stand in the battle. <sup>44</sup> You have made his glory to cease, and **cast his throne down to the ground.** <sup>45</sup> The days of his youth have you shortened: you have covered him with shame. **Selah.** <sup>46</sup> How long, LORD? will You hide Thyself forever? shall Your wrath burn like fire? <sup>47</sup> Remember how short my time is: wherefore have You made all men in vain? <sup>48</sup> What man [is he that] lives, and shall not see death? shall he deliver his soul from the hand of Shoel? **Selah.** <sup>49</sup> **Lord, where are your former loving-kindness, [which] you swore to David in your truth?** <sup>50</sup> Remember, Lord, the reproach of Your servants; [how] I do bear in my bosom [the reproach of] all the mighty people; <sup>51</sup> Wherewith Your enemies have reproached, O LORD; wherewith they have reproached the footsteps of Your anointed.

<sup>52</sup> Blessed [be] the LORD for evermore. Amen, and Amen.

**Book IV (the Numbers book concerning Israel and the nation)**  
**Psalms 90-106**

**Psalm 90      Teach us to number our days / Supplicate, Isaiah 23      Writer: Moses**

<sup>1</sup> A Prayer of Moses the man of God. Lord, you have been our dwelling place in all generations.  
<sup>2</sup> Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God. <sup>3</sup> You turn man to destruction; and say, **Return, ye children of men.** <sup>4</sup> For a thousand years in your sight [are but] as yesterday when it is past, and [as] a watch in the night. <sup>5</sup> You carry them away as with a flood; they are [as] a sleep: in the morning [they are] like grass [which] grows up. <sup>6</sup> In the morning it flourishes, and grows up; in the evening it is cut down, and withers. <sup>7</sup> For we are consumed by your anger, and by your wrath are we troubled. <sup>8</sup> You have set our iniquities before you, our secret [sins] in the light of your countenance. <sup>9</sup> For all our days are passed away in your wrath: we spend our years as a tale [that is told]. <sup>10</sup> The days of our years are threescore years and ten; and if by reason of strength [they be] fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. <sup>11</sup> Who knows the power of your anger? even according to your fear, [so is] your wrath. <sup>12</sup> So <sup>a</sup> teach [us] to number our days, that we may apply [our] hearts to wisdom. <sup>13</sup> Return, O LORD, how long? and let it repent you concerning your servants. <sup>14</sup> O satisfy us early with your mercy; that we may rejoice and be glad all our days. <sup>15</sup> Make us glad according to the days [wherein] you have afflicted us, [and] the years [wherein] we have seen evil. <sup>16</sup> Let your work appear to your servants, and your glory to their children. <sup>17</sup> And let the beauty of the LORD our God be upon us: and establish the work of our hands upon us; yes, the work of our hands establish.

<sup>a</sup> This Psalm of time compares eternity to daily living to give us wisdom from above, 1 Corinthians 1:30.

**Psalm 91      Our Safety in Christ Praise / Messiah 1      Writer: King David ?**

<sup>1</sup> He that dwells in the secret place of the most High shall abide under the shadow of the Almighty.  
<sup>2</sup> I will say of the LORD, [He is] my refuge and my fortress: my God; in him will I trust. <sup>3</sup> Surely he shall deliver you from the snare of the fowler, [and] from the noisome pestilence. <sup>4</sup> He shall cover you with his feathers, and under his wings shall you trust: his truth [shall be your] shield and buckler. <sup>5</sup> You shall not be afraid for the terror by night; [nor] for the arrow [that] flies by day; <sup>6</sup> [Nor] for the pestilence [that] walks in darkness; [nor] for the destruction [that] wastes at noonday. <sup>7</sup> A thousand shall fall at your side, and ten thousand at your right hand; [but] it shall not come near you. <sup>8</sup> Only with your eyes shall you behold and see the reward of the wicked. <sup>9</sup> Because you have made the LORD, [which is] my refuge, [even] the most High, your habitation; <sup>10</sup> There shall no evil befall you, neither shall any plague come near your dwelling. <sup>11</sup> For he shall give his angels charge over you, to keep you in all your ways. <sup>12</sup> They shall bear you up in [their] hands, lest you dash your foot against a stone. <sup>13</sup> You shall tread upon the lion and adder: the young lion and the dragon shall you trample under feet. <sup>14</sup> Because he has set his love upon me, therefore will I deliver him: I will set him on high, because he has known my name. <sup>15</sup> **He shall call upon Me, and I will answer him: I [will be] with him in trouble; I will deliver him, and honor him.** <sup>16</sup> **With long life will I satisfy him, and show him My salvation.**

**Psalm 92      The Day of Rest      Praise / Vindicate      Writer: King David 1 ?**

<sup>1</sup> A Psalm [or] Song for the sabbath day. [It is a] good [thing] to give thanks to the LORD, and to sing praises to your name, O most High: <sup>2</sup> To show forth your loving-kindness in the morning, and your faithfulness every night, <sup>3</sup> Upon an instrument of ten strings, and upon the lute; upon the harp with a solemn sound. <sup>4</sup> For you, LORD, has made me glad through your work: I will triumph in the works of your hands. <sup>5</sup> O LORD, how great are your works! [and] your thoughts are very deep. <sup>6</sup> A brutish man knows not; neither does a fool understand this. <sup>7</sup> When the wicked spring as the grass, and when all the workers of iniquity do flourish; [it is] that they shall be destroyed forever: <sup>8</sup> But you, LORD, [are most] high for evermore. <sup>9</sup> For, look, your enemies, O LORD, for, look, your enemies shall perish; all the workers of iniquity shall be scattered. <sup>10</sup> But my horn shall you exalt like [the horn of] an unicorn: I shall be anointed with fresh oil. <sup>11</sup> My eye also shall see my enemies, my ears shall hear the wicked that rise up against me. <sup>12</sup> The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. <sup>13</sup> Those that be planted in the house of the LORD shall flourish in the courts of our God. <sup>14</sup> They shall still bring forth fruit in old age; they shall be fat and flourishing; <sup>15</sup> To show that the LORD is upright: my rock, and there is no unrighteousness in him.

Note: Unicorn is rhinoceros.

<sup>1</sup> The LORD reigns, he is clothed with majesty; the LORD is clothed with strength, [wherewith] he has girded himself: the world also is established, that it cannot be moved. <sup>2</sup> Your throne is established of old: you are from everlasting. <sup>3</sup> The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. <sup>4</sup> The LORD on high is mightier than the noise of many waters, [yes, than] the mighty waves of the sea. <sup>5</sup> Your testimonies are very sure: holiness becomes your house, O LORD, forever.

**Psalm 94 The Lord Will Avenge His People Vindicate / Praise, 1 Cor 3:20 (11) Writer: ?***The Wicked Seem to Triumph*

<sup>1</sup> O LORD God, to whom vengeance belongs; O God, to whom vengeance belongs, show thyself. <sup>2</sup> Lift up thyself, you judge of the earth: render a reward to the proud. <sup>3</sup> LORD, how long shall the wicked, how long shall the wicked triumph? <sup>4</sup> [How long] shall they utter [and] speak hard things? [and] all the workers of iniquity boast themselves? <sup>5</sup> They break in pieces your people, O LORD, and afflict your heritage. <sup>6</sup> They slay the widow and the stranger, and murder the fatherless. <sup>7</sup> Yet they say, The LORD shall not see, neither shall the God of Jacob regard [it].

*The LORD Knows all About the Wicked*

<sup>8</sup> Understand, ye brutish among the people: and [ye] fools, when will ye be wise? <sup>9</sup> He that planted the ear, shall he not hear? he that formed the eye, shall he not see? <sup>10</sup> He that chastises the heathen, shall not he correct? he that teaches man knowledge, [shall not he know]? <sup>11</sup> The LORD knows the thoughts of man, that they are vanity.

*The LORD Rescues and Blesses the Righteous, In His Time*

<sup>12</sup> Blessed is the man whom you chasten, O LORD, and teach him out of your law; <sup>13</sup> That you may give him rest from the days of adversity, until the pit be digged for the wicked. <sup>14</sup> For the LORD will not cast off his people, neither will he forsake his inheritance. <sup>15</sup> But judgment shall return to righteousness: and all the upright in heart shall follow it. <sup>16</sup> Who will rise up for me against the evildoers? [or] who will stand up for me against the workers of iniquity? <sup>17</sup> **Unless the LORD [had been] my help, my soul had almost dwelt in silence.** <sup>18</sup> **When I said, My foot slips; your mercy, O LORD, held me up.** <sup>19</sup> **In the multitude of my thoughts within me your comforts delight my soul.**

*The Wicked Gather Against the Righteous*

<sup>20</sup> **Shall the throne of iniquity have fellowship with you, which frames mischief by a law?**  
<sup>21</sup> **They gather themselves together against the soul of the righteous, and condemn the innocent blood.**

*The LORD Our God Shall cut off the Wicked*

<sup>22</sup> But the LORD is my defense; and my God is the rock of my refuge. <sup>23</sup> And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; [yes], the LORD our God shall cut them off.

**Psalms 95 to 100. EXPLANATORY NOTES AND QUAIN T SAYINGS.**

**Whole Psalm.** -- These six psalms, 95 to 100, form, if I mistake not, one entire prophetic poem, cited by St. Paul in the Epistle to the Hebrews, under the title of the Introduction of the First Born into the world. Each Psalm has its proper subject, which is some particular branch of the general argument, the establishment of the Messiah's Kingdom. The 95th Psalm asserts Jehovah's Godhead, and his power over all nature, and exhorts his people to serve him. In Psalm 96th all nations are exhorted to join in his service, because he cometh to judge all mankind, Jew and Gentile. In the 97th Psalm, Jehovah reigns over all the world, the idols are deserted, the Just One is glorified. In the 98th Psalm, Jehovah hath done wonders, and wrought deliverance for himself: he hath remembered his mercy towards the house of Israel; he comes to judge the whole world. In the 99th, Jehovah, seated between the cherubim in Zion, the visible Church, reigns over all the world, to be praised for the justice of his government. In the 100th Psalm, all the world is called upon to praise Jehovah the Creator, whose mercy and truth are everlasting. - Samuel Horsley.

**Whole Psalm.** -- This Psalm is twice quoted in the Epistle to the Hebrews, as a warning to the Jewish Christians at Jerusalem, in the writer's day, that they should not falter in the faith, and despise God's promises, as their forefathers had done in the wilderness, lest they should fail of entering into his rest; see [3:7](#) , where verse 7 of this Psalm is introduced with the words, "As the Holy Ghost saith, Today if ye will hear his voice," and see [4:7](#) , where it is said, "Again, he limiteth a certain day, saying in David, Today." It has by some been inferred from these words that the writer of the Epistle to the Hebrews ascribes this Psalm to David. It may be so. But it seems not improbable that the words "in David" mean simply "the Book of Psalms," the whole being named from the greater part; and that if he had meant that David wrote the Psalm, he would have written, "David spake," or, "the Holy Ghost spake by David," and not as it is written, "as it is said in David." --Christopher Wordsworth.

**Psalm 95**                      ***Is the Law of Moses Sweet or Bitter – the Choice***                      **Writer: Moses**

***If the Law of Moses is Sweet***

<sup>1</sup> O come, let us sing to the LORD: let us make a joyful noise to the rock of our salvation. <sup>2</sup> Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms. <sup>3</sup> For the LORD is a great God, and a great King above all gods. <sup>4</sup> In his hand are the deep places of the earth: the strength of the hills is his also. <sup>5</sup> The sea is his, and he made it: and his hands formed the dry [land]. <sup>6</sup> O come, let us worship and bow down: let us kneel before the LORD our maker.

***If the Law of Moses is Bitter***

<sup>7</sup> For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, <sup>8</sup> **Harden not your heart, as in the provocation, [and] as [in] the day of temptation in the wilderness:** <sup>9</sup> **When your fathers tempted me, proved me, and saw my work.** <sup>10</sup> **Forty years long I was grieved with [this] generation, and said, It is a people that do err in their heart, and they have not known my ways:** <sup>11</sup> **To whom I swore in my wrath that they should not enter into my rest.**

Q1: Is the Law of Moses Sweet or Bitter to the New Testament believer?

A1: It is a choice as we understand the Law of Moses for today. Read Romans 7, Matthew 5-7, 1 Cor 10:1-16, and Heb 3-4.

**Psalm 96**                      **Praise & Worship**                      **Rev 5**                      **Writer: ?**

<sup>1</sup> O sing to the LORD a new song: sing to the LORD, all the earth. <sup>2</sup> Sing to the LORD, bless his name; show forth his salvation from day to day. <sup>3</sup> Declare his glory among the heathen, his wonders among all people. <sup>4</sup> For the LORD is great, and greatly to be praised: he is to be feared above all gods. <sup>5</sup> For all the gods of the nations are idols: but the LORD made the heavens. <sup>6</sup> Honor and majesty are before him: strength and beauty are in his sanctuary. <sup>7</sup> Give to the LORD, O ye kindreds of the people, give to the LORD glory and strength. <sup>8</sup> Give to the LORD the glory [due to] his name: bring an offering, and come into his courts. <sup>9</sup> O worship the LORD in the beauty of holiness: fear before him, all the earth. <sup>10</sup> Say among the heathen [that] the LORD reigns: the world also shall be established that it shall not be moved: he shall judge the people righteously. <sup>11</sup> Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. <sup>12</sup> Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice. <sup>13</sup> Before the LORD: for he comes, for he comes to judge the earth: he shall judge the world with righteousness, and the people with his truth.

**Psalm 97**                      **Praise & Gladness**                      **Writer: ?**

<sup>1</sup> The LORD reigns; let the earth rejoice; let the multitude of isles be glad. <sup>2</sup> Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. <sup>3</sup> A fire goes before him, and burns up his enemies round about. <sup>4</sup> His lightnings enlightened the world: the earth saw, and trembled. <sup>5</sup> The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. <sup>6</sup> The heavens declare his righteousness, and all the people see his glory. <sup>7</sup> Confounded be all they that serve graven images, that boast themselves of idols: worship him, all [ye] gods. <sup>8</sup> Zion heard, and was glad; and the daughters of Judah rejoiced because of your judgments, O LORD. <sup>9</sup> For you, LORD, are high above all the earth: you are exalted far above all gods. <sup>10</sup> Ye that love the LORD, hate evil: he preserves the souls of his saints; he delivers them out of the hand of the wicked. <sup>11</sup> Light is sown for the righteous, and gladness for the upright in heart. <sup>12</sup> Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.



**Psalm 98****Praise & Song****Writer: ?**

<sup>1</sup> A Psalm. O sing to the LORD a new song; for he has done marvelous things: his right hand, and his holy arm, has gotten him the victory. <sup>2</sup> The LORD has made known his salvation: his righteousness has he openly showed in the sight of the heathen. <sup>3</sup> He has remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. <sup>4</sup> Make a joyful noise to the LORD, all the earth: make a loud noise, and rejoice, and sing praise. <sup>5</sup> Sing to the LORD with the harp; with the harp, and the voice of a psalm. <sup>6</sup> With trumpets and sound of cornet make a joyful noise before the LORD, the King. <sup>7</sup> Let the sea roar, and the fullness thereof; the world, and they that dwell therein. <sup>8</sup> Let the floods clap [their] hands: let the hills be joyful together. <sup>9</sup> Before the LORD; for he comes to judge the earth: with righteousness shall he judge the world, and the people with equity.

**Psalm 99****Praise & Worship****Writer: ?**

<sup>1</sup> The LORD reigns; let the people tremble: he sits [between] the cherubims; let the earth be moved. <sup>2</sup> The LORD is great in Zion; and he is high above all the people. <sup>3</sup> Let them praise your great and terrible name; [for] it is holy. <sup>4</sup> The king's strength also loves judgment; you do establish equity, you execute judgment and righteousness in Jacob. <sup>5</sup> Exalt ye the LORD our God, and worship at his footstool; [for] he is holy.

<sup>6</sup> Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them. <sup>7</sup> He spoke to them in the cloudy pillar: they kept his testimonies, and the ordinance [that] he gave them. <sup>8</sup> You answered them, O LORD our God: you was a God that forgave them, though you took vengeance of their inventions. <sup>9</sup> Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

**Psalm 100****Praise & Thanks****Writer: ?***Reader 1*

<sup>1</sup> A Psalm of praise. Make a joyful noise to the LORD, all ye lands. <sup>2</sup> Serve the LORD with gladness: come before his presence with singing.

*All*

<sup>3</sup> Know ye that the LORD he is God: he [that] has made us, and not we ourselves; [we are] his people, and the sheep of his pasture.

*Reader 2*

<sup>4</sup> Enter into <sup>a</sup> his gates with thanksgiving, [and] into his courts with praise: be thankful to him, [and] bless his name. <sup>5</sup> For the LORD is good; his mercy is everlasting; and his truth [endures] to all generations.

<sup>a</sup> Gates of the tabernacle or temple. Sheep went into the gates of the tabernacle or temple only once unto death. Death proceeds life. Burial proceeds resurrection. Suffering before joy. Hebrews 12:1-3.

**Psalm 101 Wisdom / Messianic 2** (2 Samuel 5:11, David's palace)**Writer: David 1C**

<sup>1</sup> I will sing of mercy and judgment: unto You, O LORD, will I sing. <sup>2</sup> I will behave myself wisely in a perfect way. O when will You come unto me? **I will walk within my house with a perfect heart.** <sup>3</sup> I will set no wicked thing before my eyes: I hate the work of them that turn aside; [it] shall not cleave to me. <sup>4</sup> A froward heart shall depart from me: I will not know a wicked [person]. <sup>5</sup> Whoso privily slanders his neighbor, him will I cut off: him that has a high look and a proud heart will not I allow. <sup>6</sup> My eyes [shall be] upon the faithful of the land, that they may dwell with me: he that walks in a perfect way, he shall serve me. <sup>7</sup> He that works deceit shall not dwell within my house: he that tells lies shall not tarry in my sight. <sup>8</sup> I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

***Jesus 1<sup>st</sup> Coming in Suffering and Sorrow***

<sup>1</sup> A Prayer of the afflicted, when he is overwhelmed, and pours out his complaint before the LORD. Hear my prayer, O LORD, and let my cry come to you. <sup>2</sup> Hide not your face from me in the day [when] I am in trouble; incline your ear to me: in the day [when] I call answer me speedily. <sup>3</sup> For my days are consumed like smoke, and my bones are burned as a hearth. <sup>4</sup> My heart is smitten, and withered like grass; so that I forget to eat my bread. <sup>5</sup> By reason of the voice of my groaning my bones cleave to my skin. <sup>6</sup> I am like a pelican of the wilderness: I am like an owl of the desert. <sup>7</sup> I watch, and am as a sparrow alone upon the house top. <sup>8</sup> My enemies reproach me all the day; [and] they that are mad against me are sworn against me. <sup>9</sup> For I have eaten ashes like bread, and mingled my drink with weeping, <sup>10</sup> Because of your indignation and your wrath: for you have lifted me up, and cast me down. <sup>11</sup> My days are like a shadow that declines; and I am withered like grass.

***Jesus 2<sup>nd</sup> Coming as King with Hope***

<sup>12</sup> But you, O LORD, shall endure forever; and your remembrance to all generations. <sup>13</sup> You shall arise, [and] have mercy upon Zion: for the time to favor her, yes, the set time, is come. <sup>14</sup> For your servants take pleasure in her stones, and favor the dust thereof. <sup>15</sup> So the heathen shall fear the name of the LORD, and all the kings of the earth your glory. <sup>16</sup> When the LORD shall build up Zion, he shall appear in his glory. <sup>17</sup> He will regard the prayer of the destitute, and not despise their prayer. <sup>18</sup> This shall be written for the generation to come: and the people which shall be created shall praise the LORD. <sup>19</sup> For he has looked down from the height of his sanctuary; from heaven did the LORD behold the earth; <sup>20</sup> To hear the groaning of the prisoner; to loose those that are appointed to death; <sup>21</sup> To declare the name of the LORD in Zion, and his praise in Jerusalem; <sup>22</sup> When the people are gathered together, and the kingdoms, to serve the LORD. <sup>23</sup> He weakened my strength in the way; he shortened my days. <sup>24</sup> I said, O my God, take me not away in the midst of my days: your years are throughout all generations. <sup>25</sup> Of old have you laid the foundation of the earth: and the heavens are the work of your hands. <sup>26</sup> They shall perish, but you shall endure: yes, all of them shall grow old like a garment; as a vesture shall you change them, and they shall be changed: <sup>27</sup> But you are the same, and your years shall have no end. <sup>28</sup> The children of your servants shall continue, and their seed shall be established before you.

<sup>1</sup> [A Psalm] of David. Bless the LORD, O my soul: and all that is within me, [bless] his holy name. <sup>2</sup> Bless the LORD, O my soul, and forget not all his benefits: <sup>3</sup> Who forgives all your iniquities; who heals all your diseases; <sup>4</sup> Who redeems your life from destruction; who crowns you with loving-kindness and tender mercies; <sup>5</sup> Who satisfies your mouth with good [things; so that] your youth is renewed like the eagle's. <sup>6</sup> The LORD executes righteousness and judgment for all that are oppressed. <sup>7</sup> He made known his ways to Moses, his acts to the children of Israel. <sup>8</sup> The LORD is merciful and gracious, slow to anger, and plenteous in mercy. <sup>9</sup> He will not always chide: neither will he keep [his anger] forever. <sup>10</sup> He has not dealt with us after our sins; nor rewarded us according to our iniquities. <sup>11</sup> For as the heaven is high above the earth, [so] great is his mercy toward them that fear him. <sup>12</sup> As far as the east is from the west, [so] far has he removed our transgressions from us. <sup>13</sup> Like as a father pities [his] children, [so] the LORD pities them that fear him. <sup>14</sup> For he knows our frame; he remembers that we are dust. <sup>15</sup> [As for] man, his days are as grass: as a flower of the field, so he flourishes. <sup>16</sup> For the wind passes over it, and it is gone; and the place thereof shall know it no more. <sup>17</sup> But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness to children's children; <sup>18</sup> To such as keep his covenant, and to those that remember his commandments to do them. <sup>19</sup> The LORD has prepared his throne in the heavens; and his kingdom rules over all. <sup>20</sup> Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word. <sup>21</sup> Bless ye the LORD, all [ye] his hosts; [ye] ministers of his, that do his pleasure. <sup>22</sup> Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

**Psalm 104 The Lord our Creator, Sustainer, and Finisher****Praise / Vindicate****Writer: ?**

<sup>1</sup> Bless the LORD, O my soul. O LORD my God, you are very great; you are clothed with honor and majesty. <sup>2</sup> Who cover [thyselves] with light as [with] a garment: who stretch out the heavens like a curtain: <sup>3</sup> Who lays the beams of his chambers in the waters: who makes the clouds his chariot: who walks upon the wings of the wind: **<sup>4</sup> Who makes His angels spirits; His ministers a flaming fire:** <sup>5</sup> [Who] laid the foundations of the earth, [that] it should not be removed forever. <sup>6</sup> You covered it with the deep as [with] a garment: the waters stood above the mountains. <sup>7</sup> At your rebuke they fled; at the voice of your thunder they hasted away. <sup>8</sup> They go up by the mountains; they go down by the valleys to the place which you have founded for them. <sup>9</sup> You have set a bound that they may not pass over; that they turn not again to cover the earth. <sup>10</sup> He sends the springs into the valleys, [which] run among the hills. <sup>11</sup> They give drink to every beast of the field: the wild donkeys quench their thirst. <sup>12</sup> By them shall the fowls of the heaven have their habitation, [which] sing among the branches. <sup>13</sup> He waters the hills from his chambers: the earth is satisfied with the fruit of your works. <sup>14</sup> He causes the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; <sup>15</sup> And wine [that] makes glad the heart of man, [and] oil to make [his] face to shine, and bread [which] strengthens man's heart. <sup>16</sup> The trees of the LORD are full [of sap]; the cedars of Lebanon, which he has planted; <sup>17</sup> Where the birds make their nests: [as for] the stork, the fir trees are her house. <sup>18</sup> The high hills are a refuge for the wild goats; [and] the rocks for the conies. <sup>19</sup> He appointed the moon for seasons: the sun knows his going down. <sup>20</sup> You make darkness, and it is night: wherein all the beasts of the forest do creep [forth]. <sup>21</sup> The young lions roar after their prey, and seek their meat from God. <sup>22</sup> The sun arises, they gather themselves together, and lay them down in their dens. <sup>23</sup> Man goes forth to his work and to his labor until the evening. <sup>24</sup> O LORD, how manifold are your works! in wisdom have you made them all: the earth is full of your riches. <sup>25</sup> [So is] this great and wide sea, wherein are things creeping innumerable, both small and great beasts. <sup>26</sup> There go the ships: there is that leviathan, [whom] you have made to play therein. <sup>27</sup> These wait all upon you; that you may give them their meat in due season. <sup>28</sup> [That] you give them they gather: you open your hand, they are filled with good. <sup>29</sup> You hide your face, they are troubled: you take away their breath, they die, and return to their dust. <sup>30</sup> You send forth your spirit, they are created: and you renew the face of the earth. <sup>31</sup> The glory of the LORD shall endure forever: the LORD shall rejoice in his works. <sup>32</sup> He looks on the earth, and it trembles: he touches the hills, and they smoke. <sup>33</sup> I will sing to the LORD as long as I live: I will sing praise to my God while I have my being. <sup>34</sup> My meditation of him shall be sweet: I will be glad in the LORD. <sup>35</sup> Let the sinners be consumed out of the earth, and let the wicked be no more. Bless the LORD, O my soul. Praise ye the LORD.

*Note: Angels spirits, not "winds" in some Bibles. Heb 1:7, 14, Gen 3:22-24, Ex 3:2, Jud 6:21, 2 Ki 6:16-23 (2 Sam 5:24-25, 1 Chr 14:1:14, 14-15), Acts 7:30, 23:8-9, Rev 2:18, 3:1, 8:5, 8:7-8, 10:1, 14:8, 14:10, 14:18, 16:8*

<sup>1</sup> O give thanks to the LORD; call upon his name: make known his deeds among the people. <sup>2</sup> Sing to him, sing psalms to him: talk ye of all his wondrous works. <sup>3</sup> Glory ye in his holy name: let the heart of them rejoice that seek the LORD. <sup>4</sup> Seek the LORD, and his strength: seek his face evermore. <sup>5</sup> Remember his marvelous works that he has done; his wonders, and the judgments of his mouth; <sup>6</sup> O ye seed of Abraham his servant, ye children of Jacob his chosen. <sup>7</sup> He is the LORD our God: his judgments are in all the earth. <sup>8</sup> He has remembered his covenant forever, the word [which] he commanded to a thousand generations. <sup>9</sup> Which [covenant] he made with Abraham, and his oath to Isaac; <sup>10</sup> And confirmed the same to Jacob for a law, [and] to Israel [for] an everlasting covenant: <sup>11</sup> Saying, **To you will I give the land of Canaan, the lot of your inheritance:** <sup>12</sup> When they were [but] a few men in number; yes, very few, and strangers in it. <sup>13</sup> When they went from one nation to another, from [one] kingdom to another people; <sup>14</sup> He permitted no man to do them wrong: yes, he reprov'd kings for their sakes; <sup>15</sup> [Saying], **Touch not my anointed, and do my prophets no harm.**

<sup>16</sup> Moreover he called for a famine upon the land: he brake the whole staff of bread. <sup>17</sup> He sent a man before them, [even] Joseph, [who] was sold for a servant: <sup>18</sup> Whose feet they hurt with fetters: he was laid in iron: <sup>19</sup> Until the time that his word came: the word of the LORD tried him. <sup>20</sup> The king sent and loosed him; [even] the ruler of the people, and let him go free. <sup>21</sup> He made him lord of his house, and ruler of all his substance: <sup>22</sup> To bind his princes at his pleasure; and teach his senators wisdom. <sup>23</sup> Israel also came into Egypt; and Jacob sojourn'd in the land of Ham. <sup>24</sup> And he increased his people greatly; and made them stronger than their enemies.

<sup>25</sup> He turned their heart to hate his people, to deal subtly with his servants. <sup>26</sup> He sent Moses his servant; [and] Aaron whom he had chosen. <sup>27</sup> They showed his signs among them, and wonders in the land of Ham. <sup>28</sup> He sent darkness, and made it dark; and they rebelled not against his word. <sup>29</sup> He turned their waters into blood, and slew their fish. <sup>30</sup> Their land brought forth frogs in abundance, in the chambers of their kings. <sup>31</sup> He spoke, and there came diverse sorts of flies, [and] lice in all their coasts. <sup>32</sup> He gave them hail for rain, [and] flaming fire in their land. <sup>33</sup> He smote their vines also and their fig trees; and brake the trees of their coasts. <sup>34</sup> He spoke, and the locusts came, and caterpillars, and that without number, <sup>35</sup> And did eat up all the herbs in their land, and devoured the fruit of their ground. <sup>36</sup> He smote also all the firstborn in their land, the chief of all their strength.

<sup>37</sup> He brought them forth also with silver and gold: and [there was] not one feeble [person] among their tribes. <sup>38</sup> Egypt was glad when they departed: for the fear of them fell upon them. <sup>39</sup> He spread a cloud for a covering; and fire to give light in the night. <sup>40</sup> [The people] asked, and he brought quails, and satisfied them with the bread of heaven. <sup>41</sup> He opened the rock, and the waters gushed out; they ran in the dry places [like] a river. <sup>42</sup> For he remembered his holy promise, [and] Abraham his servant. <sup>43</sup> And he brought forth his people with joy, [and] his chosen with gladness: <sup>44</sup> And gave them the lands of the heathen: and they inherited the labor of the people; <sup>45</sup> That they might observe his statutes, and keep his laws. Praise ye the LORD.

<sup>1</sup> Praise ye the LORD. O give thanks to the LORD; for [he is] good: for his mercy [endures] forever.  
<sup>2</sup> Who can utter the mighty acts of the LORD? [who] can show forth all his praise? <sup>3</sup> Blessed are they that keep judgment, [and] he that does righteousness at all times. <sup>4</sup> Remember me, O LORD, with the favor [that you bear to] your people: O visit me with your salvation; <sup>5</sup> That I may see the good of your chosen, that I may rejoice in the gladness of your nation, that I may glory with your inheritance.

*History in the Times of Moses*

<sup>6</sup> We have sinned with our fathers, we have committed iniquity, we have done wickedly. <sup>7</sup> Our fathers understood not your wonders in Egypt; they remembered not the multitude of your mercies; but provoked [him] at the sea, [even] at the Red sea. <sup>8</sup> Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. <sup>9</sup> He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. <sup>10</sup> And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. <sup>11</sup> And the waters covered their enemies: there was not one of them left. <sup>12</sup> Then believed they his words; they sang his praise. <sup>13</sup> They soon forgot his works; they waited not for his counsel: <sup>14</sup> But lusted exceedingly in the wilderness, and tempted God in the desert. <sup>15</sup> And he gave them their request; but sent leanness into their soul. <sup>16</sup> They envied Moses also in the camp, [and] Aaron the saint of the LORD. <sup>17</sup> The earth opened and swallowed up Dathan, and covered the company of Abiram. <sup>18</sup> And a fire was kindled in their company; the flame burned up the wicked. <sup>19</sup> They made a calf in Horeb, and worshipped the molten image. <sup>20</sup> Thus they changed their glory into the similitude of an ox that eats grass. <sup>21</sup> They forgot God their savior, which had done great things in Egypt; <sup>22</sup> Wondrous works in the land of Ham, [and] terrible things by the Red sea. <sup>23</sup> Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. <sup>24</sup> Yes, they despised the pleasant land, they believed not his word: <sup>25</sup> But murmured in their tents, [and] listened not to the voice of the LORD. <sup>26</sup> Therefore he lifted up his hand against them, to overthrow them in the wilderness: <sup>27</sup> To overthrow their seed also among the nations, and to scatter them in the lands. <sup>28</sup> They joined themselves also to Baalpeor, and ate the sacrifices of the dead. <sup>29</sup> Thus they provoked [him] to anger with their inventions: and the plague brake in upon them. <sup>30</sup> Then stood up Phinehas, and executed judgment: and [so] the plague was stayed. <sup>31</sup> And that was counted to him for righteousness to all generations for evermore. <sup>32</sup> They angered [him] also at the waters of strife, so that it went ill with Moses for their sakes: <sup>33</sup> Because they provoked his spirit, so that he spoke unadvisedly with his lips.

*History in the Times of Judges*

<sup>34</sup> They did not destroy the nations, concerning whom the LORD commanded them: <sup>35</sup> But were mingled among the heathen, and learned their works. <sup>36</sup> And they served their idols: which were a snare to them. <sup>37</sup> Yes, they sacrificed their sons and their daughters to devils, <sup>38</sup> And shed innocent blood, [even] the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan: and the land was polluted with blood. <sup>39</sup> Thus were they defiled with their own works, and went a whoring with their own inventions. <sup>40</sup> Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance. <sup>41</sup> And he gave them into the hand of the heathen; and they that hated them ruled over them. <sup>42</sup> Their enemies also oppressed them, and they were brought into subjection under their hand. <sup>43</sup> Many times did he deliver them; but they provoked [him] with their counsel, and were brought low for their iniquity. <sup>44</sup> Nevertheless he regarded their affliction, when he heard their cry: <sup>45</sup> And he remembered for them his covenant, and repented according to the multitude of his mercies. <sup>46</sup> He made them also to be pitied of all those that carried them captives.

*Intercession and Praise*

<sup>47</sup> Save us, O LORD our God, and gather us from among the heathen, to give thanks to your holy name, [and] to triumph in your praise. <sup>48</sup> Blessed [be] the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

**Psalm 107**

**The Cycle of Sin, Trouble, Distress, Prayer, Salvation, Praise**

**Writer: ?**

<sup>1</sup> O give thanks to the LORD, for [he is] good: for his mercy [endures] forever. <sup>2</sup> Let the redeemed of the LORD say [so], whom he has redeemed from the hand of the enemy; <sup>3</sup> And gathered them out of the lands, from the east, and from the west, from the north, and from the south. <sup>4</sup> They wandered in the wilderness in a solitary way; they found no city to dwell in. <sup>5</sup> Hungry and thirsty, their soul fainted in them. <sup>6</sup> Then they cried to the LORD in their trouble, [and] he delivered them out of their distresses. <sup>7</sup> And he led them forth by the right way, that they might go to a city of habitation. <sup>8</sup> Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men! <sup>9</sup> For he satisfies the longing soul, and fills the hungry soul with goodness. <sup>10</sup> Such as sit in darkness and in the shadow of death, [being] bound in affliction and iron; <sup>11</sup> Because they rebelled against the words of God, and contemned the counsel of the most High: <sup>12</sup> Therefore he brought down their heart with labor; they fell down, and [there was] none to help. <sup>13</sup> Then they cried to the LORD in their trouble, [and] he saved them out of their distresses. <sup>14</sup> He brought them out of darkness and the shadow of death, and brake their bands in sunder. <sup>15</sup> Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men! <sup>16</sup> For he has broken the gates of brass, and cut the bars of iron in sunder. <sup>17</sup> Fools because of their transgression, and because of their iniquities, are afflicted. <sup>18</sup> Their soul abhors all manner of meat; and they draw near to the gates of death. <sup>19</sup> Then they cry to the LORD in their trouble, [and] he saves them out of their distresses. <sup>20</sup> He sent his word, and healed them, and delivered them from their destructions. <sup>21</sup> Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men! <sup>22</sup> And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. <sup>23</sup> They that go down to the sea in ships, that do business in great waters; <sup>24</sup> These see the works of the LORD, and his wonders in the deep. <sup>25</sup> For he commands, and raises the stormy wind, which lifts up the waves thereof. <sup>26</sup> They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. <sup>27</sup> They reel to and fro, and stagger like a drunken man, and are at their wits' end. <sup>28</sup> Then they cry to the LORD in their trouble, and he brings them out of their distresses. <sup>29</sup> He makes the storm a calm, so that the waves thereof are still. <sup>30</sup> Then are they glad because they be quiet; so he brings them to their desired haven. <sup>31</sup> Oh that [men] would praise the LORD [for] his goodness, and [for] his wonderful works to the children of men! <sup>32</sup> Let them exalt him also in the assembly of the people, and praise him in the assembly of the elders. <sup>33</sup> He turns rivers into a wilderness, and the water-springs into dry ground; <sup>34</sup> A fruitful land into barrenness, for the wickedness of them that dwell therein. <sup>35</sup> He turns the wilderness into a standing water, and dry ground into water-springs. <sup>36</sup> And there he makes the hungry to dwell, that they may prepare a city for habitation; <sup>37</sup> And sow the fields, and plant vineyards, which may yield fruits of increase. <sup>38</sup> He blesses them also, so that they are multiplied greatly; and suffers not their cattle to decrease. <sup>39</sup> Again, they are minished and brought low through oppression, affliction, and sorrow. <sup>40</sup> He pours contempt upon princes, and causes them to wander in the wilderness, [where there is] no way. <sup>41</sup> Yet sets he the poor on high from affliction, and makes [him] families like a flock. <sup>42</sup> The righteous shall see [it], and rejoice: and all iniquity shall stop her mouth. <sup>43</sup> Whoso is wise, and will observe these [things], even they shall understand the loving-kindness of the LORD.

**Psalm 108**

**Praise / History**

**Writer: David 1**

<sup>1</sup> A Song [or] f of David. O God, my heart is fixed; I will sing and give praise, even with my glory. <sup>2</sup> Awake, lute and harp: I will awake early. <sup>3</sup> I will praise you, O LORD, among the people: and I will sing praises to you among the nations. <sup>4</sup> For your mercy is great above the heavens: and your truth [reaches] to the clouds. <sup>5</sup> Be exalted, O God, above the heavens: and your glory above all the earth; <sup>6</sup> That your beloved may be delivered: save [with] your right hand, and answer me. <sup>7</sup> God has spoken in his holiness; **I will rejoice, I will divide Shechem, and mete out the valley of Succoth.** <sup>8</sup> **Gilead is mine; Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver;** <sup>9</sup> Moab is my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph. <sup>10</sup> Who will bring me into the strong city? who will lead me into Edom? <sup>11</sup> [Will] not [you], O God, [who] has cast us off? and will not you, O God, go forth with our hosts? <sup>12</sup> Give us help from trouble: for vain is the help of man. <sup>13</sup> Through God we shall do valiantly: for he shall tread down our enemies.

**Psalm 109****Supplicate (1-5), Vindicate (6-29), Praise (30-31)****Writer: David**

<sup>1</sup> To the chief Musician, A Psalm of David. Hold not your peace, O God of my praise; <sup>2</sup> For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. <sup>3</sup> They compassed me about also with words of hatred; and fought against me without a cause. <sup>4</sup> For my love they are my adversaries: but I [give myself to] prayer. <sup>5</sup> And they have rewarded me evil for good, and hatred for my love. <sup>6</sup> Set you a wicked man over him: and let Satan stand at his right hand. <sup>7</sup> When he shall be judged, let him be condemned: and let his prayer become sin. <sup>8</sup> Let his days be few; [and] let another take his office. <sup>9</sup> Let his children be fatherless, and his wife a widow. <sup>10</sup> Let his children be continually vagabonds, and beg: let them seek [their bread] also out of their desolate places. <sup>11</sup> Let the extortioner catch all that he has; and let the strangers spoil his labor. <sup>12</sup> Let there be none to extend mercy to him: neither let there be any to favor his fatherless children. <sup>13</sup> Let his posterity be cut off; [and] in the generation following let their name be blotted out. <sup>14</sup> Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out. <sup>15</sup> Let them be before the LORD continually, that he may cut off the memory of them from the earth. <sup>16</sup> Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. <sup>17</sup> As he loved cursing, so let it come to him: as he delighted not in blessing, so let it be far from him. <sup>18</sup> As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. <sup>19</sup> Let it be to him as the garment [which] covers him, and for a girdle wherewith he is girded continually. <sup>20</sup> [Let] this [be] the reward of my adversaries from the LORD, and of them that speak evil against my soul. <sup>21</sup> But do you for me, O GOD the Lord, for your name's sake: because your mercy is good, deliver me. <sup>22</sup> For I [am] poor and needy, and my heart is wounded within me. <sup>23</sup> I am gone like the shadow when it declines: I am tossed up and down as the locust. <sup>24</sup> My knees are weak through fasting; and my flesh fails of fatness. <sup>25</sup> I became also a reproach to them: [when] they looked upon me they shaked their heads. <sup>26</sup> Help me, O LORD my God: O save me according to your mercy: <sup>27</sup> That they may know that this is your hand; [that] you, LORD, have done it. <sup>28</sup> Let them curse, but bless you: when they arise, let them be ashamed; but let your servant rejoice. <sup>29</sup> Let my adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. <sup>30</sup> I will greatly praise the LORD with my mouth; yes, I will praise him among the multitude. <sup>31</sup> For he shall stand at the right hand of the poor, to save [him] from those that condemn his soul.

**Psalm 110****Messiah 2 – 1, 1 Cor 9:9 (9)****Writer: David**

<sup>1</sup> A Psalm of David. The LORD said to my Lord, **Sit you at my right hand, until I make your enemies your footstool.** <sup>2</sup> The LORD shall send the rod of your strength out of Zion: rule you in the midst of your enemies. <sup>3</sup> Your people [shall be] willing in the day of your power, in the beauties of holiness from the womb of the morning: you have the dew of your youth. <sup>4</sup> The LORD has sworn, and will not repent, **You are a priest forever after the order of Melchizedek.** <sup>5</sup> The Lord at your right hand shall strike through kings in the day of his wrath. <sup>6</sup> He shall judge among the heathen, he shall fill [the places] with the dead bodies; he shall wound the heads over many countries. <sup>7</sup> He shall drink of the brook in the way: therefore shall he lift up the head.

**Psalm 111****Praise / Wisdom****Writer: time of return**

<sup>1</sup> Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and [in] the congregation. <sup>2</sup> The works of the LORD are great, sought out of all them that have pleasure therein. <sup>3</sup> His work is honorable and glorious: and his righteousness endures forever. <sup>4</sup> He has made his wonderful works to be remembered: the LORD is gracious and full of compassion. <sup>5</sup> He has given food to them that fear him: he will ever be mindful of his covenant. <sup>6</sup> He has showed his people the power of his works, that he may give them the heritage of the heathen. <sup>7</sup> The works of his hands are verity and judgment; all his commandments are sure. <sup>8</sup> They stand fast for ever and ever, [and are] done in truth and uprightness. <sup>9</sup> He sent redemption to his people: he has commanded his covenant forever: holy and reverend is his name. <sup>10</sup> <sup>a</sup> The fear of the LORD is the beginning of wisdom: a good understanding have all they that do [his commandments]: his praise endures forever.

<sup>a</sup> Proverbs 1:7, 9:10. Time is upon or after the return from Babylonian captivity.

**Psalm 112****Wisdom / Vindicate, 2 Cor 9:9 (9)****Writer: ?**

<sup>1</sup> Praise ye the LORD. Blessed is the man [that] fears the LORD, [that] delights greatly in his commandments. <sup>2</sup> His seed shall be mighty upon earth: the generation of the upright shall be blessed. <sup>3</sup> Wealth and riches [shall be] in his house: and his righteousness endures forever. <sup>4</sup> To the upright there arises light in the darkness: [he is] gracious, and full of compassion, and righteous. <sup>5</sup> A good man shows favor, and lends: he will guide his affairs with discretion. <sup>6</sup> Surely he shall not be moved forever: the righteous shall be in everlasting remembrance. <sup>7</sup> He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. <sup>8</sup> His heart is established, he shall not be afraid, until he see [his desire] upon his enemies. <sup>9</sup> He has dispersed, he has given to the poor; his righteousness endures forever; his horn shall be exalted with honor. <sup>10</sup> The wicked shall see [it], and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

**Psalm 113****Praise****Writer: ?**

<sup>1</sup> Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. <sup>2</sup> Blessed be the name of the LORD from this time forth and for evermore. <sup>3</sup> From the rising of the sun to the going down of the same the LORD'S name is to be praised. <sup>4</sup> The LORD is high above all nations, [and] his glory above the heavens. <sup>5</sup> Who is like to the LORD our God, who dwells on high, <sup>6</sup> Who humbles [himself] to behold [the things that are] in heaven, and in the earth! <sup>7</sup> He raises up the poor out of the dust, [and] lifts the needy out of the dunghill; <sup>8</sup> That he may set [him] with princes, [even] with the princes of his people. <sup>9</sup> He makes the barren woman to keep house, [and to be] a joyful mother of children. Praise ye the LORD.

**Psalm 114****God acts in the Sea, River, mountain/hill (MT Sinai) and Rock****Writer: ?**

<sup>1</sup> When Israel went out of Egypt, the house of Jacob from a people of strange language; <sup>2</sup> Judah was his sanctuary, [and] Israel his dominion. <sup>3</sup> The sea saw [it], and fled: Jordan was driven back. <sup>4</sup> The mountains skipped like rams, [and] the little hills like lambs. <sup>5</sup> What [ailed] you, O you sea, that you fled? you Jordan, [that] was driven back? <sup>6</sup> Ye mountains, [that] ye skipped like rams; [and] ye little hills, like lambs? <sup>7</sup> Tremble, you earth, at the presence of the Lord, at the presence of the God of Jacob; <sup>8</sup> <sup>a</sup> Which turned the rock [into] a standing water, the flint into a fountain of waters.

<sup>a</sup> Rock in sea/river is protection, a wall. Rock into water is provision. Exodus 14:22 God protects, purposes, prepares and provides. The rock is used as needed for His calling or plan. Exodus 17:6. Christ is our rock, 1 Corinthians 10:4.

**Psalm 115****Trust in the Living Lord****Writer: ?**

<sup>1</sup> Not to us, O LORD, not to us, but to your name give glory, for your mercy, [and] for your truth's sake. <sup>2</sup> Wherefore should the heathen say, Where is now their God? <sup>3</sup> But our God is in the heavens: he has done whatsoever he has pleased. <sup>4</sup> Their idols are silver and gold, the work of men's hands. <sup>5</sup> They have mouths, but they speak not: eyes have they, but they see not: <sup>6</sup> They have ears, but they hear not: noses have they, but they smell not: <sup>7</sup> They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. <sup>8</sup> They that make them are like to them; [so is] everyone that trusts in them. <sup>9</sup> O Israel, trust in the LORD: he is their help and their shield. <sup>10</sup> O house of Aaron, trust in the LORD: he is their help and their shield. <sup>11</sup> Ye that fear the LORD, trust in the LORD: he is their help and their shield. <sup>12</sup> The LORD has been mindful of us: he will bless [us]; he will bless the house of Israel; he will bless the house of Aaron. <sup>13</sup> He will bless them that fear the LORD, [both] small and great. <sup>14</sup> The LORD shall increase you more and more, you and your children. <sup>15</sup> Ye are blessed of the LORD which made heaven and earth. <sup>16</sup> The heaven, [even] the heavens, are the LORD'S: but the earth has he given to the children of men. <sup>17</sup> The dead praise not the LORD, neither any that go down into silence. <sup>18</sup> But we will bless the LORD from this time forth and for evermore. Praise the LORD.



**Background: THEN** - During the times of the prophet Isaiah, the Assyrian army already defeated the northern 10 tribes of Israel, and destroyed 46 cities of the southern 2 tribes of Judah ending with a great victory at Lachish in 701 BC. Next was Jerusalem, where an angel of the LORD gave a great victory over 185,000 soldiers of the enemy, in one night. This extreme struggle with death and victory inspired the king of Judah, Hezekiah, to write Psalm 116.

**PROPHETIC (M1/M2)**- Lent, good Friday, and resurrection Sunday are in this season. Some congregations participate in the 40 days of Lent. Jews celebrate the Passover on April 9<sup>th</sup>, and most Christians remember Good Friday on April 10<sup>th</sup>. This is a significant time for Psalm 116, why? Because Jesus and His 11 disciples sang a hymn after celebrating the Passover, just before they went down to the Mount of Olives. They sang Psalm 116 (Mt 26:30) This can be our song today. Why was not this Psalm noted by the apostles? God did not inspire it to be written. The same as the body of Moses body, the Ark, and the shroud of Turin.

It is a personal psalm between a king and the LORD. I/me/my – 36x (looking within), LORD, he/his/your/you – 32x (looking up), We can learn much about the school of prayer and our union and communion with our Father in heaven. The Septuagint divides Psalm into 2 psalms (vs 1-9, 10-18). Psalm 116 can be our personal prayer and song today.

***1<sup>st</sup> I Love – I buy from Jesus gold tried in the fire and white raiment (Rev 3:18a)***

<sup>1</sup> I love the LORD, because he has heard my voice [and] my supplications. <sup>2</sup> Because he has inclined his ear to me, therefore will I call upon [him] as long as I live. <sup>3</sup> The sorrows of death compassed me, and the pains of Shoel got hold on me: I found trouble and sorrow. <sup>4</sup> Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. <sup>5</sup> Gracious [is] the LORD, and righteous; yea, our God [is] merciful. <sup>6</sup> The LORD preserves the simple: I was brought low, and he helped me. <sup>7</sup> Return to your rest, O my soul; for the LORD has dealt bountifully with you. <sup>8</sup> For you have delivered my soul from death, my eyes from tears, [and] my feet from falling.

***2<sup>nd</sup> I Will - anoint my eyes with eyesalve (Rev 3:18b)***

<sup>9</sup> I will walk before the LORD in the land of the living. <sup>10</sup> I believed, therefore I have spoken: I was greatly afflicted: <sup>11</sup> I said in my haste, All men are liars.

//Question// <sup>12</sup> What shall I render to the LORD [for] all his benefits toward me?

//Answer// <sup>13</sup> I will take the cup of salvation, <sup>14</sup> I will pay my vows to the LORD now in the presence of all his people. <sup>15</sup> Precious in the sight of the LORD is the death of his saints. <sup>16</sup> O LORD, truly I [am] your servant; I [am] your servant, [and] the son of your handmaid: you have loosed my bonds. <sup>17</sup> I will offer to you the sacrifice of thanksgiving, and will call upon the name of the LORD. <sup>18</sup> I will pay my vows to the LORD now in the presence of all his people, <sup>19</sup> In the courts of the LORD'S house, in the midst of you, O Jerusalem. Praise ye the LORD.

Notes: This section contains six "I will" that follow "I will walk" in verse 9. 2 Corinthians 4:13 quotes 10a. //M1/cup 1-the New Testament in my blood. and call upon the name of the LORD. //Lu 14 hates not his - cannot be my disciple//

The Septuagint divides this into 2 Psalms, vs 1-9, 10-18. A point to favor the Masoretic Text of the Old Testament for the inspired original manuscripts.

<sup>1</sup> O praise the LORD, all ye nations: praise him, all ye people. <sup>2</sup> For his merciful kindness is great toward us: and the truth of the LORD [endures] forever. Praise ye the LORD.

***A Trifold Thanks to the LORD******Thanks for the LORD is Good and Merciful***

<sup>1</sup> O give thanks to the LORD; for [he is] good: because his mercy [endures] forever. <sup>2</sup> Let Israel now say, that his mercy [endures] forever. <sup>3</sup> Let the house of Aaron now say, that his mercy [endures] forever. <sup>4</sup> Let them now that fear the LORD say, that his mercy [endures] forever. <sup>5</sup> I called upon the LORD in distress: the LORD answered me, [and set me] in a large place. <sup>6</sup> The LORD is on my side; I will not fear: what can man do to me? <sup>7</sup> The LORD takes my part with them that help me: therefore shall I see [my desire] upon them that hate me. <sup>8</sup> [It is] better to trust in the LORD than to put confidence in man. <sup>9</sup> [It is] better to trust in the LORD than to put confidence in princes.

***Thanks for the God given Authority of a Righteous King***

<sup>10</sup> All nations compassed me about: but in the name of the LORD will I destroy them. <sup>11</sup> They compassed me about; yes, they compassed me about: but in the name of the LORD I will destroy them. <sup>12</sup> They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them. <sup>13</sup> You have thrust sore at me that I might fall: but the LORD helped me. <sup>14</sup> The LORD is my strength and song, and is become my salvation. <sup>15</sup> The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD does valiantly. <sup>16</sup> The right hand of the LORD is exalted: the right hand of the LORD does valiantly. <sup>17</sup> I shall not die, but live, and declare the works of the LORD. <sup>18</sup> The LORD has chastened me sore: but he has not given me over to death. <sup>19</sup> Open to me the gates of righteousness: I will go into them, [and] I will praise the LORD: <sup>20</sup> This gate of the LORD, into which the righteous shall enter. <sup>21</sup> I will praise you: for you have heard me, and are become my salvation.

***Thanks for the Spiritual Prosperity, Light, and Power of Jesus Christ (1<sup>st</sup> coming)***

<sup>22</sup> The stone [which] the builders refused is become the head [stone] of the corner. <sup>23</sup> This is the LORD'S doing; it is marvelous in our eyes. <sup>24</sup> This is the day [which] the LORD has made; we will rejoice and be glad in it. <sup>25</sup> Save now, I beseech you, O LORD: O LORD, I beseech you, send now prosperity. <sup>26</sup> Blessed [be] he that comes in the name of the LORD: we have blessed you out of the house of the LORD. <sup>27</sup> God is the LORD, which has showed us light: bind the sacrifice with cords, [even] to the horns of the altar. <sup>28</sup> You are my God, and I will praise you: [you are] my God, I will exalt you. <sup>29</sup> O give thanks to the LORD; for [he is] good: for his mercy [endures] forever.

**QT notes**

Q – Are verses 1-21 for today the same as in the Old Testament?

A – Yes, for earthly kings and governments which God has raised and are righteous.

Application: I must thank God in three ways: (1) for His goodness and mercy (1-9), (2) for the king of the land I live in (10-21), and (3) for Jesus Christ being the cornerstone of the building of God I am part of, and for His sacrifice on the cross (22-29).

QT hint: Be thankful today for the goodness and mercy of God that is manifest through our leaders and the Lord Jesus Christ. Pray that President Trump is this type of righteous king.

ALEPH – 1<sup>st</sup> Letter of Hebrew Alphabet

Theme Word - BLESSED

<sup>1</sup> Blessed are the undefiled in the <sup>a</sup> **way**, who walk in the **law** of the LORD. <sup>2</sup> Blessed are they that keep his **testimonies**, [and that] seek him with the whole heart. <sup>3</sup> They also do no iniquity: they walk in his **ways**. <sup>4</sup> You have commanded [us] to keep your **precepts diligently**. <sup>5</sup> O that my ways were directed to keep your **statutes!** <sup>6</sup> Then I shall not be ashamed, when I have respect to all your **commandments**. <sup>7</sup> I will praise you with uprightness of heart, when I shall have learned your righteous **judgments**. <sup>8</sup> I will keep your **statutes**: O forsake me not utterly.

Note: 119:8b Forsake me not utterly is a similar pattern as 119:80 and 176. Why?

<sup>a</sup> 7 of 10 expressions of God's revelation to man in the first stanza. The other 3 are word, righteousness and truth.

1. "**Commandment(s)**", words given by authority. (Hebrew – Mitsvah. 22 times)
2. "**Judgments**", denotes legal system of requiring discernment (Hebrew – Mispat. 23 x)
3. "**Law**", enacted by absolute authority (Hebrew – Torah. 25 x)
4. "**Precepts**", moral spiritual laws, a prescription from a physician (Hebrew – Piqudim. 21 x. \* Only in the book of Psalms – 18 x in Ps 119, 3 x in other Psalms. Isaiah 28:10, 13 use tsav meaning commandment or rule, Young's Literal Translation. Tsav is only used in 3 verses, 2 in Isaiah and Hosea 5:11 as commandment.)
5. "**Statutes**", are publicly displayed laws between God and His people. (Hebrew – Choq. 21 x)
6. "**Testimonies**", denotes witness in experience (Hebrew – Edah. 14 x)
7. "**Way**", denotes direction, and manner (Hebrew – Derek, a traveled road. 13 x)
8. "**Word**", it is the declaration and communication of His mind. (Hebrew – Dabar, divine revelation as by a prophet. 23 x. Hebrew – Imrah, anything God spoke. 19 times)

Hebrew and context study may or may not allow the following.

9. "**Righteousness**", it is the rule and standard of what is right.
10. "**Truth**", denotes an absolute; it is eternal truth (related to faithful. 5 x ?)

Notes: (1) Each of the 22 stanzas eight verses begin with the same Hebrew letter. This facilitates family education for the children. (2) All but 3 verses, Psalm 119:90, 122, 132, magnify the communications of the mind and ways of God to man of which the Tanach is primary.

BETH – 2<sup>nd</sup> Letter of Hebrew Alphabet

Theme Word - SEEK

<sup>9</sup> **Wherewithal shall a young man cleanse his way? by taking heed [thereto] according to your word.** <sup>10</sup> With my whole heart I have sought you: O let me not wander from your commandments. <sup>11</sup> **Thy word I have hid in my heart, that I might not sin against Thee.** <sup>12</sup> Blessed are you, O LORD: teach me your statutes. <sup>13</sup> With my lips I have declared all the judgments of your mouth. <sup>14</sup> I have rejoiced in the way of your testimonies, as [much as] in all riches. <sup>15</sup> **I will meditate in your precepts, and have respect to your ways.** <sup>16</sup> **I will delight myself in Your statutes: I will not forget Your word.**

## Psalm 119

GIMEL – 3<sup>rd</sup> Letter of Hebrew Alphabet

Theme Word - DELIGHT

<sup>17</sup> Deal bountifully with your servant, [that] I may live, and keep your word. <sup>18</sup> **Open my eyes, that I may behold wondrous things out of your law.** <sup>19</sup> I [am] a stranger in the earth: hide not your commandments from me. <sup>20</sup> My soul breaks for the longing of your judgments at all times. <sup>21</sup> You have rebuked the proud [that are] cursed, which do err from your commandments. <sup>22</sup> Remove from me reproach and contempt; for I have kept your testimonies. <sup>23</sup> **Princes also did sit [and] speak against me: [but] your servant meditates in your statutes.** <sup>24</sup> Your testimonies also are my delight [and] my counselors.

DALETH – 4<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - STRENGTH

<sup>25</sup> My soul cleaves to the dust: **quicken me according to your word.** <sup>26</sup> I have declared my ways, and you heard me: teach me your statutes. <sup>27</sup> Make me to understand the way of your precepts: so shall I talk of your wondrous works. <sup>28</sup> My soul melts for heaviness: strengthen me according to your word. <sup>29</sup> Remove from me the way of lying: and grant me your law graciously. <sup>30</sup> I have chosen the way of truth: your judgments I have laid [before me]. <sup>31</sup> I have stuck to your testimonies: O LORD, put me not to shame. <sup>32</sup> **I will run the way of your commandments, when you shall enlarge my heart.**

HE - 5<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - TEACHER

<sup>33</sup> Teach me, O LORD, the way of your statutes; and I shall keep it to the end. <sup>34</sup> Give me understanding, and I shall keep your law; yes, I shall observe it with my whole heart. <sup>35</sup> Make me to go in the path of your commandments; for therein I delight. <sup>36</sup> Incline my heart to your testimonies, and not to covetousness. <sup>37</sup> Turn away my eyes from beholding vanity; and quicken me in your way. <sup>38</sup> **Establish your word to your servant, who [is devoted] to your fear.** <sup>39</sup> Turn away my reproach which I fear: for your judgments are good. <sup>40</sup> Behold, I have longed after your precepts: quicken me in your righteousness.

VAU - 6<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - MERCY

<sup>41</sup> Let your mercies come also to me, O LORD, [even] your salvation, according to your word. <sup>42</sup> So shall I have an answer to him that reproaches me: for I trust in your word. <sup>43</sup> And take not the word of truth utterly out of my mouth; for I have hoped in your judgments. <sup>44</sup> So shall I keep your law continually for ever and ever. <sup>45</sup> And I will walk at liberty: for I seek your precepts. <sup>46</sup> I will speak of your testimonies also before kings, and will not be ashamed. <sup>47</sup> And I will delight myself in your commandments, which I have loved. <sup>48</sup> **My hands also will I lift up to your commandments, which I have loved; and I will meditate in your statutes.**

ZAIN - 7<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - HOPE

<sup>49</sup> Remember the word to your servant, upon which you have caused me to hope. <sup>50</sup> **This is my comfort in my affliction: for your word has quickened me.** <sup>51</sup> The proud have had me greatly in derision: [yet] I have not declined from your law. <sup>52</sup> I remembered your judgments of old, O LORD; and have comforted myself. <sup>53</sup> Horror has taken hold upon me because of the wicked that forsake your law. <sup>54</sup> Your statutes have been my songs in the house of my pilgrimage. <sup>55</sup> I have remembered your name, O LORD, in the night, and have kept your law. <sup>56</sup> This I had, because I kept your precepts.

CHETH – 8<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - FAVOR

<sup>57</sup> [You are] my portion, O LORD: I have said that I would keep your words. <sup>58</sup> I entreated your favor with [my] whole heart: be merciful to me according to your word. <sup>59</sup> I thought on my ways, and turned my feet to your testimonies. <sup>60</sup> I made haste, and delayed not to keep your commandments. <sup>61</sup> The bands of the wicked have robbed me: [but] I have not forgotten your law. <sup>62</sup> **At midnight I will rise to give thanks to you because of your righteous judgments.** <sup>63</sup> **I [am] a companion of all them that fear you, and of them that keep your precepts.** <sup>64</sup> The earth, O LORD, is full of your mercy: teach me your statutes.

## Psalm 119

TETH – 9<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - AFFLICTION

<sup>65</sup> You have dealt well with your servant, O LORD, according to your word. <sup>66</sup> Teach me good judgment and knowledge: for I have believed your commandments. <sup>67</sup> Before I was afflicted I went astray: but now I have kept your word. <sup>68</sup> You are good, and do good; teach me your statutes. <sup>69</sup> The proud have forged a lie against me: [but] I will keep your precepts with [my] whole heart. <sup>70</sup> Their heart is as fat as grease; [but] I delight in your law. <sup>71</sup> **[It is] good for me that I have been afflicted; that I might learn your statutes.** <sup>72</sup> **The law of your mouth is better to me than thousands of gold and silver.**

JOD – 10<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - COMPANIONS

<sup>73</sup> Your hands have made me and fashioned me: give me understanding, that I may learn your commandments. <sup>74</sup> **They that fear you will be glad when they see me; because I have hoped in your word.** <sup>75</sup> I know, O LORD, that your judgments are right, and [that] you in faithfulness has afflicted me. <sup>76</sup> Let, I pray you, your merciful kindness be for my comfort, according to your word to your servant. <sup>77</sup> Let your tender mercies come to me, that I may live: for your law is my delight. <sup>78</sup> Let the proud be ashamed; for they dealt perversely with me without a cause: [but] I will meditate in your precepts. <sup>79</sup> **Let those that fear you turn to me, and those that have known your testimonies.** <sup>80</sup> Let my heart be sound in your statutes; that I be not ashamed.

CAPH – 11<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - ENEMY

<sup>81</sup> My soul faints for your salvation: [but] I hope in your word. <sup>82</sup> My eyes fail for your word, saying, When will you comfort me? <sup>83</sup> For I am become like a wineskin in the smoke; [yet] I do not forget your statutes. <sup>84</sup> How many are the days of your servant? when will you execute judgment on them that persecute me? <sup>85</sup> The proud have digged pits for me, which are not after your law. <sup>86</sup> All your commandments are faithful: they persecute me wrongfully; help me. <sup>87</sup> They had almost consumed me upon earth; but I forsook not your precepts. <sup>88</sup> Quicken me after your loving-kindness; so I will keep the testimony of your mouth.

LAMED – 12<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - SALVATION

<sup>89</sup> **Forever, O LORD, your word is settled in heaven.** <sup>90</sup> <sup>a</sup> Your faithfulness is to all generations: you have established the earth, and it abides. <sup>91</sup> They continue this day according to your <sup>b</sup> ordinances: for all are your servants. <sup>92</sup> Unless your law [had been] my delights, I should then have perished in my affliction. <sup>93</sup> I will never forget your precepts: for with them you have quickened me. <sup>94</sup> I am yours, save me; for I have sought your precepts. <sup>95</sup> The wicked have waited for me to destroy me: but I will consider your testimonies. <sup>96</sup> I have seen an end of all perfection: but your commandment is exceeding broad.

<sup>a</sup> First of 3 verses that the Word is not referred to, 3 of 176. Also verses 122 and 132.

<sup>b</sup> Ordinance is same Hebrew word as judgment. Only time used in Psalm 119 due to context of creation.

MEM – 13<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - MEDITATION

<sup>97</sup> **O how I love your law! it is my meditation all the day.** <sup>98</sup> Through your commandments I am made wiser than my enemies: for they are ever with me. <sup>99</sup> **I have more understanding than all my teachers: for your testimonies are my meditation.** <sup>100</sup> I understand more than the ancients, because I keep your precepts. <sup>101</sup> I have refrained my feet from every evil way, that I might keep your word. <sup>102</sup> I have not departed from your judgments: for you have taught me. <sup>103</sup> How sweet are your words to my taste! [yes, sweeter] than honey to my mouth! <sup>104</sup> Through your precepts I get understanding: therefore I hate every false way.

## Psalm 119

NUN – 14<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - PATH

**105 Your word is a lamp to my feet, and a light to my path.** <sup>106</sup> I have sworn, and I will perform [it], that I will keep your righteous judgments. <sup>107</sup> I am afflicted very much: quicken me, O LORD, according to your word. <sup>108</sup> Accept, I beseech you, the freewill offerings of my mouth, O LORD, and teach me your judgments. <sup>109</sup> My soul is continually in my hand: yet I do not forget your law. <sup>110</sup> The wicked have laid a snare for me: yet I erred not from your precepts. <sup>111</sup> Your testimonies I have taken as a heritage forever: for they are the rejoicing of my heart. <sup>112</sup> I have inclined my heart to perform your statutes always, [even to] the end.

SAMECH – 15<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - JUDGMENT

**113 I hate [vain] thoughts: but your law I love.** <sup>114</sup> Thou are my hiding place and my shield: I hope in your word. <sup>115</sup> Depart from me, ye evildoers: for I will keep the commandments of my God. <sup>116</sup> Uphold me according to your word, that I may live: and let me not be ashamed of my hope. <sup>117</sup> Hold me up, and I shall be safe: and I will have respect to your statutes continually. <sup>118</sup> Thou trods down all them that err from your statutes: for their deceit is falsehood. <sup>119</sup> Thou puts away all the wicked of the earth [like] dross: therefore I love your testimonies. **120 My flesh trembles for fear of you; and I am afraid of your judgments.**

AIN – 16<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - SERVANT

<sup>121</sup> I have done judgment and justice: leave me not to my oppressors. <sup>122</sup> Be surety for your servant for good: let not the proud oppress me. <sup>123</sup> My eyes fail for your salvation, and for the word of your righteousness. <sup>124</sup> Deal with your servant according to your mercy, and teach me your statutes. **125 I [am] your servant; give me understanding, that I may know your testimonies.** <sup>126</sup> [It is] time for [you], LORD, to work: [for] they have made void your law. **127 Therefore I love your commandments above gold; yes, above fine gold.** <sup>128</sup> Therefore I esteem all your precepts [concerning] all [things to be] right; [and] **I hate every false way.**

PE – 17<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - SADNESS

<sup>129</sup> Your testimonies are wonderful: therefore does my soul keep them. **130 The entrance of your words gives light; it gives understanding to the simple.** <sup>131</sup> I opened my mouth, and panted: for I longed for your commandments. <sup>132</sup> Look upon me, and be merciful to me, as you use to do to those that love your name. <sup>133</sup> Order my steps in your word: and let not any iniquity have dominion over me. <sup>134</sup> Deliver me from the oppression of man: so I will keep your precepts. <sup>135</sup> Make your face to shine upon your servant; and teach me your statutes. **136 Rivers of waters run down my eyes, because they keep not your law.**

TZADDI – 18<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - RIGHT

<sup>137</sup> Righteous are you, O LORD, and upright are your judgments. <sup>138</sup> Your testimonies [that] you have commanded are righteous and very faithful. <sup>139</sup> My zeal has consumed me, because my enemies have forgotten your words. **140 Your word is very pure: therefore your servant loves it.** <sup>141</sup> I [am] <sup>a</sup> small and despised: [yet] I do not forget your precepts. <sup>142</sup> Your righteousness is an everlasting righteousness, and your law is the truth. <sup>143</sup> Trouble and anguish have taken hold on me: [yet] your commandments are my delights. **144 The righteousness of your testimonies is everlasting: give me understanding, and I shall live.**

<sup>a</sup> small in relation to Saul – Goliath – God (David's courage and faith)  
8 exchanges of the Psalmist

| <u>Praise toward God</u> |   | <u>Supplication toward man</u> |
|--------------------------|---|--------------------------------|
| 137-138                  | > | 139                            |
| 140a                     | > | 140b                           |
|                          |   | 141                            |
| 142                      | > | 143                            |
| 144a                     | > | 144b                           |

## **Psalm 119**

KOPH – 19<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - PRAYER

<sup>145</sup> I cried with [my] whole heart; hear me, O LORD: I will keep your statutes. <sup>146</sup> I cried to you; save me, and I shall keep your testimonies. **<sup>147</sup> I prevented the dawning of the morning, and cried: I hoped in your word.** **<sup>148</sup> My eyes prevent the [night] watches, that I might meditate in your word.** <sup>149</sup> Hear my voice according to your loving-kindness: O LORD, quicken me according to your judgment. <sup>150</sup> They draw near that follow after mischief: they are far from your law. <sup>151</sup> You are near, O LORD; and all your commandments are truth. <sup>152</sup> Concerning your testimonies, I have known of old that you have founded them forever.

Prayer: 145a – how, 146a – why, 147-148a – when, 149-150 – what

Promise: 145b, 146b, 148b

Praise: 151-152

RESH – 20<sup>th</sup> Letter of Hebrew Alphabet

Theme Word - DELIVERANCE

<sup>153</sup> Consider my affliction, and deliver me: for I do not forget your law. <sup>154</sup> Plead my cause, and deliver me: quicken me according to your word. <sup>155</sup> Salvation is far from the wicked: for they seek not your statutes. <sup>156</sup> Great are your tender mercies, O LORD: quicken me according to your judgments. <sup>157</sup> Many are my persecutors and my enemies; [yet] I do not decline from your testimonies. <sup>158</sup> I beheld the transgressors, and was grieved; because they kept not your word. **<sup>159</sup> Consider how I love your precepts: quicken me, O LORD, according to your loving-kindness.** <sup>160</sup> Your word is true [from] the beginning: and every one of your righteous judgments [endures] forever.

SCHIN – 21<sup>st</sup> Letter of Hebrew Alphabet

Theme Word - LOVE

<sup>161</sup> Princes have persecuted me without a cause: but my heart stands in awe of your word. <sup>162</sup> I rejoice at your word, as one that finds great <sup>a</sup> spoil. **<sup>163</sup> I hate and abhor lying: [but] your law I love.** <sup>164</sup> <sup>b</sup> Seven times a day I praise you because of your righteous judgments. **<sup>165</sup> Great peace have they which love your law: and nothing shall offend them.** <sup>166</sup> LORD, I have hoped for your salvation, and done your commandments. <sup>167</sup> My soul has kept your testimonies; and **I love them exceedingly.** <sup>168</sup> I have kept your precepts and your testimonies: for all my ways are before you.

<sup>a</sup> Spoil is part of the victory in battle, also one could say treasure.

<sup>b</sup> Seven times a day: 6-9-12 am, 3-6-9-12 pm.

TAU – 22<sup>nd</sup> Letter of Hebrew Alphabet

Theme Word - PRAISE

<sup>169</sup> Let my cry come near before you, O LORD: give me understanding according to your word. <sup>170</sup> Let my supplication come before you: deliver me according to your word. <sup>171</sup> My lips shall utter praise, when you have taught me your statutes. <sup>172</sup> My tongue shall speak of your word: for all your commandments are righteousness. <sup>173</sup> Let your hand help me; for I have chosen your precepts. <sup>174</sup> I have longed for your salvation, O LORD; and your law is my delight. <sup>175</sup> Let my soul live, and it shall praise you; and let your judgments help me. **<sup>176</sup> I have gone astray like a lost sheep; seek your servant; for I do not forget your commandments.**

Notes: Aleph 119:8m Jod 119:80 and Tau 119:176 which are at the end of the 1<sup>st</sup>, central and last passage end in the same fashion, and complete the circle of experience of the Old Testament God-man relationship.

There are several ways to read, teach, memorize and meditate Psalm 119, as individuals or in groups, in parts or whole; from 15 minutes to 8 hours. i.e., 1 hour to read through, 4 hours with introduction (vs 1-8) and in sections of 7, 8 hours with introduction (vs 108) and sections of 3.

Conclusion: As we find ourselves in Psalm 119 the things of earth and with self will grow strangely dim, replaced by the glory of God.

***A Shadow of a Trip to Heavenly Jerusalem***  
*Preparation: 1 to 4. Trip: 5 to 11 Jerusalem: 12-15*

**Psalm 120 A Song for ascents / Prayer for Protection (1 of 15)**

**Writer: David 1**

<sup>1</sup> In my **distress** I cried to the LORD, and he heard me. <sup>2</sup> Deliver my soul, O LORD, from lying lips, [and] from a deceitful tongue. <sup>3</sup> What shall be given to you? or what shall be done to you, you false tongue? <sup>4</sup> Sharp arrows of the mighty, with coals of <sup>a</sup> juniper. <sup>5</sup> Woe is me, that I sojourn in <sup>b</sup> Mesech, [that] I dwell in the tents of <sup>c</sup> Kedar! <sup>6</sup> My soul has long dwelt with him that hates peace. <sup>7</sup> I [am for] peace: but when I speak, they are <sup>d</sup> for war.

**Psalms 120-134. A Song of degrees; or, A Song for ascents,** the title of this and the fourteen following psalms: probably so called because they were arranged to be sung on the occasion of the ascent of the Israelites to Jerusalem to keep the yearly festivals. De 16:15-17. Feast of Passover, Pentecost and Tabernacles.

<sup>a</sup> Juniper – a tree used to make charcoal. Fiery darts of the wicked one – Ephesians 6:16.

<sup>b</sup> Mesech – A place away from the place of worship to the true God. David is resident in this land outside of Israel, fleeing from Saul. 1 time in Bible.

<sup>c</sup> Kedar – A nomadic people. Bedouin tribal leaders from North-West Arabia, descendants of Ishmael (his second son, dark skinned) Genesis 16:12. Isaiah 21:17, Jeremiah 49:28-29, Ezekiel 27:21 (past). Isaiah 42:11, 60:7 (future).

<sup>d</sup> Contentious

**Psalm 121 A Song for ascents / Promise of Protection (2 of 15)**

**Writer: David 1**

<sup>1</sup> <sup>a</sup> I will lift up my eyes to the hills, from where comes **my help**. <sup>2</sup> My help [comes] from the LORD, who made heaven and earth.

<sup>3</sup> He will not allow your foot to be moved: he that keeps you will **not slumber**. <sup>4</sup> Behold, he who keeps Israel shall neither slumber nor sleep.

<sup>5</sup> The LORD is your keeper: the LORD is your shade upon your right hand. <sup>6</sup> The sun shall not smite you by day, nor the moon by night.

<sup>7</sup> The LORD shall **preserve** you from all evil: he shall preserve your soul. <sup>8</sup> The LORD shall preserve <sup>b</sup> your going out and your coming in from this time forth, and even for evermore.

<sup>a</sup> Psalm of encouragement. Probably sung at end of the day at sunset.

<sup>b</sup> the term going out and coming in is repeated where the Lord Jesus Christ describes his "I am" attributes in the gospel of John as the door or gate of the sheep, and the good shepherd. Going out and coming in may represent our nourishment in daily word and prayer, then daily living in this world.

**Psalm 122 A Song for ascents / Praise for Protection (3 of 15)**

**Writer: David 1**

<sup>1</sup> I was glad when they said to me, Let us go into the <sup>a</sup> house of the LORD. <sup>2</sup> Our feet shall stand within your gates, <sup>b</sup> O Jerusalem. <sup>3</sup> Jerusalem is built as a city that is compact together: <sup>4</sup> Where the tribes go up, the tribes of the LORD, to the testimony of Israel, to give thanks to the name of the LORD.

<sup>5</sup> For there are set thrones of judgment, the thrones of the house of David. <sup>6</sup> Pray for the peace of Jerusalem: they shall prosper that love you. <sup>7</sup> Peace be within your walls, [and] prosperity within your palaces. <sup>8</sup> For my brethren and companions' sakes, I will now say, Peace [be] within you. <sup>9</sup> Because of the house of the LORD our God I will seek your good.

<sup>a</sup> Place of Jehovah. The prayer, promise and praise pattern is evident in Psalm 119:145-152.

<sup>b</sup> David moved capital from Hebron to Jerusalem after the capture of Jerusalem from the Jebusites. David began his reign over Judah (30 years old) and Judah-Israel (37 years old). David reigned as king for 40 years.

**Psalm 123 A Song for ascents / Prayer for Patience (4 of 15)**

**Writer: David 1**

<sup>1</sup> To you lift I up my eyes, O you that dwell in the heavens. <sup>2</sup> Behold, as the eyes of servants [look] to the hand of their masters, [and] as the eyes of a maiden to the hand of her mistress; so our eyes [wait] upon the LORD our God, until that he have mercy upon us. <sup>3</sup> Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt. <sup>4</sup> Our soul is exceedingly filled with the scorning of those that are at ease, [and] with the contempt of the proud.



**Psalm 124****A Song for ascents (Thanks) (5 of 15)****Writer: David 2**

<sup>1</sup> If [it had not been] the LORD who was on our side, now may Israel say; <sup>2</sup> If [it had not been] the LORD who was on our side, when men rose up against us: <sup>3</sup> Then they had swallowed us up quick, when their wrath was kindled against us: <sup>4</sup> Then the waters had overwhelmed us, the stream had gone over our soul: <sup>5</sup> Then the proud waters had gone over our soul. <sup>6</sup> Blessed [be] the LORD, who has not given us [as] a prey to their teeth. <sup>7</sup> Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. <sup>8</sup> **Our help is in the name of the LORD, who made heaven and earth.**

**Psalm 125****A Song for ascents (Thanks & Supplication) (6 of 15)****Writer: ?**

<sup>1</sup> They that trust in the LORD [shall be] as mount Zion, [which] cannot be removed, [but] abides forever. <sup>2</sup> As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even forever. <sup>3</sup> For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands to iniquity. <sup>4</sup> Do good, O LORD, to [those that be] good, and [to them that are] upright in their hearts. <sup>5</sup> As for such as turn aside to their crooked ways, the LORD shall lead them forth with the workers of iniquity: [but] peace [shall be] upon Israel.

**Psalm 126****A Song for ascents (Thanks & Supplication) (7 of 15)****Writer: ?**

<sup>1</sup> When the LORD turned again the captivity of Zion, we were like them that dream. <sup>2</sup> Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD has done great things for them. <sup>3</sup> The LORD has done great things for us; [whereof] we are glad. <sup>4</sup> Turn again our captivity, O LORD, as the streams in the south. <sup>5</sup> They that sow in tears shall reap in joy. <sup>6</sup> He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves [with him].

**Psalm 127****A Song for ascents for Solomon (Wisdom - family) (8 of 15)****Writer: Solomon**

<sup>1</sup> Except the LORD build the house, they labor in vain that build it: except the LORD keep the city, the watchman wakes [but] in vain. <sup>2</sup> [It is] vain for you to rise up early, to sit up late, to eat the bread of sorrows: [for] so he gives his beloved sleep. <sup>3</sup> Look, children are a heritage of the LORD: [and] the fruit of the womb [is his] reward. <sup>4</sup> As arrows are in the hand of a mighty man; so are children of the youth. <sup>5</sup> Happy is the man that has his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

**Psalm 128****A Song for ascents (Wisdom – family) (9 of 15)****Writer: ?**

<sup>1</sup> **Blessed is everyone that fears the LORD; that walks in his ways.** <sup>2</sup> For you shall eat the labor of your hands: happy [shall] you [be], and [it shall be] well with you. <sup>3</sup> Your wife [shall be] as a fruitful vine by the sides of your house: your children like olive plants round about your table. <sup>4</sup> Behold, that thus shall the man be blessed that fears the LORD. <sup>5</sup> The LORD shall bless you out of Zion: and you shall see the good of Jerusalem all the days of your life. <sup>6</sup> Yes, you shall see your children's children, [and] peace upon Israel.

**Psalm 129****A Song for ascents (Thanks & Supplication) (10 of 15)****Writer: ?**

<sup>1</sup> Many a time have they afflicted me from my youth, may Israel now say: <sup>2</sup> Many a time have they afflicted me from my youth: yet they have not prevailed against me. <sup>3</sup> The plowers plowed upon my back: they made long their furrows. <sup>4</sup> The LORD is righteous: he has cut asunder the cords of the wicked. <sup>5</sup> Let them all be confounded and turned back that hate Zion. <sup>6</sup> Let them be as the grass [upon] the housetops, which withers afore it grows up: <sup>7</sup> Wherewith the mower fills not his hand; nor he that binds sheaves his bosom. <sup>8</sup> Neither do they which go by say, The blessing of the LORD [be] upon you: we bless you in the name of the LORD.

***Hope's Prayer***

<sup>1</sup> Out of the **depths** I have cried to you, O LORD. <sup>2</sup> Lord, hear **my** voice: let your ears be attentive to the voice of **my supplications**. <sup>3</sup> If you, LORD, should mark **iniquities**, O Lord, who shall stand? <sup>4</sup> But there is **forgiveness** with you, that you may be **feared**.

***Hope's Patience***

<sup>5</sup> **I wait** for the LORD, my soul does wait, and in his **word I hope**. <sup>6</sup> **My** soul [waits] for the Lord more than they that **watch for the morning**: [I say, more than] they that watch for the morning.

***Hope's People***

<sup>7</sup> Let **Israel hope** in the LORD: for with the LORD there is **mercy**, and with him is **plenteous redemption**.

<sup>8</sup> And he shall redeem Israel from all his iniquities.

<sup>1</sup> LORD, <sup>a</sup> my heart is not haughty, nor my eyes lofty: neither do I exercise myself in great matters, or in things too high for me. <sup>2</sup> Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. <sup>3</sup> Let Israel hope in the LORD from henceforth and forever.

<sup>a</sup> This is a spiritual life walking with God in a way that is sustainable in the New Testament. A shadow of better things to come in Christ. David's experience before being anointed as king and all that following, good and evil. Galatians 6:1.

***David's Desire to Find a Place for the Ark***

<sup>1</sup> LORD, remember David, [and] all his afflictions: <sup>2</sup> How he swore to the LORD, [and] vowed to the mighty [God] of Jacob; <sup>3</sup> Surely I will not come into the tabernacle of my house, nor go up into my bed; <sup>4</sup> I will not give sleep to my eyes, [or] slumber to my eyelids, <sup>5</sup> Until I find out a place for the LORD, a habitation for the mighty [God] of Jacob. <sup>6</sup> Look, we heard of it at <sup>a</sup> Bethlehem: <sup>b</sup> we found it in the fields of the wood. <sup>7</sup> We will go into his tabernacles: we will worship at his footstool. <sup>8</sup> Arise, O LORD, into your rest; you, and the ark of your strength. <sup>9</sup> Let your priests be clothed with righteousness; and let your saints shout for joy.

<sup>a</sup> Ephrathah <sup>KJV</sup> <sup>b</sup> After the ark was returned by the Philistines it rested at the house of Abinadab in Kiriath Jearim until David tried to take it to Jerusalem the first time. 2 Samuel 6:1

***Prophecy of the Seed of David Reigning from Jerusalem (Jesus at 2<sup>nd</sup> Coming)***

<sup>10</sup> For your servant David's sake turn not away the face of your anointed. <sup>11</sup> The LORD has sworn [in] truth to David; he will not turn from it; **Of the fruit of your body will I set upon your throne.** <sup>12</sup> **If your children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon your throne for evermore.** <sup>13</sup> For the LORD has chosen Zion; he has desired [it] for his habitation. <sup>14</sup> **This is my rest forever: here will I dwell; for I have desired it.** <sup>15</sup> **I will abundantly bless her provision: I will satisfy her poor with bread.** <sup>16</sup> **I will also clothe her priests with salvation: and her saints shall shout aloud for joy.** <sup>17</sup> **There will I make the horn of David to bud: I have ordained a lamp for mine anointed.** <sup>18</sup> **His enemies will I clothe with shame: but upon himself shall his crown flourish.**

**Psalm 133****A Song for ascents (Thanks) (14 of 15)****Writer: David 1**

<sup>1</sup> Behold, how good and how pleasant *it is* for brethren to dwell together in unity! <sup>2</sup> *It is* like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; <sup>3</sup> As the dew of Hermon, and as the dew that descended **upon the mountains of Zion**: for there the LORD commanded the blessing, [even] life for evermore.

**Psalm 134 A Song for ascents (Praise) (15 of 15)****Writer: ?**

<sup>1 a</sup> Behold, bless ye the LORD, all servants of the LORD, which by night stand in the house of the LORD. <sup>2</sup> Lift up your hands **in** <sup>b</sup> **the sanctuary**, and bless the LORD. <sup>3 c</sup> The LORD that made heaven and earth bless you out of Zion.

<sup>a</sup> Verses 1-2 is the travelers worship upon arrival the temple. Vs 3 is the priest's response. This is a beautiful type of the heavenly Jerusalem worship for New Testament believers, revelation 20-21.

<sup>b</sup> holiness. 1 Timothy 2:8.

<sup>c</sup> The high priests blessing to God's people. Numbers 6:23.

**Psalm 135 (Praise, History) After arrival to Jerusalem****Writer: ?**

<sup>1</sup> Praise ye the LORD. Praise ye the name of the LORD; praise [him], O ye servants of the LORD. <sup>2</sup> Ye that stand in the house of the LORD, in the courts of the house of our God, <sup>3</sup> Praise the LORD; for the LORD is good: sing praises to his name; for [it is] pleasant. <sup>4</sup> **For the LORD has chosen Jacob to himself, [and] Israel for his peculiar treasure.** <sup>5</sup> For I know that the LORD is great, and [that] our Lord is above all gods. <sup>6</sup> Whatsoever the LORD pleased, [that] did he in heaven, and in earth, in the seas, and all deep places. <sup>7</sup> He causes the vapors to ascend from the ends of the earth; he makes lightnings for the rain; he brings the wind out of his treasures. <sup>8</sup> Who smote the firstborn of Egypt, both of man and beast. <sup>9</sup> [Who] sent tokens and wonders into the midst of you, O Egypt, upon Pharaoh, and upon all his servants. <sup>10</sup> Who smote great nations, and slew mighty kings; <sup>11</sup> Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: <sup>12</sup> And gave their land [for] a heritage, a heritage to Israel his people. <sup>13</sup> Your name, O LORD, [endures] forever; [and] your memorial, O LORD, throughout all generations. <sup>14</sup> For the LORD will judge his people, and he will repent himself concerning his servants. <sup>15</sup> The idols of the heathen are silver and gold, the work of men's hands. <sup>16</sup> They have mouths, but they speak not; eyes have they, but they see not; <sup>17</sup> They have ears, but they hear not; neither is there [any] breath in their mouths. <sup>18</sup> They that make them are like to them: [so is] everyone that trusts in them. <sup>19</sup> Bless the LORD, O house of Israel: bless the LORD, O house of Aaron: <sup>20</sup> Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD. <sup>21</sup> Blessed be the LORD out of Zion, which dwells at Jerusalem. Praise ye the LORD.

136:1-3 ***Give Thanks Unto the LORD, God of gods, and Lord of lords***

<sup>1</sup> O give thanks unto the **LORD; for [he is] good**: for His mercy [endures] forever. <sup>2</sup> O give thanks unto the **God of gods**: for His mercy [endures] forever. <sup>3</sup> O give thanks unto the **Lord of lords**: for His mercy [endures] forever.

136:4-25 ***The Wonderful Works of God in Creation and History (Acts 2)***136:4-9 ***The Creator (in the beginning, Genesis 1, days 1-4)***

<sup>4</sup> To him who alone does great wonders: for His mercy [endures] forever. <sup>5</sup> To him that by wisdom made the heavens: for His mercy [endures] forever. <sup>6</sup> To him that stretched out the earth above the waters: for His mercy [endures] forever. <sup>7</sup> To him that made great lights: for His mercy [endures] forever: <sup>8</sup> The sun to rule by day: for His mercy [endures] forever: <sup>9</sup> The moon and stars to rule by night: for His mercy [endures] forever.

136:10-16 ***The Deliverer (from the bondage of slavery to Egypt)***

<sup>10</sup> To him that smote Egypt in their firstborn: for His mercy [endures] forever: <sup>11</sup> And brought out Israel from among them: for His mercy [endures] forever: <sup>12</sup> With a strong hand, and with a stretched out arm: for His mercy [endures] forever. <sup>13</sup> To him which divided the Red sea into parts: for His mercy [endures] forever: <sup>14</sup> And made Israel to pass through the midst of it: for His mercy [endures] forever: <sup>15</sup> But overthrew Pharaoh and his host in the Red sea: for His mercy [endures] forever. <sup>16</sup> To him which led his people through the wilderness: for His mercy [endures] forever.

136:17-25 ***The Conqueror (in the wilderness east of the Jordan River)***

<sup>17</sup> To him which smote great kings: for His mercy [endures] forever: <sup>18</sup> And slew famous kings: for His mercy [endures] forever: <sup>19</sup> <sup>a</sup> Sihon king of the Amorites: for his mercy [endures] forever: <sup>20</sup> And <sup>b</sup> Og the king of Bashan: for His mercy [endures] forever: <sup>21</sup> And gave their land for a heritage: for His mercy [endures] forever. <sup>22</sup> [Even] a heritage to Israel his servant: for His mercy [endures] forever. <sup>23</sup> Who remembered us in our low estate: for his mercy [endures] forever: <sup>24</sup> And has redeemed us from our enemies: for His mercy [endures] forever. <sup>25</sup> Who gives food to all flesh: for His mercy [endures] forever.

136:26 ***Give Thanks Unto the God of heaven***

<sup>26</sup> O give thanks unto the God of heaven: for His <sup>c</sup> mercy [endures] forever.

<sup>a</sup> Before entry into Canaan. Sihon defeated the Moabites, yet could not defeat the God of Israel. Numbers 21:27-29, repeated and well known, in Jeremiah 48:45-46.

<sup>b</sup> There is continued victory. The second hindrance disappears after the first. "Og, king of Bashan", last of the giants (Deuteronomy 3:11), fared no better for all his strength than Sihon. It was not some peculiar weakness of Sihon that overthrew him. All enemies of God, however different in resource they may appear when they measure themselves among themselves, are alike to those who march in the strength of God. Numbers 21:34. When Og king of Bashan took the field -- a giant, a new and more terrific foe -- he, too, fell.

<sup>c</sup> Mercy in Hebrew is, checed, kheh'-sed. This Hebrew word is mostly translated "mercy" and a few times "loving-kindness," but never "love" in the 241 verses. Some reliable translations such as the Darby and World English translate it "loving-kindness". The translators choosing mercy is best, loving-kindness is acceptable, however love is not in context of the revealing of the holy God in the Old Covenant. Some newer versions translate this same word in Psalm 136 "love".

*Remembering the Land of Zion*

<sup>1</sup> By the rivers of Babylon, there we sat down, yes, we wept, when we remembered **Zion**. <sup>2</sup> We hanged our harps upon the willows in the midst thereof. <sup>3</sup> For there they that carried us away captive required of us a song; and they that wasted us [required of us] mirth, [saying], Sing us [one] of the **songs of Zion**.

*Thinking of the City of Jerusalem*

<sup>4</sup> How shall we sing the LORD'S song in a strange land? <sup>5</sup> <sup>a</sup> If I forget you, O Jerusalem, let my right hand forget [her cunning]. <sup>6</sup> If I do not remember you, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

<sup>a</sup> Hand and tongue refer to deeds and truth, 1 John 3:18. We lose effectiveness of the power of the Holy Spirit if we lose sight of God's plan for us.

*Future Judgment of Babylon and Restoration of Jerusalem*

<sup>7</sup> Remember, O LORD, the children of <sup>b</sup> Edom in the day of Jerusalem; who said, Erase [it], Erase [it, even] to the foundation thereof. <sup>8</sup> O daughter of Babylon, who are to be destroyed; happy [shall he be], that rewards you as you have served us. <sup>9</sup> Happy [shall he be], that takes and dashes your little ones against the stones.

<sup>b</sup> The Edomites are sons of Esau and participated with the Babylonians. Persian King Cyrus caused Israel's return. Ezra 1, Ezekiel 25:13, Jeremiah 49:7, Obadiah 1:11-14, Isaiah 13:3,16, 34:1-20, 44:28-45:1, 2 Chronicles 36:22. The fall of the New-Testament Babylon will be the triumph of all the saints, Rev 19:1.

<sup>1</sup> [A Psalm] of David. I will praise you with my whole heart: before the gods will I sing praise to you. <sup>2</sup> I will worship toward your holy temple, and praise your name for your loving-kindness and for your truth: for **you have magnified your word above all your name**. <sup>3</sup> In the day when I cried you answered me, [and] strengthened me [with] strength in my soul. <sup>4</sup> **All the kings of the earth shall praise you, O LORD, when they hear the words of your mouth.** <sup>5</sup> **Yes, they shall sing in the ways of the LORD: for great is the glory of the LORD.** <sup>6</sup> Though the LORD [be] high, yet has he respect to the lowly: but the proud he knows afar off. <sup>7</sup> Though I walk in the midst of trouble, you will revive me: you shall stretch forth your hand against the wrath of my enemies, and your right hand shall save me. <sup>8</sup> The LORD will perfect [that which] concerns me: your mercy, O LORD, [endures] forever: forsake not the works of your own hands.

*139:1-6 The LORD Knows Everything About Me*

<sup>1</sup> To the chief Musician, A Psalm of David. O LORD, **you have searched me, and known [me]**. <sup>2</sup> You know my down-sitting and my uprising, you understand my thought afar off. <sup>3</sup> You compass my path and my lying down, and are acquainted [with] all my ways. <sup>4</sup> For there is not a word in my tongue, [but], look, O LORD, you know it altogether. <sup>5</sup> You have beset me behind and before, and laid your hand upon me. <sup>6</sup> [Such] knowledge is too wonderful for me; it is high, I cannot [attain] to it.

*139:7-12 The LORD is Present Everywhere I Go*

<sup>7</sup> Whither shall I go from your spirit? or where shall I flee from your presence? <sup>8</sup> If I ascend up into heaven, you are there: if I make my bed in Shoel, behold, you [are there]. <sup>9</sup> [If] I take the wings of the morning, [and] dwell in the uttermost parts of the sea; <sup>10</sup> Even there shall your hand lead me, and your right hand shall hold me. <sup>11</sup> If I say, Surely the darkness shall cover me; even the night shall be light about me. <sup>12</sup> Yes, the darkness hides not from you; but the night shines as the day: the darkness and the light are both alike [to you].

**Psalm 139**

139:13-18 *The LORD Knows Me from My Mother's Womb to Today*

<sup>13</sup> For you have possessed my reins: you have covered me in my mother's womb. <sup>14</sup> I will praise you; for I am fearfully [and] wonderfully made: marvelous are your works; and [that] my soul knows right well. <sup>15</sup> My substance was not hid from you, when I was made in private, [and] fabricated beneath on the earth. <sup>16</sup> Your eyes did see my substance, yet being imperfect; and in your book all [my members] were written, [which] in continuance were fashioned, when [as yet there was] none of them. <sup>17</sup> How precious also are your thoughts to me, O God! how great is the sum of them! <sup>18</sup> [If] I should count them, they are more in number than the sand: when I awake, I am still with you.

139:19-24 *My Everlasting Commitment to God*

<sup>19</sup> Surely you will slay the wicked, O God: depart from me therefore, ye bloody men. <sup>20</sup> For they speak against you wickedly, [and] your enemies take [your name] in vain. <sup>21</sup> Do not I hate them, O LORD, that hate you? and am not I grieved with those that rise up against you? <sup>22</sup> I <sup>a</sup> hate them with perfect hatred: I count them my enemies. <sup>23</sup> Search me, O God, and know my heart: try me, and know my thoughts: <sup>24</sup> And see if [there be any] wicked way in me, and lead me in the way everlasting.

<sup>a</sup> Hate is to have no communion with, have opposite ways. With no approval whatever of their conduct; with no sympathy for the evil they do; with no words of apology for their sinful acts; with entire disapprobation. He does not leave it a matter of question. He does not occupy a neutral position. His hatred to bad, vicious, blasphemous men is intense and complete. He is as whole hearted in his hate of wickedness as in his love of goodness. Psalm 101:3-4.

**Psalm 140**      **Supplication "Protect Me from the Violent and Evil Men"**      **Writer: David 1B**

<sup>1</sup> To the chief Musician, A Psalm of David. Deliver me, O LORD, from the evil man: preserve me from the violent man; <sup>2</sup> Which imagine mischiefs in their heart; continually are they gathered together for war. <sup>3</sup> They have sharpened their languages like a serpent; adders' poison is under their lips. <sup>a</sup> Selah. <sup>4</sup> Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings. <sup>5</sup> The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah. <sup>6</sup> I said to the LORD, You are my God: hear the voice of my supplications, O LORD. <sup>7</sup> O GOD the Lord, the strength of my salvation, you have covered my head in the day of battle. <sup>8</sup> Grant not, O LORD, the desires of the wicked: further not his wicked device; [lest] they exalt themselves. Selah. <sup>9</sup> As for the head of those that compass me about, let the mischief of their own lips cover them. <sup>10</sup> Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. <sup>11</sup> Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

*The Psalm Ends in Thanks*

<sup>12</sup> I know that the LORD will maintain the cause of the afflicted, and the right of the poor.  
<sup>13</sup> Surely the righteous shall give thanks to your name: the upright shall dwell in your presence.

<sup>a</sup> Evil of the tongue attacks the soul and violence attacks the body, while the spirit is preserved and gives thanks to God. Same principle of 1 Thessalonians 5:23. Ro 3:13b (4).

**Psalm 141**      **Supplication "Protect Me from the Violent and Evil Men"**      **Writer: David 1B**

<sup>1</sup> A Psalm of David. LORD, I to you: make haste to me; give ear to my voice, when I cry to you. <sup>2</sup> Let my prayer be set forth before you as incense; and the lifting up of my hands [as] the evening sacrifice. <sup>3</sup> Set a watch, O LORD, before my mouth; keep the door of my lips. <sup>4</sup> Incline not my heart to [any] evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties. <sup>5</sup> Let the righteous smite me; [it shall be] a kindness: and let him reprove me; [it shall be] an excellent oil, [which] shall not break my head: for yet my prayer also [shall be] in their calamities. <sup>6</sup> When their judges are overthrown in stony places, they shall hear my words; for they are sweet. <sup>7</sup> Our bones are scattered at Shoel's mouth, as when one cuts and cleaves [wood] upon the earth. <sup>8</sup> But my eyes are to you, O GOD the Lord: in you is my trust; leave not my soul destitute. <sup>9</sup> Keep me from the snares [which] they have laid for me, and the gins of the workers of iniquity. <sup>10</sup> Let the wicked fall into their own nets, While that I withal escape.

<sup>1</sup> Maschil of David; A Prayer when he was in the cave. I cried to the LORD with my voice; with my voice to the LORD did I make my supplication. <sup>2</sup> I poured out my complaint before him; I showed before him my trouble. <sup>3</sup> When my spirit was overwhelmed within me, then you knew my path. In the way wherein I walked have they privately laid a snare for me. <sup>4</sup> I looked on [my] right hand, and beheld, but [there was] no man that would know me: refuge failed me; no man cared for my soul. <sup>5</sup> I cried to you, O LORD: I said, You are my refuge [and] my portion in the land of the living. <sup>6</sup> Attend to my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. <sup>7</sup> Bring my soul out of prison, that I may praise your name: the righteous shall compass me about; for you shall deal bountifully with me.

**Psalm 143 Psalm of Supplication "God's Faithfulness to Answer Prayer" Writer: David 1B**

<sup>1</sup> A Psalm of David. Hear my prayer, O LORD, give ear to my supplications: in your faithfulness answer me, [and] in your righteousness. <sup>2</sup> **And enter not into judgment with your servant: for in your sight shall no man living be justified.** <sup>3</sup> For the enemy has persecuted my soul; he has smitten my life down to the ground; he has made me to dwell in darkness, as those that have been long dead. <sup>4</sup> Therefore is my spirit overwhelmed within me; my heart within me is desolate. <sup>5</sup> I remember the days of old; I meditate on all your works; I muse on the work of your hands. <sup>6</sup> **I stretch forth my hands to you: my soul [thirsts] after you, as a thirsty land. Selah.**

***The 7 Cries of King David***

<sup>7</sup> **Hear me speedily**, O LORD: my spirit fails: hide not your face from me, lest I be like to them that go down into the pit. <sup>8</sup> **Cause me to hear** your loving-kindness in the morning; for in you I trust: **cause me to know** the way wherein I should walk; for I lift up my soul to you. <sup>9</sup> **Deliver me**, O LORD, from my enemies: I flee to you to hide me. <sup>10</sup> **Teach me** to do your will; for you are my God: your spirit is good; **lead me** into the land of uprightness. <sup>11</sup> **Quicken me**, O LORD, for your name's sake: for your righteousness' sake bring my soul out of trouble. <sup>12</sup> And of your mercy cut off my enemies, and destroy all them that afflict my soul: **for I [am] your servant.**

Note: Ro 3:20, Gal 2:16 (2)

<sup>1</sup> [A Psalm] of David. Blessed [be] the LORD my strength, which teaches my hands to war, [and] my fingers to fight: <sup>2</sup> My goodness, and my fortress; my high tower, and my deliverer; my shield, and [he] in whom I trust; who subdues my people under me. <sup>3</sup> LORD, what is man, that you take knowledge of him! [or] the son of man, that you make account of him! <sup>4</sup> Man is like to vanity: his days are as a shadow that passes away. <sup>5</sup> Bow your heavens, O LORD, and come down: touch the mountains, and they shall smoke. <sup>6</sup> Cast forth lightning, and scatter them: shoot out your arrows, and destroy them. <sup>7</sup> Send your hand from above; rid me, and deliver me out of great waters, from the hand of strange children; <sup>8</sup> Whose mouth speaks vanity, and their right hand is a right hand of falsehood. <sup>9</sup> I will sing a new song to you, O God: upon a lute [and] an instrument of ten strings will I sing praises to you. <sup>10</sup> [It is he] that gives salvation to kings: who delivers David his servant from the hurtful sword. <sup>11</sup> Rid me, and deliver me from the hand of strange children, whose mouth speaks vanity, and their right hand is a right hand of falsehood: <sup>12</sup> That our sons [may be] as plants grown up in their youth; [that] our daughters [may be] as corner stones, polished [after] the similitude of a palace: <sup>13</sup> [That] our garners [may be] full, affording all manner of store: [that] our sheep may bring forth thousands and ten thousands in our streets: <sup>14</sup> [That] our oxen [may be] strong to labor; [that there be] no breaking in, nor going out; that [there be] no complaining in our streets. <sup>15</sup> Happy [is that] people, that is in such a case: [yes], happy [is that] people, whose God is the LORD.

<sup>1</sup> David's [Psalm] of praise. I will extol you, my God, O king; and I will bless your name for ever and ever. <sup>2</sup> Every day will I bless you; and I will praise your name for ever and ever. <sup>3</sup> Great is the LORD, and greatly to be praised; and his greatness is unsearchable. <sup>4</sup> One generation shall praise your works to another, and shall declare your mighty acts. <sup>5</sup> I will speak of the glorious honor of your majesty, and of your wondrous works. <sup>6</sup> And [men] shall speak of the might of your terrible acts: and I will declare your greatness. <sup>7</sup> They shall abundantly utter the memory of your great goodness, and shall sing of your righteousness. <sup>8</sup> The LORD is gracious, and full of compassion; slow to anger, and of great mercy. <sup>9</sup> The LORD is good to all: and his tender mercies are over all his works. <sup>10</sup> All your works shall praise you, O LORD; and your saints shall bless you. <sup>11</sup> They shall speak of the glory of your kingdom, and talk of your power; <sup>12</sup> To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. <sup>13</sup> Your kingdom is an everlasting kingdom, and your dominion [endures] throughout all generations. <sup>14</sup> The LORD upholds all that fall, and raises up all [those that be] bowed down. <sup>15</sup> The eyes of all wait upon you; and you give them their meat in due season. <sup>16</sup> You open your hand, and satisfy the desire of every living thing. <sup>17</sup> The LORD is righteous in all his ways, and holy in all his works. <sup>18</sup> The LORD is near to all them that call upon him, to all that call upon him in truth. <sup>19</sup> He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. <sup>20</sup> The LORD preserves all them that love him: but all the wicked will he destroy. <sup>21</sup> My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

**Psalms of Praise, 146-150**

<sup>1</sup> Praise ye the LORD. Praise the LORD, O my soul. <sup>2</sup> While I live will I praise the LORD: I will sing praises to my God while I have any being. <sup>3</sup> Put not your trust in princes, [nor] in the son of man, in whom there is no help. <sup>4</sup> His breath goes forth, he returns to his earth; in that very day his thoughts perish. <sup>5</sup> Happy [is he] that [has] the God of Jacob for his help, whose hope is in the LORD his God: <sup>6</sup> Which made heaven, and earth, the sea, and all that therein is: which keeps truth forever: <sup>7</sup> Which executes judgment for the oppressed: which gives food to the hungry. The LORD looses the prisoners: <sup>8</sup> The LORD opens [the eyes of] the blind: the LORD raises them that are bowed down: the LORD loves the righteous: <sup>9</sup> The LORD preserves the strangers; he relieves the fatherless and widow: but the way of the wicked he turns upside down. <sup>10</sup> The LORD shall reign forever, [even] your God, O Zion, to all generations. Praise ye the LORD.

<sup>1</sup> Praise ye the LORD: for [it is] good to sing praises to our God; for [it is] pleasant; [and] praise is comely. <sup>2</sup> The LORD does build up Jerusalem: he gathers together the outcasts of Israel. <sup>3</sup> He heals the broken in heart, and binds up their wounds. <sup>4</sup> He tells the number of the stars; he calls them all by [their] names. <sup>5</sup> Great is our Lord, and of great power: his understanding is infinite. <sup>6</sup> The LORD lifts up the meek: he casts the wicked down to the ground. <sup>7</sup> Sing to the LORD with thanksgiving; sing praise upon the harp to our God: <sup>8</sup> Who covers the heaven with clouds, who prepares rain for the earth, who makes grass to grow upon the mountains. <sup>9</sup> He gives to the beast his food, [and] to the young ravens which cry. <sup>10</sup> He delights not in the strength of the horse: he takes not pleasure in the legs of a man. <sup>11</sup> The LORD takes pleasure in them that fear him, in those that hope in his mercy. <sup>12</sup> Praise the LORD, O Jerusalem; praise your God, O Zion. <sup>13</sup> For he has strengthened the bars of your gates; he has blessed your children within you. <sup>14</sup> He makes peace [in] your borders, [and] fills you with the finest of the wheat. <sup>15</sup> He sends forth his commandment [upon] earth: his word runs very swiftly. <sup>16</sup> He gives snow like wool: he scatters the hoarfrost like ashes. <sup>17</sup> He casts forth his ice like morsels: who can stand before his cold? <sup>18</sup> He sends out his word, and melts them: he causes his wind to blow, [and] the waters flow. <sup>19</sup> He shows his word to Jacob, his statutes and his judgments to Israel. <sup>20</sup> He has not dealt so with any nation: and [as for his] judgments, they have not known them. Praise ye the LORD.



**Psalm 148****Praise (13x)****Writer: ?**

<sup>1</sup> Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. <sup>2</sup> Praise ye him, all his angels: praise ye him, all his hosts. <sup>3</sup> Praise ye him, sun and moon: praise him, all ye stars of light. <sup>4</sup> Praise him, ye heavens of heavens, and ye waters that [be] above the heavens. <sup>5</sup> Let them praise the name of the LORD: for he commanded, and they were created. <sup>6</sup> He has also established them for ever and ever: he has made a decree which shall not pass. <sup>7</sup> Praise the LORD from the earth, ye dragons, and all deeps: <sup>8</sup> Fire, and hail; snow, and vapor; stormy wind fulfilling his word: <sup>9</sup> Mountains, and all hills; fruitful trees, and all cedars: <sup>10</sup> Beasts, and all cattle; creeping things, and flying fowl: <sup>11</sup> Kings of the earth, and all people; princes, and all judges of the earth: <sup>12</sup> Both young men, and maidens; old men, and children: <sup>13</sup> Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven. <sup>14</sup> He also exalts the horn of his people, the praise of all his saints; [even] of the children of Israel, a people near to him. Praise ye the LORD.

**Psalm 149****Praise (5x) / Vindicate (the millenium)****Writer: ?**

<sup>1</sup> Praise ye the LORD. Sing to the LORD a new song, [and] his praise in the assembly of saints. <sup>2</sup> Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. <sup>3</sup> Let them praise his name in the dance: let them sing praises to him with the timbrel and harp. <sup>4</sup> For the LORD takes pleasure in his people: he will beautify the meek with salvation. <sup>5</sup> Let the saints be joyful in glory: let them sing aloud upon their beds. <sup>6</sup> [Let] the high [praises] of God [be] in their mouth, and a two-edged sword in their hand; <sup>7</sup> To execute vengeance upon the heathen, [and] punishments upon the people; <sup>8</sup> To bind their kings with chains, and their nobles with fetters of iron; <sup>9</sup> To execute upon them the judgment written: this honor have all his saints. Praise ye the LORD.

**Psalm 150****Praise (13x)****Writer: ?**

<sup>1</sup> Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. <sup>2</sup> Praise him for his mighty acts: praise him according to his excellent greatness. <sup>3</sup> Praise him with the sound of the trumpet: praise him with the lute and harp. <sup>4</sup> Praise him with the timbrel and dance: praise him with stringed instruments and organs. <sup>5</sup> Praise him upon the loud cymbals: praise him upon the high sounding cymbals. <sup>6</sup> Let everything that has breath praise the LORD. Praise ye the LORD.

**Psalms****QUESTIONS****Bible TOC**

1. How many psalms were written by King David?

The Greek text of Psalms ascribes only 87 of the poems to David, and the **Hebrew only 73**.

2. What Psalm is most quoted in the New Testament?

Psalm 110

3. What is the longest Psalm?

Psalm 119, 176 verses, 22 sections of 8 verses each.

4. What is the shortest Psalm?

Psalm 117, 3 verses.

| Ps        | Wisdom | History | M1              | M2          | Supplicate | Vindicate | Thanks | Praise         | Writer       | Comment                                    |
|-----------|--------|---------|-----------------|-------------|------------|-----------|--------|----------------|--------------|--|
| <b>1</b>  | W 1-6  |         |                 |             |            |           |        |                | ?Ezra        | Book 1, 1-41                               |
| 2         |        |         | M1<br>1-7       | M2 8-<br>12 |            |           |        |                | David 3      | NT Acts 13:33<br>(7), messianic            |
| 3         |        |         |                 |             | S 1-6      | V 7       |        | P 8            | David 3      |  |
| 4         |        |         |                 |             | S 1-8      |           |        |                | David        | NT Eph 4:26<br>(4), prayer                 |
| 5         |        |         |                 |             | S 1-10     | V 6, 10   |        | P 11-12        | David        | NT Ro 3:13a<br>(10), prayer                |
| 6         |        |         |                 |             | S 1-9      | V 10      |        |                | David        |  |
| 7         |        |         |                 |             | S 1-10     | V 11-16   |        | P 17           | David<br>1B+ |  |
| 8         |        |         | M1<br>1-9       |             |            |           |        | P 1-8          | David        | NT 1 Cor<br>15:27, (6),<br>Eph 1:22 (6),   |
| 9         |        |         |                 |             |            | V 15-20   |        | P 1-14         | David        |  |
| 10        |        |         |                 |             |            | V 1-18    |        |                | ?            | NT Ro 3:14<br>(7)                          |
| 11        |        |         |                 |             |            |           |        | V 1-7          | David        |  |
| 12        |        |         |                 |             | S 1-8      | V 1-8     |        |                | David        |  |
| 13        |        |         |                 |             | S 1-6      |           |        | P 5-6          | David        |  |
| 14        | W 1-7  |         |                 |             |            |           |        | P 7            | David        | NT Ro 3:11-<br>12 (2-3)                    |
| 15        | W 1-5  |         |                 |             |            |           |        |                | David        |  |
| 16        |        |         | M1<br>1-<br>16  |             |            |           |        |                | David        | NT Acts 13:35<br>(10), M1<br>personal view |
| 17        |        |         |                 |             | S 1-6      | V 8-14    |        | P 15           | David        | Prayer                                     |
| <b>18</b> |        |         |                 | M2 1-<br>50 |            | V 40-42   |        | P 1-50         | David 3      | NT Ro 15:9<br>(49), 1 Chr                  |
| 19        |        |         |                 |             |            |           |        | P 1-14         | David        | NT Ro 10:18<br>(4)                         |
| 20        |        |         |                 | M2 1-<br>9  | S 1-20     |           |        | P 5-9          | David        |  |
| 21        |        |         |                 | M2 1-<br>13 |            |           |        | P 1-13         | David        |  |
| <b>22</b> |        |         | M1<br>1-<br>21  | M2<br>22-31 | S 1-21     |           |        | P 22-31        | David        |  |
| <b>23</b> | W 1-6  |         |                 |             |            |           |        |                | David 3      |  |
| <b>24</b> |        |         |                 | M2 1-<br>10 |            |           |        | P 1-10         | David        | NT 1 Cor<br>10:26 (1),<br>V/23             |
| 25        |        |         |                 |             | S 1-22     |           |        |                | David        |  |
| 26        |        |         |                 |             | S 1-12     |           |        |                | David        |  |
| 27        |        |         |                 |             | S 1-14     |           |        |                | David        |  |
| 28        |        |         |                 |             | S 1-9      | V 3-5     |        |                | David        |  |
| 29        |        |         |                 |             |            |           |        | P 1-11         | David        |  |
| 30        |        |         |                 |             | S 1-12     |           | T 12   | P 12           | David 1      |  |
| 31        |        |         |                 |             | S 1-24     | V 17      |        |                | David        |  |
| 32        |        |         |                 |             | S 1-10     |           |        | P 11<br>P 1-22 | David        | NT Ro 4:7-8<br>(1),                        |
| 33        |        |         |                 |             |            |           |        |                | ?            |  |
| 34        |        |         | M1<br>18,<br>20 |             |            |           |        | P 1-22         | David 1      |  |
| 35        |        |         | M1<br>11-<br>17 |             | S 1-24     | V 1-8     |        | P 27-28        | David        | V/25-26                                    |
| <b>36</b> |        |         |                 |             |            | V 1-4     |        | P 5-10         | David        | NT Ro 3:18<br>(1), 11-12                   |
| 37        | W 1-40 |         |                 |             |            |           |        |                | David        |  |
| 38        |        |         |                 |             | S 1-22     |           |        |                | David 3      |  |
| 39        |        |         |                 |             | S 1-13     |           |        |                | David 3      |  |
| 40        |        |         | M1<br>7         |             | S 1-17     | V 14      |        |                | David 3      |  |
| 41        |        |         | M1<br>9         |             | S 1-13     |           |        |                | David 3      | <b>end of book<br/>1</b>                   |

| Ps        | Wisdom | History | M1       | M2    | Supplicate | Vindicate | Thanks | Praise  | Writer        | Comment                             |
|-----------|--------|---------|----------|-------|------------|-----------|--------|---------|---------------|-------------------------------------|
| 42        |        |         |          |       | S 1-10     |           |        | P 11    | sons of Korah | Book 2, 42-72                       |
| 43        |        |         |          |       | S 1-4      |           |        | P 5     | ?             |                                     |
| 44        |        |         |          |       | S 1-26     |           |        |         | sons of Korah | NT Ro 8:36 (22),                    |
| 45        |        |         | M1 2     | M2 11 |            |           |        | P 17    | sons of Korah | a song of loves                     |
| 46        |        |         |          |       |            |           |        | P 1-11  | sons of Korah |                                     |
| 47        |        |         |          |       |            |           |        | P 1-9   | sons of Korah |                                     |
| 48        |        |         |          |       |            |           |        | P 1-14  | sons of Korah |                                     |
| 49        | W 1-20 |         |          |       |            |           |        |         | sons of Korah |                                     |
| 50        |        |         |          |       |            |           |        | P 1-50  | Asaph         |                                     |
| 51        |        |         |          |       | S 1-19     |           |        |         | David 2       | NT Ro 3:4b (4)                      |
| 52        |        |         |          |       |            | V 1-7     |        | P 8-9   | David 1       |                                     |
| 53        |        |         |          |       |            | V 1-5     |        | P 6     | David         |                                     |
| 54        |        |         |          |       | S 1-4      | V 5       |        | P 6-7   | David 1       |                                     |
| 55        |        |         |          |       | S 1-18     | V 9, 15   |        |         | David         | V/19-23                             |
| 56        |        |         |          |       | S 1-6      | V 7-9     |        | P 10-13 | David 1       |                                     |
| 57        |        |         |          |       | S 1-4      |           |        | P 5-11  | David 1       |                                     |
| 58        |        |         |          |       |            | V 1-11    |        |         | David         |                                     |
| 59        |        |         |          |       | S 1-4      | V 5-15    |        | P 16-17 | David 1       |                                     |
| 60        |        | H 6-9   |          |       |            | V 1-12    |        |         | David 1       |                                     |
| 61        |        |         |          |       | S 1-7      |           |        | P 8     | David         |                                     |
| 62        |        |         |          |       | S 1-12     |           |        |         | David         |                                     |
| 63        |        |         |          |       | S 1-8      | V 9-11b   |        | P 11a   | David 1       |                                     |
| 64        |        |         |          |       | S 1-6      | V 7-8     |        | P 9-10  | David 1       |                                     |
| 65        |        |         |          |       |            |           |        | P 1-13  | David         |                                     |
| 66        |        |         |          |       |            |           |        | P 1-20  | ?             |                                     |
| 67        |        |         |          |       |            |           |        | P 1-7   | ?             |                                     |
| 68        |        | H 6-31  | M1 18-19 |       |            | V 2       |        | P 1-35  | David         | NT Eph 4:8 (18)                     |
| <b>69</b> |        |         | M1 1-21  |       | S 1-21     | V 22-28   |        | P 29-36 | David         | NT Ro 11:9-10 (22-23), Ro 15:3 (9), |
| 70        |        |         |          |       | S 1        | V 2-3     |        | P 4-5   | David         |                                     |
| 71        |        |         |          |       | S 1-12     | V 13      |        | P 14-24 | ?             |                                     |
| 72        |        | H 10-16 |          | M2 17 |            |           |        | P 1-20  | Solomon       | <b>end of book 2</b>                |

| Ps        | Wisdom | History | M1    | M2      | Supplicate | Vindicate | Thanks | Praise     | Writer        | Comment               |
|-----------|--------|---------|-------|---------|------------|-----------|--------|------------|---------------|-----------------------|
| 73        | W 1-28 |         |       |         |            |           |        |            | Asaph         | Book 3, 73-89         |
| 74        |        |         |       |         | S 1-23     |           |        |            | Asaph         | why?                  |
| 75        |        |         |       |         |            | V 7-10    | T 1-6  |            | Asaph         |                       |
| 76        |        |         |       |         |            | V 1-12    |        |            | Asaph         |                       |
| 77        |        | H 10-20 |       |         | S 1-9      |           |        |            | Asaph         |                       |
| 78        |        | H 1-72  |       |         |            |           |        |            | Asaph         |                       |
| 79        |        |         |       |         | S 1-11     | V 12      |        | P 13       | Asaph         |                       |
| <b>80</b> |        |         |       |         | S 1-19     |           |        |            | Asaph         | revival-turn us 3x    |
| 81        |        |         |       |         |            |           |        | P 1-16     | Asaph         |                       |
| 82        |        |         |       |         | S 1-8      |           |        |            | Asaph         |                       |
| 83        |        | H 4-12  |       |         | S 1-8      | V 9-17    |        | P 18       | Asaph         |                       |
| 84        |        |         |       |         | S 1-8      |           |        | P 9-12     | sons of Korah |                       |
| 85        |        |         | M1 10 |         | S 1-7      |           |        | P 8-13     | sons of Korah | mercy & truth         |
| 86        |        |         |       |         | S 1-7      |           |        | P 8-17     | David         |                       |
| 87        |        |         |       |         |            |           |        | P 1-7      | sons of Korah |                       |
| 88        |        |         |       |         | S 1-18     |           |        |            | Heman         |                       |
| 89        |        |         |       | M2 1000 | S 38-51    |           |        | P 1-37, 52 | Ethan         | NT Acts 13:22 (89:20) |

| Ps         | Wisdom  | History | M1 | M2     | Supplicate | Vindicate | Thanks | Praise          | Writer  | Comment                   |
|------------|---------|---------|----|--------|------------|-----------|--------|-----------------|---------|---------------------------|
| 90         |         |         |    |        | S 1-17     |           |        |                 | Moses   | 70-80 years,<br>Isaiah 23 |
| 91         |         |         | M1 |        |            |           |        | P 1-16          | ?       |                           |
| 92         |         |         |    |        |            | V 6-11    |        | P 1-5           | ?       | P/12-15                   |
| <b>93</b>  |         |         |    |        |            |           |        | P 1-5           | ?       |                           |
| <b>94</b>  |         |         |    |        |            | V 1-11    |        | P 12-22         | ?       | NT 1 Cor 3:20<br>(11), 23 |
| <b>95</b>  | W 7b-11 | H 7b-11 |    |        |            |           |        | P 1-7a          | ?       | NT Heb 3, 1<br>Cor 10     |
| <b>96</b>  |         |         |    |        |            |           |        | P 1-13          | ?       |                           |
| <b>97</b>  |         |         |    |        |            |           | T 12   | P 1-12          | ?       | vs 10                     |
| <b>98</b>  |         |         |    |        |            |           |        | P 1-9           | ?       |                           |
| <b>99</b>  |         |         |    |        |            |           |        | P 1-9           | ?       |                           |
| <b>100</b> |         |         |    |        |            |           |        | P 1-9           | ?       |                           |
| 101        | W 1-6   |         |    | M2 7-8 |            | V 7-8     |        |                 | David   |                           |
| 102        |         |         |    |        | S 1-18     |           |        |                 | ?       |                           |
| 103        |         |         |    |        |            |           |        | P 1-22          | David   |                           |
| 104        |         |         |    |        |            | V 35a     |        | P 1-35          | ?       |                           |
| 105        |         | H 6-45  |    |        |            |           |        | P 1-45          | ?       |                           |
| 106        |         | H 5-46  |    |        |            |           |        | P 1-6,<br>47-48 | David 1 | <b>end of book<br/>4</b>  |

| Ps         | Wisdom  | History | M1           | M2     | Supplicate | Vindicate | Thanks        | Praise  | Writer  | Comment                             |
|------------|---------|---------|--------------|--------|------------|-----------|---------------|---------|---------|-------------------------------------|
| 107        |         | H 1-43  |              |        |            |           |               | P 1-43  | ?       |                                     |
| 108        |         | H 7-10  |              |        |            |           |               | P 1-13  | David 1 |                                     |
| 109        |         |         | M1<br>8,25   |        |            | V 1-29    |               | P 30-31 | David   | NT Judas<br>Iscariot                |
| <b>110</b> |         |         | M1 7         | M2 1-6 |            |           |               |         | David   | NT 1 Cor<br>15:25 (1),              |
| 111        | W 10a   |         |              |        |            |           |               | P 1-10  | ?       | 111/112                             |
| 112        | W 1-10  |         |              |        |            | V 10      |               |         | ?       | NT 2 Cor 9:9<br>(9), 111/112        |
| 113        |         |         |              |        |            |           |               | P 1-9   | ?       |                                     |
| 114        |         |         |              |        |            |           |               | P 1-8   | ?       |                                     |
| 115        |         |         |              |        |            |           |               | P 1-31  | ?       |                                     |
| 116        |         |         |              |        |            |           | T 1-19        |         | ?       | NT 2 Cor 4:13<br>(10),              |
| 117        |         |         |              |        |            |           |               | P 1-2   | ?       | NT Ro 15:11<br>(1),                 |
| 118        |         |         | M1 22-<br>27 |        |            |           | T 1-21,<br>29 | P 28    | David 1 | NT 1 Peter<br>2:6                   |
| <b>119</b> | W 1-176 |         |              |        |            |           |               |         | David 3 | Law exalted                         |
| 120        |         |         |              |        | S 1-7      |           |               |         | ?       | Song of Degrees                     |
| 121        |         |         |              |        | S 1-8      |           |               |         | ?       | Song of Degrees                     |
| 122        |         |         |              |        | S 1-9      |           |               |         | David   | Song of Degrees                     |
| 123        |         |         |              |        | S 1-4      |           |               |         | ?       | Song of Degrees                     |
| 124        |         |         |              |        | S 1-8      |           |               |         | David   | Song of Degrees                     |
| 125        |         |         |              |        |            | V 1-5     |               |         | ?       | Song of Degrees                     |
| 126        |         |         |              |        | S 1-6      |           |               |         | ?       | Song of Degrees                     |
| 127        | W 1-5   |         |              |        |            |           |               |         | Solomon | Song of Degrees                     |
| 128        | W 1-6   |         |              |        |            |           |               |         | ?       | Song of Degrees                     |
| 129        |         |         |              |        |            | V 1-8     |               |         | ?       | Song of Degrees                     |
| 130        |         |         |              |        | S 1-8      |           |               |         | ?       | Song of Degrees                     |
| 131        |         |         |              |        | S 1-3      |           |               |         | David   | Song of Degrees                     |
| 132        |         | H 1-8   |              | M2     | S 1-18     |           |               |         | ?       | Song of Degrees                     |
| 133        |         |         |              |        |            |           |               | P 1-3   | David   | Song of Degrees                     |
| 134        |         |         |              |        |            |           |               | P 1-3   | ?       | Song of Degrees                     |
| 135        |         | X       |              |        |            |           |               | P 1-21  | ?       |                                     |
| 136        |         | X       |              |        |            |           | T 1-26        |         | ?       |                                     |
| 137        |         |         |              |        |            | V 1-9     |               |         | ?       |                                     |
| 138        |         |         |              |        |            |           |               | P 1-8   | David   |                                     |
| 139        |         |         |              |        | S 23-24    | V 19-22   | T 1-18        |         | David   |                                     |
| 140        |         |         |              |        | S 1-8      | V 9-11    | T 12-13       |         | David   | NT Ro 3:13b<br>(4),                 |
| 141        |         |         |              |        | S 1-9      | V 10      |               |         | David   |                                     |
| 142        |         |         |              |        | S 1-7      |           |               |         | David   |                                     |
| 143        |         |         |              |        | S 1-12     |           |               |         | David   | NT Ro 3:20 (2),<br>NT Gal 2:16 (2), |
| 144        |         |         |              | M2     |            | V 1-15    |               |         | David   |                                     |
| 145        |         |         |              |        |            |           |               | P 1-21  | David   |                                     |

|       |           |           |           |           |           |           |           |           |           |           |
|-------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| 146   |           |           |           |           |           | V 1-15    |           | P 1-10    | ?         |           |
| 147   |           |           |           |           |           |           |           |           |           |           |
| 148   |           |           |           |           |           |           |           |           |           |           |
| 149   |           |           |           |           |           | V 7-9     |           | P 1-6     | ?         |           |
| 150   |           |           |           |           |           |           |           | P 1-6     | ?         |           |
| Total | <b>28</b> | <b>14</b> | <b>16</b> | <b>14</b> | <b>71</b> | <b>48</b> | <b>15</b> | <b>93</b> | <b>75</b> | <b>26</b> |

## Proverbs (31-93, 1.75 hr) 2021

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

**Gems**

Wisdom for Sons: 1   2   3   4   5   6   7

Wisdom's Praise: 8   9

Wisdom for All: 10   11   12   13   14   15   16   17   18   19   20   21   22   23   24

Wisdom for Kings & Leaders: 25   26   27   28   29

Wisdom's culmination in Christ & the Church: 30   31 (Agur and King Lemuel's Mother)

### 12 Ways to be Wise in Heart & Blessed

Key verse: The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding (9:10). Pro 1:7 " " knowledge is summation, 8:13 " " hate all evil

#### Wisdom is mine as I:

Scripture

|   |        |
|---|--------|
| 1) <b>Trust</b> in the LORD with my heart; and lean not to our my understanding         | 3:5    |
| 2) Keep my heart with all <b>diligence</b> ; for out of it are the issues of life       | 4:23   |
| 3) Say to wisdom, You are my <b>sister</b> ; and call understanding [my] kinswoman      | 7:4    |
| 4) <b>Love</b> wisdom; and seek wisdom early  | 8:17   |
| 5) Am wise in heart to <b>receive</b> commandments                                      | 10:8a  |
| 6) Have a righteous heart that <b>studies</b> to answer                                 | 15:28a |
| 7) From the heart <b>teach my mouth, and add learning to my lips</b>                    | 16:23  |
| 8) Love <b>pureness</b> of heart, for the grace of my lips the king shall be my friend  | 22:11  |
| 9) Let not my heart envy sinners; but <b>fear the LORD</b> all the day long             | 23:17  |
| 10) Let others give me their heart, and let their eyes <b>observe my ways</b>           | 23:26  |
| 11) <b>Delicately</b> bring up my servant from a child, who will become a son at length | 29:21  |
| 12) Have a heart that safely <b>trusts in my wife</b> , so have no need of spoil        | 31:11  |

#### Six Lists of Four Things for our Wisdom to Grow (Proverbs 30)

|          |          |     |        |                 |   |
|----------|----------|-----|--------|-----------------|---|
| <b>1</b> | 30:11-14 | (4) | Wicked | A Generation    | Curse father and not bless mother (3:17), pure in own eyes but filthy, lofty in their own eyes, violent and harm poor |
| <b>2</b> | 30:15-16 | 3+1 | Wicked | Never Satisfied | Grave, barren womb, earth's dryness filled with water, fire   |
| <b>3</b> | 30:18-19 | 3+1 | Wise   | A Way           | Eagle in air, serpent on rock, ship in sea, man with maid   |
| <b>4</b> | 30:21-23 | 3+1 | Wicked | Disturbing      | Servant reigning, fool filled with food, hateful woman married, maid heir to mistress                                 |
| <b>5</b> | 30:24-28 | 4   | Wise   | Animals         | Ants not strong, conies are feeble & live in rocks, locusts have no king, spider in king's palaces                    |
| <b>6</b> | 30:29-31 | 3+1 | Wise   | Power           | Lion turns not away, greyhound speed, Goat mastering rocks, king with no rising up                                    |

#### Prayers of the Bible

(Proverbs concerns the individual persons prayer, not corporate or public)

| SCRIPTURE                  | FORM(S)                 | PURPOSE                    | HINDRANCES                               | AIDS                        | WHO / TYPES  |
|----------------------------|-------------------------|----------------------------|--|-----------------------------|--|
| <b>Proverbs</b><br>1:28-29 | Supplication            |                            | Hated knowledge,<br>Did not chose wisdom | Morning Prayer<br>not heard | Not heard by the LORD (1 <sup>st</sup><br>use of LORD in Proverbs) |
| Proverbs<br>8:17           | Supplication            | Love wisdom                |  | Seek early                  | The LORD hears   |
| Proverbs<br>15:8           | Supplication,<br>Prayer | Seek wisdom from<br>above  |  | Being upright               | The LORD's delight   |
| Proverbs<br>15:29          | Supplication,<br>Prayer | Seek wisdom from<br>above  |  | Being<br>righteous          | The LORD hears   |
| Proverbs<br>28:9           | Supplication,<br>prayer |                            | Turn ear away from<br>hearing the law    |                             | Prayer is an Abomination   |
| Proverbs<br>30:7-9         | Supplication,<br>prayer | To please God,<br>Guidance |  | Wisdom                      | Present & future needs   |

**Application today:** I can be wise as I "let" the mind of Christ direct my daily choices (Phil 2:5-11). Use Proverbs for principles of daily living in the wisdom of our Lord Jesus Christ.

**Outline I of Proverbs "Comparison" Masal in Hebrew**

Background. Solomon is inspired in his youth to write about wisdom in Proverbs, love in Song of Songs and in his old age about his foolishness in Ecclesiastes. The book of Proverbs contains a selected 633 of his total of 3000 proverbs (1 Kings 4:32). Proverbs centers on the nuclear family of father, mother, children, sons and daughters. We learn how to live and how not to live, then allowed choices. A Proverb is a short saying with long experience or instruction on: wisdom (9), the foolish woman (3), friendship (2) and other areas (11).

**Winner**

Wisdom: Discernment & skillful practice of; good not evil or obedience not disobedience (Hebrews 5:11-14)

- Understanding: Personal experience
- Knowledge: Facts or science

**Loser**

Scorner: Ridicules and mocks at the things of the Bible and Jesus Christ (most hard heart)  
 Fool: Right in own eyes and laughs at and justifies sin (Nabal, Abigail & David - 1 Samuel 25)  
 Simple: Continues on without considering the consequences of sin

Proverbs

**Part 1) Wisdom for a Young Man 1-9**

Written and compiled by Solomon from 971-931 BC

|                                |          |
|--------------------------------|----------|
| Purpose                        | 1:1-7    |
| Prevent evil                   | 1:8-19   |
| Prosperity & protection        | 2-4      |
| Physical & spiritual pollution | 5-7      |
| Pre-eminence and Perseverance  | 8:1-9:18 |

**Part 2) Wisdom for all People 10-24**

Set in order by Solomon (Ecclesiastes 12:9-10, 411 short wise sayings)

|                          |             |
|--------------------------|-------------|
| Sayings of 1 verse       | 10:1-22:16  |
| Sayings of 1 to 6 verses | 22:17-24:34 |

**Part 3) Wisdom for Kings and Leaders 25-31**

Written by Solomon & compiled by Hezekiah's servants from 715 to 686 BC

|   |       |
|---|-------|
| Sayings of 1 to 5 verses  | 25-29 |
| Final wisdom in "dark sayings" from Solomon to his son (6 sets of 4)          | 30    |
| Wisdom from Solomon's mother (women, wine, talk and wife - Ephesians 5:21-33) | 31    |

| Wisdom References   |                    |   |
|---|--------------------|---|
| Proverbs  | New Testament      |   |
| 3:11-12   | Hebrews 12:5b-6    | Our Father in Heaven is good and disciplines us                             |
| 3:34  | James 4:6          | God resists the proud and gives grace to the humble                         |
| 11:31   | 1 Peter 4:18       | If the righteous are barely saved, where shall the ungodly & sinner appear? |
| 24:12   | Romans 2:6         | God renders to every person according to their works                        |
| 25:21-22  | Romans 12:20       | When your enemy is hungry feed him  |
| 26:11   | 2 Peter 2:22       | As a dog returns to his own vomit so does a fool his folly                  |
| 26:20   | James 3:6          | Our tongue is as a fire and needs controls                                  |
| <b>Psalms 1, 10, 12, 15, 19, 32, 34, 36, 37, 49, 50, 52, 53, 73, 78, 82, 91, 94, 111, 112, 119, 127, 128, 139</b> |                    |   |
| Solomon's   | 1 Chronicles 28:9  | David's last counsel to his son Solomon                                     |
| Life  | 1 Kings 3: 3-13    | Solomon asks for wisdom and is blessed by God                               |
|   | 1 Kings 11         | Solomon's tragic end  |
|   | Ecclesiastes 12:13 | Solomon's final conclusion of the whole matter                              |
| Wisdom for today  | 1 Corinthians 1:30 | Christ is our wisdom  |
|   | James 1:5-8        | Ask for wisdom by faith and God will give it liberally                      |
|   | James 3:13-18      | The difference between wisdom from above or below for believers             |

## **Proverbs Chapter 1**

### ***The Supremacy of Wisdom and Fear of the Lord (within the family structure)***

#### ***Wisdom Inside / Family***

- (1) <sup>1</sup> The proverbs of Solomon the son of David, king of Israel;  
<sup>2</sup> To know wisdom and instruction; to perceive the words of understanding;  
<sup>3</sup> To receive the instruction of wisdom, justice, and judgment, and equity;  
<sup>4</sup> To give subtlety to the simple, to the young man knowledge and discretion.  
<sup>5</sup> A wise [man] will hear, and will increase learning; and a man of understanding shall attain to wise counsels:  
<sup>6</sup> To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.  
**<sup>7</sup> The fear of the LORD is the <sup>a</sup> beginning of knowledge: [but] fools despise wisdom and instruction.**  
<sup>8</sup> My son, hear the instruction of your father, and forsake not the law of your mother:  
<sup>9</sup> For they [shall be] an ornament of grace to your head, and chains about your neck.

<sup>a</sup> Summation

#### ***Resist Temptation from Outside / Others***

- (2) **<sup>10</sup> My son, if sinners entice you, consent not.** <sup>11</sup> If they say, Come with us, let us lay wait for blood, let us lurk privately for the innocent without cause: <sup>12</sup> Let us swallow them up alive as Shoel; and whole, as those that go down into the pit: <sup>13</sup> We shall find all precious substance, we shall fill our houses with spoil: <sup>14</sup> Cast in your lot among us; let us all have one purse: <sup>15</sup> My son, walk not in the way with them; refrain your foot from their path: <sup>16</sup> For their feet run to evil, and make haste to shed blood. <sup>17</sup> Surely in vain the net is spread in the sight of any bird. <sup>18</sup> And they lay wait for their [own] blood; they lurk privately for their [own] lives. <sup>19</sup> So are the ways of everyone that is greedy of gain; [which] takes away the life of the owners thereof.

#### ***Welcome Wisdom from Outside / Others***

- (3) <sup>20</sup> Wisdom cries without; she utters her voice in the streets: <sup>21</sup> She cries in the chief place of concourse, in the openings of the gates: in the city she utters her words, [saying], <sup>22</sup> How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?  
<sup>23</sup> Turn you at my reproof: behold, I will pour out my spirit to you, I will make known my words to you.  
<sup>24</sup> Because I have called, and ye refused; I have stretched out my hand, and no man regarded; <sup>25</sup> But ye have set at nothing all my counsel, and would none of my reproof: <sup>26</sup> I also will laugh at your calamity; I will mock when your fear comes; <sup>27</sup> When your fear comes as desolation, and your destruction comes as a whirlwind; when distress and anguish comes upon you. <sup>28</sup> Then they will call upon me, but I will not answer; they shall seek me early, but they shall not find me: **<sup>29</sup> For that they hated knowledge, and did not choose the fear of the LORD:**  
<sup>30</sup> They would none of my counsel: they despised all my reproof.  
<sup>31</sup> Therefore they will eat of the fruit of their own way, and be filled with their own devices.  
<sup>32</sup> For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.  
**<sup>33</sup> But whoso hearkens to me shall dwell safely, and shall be quiet from fear of evil.**

## **Proverbs Chapter 2**

### ***How to Walk in the Way of the Good, and Keep the Paths of the Righteous***

#### ***IF YOU WILL***

- (4) <sup>1</sup> My son, if you will receive my words, and hide my commandments with you; <sup>2</sup> So that you incline



your ear to wisdom, [and] apply your heart to understanding; <sup>3</sup> Yes, if you cry after knowledge, [and] lift up your voice for understanding; <sup>4</sup> If you seek her as silver, and search for her as [for] hid treasures;

### **THEN YOU SHALL**

<sup>5</sup> Then you shall understand the fear of the LORD, and find the knowledge of God. <sup>6</sup> For the LORD gives wisdom: out of his mouth [comes] knowledge and understanding. <sup>7</sup> He lays up sound wisdom for the righteous: [he is] a buckler to them that walk uprightly. <sup>8</sup> He keeps the paths of judgment, and preserves the way of his saints. <sup>9</sup> Then you shall understand righteousness, and judgment, and equity; [yes], every good path. <sup>10</sup> When wisdom enters into your heart, and knowledge is pleasant to your soul;

### **AND DISCRETION OF EVIL ENABLES YOU TO WALK IN THE WAY AND PATH**

(5) <sup>11</sup> Discretion shall preserve you, understanding shall keep you: <sup>12</sup> To deliver you from the way of evil, from the man that speaks perverse things; <sup>13</sup> Who leave the paths of uprightness, to walk in the ways of darkness; <sup>14</sup> Who rejoice to do evil, [and] delight in the perverseness of the wicked; <sup>15</sup> Whose ways are crooked, and [they] perverse in their paths: <sup>16</sup> To deliver you from the strange woman, from the stranger [which] flatters with her words; <sup>17</sup> Which forsakes the guide of her youth, and forgets the covenant of her God. <sup>18</sup> For her house inclines to death, and her paths to the dead. <sup>19</sup> None that go to her return again, neither take they hold of the paths of life. <sup>20</sup> That you may walk in the way of the good, and keep the paths of the righteous.

### **WITH FUTURE CONSEQUENCES**

<sup>21</sup> For the upright shall dwell in the land, and the perfect shall remain in it.

<sup>22</sup> But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Q1 - IF I (verses 1-4)

A1 - Receive God's words.

A2 - Hide His commandments.

A3 - Incline my ear to wisdom.

A4 - Apply my heart to understanding.

A5 - Cry after knowledge.

A6 - Lift up my voice for understanding.

A7 - Seek wisdom as silver.

A8 - Search for wisdom as hid treasures.

Q2 - THEN I (vs 5-10)

A1 - Understand the fear of the LORD.

A2 - Find the knowledge of God.

A3 - Get wisdom, knowledge, and understanding from the LORD.

A4 - Have sound wisdom for the righteous from the LORD.

A5 - Have a shield to protect me as I walk uprightly.

A6 - Keep the path of judgment and preserve the way of His saints.

A7 - Understand righteousness, judgment, equity, and every good path.

A8 - Have wisdom enter my heart, and knowledge is pleasant to my soul.

## **Proverbs Chapter 3**

(6) <sup>1</sup> My son, forget not my law; but let your heart keep my commandments:

<sup>2</sup> For length of days, and long life, and peace, they will add to you.

<sup>3</sup> Let not mercy and truth forsake you: bind them about your neck; write them upon the table of your heart:

<sup>4</sup> So shall you find favor and good understanding in the sight of God and man.

**<sup>5</sup> Trust in the LORD with all your heart; and lean not to your own understanding.**

**<sup>6</sup> In all your ways acknowledge him, and he shall direct your paths.**

<sup>7</sup> Be not wise in your own eyes: fear the LORD, and depart from evil.

<sup>8</sup> It shall be health to your navel, and marrow to your bones.

<sup>9</sup> Honor the LORD with your substance, and with the first fruits of all your increase:

<sup>10</sup> So shall your barns be filled with plenty, and your presses shall burst out with new wine.

### ***Safety is in the Way of Wisdom and Understanding***

(7) <sup>11</sup> My son, despise not the chastening of the LORD; neither be weary of his correction:

<sup>12</sup> For whom the LORD loves he corrects; even as a father the son [in whom] he delights.

**<sup>13</sup> Happy is the man [that] finds wisdom, and the man [that] gets understanding.**

<sup>14</sup> For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

<sup>15</sup> She is more precious than rubies: and all the things you can desire are not to be compared to her.

<sup>16</sup> Length of days is in her right hand; [and] in her left hand riches and honor.

<sup>17</sup> Her ways are ways of pleasantness, and all her paths are peace.

<sup>18</sup> She is a tree of life to them that lay hold upon her: and **happy [is everyone] that retains her.**

<sup>19</sup> The LORD by **wisdom** has founded the earth; by **understanding** has he established the heavens.

<sup>20</sup> By his **knowledge** the depths are broken up, and the clouds drop down the dew.

<sup>21</sup> My son, let not them depart from your eyes: keep sound wisdom and discretion:

<sup>22</sup> So they will be life to your soul, and grace to your neck.

<sup>23</sup> Then shall you walk in your way safely, and your foot shall not stumble.

<sup>24</sup> When you lie down, you shall not be afraid: yes, you shall lie down, and your sleep shall be sweet.

<sup>25</sup> Be not afraid of sudden fear, neither of the desolation of the wicked, when it comes.

<sup>26</sup> For the LORD shall be your confidence, and shall keep your foot from being taken.

### ***The Wise Shall Inherit Glory: but Shame Shall be the Promotion of Fools***

(8) <sup>27</sup> Withhold not good from them to whom it is due, when it is in the power of your hand to do [it].

<sup>28</sup> Say not to your neighbor, Go, and come again, and tomorrow I will give; when you have it by you.

<sup>29</sup> Devise not evil against your neighbor, seeing he dwells securely by you.

<sup>30</sup> Strive not with a man without cause, if he has done you no harm.

<sup>31</sup> Envy not the oppressor, and choose none of his ways.

<sup>32</sup> For the froward is abomination to the LORD: but his secret is with the righteous.

<sup>33</sup> The curse of the LORD is in the house of the wicked: but he blesses the habitation of the just.

<sup>34</sup> Surely he scorns the scorers: but he gives grace to the lowly.

<sup>35</sup> The wise shall inherit glory: but shame shall be the promotion of fools.

## **Proverbs Chapter 4**

(9) <sup>1</sup> Hear, ye children, the instruction of a father, and attend to know understanding. <sup>2</sup> For I give you good doctrine, forsake ye not my law. <sup>3</sup> For I was my father's son, tender and only [beloved] in the sight of my mother. <sup>4</sup> He taught me also, and said to me, Let your heart retain my words: keep my commandments, and live. <sup>5</sup> Get wisdom, get understanding: forget [it] not; neither decline from the words of my mouth.

<sup>6</sup> **Forsake her not**, and she shall preserve you: **love her**, and she shall keep you.

<sup>7</sup> **Wisdom** is the principal thing; [therefore] get wisdom: and with all your getting get **understanding**.

<sup>8</sup> **Exalt her, and she shall promote you**: she shall bring you to honor, when you do embrace her.

<sup>9</sup> She shall give to your head an ornament of grace: a crown of glory shall she deliver to you.

### ***The Choice of the Path of the Right or the Path of the Wicked (2 Peter 1:19)***

(10) <sup>10</sup> Hear, O my son, and receive my sayings; and the years of your life shall be many.

<sup>11</sup> I have taught you in the way of wisdom; I have led you in right paths.

<sup>12</sup> When you go, your steps shall not be <sup>a</sup> narrowed; and when you run, you shall not stumble.

<sup>13</sup> Take fast hold of instruction; let [her] not go: keep her; for she is your life.

<sup>14</sup> Enter not into the path of the wicked, and go not in the way of evil [men]. <sup>15</sup> Avoid it, pass not by it, turn from it, and pass away.

<sup>16</sup> For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause [some] to fall. <sup>17</sup> For they eat the bread of wickedness, and drink the wine of violence.

<sup>18</sup> But the <sup>b</sup> path of the just is as the shining light, that shines more and more to the perfect day.

<sup>19</sup> The way of the wicked is as darkness: they know not at what they stumble.

<sup>a</sup> thou shalt have a wide and plain path in which thou canst go safely. [Ps 18:36](#). Straitened <sup>KJV</sup>

<sup>b</sup> 2 Peter 1:19

Notes:

Q – How do I enter into the path of the wicked?

A1 – By spending time and relationships in their ways by friendship that is not spirit led, by watching TV-Videos-Games-YouTube, and hearing ungodly conversation.

A2 – Beer and wine are entry gates to relationships that are not spirit led. The focus is to be "filled with the Holy Spirit" rather than and in contrast, "not drunk with wine." (Ephesians 5:18) You either are or aren't filled with the Holy Spirit as you are or aren't drunk with wine. Total abstinence is required for elders and others may drink a little wine or beer; i.e. 1 regular glass per day.

### ***Keep Your Heart with all Diligence***

(11) <sup>20</sup> My son, attend to my words; incline your ear to my sayings. <sup>21</sup> Let them not depart from your eyes; keep them in the midst of your heart. <sup>22</sup> For they are life to those that find them, and health to all their flesh.

<sup>23</sup> **Keep your heart with all diligence; for out of it are the issues of life.**

<sup>24</sup> Put away from you a froward mouth, and perverse lips put far from you.

<sup>25</sup> Let your eyes look right on, and let your eyelids look straight before you.

<sup>26</sup> Ponder the path of your feet, and let all your ways be established.

<sup>27</sup> Turn not to the right hand nor to the left: remove your foot from evil.

## **Proverbs Chapter 5**

### ***The Lips and Dangers of a Strange Woman (chapters 5-7)***

(12) <sup>1</sup> My son, attend to my wisdom, [and] bow your ear to my understanding: <sup>2</sup> That you may regard discretion, and [that] your lips may keep knowledge. <sup>3</sup> For the lips of a strange woman drop [as] a honeycomb, and her mouth is smoother than oil: <sup>4</sup> But her end is bitter as wormwood, sharp as a two-edged sword. <sup>5</sup> Her feet go down to death; her steps take hold on Shoel. <sup>6</sup> Lest you should ponder the path of life, her ways are moveable, [that] you cannot know them.

<sup>7</sup> Hear me now therefore, O ye children, and depart not from the words of my mouth. <sup>8</sup> Remove your way far from her, and come not near the door of her house: <sup>9</sup> Lest you give your honor to others, and your years to the cruel: <sup>10</sup> Lest strangers be filled with your wealth; and your labors [be] in the house of a stranger; <sup>11</sup> And you mourn at the last, when your flesh and your body are consumed, <sup>12</sup> And say, How I have hated instruction, and my heart despised reproof; <sup>13</sup> And have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me! <sup>14</sup> I was almost in all evil in the midst of the congregation and assembly.

#### Notes:

Q – Why are the ways of the strange woman movable?

A – Because they change and lead to destruction. This is the opposite of God whose character and ways are immutable.

Application: I must keep myself and others from the ways of the strange woman and destruction.

(13) <sup>15</sup> Drink waters out of your own cistern, and running waters out of your own well.

<sup>16</sup> Let your fountains be dispersed abroad, [and] rivers of waters in the streets.

<sup>17</sup> Let them be only your own, and not strangers' with you.

<sup>18</sup> Let your fountain be blessed: and rejoice with the wife of your youth.

<sup>19</sup> [Let her be as] the loving hind and pleasant roe; let her breasts satisfy you at all times; and be ravished always with her love.

<sup>20</sup> And why will you, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

<sup>21</sup> For the ways of man are before the eyes of the LORD, and he ponders all his goings.

<sup>22</sup> His own iniquities shall take the wicked himself, and he shall be held with the cords of his sins.

<sup>23</sup> He shall <sup>a</sup> die without instruction; and in the greatness of his folly he shall go astray.

<sup>a</sup> The New Testament warns us to avoid the same and choose to be pure and not polluted (1 Corinthians 7).

## **Proverbs Chapter 6**

(14) <sup>1</sup> My son, if you be surety for your friend, [if] you have stricken your hand with a stranger, <sup>2</sup> You are snared with the words of your mouth, you are taken with the words of your mouth. <sup>3</sup> Do this now, my son, and deliver yourself, when you are come into the hand of your friend; go, humble yourself, and make sure your friend. <sup>4</sup> Give not sleep to your eyes, nor slumber to your eyelids. <sup>5</sup> Deliver yourself as a roe from the hand [of the hunter], and as a bird from the hand of the fowler.

### ***My Choice: Laziness or Diligence***

<sup>6</sup> Go to the ant, you sluggard; consider her ways, and be wise: <sup>7</sup> Which having no guide, overseer, or ruler, <sup>8</sup> Provides her meat in the summer, [and] gathers her food in the harvest. <sup>9</sup> How long will you sleep, O sluggard? when will you arise out of your sleep? <sup>10</sup> [Yet] a little sleep, a little slumber, a little folding of the hands to sleep: <sup>11</sup> So shall your poverty come as one that travels and your want as an armed man.

(15) <sup>12</sup> A naughty person, a wicked man, walks with a froward **mouth**. <sup>13</sup> He winks with his eyes, he speaks with his feet, he teaches with his fingers; <sup>14</sup> Frowardness is in his **heart**, he devises mischief continually; he **sows discord**. <sup>15</sup> Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

<sup>16</sup> These six [things] does the LORD hate: yes, seven are an abomination to him:

<sup>17</sup> A proud look, a lying tongue, and hands that shed innocent blood,

<sup>18</sup> A heart that devises wicked imaginations, feet that be swift in running to mischief,

<sup>19</sup> A false witness [that] speaks lies, and he that sows discord among brethren.

### ***Warnings Against Fornication and Adultery***

(16) <sup>20</sup> My son, keep your father's commandment, and forsake not the law of your mother: <sup>21</sup> Bind them continually upon your heart, [and] tie them about your neck. <sup>22</sup> When you goes, it shall lead you; when you sleep, it shall keep you; and [when] you awake, it shall talk with you. <sup>23</sup> **For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:** <sup>24</sup> To keep you from the evil woman, from the flattery of the tongue of a strange woman. <sup>25</sup> Lust not after her beauty in your heart; neither let her take you with her eyelids. <sup>26</sup> For by means of a whorish woman [a man is brought] to a piece of bread: and the adulteress will hunt for the precious life. <sup>27</sup> Can a man take fire in his bosom, and his clothes not be burned? <sup>28</sup> Can one go upon hot coals, and his feet not be burned? <sup>29</sup> So he that goes in to his neighbor's wife; whosoever touches her shall not be innocent. <sup>30</sup> [Men] do not despise a thief, if he steal to satisfy his soul when he is hungry; <sup>31</sup> But [if] he be found, he shall restore <sup>a</sup> sevenfold; he shall give all the substance of his house. <sup>32</sup> [But] whoso commits adultery with a woman lacks understanding: he [that] does it destroys his own soul. <sup>33</sup> **A <sup>b</sup> wound and dishonor shall he get; and his reproach shall not be wiped away.** <sup>34</sup> For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. <sup>35</sup> He will not regard any ransom; neither will he rest content, though you give many gifts.

<sup>a</sup> Increased revelation requires increased accountability. Restoration is double in Exodus 22:1-9.

<sup>b</sup> Solomon knew this from his father David's experience. Now in the New Testament with more revelation we have more accountability, see Matthew 6:27-32.

(17) <sup>1</sup> My son, **keep** my words, and lay up my commandments with you. <sup>2</sup> **Keep** my commandments, and **live**; and my law as the apple of your eye. <sup>3</sup> **Bind** them upon your fingers, **write** them upon the table of your heart. <sup>4</sup> **Say to wisdom, You are my sister; and call understanding [your] kinswoman:**  
<sup>5</sup> That they may keep you from the strange woman, from the stranger [which] flatters with her words.

(18) <sup>6</sup> For at the window of my house I looked through my casement, <sup>7</sup> And beheld among the simple ones, I discerned among the youths, a young man void of understanding, <sup>8</sup> Passing through the street near her corner; and he went the way to her house, <sup>9</sup> In the twilight, in the evening, in the black and dark night: <sup>10</sup> And, behold, there met him a woman [with] the attire of a harlot, and **subtle of heart.**  
<sup>11</sup> (She is loud and stubborn; her feet abide not in her house: <sup>12</sup> Now [is she] outside, now in the streets, and lies in wait at every corner.)

<sup>13</sup> So she caught him, and kissed him, [and] with an impudent face said unto him, <sup>14</sup> [I have] peace offerings with me; this day I have paid my vows. <sup>15</sup> Therefore came I forth to meet you, diligently to seek your face, and I have found you. <sup>16</sup> I have decked my bed with coverings of tapestry, with carved [works], with fine linen of Egypt.

<sup>17</sup> I have perfumed my bed with myrrh, aloes, and cinnamon. <sup>18</sup> Come, let us take our fill of love until the morning: let us solace ourselves with loves. <sup>19</sup> For the goodman is not at home, he is gone a long journey:

<sup>20</sup> He has taken a bag of money with him, [and] will come home at the day appointed. <sup>21</sup> With her much fair speech she caused him to yield, with the flattering of her lips she forced him. <sup>22</sup> He goes after her straightway, as an ox goes to the slaughter, or as a fool to the correction of the stocks; <sup>23</sup> Till a dart strike through his liver; as a bird hastes to the snare, and knows not that it is for his life. <sup>24</sup> Hearken to me now therefore, O ye children, and attend to the words of my mouth. <sup>25</sup> Let not your heart decline to her ways, go not astray in her paths.

<sup>26</sup> For she has cast down many wounded: yes, many strong [men] have been slain by her.

<sup>27</sup> <sup>a</sup> Her house is the way to Shoel, going down to the chambers of death.

Q1 – Did King Solomon fall into relations with a married woman or a harlot?

A – No, this is a very fitting way to end this portion of Proverbs 1-7. Solomon himself is never recorded as having relations with a married woman or a harlot. He had more than one wife, in fact 300 wives and 700 concubines. This was permitted in a sense under the Old Covenant, however not to excess and to marry women who followed other gods. Both these trespasses caused Solomon to fall and Israel's division into 2 kingdoms. Later in life Solomon woke up from the desires of the flesh and this world, and wrote Ecclesiastes. Song of Songs was written around the same time as Proverbs, earlier in Solomon's life.

Q2 – What book of the New Testament is similar to the book of Proverbs?

A – The spiritual understanding of physical fornication in the New Testament is embodied in the text of James 4:4 where "love of this world is as committing physical fornication to the Lord. The context of James 3:1 to 4:10 clearly parallels the themes of Proverbs teaching about the tongue (3:1-12), wisdom from above in contrast to wisdom from below (3:13-18), spiritual fornication (4:1-4) and concluding with humility (4:7-10).

Application: I must not justify or let the sins of pride and selfishness come into my life as King Solomon did. The New Testament believers has abundant grace and excelling sufficiency of the Scriptures, the Holy Spirit living in me, and wisdom from above to overcome these sins of the heart.

## **Proverbs Chapter 8**

### ***Instruction, Knowledge, Wisdom and Prudence are More Precious Silver, Gold, and Rubies***

(19) <sup>1</sup> Does not **wisdom cry?** and **understanding put forth her voice?** <sup>2</sup> She stands in the top of high places, by the way in the places of the paths. <sup>3</sup> She cries at the gates, at the entry of the city, at the coming in at the doors. <sup>4</sup> To you, O men, I call; and my voice is to the sons of man. <sup>5</sup> O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. <sup>6</sup> Hear; for I will speak of excellent things; and the opening of my lips [shall be] right things. <sup>7</sup> For my mouth shall speak truth; and wickedness is an abomination to my lips. <sup>8</sup> All the words of my mouth are in righteousness; there is nothing froward or perverse in them. <sup>9</sup> They are all plain to him that understands, and right to them that find knowledge. <sup>10</sup> **Receive my instruction, and not silver; and knowledge rather than choice gold.** <sup>11</sup> **For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.** <sup>12</sup> I wisdom dwell with prudence, and find out knowledge of witty inventions.

Q – What can be wisdom crying out today?

A – Street preaching comes to my mind, as this passage spoke to my heart many times during times of street witnessing. This passage has to do with the public speaking of Scripture rather than the wonders of creation (James 1:5-8).

### ***Love God, Seek Him Early and His Wisdom is More Precious than Gold***

(20) <sup>13</sup> The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, I hate. <sup>14</sup> Counsel is mine, and sound wisdom: I [am] understanding; I have strength. <sup>15</sup> By me kings reign, and princes decree justice. <sup>16</sup> By me princes rule, and nobles, [even] all the judges of the earth. <sup>17</sup> **I love them that love me; and those that seek me early shall find me.** <sup>18</sup> Riches and honor are with me; [yes], durable riches and righteousness. <sup>19</sup> **My fruit is better than gold, yes, than fine gold; and my revenue than choice silver.** <sup>20</sup> I lead in the way of righteousness, in the midst of the paths of judgment: <sup>21</sup> That I may cause those that love me to inherit substance; and I will fill their treasures.

Q – Does the fear of God cause us to hate things today also? (8:13)

A – Yes, first from our own selves, then from other believers in our assembly of called-out ones, then our immediate family as they live in our home, and lastly from the world.

(21) <sup>22</sup> The LORD possessed me in the beginning of his way, before his works of old. <sup>23</sup> I was set up from everlasting, <sup>a</sup> from the beginning, or ever the earth was. <sup>24</sup> When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water. <sup>25</sup> Before the mountains were settled, before the hills I was brought forth: <sup>26</sup> While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. <sup>27</sup> When he prepared the heavens, I was there: when he set a compass upon the face of the depth: <sup>28</sup> When he established the clouds above: when he strengthened the fountains of the deep: <sup>29</sup> When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: <sup>30</sup> Then I was by him, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him; <sup>31</sup> Rejoicing in the habitable part of his earth; and my delights [were] with the sons of men.

<sup>a</sup> Romans 1:21-22

### ***Wisdom's Blessings***

<sup>32</sup> Now therefore hearken to me, O ye children: for blessed [are they that] keep my ways. <sup>33</sup> Hear instruction, and be wise, and refuse it not. <sup>34</sup> **Blessed is the man that hears me, watching daily at my gates, waiting at the posts of my doors.** <sup>35</sup> For whoso finds me finds life, and shall obtain favor of the LORD. <sup>36</sup> But he that sins against me wrongs his own soul: all they that hate me love death.

## **Proverbs Chapter 9**

### ***Wisdom's Invitation to Eat Her Bread and Drink Her Wine***

(22) <sup>1</sup> Wisdom has built her house, she has hewn out her **seven pillars**: <sup>2</sup> She has killed her beasts; she has mingled her wine; she has also furnished her table. <sup>3</sup> She has sent forth her maidens: she cries upon the highest places of the city, <sup>4</sup> Whoso is simple, let him turn in hither: [as for] him that wants understanding, she says to him, <sup>5</sup> **Come**, eat of my bread, and drink of the wine [which] I have mingled. <sup>6</sup> **Forsake the foolish, and live; and go in the way of understanding.**

<sup>7</sup> He that reproves a scorner gets to himself shame: and he that rebukes a wicked [man gets] himself a blot.

<sup>8</sup> Reprove not a scorner, lest he hate you: rebuke a wise man, and he will love you.

<sup>9</sup> Give [instruction] to a wise [man], and he will be yet wiser: teach a just [man], and he will increase in learning.

<sup>10</sup> **The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.** <sup>11</sup> For by me your days shall be multiplied, and the years of your life shall be increased.

<sup>12</sup> If you be wise, you shall be wise for yourself: but [if] you scorn, you alone shall bear [it].

Q1 – Why is wisdom illustrated as a woman and not a man?

A – Wisdom is precious when the woman has and gives it. God in heaven is all wise. Wisdom on earth with humanity illustrates what is naturally available to all and especially available to Israel the wife of God in the Old Testament and the church that is the bride of Christ in the New Testament.

Q2 – Why is wisdom for yourself?

A – Wisdom from above is meek and personal and needs nor desires recognition by others.

Application: I must rebuke others using the instruction of 9:7-9. I chose to fear the Lord for wisdom and know the Holy One for understanding.

QT hint: Daily time in the Holy Scriptures and prayer helps me discern who, when and how to rebuke or instruct the foolish and the wise. The consequences are fruit of following this instruction.

### ***More on the Foolish Woman (continued from chapters 5-7)***

#### ***The Guests of a Foolish Woman are in the Depths of Hell***

(23) <sup>13</sup> A foolish woman is clamorous: [she is] simple, and knows nothing. <sup>14</sup> For she sits at the door of her house, on a seat in the high places of the city, <sup>15</sup> To call passengers who go right on their ways: <sup>16</sup> Whoso is simple, let him turn in hither: and [as for] him that wants understanding, she says to him, <sup>17</sup> Stolen waters are sweet, and bread [eaten] in secret is pleasant. <sup>18</sup> But he knows not that the dead are there; [and that] her guests are in the depths of Shoel.

Q – Where are the depths of hell?

A – Depths are downward, not upward. The gates of hell are through the deepest point of the ocean in the center of the earth.

Application: I know that stealing and secrecy are never right as the saints must always be honest and have an open life. God will give me wisdom from above to not get into situations where I need to steal or keep secrets.

QT hint: Daily time in the Holy Scriptures and prayer give me wisdom and leading of the Spirit to understand the traps of the foolish woman for men and strengthen those who will listen.



(24) <sup>1</sup> The proverbs of Solomon. A wise son makes a glad father: but a foolish son is the heaviness of his mother.

<sup>2</sup> Treasures of wickedness profit nothing: but righteousness delivers from death.

<sup>3</sup> The LORD will not allow the soul of the righteous to famish: but he casts away the substance of the wicked.

<sup>4</sup> He becomes poor that deals [with] a slack hand: but the hand of the diligent makes rich.

<sup>5</sup> He that gathers in summer is a wise son: [but] he that sleeps in harvest is a son that causes shame.

<sup>6</sup> Blessings are upon the head of the just: but violence covers the mouth of the wicked.

<sup>7</sup> The memory of the just is blessed: but the name of the wicked shall rot.

<sup>8</sup> The wise in heart will receive commandments: but a prating fool shall fall.

<sup>9</sup> He that walks uprightly walks surely: but he that perverts his ways shall be known.

<sup>10</sup> He that winks with the eye causes sorrow: but a prating fool shall fall.

<sup>11</sup> The mouth of a righteous [man is] a well of life: but violence covers the mouth of the wicked.

**<sup>12</sup> Hatred stirs up strifes: but love covers all sins.**

<sup>13</sup> In the lips of him that has understanding wisdom is found: but a rod is for the back of him that is void of understanding.

<sup>14</sup> Wise [men] lay up knowledge: but the mouth of the foolish is near destruction.

<sup>15</sup> The rich man's wealth is his strong city: the destruction of the poor is their poverty.

<sup>16</sup> The labor of the righteous [tends] to life: the fruit of the wicked to sin.

<sup>17</sup> He [is in] the way of life that keeps instruction: but he that refuses reproof errs.

<sup>18</sup> He that hides hatred [with] lying lips, and he that utters a slander, is a fool.

<sup>19</sup> In the multitude of words there wants not sin: but he that refrains his lips is wise.

<sup>20</sup> The tongue of the just [is as] choice silver: the heart of the wicked is little worth.

<sup>21</sup> The lips of the righteous feed many: but fools die for want of wisdom.

<sup>22</sup> The blessing of the LORD, it makes rich, and he adds no sorrow with it.

<sup>23</sup> [It is] as sport to a fool to do mischief: but a man of understanding has wisdom.

<sup>24</sup> The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

<sup>25</sup> As the whirlwind passes, so is the wicked no [more]: but the righteous is an everlasting foundation.

<sup>26</sup> As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

<sup>27</sup> The fear of the LORD prolongs days: but the years of the wicked shall be shortened.

<sup>28</sup> The hope of the righteous [shall be] gladness: but the expectation of the wicked shall perish.

<sup>29</sup> The way of the LORD is strength to the upright: but destruction [shall be] to the workers of iniquity.

<sup>30</sup> The righteous shall never be removed: but the wicked shall not inhabit the earth.

<sup>31</sup> The mouth of the just brings forth wisdom: but the froward tongue shall be cut out.

<sup>32</sup> The lips of the righteous know what is acceptable: but the mouth of the wicked [speaks] frowardness.

Q – There are so many points of contrast between the wise and foolish, which point should I focus on?

A1 – Let the Holy Spirit speak to your heart and mind.

A2 - Ask for wisdom from above that is from the Lord Jesus Christ. This compliments and far surpasses the wisdom of Solomon (James 1:5-8, James 3:13-18, and more of James).

Application: I understand that the proverbs of Solomon are complimented and far surpassed by the Christ who is our wisdom (1 Corinthians 1:25-31). Proverbs 11:3 speaks to my heart for application "Hatred stirs up strife: but love covers all sins."

**31 Contrasts Between the Ways of the Good Person and the Evil Person**

(25) <sup>1</sup> **A false balance is abomination to the LORD: but a just weight is his delight.**

<sup>2</sup> [When] pride comes, then comes shame: but with the lowly is wisdom.

<sup>3</sup> The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

<sup>4</sup> Riches profit not in the day of wrath: but righteousness delivers from death.

<sup>5</sup> The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

<sup>6</sup> The <sup>a</sup> righteousness of the upright shall deliver them: but transgressors shall be taken in [their own] naughtiness.

<sup>7</sup> When a wicked man dies, [his] expectation shall perish: and the hope of unjust [men] perishes.

<sup>8</sup> The righteous is delivered out of trouble, and the wicked comes in his stead.

<sup>9</sup> A hypocrite with [his] mouth destroys his neighbor: but through knowledge shall the just be delivered.

<sup>10</sup> When it goes well with the righteous, the city rejoices: and when the wicked perish, there is shouting.

<sup>11</sup> By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

<sup>12</sup> He that is void of wisdom despises his neighbor: but a man of understanding holds his peace.

<sup>13</sup> A talebearer reveals secrets: but he that is of a faithful spirit conceals the matter.

<sup>14</sup> Where no counsel is, the people fall: but in the multitude of counselors there is safety.

<sup>15</sup> He that is surety for a stranger shall smart [for it]: and he that hates suretiship is sure.

<sup>16</sup> A gracious woman retains honor: and strong [men] retain riches.

<sup>17</sup> The merciful man does good to his own soul: but [he that is] cruel troubles his own flesh.

<sup>18</sup> The wicked works a deceitful work: but to him that sows righteousness [shall be] a sure reward.

<sup>19</sup> As righteousness [tends] to life: so he that pursues evil [pursues it] to his own death.

<sup>20</sup> They that are of a froward heart are abomination to the LORD: but [such as are] upright in [their] way are his delight.

<sup>21</sup> [Though] hand [join] in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

<sup>22</sup> [As] a jewel of gold in a swine's snout, [so is] a fair woman which is without discretion.

<sup>23</sup> The desire of the righteous is only good: [but] the expectation of the wicked is wrath.

<sup>24</sup> There is that scatters, and yet increases; and there is that withholds more than is meet, but [it tends] to poverty.

<sup>25</sup> The liberal soul shall be made fat: and he that waters shall be watered also himself.

<sup>26</sup> He that withholds corn, the people shall curse him: but blessing [shall be] upon the head of him that sells [it].

<sup>27</sup> He that diligently seeks good procures favor: but he that seeks mischief, it shall come to him.

<sup>28</sup> He that trusts in his riches shall fall: but the righteous shall flourish as a branch.

<sup>29</sup> He that troubles his own house shall inherit the wind: and the fool [shall be] servant to the wise of heart.

<sup>30</sup> The fruit of the righteous is a tree of life; and he that wins souls is wise.

<sup>31</sup> Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

<sup>a</sup> A good example is in the book of Esther with Mordecai and Hamon.

**Notes:**

Q – Why are there so many contrasts in Proverbs?

A – To instruct us in what is good and evil so we can make choices with understanding.

Application: I must continue to do what is good each day. I choose verse 2 for strength and direction in my life today. 2 [When] pride comes, then comes shame: but with the lowly is wisdom.

QT hint: Daily time in the Holy Scriptures and prayer helps us discern and follow the good ways of life over the evil ways of life.

## Proverbs Chapter 12

### **28 Contrasts of Right and Wrong (no shades of gray in-between)**

- (26) <sup>1</sup> Whoso loves instruction loves knowledge: but he that hates reproof is brutish.  
<sup>2</sup> A good [man] obtains favor of the LORD: but a man of wicked devices will he condemn.  
<sup>3</sup> A man shall not be established by wickedness: but the root of the righteous shall not be moved.  
<sup>4</sup> A virtuous woman is a crown to her husband: but she that makes ashamed is as rottenness in his bones.  
<sup>5</sup> The thoughts of the righteous are right: [but] the counsels of the wicked are deceit.  
<sup>6</sup> The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.  
<sup>7</sup> The wicked are overthrown, and are not: but the house of the righteous shall stand.  
<sup>8</sup> A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.  
<sup>9</sup> [He that is] despised, and has a servant, is better than he that honors himself, and lacks bread.  
<sup>10</sup> A righteous [man] regards the life of his beast: but the tender mercies of the wicked are cruel.  
<sup>11</sup> He that tills his land shall be satisfied with bread: but he that follows vain [persons is] void of understanding.  
<sup>12</sup> The wicked desires the net of evil [men]: but the root of the righteous yields [fruit].  
<sup>13</sup> The wicked is snared by the transgression of [his] lips: but the just shall come out of trouble.  
**<sup>14</sup> A man shall be satisfied with good by the fruit of [his] mouth: and the recompense of a man's hands shall be rendered to him.**  
<sup>15</sup> The way of a fool is right in his own eyes: but he that hearkens to counsel is wise.  
<sup>16</sup> A fool's wrath is presently known: but a prudent [man] covers shame.  
<sup>17</sup> [He that] speaks truth shows forth righteousness: but a false witness deceit.  
<sup>18</sup> There is that speaks like the piercings of a sword: but the tongue of the wise is health.  
<sup>19</sup> The lip of truth shall be established forever: but a lying tongue is but for a moment.  
<sup>20</sup> Deceit is in the heart of them that imagine evil: but to the counselors of peace is joy.  
<sup>21</sup> There shall no evil happen to the just: but the wicked shall be filled with mischief.  
<sup>22</sup> Lying lips are abomination to the LORD: but they that deal truly are his delight.  
<sup>23</sup> A prudent man conceals knowledge: but the heart of fools proclaims foolishness.  
<sup>24</sup> The hand of the diligent shall bear rule: but the slothful shall be under tax.  
<sup>25</sup> Heaviness in the heart of man makes it stoop: but a good word makes it glad.  
<sup>26</sup> The righteous is more excellent than his neighbor: but the way of the wicked seduces them.  
<sup>27</sup> The slothful [man] roasts not that which he took in hunting: but the substance of a diligent man is precious.  
<sup>28</sup> In the way of righteousness is life; and [in] the pathway [thereof there is] no death.

Q1 – What is not part of being a virtuous woman? (12:4)

A1 – The outward appearance, intelligence, or work position have nothing to do with being a virtuous woman. ( Pro 31)

A2 – She is a crown to her husband. My wife is a crown to me.

Q2 – When is the wise person to be diligent? (12:24)

A – At home, at work, at church, in the community – at all times, 24/7. This is a necessary part of doing things with excellence and to the glory of God. Also it is a reliable indicator of the spiritual condition of one's soul and relationship with God.

Q3 – Is there a way of life and way of death for the born again believer? (12:28)

A – Yes, most definitely. James 1:15 - lust uncontrolled leads to sin, and sin that continues leads to death.

Application: I must discern right from wrong. I must beware of the shades of gray between right and wrong which are really wrong in various degrees. I must discipline myself daily . Then I can trust God with the rest.

QT hint: Daily time in the Holy Scriptures and prayer helps us discern right from wrong, and the seemingly shades of gray in-between, which are really wrong. Each person doing their daily quiet time should find their own complexities, application, and title as they learn how to seek God in His word and prayer.

**25 Contrasts of the Ways of God and the Ways of Mankind**

- (27) <sup>1</sup> A wise son [hears] his father's instruction: but a scorner hears not rebuke.  
<sup>2</sup> A man shall eat good by the fruit of [his] mouth: but the soul of the transgressors [shall eat] violence.  
<sup>3</sup> He that keeps his mouth keeps his life: [but] he that opens wide his lips shall have destruction.  
<sup>4</sup> The soul of the sluggard desires, and [has] nothing: but the soul of the diligent shall be made fat.  
<sup>5</sup> A righteous [man] hates lying: but a wicked [man] is loathsome, and comes to shame.  
<sup>6</sup> Righteousness keeps [him that is] upright in the way: but wickedness overthrows the sinner.  
<sup>7</sup> There is that makes himself rich, yet [has] nothing: there is that makes himself poor, yet [has] great riches.  
<sup>8</sup> The ransom of a man's life are his riches: but the poor hears not rebuke.  
<sup>9</sup> The light of the righteous rejoices: but the lamp of the wicked shall be put out.  
<sup>10</sup> Only by pride comes contention: but with the well advised is wisdom.  
<sup>11</sup> Wealth [gotten] by vanity shall be diminished: but he that gathers by labor shall increase.  
<sup>12</sup> Hope deferred makes the heart sick: but [when] the desire comes, [it is] a tree of life.  
<sup>13</sup> Whoso despises the word shall be destroyed: but he that fears the commandment shall be rewarded.  
<sup>14</sup> The law of the wise is a fountain of life, to depart from the snares of death.  
<sup>15</sup> Good understanding gives favor: but the way of transgressors is hard.  
<sup>16</sup> Every prudent [man] deals with knowledge: but a fool lays open [his] folly.  
<sup>17</sup> A wicked messenger falls into mischief: but a faithful ambassador is health.  
<sup>18</sup> Poverty and shame [shall be to] him that refuses instruction: but he that regards reproof shall be honored.  
<sup>19</sup> The desire accomplished is sweet to the soul: but [it is] abomination to fools to depart from evil.  
<sup>20</sup> He that walks with wise [men] shall be wise: but a companion of fools shall be destroyed.  
<sup>21</sup> Evil pursues sinners: but to the righteous good shall be repayed.  
<sup>22</sup> A good [man] leaves an inheritance to his children's children: and the wealth of the sinner is laid up for the just.  
<sup>23</sup> Much food [is in] the tillage of the poor: but there is [that is] destroyed for want of judgment.  
<sup>24</sup> He that spares his rod hates his son: but he that loves him chastens him early.  
<sup>25</sup> The righteous eats to the satisfying of his soul: but the belly of the wicked shall want.

**Notes:**

Q – Why do some unbelievers appear to follow Gods ways more than believers?

A1 – Some believers are make-believers and are not really born-again.

A2 – Some believers are not spiritually growing in Christ onto maturity, and stays as babies, children or young men (1 John 2:12-14).

A3 – Some unbelievers follow their God given conscience that enables them to be very good people.

A4 – Some cultures and religions follow their God given conscience that enables them to be very good.

Application: I must guard my mouth to give life: or I can open my mouth wide with lips of destruction. This type of wisdom regarding our mouth is often mentioned in Proverbs. This wisdom with our mouth is written clearly and concisely in James 1:19, 3:1-18, 4:11-17, 5:12.

QT hint: Daily time in the Holy Scriptures and prayer helps us be quick to hear, and slow to speak and slow to anger.

## **Proverbs Chapter 14**

### **33 Contrasts Between People Who Fear the Lord and People Who Despise the Lord**

- (28) <sup>1</sup> Every wise woman builds her house: but the foolish plucks it down with her hands.  
<sup>2</sup> He that walks in his uprightness fears the LORD: but [he that is] perverse in his ways despises him.  
<sup>3</sup> In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.  
<sup>4</sup> Where no oxen are, the crib is clean: but much increase is by the strength of the ox.  
<sup>5</sup> A faithful witness will not lie: but a false witness will utter lies.  
<sup>6</sup> A scorner seeks wisdom, and [finds it] not: but knowledge is easy to him that understands.  
<sup>7</sup> Go from the presence of a foolish man, when you perceive not [in him] the lips of knowledge.  
<sup>8</sup> The wisdom of the prudent is to understand his way: but the folly of fools is deceit.  
<sup>9</sup> Fools make a mock at sin: but among the righteous there is favor.  
<sup>10</sup> The heart knows his own bitterness; and a stranger does not intermeddle with his joy.  
<sup>11</sup> The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.  
<sup>12</sup> There is a way which seems right to a man, but the end thereof are the ways of death.  
<sup>13</sup> Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.  
<sup>14</sup> The backslider in heart shall be filled with his own ways: and a good man [shall be satisfied] from himself.  
<sup>15</sup> The simple believes every word: but the prudent [man] looks well to his going.  
<sup>16</sup> A wise [man] fears, and departs from evil: but the fool rages, and is confident.  
<sup>17</sup> [He that is] soon angry deals foolishly: and a man of wicked devices is hated.  
<sup>18</sup> The simple inherit folly: but the prudent are crowned with knowledge.  
<sup>19</sup> The evil bow before the good; and the wicked at the gates of the righteous.  
<sup>20</sup> The poor is hated even of his own neighbor: but the rich [has] many friends.  
<sup>21</sup> He that despises his neighbor sins: but he that has mercy on the poor, happy is he.  
<sup>22</sup> Do they not err that devise evil? but mercy and truth [shall be] to them that devise good.  
<sup>23</sup> In all labor there is profit: but the talk of the lips [tends] only to penury.  
<sup>24</sup> The crown of the wise is their riches: [but] the foolishness of fools is folly.  
<sup>25</sup> A true witness delivers souls: but a deceitful [witness] speaks lies.  
<sup>26</sup> In the fear of the LORD is strong confidence: and his children shall have a place of refuge.  
<sup>27</sup> The fear of the LORD is a fountain of life, to depart from the snares of death.  
<sup>28</sup> In the multitude of people is the king's honor: but in the want of people is the destruction of the prince.  
<sup>29</sup> [He that is] slow to wrath is of great understanding: but [he that is] hasty of spirit exalts folly.  
<sup>30</sup> A sound heart is the life of the flesh: but envy the rottenness of the bones.  
<sup>31</sup> He that oppresses the poor reproaches his Maker: but he that honors him has mercy on the poor.  
<sup>32</sup> The wicked is driven away in his wickedness: but the righteous has hope in his death.  
<sup>33</sup> Wisdom rests in the heart of him that has understanding: but [that which is] in the midst of fools is made known.  
<sup>34</sup> Righteousness exalts a nation: but sin is a reproach to any people.  
<sup>35</sup> The king's favor is toward a wise servant: but his wrath is [against] him that causes shame.

Q1 – How can you tell the difference between those who fear or those who despise the Lord? (14:2)

A – Their actions and conversation. Those who fear the Lord act toward and speak of Him often. Those who despise the Lord act toward and speak of Him never. OFTEN VS NEVER.

Q2 – Does a confident person make them right? (14:16)

A – No, a wise person fears, and departs from evil: but the fool rages, and is confident. This is an easy way to discern between the people who fear the Lord and despise the Lord. Some people profess to be believers, but their actions and words reveal their contempt for the Lord.

Application: I fear the Lord and rejoice when I meet other believers who fear the Lord - a healthy fear.

QT hint: Daily time in the Holy Scriptures and prayer helps us discern in ourselves and others a clear difference between those who fear the Lord and those who despise the Lord.

***Honor Follows Prayer, Righteousness, and Humility***

- (29) <sup>1</sup> A soft answer turns away wrath: but grievous words stir up anger.  
<sup>2</sup> The tongue of the wise uses knowledge aright: but the mouth of fools pours out foolishness.  
<sup>3</sup> **The eyes of the LORD are in every place, beholding the evil and the good.**  
<sup>4</sup> A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.  
<sup>5</sup> A fool despises his father's instruction: but he that regards reproof is prudent.  
<sup>6</sup> In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.  
<sup>7</sup> The lips of the wise disperse knowledge: but the heart of the foolish [does] not so.  
<sup>8</sup> The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.  
<sup>9</sup> The way of the wicked is an abomination to the LORD: but he loves him that follows after righteousness.  
<sup>10</sup> Correction is grievous to him that forsakes the way: [and] he that hates reproof shall die.  
<sup>11</sup> Shoel and destruction are before the LORD: how much more then the hearts of the children of men?  
<sup>12</sup> A scorner loves not one that reproves him: neither will he go to the wise.  
<sup>13</sup> A merry heart makes a cheerful countenance: but by sorrow of the heart the spirit is broken.  
<sup>14</sup> The heart of him that has understanding seeks knowledge: but the mouth of fools feeds on foolishness.  
<sup>15</sup> All the days of the afflicted are evil: **but he that is of a merry heart [has] a continual feast.**  
<sup>16</sup> Better is little with the fear of the LORD than great treasure and trouble therewith.  
<sup>17</sup> **Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.**  
<sup>18</sup> A wrathful man stirs up strife: but [he that is] slow to anger appeases strife.  
<sup>19</sup> The way of the slothful [man is] as a hedge of thorns: but the way of the righteous is made plain.  
<sup>20</sup> A wise son makes a glad father: but a foolish man despises his mother.  
<sup>21</sup> Folly is joy to [him that is] destitute of wisdom: but a man of understanding walks uprightly.  
<sup>22</sup> **Without counsel purposes are disappointed: but in the multitude of counselors they are established.**  
<sup>23</sup> **A man has joy by the answer of his mouth: and a word [spoken] in due season, how good [it is]!**  
<sup>24</sup> **The way of life is above to the wise, that he may depart from Shoel beneath.**  
<sup>25</sup> The LORD will destroy the house of the proud: but he will establish the border of the widow.  
<sup>26</sup> The thoughts of the wicked are an abomination to the LORD: **but [the words] of the pure are pleasant words.**  
<sup>27</sup> He that is greedy of gain troubles his own house; **but he that hates gifts shall live.**  
<sup>28</sup> The heart of the righteous studies to answer: but the mouth of the wicked pours out evil things.  
<sup>29</sup> The LORD is far from the wicked: but he hears the prayer of the righteous.  
<sup>30</sup> The light of the eyes rejoices the heart: [and] a good report makes the bones fat.  
<sup>31</sup> The ear that hears the reproof of life abides among the wise.  
<sup>32</sup> He that refuses instruction despises his own soul: but he that hears reproof gets understanding.  
<sup>33</sup> The fear of the LORD is the instruction of wisdom; and **before honor is humility.**

Q1 – How does prayer relate to the upright? (14:8b, 29b)

A – We know if we are do what is right in God's eyes (14:3) he hears our prayers.

Q2 – Why should the righteous study to answer? (14:27a)

A – So we are sure of what we say is truth, accurate, and with wisdom from above. Otherwise be silent and listen.

Q3 – Why should we hate gifts? (14:27b)

A – Because this is the contrast of being greedy. Work with excellence and diligence for what we need.

Application: I must follow after prayer, righteousness, and humility so honor comes. When does honor come? It may come in this life, but surely will be at the Judgment Seat of Christ.

QT hint: Daily time in the Holy Scriptures and prayer helps me follow prayer, righteousness, and humility – one day at a time.

**Proverbs Chapter 16    *The Three Levels of Wisdom are Declared and Exalted***

**+ Level 1 - The Wisdom of the Lord is Exalted**

- (30) <sup>1</sup> The preparations of the heart in man, and the answer of the tongue, is from the LORD.  
<sup>2</sup> All the ways of a man are clean in his own eyes; but the LORD weighs the spirits.  
<sup>3</sup> **Commit your works to the LORD, and your thoughts shall be established.**  
<sup>4</sup> The LORD has made all [things] for himself: yes, even the wicked for the day of evil.  
<sup>5</sup> Every one [that is] proud in heart is an abomination to the LORD: [though] hand [join] in hand, he shall not be unpunished.  
<sup>6</sup> By mercy and truth iniquity is purged: and by the fear of the LORD [men] depart from evil.  
<sup>7</sup> When a man's ways please the LORD, he makes even his enemies to be at peace with him.  
<sup>8</sup> Better is a little with righteousness than great revenues without right.  
<sup>9</sup> A man's heart devises his way: but the LORD directs his steps.

**+ Level 2 - The Wisdom of a King is Exalted (1 Timothy 2:1-3)**

- <sup>10</sup> A divine sentence is in the lips of the king: his mouth transgresses not in judgment.  
<sup>11</sup> **A just weight and balance are the LORD'S: all the weights of the bag are his work.**  
<sup>12</sup> [It is] an abomination to kings to commit wickedness: for the throne is established by righteousness.  
<sup>13</sup> Righteous lips are the delight of kings; and they love him that speaks right.  
<sup>14</sup> The wrath of a king [is as] messengers of death: but a wise man will pacify it.  
<sup>15</sup> In the light of the king's countenance is life; and his favor is as a cloud of the latter rain.

**Level 3 - The Wisdom of a Person is Exalted**

- + <sup>16</sup> How much better [it is] to get **wisdom** than **gold!** and to get **understanding** rather to be chosen than **silver!**  
+ <sup>17</sup> The highway of the upright is to depart from evil: he that keeps his way preserves his soul.  
+ <sup>18</sup> Pride [goes] before destruction, and a haughty spirit before a fall. (Gal 6:1-5)  
+ <sup>19</sup> Better [it is to be] of a humble spirit with the lowly, than to divide the spoil with the proud.  
+ <sup>20</sup> He that handles a matter wisely shall find good: and whoso trusts in the LORD, happy is he.  
+ <sup>21</sup> The wise in heart shall be called prudent: and the sweetness of the lips increases learning.  
+ <sup>22</sup> Understanding is a wellspring of life to him that has it: but the instruction of fools is folly.  
+ <sup>23</sup> The heart of the wise teaches his mouth, and adds learning to his lips.  
+ <sup>24</sup> Pleasant words [are as] a honeycomb, sweet to the soul, and health to the bones.  
- <sup>25</sup> There is a way that seems right to a man, but the end thereof are the ways of death.  
- <sup>26</sup> He that labors, labors for himself; for his mouth craves it of him.  
- <sup>27</sup> An ungodly man digs up evil: and in his lips there is as a burning fire.  
- <sup>28</sup> A froward man sows strife: and a whisperer separates chief friends.  
- <sup>29</sup> A violent man entices his neighbor, and leads him into the way [that is] not good.  
- <sup>30</sup> He shuts his eyes to devise froward things: moving his lips he brings evil to pass.  
+ <sup>31</sup> The hoary head is a crown of glory, [if] it be found in the way of righteousness.  
+ <sup>32</sup> [He that is] slow to anger is better than the mighty; and he that **rules his spirit** than he that takes a city. (self-control)  
<sup>33</sup> The lot is cast into the lap; but the whole disposing thereof is of the LORD. (Romans 8, 9-11)

Q – What is the priority of kings in our lives?

A – The priority of kings in our life is 1) Jesus Christ, 2) Our elder, 3) Our father or husband, 4) Our supervisor, 5) The emperor, king, monarch, or dictator . Of course Jesus Christ is the only perfect king and can help us with other masters in our lives.

Application: I rejoice in Proverbs 16 when I understand the change in pattern from the previous Proverbs (10-15) which are singular verse expressions. Many of the verses are seen in the New Testament for followers of Christ.

QT hint: Daily time in the Holy Scriptures and prayer will help us have wisdom from above. Truly his burden is light.

## **Proverbs Chapter 17**

### **50 Ways to Discern Between Good and Evil**

Disciples Challenge: Count the number of good and evil Ways in each verse.  
Put a plus (+ = good) or minus (- = evil) beside each verse.

- (31) + <sup>1</sup> Better is a dry morsel, and quietness therewith, than a house full of sacrifices [with] strife.
- + <sup>2</sup> A wise servant shall have rule over a son that causes shame, and shall have part of the inheritance among the brethren.
- + <sup>3</sup> The fining pot is for silver, and the furnace for gold: but the LORD tries the hearts.
- - <sup>4</sup> A wicked doer gives heed to false lips; [and] a liar gives ear to a naughty tongue.
- - <sup>5</sup> Whoso mocks the poor reproaches his Maker: [and] he that is glad at calamities shall not be unpunished.
- + + <sup>6</sup> Children's children are the crown of old men; and the glory of children are their fathers.
- + + <sup>7</sup> Excellent speech becomes not a fool: much less do lying lips a prince.
- + + <sup>8</sup> A gift [is as] a precious stone in the eyes of him that has it: whithersoever it turns, it prospers.
- + - <sup>9</sup> He that covers a transgression seeks love; but he that repeats a matter separates [very] friends.
- + - <sup>10</sup> A reproof enters more into a wise man than a hundred stripes into a fool.
- + <sup>11</sup> An evil [man] seeks only rebellion: therefore a cruel messenger shall be sent against him.
- - <sup>12</sup> Let a bear robbed of her whelps meet a man, rather than a fool in his folly.
- <sup>13</sup> Whoso rewards evil for good, evil shall not depart from his house.
- + <sup>14</sup> The beginning of strife [is as] when one lets out water: therefore leave off contention, before it be meddled with.
- <sup>15</sup> He that justifies the wicked, and he that condemns the just, even they both are abomination to the LORD.
- - <sup>16</sup> Wherefore [is there] a price in the hand of a fool to get wisdom, seeing [he has] no heart [to it]?
- + + <sup>17</sup> A friend loves at all times, and a brother is born for adversity.
- - <sup>18</sup> A man void of understanding strikes hands, [and] becomes surety in the presence of his friend.
- - <sup>19</sup> He loves transgression that loves strife: [and] he that exalts his gate seeks destruction.
- - <sup>20</sup> He that has a froward heart finds no good: and he that has a perverse tongue falls into mischief.
- - <sup>21</sup> He that begets a fool [does it] to his sorrow: and the father of a fool has no joy.
- + - <sup>22</sup> A merry heart does good [like] a medicine: but a broken spirit dries the bones.
- <sup>23</sup> A wicked [man] takes a gift out of the bosom to pervert the ways of judgment.
- + - <sup>24</sup> Wisdom is before him that has understanding; but the eyes of a fool are in the ends of the earth.
- - <sup>25</sup> A foolish son is a grief to his father, and bitterness to her that bare him.
- - <sup>26</sup> Also to punish the just is not good, [nor] to strike princes for equity.
- + + <sup>27</sup> He that has knowledge spares his words: [and] a man of understanding is of an excellent spirit.
- + + <sup>28</sup> Even a fool, when he holds his peace, is counted wise: [and] he that shuts his lips [is esteemed] a man of understanding.

#### Notes:

Q – How many good and evil ways are presented in Proverb 17?

A – 21 good and 29 evil.

Application: I must discern between good and evil within myself first, then discern good and evil in others. (Hebrews 5:13-14) When I cover a transgression I seek love (17:9) which is good. I know that the opposite of covering a transgression is to love transgression (17:19a). which is evil.

QT hint: Daily time in the Holy Scriptures and prayer helps us discern between good and evil with clarity, within ourselves and others.



**29 Ways to Follow God (+) or Follow Self (-)**

- (32) + <sup>1</sup> Through desire a man, having separated himself, seeks [and] intermeddles with all wisdom.
- <sup>2</sup> A fool has no delight in understanding, but that his heart may discover itself. - <sup>3</sup> When the wicked comes, [then] comes also contempt, and with ignominy reproach.
- + <sup>4</sup> The words of a man's mouth [are as] deep waters, [and] the wellspring of wisdom [as] a flowing brook.
- <sup>5</sup> [It is] not good to accept the person of the wicked, to overthrow the righteous in judgment. - <sup>6</sup> A fool's lips enter into contention, and his mouth calls for strokes. - <sup>7</sup> A fool's mouth is his destruction, and his lips are the snare of his soul. - <sup>8</sup> The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. - <sup>9</sup> He also that is slothful in his work is brother to him that is a great waster.
- + <sup>10</sup> The name of the LORD is a strong tower: the righteous runs into it, and is safe.
- <sup>11</sup> The rich man's wealth is his strong city, and as a high wall in his own conceit.
- + <sup>12</sup> Before destruction the heart of man is haughty, and before honor is humility. - <sup>13</sup> He that answers a matter before he hears [it], it is folly and shame to him.
- + - <sup>14</sup> The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
- + + <sup>15</sup> The heart of the prudent gets knowledge; and the ear of the wise seeks knowledge.
- + <sup>16</sup> A man's gift makes room for him, and brings him before great men.
- <sup>17</sup> [He that is] first in his own cause [seems] just; but his neighbor comes and searches him.
- + <sup>18</sup> The lot causes contentions to cease, and parts between the mighty.
- <sup>19</sup> A brother offended [is harder to be won] than a strong city: and [their] contentions are like the bars of a castle.
- + <sup>20</sup> A man's belly shall be satisfied with the fruit of his mouth; [and] with the increase of his lips shall he be filled. + <sup>21</sup> Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof. + <sup>22</sup> [Whoso] finds a wife finds a good [thing], and obtains favor of the LORD.
- + - <sup>23</sup> The poor uses entreaties; but the rich answers roughly.
- + + <sup>24</sup> A man [that has] friends must show himself friendly: and there is a friend [that] sticks closer than a brother.

**Notes:**

Q – How do I decide on which Proverb to focus on?

A1 – Choose one Proverb that fits the needs of your own life, meditate on it, and apply it.

A2 – Do not chose a Proverb you are victorious in because this is already a part of your fabric and soul.

Application: I know that some people may not have the desire or heart to understand God and His ways because they do not know the God of the Bible and Father above as their Savior. I expect this from the unbeliever and make-believer. Therefore, I must not argue, but rather pray and be an example to them, then wait for the Holy Spirit to move.

QT hint: Daily time in the Holy Scriptures and prayer help me to continually apply the Word of God to my life and remember.

## **Proverbs Chapter 19**

### **56 Ways of Wisdom, Understanding, and Knowledge or Foolishness, Laziness, and Wickedness**

(33) + <sup>1</sup> Better is the poor that walks in his integrity,  
- than [he that is] perverse in his lips, and is a fool. - - <sup>2</sup> Also, [that] the soul [be] without knowledge, [it is] not good; and he that hastes with [his] feet sins. - - <sup>3</sup> The foolishness of man perverts his way: and his heart frets against the LORD. - - <sup>4</sup> Wealth makes many friends; but the poor is separated from his neighbor. - - <sup>5</sup> A false witness shall not be unpunished, and [he that] speaks lies shall not escape. - - <sup>6</sup> Many will entreat the favor of the prince: and every man is a friend to him that gives gifts. - - <sup>7</sup> All the brethren of the poor do hate him: how much more do his friends go far from him; he pursues [them with] words, [yet] they are wanting [to him].  
+ + <sup>8</sup> He that gets wisdom loves his own soul: he that keeps understanding shall find good.  
- - <sup>9</sup> A false witness shall not be unpunished, and [he that] speaks lies shall perish. - - <sup>10</sup> Delight is not seemly for a fool; much less for a servant to have rule over princes.  
+ + <sup>11</sup> The discretion of a man defers his anger; and [it is] his glory to pass over a transgression.  
+ + <sup>12</sup> The king's wrath is as the roaring of a lion; but his favor is as dew upon the grass.  
- - <sup>13</sup> A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.  
+ + <sup>14</sup> House and riches are the inheritance of fathers: and a prudent wife is from the LORD.  
+ - <sup>15</sup> Slothfulness casts into a deep sleep; and an idle soul shall allow hunger.  
+ - <sup>16</sup> He that keeps the commandment keeps his own soul; [but] he that despises his ways shall die.  
+ + <sup>17</sup> He that has pity upon the poor lends to the LORD; and that which he has given will he pay him again.. + + <sup>18</sup> Chasten your son while there is hope, and let not your soul spare for his crying. + + <sup>19</sup> A man of great wrath shall allow punishment: for if you deliver [him], yet you must do it again. + + <sup>20</sup> Hear counsel, and receive instruction, that you may be wise in your latter end. + + <sup>21</sup> [There are] many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand. + + <sup>22</sup> The desire of a man is his kindness: and a poor man is better than a liar. + + <sup>23</sup> The fear of the LORD [tends] to life: and [he that has it] shall abide satisfied; he shall not be visited with evil.  
- - <sup>24</sup> A slothful [man] hides his hand in [his] bosom, and will not so much as bring it to his mouth again.  
+ + <sup>25</sup> Smite a scorner, and the simple will beware: and reprove one that has understanding, [and] he will understand knowledge.  
- <sup>26</sup> He that wastes [his] father, [and] chases away [his] mother, is a son that causes shame, and brings reproach.  
+ <sup>27</sup> Cease, my son, to hear the instruction [that causes] to err from the words of knowledge.  
- - <sup>28</sup> An ungodly witness scorns judgment: and the mouth of the wicked devours iniquity.  
+ + <sup>29</sup> Judgments are prepared for scorners, and stripes for the back of fools.

Q1 – What is the relationship of wisdom, understanding, and knowledge?

A1 – Each are good and important. There is a divine order, relatedness, and yet distinction. This is another triune truth of God.

A2 – Wisdom is first throughout the Holy Scriptures in both the Old and New Testament. Wisdom is from God who sees and knows everything.

A3 – Understanding compliments wisdom by making it fuller and more useful. Wisdom with understanding gives us patience and perseverance. Understanding helps us trust God in all things. Understanding comes from personal experience.

A4 – Knowledge is the mental exercise of hearing, reading, and speaking. Remembering and refreshing the memory are a needful part of the whole in our pursuit of, and following in the steps of our Lord Jesus Christ. Knowledge is to be clear in our thoughts of what is good and evil.

Q2 – What is your favorite verse in Proverb 18?

A – My favorite verse is Proverb 18:20 because it describes the process of discipleship in a clear, concise manner. The Holy Spirit can speak to each person with different verses at different times. This is the majesty of the Holy Scriptures and goodness of our Father in heaven.

Application: I must have wisdom, gain understanding, and pursue knowledge to consistently obey God by faith. I know they are more precious than gold and silver.

## **Proverbs Chapter 20**

### **60 Ways of Evil (-) and Good (+) - Beginning with the Deceptions of Wine and Strong Drink**

(34) - <sup>1</sup> Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. - - <sup>2</sup> The fear of a king is as the roaring of a lion: [whoso] provokes him to anger sins [against] his own soul.  
+ - <sup>3</sup> [It is] a honor for a man to cease from strife: but every fool will be meddling.  
- - <sup>4</sup> The sluggard will not plow by reason of the cold; [therefore] shall he beg in harvest, and [have] nothing.  
+ + <sup>5</sup> Counsel in the heart of man [is like] deep water; but a man of understanding will draw it out.  
- + <sup>6</sup> Most men will proclaim everyone his own goodness: but a faithful man who can find?  
+ + <sup>7</sup> The just [man] walks in his integrity: his children are blessed after him. + + <sup>8</sup> A king that sits in the throne of judgment scatters away all evil with his eyes.  
- - <sup>9</sup> Who can say, I have made my heart clean, I am pure from my sin? - - <sup>10</sup> Diverse weights, [and] diverse measures, both of them are alike abomination to the LORD.  
+ <sup>11</sup> Even a child is known by his doings, whether his work [be] pure, and whether [it be] right.  
+ + <sup>12</sup> The hearing ear, and the seeing eye, the LORD has made even both of them.  
- + <sup>13</sup> Love not sleep, lest you come to poverty; open your eyes, [and] you shall be satisfied with bread.  
- - <sup>14</sup> [It is] naught, [it is] naught, says the buyer: but when he is gone his way, then he boasts.  
- + <sup>15</sup> There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.  
- - <sup>16</sup> Take his garment that is surety [for] a stranger: and take a pledge of him for a strange woman. - -  
<sup>17</sup> Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.  
+ + <sup>18</sup> [Every] purpose is established by counsel: and with good advice make war.  
- + <sup>19</sup> He that goes about [as] a talebearer reveals secrets: therefore meddle not with him that flatters with his lips.  
- - <sup>20</sup> Whoso curses his father or his mother, his lamp shall be put out in obscure darkness.  
- - <sup>21</sup> An inheritance [may be] gotten hastily at the beginning; but the end thereof shall not be blessed.  
+ + <sup>22</sup> Say not, I will recompense evil; [but] wait on the LORD, and he shall save you.  
- - <sup>23</sup> Diverse weights are an abomination to the LORD; and a false balance is not good.  
+ + <sup>24</sup> Man's goings are of the LORD; how can a man then understand his own way?  
- - <sup>25</sup> [It is] a snare to the man [who] devours [that which is] holy, and after vows to make enquiry.  
  
+ + <sup>26</sup> A wise king scatters the wicked, and brings the wheel over them. + + <sup>27</sup> The spirit of man is the candle of the LORD, searching all the inward parts of the belly. + + <sup>28</sup> Mercy and truth preserve the king: and his throne is upheld by mercy. + + <sup>29</sup> The glory of young men is their strength: and the beauty of old men is the gray head. + + <sup>30</sup> The blueness of a wound cleanses away evil: so [do] stripes the inward parts of the belly.

#### Notes:

Q – Why does Proverb 20 begin with “wine is a mocker, strong drink is raging”? (20:1a)

A – Nothing good comes from wine and strong drink; only self deception and foolishness.

Application: I believe a believer’s understanding of the effects of wine and strong drink and their understanding of the effects of being filled with the Holy Spirit are directly related (Ephesians 5:18).

QT hint: Daily time in the Holy Scriptures and prayer help us keep away from diverse weights and a false balance because we maintain a clear mind. Another Biblical word for clear mind is sober mind.

**54 Ways of Wisdom, Understanding, and Safety (+) or Foolishness, Wickedness, and Pride (-)**

- (35) + + <sup>1</sup> The king's heart is in the hand of the LORD, [as] the rivers of water: he turns it whithersoever he will.
- + <sup>2</sup> Every way of a man is right in his own eyes: but the LORD ponders the hearts.
  - + - <sup>3</sup> To do justice and judgment is more acceptable to the LORD than sacrifice.
  - - <sup>4</sup> A high look, and a proud heart, [and] the plowing of the wicked, is sin.
  - + - <sup>5</sup> The thoughts of the diligent [tend] only to plenteousness; but of everyone [that is] hasty only to want.
  - <sup>6</sup> The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.
  - <sup>7</sup> The robbery of the wicked shall destroy them; because they refuse to do judgment.
  - + <sup>8</sup> The way of man is froward and strange: but [as for] the pure, his work is right.
  - + - <sup>9</sup> [It is] better to dwell in a corner of the housetop, than with a brawling woman in a wide house.
  - - <sup>10</sup> The soul of the wicked desires evil: his neighbor finds no favor in his eyes.
  - + + <sup>11</sup> When the scorner is punished, the simple is made wise: and when the wise is instructed, he receives knowledge.
  - + - <sup>12</sup> The righteous [man] wisely considers the house of the wicked: [but God] overthrows the wicked for [their] wickedness.
  - - <sup>13</sup> Whoso stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard.
  - + + <sup>14</sup> A gift in secret pacifies anger: and a reward in the bosom strong wrath.
  - + - <sup>15</sup> [It is] joy to the just to do judgment: but destruction [shall be] to the workers of iniquity.
  - - <sup>16</sup> The man that wanders out of the way of understanding shall remain in the assembly of the dead.
  - - <sup>17</sup> He that loves pleasure [shall be] a poor man: he that loves wine and oil shall not be rich.
  - + + <sup>18</sup> The wicked [shall be] a ransom for the righteous, and the transgressor for the upright.
  - + + <sup>19</sup> [It is] better to dwell in the wilderness, than with a contentious and an angry woman.
  - + - <sup>20</sup> [There is] treasure to be desired and oil in the dwelling of the wise; but a foolish man spends it up.
  - + <sup>21</sup> He that follows after righteousness and mercy finds life, righteousness, and honor.
  - + <sup>22</sup> A wise [man] scales the city of the mighty, and casts down the strength of the confidence thereof.
  - + <sup>23</sup> Whoso keeps his mouth and his tongue keeps his soul from troubles.
  - <sup>24</sup> Proud [and] haughty scorner is his name, who deals in proud wrath. <sup>25</sup> The desire of the slothful kills him; for his hands refuse to labor.
  - + <sup>26</sup> He covets greedily all the day long: but the righteous gives and spares not.
  - - <sup>27</sup> The sacrifice of the wicked is abomination: how much more, [when] he brings it with a wicked mind?
  - + <sup>28</sup> A false witness shall perish: but the man that hears speaks constantly.
  - + <sup>29</sup> A wicked man hardens his face: but [as for] the upright, he directs his way.
  - + <sup>30</sup> [There is] no wisdom nor understanding nor counsel against the LORD.
  - + <sup>31</sup> The horse is prepared against the day of battle: but safety is of the LORD.

Q1 – Can the Lord turn the king's heart toward good or evil? (Proverbs 21:1)

A – Yes, such as when God hardened Pharaoh's heart. This truth is hard or even impossible for religious people, good people, and new world order people to understand. We who know and trust a holy and loving God understand the king's heart can be turned to good or evil.

Q2 – Why is only the woman mentioned in relation to the home environment? (Proverbs 21:9, 19)

A – By design women have a natural weakness in their home. Glory to God that Christ is sufficient to turn our weaknesses into strengths, and overcomers.

Application: I must guard my mouth and tongue to avoid troubles (Proverbs 21:23).

QT hint: Daily time in the Holy Scriptures and prayer helps me guard my mouth and tongue as I trust in God for safety.

**52 Ways of the Prudent, Diligent, and Pure Hearted (+)  
or the Simple, Slothful, and Foolish Hearted (-)**

**Wisdom is Taught**

(36) + + <sup>1</sup> A [good] name is rather to be chosen than great riches, [and] loving favor rather than silver and gold. + + <sup>2</sup> The rich and poor meet together: the LORD is the maker of them all.

+ - <sup>3</sup> A prudent [man] foresees the evil, and hides himself: but the simple pass on, and are punished.

+ <sup>4</sup> By humility [and] the fear of the LORD are riches, and honor, and life.

- + <sup>5</sup> Thorns [and] snares are in the way of the froward: he that does keep his soul shall be far from them.

+ + <sup>6</sup> Train up a child in the way he should go: and when he is old, he will not depart from it.

- - <sup>7</sup> The rich rules over the poor, and the borrower is servant to the lender.

- + <sup>8</sup> He that sows iniquity shall reap vanity: and the rod of his anger shall fail.

+ + <sup>9</sup> He that has a bountiful eye shall be blessed; for he gives of his bread to the poor.

+ <sup>10</sup> Cast out the scorner, and contention shall go out; yes, strife and reproach shall cease. + + <sup>11</sup> He that loves pureness of heart, [for] the grace of his lips the king [shall be] his friend. + + <sup>12</sup> The eyes of the LORD preserve knowledge, and he overthrows the words of the transgressor. - <sup>13</sup> The slothful [man] says, [There is] a lion outside, I shall be slain in the streets. - - <sup>14</sup> The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein. - + <sup>15</sup> Foolishness is bound in the heart of a child; [but] the rod of correction shall drive it far from him. - - <sup>16</sup> He that oppresses the poor to increase his [riches, and] he that gives to the rich, [shall] surely [come] to want.

**Wisdom is Heard**

+ + <sup>17</sup> Bow down your ear, and hear the words of the wise, and apply your heart to my knowledge.

+ + <sup>18</sup> For [it is] a pleasant thing if you keep them within you; they shall withal be fitted in your lips.

+ + <sup>19</sup> That your trust may be in the LORD, I have made known to you this day, even to you. <sup>20</sup> Have not I written to you excellent things in counsels and knowledge, <sup>21</sup> That I might make you know the certainty of the words of truth; that you might answer the words of truth to them that send to you?

**Wisdom is Lived**

- - <sup>22</sup> Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

+ + <sup>23</sup> For the LORD will plead their cause, and spoil the soul of those that spoiled them. + + <sup>24</sup> Make no

friendship with an angry man; and with a furious man you shall not go: + + <sup>25</sup> Lest you learn his ways,

and get a snare to your soul. + + <sup>26</sup> Be not [one] of them that strike hands, [or] of them that are sureties

for debts. + + <sup>27</sup> If you have nothing to pay, why should he take away your bed from under you? + + <sup>28</sup>

Remove not the ancient landmark, which your fathers have set. + + <sup>29</sup> See you a man diligent in his business? he shall stand before kings; he shall not stand before mean [men].

Q – Are the Proverbs Promises or Principles and Guidelines to Live By?

A – The Proverbs are principles and guidelines to live by. The Proverbs will not apply out of context or contrary to the will of God. We cannot always apply the Proverbs to our personal situation.

Application: I must discern when a Proverb is appropriate and when the wisdom of Jesus Christ is needed (1 Corinthians 1:30). In particular, I think of Proverbs 22:6 about raising a child properly. This is not a promise they will choose the way of the Lord when they grow old. However, to raise a child properly is a principle and guideline to go by which brings no harm and is a good witness. Each person must make their own choice and also it must be God's timing, to His glory.

QT hint: Daily time in the Holy Scriptures and prayer help us have wisdom, understanding, and knowledge that glorifies God rather than self or man.

***The Ways of Man's Heart - Wisdom and Deception***

***Don't Let Food Deceive Your Heart***

(38) <sup>1</sup> When you sit to eat with a ruler, consider diligently what is before you: <sup>2</sup> And put a knife to your throat, if you [be] a man given to appetite. <sup>3</sup> Be not desirous of his dainties: for they are deceitful meat. <sup>4</sup> Labor not to be rich: cease from your own wisdom. <sup>5</sup> Will you set your eyes upon that which is not? for [riches] certainly make themselves wings; they fly away as an eagle toward heaven. <sup>6</sup> Eat not the bread of [him that has] an evil eye, neither desire his dainty meats: <sup>7</sup> For as he thinks in his heart, so is he: Eat and drink, says he to you; but his heart is not with you. <sup>8</sup> The morsel [which] you have eaten shall you vomit up, and lose your sweet words.

***Let Wisdom Guide Your Heart***

<sup>9</sup> Speak not in the ears of a fool: for he will despise the wisdom of your words. <sup>10</sup> Remove not the old landmark; and enter not into the fields of the fatherless: <sup>11</sup> For their redeemer is mighty; he shall plead their cause with you. <sup>12</sup> Apply your heart to instruction, and your ears to the words of knowledge. <sup>13</sup> Withhold not correction from the child: for [if] you beat him with the rod, he shall not die. <sup>14</sup> You shall beat him with the rod, and shall deliver his soul from Shoel. <sup>15</sup> My son, if your heart be wise, my heart shall rejoice, even mine. <sup>16</sup> Yes, my reins shall rejoice, when your lips speak right things. <sup>17</sup> Let not your heart envy sinners: but [be] in the fear of the LORD all the day long. <sup>18</sup> For surely there is an end; and your expectation shall not be cut off. <sup>19</sup> Hear, my son, and be wise, and guide your heart in the way.

***Don't Let Wine and Women Deceive Your Heart***

<sup>20</sup> Be not among winebibbers; among riotous eaters of flesh: <sup>21</sup> For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe [a man] with rags. <sup>22</sup> Harken to your father that begat you, and despise not your mother when she is old. <sup>23</sup> Buy the truth, and sell [it] not; [also] wisdom, and instruction, and understanding. <sup>24</sup> The father of the righteous shall greatly rejoice: and he that begets a wise [child] shall have joy of him. <sup>25</sup> Your father and your mother shall be glad, and she that bare you shall rejoice. <sup>26</sup> My son, give me your heart, and let your eyes observe my ways. <sup>27</sup> For a whore is a deep ditch; and a strange woman is a narrow pit. <sup>28</sup> She also lies in wait as [for] a prey, and increases the transgressors among men. <sup>29</sup> Who has woe? who has sorrow? who has contentions? who has babbling? who has wounds without cause? who has redness of eyes? <sup>30</sup> They that tarry long at the wine; they that go to seek mixed wine. <sup>31</sup> Look not upon the wine when it is red, when it gives his color in the cup, [when] it moves itself aright. <sup>32</sup> At the last it bites like a serpent, and stings like an adder. <sup>33</sup> Your eyes shall behold strange women, and your heart shall utter perverse things. <sup>34</sup> Yes, you shall be as he that lies down in the midst of the sea, or as he that lies upon the top of a mast. <sup>35</sup> They have stricken me, [shall you say, and] I was not sick; they have beaten me, [and] I felt [it] not: when shall I awake? I will seek it yet again.

Q – Who is the father that we give our heart to and let our eyes observe his way (Proverbs 23:26)?

A1 – It is faithfully God our father in Heaven and in this context. It can also be our earthly father in the flesh, or our earthly father in the Spirit.

A2 – If our earthly father, this is know as discipleship when believers give themselves to each other in heart and time to each other. This is the relationship of Jesus Christ was his 12 disciples.

Application: I must beware of the deceptions of food, wine, and women. These are 3 primary causes for lack of wisdom from above for the follower of Christ.

QT hint: Daily time in the Holy Scriptures and prayer helps us beware of the deceptions of food, wine, and women so we will not fall or be hindered in our pursuit of holiness, denial of self, and taking up our cross to follow Jesus Christ (Luke 9:23).

## **Proverbs Chapter 24**

### ***34 Ways to Build Your Home on Wisdom, Understanding, and Knowledge***

#### ***The Understanding of Wisdom***

(40) <sup>1</sup> Be not envious against evil men, neither desire to be with them. <sup>2</sup> For their heart studies destruction, and their lips talk of mischief. <sup>3</sup> Through wisdom is a house built; and by understanding it is established: <sup>4</sup> And by knowledge shall the chambers be filled with all precious and pleasant riches. <sup>5</sup> A wise man is strong; yes, a man of knowledge increases strength. <sup>6</sup> For by wise counsel you shall make your war: and in multitude of counselors there is safety. <sup>7</sup> Wisdom is too high for a fool: he opens not his mouth in the gate. <sup>8</sup> He that devises to do evil shall be called a mischievous person. <sup>9</sup> The thought of foolishness is sin: and the scorner is an abomination to men.

#### ***The Knowledge of Wisdom***

<sup>10</sup> [If] you faint in the day of adversity, your strength is small. <sup>11</sup> If you forbear to deliver [them that are] drawn to death, and [those that are] ready to be slain; <sup>12</sup> If you say, Behold, we knew it not; does not he that ponders the heart consider [it]? and he that keeps your soul, does [not] he know [it]? and shall [not] he render to [every] man according to his works? <sup>13</sup> My son, eat honey, because [it is] good; and the honeycomb, [which is] sweet to your taste: <sup>14</sup> So [shall] the knowledge of wisdom [be] to your soul: when you have found [it], then there shall be a reward, and your expectation shall not be cut off. <sup>15</sup> Lay not wait, O wicked [man], against the dwelling of the righteous; spoil not his resting place: <sup>16</sup> For a just [man] falls seven times, and rises up again: but the wicked shall fall into mischief.

#### ***The Great Helper of Wisdom***

<sup>17</sup> Rejoice not when your enemy falls, and let not your heart be glad when he stumbles: <sup>18</sup> Lest the LORD see [it], and it displease him, and he turn away his wrath from him. <sup>19</sup> Fret not yourself because of evil [men], neither be envious at the wicked; <sup>20</sup> For there shall be no reward to the evil [man]; the candle of the wicked shall be put out. <sup>21</sup> My son, fear the LORD and the king: [and] meddle not with them that are given to change: <sup>22</sup> For their calamity shall rise suddenly; and who knows the ruin of them both? <sup>23</sup> These [things] also [belong] to the wise. [It is] not good to have respect of persons in judgment. <sup>24</sup> He that says to the wicked, You are righteous; him shall the people curse, nations shall abhor him: <sup>25</sup> But to them that rebuke [him] shall be delight, and a good blessing shall come upon them. <sup>26</sup> [Every man] shall kiss [his] lips that gives a right answer. <sup>27</sup> Prepare your work outside, and make it fit for yourself in the field; and afterwards build your house. <sup>28</sup> Be not a witness against your neighbor without cause; and deceive [not] with your lips. <sup>29</sup> Say not, I will do so to him as he has done to me: I will render to the man according to his work.

#### ***The Great Hinderance of Wisdom***

<sup>30</sup> I went by the field of the slothful, and by the vineyard of the man void of understanding; <sup>31</sup> And, look, it was all grown over with thorns, [and] nettles had covered the face thereof, and the stone wall thereof was broken down. <sup>32</sup> Then I saw, [and] considered [it] well: I looked upon [it, and] received instruction. <sup>33</sup> [Yet] a little sleep, a little slumber, a little folding of the hands to sleep: <sup>34</sup> So shall your poverty come [as] one that travels; and your want as an armed man.

Q – Why is the pivotal verse in Proverbs 24 “My son, fear the LORD and the king?”

A – Because we are ending personal wisdom and the rest of the book of Proverbs mainly focuses on the unique place of kings (25:1-31:31).

Application: I must fear the Lord and fear the king, and not have friendship with those given to change (24:21). I must help and not hinder God giving me wisdom with knowledge; of which laziness is the greatest hinderance.

QT hint: Daily time in the Holy Scriptures and prayer help us know the content, context, and connectivity of the Holy Scriptures in each book by themselves, each writer, and the source and preserver of the 66 books of our Bible. Each word is inspired and preserved.

***Wise Behaviors with Kings, Neighbors, and Enemies***

(43) <sup>1</sup> These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

***Wise Behavior with Kings***

<sup>2</sup> [It is] the glory of God to conceal a thing: but the honor of kings is to search out a matter. <sup>3</sup> The heaven for height, and the earth for depth, and the heart of kings is unsearchable. <sup>4</sup> Take away the dross from the silver, and there shall come forth a vessel for the finer. <sup>5</sup> Take away the wicked [from] before the king, and his throne shall be established in righteousness. <sup>6</sup> Put not forth yourself in the presence of the king, and stand not in the place of great [men]: <sup>7</sup> For better [it is] that it be said to you, Come up hither; than that you should be put lower in the presence of the prince whom your eyes have seen.

***Wise Behavior with Neighbors***

<sup>8</sup> Go not forth hastily to strive, lest [you know not] what to do in the end thereof, when your neighbor has put you to shame. <sup>9</sup> Debate your cause with your neighbor [himself]; and discover not a secret to another: <sup>10</sup> Lest he that hears [it] put you to shame, and your infamy turn not away. <sup>11</sup> A word fitly spoken [is like] apples of gold in pictures of silver. <sup>12</sup> [As] an earring of gold, and an ornament of fine gold, [so is] a wise reprover upon an obedient ear. <sup>13</sup> As the cold of snow in the time of harvest, [so is] a faithful messenger to them that send him: for he refreshes the soul of his masters. <sup>14</sup> Whoso boasts himself of a false gift [is like] clouds and wind without rain. <sup>15</sup> By long forbearing is a prince persuaded, and a soft tongue breaks the bone. <sup>16</sup> Have you found honey? eat so much as is sufficient for you, lest you be filled therewith, and vomit it. <sup>17</sup> Withdraw your foot from your neighbor's house; lest he be weary of you, and [so] hate you. <sup>18</sup> A man that bears false witness against his neighbor is a maul, and a sword, and a sharp arrow.

***Wise Behavior with Enemies***

(44) <sup>19</sup> Confidence in an unfaithful man in time of trouble [is like] a broken tooth, and a foot out of joint. <sup>20</sup> [As] he that takes away a garment in cold weather, [and as] vinegar upon soda, so is he that sings songs to a heavy heart. <sup>21</sup> If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

<sup>22</sup> For you shall heap coals of fire upon his head, and the LORD shall reward you. <sup>23</sup> The north wind drives away rain: so [does] an angry countenance a backbiting tongue. <sup>24</sup> [It is] better to dwell in the corner of the housetop, than with a brawling woman and in a wide house. <sup>25</sup> [As] cold waters to a thirsty soul, so is good news from a far country. <sup>26</sup> A righteous man falling down before the wicked [is as] a troubled fountain, and a corrupt spring. <sup>27</sup> [It is] not good to eat much honey: so [for men] to search their own glory [is not] glory. <sup>28</sup> He that [has] no rule over his own spirit [is like] a city [that is] broken down, [and] without walls.

Q – Why is the heart of kings unsearchable? (Proverbs 25:3)

A – Because God has a special role for kings in his plan. God raises and lowers kings for his glory. If you are not a king this will not be understood, except from what the Scriptures reveal. Rest in knowing the king of kings, which is the Lord Jesus Christ at his birth, death, and return.

Application: I must have wisdom to know how to behave differently with a king, a neighbor, and an enemy. My personal experience will give me understanding. My knowledge is supported and refreshed with the Holy Scriptures

QT hint: Daily time in the Holy Scriptures and prayer help us behave wisely before kings, neighbors, and enemies. Consistent daily QT improves our clarity and firmness of behavior.



***The Destructive Ways of Fools, Sloths, Strife, and Hate***

**FOOL**

(45) <sup>1</sup> As snow in summer, and as rain in harvest, so honor is not seemly for a fool. <sup>2</sup> As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. <sup>3</sup> A whip for the horse, a bridle for the donkey, and a rod for the fool's back. <sup>4</sup> Answer not a fool according to his folly, lest you also be like to him. <sup>5</sup> Answer a fool correcting his folly, lest he be wise in his own conceit. <sup>6</sup> He that sends a message by the hand of a fool cuts off the feet, [and] drinks damage. <sup>7</sup> The legs of the lame are not equal: so is a parable in the mouth of fools. <sup>8</sup> As he that binds a stone in a sling, so is he that gives honor to a fool. <sup>9</sup> [As] a thorn goes up into the hand of a drunkard, so is a parable in the mouth of fools. <sup>10</sup> The great [God] that formed all [things] both rewards the fool, and rewards transgressors. <sup>11</sup> As a dog returns to his vomit, [so] a fool returns to his folly. <sup>12</sup> See a man wise in his own conceit? there is more hope of a fool than of him.

**SLOTH**

<sup>13</sup> The slothful [man] says, [There is] a lion in the way; a lion is in the streets. <sup>14</sup> [As] the door turns upon his hinges, so [does] the slothful upon his bed. <sup>15</sup> The slothful hides his hand in [his] bosom; it grieves him to bring it again to his mouth. <sup>16</sup> The sluggard is wiser in his own conceit than seven men that can render a reason.

**STRIFE**

<sup>17</sup> He that passes by, [and] meddles with strife [belonging] not to him, [is like] one that takes a dog by the ears. <sup>18</sup> As a mad [man] who casts firebrands, arrows, and death, <sup>19</sup> So is the man [that] deceives his neighbor, and says, Am not I in sport? <sup>20</sup> Where no wood is, [there] the fire goes out: so where there is no talebearer, the strife ceases. <sup>21</sup> [As] coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. <sup>22</sup> The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

**HATE**

<sup>23</sup> Burning lips and a wicked heart [are like] a potsherd covered with silver dross. <sup>24</sup> He that hates dissembles with his lips, and lays up deceit within him; <sup>25</sup> When he speaks fair, believe him not: for [there are] seven abominations in his heart. <sup>26</sup> [Whose] hatred is covered by deceit, his wickedness shall be showed before the [whole] assembly. <sup>27</sup> Whoso digs a pit shall fall therein: and he that rolls a stone, it will return upon him. <sup>28</sup> A lying tongue hates [those that are] afflicted by it; and a flattering mouth works ruin.

Q – What is to be learned from the divine order of Proverb 26?

A – They are in sequence of destructiveness to self and others. Being a fool or lazy mostly effect the person, while strife and hate brings in others to destruction. James 4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Application: I must watch out for the destructive ways of foolishness, slothfulness, strife and hate in my own life. Not even a hint of these in my heart, mind or actions. They can become spots and blemishes in the white robes of righteousness the Lord clothes me with.

QT hint: Daily time in the Holy Scriptures and prayer help us mitigate and prevent the destructive ways of wickedness, on a daily basis – freshly each morning to begin each day, and through each hour, person, and circumstance. <sup>1</sup> As snow in summer, and as rain in harvest, so honor is not seemly for a fool.

***The Constructive Ways of Friendship, Prudence, Vigilance, and Diligence***

- (47) <sup>1</sup> Boast not yourself of tomorrow; for you know not what a day may bring forth.  
<sup>2</sup> Let another man praise you, and not your own mouth; a stranger, and not your own lips.  
<sup>3</sup> A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.  
<sup>4</sup> Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

***FRIENDSHIP***

- <sup>5</sup> Open rebuke is better than secret love. <sup>6</sup> Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. <sup>7</sup> The full soul loathes a honeycomb; but to the hungry soul every bitter thing is sweet.  
<sup>8</sup> As a bird that wanders from her nest, so is a man that wanders from his place. <sup>9</sup> Ointment and perfume rejoice the heart: so [does] the sweetness of a man's friend by hearty counsel. <sup>10</sup> Your own friend, and your father's friend, forsake not; neither go into your brother's house in the day of your calamity: [for] better is a neighbor [that is] near than a brother far off.

***PRUDENCE***

- (48) <sup>11</sup> My son, be wise, and make my heart glad, that I may answer him that reproaches me.  
<sup>12</sup> A prudent [man] foresees the evil, [and] hides himself; [but] the simple pass on, [and] are punished.  
<sup>13</sup> Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.  
<sup>14</sup> He that blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

***VIGILANCE***

- <sup>15</sup> A continual dropping in a very rainy day and a contentious woman are alike. <sup>16</sup> Whosoever hides her hides the wind, and the ointment of his right hand, [which] betrays [itself]. <sup>17</sup> Iron sharpens iron; so a man sharpens the countenance of his friend. <sup>18</sup> Whoso keeps the fig tree shall eat the fruit thereof: so he that waits on his master shall be honored. <sup>19</sup> As in water face [answers] to face, so the heart of man to man. <sup>20</sup> Shoel and destruction are never full; so the eyes of man are never satisfied. <sup>21</sup> [As] the fining pot for silver, and the furnace for gold; so is a man to his praise. <sup>22</sup> Though you should bray a fool in a mortar among wheat with a pestle, [yet] will not his foolishness depart from him.

***DILIGENCE - The Diligent Shepherd's Reward***

- <sup>23</sup> Be diligent to know the state of your flocks, [and] look well to your herds. <sup>24</sup> For riches are not forever: and does the crown [endure] to every generation? <sup>25</sup> The hay appears, and the tender grass shows itself, and herbs of the mountains are gathered. <sup>26</sup> The lambs are for your clothing, and the goats are the price of the field. <sup>27</sup> And [you shall have] goats' milk enough for your food, for the food of your household, and [for] the maintenance for your maidens.

Q – How does the prudent man foresee evil and hide himself? (Proverbs 27:12)

A – By being watchful to his own weakness, the deceptions and traps of satan, and ways of others. Not to become entangled with the world, the pride of self, or the ways of wickedness.

Application: I see the contrast between Proverb 26 and 27. To compare and contrast destructive and constructive ways helps me prevent the destructive and do the constructive ways within myself first, then within other believers, then within anyone.

QT hint: Daily time in the Holy Scriptures and prayer help us behave in constructive ways from our heart, mind, words, and actions fresh and new each morning, then through each days duties, meetings, and events. <sup>1</sup> Boast not yourself of tomorrow; for you know not what a day may bring forth.

## **Proverbs Chapter 28**

### **56 Contrasts of Ways and Actions of the Wicked (-) and Righteous (+)**

- (49) - + 1 The wicked flee when no man pursues: but the righteous are bold as a lion.
- + 2 For the transgression of a land many are the princes thereof: but by a man of understanding [and] knowledge the state [thereof] shall be prolonged.
- - 3 A poor man that oppresses the poor [is like] a sweeping rain which leaves no food.
- + 4 They that forsake the law praise the wicked: but such as keep the law contend with them.
- + 5 Evil men understand not judgment: but they that seek the LORD understand all [things].
- + - 6 Better is the poor that walks in his uprightness, than [he that is] perverse [in his] ways, though he [be] rich.
- + 7 Whoso keeps the law is a wise son: but he that is a companion of riotous [men] shames his father.
- + 8 He that by usury and unjust gain increases his substance, he shall gather it for him that will pity the poor.
- - 9 He that turns away his ear from hearing the law, even his prayer [shall be] abomination.
- + 10 Whoso causes the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good [things] in possession.
- + 11 The rich man is wise in his own conceit; but the poor that has understanding searches him out.
- + - 12 When righteous [men] do rejoice, there is great glory: but when the wicked rise, a man is hidden.
- + 13 He that covers his sins shall not prosper: but whoso confesses and forsakes them shall have mercy.
- + - 14 Happy is the man that fears always: but he that hardens his heart shall fall into mischief.
- - 15 [As] a roaring lion, and a ranging bear; [so is] a wicked ruler over the poor people.
- + 16 The prince that wants understanding is also a great oppressor: [but] he that hates covetousness shall prolong [his] days.
- + 17 A man that does violence to the blood of [any] person shall flee to the pit; let no man stay him.
- + - 18 Whoso walks uprightly shall be saved: but [he that is] perverse [in his] ways shall fall at once.
- + - 19 He that tills his land shall have plenty of bread: but he that follows after vain [persons] shall have poverty enough.
- + - 20 A faithful man shall abound with blessings: but he that makes haste to be rich shall not be innocent.
- - 21 To have respect of persons is not good: for, for a piece of bread [that] man will transgress.
- - 22 He that hastes to be rich [has] an evil eye, and considers not that poverty shall come upon him.
- + - 23 He that rebukes a man afterwards shall find more favor than he that flatters with the tongue.
- - 24 Whoso robs his father or his mother, and says, [It is] no transgression; the same is the companion of a destroyer.
- + - 25 He that is of a proud heart stirs up strife: but he that puts his trust in the LORD shall be made fat.
- + 26 He that trusts in his own heart is a fool: but whoso walks wisely, he shall be delivered.
- + - 27 He that gives to the poor shall not lack: but he that hides his eyes shall have many a curse.
- + 28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

#### Notes:

Q – Out of 28 line by line proverbs how do I select which proverb to focus on?

A – With the spirit of prayer ask and let God lead in what is needed for the present circumstances in your life, others, or understanding the bigger picture.

Application: I choose to always fear the Lord: then my heart will not be hardened and fall into mischief (Proverbs 28:14)

QT hint: Daily time in the Holy Scriptures and prayer helps us be sensitive to which Scriptures we can apply in our daily changing lives.

**27 Ways of the Fool (-) and the Wise (+)**

- (50) - 1 He, that being often reproved hardens [his] neck, shall suddenly be destroyed, and that without remedy.
- + - 2 When the righteous are in authority, the people rejoice: but when the wicked bears rule, the people mourn.
- + - 3 Whoso loves wisdom rejoices his father: but he that keeps company with harlots spends [his] substance.
- + - 4 The king by judgment establishes the land: but he that receives gifts overthrows it.
- 5 A man that flatters his neighbor spreads a net for his feet.
- + 6 In the transgression of an evil man there is a snare: but the righteous does sing and rejoice.
- + - 7 The righteous considers the cause of the poor: [but] the wicked regards not to know [it].
- + 8 Scornful men bring a city into a snare: but wise [men] turn away wrath.
- + - 9 [If] a wise man contends with a foolish man, whether he rage or laugh, there is no rest.
- + 10 The bloodthirsty hate the upright: but the just seek his soul.
- + 11 A fool utters all his mind: but a wise [man] keeps it in till afterwards.
- - 12 If a ruler hearken to lies, all his servants are wicked.
- + 13 The poor and the deceitful man meet together: the LORD lightens both their eyes.
- + + 14 The king that faithfully judges the poor, his throne shall be established forever.
- + - 15 The rod and reproof give wisdom: but a child left [to himself] brings his mother to shame.
- + 16 When the wicked are multiplied, transgression increases: but the righteous shall see their fall.
- + + 17 Correct your son, and he shall give you rest; yes, he shall give delight to your soul.
- + 18 Where there is no vision, the people perish: but he that keeps the law, happy is he.
- - 19 A servant will not be corrected by words: for though he understand he will not answer.
- - 20 See a man [that is] hasty in his words? there is more hope of a fool than of him.
- + 21 He that delicately brings up his servant from a child shall have him become [his] son at the length.
- - 22 An angry man stirs up strife, and a furious man abounds in transgression.
- + 23 A man's pride shall bring him low: but honor shall uphold the humble in spirit.
- - 24 Whoso is partner with a thief hates his own soul: he hears cursing, and betrays [it] not.
- + 25 The fear of man brings a snare: but whoso puts his trust in the LORD shall be safe.
- + 26 Many seek the ruler's favor; but [every] man's judgment [comes] from the LORD.
- + 27 An unjust man is an abomination to the just: and [he that is] upright in the way is abomination to the wicked.

Q – How does a servant become a son? (Proverbs 29:21)

A – The master-servant relationship has righteous and wicked ways. When we obey the Bible by faith and trust God the master-servant relationship is blessed and the same as family

Application: I must beware of pride and be humble in spirit so the Lord can honor me in His time and way. It may not be until after I die and go to be with him. Either now or later, I am content in the Lord's will in all things. Even how the wise are wise – there must be humble in spirit.

QT hint: Daily time in the Holy Scriptures and prayer helps us have clear discernment between the ways of the wise and the fool. First, within ourselves. Second, with other believers. Third with the lost. <sup>1</sup> He, that being often reproved hardens [his] neck, shall suddenly be destroyed, and that without remedy.

**8 Groups of 4 Things Inspired Directly from the Wisdom of God**

(51) <sup>1</sup> The words of <sup>a</sup> Agur the son of <sup>b</sup> Jakeh, [even] the prophecy: the man spoke to Ithiel, even to <sup>c</sup> Ithiel and <sup>d</sup> Ucal, <sup>2</sup> Surely I [am] more <sup>e</sup> brutish than [any] man, and <sup>f</sup> have not the understanding of a man. <sup>3</sup> I <sup>g</sup> neither learned wisdom, nor have the knowledge of the holy. <sup>4</sup> Who has ascended up into heaven, or descended? who has gathered the wind in his fists? who has bound the waters in a garment? who has established all the ends of the earth? what is his name, and what is his son's name, if you can tell? <sup>5</sup> Every Word of God is pure: he is a shield to them that put their trust in him. <sup>6</sup> Add not to his words, lest he reprove you, and you be found a liar.

<sup>a</sup> Agur is "the Collector" in Hebrew. Another name of Solomon as he was a collector of dark sayings. Proverbs 1:6. Solomon had several names; when born Nathan the prophet named him Jedidiah or "beloved of the LORD". 2 Samuel 12:25. In Proverb 31 Bathsheba fondly calls her son King Lemuel. Solomon was King David's last born son.

<sup>b</sup> Jakeh is "Obedient or Pious" in Hebrew. This fits David, a man after the heart of God.

<sup>c</sup> Ithiel is "God comes or arrives" in Hebrew. A revelation of Emmanuel - God with us, or Christ's birth.

<sup>d</sup> Ucal is "to be consumed", a verb in Hebrew. A revelation of Christ's death on the cross and his body - blood.

<sup>e</sup> brutish is foolish or stupid, in comparison to God's wisdom. A position of humility.

<sup>f</sup> not limited to the understanding of Adam (man).

<sup>g</sup> wisdom was a gift to Solomon from God.

<sup>7</sup> Two [things] I have required of you; deny me them not before I die: <sup>8</sup> Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: <sup>9</sup> Lest I be full, and deny [you], and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God [in vain]. <sup>10</sup> Accuse not a servant to his master, lest he curse you, and you be found guilty.

**4 Things of a Wicked Generation**

<sup>11</sup> [There is] a generation [that] curses their father, and does not bless their mother.

<sup>12</sup> [There is] a generation [that are] pure in their own eyes, and [yet] is not washed from their filthiness.

<sup>13</sup> [There is] a generation, O how lofty are their eyes! and their eyelids are lifted up.

<sup>14</sup> [There is] a generation, whose teeth [are as] swords, and their jaw teeth [as] knives, to devour the poor from off the earth, and the needy from [among] men.

**4 Things that are Never Satisfied**

(52) <sup>15</sup> The horse-leach has two daughters, [crying], Give, give.

There are three [things that] are never satisfied, [yes], four [things] say not, [It is] enough:

<sup>16</sup> Shoel; and the barren womb;

the earth [that] is not filled with water; and

the fire [that] says not, [It is] enough.

<sup>17</sup> The eye [that] mocks at [his] father, and despises to obey [his] mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

***4 Things that are too Wonderful***

<sup>18</sup> There be three [things which] are too wonderful for me, yes, four which I know not:

<sup>19</sup> The way of an eagle in the air;  
the way of a serpent upon a rock;  
the way of a ship in the midst of the sea; and  
the way of a man with a maid.

<sup>20</sup> Such is the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done no wickedness.

***4 Things the Earth Cannot Bear***

<sup>21</sup> For three [things] the earth is disquieted, and for four [which] it cannot bear:

<sup>22</sup> For a servant when he reigns; and  
a fool when he is filled with meat;  
<sup>23</sup> For an odious [woman] when she is married; and  
a handmaid that is heir to her mistress.

***4 Little Things that are Exceedingly Wise***

<sup>24</sup> There be four [things which are] little upon the earth, but they are exceeding wise:

<sup>25</sup> The ants are a people not strong, yet they prepare their meat in the summer;  
<sup>26</sup> The conies [are but] a feeble folk, yet make they their houses in the rocks;  
<sup>27</sup> The locusts have no king, yet go they forth all of them by bands;  
<sup>28</sup> The spider takes hold with her hands, and is in kings' palaces.

Note: Rock badgers are conies, which is their name today in Israel.

***4 Things that Go Well***

<sup>29</sup> There be three [things] which go well, yes, four are comely in going:

<sup>30</sup> A lion [which is] strongest among beasts, and turns not away for any;  
<sup>31</sup> A greyhound;  
an he goat also; and  
a king, against whom there is no rising up.

<sup>32</sup> If you have done foolishly in lifting up yourself, or if you have thought evil, [lay] your hand upon your mouth. <sup>33</sup> Surely the churning of milk brings forth butter, and the wringing of the nose brings forth blood: so the forcing of wrath brings forth strife.

Note: QT hint: Daily time in the Holy Scriptures and prayer help us have wisdom from above, which is superior to the wisdom and life of King Solomon. Proverbs 30 is an example of this greater wisdom which is with humility before God (30:2-4), exalting the Word of God (30:5-6), and personal prayer (30:7-10).

## **Proverbs Chapter 31**

### **Warning of Women and Wine and 22 Ways of The Godly Woman**

(53) <sup>1</sup> The words of king Lemuel, the prophecy that his mother taught him. <sup>2</sup> What, my son? and what, the son of my womb? and what, the son of my vows?

<sup>3</sup> Give not your strength to **women**, nor your ways to that which destroys kings.

<sup>4</sup> [It is] not for kings, O Lemuel, [it is] not for kings to drink **wine**; nor for princes strong drink:

<sup>5</sup> Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

<sup>6</sup> Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts.

<sup>7</sup> Let him drink, and forget his poverty, and remember his misery no more.

<sup>8</sup> Open your **mouth** for the dumb in the cause of all such as are appointed to destruction. <sup>9</sup> Open your mouth, judge righteously, and plead the cause of the poor and needy.

### **The Godly Woman**

(54) <sup>10</sup> Who can find a virtuous woman? for her price is far above rubies.

<sup>11</sup> The heart of her husband does safely trust in her, so that he shall have no need of spoil.

<sup>12</sup> She will do him good and not evil all the days of her life.

<sup>13</sup> She seeks wool, and flax, and works willingly with her hands.

<sup>14</sup> She is like the merchants' ships; she brings her food from afar.

<sup>15</sup> She rises also while it is yet night, and gives meat to her household, and a portion to her maidens.

<sup>16</sup> She considers a field, and buys it: with the fruit of her hands she plants a vineyard.

<sup>17</sup> She girds her loins with strength, and strengthens her arms.

<sup>18</sup> She perceives that her merchandise is good: her candle goes not out by night.

<sup>19</sup> She lays her hands to the spindle, and her hands hold the distaff.

<sup>20</sup> She stretches out her hand to the poor; yes, she reaches forth her hands to the needy.

<sup>21</sup> She is not afraid of the snow for her household: for all her household are clothed with scarlet.

<sup>22</sup> She makes herself coverings of tapestry; her clothing is silk and purple.

<sup>23</sup> Her husband is known in the gates, when he sits among the elders of the land.

<sup>24</sup> She makes fine linen, and sells [it]; and delivers girdles to the merchant.

<sup>25</sup> Strength and honor are her clothing; and she shall rejoice in time to come.

<sup>26</sup> She opens her mouth with wisdom; and in her tongue is the law of kindness.

<sup>27</sup> She looks well to the ways of her household, and eats not the bread of idleness.

<sup>28</sup> Her children arise up, and call her blessed; her husband [also], and he praises her.

<sup>29</sup> Many daughters have done virtuously, but you excel them all. <sup>30</sup> Favor is deceitful, and beauty is vain: but a woman that fears the LORD, she shall be praised. <sup>31</sup> Give her of the fruit of her hands; and let her own works praise her in the gates.

Q – What can we learn from this final Proverb?

A1 – How to behave as children of the king of kings (31:1-9)

A2 - The qualities of a Godly woman. There are 22 qualities listed where each one is in order of the Hebrew alphabet, known as the acrostic style.

Application: I must teach men of the perils of women (31:3) and wine (31:4-7), and to judge others rightly (31:8-9). I am thankful for a wife that fits the role of a Godly woman (31:10-31).

QT hint: Daily time in the Holy Scriptures and prayer helps us relate the book of Proverbs to the new life in the New Testament.

1. Who wrote the book of Proverbs?
2. How many chapters does Proverbs have?
3. What is the key verse for Proverbs?
4. Proverbs may be divided into 3 parts. What chapters and who is it directed toward?
  
5. When was the book of Proverbs written?
  
6. What other books did King Solomon write and when did he write them in his lifetime (beginning, middle or end)?
  
  
7. What is a Proverb?
  
  
8. How many Proverbs did Solomon write altogether? How many are in the book of Proverbs?
  
  
9. What are the 3 groups of losers in the book of Proverbs? Describe them as you can!
  
  
10. When did wisdom begin? What is the beginning of wisdom?

Bonus: In what do you need wisdom today? Who is your wisdom today?



| Chapter      | Proverbs   | Wise Sayings (W) or Lessons (L) / Type                                   | Subtotal  | Subtotal  | Total  |
|--------------|------------|--|---|---|--|
| 1            | 5          | W - 2 L - 2: Wisdom, 1: Friendship                                       | 41  | 54  | <b>64</b><br>W-46<br>L-18<br><br>For young men |
| 2            | 2          | W - 1 L - 1: Wisdom  |   |   |  |
| 3            | 20         | W - 20 L - 0   |   |   |  |
| 4            | 14         | W - 13 L - 1: Wisdom   |   |   |  |
| 5            | 8          | W - 6 L - 2: Foolish woman   | 13  | 10  |  |
| 6            | 4          | W - 0 L - 4: Friendship, laziness, wickedness<br>7 things the Lord hates |   |   |  |
| 7            | 1          | W - 0 L - 1: Foolish woman (6:20-7:27)                                   |   |   |  |
| 8            | 4          | W - 0 L - 4: Wisdom  |   |   |  |
| 9            | 6          | W - 4 L - 1: Wisdom, 1: Foolish woman                                    |   |   |  |
| 10           | 32         | W  | <b>411</b><br><br>W-411<br>L-0<br><br>For all people<br>(Ecclesiastes 12:9) |   |  |
| 11           | 31         | W  |   |   |  |
| 12           | 28         | W  |   |   |  |
| 13           | 25         | W  |   |   |  |
| 14           | 35         | W  |   |   |  |
| 15           | 33         | W  |   |   |  |
| 16           | 33         | W  |   |   |  |
| 17           | 28         | W  |   |   |  |
| 18           | 24         | W  |   |   |  |
| 19           | 29         | W  |   |   |  |
| 20           | 30         | W  |   |   |  |
| 21           | 31         | W  |   |   |  |
| 22           | 22         | W  |   |   |  |
| 23           | 17         | W  |   |   |  |
| 24           | 13         | W  |   |   |  |
| 25           | 24         | W - 24 L - 0   | 123   | <b>163</b><br><br>W-156<br>L-9<br><br>For kings & leaders |  |
| 26           | 24         | W - 24 L - 0   |   |   |  |
| 27           | 22         | W - 21 L - 1: Diligent shepherd's reward                                 |   |   |  |
| 28           | 28         | W - 28 L - 0   |   |   |  |
| 29           | 27         | W - 27 L - 0   |   |   |  |
| 30           | 13         | W - 5 L - 1: Jesus Christ & God<br>1: Prayer 6: 6 lists of 4 things      | 13  |   |  |
| 31           | 27         | W - 27 L - 0   | 27  |   |  |
| <b>TOTAL</b> | <b>640</b> | <b>W - 613 L - 27</b>  |   | <b>640</b>  |  |

The 613 wise sayings are short phrases with long experience. They are condensed parables. Interesting that there are 613 laws in the Law of Moses. The 3 types of wise sayings:

- 1) Contrast: Part 1 and 2 contrast (1:7)
- 2) Constant: Part 1 and 2 are constant or synonymous (1:6)
- 3) Contributive: Part 2 contributes or builds upon part 1 (1:8-9)

The last and cumulative Proverb counsels the king on women, wine and helping the needy; then on the qualities of a wise wife for a wise king. The virtuous woman also represents the bride of Christ whom the Father is preparing with abundant grace and mercy for the marriage of His Son when he returns to earth.

The 27 lessons are in part 1 and 3 of Proverbs, while part 2 is totally wise sayings. Part 1 focuses on the supreme nature of wisdom itself, the foolish woman and areas where choices draw us away from being wise: Friendship, Laziness, pride and discord among brethren. Part 3 continues on with wisdom for leaders higher up the stairway into heaven (2 Peter 1) with lessons on shepherds, "dark sayings", a prayer and six lists to discern the ways of the wicked and the wise.

## Ecclesiastes (12-40, 30 min) 2017

Bible TOC    Next / [Previous Book](#)

1   2   3   4   5   6   7   8   9   10   11   12

### *12 Characteristics of the Empty Life in a Believer*

Key phrases: Vanity of vanities (37x, 1:2, 12:28), under the sun (29x), upon the earth (7x)

#### **Emptiness of life is mine as I don't understand:** Scripture

- |   |        |
|---|--------|
| 1) what profit has a man of all his labor which he takes under the sun?         | 1:3    |
| 2) I hate life  | 2:17   |
| John 10:10  |        |
| 3) two are better than one; ... and a threefold cord is not quickly broken      | 4:9,12 |
| 1 Peter 1:20  |        |
| 4) not to be righteous over much; neither over wise: unless I destroy myself?   | 7:16   |
| 1 Corinthians 1:30  |        |
| 5) of no better thing under the sun, than to eat, and to drink, and to be merry | 8:15   |
| Romans 14:17  |        |
| 6) of dead flies in the ointment that send forth a stinking fragrance           | 10:1   |

#### **Fullness of life is mine as I**

- |   |       |
|---|-------|
| 7) remember my Creator in the days of my youth  | 12:1  |
| 8) still teach the people knowledge; yes, to give good heed                           | 12:9  |
| 9) seek to find out acceptable words: and write upright & truthful words              | 12:10 |
| 10) let my words be as nails fastened by the masters of congregations from one leader | 12:11 |
| 11) come to the conclusion to fear God, and keep his commandments                     | 12:13 |
| Matthew 10:28, Ephesians 5:21, Hebrews 12:28, 1 John 4:18, Rev 21:14                  |       |
| 12) know God shall bring every work into judgment, with every secret thing            | 12:14 |
| 1 Corinthians 3:10-15, 2 Corinthians 5:10   |       |

#### [Prayers of the Bible](#)

| SCRIPTURE                             | FORM(S)      | PURPOSE         | HINDRANCES    | AIDS                | WHO / TYPES     |
|---------------------------------------|--------------|-----------------|---------------|---------------------|-----------------|
| <a href="#">Ecclesiastes</a><br>5:1-3 | Supplication | Most Holy Labor | Quick w/words | Quietness /<br>Hear | In House of God |

**Application today:** We have better promises in the New Testament than the saints in the Old Testament and we may continue faithful onto the end. This is God's will for every believer today, however we still have the choice concerning what we do with our salvation.

Background. Solomon is inspired in his youth to write about wisdom in Proverbs, love in Song of Songs and in his old age about his foolishness in Ecclesiastes. Solomon does not use the name of God Jehovah, but Elohim (40x). Ecclesiastes is never quoted in the New Testament; as well as Song of Songs, Ezra, Nehemiah and Esther.

Solomon's wisdom left him later in life. His life is similar to Samson, who lost his strength later in life. Women were part of the downfall of each, however Samson is in the hall of faith in Hebrews 11.

Ecclesiastes

**Part 1) All is Vanity 1-11:7**

In my heart (13x)

1-3

A time for everything (14 contrasts)

3:1-8

**4 Themes**

- Monotony of life
- Vanity of wisdom
- Futility of wealth
- Certainty of death

**Part 2) Final Teaching 11:8-12:14**

Young & old man

11:8-12:8

Continue on

12:9-14

| <b>Solomon's Life in Scripture</b> |                             |   |
|------------------------------------|-----------------------------|---|
| Solomon's Life                     | 1 Kings 3: 3-13             | Solomon asks for wisdom and is blessed by God   |
|                                    | 1 Kings 10:14               | The weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold..."                  |
|                                    | 1 Kings 11                  | Solomon's tragic end  |
|                                    | Ecclesiastes 12:13          | Solomon's final conclusion of the whole matter  |
|                                    |                             | Solomon's son Rehoboam causes Israel to divide  |
| Jesus Christ Mentions              | Matthew 12:42<br>Luke 11:31 | ... she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. |
|                                    | Matthew 6:29<br>Luke 12:27  | And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.                               |
| Wisdom for today                   | 1Corinthians 1:30           | Christ is our wisdom  |
|                                    | James 1:5-8                 | Ask for wisdom by faith and God will give it liberally  |
|                                    | James 3:13-18               | The difference between wisdom from above or below for believers   |

Other beliefs about King Solomon that are extra-biblical and therefore in error

|                     |   |                       |
|---------------------|---|-----------------------|
| Masonic order       | Gives prominence to Solomon   |                       |
| Merovingian lineage | Heritage traces back thru Jesus to Solomon  | The DaVince Code      |
| Jewish Kabbalists   | Trace Solomon as the Christ and kingdom   |                       |
|                     | <i>Considerations to ponder</i>   |                       |
| Natural unbeliever  | May have the same mind as Solomon   |                       |
| Carnal believer     | May have the same mind as Solomon   |                       |
| Spiritual believer  | Cannot have the same mind as Solomon<br>As he matures in Christ who is our wisdom | 1 Corinthians 1:30-31 |

(1) <sup>1</sup> The words of the Preacher, the son of David, king in Jerusalem. <sup>2</sup> Vanity of vanities, says the Preacher, vanity of vanities; all is vanity. <sup>3</sup> <sup>s</sup> What profit has a man of all his labor which he takes under the sun? <sup>4</sup> [One] generation passes away, and [another] generation comes: but the earth abides forever. <sup>5</sup> The sun also arises, and the sun goes down, and hastes to his place where he arose. <sup>6</sup> The wind goes toward the south, and turns about to the north; it whirls about continually, and the wind returns again according to his circuits. <sup>7</sup> All the rivers run into the sea; yet the sea is not full; to the place from whence the rivers come, thither they return again. <sup>8</sup> All things are full of labor; man cannot utter [it]: the eye is not satisfied with seeing, nor the ear filled with hearing.

***There is Nothing New Under the Sun***

(2) <sup>9</sup> The thing that has been, it [is that] which shall be; and that which is done is that which shall be done: and there is no new [thing] under the sun. <sup>10</sup> Is there [any] thing whereof it may be said, See, this is new? it has been already of old time, which was before us. <sup>11</sup> [There is] no remembrance of former [things]; neither shall there be [any] remembrance of [things] that are to come with [those] that shall come after.

(3) <sup>12</sup> I the Preacher was king over Israel in Jerusalem. <sup>13</sup> And I gave my heart to seek and search out by wisdom concerning all [things] that are done under heaven: this sore travail has God given to the sons of man to be exercised therewith. <sup>14</sup> I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. <sup>15</sup> [That which is] crooked cannot be made straight: and that which is wanting cannot be numbered. <sup>16</sup> I communed with my own heart, saying, Look, I am come to great estate, and have gotten more wisdom than all [they] that have been before me in Jerusalem: yes, my heart had great experience of wisdom and knowledge. <sup>17</sup> And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. <sup>18</sup> **For in much wisdom is much grief: and he that increases knowledge increases sorrow.**

(4) <sup>1</sup> I said in my heart, Go to now, I will prove you with mirth, therefore enjoy pleasure: and, behold, this also is vanity. <sup>2</sup> I said of laughter, [It is] mad: and of mirth, What does it? <sup>3</sup> I sought in my heart to give myself to wine, yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. <sup>4</sup> I made me great works; I built me houses; I planted me vineyards: <sup>5</sup> I made me gardens and orchards, and I planted trees in them of all [kind of] fruits: <sup>6</sup> I made me pools of water, to water therewith the wood that brings forth trees: <sup>7</sup> I got [me] servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: <sup>8</sup> I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, [as] musical instruments, and that of all sorts. <sup>9</sup> So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. <sup>10</sup> And whatsoever my eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. <sup>11</sup> Then I looked on all the works that my hands had worked, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and [there was] no profit under the sun.

(5) <sup>12</sup> And I turned myself to behold wisdom, and madness, and folly: for what [can] the man [do] that comes after the king? [even] that which has been already done. <sup>13</sup> **Then I saw that wisdom excels folly, as far as light excels darkness.** <sup>14</sup> The wise man's eyes are in his head; but the fool walks in darkness: and I myself perceived also that one event happens to them all. <sup>15</sup> Then said I in my heart, As it happens to the fool, so it happens even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. <sup>16</sup> For there is no remembrance of the wise more than of the fool forever; seeing that which now is in the days to come shall all be forgotten. And how dies the wise [man]? as the fool.

(6) <sup>17</sup> Therefore I hated life; because the work that is worked under the sun is grievous to me: for all is vanity and vexation of spirit. <sup>18</sup> Yes, I hated all my labor which I had taken under the sun: because I should leave it to the man that shall be after me. <sup>19</sup> And who knows whether he shall be a wise [man] or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun. This is also vanity. <sup>20</sup> Therefore I went about to cause my heart to despair of all the labor which I took under the sun. <sup>21</sup> For there is a man whose labor is in wisdom, and in knowledge, and in equity; yet to a man that has not labored therein shall he leave it [for] his portion. This also is vanity and a great evil. <sup>22</sup> For what has man of all his labor, and of the vexation of his heart, wherein he has labored under the sun? <sup>23</sup> For all his days are sorrows, and his travail grief; yes, his heart takes not rest in the night. This is also vanity. <sup>24</sup> [There is] nothing better for a man, [than] that he should eat and drink, and [that] he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God. <sup>25</sup> For who can eat, or who else can hasten [hereunto], more than I? <sup>26</sup> **For [God] gives to a man that is good in his sight wisdom, and knowledge, and joy:** but to the sinner he gives travail, to gather and to heap up, that he may give to [him that is] good before God. This also is vanity and vexation of spirit.

### **Ecclesiastes Chapter 3**

#### **3:1-8 *A Season and Time for Everything***

(7) <sup>1</sup> To every [thing there is] a season, and a time to every purpose under the heaven:

- <sup>2</sup> A time to be born, and a time to die;  
a time to plant, a time to pluck up [that which is] planted;
- <sup>3</sup> A time to kill, and a time to heal;  
a time to break down, and a time to build up;
- <sup>4</sup> A time to weep, and a time to laugh;  
a time to mourn, and a time to dance;
- <sup>5</sup> A time to cast away stones, and a time to gather stones together;  
a time to embrace, and a time to refrain from embracing;
- <sup>6</sup> A time to get, and a time to lose;  
a time to keep, and a time to cast away;
- <sup>7</sup> A time to rend, and a time to sew;  
a time to keep silence, and a time to speak;
- <sup>8</sup> A time to love, and a time to hate;  
a time of war, and a time of peace.

(8) <sup>9</sup> What profit has he that works in that wherein he labors? <sup>10</sup> I have seen the travail, which God has given to the sons of men to be exercised in it. <sup>11</sup> He has made every [thing] beautiful in his time: also he has set the world in their heart, so that no man can find out the work that God makes from the beginning to the end. <sup>12</sup> I know that there is no good in them, but for [a man] to rejoice, and to do good in his life. <sup>13</sup> And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God. <sup>14</sup> I know that, whatsoever God does, it shall be forever: nothing can be put to it, nor anything taken from it: and God does [it], that [men] should fear before him. <sup>15</sup> That which has been is now; and that which is to be has already been; and God requires that which is past.

(9) <sup>16</sup> And moreover I saw under the sun the place of judgment, [that] wickedness was there; and the place of righteousness, [that] iniquity was there. <sup>17</sup> I said in my heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. <sup>18</sup> I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. <sup>19</sup> For that which befalls the sons of men befalls beasts; even one thing befalls them: as the one dies, so dies the other; yes, they have all one breath; so that a man has no preeminence above a beast: for all is vanity. <sup>20</sup> All go to one place; all are of the dust, and all turn to dust again. <sup>21</sup> Who knows the spirit of man that goes upward, and the spirit of the beast that goes downward to the earth? <sup>22</sup> Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

<sup>a</sup> God-self-family (spouse, children, parents) – work – community – church - acts 1:8

***Oppression: Life verses Death***

(10) <sup>1</sup> So I returned, and considered all the oppressions that are done under the sun: and behold the tears of [such as were] oppressed, and they had no comforter; and on the side of their oppressors [there was] power; but they had no comforter. <sup>2</sup> Wherefore I praised the dead which are already dead more than the living which are yet alive. <sup>3</sup> Yes, better [is he] than both they, which has not yet been, who has not seen the evil work that is done under the sun.

***Vexation of Spirit verses Quietness***

(11) <sup>4</sup> Again, I considered all travail, and every right work, that for this a man is envied of his neighbor. This is also vanity and vexation of spirit. <sup>5</sup> The fool folds his hands together, and eats his own flesh. <sup>6</sup> Better is a handful [with] quietness, than both the hands full [with] travail and vexation of spirit.

***One verses Two or Three***

(12) <sup>7</sup> Then I returned, and I saw vanity under the sun. <sup>8</sup> There is one [alone], and there is not a second; yes, he has neither child nor brother: yet [is there] no end of all his labor; neither is his eye satisfied with riches; neither [says he], For whom do I labor, and bereave my soul of good? This is also vanity, yes, it is a sore travail. <sup>9</sup> Two are better than one; because they have a good reward for their labor. <sup>10</sup> For if they fall, the one will lift up his fellow: but woe to him [that is] alone when he falls; for [he has] not another to help him up. <sup>11</sup> Again, if two lie together, then they have heat: but how can one be warm [alone]? <sup>12</sup> And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

***A Poor Wise Child verses a Rich Foolish King***

(13) <sup>13</sup> Better is a poor and a wise child than an old and foolish king, who will no more be admonished. <sup>14</sup> For out of prison he comes to reign; whereas also [he that is] born in his kingdom becomes poor. <sup>15</sup> I considered all the living which walk under the sun, with the second child that shall stand up in his stead. <sup>16</sup> [There is] no end of all the people, [even] of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Note:

Solomon is self-centered with pride in position, power, and personality.

***Think Before You Speak***

(14) <sup>1</sup> Keep your foot when you go to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. <sup>2</sup> Be not rash with your mouth, and let not your heart be hasty to utter [any] thing before God: for God is in heaven, and you upon earth: therefore let your words be few. <sup>3</sup> For a dream comes through the multitude of business; and a fool's voice [is known] by multitude of words.

***God Hears and Sees – Fear God (N.T. – Love Him)***

(15) <sup>4</sup> When you vow a vow to God, defer not to pay it; for [he has] no pleasure in fools: pay that which you have vowed. <sup>5</sup> Better [it is] that you should not vow, than that you should vow and not pay. <sup>6</sup> Allow not your mouth to cause your flesh to sin; neither say before the angel, that it was an error: wherefore should God be angry at your voice, and destroy the work of your hands? <sup>7</sup> **For in the multitude of dreams and many words [there are] also [diverse] vanities: but fear God.** <sup>8</sup> If you see the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for [he that is] higher than the highest regards; and [there be] higher than they.

***Sorrow***

(16) <sup>9</sup> Moreover the profit of the earth is for all: the king [himself] is served by the field. <sup>10</sup> He that loves silver shall not be satisfied with silver; nor he that loves abundance with increase: this is also vanity. <sup>11</sup> When goods increase, they are increased that eat them: and what good [is there] to the owners thereof, saving the beholding [of them] with their eyes? <sup>12</sup> The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not allow him to sleep. <sup>13</sup> There is a sore evil [which] I have seen under the sun, [namely], riches kept for the owners thereof to their hurt. <sup>14</sup> But those riches perish by evil travail: and he begets a son, and there is nothing in his hand. <sup>15</sup> As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. <sup>16</sup> And this also is a sore evil, [that] in all points as he came, so shall he go: and what profit has he that has labored for the wind? <sup>17</sup> All his days also he eats in darkness, and [he has] much sorrow and wrath with his sickness.

***Joy***

(17) <sup>18</sup> Behold [that] which I have seen: [it is] good and comely [for one] to eat and to drink, and to enjoy the good of all his labor that he takes under the sun all the days of his life, which God gives him: for it is his portion. <sup>19</sup> Every man also to whom God has given riches and wealth, and has given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God. <sup>20</sup> For he shall not much remember the days of his life; because God answers [him] in the joy of his heart.

## Ecclesiastes Chapter 6

### ***The Day of Accounting Comes to All***

(18) <sup>1</sup> There is an evil which I have seen under the sun, and it is common among men: <sup>2</sup> A man to whom God has given riches, wealth, and honor, so that he wants nothing for his soul of all that he desires, yet God gives him not power to eat thereof, but a stranger eats it: this is vanity, and it is an evil disease. <sup>3</sup> If a man beget a hundred [children], and live many years, so that the days of his years be many, and his soul be not filled with good, and also [that] he have no burial; I say, [that] an untimely birth is better than he. <sup>4</sup> For he comes in with vanity, and departs in darkness, and his name shall be covered with darkness. <sup>5</sup> Moreover he has not seen the sun, nor known [anything]: this has more rest than the other. <sup>6</sup> Yes, though he live a thousand years twice [told], yet has he seen no good: do not all go to one place?

(19) <sup>7</sup> All the labor of man is for his mouth, and yet the appetite is not filled. <sup>8</sup> For what has the wise more than the fool? what has the poor, that knows to walk before the living? <sup>9</sup> Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit. <sup>10</sup> That which has been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. <sup>11</sup> Seeing there be many things that increase vanity, what is man the better? <sup>12</sup> For who knows what is good for man in [this] life, all the days of his vain life which he spends as a shadow? for who can tell a man what shall be after him under the sun?

## Ecclesiastes Chapter 7

### ***Death and the House of Mourning are Better than Birth and Feasting***

(20) <sup>1</sup> **A good name is better than precious ointment; and the day of death than the day of one's birth.** <sup>2</sup> It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. <sup>3</sup> Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. <sup>4</sup> The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

(21) <sup>5</sup> **[It is] better to hear the rebuke of the wise, than for a man to hear the song of fools.** <sup>6</sup> For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity. <sup>7</sup> Surely oppression makes a wise man mad; and a gift destroys the heart. <sup>8</sup> Better is the end of a thing than the beginning thereof: [and] the patient in spirit is better than the proud in spirit. <sup>9</sup> Be not hasty in your spirit to be angry: for anger rests in the bosom of fools. <sup>10</sup> Say not, What is [the cause] that the former days were better than these? for you do not enquire wisely concerning this.

### ***Traits of Wisdom from Above***

(22) <sup>11</sup> Wisdom is good with an inheritance: and [by it there is] profit to them that see the sun. <sup>12</sup> For wisdom is a defense, [and] money is a defense: but the excellency of knowledge [is, that] wisdom gives life to them that have it. <sup>13</sup> Consider the work of God: for who can make [that] straight, which he has made crooked? <sup>14</sup> In the day of prosperity be joyful, but in the day of adversity consider: God also has set the one over against the other, to the end that man should find nothing after him. <sup>15</sup> All [things] I have seen in the days of my vanity: there is a just [man] that perishes in his righteousness, and there is a wicked [man] that prolongs [his life] in his wickedness. <sup>16</sup> **Be not righteous over much; neither make yourself over wise: why should you destroy yourself?** <sup>17</sup> Be not over much wicked, neither be foolish: why should you die before your time? <sup>18</sup> [It is] good that you should take hold of this; yes, also from this withdraw not your hand: for he that fears God shall come forth of them all. <sup>19</sup> Wisdom strengthens the wise more than ten mighty [men] which are in the city. <sup>20</sup> For there is not a just man upon earth, that does good, and sins not. <sup>21</sup> Also take no heed to all words that are spoken; lest you hear your servant curse you: <sup>22</sup> For oftentimes also your own heart knows that you yourself likewise has cursed others.



## Ecclesiastes Chapter 7

### ***Wisdom from Above Differentiates Between Men and Women***

(23) <sup>23</sup> All this I have proved by wisdom: I said, I will be wise; but it was far from me. <sup>24</sup> That which is far off, and exceeding deep, who can find it out? <sup>25</sup> I applied my heart to know, and to search, and to seek out wisdom, and the reason [of things], and to know the wickedness of folly, even of foolishness [and] madness: <sup>26</sup> And I find more bitter than death the woman, whose heart is snares and nets, [and] her hands [as] bands: whoso pleases God shall escape from her; but the sinner shall be taken by her. <sup>27</sup> Behold, this I have found, says the preacher, [counting] one by one, to find out the account: <sup>28</sup> Which yet my soul seeks, but I find not: one man among a thousand I have found; but a woman among all those I have not found. <sup>29</sup> Look, this only I have found, that God has made man upright; but they have sought out many inventions.

#### Notes:

Q1 – Can anyone have wisdom from God on their own? (7:23-24)

A – No, wisdom comes by faith and hearing the Bible. (Romans 10:17 and James 1)

Q2 – Why is wisdom found in very few men and no women? (7:26-29)

A1 – Because in the Old Testament and in Solomon's time and experience this was reality. In fact the woman was the primary obstacle to man finding wisdom, followed by man's own inventions.

A2 – Women and man's own inventions are the reason man lacks wisdom today.

A3 – Jesus Christ changes wisdom for those called to be saints today. (1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption)

Application: I will find wisdom with my heart; to know, to search, and to seek out wisdom, and contrast wisdom with foolishness. (7:25) I know wisdom is available to every follower of Christ and wisdom grows as we mature in the faith. I know my wife's wisdom depends on my denial of self and taking up my cross daily to follow Christ. I know my single daughter's wisdom depends on her direct relationship with the Lord Jesus Christ. The same goes for all married and single women today. The liberty wisdom gives us is equally available to all believers. I must be an example of God's wisdom in my life and encourage others to seek wisdom.

QT hint: Daily time in Scripture and prayer help us make wise decisions and choices in our lives today.

## Ecclesiastes Chapter 8

(24) <sup>1</sup> Who is as the wise [man]? and who knows the interpretation of a thing? a man's wisdom makes his face to shine, and the boldness of his face shall be changed. <sup>2</sup> I [counsel you] to keep the king's commandment, and [that] in regard of the oath of God. <sup>3</sup> Be not hasty to go out of his sight: stand not in an evil thing; for he does whatsoever pleases him. <sup>4</sup> Where the word of a king [is, there is] power: and who may say to him, What do you? <sup>5</sup> Whoso keeps the commandment shall feel no evil thing: and a wise man's heart discerns both time and judgment.

### ***To End All Wars (movie)***

(25) <sup>6</sup> Because to every purpose there is time and judgment, therefore the misery of man is great upon him. <sup>7</sup> For he knows not that which shall be: for who can tell him when it shall be? <sup>8</sup> [There is] no man that has power over the spirit to retain the spirit; neither [has he] power in the day of death: and there is no discharge in [that] war; neither shall wickedness deliver those that are given to it.

## **Ecclesiastes Chapter 8**

### ***Those who Didn't Fear God***

(26) <sup>9</sup> All this I have seen, and applied my heart to every work that is done under the sun: there is a time wherein one man rules over another to his own hurt. <sup>10</sup> And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity. <sup>11</sup> Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. <sup>12</sup> Though a sinner do evil a hundred times, and his [days] be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: <sup>13</sup> But it shall not be well with the wicked, neither shall he prolong [his] days, [which are] as a shadow; because he fears not before God.

### ***Allowed Paradoxes***

(27) <sup>14</sup> There is a vanity which is done upon the earth; that there be just [men], to whom it happens according to the work of the wicked; again, there be wicked [men], to whom it happens according to the work of the righteous: I said that this also is vanity. <sup>15</sup> Then I commended mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labor the days of his life, which God gives him under the sun. <sup>16</sup> When I applied my heart to know wisdom, and to see the business that is done upon the earth: (for also [there is that] neither day nor night sees sleep with his eyes:) <sup>17</sup> Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labor to seek [it] out, yet he shall not find [it]; yes further; though a wise [man] think to know [it], yet shall he not be able to find [it].

## **Ecclesiastes Chapter 9**

### ***Death Comes to All***

(28) <sup>1</sup> For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knows either love or hatred [by] all [that is] before them. <sup>2</sup> All [things come] alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrifices, and to him that sacrifices not: as is the good, so is the sinner; [and] he that swears, as [he] that fears an oath. <sup>3</sup> This is an evil among all [things] that are done under the sun, that there is one event to all: yes, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that [they go] to the dead.

### ***Hope After Death***

(29) <sup>4</sup> For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. <sup>5</sup> For the living know that they shall die: but the dead know not anything, neither have they anymore a reward; for the memory of them is forgotten. <sup>6</sup> Also their love, and their hatred, and their envy, is now perished; neither have they anymore a portion forever in any [thing] that is done under the sun. <sup>7</sup> Go your way, eat your bread with joy, and drink your wine with a merry heart; for God now accepts your works. <sup>8</sup> Let your garments be always white; and let your head lack no ointment. <sup>9</sup> Live joyfully with the wife whom you love all the days of the life of your vanity, which he has given you under the sun, all the days of your vanity: for that is your portion in [this] life, and in your labor which you take under the sun. <sup>10</sup> Whatsoever your hand finds to do, do [it] with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Shoel, where you go.

### ***Time and Chance***

(30) <sup>11</sup> I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happens to them all. <sup>12</sup> For man also knows not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falls suddenly upon them.

## **Ecclesiastes Chapter 9**

### ***Wisdom is Better than Strength***

(31) <sup>13</sup> This wisdom I have seen also under the sun, and it [seemed] great to me: <sup>14</sup> [There was] a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: <sup>15</sup> Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. <sup>16</sup> Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. <sup>17</sup> The words of wise [men are] heard in quiet more than the cry of him that rules among fools. <sup>18</sup> Wisdom is better than weapons of war: but one sinner destroys much good.

## **Ecclesiastes Chapter 10**

### ***Dead Flies in the Ointment***

(32) <sup>1</sup> Dead flies cause the ointment of the apothecary to send forth a stinking fragrance: [so does] a little folly him that is in reputation for wisdom [and] honor. <sup>2</sup> A wise man's heart is at his right hand; but a fool's heart at his left. <sup>3</sup> Yes also, when he that is a fool walks by the way, his wisdom fails [him], and he says to everyone [that] he is a fool.

### ***Rulers and Warnings Regarding Unauthorized Changes***

(33) <sup>4</sup> If the spirit of the ruler rise up against you, leave not your place; for yielding pacifies great offences. <sup>5</sup> There is an evil [which] I have seen under the sun, as an error [which] proceeds from the ruler: <sup>6</sup> Folly is set in great dignity, and the rich sit in low place. <sup>7</sup> I have seen servants upon horses, and princes walking as servants upon the earth. <sup>8</sup> He that digs a pit shall fall into it; and whoso breaks a hedge, a serpent shall bite him. <sup>9</sup> Whoso removes stones shall be hurt therewith; [and] he that cleaves wood shall be endangered thereby. <sup>10</sup> If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. <sup>11</sup> Surely the serpent will bite without enchantment; and a babbler is no better.

### ***Words of the Wise and of the Foolish***

(34) <sup>12</sup> The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. <sup>13</sup> The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. <sup>14</sup> A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? <sup>15</sup> The labor of the foolish wearies every one of them, because he knows not how to go to the city.

### ***How to Behave Toward Leaders and Rich***

(35) <sup>16</sup> Woe to you, O land, when your king is a child, and your princes eat in the morning! <sup>17</sup> Blessed are you, O land, when your king is the son of nobles, and your princes eat in due season, for strength, and not for drunkenness! <sup>18</sup> By much slothfulness the building decays; and through idleness of the hands the house drops through. <sup>19</sup> A feast is made for laughter, and wine makes merry: but money answers all [things]. <sup>20</sup> Curse not the king, no not in your thought; and curse not the rich in your bedchamber: for a bird of the air shall carry the voice, and that which has wings shall tell the matter.

## **Ecclesiastes Chapter 11**

### ***How to Act***

(36) <sup>1</sup> Cast your bread upon the waters: for you shall find it after many days. <sup>2</sup> Give a portion to seven, and also to eight; for you know not what evil shall be upon the earth. <sup>3</sup> If the clouds be full of rain, they empty [themselves] upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falls, there it shall be. <sup>4</sup> He that observes the wind shall not sow; and he that regards the clouds shall not reap. <sup>5</sup> As you know not what is the way of the spirit, [nor] how the bones [do grow] in the womb of her that is with child: even so you know not the works of God who makes all. <sup>6</sup> In the

## **Ecclesiastes Chapter 11**

morning sow your seed, and in the evening withhold not your hand: for you know not whether shall prosper, either this or that, or whether they both [shall be] alike good.

(37) <sup>7</sup> Truly the light is sweet, and a pleasant [thing it is] for the eyes to behold the sun: <sup>8</sup> But if a man live many years, [and] rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that comes is vanity.

### ***Young Man***

<sup>9</sup> Rejoice, O young man, in your youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know that for all these [things] God will bring you into judgment. <sup>10</sup> Therefore remove sorrow from your heart, and put away evil from your flesh: for childhood and youth are vanity.

## **Ecclesiastes Chapter 12**

(38) <sup>1</sup> Remember now your Creator in the days of your youth,

### ***Old Man***

while the evil days come not, nor the years draw near, when you shall say, I have no pleasure in them; <sup>2</sup> While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: <sup>3</sup> In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, <sup>4</sup> And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; <sup>5</sup> Also [when] they shall be afraid of [that which is] high, and fears [shall be] in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goes to his long home, and the mourners go about the streets: <sup>6</sup> Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. <sup>7</sup> Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it. <sup>8</sup> Vanity of vanities, says the preacher; all is vanity.

### ***Continue on***

(39) <sup>9</sup> And moreover, because the preacher was wise, he still taught the people knowledge; yes, he gave good heed, and sought out, [and] set in order many proverbs. <sup>10</sup> The preacher sought to find out acceptable words: and [that which was] written was upright, [even] words of truth. <sup>11</sup> The words of the wise are as goads, and as nails fastened [by] the masters of assemblies, [which] are given from one shepherd. <sup>12</sup> And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

(40) <sup>13</sup> Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole [duty] of man. <sup>14</sup> For God shall bring every work into judgment, with every secret thing, whether [it be] good, or whether [it be] evil.

## Song of Songs (8-20, 20 min) 2021

|                  |                             |                |          |          |          |             |
|------------------|-----------------------------|----------------|----------|----------|----------|-------------|
| <b>Bible TOC</b> | <b>Next / Previous Book</b> | <b>Q&amp;A</b> | <b>1</b> | <b>2</b> | <b>3</b> | <b>Gems</b> |
| 1                | 2 3 4 5 6 7 8               |                |          |          |          |             |

### 12 Evidences of a Growing Love Between Jesus & Me

Key phrases: My beloved (24x), My love (14x), His banner over me is love

| <u><b>Our love is growing as we:</b></u>                             | <u>Scripture</u> |
|--|------------------|
| 1) understand that our love is better than wine                      | 1:4              |
| 2) begin the relationship in meekness                                | 1:6              |
| 3) spend time in the secret places of prayer                         | 2:14             |
| 4) deal with the little foxes (sins)                                 | 2:15             |
| 5) seek Christ when our relationship is broken due to our selves     | 3:1-4            |
| 6) seek Christ when our relationship is broken due to our laziness   | 5:1-6            |
| 7) fully realize that He is altogether lovely                        | 5:16             |
| 8) continue our relationship learning to focus both eyes on Christ   | 6:5              |
| 9) our beautiful feet with shoes are ready to labor with our beloved | 7:1              |
| 10) get up early to the vineyards                                    | 7:10-13          |
| 11) know love is strong as death and many waters cannot quench it    | 8:6-7            |
| 12) look forward to His return                                       | 8:14             |

#### Prayers of the Bible

| SCRIPTURE                       | FORM(S)      | PURPOSE | HINDRANCES       | AIDS | WHO / TYPES |
|---------------------------------|--------------|---------|------------------|------|-------------|
| <b>Song of Songs</b><br>2:14-17 | Conversation | Union   | Personal Comfort | Love | Communion   |
| Song of Songs<br>4:4-6          | Conversation | Union   |                  | Love | Communion   |
| Song of Songs<br>5:2-6          | Conversation | Union   |                  | Love | Communion   |
| Song of Songs<br>7:10-13        | Conversation | Union   |                  | Love | Communion   |
| Song of Songs<br>8:11-14        | Conversation | Union   |                  | Love | Communion   |

**Application today:** As the relationship between the King and the woman began and grew, our initial relation with the King Jesus begins at the moment we come to him in meekness acknowledging Him as ours. As we grow in our relationship with the King, the King does not change, but we change in our openness and liberty with the king. This is the book where the God of love and a holy God meet in a growing relationship with man.

New Testament books related to the lessons in Song of Songs: John and Ephesians.

**What age is Solomon when he writes Song of Songs.** David marries Bathsheba at 50. Bathsheba loses first child and has 4 more sons, of which Solomon is the youngest (1 Chronicles 3:5). David dies at 70. Solomon is king for 40 years.  $70 - 50 = 20$ .  $20 - 6 = 14$ . Solomon is around 14 years old when he is appointed as king by David.

## Song of Songs

Background. Solomon wrote 1005 songs (1 Kings 4:32). This is the song of songs or the best one. This was the wife of his youth (Ecc 9:9) before he was led astray by foreign women (Ecc 7:26) due to giving himself over to extreme wisdom and foolishness (Ecc 7:25). God is not mentioned. No miracles occur. The total writing is one of a relationship between a bride & the bridegroom in courtship, marriage and growth stages of life together as one.

This love story is a shadow in the Old Testament revealing the substance of the New Testament; a growing relationship that Jesus Christ desires with each believer in His body today; in the following roles:

King (Solomon) - The King of Kings (our Lord Jesus Christ) Bridegroom  
Farmer (Shulamite woman) - The individual believer (maturing saint) Bride

Virgins, daughters of Jerusalem – other believers

Watchmen

Father, mother, sisters & brothers – our family (know our past before meeting the King)

### Parallels to the beloved disciple John

|              |              |                                  |
|--------------|--------------|----------------------------------|
| Song 1:7-8   | > John 10:7  | - I am the Good Shepherd         |
| Song 2:3     | > John 6:35  | - I am the Bread of Life         |
| Song 2:10-13 | > John 11:25 | - I am the Resurrection          |
| Song 5:9     | > John 14:6  | - I am the Way, Truth & the Life |
| Song 6:10    | > John 8:12  | - I am Light of the World        |

Introduction: 1:1

### **Part 1) Bethrodal (Leave)**

|              |          |
|--------------|----------|
| Love begins  | 1:2-11   |
| Love accepts | 1:12-3:5 |

Song of Songs

**1:1-3:5**

### **Part 2) Marriage (Cleave)**

|                |         |
|----------------|---------|
| The procession | 3:6-11  |
| The ceremony   | 4:1-5:1 |

**3:6-5:1**

### **Part 3) Family (Weave)**

|               |          |
|---------------|----------|
| Love lost     | 5:2-6:3  |
| Love secured  | 6:4-7:9  |
| Love labors   | 7:10-8:4 |
| Love empowers | 8:5-14   |

**5:2-8:14**

Genesis 2:24 Therefore shall a man **leave** his father and his mother, and shall **cleave** unto his wife: and they shall be one flesh. Then the relationship causes them to **weave** together.

### Song of Songs

|     |               |                  |
|-----|---------------|------------------|
| 1-2 | <u>Romans</u> |                  |
| 3-4 | 3-5           | New convert      |
| 5-7 | 6             | Young man        |
| 8   | 7:1-8:16      | Growing believer |
|     | 8:17-39, 9-11 | Mature believer  |

## **The story of Solomon in the Holy Scriptures**

### Old Testament

- 1) Proverbs 5-7, the lips and dangers of a strange woman. 31:1-9, warnings of women and wine. 31:10-31, twenty two ways of the Godly woman.
- 2) Ecclesiastes summarizes Solomon's life as vanity of vanities in 12:23.
- 3) 1 Kings 1-10/11. 1 Chr 28 to 2 Chr 9. Israel is divided under Solomon's son Rehoboam. Neh 15:26.

### New Testament

- 4) Jesus Christ mentions Solomon without honor in Matthew 6:29, 12:42
- 5) Hebrews 11 does not mention Solomon in the hall of fame.

Conclusion: Do not follow Solomon's example. He is saved, yet without reward and honor, but shame - Ecc 12:14. A true Christian has more wisdom than Solomon: Eph 5:3-4, James 1:5-8 and 3:13-18.

## The Growing Relationship between the King and the Woman

| King (groom) | Woman (bride) | Others – Who Spoke or were referred to   | Comment  |
|--------------|---------------|--|--|
| 1:1          |               |  | Introduction   |
|              |               |  | <b>Part 1 Courtship – Leave (1:2-3:5)</b>  |
|              |               |  | <b>Love Begins - fiancée</b>   |
|              | 1:2-7         | 1:3 Virgins<br>1:5 Dau of Jerusalem      | <b>1:2</b> Your love is better than wine,<br><b>1:4</b> Draw me and we will run after thee.                      |
| 1:8-11       |               |  |  |
|              |               |  | <b>Love Grows - fiancée</b>  |
|              | 1:12-14       |  |  |
| 1:15         |               |  |  |
|              | 1:16-2:9      | 2:7 Dau of Jerusalem                     |  |
| 2:10-15      |               | 2:11 Daughters of Zion                   | <b>2:15</b> Take us the foxes, the little foxes <b>2:14, 16</b>  |
|              | 2:16-3:5      | 3:3 Watchmen                             | <b>3:1-5</b> Lost 1 <sup>st</sup> time – watchmen <b>3:5</b>   |
|              |               |  | <b>Part 2 Marriage – Cleave (3:6-5:1)</b>  |
|              |               |  | <b>Procession - bride</b>  |
|              | 3:6-11        | 3:7-8 Kings Guard                        | Compare 3:1-11 to 5:2- 6:1   |
|              |               |  | <b>Ceremony - bride</b>  |
| 4:1-12       |               |  | 4:6 4:9 4:12   |
|              | 4:13-16       |  |  |
| 5:1          |               |  | O friends; drink, yea, drink abundantly, O beloved   |
|              |               |  | <b>Part 3 Family – Weave (5:2-8:14)</b>  |
|              |               |  | <b>Love Lost - wife</b>  |
|              | 5:2a          |  |  |
| 5:2b-6       |               | 5:7 Watchmen                             | <b>5:2-6:1</b> Lost 2 <sup>nd</sup> time -watchmen found, testimony  |
|              | 5:8           | <b>5:9</b> Dau of Jerusalem              | <b>5:8</b> I am sick of love   |
|              | 5:10-16       | 5:16 Dau Jerusalem                       | <b>5:16</b> He is altogether lovely  |
|              |               | <b>6:1</b> Watchmen                      |  |
|              | 6:2-3         |  | <b>6:3</b> I am my beloved's, and my beloved is mine:  |
| 6:4-7:9      |               |  | <b>6:4</b> Thou art beautiful, O my love 6:5, 6:13   |
|              |               |  | <b>Love Secured - wife</b>   |
|              |               | 6:8 60 queens,<br>80 concubines, virgins | <b>7:1</b> How Beautiful are your Feet with Shoes  |
|              |               |  | <b>Love Labors - wife</b>  |
|              | 7:10-8:4      | 8:1-2 brother, mother                    | <b>7:10</b> I am my beloved's & His desire is toward me<br><b>7:11</b> Let us get up early to the vineyards 7:12 |
|              |               |  | <b>Love Empowers - wife</b>  |
|              |               | <b>8:5</b> wife's father                 |  |
| 8:6          |               |  | <b>8:6</b> Love is Strong as Death   |
|              | 8:7           |  | <b>8:7</b> Many waters cannot quench love  |
|              |               | <b>8:8-10</b> wife's brothers            | Ask for wife's sister  |
|              | 8:11-14       |  | <b>8:14</b> Make Haste My Beloved 8:13   |

| Solomon's Life in Scripture |                             |   |
|-----------------------------|-----------------------------|---|
| Solomon's Life              | 1 Kings 3: 3-13             | Solomon asks for wisdom and is blessed by God   |
|                             | 1 Kings 10:14               | The weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold..."                  |
|                             | 1 Kings 11                  | Solomon's tragic end  |
|                             | Ecclesiastes 12:13          | Solomon's final conclusion of the whole matter  |
|                             | 1 Kings 12                  | Solomon's son Rehoboam causes Israel to divide  |
| Jesus Christ mentions 2x    | Matthew 12:42<br>Luke 11:31 | ... she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. |
|                             | Matthew 6:29<br>Luke 12:27  | And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.                               |
| Wisdom today is superior    | 1Corinthians 1:30           | Christ is our wisdom  |
|                             | James 1:5-8                 | Ask for wisdom by faith and God will give it liberally  |
|                             | James 3:13-18               | The difference between wisdom from above or below for believers   |

## **Song of Songs Chapter 1**

### **1:2-11 Love Begins (Leave) (or love at first sight)**

#### **The Fiancee Speaks about the King (or unbeliever first meets Christ the King)**

(1) <sup>1</sup> The song of songs, which is <sup>a</sup> Solomon's. <sup>2</sup> Let Him <sup>b</sup> kiss me with the kisses of His mouth: for Thy love is better than wine. <sup>3</sup> Because of the savor of Thy good ointments <sup>c</sup> Thy name is as ointment poured forth, therefore do the virgins love Thee. <sup>4</sup> <sup>d</sup> Draw me, we will run after Thee: the King has brought me into His chambers: we will be glad and rejoice in Thee, <sup>e</sup> we will remember Thy love more than wine: the upright love Thee.

<sup>a</sup> Best of Solomon's 1005 songs (1 Kings 4:32) filled with significance, beauty, and splendor. The love relationship is fulfilled in Christ and the individual believer, 1 Peter 1:10-12. It was short enough to be one of 5 Hebrew scrolls read publicly on important anniversaries, especially the Passover.

<sup>b</sup> Greet one another with a holy kiss, 3x in NT is attraction as a sheep for their shepherd. Wine typifies celebration, joy – best this world has to offer in the Old Testament. The effects of Jesus love and indwelling Holy Spirit in the New Testament is better than the effects of wine in the Old Testament. This supports a strong case for abstinence for the believer in the New Testament where the wine of the regenerative Holy Spirit is superior to earthly wine. Ephesians 5:18. See notes in Hebrews 6.

<sup>c</sup> His Old Testament name is Jehovah and New Testament is Jesus. Virgins are separated, God's chosen people. The husband-wife roles are revealed in Ephesians 5:22-27.

<sup>d</sup> Sequence of 6 principles: (1) Draw me. (2) We will run. (3) After you. (4) King has brought me. (5) Into his chambers (inner room – like den for privacy – one on one discussion, daily quiet time). (6) We will be glad & rejoice. (7) We will remember the king's love and love him back.

<sup>e</sup> Other exemplary husband-wife relationships are Adam and Eve (first), Abraham and Sarah (faith), Isaac and Rebekah (love), Ruth and Boaz (providence), Aquila and Priscilla, or Priscilla and Aquila (servants or co-heirs).

<sup>5</sup> I [am] black, but comely, O ye <sup>a</sup> daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. <sup>6</sup> <sup>b</sup> Look not upon me, because I am black, because the sun has looked upon me: my <sup>c</sup> mother's children were angry with me; they made me the keeper of the vineyards; [but] mine own vineyard I have not kept. <sup>7</sup> Tell me, O Thou whom my soul loves, <sup>d</sup> where Thou feedest, where Thou makest Thy flock to rest at noon: for why should I be as one that turns aside by the flocks of Thy companions?

<sup>a</sup> The daughters of Jerusalem are observers or spectators.

<sup>b</sup> The growing relationship is clear in the eyes of the servant (bride) beholding the king (bridegroom). She is black from laboring for her earthly family in the sun. The look of the eyes is one of several strings of truth and a growing relationship. This story takes place in Solomon's youth and in the time of betrothal, or engagement in other cultures. This is love at first sight. vs 5-6 cross reference to 8:1-14.

<sup>c</sup> My mother's children indicate she was from another father with the same mother as the other children.

<sup>d</sup> Relates to Psalm 23 and the Good Shepherd in John 10:7.

### **1:8-11 The King's Speaks**

(2) <sup>8</sup> If you know not, O you fairest among women, go your way fourth by <sup>b</sup> the footsteps of the flock, and feed your goats beside the shepherds' tents. <sup>9</sup> I have compared you, O My love, to a <sup>c</sup> company of horses in Pharaoh's chariots. <sup>10</sup> Your cheeks are comely with rows [of jewels], your neck with chains [of gold]. <sup>11</sup> <sup>d</sup> We will make you borders of gold with studs of silver.

<sup>a</sup> You know not similar to don't ye know or know ye not in Romans, 1 Corinthians and 1 John.

<sup>b</sup> Footsteps are the old paths, well worn. Feed your kids (young goats), 1 Peter 2:2. The farmer woman includes being a shepherdess, We are all goats and become sheep when we hear the shepherd's voice.

<sup>c</sup> Pharaoh's horses are most excellent in beauty and desire, with strength, discipline, and order.

<sup>d</sup> We signifies the king and all in his control. Precious metals of gold and silver are for royalty, 1 Cor 3:11-15, 2 Tim 2:19-21. This is spiritual blessing on earth and eternal rewards.



## **Song of Songs Chapter 1**

1:12-3:5 **Love Accepts**

1:12-14 **The Fiancee Speaks**

(3) <sup>12</sup> While the King [sits] at <sup>a</sup> His table, my spikenard sends forth the smell thereof. <sup>13</sup> A bundle of myrrh is my well-beloved to me; He <sup>b</sup> shall lie all night between my breasts. <sup>14</sup> My beloved is to me [as] a cluster of camphire in the vineyards of Engedi.

<sup>a</sup> A round table where all are equal (at least on earth – in heaven the last shall be first), table of communion. Sin prevents the fragrance of spikenard; same ointment that Mary washed Jesus feet with.

<sup>b</sup> Breasts are where the heart is, thinking of the Apostle of love John, whose head was on the chest of Jesus during the last supper. Romans 13:14

1:15 **The King Speaks**

<sup>15</sup> Behold, thou art fair, My love; behold, you are fair; <sup>a</sup> you have doves' eyes.

<sup>a</sup> Beholding eyes from a side face view. She is not looking at him yet. Woman knows of, but not comfortable in relationship.

1:16-2:9 **The Fiancee Speaks**

<sup>16</sup> Behold, You are fair, my beloved, yes, pleasant: also <sup>a</sup> our bed is green. <sup>17</sup> The <sup>b</sup> beams of our house are cedar, [and] our rafters of fir.

<sup>a</sup> Green is the color of fresh, new, unused; representing virginity.

<sup>b</sup> Was this outside in nature or inside the king's house, or both?

Note: Solomon was an anti-type of Christ in his life as he grew away from God. Ephesians 5:22-33 reveals how marriage to a one woman is correct. The great mystery is how we all can be married spiritually to one man – Jesus Christ.

## **Song of Songs Chapter 2**

(4) <sup>1</sup> I [am] a rose of Sharon, [and] a lily of the valleys. <sup>2</sup> As the lily among <sup>a</sup> thorns, so is my love among the daughters. <sup>3</sup> As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down <sup>b</sup> under His shadow with great delight, and His fruit was sweet to my taste. <sup>4</sup> He brought me to the banqueting house, and His <sup>c</sup> banner over me was love. <sup>5</sup> Stay me with flagons, comfort me with apples: for <sup>d</sup> I [am] sick of love. <sup>6</sup> His left hand is under my head, and His right hand does embrace me. <sup>7</sup> I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that <sup>e</sup> ye stir not up, nor awake love, till it please. <sup>8</sup> The voice of my beloved! behold, <sup>f</sup> He comes leaping upon the mountains, skipping upon the hills. <sup>9</sup> My beloved is like a roe or a young hart: behold, He stands behind our wall, He looks forth at the windows, showing Himself through the lattice.

<sup>a</sup> Thorns are from the curse on Adam, thorns represent disobedience to God. As we put on Christ it applies to Christians. The lily stands out among the thorns. Compare to the parable of the wheat and tare. 1 John 5:19 – we are of God and all the world lies in wickedness.

<sup>b</sup> The shadow of the apple tree from proceeding verse, in context.

<sup>c</sup> A banner or flag draws attention, is representation.

<sup>d</sup> 1<sup>st</sup> love – which the Laodicean congregation lost, Rev 3.

<sup>e</sup> 1<sup>st</sup> of 3 times in Songs, 3:5-8:4. He has entered into his rest, Hebrews 4:10-12. Let us appreciate, respect and guard it as most precious. The betrothed bride needs to tend to vineyard and Work for the Night is coming – then we will fully enter into His rest. At 2<sup>nd</sup> Coming of Christ of verses 8 and 9.

<sup>f</sup> 2<sup>nd</sup> coming?, Psalm 22:16

## **Song of Songs Chapter 2**

### **2:10-15 *The King Speaks***

(5) <sup>10</sup> My beloved spoke, and said to me, <sup>a</sup> Rise up, My love, My fair one, and come away. <sup>11</sup> For, look, the winter is past, the rain is over [and] gone; <sup>12</sup> The flowers appear on the earth; the time of the singing [of birds] is come, and the voice of the turtledove is heard in our land; <sup>13</sup> The <sup>b</sup> fig tree puts forth her green figs, and the vines [with] the tender grape give a [good] smell. Arise, My love, My fair one, and come away. <sup>14</sup> O My dove, [that are] <sup>c</sup> in the clefts of the rock, in the secret [places] of the stairs, let Me see your countenance, let Me hear your voice; for sweet is your voice, and your countenance is comely. <sup>15</sup> <sup>d</sup> Take us the foxes, the little foxes, that spoil the vines: for our vines [have] tender grapes.

<sup>a</sup> John 14:1-3, Thes 4:16, old life or 1<sup>st</sup> resurrection, John 11:25 – I am the resurrection and the life, a Spring sermon

<sup>b</sup> Romans 6, passed from death to life, dead in trespasses – now alive onto God

<sup>c</sup> Sequence of 4 principals, Clefts – sit in heavenly place in Christ, communion and union, Key verse with 2:15. vs 15 takes place after sequence or a result of vs 14

<sup>d</sup> Little foxes as fly in ointment, Foxes equals sins – Romans 12:1-2, foxes also false teachings – Ezekiel 13:4, 5-7 and 2 Peter 2, purpose – bear fruit – Jn 15, James 4:17 sins of omission, Romans 14:23 what is not of faith is sin, James 2:9 partiality is sin

### **2:16-3:5 *The Fiancee Speaks***

(6) <sup>16</sup> My beloved is mine, and I [am] His: He feeds among the lilies. <sup>17</sup> Until the day break, and the shadows flee away, turn, my beloved, and be like a roe or a young hart upon the mountains of Bether.

## **Song of Songs Chapter 3**

<sup>1</sup> <sup>a</sup> By night on my bed I sought Him whom my soul loves: I sought Him, but I found Him not.

<sup>2</sup> <sup>b</sup> I will rise now, and go about the city in the streets, and in the broad ways I will seek Him whom my soul loves: I sought Him, but I found Him not. <sup>3</sup> <sup>c</sup> The watchmen that go about the city found me: [to whom I said], Saw ye Him whom my soul loves? <sup>4</sup> [It was] but a little that I passed from them, but I found Him whom my soul loves: I held Him, and would not let Him go, until I had brought Him into my mother's house, and into the chamber of her that conceived me. <sup>5</sup> I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake love, till it please.

<sup>a</sup> by night(s) – several nights, where – on my bed, 1<sup>st</sup> of 2 times – song 5:2 compare to see growth in understanding of His love. Is this a younger Christian?

<sup>b</sup> decision - rise now, with vs 3-4 found quickly. Repeat 2x – emphasis. Lost communion – needs restored, compare to parable of prodigal son and Romans 6.

<sup>c</sup> 1<sup>st</sup> time with watchmen – Israel. Watchmen are to protect by warning and interacting from outside and inside the walls. Ezekiel 33 and the apostle Paul both refer to the duties of watchmen and to warn others and consequences of disobedience.

### **3:6-5:1 *The Marriage (Cleave)***

#### **3:6-11 *The Procession - The Bride Speaks in 2<sup>nd</sup> Person***

(7) <sup>6</sup> <sup>a</sup> Who is this that comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? <sup>7</sup> Behold His coach, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. <sup>8</sup> They all hold swords, [being] expert in war: every man [has] his sword upon his thigh because of fear <sup>b</sup> in the night. <sup>9</sup> King Solomon made Himself a carriage of the wood of Lebanon. <sup>10</sup> He made the pillars thereof [of] silver, the bottom thereof [of] gold, the covering of it [of] purple, the midst thereof being <sup>c</sup> lined [with] love, for the daughters of Jerusalem. <sup>11</sup> Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith His mother crowned Him in the day of His espousals, and in the day of the gladness of His heart.

### **Song of Songs Chapter 3**

<sup>a</sup> Majesty, a glorious King. This section is a type of the return or 2<sup>nd</sup> coming of the King of Kings.

<sup>b</sup> Normally when the enemy attacks and evil is strongest, or most active.

<sup>c</sup> Jews 1<sup>st</sup> rejected his love, Jesus wept, The Christians ride this glorious, royal carriage at Christ's return.

Myrrh – 1 of 3 gifts the kings brought showing suffering and death. Frankincense – 1 of 3 gifts the kings brought showing priesthood. Gold – 1 of 3 gifts the kings brought showing kingship.

The carriage is for travelling in comfort and royalty.

Materials of the tabernacle: wood-humanity, silver-redemption, gold-eternity with God, purple-royalty.

60 soldiers protect in the night. The time between the 1<sup>st</sup> and 2<sup>nd</sup> coming of Jesus to this earth.

### **Song of Songs Chapter 4**

#### **4:1-5:1 *The Procession***

#### **4:1-12 *The Ceremony - The King Speaks***

(8) <sup>1</sup> Behold, you are fair, My love; behold, you are fair; you [have] doves' eyes within your locks: your hair is as a flock of goats, that appear from mount Gilead. <sup>2</sup> Your teeth are like a flock [of sheep that are even] shorn, which came up from the washing; whereof everyone bear twins, and none is barren among them. <sup>3</sup> Your lips are like a thread of scarlet, and your speech is comely: your temples are like a piece of a pomegranate within your locks. <sup>4</sup> Your neck is like the tower of David built for an armory, whereon there hang a thousand bucklers, all shields of mighty men. <sup>5</sup> Your two breasts are like two young roes that are twins, which feed among the lilies. <sup>6</sup> Until the day break, and the shadows flee away, I will get Me to the mountain of myrrh, and to the hill of frankincense. <sup>7</sup> You are all fair, My love; there is <sup>a</sup> no spot in you.

<sup>a</sup> Ephesians 5:26-27, 1 Thessalonians 5:23

(9) <sup>8</sup> Come with Me from Lebanon, [My] spouse, with Me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, <sup>a</sup> from the lions' dens, from the mountains of the leopards. <sup>9</sup> You have ravished My heart, My sister, [My] spouse; you have ravished My heart with one of your eyes, with one chain of your neck. <sup>10</sup> How fair is your love, <sup>b</sup> My sister, [My] spouse! how much <sup>c</sup> better is your love than wine! and the smell of your ointments than all spices! <sup>11</sup> Your lips, O [My] spouse, drop [as] the honeycomb: honey and milk are under your tongue; and the smell of your garments is like the smell of Lebanon.

<sup>a</sup> from danger to safety

<sup>b</sup> my sister – term of delicate significance – complete – purity in the midst of a warm love, but holy, like a platonic love at this stage, no touch

<sup>c</sup> Song 1:2, ointment-fragrance of the saint's prayers of faith, communion.

<sup>12</sup> A <sup>a</sup> garden enclosed is My sister, [My] spouse; a spring shut up, a fountain sealed.

<sup>a</sup> How Christ sees his bride as a fragrant garden enclosed, shut up, and sealed, and how we see ourselves.

#### **4:13-16 *The Bride Speaks***

<sup>13</sup> Your plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

<sup>14</sup> Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: <sup>15</sup> A fountain of gardens, a <sup>a</sup> well of living waters, and streams from Lebanon.

<sup>a</sup> I am the water of life – John 4:10-7:38, Solomon's Garden was one of 7 wonders in ancient world.

<sup>16</sup> <sup>a</sup> Awake, O north wind; and come, you south; blow upon my garden, [that] the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits.

<sup>a</sup> North wind is cold and south wind is warm. Need a balance to spread to others.

## **Song of Songs Chapter 5**

### **5:1 *The King Speaks***

(10) <sup>1</sup> I am come into My garden, My sister, [My] spouse: I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk: eat, O <sup>a</sup> friends; drink, yes, drink abundantly, O beloved.

<sup>a</sup> Friends, John 13-15. A festival. Song 4:12 to 5:1 build up to 5:1. Ps 55:14, 133:1.

### **5:2-8:14 *The Family (Weave)***

#### **5:2-6:3 *Love Lost***

#### **5:2a *The Wife Speaks***

(11) <sup>2</sup> I sleep, but my heart wakes: it is the voice of my beloved that knocks, saying,

#### **5:2b *The King Speaks***

<sup>a</sup> Open to Me, My sister, My love, My dove, My undefiled: for My head is filled with dew, and My locks with the drops of the night."

<sup>a</sup> Shulamite stage of relationship. As one that does not sleep. Isaiah 62:7 Give Him no rest, ... a type of the resurrected & glorified Jesus.

#### **5:3-6 *The Wife Speaks***

<sup>3</sup> <sup>a</sup> "I have put off my coat; how shall I put it on? I have washed my feet; how shall I dirty them?" <sup>4</sup> <sup>b</sup> My beloved put in His hand by the hole [of the door], and my heart was moved for Him. <sup>5</sup> I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. <sup>6</sup> I opened to my beloved; <sup>c</sup> but my beloved had withdrawn Himself, and was gone: my soul failed when He spoke: I sought Him, but I could not find Him; I called Him, but He gave me no answer.

<sup>a</sup> The little foxes of excuses, laziness, relaxing, and comfort zone. 1 Thes 5:9, "Please don't Disturb" sign, get out of the pew. They do this in Song 7:10-13.

<sup>b</sup> Christ outside the door (Rev 3:20). He desires communion, not forcefully, but peaceful as a dove.

<sup>c</sup> Broken fellowship and communion between the believer and Jesus.

#### **5:7 *The Watchmen***

<sup>7</sup> <sup>a</sup> The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

<sup>a</sup> Treated badly at night. Possibly trials. This is worse than in Song 3:1, she is able to handle it now. 1 Corinthians 10:13. Stronger love for him, those who should help and protect – did not. In path of spiritual growth.

#### **5:8 *The Wife Speaks to the Daughters of Jerusalem***

<sup>8</sup> I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell Him, that <sup>a</sup> I am love sick.

<sup>a</sup> 2<sup>nd</sup> time sick in love. Overwhelmed, cannot think of anything else.

#### **5:9 *The Daughters of Jerusalem Reply to the Wife***

<sup>9</sup> What is your beloved more than another beloved, O you fairest among women? what is your beloved more than another beloved, that you do so charge us?

## **Song of Songs Chapter 5**

### **5:10-16 *The Wife Replies to the Daughters of Jerusalem***

(12) <sup>10</sup> My beloved is <sup>a</sup> white and ruddy, the <sup>b</sup> chief among ten thousand. <sup>11</sup> His head [is as] the most fine gold, His locks are bushy, [and] black as a raven. <sup>12</sup> His eyes are as [the eyes] of doves by the rivers of waters, washed with milk, [and] fitly set. <sup>13</sup> His cheeks are as a bed of spices, [as] sweet flowers: His lips [like] lilies, dropping sweet smelling myrrh. <sup>14</sup> His hands [are as] gold rings set with the beryl: His belly [is as] bright ivory overlaid [with] sapphires. <sup>15</sup> His legs [are as] pillars of marble, set upon sockets of fine gold: His countenance is as Lebanon, excellent as the cedars. <sup>16</sup> His mouth is most sweet: yes, <sup>c</sup> He is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

<sup>a</sup> Clear and healthy. Clear like the light of the sun. A type of the resurrected and glorified Jesus Christ.

<sup>b</sup> Conspicuous (like a banner) above a myriad! Young's Literal Translation.

<sup>c</sup> She knows and witnesses about him with love, zeal and excitement. His mouth is sweet because of the words that he speaks, Psalm 2:12. My friend, John 13-17. Mary beholds and listens to Jesus and Martha toils. He is all together lovely in his person, offices and relations.

## **Song of Songs Chapter 6**

### **6:1 *The Daughters of Jerusalem Speak to the Wife***

(13) <sup>1</sup> Where is your beloved gone, O you fairest among women? where is your beloved turned aside? <sup>a</sup> that we may seek Him with you.

<sup>a</sup> They are persuaded to help woman find her beloved. To join with her. What a great witness and effect. This is the influence we can have in winning others to follow us as we follow Christ.

### **6:2-3 *The Bride Replies to the Daughters of Jerusalem***

<sup>2</sup> My beloved is gone down into His garden, to the beds of spices, to feed in the gardens, and to gather lilies. <sup>3</sup> I [am] my beloved's, and my beloved is mine: He feeds among the lilies.

### **6:4-7:9 *Love Secured – The King Speaks to His Wife***

(14) <sup>4</sup> You are beautiful, O my love, as Tirzah, comely as Jerusalem, <sup>a</sup> terrible as [an army] with banners. <sup>5</sup> Turn away your eyes from me, for they have overcome me: your hair is as a flock of goats that appear from Gilead. <sup>6</sup> Your teeth are as a flock of sheep which go up from the washing, whereof everyone bears twins, and there is not one barren among them. <sup>7</sup> As a piece of a pomegranate are your temples within your locks. <sup>8</sup> There are threescore queens, and fourscore concubines, and virgins without number. <sup>9</sup> My dove, my undefiled is [but] one; she is the [only] one of her mother, she is the choice [one] of her that bare her. The daughters saw her, and blessed her; [yes], the queens and the concubines, and they praised her. <sup>10</sup> <sup>b</sup> Who is she [that] looks forth as the morning, fair as the moon, clear as the sun, [and] terrible as [an army] with banners?

<sup>a</sup> the beauty, protection and comfort of Jerusalem was well known. When we are this way and look with BOTH EYES intently upon Jesus, His reaction is beyond our most wonderful comprehension. Hebrews 12:1-3.

<sup>b</sup> four similes of the church, Ephesians 5:22, 1 Thes 5:22, ye are light of the world. An army with banners represents identity, order, discipline, teamship, warfare ready due to being prepared in mind and training.

<sup>11</sup> I went <sup>a</sup> down into the garden of nuts to see the fruits of the valley, [and] to see whether the vine flourished, [and] the pomegranates budded. <sup>12</sup> Or ever I was aware, My soul made Me [like] the chariots of Amminadib. <sup>13</sup> <sup>b</sup> Return, return, O Shulamite; return, return, that we may look upon you. What will ye see in the Shulamite? As it were the company of two armies.

<sup>a</sup> The wife goes to work in the garden. John 15. She left the garden in chapter 1.???

<sup>b</sup> After the rapture and the tribulation the believers are looking for the saints to return with Christ.

## Song of Songs Chapter 7

(15) <sup>1</sup> How beautiful are your feet with shoes, O prince's daughter! the joints of your thighs are like jewels, the work of the hands of a cunning workman. <sup>2</sup> Your navel [is like] a round goblet, [which] wants not liquor: your belly [is like] a heap of wheat set about with lilies. <sup>3</sup> Your two breasts are like two young roes [that are] twins. <sup>4</sup> Your neck is as a tower of ivory; your eyes [like] the fish-pools in Heshbon, by the gate of Bathrabbim: your nose is as the tower of Lebanon which looks toward Damascus. <sup>5</sup> Your head upon you is like Carmel, and the hair of your head like purple; the king is held in the galleries. <sup>6</sup> How fair and how pleasant are you, O love, for delights! <sup>7</sup> This your stature is like to a palm tree, and your breasts to clusters [of grapes]. <sup>8</sup> I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also your breasts shall be as clusters of the vine, and the fragrance of your breath like apples. <sup>9</sup> Your mouth is like the best wine, My beloved, that goes sweetly, causing the lips of those that are asleep to speak.

Note: related to 6:11-13, Actual history – poor woman without shoes when Solomon met. Feet and shoes refer to our daily walk, labor and testimony.

### 7:10-8:4 **Love Labors - The Wife Speaks**

*(Mature Personal Relationship causes Holy Desire & Personal Revival)*

(16) <sup>10</sup> I [am] my beloved's, and His <sup>a</sup> desire is toward me. <sup>11</sup> Come, my beloved, <sup>b</sup> let us go forth into the field; let us continue in the fields. <sup>12</sup> <sup>c</sup> Let us get up early to the vineyards; let us see if the vine flourish, [whether] the tender grape appear, [and] the pomegranates bud forth: there I will give, beloved. <sup>13</sup> The mandrakes are fragrant, and at our gates are all manner of pleasant [things], <sup>d</sup> new and old, [which] I have laid up for You, my beloved.

<sup>a</sup> 3<sup>rd</sup> time Song 2:16 – 6:3, change – his desire toward me – extreme

<sup>b</sup> fields white to harvest, laborers, highest evidence of communion and mutual love, True maturity.

<sup>c</sup> Acts 1:8 discipleship, Evangelism, growth, fruit, new Christians

<sup>d</sup> En la vina del Senor – trabajar y orar – testimony of song and communion after obedience by faith  
Sequence of Song 3:2, 5:2, and 7:12 – growth in love with Christ. This passage climaxes the purpose of their relationship. The old and new of Matthew 13:52 accurately represents the old and new of Song of Songs 7:13.

Beloved - Used 63 times in the OT. 32 times in Song of Songs. Mostly translated in context as uncle in rest of the OT.

## Song of Songs Chapter 8

(17) <sup>1</sup> **O that you [were] <sup>a</sup> as my brother**, that sucked the breasts of my mother! [when] I should find You without, I would <sup>b</sup> kiss You; yes, I should not be despised. <sup>2</sup> I would lead You, [and] bring You into **my mother's house**, [who] would instruct me: I would cause You to drink of spiced wine of the juice of my pomegranate. <sup>3</sup> <sup>c</sup> His left hand [should be] under my head, and His right hand should embrace me. <sup>4</sup> <sup>d</sup> I charge you, O daughters of Jerusalem, that ye stir not up, nor awake love, until it please.

<sup>a</sup> See Song 1:5-8. Those who raised her physically. The theme in chapter 8 changes from their inward personal relationship which is complete as to its intention and now focuses outward toward others. In the New Testament spiritual mother & brothers. Paul cherished younger believers as a nurse does her children. The bride has reached the mature father stage of spiritual growth as in 1 John 2:12-14.

<sup>b</sup> Warmly welcome or greet.

<sup>c</sup> Song 2:6 2<sup>nd</sup> time – study – meditate – obey.

<sup>d</sup> 3<sup>rd</sup> time Song 2:7 and 3:5. By diligent seeking and faithful obedience Jesus rests with us.

## **Song of Songs Chapter 8**

### **8:5-14 *Love Empowers – 8:5 The Wife’s Father Speaks***

(18) <sup>5</sup> Who is this that comes up from the wilderness, <sup>a</sup> leaning upon her beloved? I raised you up under the apple tree: there <sup>b</sup> your mother brought you forth: there she brought you forth [that] bare you.

<sup>a</sup> abiding in Christ – John 15, When I am weak, he is strong. Resting in Christ as in Hebrews 4. Jesus promises to give us rest, as His yoke is easy and burden light. Matthew 10:28. Beloved brethren who witness the growth in Christ, as John said, “I have no greater joy, than to hear that you continue strong in the faith.”

<sup>b</sup> Others do not comprehend why she is so different or privileged. Her reply is in the next 2 verses. Because of her love for her spouse, as my love for Christ should grow strong and confident. John 15:5

### **8:6 *The King Speaks to His Wife***

<sup>6</sup> Set Me as a seal upon your heart, as a <sup>a</sup> seal upon your arm: for love is strong as <sup>b</sup> death; jealousy is hard as Shoel: the coals thereof are coals of fire, [which has a] most vehement flame.

<sup>a</sup> Seal is signet in other verses. A seal on heart and arm are spiritual and physical. Deut 6:5 and Mt 22:37 say to love the Lord with our heart and soul (spiritual), and strength (physical). The New Testament adds the mind in Mark 12:30 and Luke 10:27 where we can renew our minds and have victory.

<sup>b</sup> Death in Hebrew is hades. C.H. Spurgeon and Bill Heath are confident that this can only be a type of Christ. Jealousy in the sense of God being jealous of his people. Furthermore, in the context Bill Heath believes context of jealousy is also my jealousy for God’s will. Recall when Moses and Paul were jealous for their own people and would have given their own soul for their salvation.

### **8:7 *The Wife Replies to the King***

<sup>7</sup> Many waters cannot quench love, neither can the floods drown it: if [a] man would <sup>a</sup> give all the substance of his house for love, it would utterly be <sup>b</sup> contemned.

<sup>a</sup> Matthew 6:29-33 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knows that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

<sup>b</sup> Contemned is materially of little or no value.

The interpretation is sexual virginity (wall) verses not waiting until true love arrives. Today it may mean physical (1 Corinthians 6:9-7:40).

David and Bathsheba (1<sup>st</sup> son died) – Solomon and Naamah – Rehoboam and 2 daughters. Sin and DNA: Parental extreme sin until 4<sup>th</sup> generation Curse on nation’s extreme sin until 10<sup>th</sup> generation. Each generation accountable for their own sin, Ezekiel 18. Today in the New Testament, John 3:16.

## **Song of Songs Chapter 8**

### **8:8-10 *The Wife's Brothers Speak***

(19) <sup>8</sup> We have a little sister, and she has <sup>a</sup> no breasts: what shall we do for our sister in the day when she shall be spoken for? <sup>9</sup> If she [be] a wall, we will build upon her a palace of silver: and if she [be] a door, we will enclose her with boards of cedar. <sup>10</sup> I [am] a wall, and my breasts like towers: then I was in his eyes as one that found favor.

<sup>a</sup> She, also part of the bride of Christ, needs help to mature, that Christ be formed in her. Here we see the work of discipleship. The silver is costly and cedar the best wood, both works of diligence and with excellence. This illustrates our love toward the brethren. Paul groaned as in travail for the formation of Christ in the assembly of saints at Galatia.

### **8:11-14 *The Wife Speaks about the King***

(20) <sup>11</sup> Solomon had a vineyard at <sup>a</sup> Baal-hamon; he let out the vineyard to keepers; everyone for the fruit thereof was to bring a 1000 [pieces] of silver. <sup>12</sup> <sup>b</sup> My vineyard, which is mine, is before me: you, O Solomon, [must have] a thousand, and those that keep the fruit thereof 200.

<sup>a</sup> Owner of a multitude.

<sup>b</sup> Compare to parable of vineyard – Matthew 21:33 – 46. The bride is fully mature and now sees her vineyard as one of many. This is a picture of the many believers in Christ in the body of Christ, waiting for our redemption from this world of sin, taking care of our vineyard.

<sup>13</sup> You that dwell in the gardens, the companions hearken to Your voice: <sup>a</sup> cause me to hear [it].

<sup>14</sup> <sup>b</sup> Make haste, my beloved, and <sup>c</sup> be like to a roe or to a young hart upon the mountains of spices.

<sup>a</sup> As we dwell in the fragrant, peaceful gardens Christ knows that others hear us and he desires our prayers and mind also. Abiding in him and he in me, John 15. Revelation 2-3.

<sup>b</sup> Rev 22:20, come my beloved. We longingly look toward the day of being with our Jesus, even as the Apostles John, Peter and Paul expressed so clearly. This is our destination which brings joy and cause me to purify myself. Such a wonderful fragrance.

<sup>c</sup> In Song 2:17 earlier in their relationship her beloved was known as a roe in the mountains of Bether, a craggy, barren mountain. Now she knows and enjoys the mountains of continual communion which are a splendid fragrance.

Endnote: The Synod of Jamnia (90-100 AD) and then Rabbi Akiba accepted the Song of Songs into the Canon. Rabbi Akiba was a peer of the pharisee Gamaliel (Acts 5:34, 22:3) who disciple Paul before his conversion to believe in Jesus Christ. Akiba thought all the Scripture were holy, however the Song of Songs the most holy, and the whole world is not of such importance as the day it was given.

The title of the Syriac version of the Bible is "Wisdom of Wisdoms, which is Solomon's: the book which is called in Hebrew Song of Songs. The theme of the reciprocal love between Jahweh and Israel, and the story of that love in the history of the chosen people. The Catholic church interpreted this as for the Catholic Church. I believe it is for the individual saint and their spiritual growth in Christ their king.



**Q&A (1-Content)**

1. Who is the King?
2. Who is the Shulamite woman?
3. Who does the King represent in the New Testament?
4. Who does the Shulamite Woman represent in the New Testament?
5. How many songs did Solomon write in his life?
6. What other books did Solomon write in the Old Testament?
7. When in Solomon's life was this relationship and song written?
8. How many chapters does Song of Songs have?
9. Which book is before and after the Song of Songs?
10. Write one verse from the Song of Songs.

**Q&A (2-Context)**

1. Why is his love better than wine?
2. Why if one is drawn to him, will many run after?
3. How is one sick with love?
4. What are the little foxes they take?
5. How is he altogether lovely?
6. Whose feet are beautiful and why - with shoes on?
7. I am my beloved's and his desire is toward me. Who is who in the O.T and N.T.
8. Why do we get up early to the vineyards?
9. What is strong as death?
10. When do we ask our beloved to make haste?

**Q&A (3-Concise)**

**Q&A (4-Concept)**

1. How does the look of the eyes change as a relationship develops and deepens?
2. What are the 5 senses and why are they important in this relationship?

**Q&A (5-Conduit)**

1. Where are you now in your relationship with Jesus Christ your King?
2. Where do you desire to be in your relationship with Jesus Christ?

Hebrews 13:8 Christ remains the same, as the King he is. After being born again, we must grow more like Him until we die or are raised to be with Him. This is our normal, natural, and reasonable response to His great salvation. 2 Peter 3:18.

### Relationships of Love Between Husband and Wife

#### Actual past (2) – Solomon and Farmwoman

**God and Israel.** Isaiah 54:5-6, Jeremiah 31:32, Ezekiel 16, Joel 1:8

#### Actual present – Christ and individual Believer. Complete, total, splendid fulfillment.

To learn and grow in John 3:16, Ephesians 1:17 – 21, 3:14 – 19

#### Actual future – Christ and Church. Complete, total, splendid fulfillment.

During the Day of the Lord, (1<sup>st</sup> resurrection, Judgment, marriage supper, reign).

### Solomon's Life and Writings, Chronological Order

- |                                      |   |
|--------------------------------------|---|
| 1 <sup>st</sup> <b>Proverbs</b>      | In prime Life. Wisdom from God.<br>How to live with man. The Nature of man.                                   |
| 2 <sup>nd</sup> <b>Song of Songs</b> | Early in Life. With True or First Love.<br>How to live with Jesus Christ. The Nature of Christ.               |
| 3 <sup>rd</sup> <b>Ecclesiastes</b>  | Toward end of Life, after fall. Knowledge and experience in life.<br>How to live with God. The Nature of God. |

#### Notes:

1. Wisdom, wealth – palace, garden, kingdom, Women – 1000 – OT hearts hardened. God is not mentioned. No miracles occur. The total writing is one of a relation.
2. Perfection of Scripture: 1 Peter 1:10-12, 2 Peter 1:19-21  
Mystical church: Ephesians 1:21-22, 5:29-32, Colossians 1:8, Revelation 1:6, 19:7-9
3. When bridegroom with disciples there was no need to fast. Now bridegroom is gone until the marriage feast. Not gone in a sense- I am with you always. Now fast.
4. Myrrh given to Jesus birth and death. Frankincense at birth.

#### Key Phrases:

#### Part 1) The Courtship (Leaving) 1:2-3:5

- |      |   |
|------|---|
| 1:2  | Your Love is Better Than Wine   |
| 1:4  | Draw me and we will run after you   |
| 2:5  | I am sick of love   |
| 2:15 | Take Us the Foxes, the Little Foxes, that spoil the vines, for our vines have tender grapes |
| 3:4  | I found him whom my soul loves: I held him and would not let him go                         |

#### Part 2) The Marriage (Cleaving) 3:6-5:1

- |     |  |
|-----|--|
| 4:9 | You have ravished my heart, my sister, my spouse; you have ravished my heart with one of your eyes |
|-----|--|

#### Part 3) The Family (Weaving) 5:2-8:14

- |       |  |
|-------|--|
| 5:16  | He is Altogether Lovely                                      |
| 6:5   | Turn away your eyes from me, for they have overcome me       |
| 7:1   | How Beautiful are your Feet with Shoes                       |
| 7:10  | I am My Beloved's and His Desire is Toward Me                |
| 7:12  | Let Us Get Up Early to the Vineyards                         |
| 8:6-7 | Love is Strong as Death . . . Many waters cannot quench love |
| 8:14  | Make Haste, My Beloved                                       |

| SEE   | HEAR  | SMELL  | TASTE   | TOUCH  |
|---|---|--|---|--|
| FLOWERS-TREES<br>(look 7x)  | VOICE<br>* see below  | FRAGRANCES<br>(smell 9x)   | FOOD  | VIRGINS FAMILY<br>(true religion/relations)  |
| Lily 2x Lilies 6x<br>Rose 2:1<br>Mandrakes 7:13<br>Palm Tree 2x<br>Cedar 2x<br>Fir (Cypress) 1:17 | Fountain 3x<br>Stream 4:15<br>Living Waters<br>4:15                               | Myrrh 8x<br>Spikenard 3x<br>Ointment 2x<br>Camphire 2x<br>Aloes 4:14<br>Calamus 4:14   | Feeds 6x<br>Eat 2x<br>Drink 3x<br>5:1, 8:2<br>Honey 2x<br>Honeycomb                     | 1:3 Mother 7x<br>6:8 Father 8:5<br>2:2 Brothers 8:1,8-9<br>6:9 Sister 8:8<br>7:1<br>Undeified 5:2, 6:9, 1Cor 7                                       |
| <b>FOOD</b><br>(drink-eat)  | <b>ANIMALS</b><br>(See,/hear)   | <b>SPICES</b><br>(taste)   | <b>HUMAN</b><br><b>BODY</b>   | <b>LOVE</b>  |
| Apples 4x<br>Fruit(s) 7x<br>Grapes 2x<br>Pomegranates 3x<br>Wheat 7:2<br>Milk 3x Nuts 6:11        | Young Hart 3<br>Roe 3x<br>Dove(s) 6x<br>Sheep/Goats<br>Fish pools<br>Little Foxes | Frankincense 3x<br>(w/myrrh 3:6, 4:6, 4:14 -<br>Ex 30:38, Lev 1-7)<br>Cinnamon 4:14<br>Saffron 4:14<br>Mountains of spices 8:14  | Head 6x<br>Hair 3x<br>Eyes 7x<br>Nose 2x<br>Mouth 3x<br>Lips 4x<br>Cheeks 2x<br>Neck 4x | My Beloved 24x - to King<br>My Love 10x - to wife 6x<br>Love (other) 17x<br>My Soul Loves 5x<br>Heart 5x   |
| <b>COLORS</b>   | <b>NATURE</b><br>(See,/hear)  | <b>LOCATIONS</b><br>(up 12x, down 4x)  | Hand(s) 7x<br>Breasts 8x<br>Belly 2x<br>Navel 7:2                                       | My beloved is mine 2:16<br>I am my beloved's 6:3<br>I am my beloved's, and his desire<br>is toward me 7:10<br>Army with banners 3x<br>2:4, 6:4, 6:11 |
| Black 3x<br>Green 2x<br>Purple 2x<br>White 5:10<br>Clear 6:10                                     | Wind 4:16<br>(north-south)<br>Sun 2x<br>1:6,6:10<br>Moon 6:10                     | Jerusalem 8x<br>Lebanon 7x<br>Mountain(s) 5x<br>Hill(s) 2:8, 4:6<br>Valley(s) 2:1, 6:11<br>Kedar 1:5   | Legs 1x<br>Thigh(s) 2x<br>Feet 5:3 7:1  | My Sister 5x 4:9-10,12, 5:1-2<br>My Spouse 6x 4:8-5:1<br>My dove 3x 2:14, 5:2, 6:9<br>Beautiful 2x 6:4, 7:1  |
| <b>METALS</b>   | <b>EMOTIONS</b>   | <b>En-gedi 1:14</b><br>Sharon 2:1<br>Bethera 2:17<br>Amana-Shenir-Hermon 4:8<br>Tirzah 6:4 (capital of N)<br>Ammi-nadib 6:12<br>Damascus 7:4<br>Heshbon 7:4<br>Bath-rabimm 7:4<br>Baal-hamon 8:4 | <b>ACTION</b><br><b>VERBS</b>   | Fair 11x<br>Fairest among women 3x<br>Pleasant 5x<br>Friends 5:1<br>My Friend 5:16<br>Shulamite 2x 6:13  |
| Gold 6x<br>Silver 4x  | Rejoice 1:4<br>Angry 1:6<br>Glad 2x<br>1:4, 3:11                                  |  | Run 1:4<br>Wounded-<br>Smote 5:7<br>Haste 8:14<br>Rev 22:20                             |  |
| <b>STONES</b>   |   |  |   |  |
| Beryl 5:14<br>Sapphire 5:14<br>Marble 5:15<br>Ivory 2x 5:14, 7:4                                  | Fear 3:8<br>Delight 2x<br>Jealousy 8:6  |  |   |  |

**Progressive Growing Relationship**

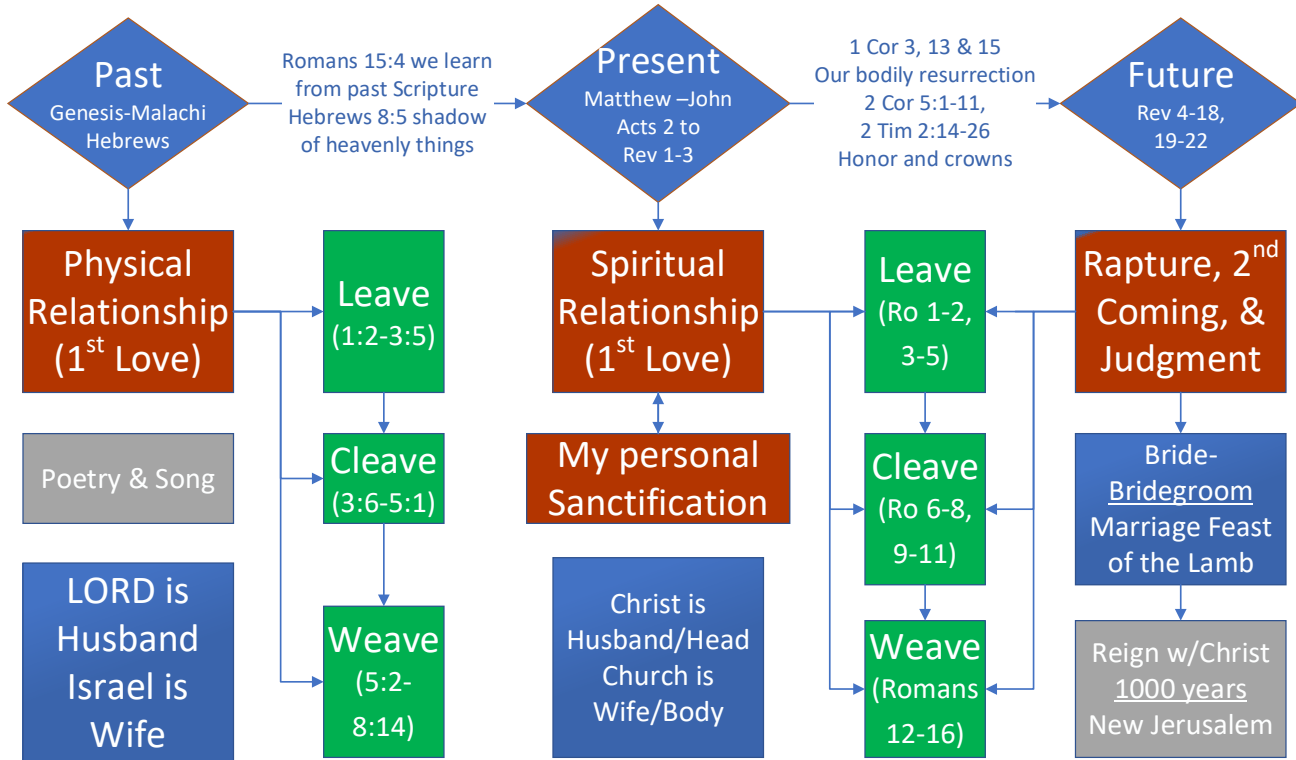
| Progressive Growing Relationship  | Wine   | Garden  | Seeking  | Service   |
|---|--|---|--|---|
| Eyes-whose (John 3:29, Rev 21)<br><b>SALVATION</b><br>1:6 - bride<br><b>GROWTH</b><br>1:15 - bride (no eye contact)<br>4:1 - bride<br>4:9 - bride (1 eye)<br>5:12 - Bridegroom<br>6:5 - bride (both eyes)<br>7:4 - bride (whole person)<br>8:10 - bridegroom                      | King 5x<br>1:4, 1:12<br>3:9, 3:11<br>7:5<br>5:1<br>7:9<br>8:2<br>COME 8x<br>2:10, 12-13.<br>4:8, 16, 5:1,<br>7:11                                  | 1:2<br>1:4<br>4:10<br>5:1<br>7:9<br>8:2<br>5:1<br>Weave<br>6:2 2x<br>6:11<br>8:13 | Lost Communion<br>while spiritually<br>sleepy - not awake<br><b>WATCHMEN-CITY</b><br>1 <sup>st</sup> time 3:1-5<br>He found her<br>Young Man<br>2 <sup>nd</sup> time 5:2-16<br>She found him<br>(1 John 2:12-14) | 2:7, 3:5, 8:4<br>(I charge you: omit "my"<br>before "love" and<br>substitute "he" with "it")<br><b>Until</b> the day breaks<br>and the shadows flee away<br>(in His time)<br>4:6-7 no spot        |
| Song of Songs   | Vineyards<br>Mt 28:18-20   |   | * His Voice-Hear   | Daughters of Jerusalem<br>7x  |
| Leave 1:2-3:5 (engaged)<br>Love Begins 1:2-11<br>Love Grows 1:12-3:5<br>Cleave 3:6-5:1 (marriage)<br>The Procession 3:6-11<br>The Ceremony 4:1-5:1<br>Weave 5:2-8:14 (wife - family)<br>Love Lost 5:2-6:3<br>Love Assured 6:4-7:9<br>Love Labors 7:10-8:4<br>Love Empowers 8:5-14 | 1:6 2x mother's<br>children<br>1:14 king<br>2:15 woman-king<br>7:12 woman<br>8:11 2x king<br>8:12 woman<br>Vine 6x 2:13, 2: 15; 6:11;<br>7:8, 7:12 |   | 2:8<br>2:12 (N/A)<br>2:14 2x<br>5:2<br>8:13<br>4:3 comely<br>her speech<br>Unique word 48x<br>Difficult words<br>Bed 4x  | 1:5<br>2:7 I charge you-1 <sup>st</sup><br>3:5 I charge you-2 <sup>nd</sup><br>3:10<br>5:8 I charge you<br>5:16<br>8:4 I charge you-3 <sup>rd</sup><br>Daughters 2:2, 6:9<br>Daughter of Zion 3:1 |

Major doctrinal Threads: 8

Minor doctrinal threads: 8

Song of Songs – 3 Views of the Wise King and the Humble Woman

(Solomon’s mother is Bathsheba - 2 Sam 12:24, his 1<sup>st</sup> love is Naamah - 2 Chr 12:13, Pro 31, Ecc 9:9; and only son is Rehoboam – 1 Kings 4:11, 15; Pro 4:3-7)



My/Our Growing Relationship with the King of Kings Jesus Christ (leave, cleave, & weave)

# Biblical Prayer Lessons - 318, Verses - 1541

Bible TOC

| <u>Old Testament</u>     | <u>Lessons</u> | <u>Verses</u> | <u>New Testament</u>           | <u>Lessons</u> | <u>Verses</u> |
|--------------------------|----------------|---------------|--------------------------------|----------------|---------------|
| Law of Moses             | 27             | 121           | <a href="#">Gospels</a>        | 34             | 160           |
| <a href="#">History</a>  | 65             | 424           | <a href="#">Acts</a>           | 16             | 22            |
| <a href="#">Poetry</a>   | 50             | 363 +         | <a href="#">Paul's letters</a> | 44             | 103           |
| <a href="#">Prophets</a> | <u>59</u>      | <u>277</u>    | <a href="#">Other letters</a>  | <u>23</u>      | <u>73</u>     |
|                          | 201            | 1185          |                                | 117            | 358           |

Luke 11:1 The school of prayer      Total Lessons on prayer: 318      Total verses on prayer: 1541

\* Go to the last page for prayer topics and facts.

Teachings on prayer: Blue – Past. Green – completed. Yellow – next.

Forms of Prayer: (1) Supplication (petition), (2) Thanks, (3) Praise, (4) Conversational, (5) Wordless

| <b>SCRIPTURE</b>                  | <b>Vs</b> | <b>FORM(S)</b>   | <b>PURPOSE</b>               | <b>HINDRANCES</b>      | <b>AIDS</b>                      | <b>WHO / TYPES<br/>Comments</b>              |
|-----------------------------------|-----------|--|------------------------------|------------------------|----------------------------------|--|
| 27 Lessons                        | 121       | <b>THE 5 BOOKS OF MOSES or TORAH or PENTATEUCH</b> <a href="#">Return to top</a> |                              |                        |                                  |  |
| <a href="#">Genesis</a><br>3:9-13 | 5         | Conversation   |                              |                        |                                  | Adam in the Garden of Eden                   |
| Genesis<br>4:26                   | 1         | All  |                              |                        |                                  |  |
| Genesis<br>5:21-24                | 4         |  |                              |                        |                                  | Enoch walked with God                        |
| Genesis<br>12:7-8                 | 2         |  |                              |                        |                                  | Abraham called on the Lord                   |
| Genesis<br>13:4                   | 1         |  |                              |                        |                                  | Abraham called on the Lord                   |
| Genesis<br>13:18                  | 1         |  |                              |                        |                                  | Abraham                                      |
| Genesis<br>20:17                  | 1         | Supplication   | God's Forgiveness            |                        | Circumstances                    | Abraham for Abimelech                        |
| Genesis<br>32:9-12                | 4         | Supplication   | Decision                     | Esau coming            | Circumstances – I am not worthy  | Wrestle w/ángel Jacob-Israel /               |
| <a href="#">Exodus</a><br>2:23-25 | 3         | Supplication   | Freedom from Bondage         | Egyptian Leaders       | Circumstances & Timing, 600k men | All Israel, for deliverance                  |
| Exodus<br>24:4                    | 1         |  | Moses Law                    |                        | <b>Early Morning</b>             | Moses gets Word. 34:1-4 2 <sup>nd</sup> time |
| Exodus<br>32:30-35                | 6         | Supplication   | Hold God's judgment          | Worship of golden calf | Self-sacrifice. Book of life.    | Moses for nation of Israel                   |
| Exodus<br>33:12-23                | 12        | Conversation   | Guidance                     |                        | Most meek man on earth           | Moses and God talk directly                  |
| <a href="#">Leviticus</a><br>1    | 1         | Thanks   | Consecration                 |                        | Voluntary                        | Whole Burnt Offering                         |
| Leviticus<br>2                    | 1         | Praise   |                              |                        | Voluntary                        | Grain Offering                               |
| Leviticus<br>3                    | 1         | Thanks   |                              |                        | Voluntary                        | Peace Offering                               |
| Leviticus<br>4                    | 1         | Supplication   |                              |                        |                                  | Sin Offering                                 |
| Leviticus<br>5                    | 1         | Supplication   |                              |                        |                                  | Trespass Offering                            |
| Leviticus<br>24:12                | 1         | Supplication   | Judgment of sin of blasphemy |                        | Intercession                     | Moses-seek the mind of the LORD              |
| <a href="#">Numbers</a><br>11:2   | 1         | Supplication   | Stop Judgment                |                        | Intercession                     | Moses-God / Israel                           |
| Numbers                           | 11        | Supplication   | Stop Judgment                |                        | Intercession                     | Moses-God /                                  |

| <b>SCRIPTURE</b>                         | <b>Vs</b> | <b>FORM(S)</b>   | <b>PURPOSE</b>                   | <b>HINDRANCES</b>                       | <b>AIDS</b>                       | <b>WHO / TYPES<br/>Comments</b>                       |  |
|--|-----------|--|----------------------------------|---|-----------------------------------|---|--|
| 11:10-20                                 |           |  |                                  |   |                                   | Israel  |  |
| Numbers<br>12:13-14                      | 2         | Supplication   | Stop Judgment                    | Jealousy                                | Leprosy                           | Moses to God /<br>Jesus                               |  |
| Numbers<br>14:11-38                      | 28        | Supplication   | Stop Judgment                    |   | Intercession                      | Moses-God /<br>Israel                                 |  |
| Numbers<br>15:32-41                      | 10        | Supplication   | Stop Judgment                    |   | Intercession                      | Moses-God /<br>Israel                                 |  |
| Numbers<br>16:41-50                      | 10        | Supplication   | Stop Judgment                    |   | Intercession                      | Moses-God /<br>Israel                                 |  |
| Numbers<br>21:6-9                        | 4         | Supplication   | Stop Judgment                    |   | Intercession                      | Moses-God /<br>Israel                                 |  |
| <a href="#">Deuteronomy</a><br>3:23-29   | 7         | Supplication   | Stop Judgment                    |   | Intercession                      | Moses-God /<br>Aaron                                  |  |
| Deuteronomy<br>9:20                      | 1         | Supplication   | Stop Judgment                    |   | Intercession                      | Moses-God /<br>Aaron                                  |  |
| 65<br>Lessons                            | 424       | <b>THE 12 BOOKS OF HISTORY</b> <a href="#">Return to top</a> |                                  |   |                                   |   |  |
| <a href="#">Joshua</a><br>6:15           | 1         |  | Battle of Jericho                |   | <b>Rose early at<br/>Dawn</b>     | Israel on 7 <sup>th</sup><br>day                      |  |
| <a href="#">Joshua</a><br>9:14           | 1         | Did not<br>enquire of the<br>Lord                            |                                  | Seemingly<br>favorable<br>circumstances |                                   | <b>NO PRAYER</b><br>Gibeonite deceit<br>to gain favor |  |
| <a href="#">Joshua</a><br>10:12-14       | 3         | Supplication   | Battle at Gibeon                 |   | <b>Need &amp; faith</b>           | Public prayer<br>Sun stood still                      |  |
| <a href="#">Judges</a><br>3:9, 3:15      | 2         | Supplication   | Repentance                       |   | Caleb,<br>Left-handed             | Othneili,<br>Ehud                                     |  |
| <a href="#">Judges</a><br>6:6-7          | 2         | Supplication   | Repentance                       |   |                                   | Gideon  |  |
| <a href="#">Judges</a> 10:10-<br>16      | 7         | Supplication   | Repentance                       |   |                                   | Jephthah  |  |
| <a href="#">Judges</a><br>18:5-6         | 2         | None   | Religious-<br>prosperity & peace |   |                                   | Philosophy &<br>tradition of man                      |  |
| <a href="#">Judges</a><br>20:18-28       | 11        | Supplication   | Directions<br>for battle         |   |                                   | Prayed 3 times<br>for 3 battles                       |  |
| <a href="#">Judges</a><br><b>21:2-15</b> | 14        | Supplication   | Loss of tribe of<br>Benjamin     |   | vs 4-Rose early in<br>the morning |   |  |
| <a href="#">Ruth</a>                     | 0         |  |                                  |   |                                   | <b>NO PRAYER</b>                                      |  |
| <a href="#">I Samuel</a><br>1:10-26      | 18        | Wordless<br>Supplication                                     | To Birth Child                   |   | Wept, Vow                         | Hannah for<br>Samuel                                  |  |
| I Samuel<br>2:1-10<br>(1-2, 3-9, 10)     | 10        | Thanks &<br>Praise   | Hannah at the<br>temple          | None                                    | Location & Time                   | 2:10-2 <sup>nd</sup> Coming<br>of Christ              |  |
| I Samuel<br>3:17                         | 1         | Conversation   | Samuel to talk                   |   |                                   | Eli / I pray you                                      |  |
| I Samuel<br>7:5-8                        | 4         | Supplication<br>Intercession                                 | Sins of Israel                   |   | Cease not to pray                 | Samuel prayed   |  |
| I Samuel<br>8: 6-22                      | 16        | Supplication<br>Petition                                     | God's will in<br>choosing a king |   | Faith                             | Samuel for<br>wisdom                                  |  |
| I Samuel<br>12:16-25                     | 10        | Supplication<br>Intercession                                 | Sins of Israel                   |   | Faith,<br>Cease not to pray       | Samuel  |  |
| I Samuel<br>23:2-4                       | 3         | Pettion  | Decision - to<br>battle or not   |   |                                   | David inquired -<br>God                               |  |
| I Samuel<br>30:8                         | 1         | Conversation   | Decision                         |   |                                   | David-God   |  |
| <a href="#">II Samuel</a><br>2:1         | 1         | Supplication   | Decision -<br>direction for move |   |                                   | David inquired -<br>God                               |  |
| II Samuel                                | 1         | Supplication   | Decision - battle                |   |                                   | David inquired -                                      |  |

| <b>SCRIPTURE</b>                     | <b>Vs</b> | <b>FORM(S)</b>                 | <b>PURPOSE</b>                         | <b>HINDRANCES</b>                             | <b>AIDS</b>                                | <b>WHO / TYPES<br/>Comments</b>                          |
|--------------------------------------|-----------|--------------------------------|--|---|--|--|
| 5:19                                 |           |                                |  |   |  | God  |
| II Samuel<br>5:23                    | 1         | Supplication                   | Decision - battle                      |   |  | David inquired -<br>God                                  |
| II Samuel<br>7:18-29                 | 12        | Praise                         | Correction and<br>Promise              |   | The prophet<br>Nathan                      | David responds<br>to God                                 |
| II Samuel<br>16:23                   | 1         | Supplication                   |  |   |  | Ahithopel –<br>counsel to David<br>& Absalom             |
| II Samuel<br>21:1                    | 1         | Supplication                   | Understanding                          |   |  | David inquired –<br>famine for 3<br>years                |
| <b>I Kings</b><br>3:5-9              | 5         | Supplication                   | Wisdom / Self                          |   | Single-Mindedness                          | Solomon-God  |
| I Kings<br>8:22-61                   | 40        | Supplication                   | Temple Dedication                      |   | Abundant Heart                             | Solomon-God /<br>Public- 2 <sup>nd</sup><br>longest      |
| I Kings<br>13:1-10                   | 10        | Intercession                   | Heal kings<br>withered hand            | King raised hand<br>against the man<br>of God |  | King Jeroboam<br>asked<br>Man of God to<br>heal his hand |
| I Kings<br>18:17-40                  | 24        | Supplication                   | Defeat 450 false<br>prophets of Baal   | 4 barrels of water<br>on alter, 3x            | Fire from Heaven                           | Elijah prayed to<br>God for fire from<br>above (36-37)   |
| <b>II Kings</b><br>4:18-37 (33)      | 20        | Intercession                   | Heal widow's son                       |   | Laid on 2x,<br>breathed in                 | Elisha Heals<br>woman's son<br>from the dead             |
| <b>II Kings</b><br>6:13-23 (17)      | 11        | Intercession                   | Open eyes of his<br>servant - angels   |   | <b>Rise Early-6:15<br/>Blinded Syrians</b> | Elisha for servant<br>and Syrian Army                    |
| II Kings<br>19:15-19                 | 5         | Supplication                   | Cities / Safety                        | King of Assyria                               | Godly Man                                  | Hezekiah / Isaiah<br>II Chr 32,<br>Is 36-37              |
| II Kings<br>20:1-5                   | 6         | Supplication                   | Healing – Life<br>extended 15 yrs.     | Sickness onto<br>death                        | Godly Man                                  | Hezekiah /<br>Isaiah, II Chr<br>32:24-26                 |
| <b>I Chronicles</b><br>4:9-10        | 2         | Supplication                   | Seek God's Help                        | Enemy   | Humility-<br>Repentance                    | Jabez<br>Type of Christ                                  |
| I Chronicles<br>5:20                 | 1         | Supplication                   | Seek God's Help                        | Enemy   | Humility-Trust                             | Reuben   |
| 1 Chronicles<br>14:10                | 1         | Supplication                   | Battle                                 |   | Ask God                                    | David  |
| 1 Chronicles<br>14:13-15             | 3         | Supplication                   | Battle                                 |   | Ask God                                    | David  |
| 1 Chronicles<br>16:7-36              | 30        | Thanks &<br>Praise             | Celebration                            |   | Ark  | David  |
| 1 Chronicles<br>17:16-27             | 12        | Supp & Praise                  | Correction                             |   | Humility                                   | David  |
| 1 Chronicles<br>29:10-20             | 11        | Praise                         | End of life                            |   | Circumstances                              | David  |
| <b>II Chronicles</b><br>7:14 (12-22) | 1         | Supplication                   | Obey God's Word                        | Wicked Ways                                   | Humility-<br>Repentance                    | Solomon  |
| II Chronicles<br>14:11               | 1         | Supplication                   | Cities / Battle                        |   |  | Asa  |
| II Chronicles<br>20:3-13             | 11        | Supplication                   | Being attacked,<br>Battle              |   | Fasting,<br>All Judah                      | Jehosophat   |
| II Chronicles<br>29:20-36            | 17        | Supplication<br>Thanks, Praise | Restore Temple<br>Worship              |   | Revival<br><b>Rose up early</b>            | Hezekiah,<br>offerings                                   |
| II Chronicles<br>30:13-27(18-20)     | 15        | Supplication                   | Mercy for priests,<br>Levites & people | Not sanctified for<br>worship                 | Leadership                                 | Hezekiah   |
| II Chronicles<br>32:9-23 (20-21)     | 15        | Supplication                   | Help, victory over<br>enemy            | Assyrian Army                                 | Angel<br>2 Ki 19, Is 36-37                 | Hezekiah /<br>Isaiah                                     |
| II Chronicles                        | 3         | Supplication                   | Healing                                |   | Sign                                       | Hezekiah   |

| <b>SCRIPTURE</b>                   | <b>Vs</b> | <b>FORM(S)</b>   | <b>PURPOSE</b>                  | <b>HINDRANCES</b>     | <b>AIDS</b>                     | <b>WHO / TYPES<br/>Comments</b>          |  |
|------------------------------------|-----------|--|---------------------------------|-----------------------|---------------------------------|--|--|
| 32:24-26                           |           |  |                                 |                       |                                 | 2 Kings 20:1-5                           |  |
| II Chronicles<br>33:11-17          | 7         | Supplication   | Captive – Assyria<br>in Babylon | His own<br>wickedness | Humility<br>Repentance          | Manasseh                                 |  |
| II Chronicles<br>34:14-22 (21)     | 9         | Supplication   | Law found and<br>conviction     | Ignorance             | Mercy from God’s<br>wrath       | Josiah / Huldah<br>the prophetess        |  |
| <a href="#">Ezra</a><br>6:10       | 1         |  |                                 |                       |                                 |  |  |
| Ezra<br>7:27-28                    | 2         | Praise   | Beautify the<br>temple          |                       | Personal labor and<br>obedience | King’s favor                             |  |
| Ezra<br>8:21-23                    | 3         | Supplication   | Safety in presence<br>of enemy  |                       | Fasting                         | Journey to<br>Jerusalem with<br>families |  |
| Ezra<br>9:3-15                     | 12        | Supplication   | Cleanse sin of<br>God’s people  |                       | Daniel 9:4-19                   | Ezra rebuked<br>inter-marriage           |  |
| <a href="#">Nehemiah</a><br>1:4-11 | 8         | Supplication   | Wisdom                          | No Leader             | Accomplish Work                 | Nehemiah                                 |  |
| Nehemiah<br>2:4                    | 1         | Conversation   | Strength                        | Enemy                 | Rebuild Walls                   | Nehemiah /<br>Jerusalem                  |  |
| Nehemiah<br>4:4-5                  | 2         | Conversation   | Strength                        | Enemy                 | Rebuild Walls                   | Nehemiah /<br>Jerusalem                  |  |
| Nehemiah<br>4:9                    | 1         | Conversation   | Strength                        | Enemy                 | Rebuild Walls                   | Nehemiah /<br>Jerusalem                  |  |
| Nehemiah<br>5:19                   | 1         | Conversation   | Strength                        | Enemy                 | Rebuild Walls                   | Nehemiah /<br>Jerusalem                  |  |
| Nehemiah<br>6:9                    | 1         | Conversation   | Strength                        | Enemy                 | Rebuild Walls                   | Nehemiah /<br>Jerusalem                  |  |
| Nehemiah<br>6:14                   | 2         | Conversation   | Strength                        | Enemy                 | Rebuild Walls                   | Nehemiah /<br>Jerusalem                  |  |
| Nehemiah<br>12:40                  | 1         | Conversation,<br>Supp                                      | Praise, thanks,<br>Supp         |                       |                                 | Nehemiah                                 |  |
| Nehemiah<br>12:43                  | 1         | Conversation,<br>Supp                                      | Praise, thanks,<br>Supp         |                       |                                 | Nehemiah                                 |  |
| Nehemiah<br>13:14                  | 1         | Conversation,<br>Supp                                      | Praise, thanks,<br>Supp         |                       |                                 | Nehemiah                                 |  |
| Nehemiah<br>13:22                  | 1         | Conversation,<br>Supp                                      | Praise, thanks,<br>Supp         |                       |                                 | Nehemiah                                 |  |
| Nehemiah<br>13:29                  | 1         | Conversation,<br>Supp                                      | Praise, thanks,<br>Supp         |                       |                                 | Nehemiah                                 |  |
| <a href="#">Esther</a><br>4:16     | 1         | Supplication   |                                 |                       | 3 day fast                      |  |  |
| 50<br>Lessons                      | 363       | <b>THE 5 BOOKS OF POETRY</b> <a href="#">Return to top</a> |                                 |                       |                                 |  |  |
| <a href="#">Job</a><br>1:5         | 1         | Intercession   | For son’s sins                  | God’s plan            | <b>Rose up Early<br/>Morn</b>   | Job offers burnt<br>sacrifices           |  |
| Job<br>7:21                        | 1         | Supplication   | God seeking Job                 |                       | Early in the<br>morning         | Job seeks God                            |  |
| Job<br>8:5                         | 1         | Supplication   | Seeking God                     |                       | Seek me early                   | Bildad’s advice<br>to Job                |  |
| Job<br>9:13-16                     | 4         | Supplication   | Seeking God                     |                       | Humility cc 5:1-3               | Job’s wisdom of<br>God’s ways            |  |
| Job<br>16:16-19                    | 4         | Supplication   | Seeking God                     |                       | Tears                           |  |  |
| Job<br>23:12                       | 1         | Supplication   |                                 |                       | Pure                            |  |  |
| Job<br>40:3-5                      | 3         | Conversation   | Repentance                      | Pride                 | Eyes that See                   | Personal /<br>Good                       |  |
| Job<br>42:1-6                      | 7         | Conversation   | Repentance                      | Pride                 | Eyes that See                   | Personal /<br>Good                       |  |
| Job                                | 1         | Intercession   | Forgiveness                     |                       |                                 | For 3 friends                            |  |



| <b>SCRIPTURE</b>               | <b>Vs</b> | <b>FORM(S)</b>         | <b>PURPOSE</b>        | <b>HINDRANCES</b> | <b>AIDS</b>                  | <b>WHO / TYPES<br/>Comments</b>      |
|--------------------------------|-----------|------------------------|-----------------------|-------------------|------------------------------|--------------------------------------|
| 42:10                          |           |                        |                       |                   |                              |                                      |
| <a href="#">Psalm</a><br>3:1-8 | 9         | Supplication           | Shield to Protect     |                   | Cried                        | David / Absalom                      |
| Psalm<br>4:1-8                 | 8         | Supplication           | Safety                |                   | Righteousness, Trust         | David / God                          |
| <a href="#">Psalm</a><br>5:1-3 | 3         | Supplication           |                       |                   | <b>Get up early</b>          | David                                |
| Psalm<br>6:1-10                | 10        | Supplication           | Seek God's mercy      |                   | Season of Prayer             | David                                |
| Psalm<br>25:1-11               | 12        | Supplication           | Guidance              |                   |                              | David                                |
| Psalm<br>27:7-14               | 8         | Supplication           | Seek God              |                   | Wait on the Lord             | David                                |
| Psalm<br>28:1-9                | 9         | Supplication           | Strength              |                   | Cry / Lift up Hands          | David                                |
| Psalm<br>31:22 (1-24)          | 1         | Supplication           | Mercy in Trial        |                   | Hate Lying / Trust           | David                                |
| Psalm<br>35:1-28               | 28        | Supplication           | Awake to Judge        |                   | Humble / Fast                | David / Praise                       |
| Psalm<br>51:1-19               | 19        | Supplication           | Repentance            | Self-righteous    | Sin Revealed                 | David / Personal Sin                 |
| Psalm<br>55:16-17 (1-23)       | 2         | Supplication           | Burden to Lord        |                   | Praise                       | David/Morning-Noon-Night             |
| Psalm<br>63:1-11               | 12        | Supplication           | See Power & Glory     |                   | <b>Get up Early / Thirst</b> | David / Praise                       |
| Psalm<br>64:1-6                | 6         | Supplication           | Enemy                 |                   | Upright in Heart             | David                                |
| Psalm<br>69:1-36               | 36        | Supplication           |                       |                   |                              | David                                |
| Psalm<br>71:1-24               | 24        | Praise                 |                       |                   |                              | Unknown                              |
| Psalm<br>78:31-35              | 5         | Supplication           |                       |                   | Seek God early               | Unknown                              |
| Psalm<br>80:1                  | 1         | Supplication           | Quicken Us            |                   | Repentance                   | Asaph                                |
| Psalm<br>85:1-13               | 13        | Thanks<br>Supplication | Revive us             |                   | Brokenness                   | For sons of Korah<br>Nehemiah & Ezra |
| Psalm<br>88:13 (1-18)          | 1         | Supplication           | Help in Trouble       |                   | <b>Get up Early</b>          | For sons of Korah                    |
| Psalm<br>100:1-5               | 6         | Praise                 | Glorify God           |                   | Thanksgiving                 | Unknown<br>OT / NT verses            |
| Psalm<br>102:1-28              | 28        | Supplication           | In time of great need |                   |                              | Unknown                              |
| Psalm<br>103:1-22              | 1         | Praise                 |                       |                   |                              | David                                |
| Psalm<br>105:1-7               | 7         | Thanks                 |                       |                   |                              | Unknown                              |
| Psalm<br>106:1-12              | 12        | Praise                 |                       |                   |                              | Unknown                              |
| Psalm<br>109:4 (1-31)          | 1         | Supplication<br>Praise |                       |                   |                              | David.<br>Prophecy of Judas.         |
| Psalm<br>116:1-17              | 17        | Thanks                 |                       |                   |                              | Hezekiah                             |
| Psalm<br>126:5                 | 1         | Praise                 |                       |                   |                              | David 1                              |
| Psalm                          | 1         | Supplication           | Reap in joy           |                   | Sow in tears                 | Unknown                              |

| <b>SCRIPTURE</b>                    | <b>Vs</b> | <b>FORM(S)</b>                                    | <b>PURPOSE</b>                           | <b>HINDRANCES</b>                    | <b>AIDS</b>                     | <b>WHO / TYPES<br/>Comments</b>                  |  |
|-------------------------------------|-----------|---|--|--------------------------------------|---------------------------------|--|--|
| 130:1-8                             |           |   |  |                                      |                                 |  |  |
| Psalms<br>6:1-10                    | 10        | Supplication                                      | Hope<br>Self – Israel                    | Iniquity                             | Patience<br><b>Morning</b>      | Unknown<br>Writer                                |  |
| <b>Proverbs</b><br>1:28-29          | 2         | Supplication                                      |  | Hated knowledge,<br>Chose not wisdom | Morning Prayer not<br>heard     | Not heard by<br>the LORD                         |  |
| Proverbs<br>8:17                    | 1         | Supplication                                      | Love wisdom                              |                                      | <b>Seek early</b>               | The LORD<br>hears                                |  |
| Proverbs<br>15:8                    | 1         | Supplication,<br>Prayer                           | Seek wisdom from<br>above                |                                      | Being upright                   | The LORD's<br>delight                            |  |
| Proverbs<br>15:29                   | 1         | Supplication,<br>Prayer                           | Seek wisdom from<br>above                |                                      | Being righteous                 | The LORD<br>hears                                |  |
| Proverbs<br>28:9                    | 1         | Supplication,<br>prayer                           |  | Turn ear from<br>hearing the law     |                                 | Prayer is an<br>Abomination                      |  |
| Proverbs<br>30:7-9                  | 3         | Supplication,<br>prayer                           | To please God,<br>Guidance               |                                      | wisdom                          | Present &<br>future needs                        |  |
| <b>Ecclesiastes</b><br>5:1-3        | 4         | Supplication                                      | Most Holy Labor                          | Quick w/words                        | Quietness / Hear                | In House of<br>God                               |  |
| <b>Song of<br/>Songs</b><br>2:14-17 | 4         | Conversation                                      | Union                                    | Personal Comfort                     | Love                            | Communion  |  |
| Song of Songs<br>4:4-6              | 3         | Conversation                                      | Union                                    |                                      | Love                            | Communion  |  |
| Song of Songs<br>5:2-6              | 5         | Conversation                                      | Union                                    |                                      | Love                            | Communion  |  |
| Song of Songs<br>7:10-13            | 4         | Conversation                                      | Union                                    |                                      | Love                            | Communion  |  |
| Song of Songs<br>8:11-14            | 4         | Conversation                                      | Union                                    |                                      | Love                            | Communion  |  |
| 59<br>lessons                       | 277       | <b>THE PROPHETS</b> <a href="#">Return to top</a> |  |                                      |                                 |  |  |
| <b>Isaiah</b><br>1:15               | 1         | Supplication                                      |  | Hands full of<br>blood               | Prayers not heard               | Judah &<br>Jerusalem                             |  |
| Isaiah<br>12:1-6                    | 6         | Thanksgiving<br>& Praise                          | Messiah's<br>prophecy                    |                                      | Future hope                     | Isaiah 11  |  |
| Isaiah<br>26:9                      | 1         | Supplication                                      | Proverbs 6                               |                                      | <b>Our Soul<br/>Our Spirit</b>  | <b>Desires God<br/>at night. Seek<br/>early.</b> |  |
| Isaiah<br>37:15-20                  | 6         | Supplication                                      | Protection from<br>Assyrians             |                                      | After reading a<br>letter       | Hezekiah   |  |
| Isaiah<br>38:1-22                   | 22        | Supplication                                      | Add 15 yrs. life                         | Sickness onto<br>death               |                                 | Hezekiah healed<br>on the 3 <sup>rd</sup> day    |  |
| Isaiah<br>44:17                     | 1         | Supplication                                      | Fall down & pray to<br>idols made of man | God has shut their<br>eyes & hearts  |                                 | Prayer not heard<br>Jacob's Trouble              |  |
| Isaiah<br>56:4-7                    | 3         | Supplication                                      | Worship God                              |                                      | Eunuch<br>Stranger              | House of<br>Prayer                               |  |
| Isaiah<br>58:1-14                   | 14        | Supplication                                      | Repair Breach                            | Wrong Fast                           | Right Fast                      | Fasting  |  |
| Isaiah<br>59:1-2                    | 2         | Supplication                                      | Fall down & pray to<br>idols made of man | God has shut their<br>eyes & hearts  |                                 | Prayer not heard<br>Jacob's Trouble              |  |
| Isaiah<br>62:6-7                    | 2         | Supplication                                      | Give Him no Rest                         |                                      | Daily<br>Continual              | Watchman   |  |
| <b>Jeremiah</b><br>7:13-16, 25      | 5         | Supplication                                      |  |                                      | Rose early in<br>morning        | Pray not for<br>this people                      |  |
| Jeremiah<br>11:14, 25               | 2         | Supplication                                      | Jonah 3                                  |                                      | Cities / Nineveh                | Pray not for<br>this people                      |  |
| Jeremiah<br>12:1-5                  | 6         | Supplication                                      | Petition                                 |                                      | Footmen-Horses,<br>Peace-Jordan | Why does way of<br>wicked prosper?               |  |
| Jeremiah                            | 1         |   | Preach Word                              |                                      | <b>Rising up Early</b>          |  |  |

| <b>SCRIPTURE</b>                | <b>Vs</b> | <b>FORM(S)</b>           | <b>PURPOSE</b>                     | <b>HINDRANCES</b>                    | <b>AIDS</b>                        | <b>WHO / TYPES<br/>Comments</b>          |
|---------------------------------|-----------|--------------------------|------------------------------------|--------------------------------------|------------------------------------|--|
| 21:12                           |           |                          |                                    |                                      |                                    |  |
| Jeremiah<br>25:3-4              | 2         |                          | Preach Word                        |                                      | <b>Rising up Early</b>             |  |
| Jeremiah<br>26:5                | 1         |                          | Preach Word                        | Not Hear<br>Prophets                 | <b>Rising up Early</b>             |  |
| Jeremiah<br>29:19               | 1         |                          | Preach Word                        | Not Hear<br>Prophets                 | <b>Rising up Early</b>             |  |
| Jeremiah<br>31:18-22            | 5         | Supplication             | Turn-turned<br>Repent-Instruct     |                                      | During<br>chastisement             | The prayer of<br>Ephraim                 |
| Jeremiah<br>32:16-25            | 10        | Praise                   | Mercy in judgment                  |                                      |                                    | Purchase of<br>land                      |
| Jeremiah<br>32:33               | 1         |                          | Preach Word                        | Not Hear<br>Prophets                 | <b>Rising up Early</b>             |  |
| Jeremiah<br>35:14-15            | 2         |                          | Preach Word                        | Not Hear<br>Prophets                 | <b>Rising up Early</b>             |  |
| Jeremiah<br>37:1-10             | 10        | Supplication             | Egypt's Army help                  |                                      | <b>Fear of Babylon</b>             | Zedekiah's<br>Request                    |
| Jeremiah<br>44:4                | 1         |                          | Preach Word                        | Not Hear<br>Prophets                 | <b>Rising up Early</b>             |  |
| <b>Lamentations</b><br>2:18-20a | 3         | Supplication<br>& Praise | Help in time of<br>judgment        |                                      | Great need                         | The people of<br>Jerusalem               |
| Lamentations<br>3:8             | 1         |                          | Prayer not heard                   | Continual<br>disobedience            |                                    |  |
| Lamentations<br>3:44            | 1         |                          | Prayer not heard                   | Continual<br>disobedience            |                                    |  |
| Lamentations<br>3:48-58         | 11        | Supplication             |                                    |                                      |                                    | Lesson on<br>prayer                      |
| Lamentations<br>5:1-22          | 22        | Supplication             |                                    |                                      |                                    | Lesson on<br>prayer                      |
| <b>Ezekiel</b><br>8:18          | 1         | Supplication             | Asking for pity                    | Disobedience                         |                                    | Prayers not<br>heard<br>People of Israel |
| Ezekiel<br>20:2                 | 1         | Supplication             | To ask of God                      | Their rebellion to<br>God's commands |                                    | Prayers not<br>heard<br>Elders of Israel |
| Ezekiel<br>39:29                | 1         | Supplication             | After return to<br>their God       |                                      | Obedience                          | Prayers heard<br>People of Israel        |
| <b>Daniel</b><br>4:34-37        | 4         | Praise                   | Humble the king's<br>pride         |                                      | Made like an<br>animal for 7 years | Nebuchadnezza<br>r praised               |
| Daniel<br>6:6-16                | 11        | Supplication             | Disobey king's<br>order to worship |                                      | Faith                              | Daniel thrown<br>into lion's den         |
| Daniel<br>9:1-27                | 27        | Supplication             | Deliverance                        | Satan /<br>Jerusalem                 | Fasting / Gabriel                  | Daniel, Timely<br>/ Intercession         |
| <b>Hosea</b><br>5:15            | 1         | Supplication             | Repentance                         |                                      | <b>Seek Me Early</b>               | Israel                                   |
| <b>Joel</b><br>1:14             | 1         | Supplication             | Call to Repentance                 |                                      | Priests call for a<br>fast         | Gather elders &<br>all people            |
| Joel<br>2:17                    | 1         | Supplication             | Call to Repentance                 |                                      | Testimony of God's<br>people       | Priests between<br>porch & altar         |
| Joel<br>2:32                    | 1         | Supplication             | Salvation                          |                                      | Whosoever calls on<br>Jesus        | To Israel Romans<br>10:17                |
| <b>Amos</b><br>7:2              | 1         | Supplication             | Intercession<br>Mercy              |                                      |                                    | Amos for Israel                          |
| Amos<br>7:5                     | 1         | Supplication             | Intercession<br>Mercy              |                                      |                                    | Amos for Israel                          |
| <b>Obadiah</b>                  | 0         | None Noted               |                                    | Edomite's<br>judgment                |                                    | <b>NO PRAYER</b>                         |
| <b>Jonah</b>                    | 1         | Supplication             | Fear / decision                    |                                      | Repentance                         | Sailors                                  |

| <b>SCRIPTURE</b>            | <b>Vs</b> | <b>FORM(S)</b>   | <b>PURPOSE</b>                        | <b>HINDRANCES</b>                      | <b>AIDS</b>                   | <b>WHO / TYPES<br/>Comments</b>                 |  |
|-----------------------------|-----------|--|---------------------------------------|--|-------------------------------|---|--|
| 1:14                        |           |  |                                       |  | Nature – Sea                  |   |  |
| Jonah<br>2:1-9              | 9         | Supplication<br>Thanks   | Fear of suffering<br>and death        |  | Repentance<br>Nature – fish   | Jonah   |  |
| Jonah<br>3:5-9              | 5         | Supplication   | Fear of<br>destruction                |  | Repentance<br>Words of Jonah  | Nineveh   |  |
| Jonah<br>4:2-4              | 3         | Supplication   | Fear of living                        |  | Asks Lord to take<br>his life | Jonah<br>very angry                             |  |
| <b>Micah</b><br>3:1-4 (4)   | 4         | Supplication   | Israel seeks God                      | Hate Good &<br>Love Evil               |                               | Prayer not Heard.<br>God's face hid.            |  |
| Micah<br>7:7                | 1         | Supplication   | Micah seeks God                       |  | Look, Wait & Hear             | Micah's Prayer                                  |  |
| <b>Nahum</b>                | 0         | None Noted   |                                       | Nineveh's<br>judgment                  |                               | <b>NO PRAYER</b>                                |  |
| <b>Habakkuk</b><br>1:1-2:20 | 30        | Conversation   | Questions &<br>Answers                |  | Concern                       | Habakkuk and<br>the LORD                        |  |
| Habakkuk<br>3:1-19          | 19        | Supplication<br>Praise   |                                       |  | Understands God's<br>way      | Habakkuk's<br>Determination                     |  |
| <b>Zephaniah</b><br>1:6     | 0         | No prayer  |                                       | Sin                                    | Pride                         | God's people,<br>Jerusalem                      |  |
| Zephaniah<br>3:2            | 0         | No prayer  |                                       | Sin                                    | Pride                         | God's people,<br>Jerusalem                      |  |
| Zephaniah<br>3:9            | 1         | Conversation<br>Praise   | Glorify God                           | None                                   | Pure language                 | All people                                      |  |
| <b>Haggai</b>               | 0         |  | Rebuild the<br>temple                 | Complacency of<br>Israel               |                               | <b>NO PRAYER</b>                                |  |
| <b>Zechariah</b><br>7:2     | 1         |  |                                       |  |                               |   |  |
| Zechariah<br>8:21-22        | 2         |  |                                       |  |                               |   |  |
| Zechariah<br>12:10          | 1         | Supplication   | House of David                        | In That Day                            | Prophecy / Context            | Pour Spirit of –<br>Supplication &<br>Grace     |  |
| Zechariah<br>13:9           | 1         |  |                                       |  |                               |   |  |
| <b>Malachi</b><br>1:9       | 1         |  |                                       |  |                               |   |  |
| 34<br>Lessons               | 160       | <b>THE FOUR ACCOUNTS OF THE LIFE OF CHRIST</b> <a href="#">Return to top</a> |                                       |  |                               |   |  |
| <b>Matthew</b><br>5:43-44   | 2         | Supplication   | Forgive<br>OT-NT difference           | <b>Lazy</b> to forgive                 | Example-Jesus for<br>enemy    | for those who<br>despitefully use<br>you        |  |
| Matthew<br>6:5-13           | 8         | Supplication<br>Prayer   | OT Religion<br>NT Pattern             | <b>Lazy</b> to be seen<br>by God alone | Prayer closet                 | Our Father in<br>heaven                         |  |
| Matthew<br>8:1-4            | 4         | Conversation   | Healing. Jewish.                      |  | Little faith                  | Jesus Christ<br>prays. Leper.                   |  |
| Matthew<br>8:5-13           | 8         | Conversation   | Healing. Gentile.<br>Authority        |  | Great faith                   | Jesus Christ<br>prays. Roman<br>centurion.      |  |
| Matthew<br>9:37-38          | 2         | Supplication   | Laborers<br>Book of Acts              | <b>Lazy</b> in Labor                   | Lord to Send                  | Intercession /<br>Harvest                       |  |
| Matthew<br>15:21-28         | 8         | Conversation   | Demon<br>deliverance                  |  |                               | Jesus Christ<br>prays                           |  |
| Matthew<br>24:20            | 1         | Supplication   | Wisdom                                | <b>Lazy</b> in the Word                | Belief in the Word            | Prophecy to<br>Israel                           |  |
| Matthew 27:46<br>Mark 15:34 | 2         | Conversation<br>Supplication   | Fulfill promise as<br>the Lamb of God |  |                               | My God, my God,<br>Why have you<br>forsaken me? |  |
| <b>Mark</b><br>1:35         | 1         | Prayer   | Seek Father's will                    | None                                   | <b>Early morn.<br/>Prayer</b> | Jesus<br>Periodic                               |  |
| Mark                        | 1         | Prayer   | Seek Father's will                    | None                                   | Away from crowds,             | Jesus   |  |

| <b>SCRIPTURE</b>            | <b>Vs</b> | <b>FORM(S)</b>  | <b>PURPOSE</b>                        | <b>HINDRANCES</b>                         | <b>AIDS</b>                            | <b>WHO / TYPES<br/>Comments</b>  |  |
|-----------------------------|-----------|---|---------------------------------------|---|--|--|--|
| 6:46                        |           |   |                                       |   | on a hill                              | Occasion,<br>Periodic  |  |
| Mark<br>9:29                | 1         | Intercession  | Demons                                | Eating food,<br>Gluttony                  | Fasting,<br>MT 17:21                   | Jesus<br>Occasion,<br>Periodic   |  |
| Mark 11:15-21<br>(verse 17) | 1         | All   | Right Anger                           | Money                                     | OT Place of Prayer<br>– temple         | Jesus<br>End of Jesus<br>Ministry                                      |  |
| <b>Luke</b><br>2:37         | 1         | Supplication  | Fasting and Prayer                    | Anna a<br>Prophetess                      | Wait on the Lord                       | Jesus' dedication<br>at temple   |  |
| Luke<br>6:12-16             | 5         | Supplication  | Chose Apostles                        |   | Season                                 | Season, Jesus<br>Prayed  |  |
| Luke<br>9:28-36             | 8         | Supplication  | His death                             |   | Moses & Elijah                         | MT of<br>Transfiguration   |  |
| Luke<br>11:1-4              | 4         | Supplication<br>Praise                                | Basic pattern for<br>prayer           | Unforgiveness                             | Discipleship                           | Well known<br>Matthew 6:9-15   |  |
| Luke<br>11:5-8              | 4         | Supplication  | Fulfill Need                          | Giving up                                 | Persistence                            | Need bread for<br>family   |  |
| Luke<br>11:9-10             | 2         | Supplication  | Fulfill Need                          | Laziness                                  | Divine sequence                        | Ask-Seek-<br>Knock   |  |
| Luke<br>11:11-13            | 3         | Supplication  | Fulfill Need                          | Lack of faith                             | Example of father-<br>son relationship | Bread-stone<br>Fish-serpent<br>Egg-scorpion<br><b>Give Holy Spirit</b> |  |
| Luke<br>15:17-19            | 3         | Supplication  | Repentance                            | Satisfied                                 | Not Worthy                             | Prodigal Son   |  |
| Luke<br>16:27 (19-31)       | 1         | Conversation  | Urgent request                        | Richness                                  | Lazarus                                | Richman / I<br>pray you  |  |
| Luke<br>18:1-8              | 8         | Supplication  | Personal need                         |   | Persistence                            | Judge and God  |  |
| Luke<br>18:9-14             | 5         |   | Repentance                            | Hypocrite                                 | Humility                               | Pharisee and<br>Publican   |  |
| Luke<br>23:34               | 1         | Intercession  | Forgiveness                           |   | Matthew 6:12-15                        | Jesus on the<br>Cross  |  |
| <b>John</b><br>2:1-10       | 10        | Conversation  | Need                                  | Self-Sufficiency                          | Helplessness                           | 1 <sup>st</sup> Miracle,<br>Water-Wine                                 |  |
| John<br>2:12-24             | 13        |   | Right Anger                           | Money                                     | House of Prayer                        | Beginning of<br>Jesus Ministry   |  |
| John<br>4:20-24             | 5         | All   |                                       |   | NT place of prayer                     | Worship in<br>Spirit & truth   |  |
| John<br>14:13-17            | 5         | Supplication<br>Conversation                          |                                       |   |  | <b>In Jesus<br/>name</b>   |  |
| John<br>15:7                | 1         | Supplication<br>Conversation                          | God's Will                            | Not Abide in<br>Christ                    | Abide in Christ                        | Individual(s)  |  |
| John<br>15:16               | 1         | Supplication  | Bring forth fruit<br>Our fruit remain |   |  | <b>In Jesus<br/>name</b>   |  |
| John<br>16:23-24            | 2         | Supplication  | Our joy may be<br>full                |   |  | <b>In Jesus<br/>name</b>   |  |
| John<br>16:26               | 1         | Supplication  | Need                                  |   |  | <b>In Jesus<br/>name</b>   |  |
| John<br>17:1-26             | 26        | Supplication  | Vision                                |   |  | Jesus prayer for<br>future believers                                   |  |
| John<br>18:1-11             | 11        | Supplication  | Need                                  | Others – spirit is<br>willing, flesh weak | Not my will, but<br>your will          | Jesus prays 3x.  |  |
| 16<br>Lessons               | 22        | <b>THE EARLY CHURCH</b> <a href="#">Return to top</a> |                                       |   |  |  |  |
| <b>Acts</b><br>1:14         | 1         | Prayer &<br>Supplication                              | Waiting for power                     |   | All in one accord                      | In upper room  |  |
| Acts<br>1:24                | 1         | Prayer  | Choice                                |   | Cast lots                              | Chose Matthias<br>for Judas  |  |

| <b>SCRIPTURE</b>           | <b>Vs</b> | <b>FORM(S)</b>   | <b>PURPOSE</b>                            | <b>HINDRANCES</b>                 | <b>AIDS</b>                   | <b>WHO / TYPES<br/>Comments</b>          |  |
|----------------------------|-----------|--|---|-----------------------------------|-------------------------------|--|--|
| Acts 2:42                  | 1         | Prayers  | Continue                                  |                                   | Outpouring of Spirit          | 1-18 manifestations of Spirit            |  |
| Acts 3:1 (1-11)            | 1         | Prayer   | 9 <sup>th</sup> hour                      |                                   | Regular time, temple          | Healed lame man                          |  |
| Acts 4:29-31               | 3         | Supplication   | Boldness                                  |                                   |                               | Whole place shook                        |  |
| Acts 6:1-4                 | 4         | Prayer   | Select servants                           |                                   |                               | Laid hands on them                       |  |
| Acts 6:6                   | 2         | Prayer   | Leaders                                   |                                   | Men filled with H.S. & wisdom | Remove division of the saints            |  |
| Acts 7:59-60               | 2         | Intercession   | Forgiveness                               |                                   | Lord, lay not charge          | Stephen stoned to death                  |  |
| Acts 8:34                  | 1         | Conversation   | Understand text                           |                                   |                               | Eunuch-Phillip / I pray you              |  |
| Acts 9:11                  | 1         | Supplication   |   |                                   |                               | Saul praying                             |  |
| Acts 9:40 (36-43)          | 1         | Supplication   | Tabitha                                   |                                   |                               | Peter raised from death                  |  |
| Acts 12:5 (1-19)           | 1         | Supplication   | Peter in prison                           |                                   | Angel of the Lord             | w/o ceasing by the church                |  |
| Acts 14:23                 | 1         | Supplication   | Ordain elders                             |                                   | Fasting                       |  |  |
| Acts 16:9                  | 1         | Conversation   |   |                                   | Man of Macedonia              | Vision of Paul                           |  |
| Acts 23:18                 |           | Conversation   | Paul's deliverance                        |                                   | Young man helped              |  |  |
| Acts 24:4                  | 1         | Conversation   |   |                                   |                               | Paul-Felix / I pray you                  |  |
| 44 Lessons                 | 103       | <b>THE LETTERS OF THE APOSTLE PAUL</b> <a href="#">Return to top</a> |   |                                   |                               |  |  |
| <b>Romans 8:26-27</b>      | 2         | Wordless   | Depths of Heart                           | Sin                               | Spirit intercedes             | Our heart's deep desire                  |  |
| Romans 10:1                | 1         | Supplication   | Israel's salvation                        |                                   |                               |  |  |
| Romans 10:9-10             | 2         | Prayer   | Salvation                                 |                                   | Heart & righteousness         | Christ raised                            |  |
| Romans 12:12               | 1         | Prayer   | Reminder                                  |                                   | Continue instant              |  |  |
| Romans 15:30               | 1         | Supplication   |   |                                   |                               |  |  |
| <b>I Corinthians 7:5</b>   | 1         | Supplication   | Seek God                                  | Marriage relations                | Fasting                       | Husband-wife                             |  |
| I Corinthians 11:3-16      | 13        | Public prayer in congregation  | Teach order of nature to angels (vs 8-10) |                                   | Obedience                     | God-Christ-man-woman order of subjection |  |
| I Corinthians 14:13-16     | 4         | Prayer, Thanks Teaching  | In a known understood language            | Language unknown to the listeners | Need an interpreter-order     | The least gift of the Spirit – some      |  |
| <b>II Corinthians 1:11</b> | 1         | Supplication   | Intercession for Paul's safety            |                                   | Paul's need for help          | Corinthian's prayers for Paul            |  |
| II Corinthians 6:5         | 1         | Supplication   | Fastings Watchings                        | Suffering & persecution           | Help for trials               | Paul's witness includes prayer.          |  |
| II Corinthians 8:4         | 1         | Supplication   | Receive money to help needy               |                                   | Jerusalem saints needs        | Macedonians prayers for Paul             |  |
| II Corinthians 9:14        | 1         | Supplication   | Jerusalem's Thankfulness                  |                                   | Thanks for offerings          | Jerusalem's prayers                      |  |
| II Corinthians 11:27       | 1         | Supplication   | Fastings often Watchings often            | Suffering & persecution           | Help for trials               | Paul's experience.                       |  |

| <b>SCRIPTURE</b>                         | <b>Vs</b> | <b>FORM(S)</b>                | <b>PURPOSE</b>                             | <b>HINDRANCES</b>         | <b>AIDS</b>                               | <b>WHO / TYPES<br/>Comments</b>     |
|--|-----------|-------------------------------|--|---------------------------|---|-------------------------------------|
| II Corinthians 12:7-10                   | 4         | Supplication                  | Healing of Paul's thorn in the flesh       | Prayed 3 times, answer NO | God's grace is sufficient                 | Paul's prayer for himself           |
| II Corinthians 13:7                      | 1         | Supplication                  | Do no evil<br>Do what is right             | False apostles            | Continued growth needs                    | Paul's prayer for Corinthian saints |
| <a href="#">Galatians 4:19</a>           | 1         | Supplication                  | Others growth in Christ                    |                           |   |                                     |
| <a href="#">Ephesians 1:15-23</a>        | 9         | Supplication                  | Spiritual Growth                           | Carnal / James 4:3        | Love                                      | Paul for Ephesians                  |
| Ephesians 3:13-21                        | 9         | Supplication                  | Spiritual Growth                           | Carnal / James 4:3        | Love of Christ                            | Paul for Ephesians                  |
| Ephesians 5:20                           | 1         | Thanks                        | Thanks to God                              | Unthankful                | Trust                                     |                                     |
| <b>Ephesians 6:18-20</b>                 | <b>3</b>  | <b>Supplication</b>           | <b>Saints / Boldness</b>                   | <b>Lack of Armor</b>      | <b>In the Spirit</b>                      | <b>Eph 6:10-20</b>                  |
| <a href="#">Philippians 1:3-6 (4)</a>    | 4         | Supplication                  | Continued fellowship in the Gospel         |                           | Thanks (vs 3)<br>Praise (vs 6)            | Paul for Philippian believers       |
| Philippians 4:6                          | 1         | Supplication                  |  |                           | Thanksgiving                              |                                     |
| <a href="#">Colossians 1:3</a>           | 1         | Supplication<br>Thanks        | Love of saints<br>Wisdom / Others          |                           | 1-Prayer for Colossians                   | Paul & Timothy                      |
| Colossians 1:9-12 (15?)                  | 4         | Supplication<br>Thanks        | Wisdom / Others                            |                           | 1-Prayer for Colossians                   | Paul & Timothy                      |
| Colossians 4:2                           | 1         | Supplication<br>Thanks        | Continue                                   |                           | 2-Continue in prayer                      | Exhort Colossian brethren to pray   |
| Colossians 4:3-4                         | 2         | Supplication                  | <b>Speak mystery of salv. &amp; sanct.</b> |                           | 3-Prayer request by Paul & Timothy        | Colossian brethren                  |
| Colossians 4:12                          | 1         | Supplication<br>Fervent labor | <b>Christ formed in others</b>             |                           | 4-Prays for brethren                      | Epaphras the servant of Christ,     |
| <a href="#">I Thessalonians 1:2</a>      | 1         | Thanks<br>Supplication        | Good testimony of believers                |                           | 1-Prayer for Thessalonians                | Paul, Silas & Timothy               |
| I Thessalonians 3:9-13                   | 5         | Thanks<br>Supplication        | Hearts unblameable when Jesus returns      | John 15:7                 | 1-Night & day praying exceedingly         | Paul, Silas & Timothy               |
| I Thessalonians 5:17                     | 1         | Conversation<br>w/o ceasing   | Walk in Love                               | Inconsistency             | <b>2-Begin day with Prayer</b>            | Exhort Thes believers to pray       |
| I Thessalonians 5:25                     | 1         | Supplication                  | Love for one another                       | Un-Faithfulness           | 3-Prayer Request by Paul, Silas & Timothy | Thessalonian believers              |
| <a href="#">II Thessalonians 1:11-12</a> | 2         | Supplication                  | Continual grace for Believers              | Persecution               | 1-Good testimony                          | Paul, Silas & Timothy               |
| II Thessalonians 3:1-2                   | 1         | Supplication                  | Delivery from wicked men                   | Un-Faithfulness           | 2-Prayer request by Paul, Silas & Timothy | Thessalonian believers              |
| <a href="#">I Timothy 2:1-8</a>          | 8         | Supplication<br>Prayer        | Leaders/Authority                          | Laziness in Prayer        | W/o wrath & doubting                      | Jesus is mediator                   |
| I Timothy 4:5 (1-5)                      | 1         | Prayer                        | Sanctify food                              |                           | Word of God                               | Grace for meal                      |
| <a href="#">II Timothy 1:3 (3-6)</a>     | 1         | Prayers                       | For Timothy                                |                           | Pure conscience                           | Night & Day                         |
| <a href="#">Titus</a>                    | 0         |                               |  |                           |   | <b>NO PRAYER</b>                    |
| <a href="#">Philemon 1:4</a>             | 1         | Supplication                  |  |                           |   | Paul                                |
| Philemon 1:22                            | 1         | Supplication                  |  |                           |   | Philemon                            |
| <a href="#">Hebrews 2:17-18</a>          | 2         | Supplication                  | Reconcile sins                             |                           | Merciful and faithful                     | Our prayer to Christ                |
| Hebrews 4:14-16                          | 3         | Supplication                  | "Let us" hold fast our profession-14       |                           | "Let us" have confidence-16               | Our prayer to Christ                |
| Hebrews 5:7                              | 1         | Supplication                  | God's help<br>Jesus feared                 |                           | Strong crying & Tears                     | Jesus before being crucified        |

| <b>SCRIPTURE</b>                   | <b>Vs</b> | <b>FORM(S)</b>  | <b>PURPOSE</b>                            | <b>HINDRANCES</b> | <b>AIDS</b>           | <b>WHO / TYPES<br/>Comments</b>        |
|------------------------------------|-----------|---|---|-------------------|-----------------------|--|
| Hebrews 11:6                       | 1         | Supplication  |   |                   | Faith & Diligence     | Our need in prayer                     |
| Hebrews 13:15                      | 1         | Praise  |   |                   |                       | "Let us" offer the sacrifice of praise |
| Hebrews 13:18                      | 1         | Supplication  | For Paul to visit them                    |                   |                       | Paul's request to Hebrew believers     |
| <a href="#">James</a><br>4:1-5     | 5         | Prayer  |   | Own lusts         | Have not, ask not     | Payer is not answered                  |
| James 4:7-10                       | 4         | Supplication  | Intercessory                              | Joy, Laughter     | Jesus Christ, Sorrow  | Season                                 |
| 23 Lessons                         | 73        | <b>Other: JOHN, JAMES, PETER, JUDE &amp; REVELATION</b> <a href="#">Return to top</a> |   |                   |                       |  |
| James 4:7-10                       | 4         | Supplication  | Intercessory                              | Joy, Laughter     | Jesus Christ, Sorrow  | Season                                 |
| James 5:13-18                      | 6         | Intercession  | Afflicted / Healing                       | Love of the World | Righteousness         | Effective, Fervent                     |
| <a href="#">I Peter</a><br>3:7     | 1         | Prayers   | Honor wife                                |                   | Knowledge             | Wife weaker vessel                     |
| 1 Peter 3:12                       | 1         | All   | Lord's ear Hears                          | Evil              | Righteous             | Sun and Rain on Evil-Right             |
| 1 Peter 4:7-11 (7)                 | 5         | Prayer<br>Praise  | How to prepare for 2 <sup>nd</sup> coming |                   | Watch and Pray        | Peter for local churches               |
| <a href="#">II Peter</a>           | 0         |   |   |                   |                       | <b>NO PRAYER</b>                       |
| <a href="#">I John</a><br>3:22-23  | 2         | All   | Prayer answered                           |                   | Keep Commandment      | 1 Jn 5:14-15 / 1-2-10-613              |
| I John 5:16-17                     | 2         | Pray  | Sin onto death                            |                   |                       | Pray not for                           |
| <a href="#">II John</a>            | 0         |   |   |                   |                       | <b>NO PRAYER</b>                       |
| <a href="#">III John</a>           | 0         |   |   |                   |                       | <b>NO PRAYER</b>                       |
| <a href="#">Jude</a><br>1:20       | 1         | All   | God's Will                                |                   |                       | In the Holy Spirit                     |
| <a href="#">Revelation</a><br>3:20 | 1         | Conversation  | Communion On Earth                        |                   | Open Door of Heart    | Definition of Prayer                   |
| Revelation 4:8-9                   | 2         | Praise  | In Heaven                                 |                   |                       | 4 Creatures                            |
| Revelation 4:10-11                 | 2         | Praise  | In Heaven                                 |                   |                       | 24 Elders                              |
| Revelation 5:8                     | 1         | Prayers   | In Heaven                                 |                   | Vials of incense      | Prayers of saints                      |
| Revelation 5:11-12                 | 2         | Praise  | In Heaven                                 |                   |                       | Angels                                 |
| Revelation 5:13                    | 1         | Praise<br>Worship   | In Heaven                                 |                   |                       | Every Creature                         |
| Revelation 5:14                    | 1         | Praise  | In Heaven                                 |                   |                       | 24 Elders                              |
| Revelation 8:1-6                   | 6         | Prayers   | In Heaven, 7 <sup>th</sup> seal           |                   | Vial filled with fire | Prayers of all saints                  |
| Revelation 11:15-17                | 3         | Praise  | In Heaven                                 |                   | Fell on faces         | 24 Elders                              |
| Revelation 19:1-26                 | 26        | Praise  | In Heaven                                 |                   |                       |  |



### The Biblical law of rising up early for prayer (24 examples)

| SCRIPTURE              | FORM                             | AID                       | HINDERANCE        | COMMENT                           | WHO-WHAT                       |
|------------------------|----------------------------------|---------------------------|-------------------|-----------------------------------|--------------------------------|
| Exodus 24:4            |                                  | Moses Law                 |                   | Early Morning                     |                                |
| Joshua 6:15            | Add 4 more                       | Battle of Jericho         |                   | Rose early at Dawn                | Israel on 7th day              |
| Judges 21:4            |                                  |                           |                   | Rose early in the morning         |                                |
| II Kings 6:17-20       | Conversation                     | Open eyes to see          |                   | Rise Early-6:15                   | Elisha-servant / Lord's army   |
| II Chronicles 29:20-36 | Supplication<br>Thanks, Praise   | Restore Temple<br>Worship |                   | Revival<br>Rose up early          | Hezekiah offerings             |
| Job 1:5                | Intercession                     | For son's sins            | God's plan        | Rose up Early Morn                | Job offers Sacrifices          |
| Job 7:21               | Supplication                     | God seeking Job           |                   | Early in the morning              | Job seeks God                  |
| Job 8:5                | Supplication                     | Seeking God               |                   | Seek me early                     | Bildad's advice to Job         |
| Psalms 5:1-3           | Supplication                     |                           |                   | Get up early                      | David                          |
| Psalms 63:1-11         | Supplication                     | See Power & Glory         |                   | Get up Early / Thirst             | David / Praise                 |
| Psalms 78:31-35        | Supplication                     |                           |                   | Seek God early                    | Unknown                        |
| Psalms 88:13 (1-18)    | Supplication                     | Help in Trouble           |                   | Get up Early                      | For sons of Korah              |
| Psalms 130:1-8         | Supplication                     | Hope Self - Israel        | Iniquity          | Patience Morning                  | Unknown Writer                 |
| Proverbs 8:17          | Supplication                     | Love wisdom               |                   | Seek early                        | The LORD hears                 |
| Jeremiah 7:13-16, 25   | Supplication                     |                           |                   | Rose early in morning             | Pray not for this people       |
| Jeremiah 21:12         |                                  | Preach Word               |                   | Rising up Early                   |                                |
| Jeremiah 25:3-4        |                                  | Preach Word               |                   | Rising up Early                   |                                |
| Jeremiah 26:5          |                                  | Preach Word               | Not Hear Prophets | Rising up Early                   |                                |
| Jeremiah 29:19         |                                  | Preach Word               | Not Hear Prophets | Rising up Early                   |                                |
| Jeremiah 32:33         |                                  | Preach Word               | Not Hear Prophets | Rising up Early                   |                                |
| Jeremiah 35:14-15      |                                  | Preach Word               | Not Hear Prophets | Rising up Early                   |                                |
| Jeremiah 44:4          |                                  | Preach Word               | Not Hear Prophets | Rising up Early                   |                                |
| Mark 1:35              | Prayer                           | Seek Father's will        |                   | Early morn. Prayer                | Jesus                          |
| I Thessalonians 5:17   | Conversation<br>Pray w/o ceasing | Walk in Love              | Inconsistency     | 2-Begin daily with Morning Prayer | Exhort Thes. believers to pray |

Frequency: Jeremiah – 8, Psalms – 5, Job – 3,

**FORMS**

- (1) Supplication (prayer, humility, intercession, petition)
- (2) Thanksgiving
- (3) Praise
- (4) Wordless
- (5) Conversational

**PURPOSE**

- (6) Salvation prayers
- (7) My daily personal prayer life
- (8) Jesus Christ's role in our prayers
- (9) Holy Spirit's role in our prayers
- (10) Sanctification prayers
- (11) National prayers

**HINDRANCES**

- (12) When not to pray for others
- (13) Why prayer is not heard by God
- (14) Not praying "believing prayers" or of faith
- (15) Not praying according to God's Will
- (16) How to pray "in Jesus Name"

**AIDS**

- (17) Season of prayer
- (18) Fasting and prayer
- (19) Frequent words used with prayer: watch, wait, and hope

**PUBLIC**

- (20) Marriage \ family prayer
- (21) Group prayer
- (22) Prayers of other saints

Facts:

- 1. The books of history & Psalms have the most and detailed prayers. Eight books have no prayers.
- 2. The trilogy of Ezra, Nehemiah, and Esther conceal the most practical lessons on prayer.
- 3. It is a Biblical pattern to rise early for prayer. 24x most in Job, Psalms, and Jeremiah.
- 4. Jesus rose early in the morning for prayer. The early church had times for daily prayer.
- 5. The book of Acts 6:1-4 reveal the need for the Word of God and prayer for spiritual leaders.
- 6. Acts notes the believers praying 13x, but not the content of their prayers.
- 7. Detailed prayers in the New Testament are: Matthew 6:5-13, 8:5-13, 15:21-28, Luke 6:12-16, 9:28-36, 11:1-13, John 2, 17, 18:1-11, 1 Corinthians 11:3-16, Ephesians 1:15-23, 3:13-21, 1 Timothy 2:1-8, James 1:1-5, 4:7-10, 5:13-18 and Revelation 8:1-6.
- 8. Prayer answers: Yes, No, Grow, and Go. Tony Evans on radio on Dec 19, 2022.

## Discipleship Lessons (9 +)

## Bible TOC

### How to series

|   |                           |                       |
|---|---------------------------|-----------------------|
| 1. The <a href="#">Wheel of Life</a>                        | <a href="#">Leave</a>     |                       |
| 2. <a href="#">The Bible Hand</a>                           | How to be Saved           | MT 4:12-22            |
| 3. <a href="#">My Heart Bar Chart</a>                       | How to be Balanced        | MT 5:1-12             |
| 4. <a href="#">Eternal Safety Doctrinal Categories Memo</a> | How to earn Rewards       | MT 6:1-18             |
| 5. <a href="#">Circle of Right Decisions (CORD)</a>         | How to Judge              | MT 7:1-6              |
| 6. <a href="#">Climbing the Stairway into Heaven</a>        |                           |                       |
| 7. <a href="#">Nine COs that Love Me</a> or The God Squad   | <a href="#">Cleave</a>    | <a href="#">Weave</a> |
| 8. <a href="#">Pass-it-on-Christians</a>                    | Wheel of Life             | Prepared Witness      |
|   | Stairway to Heaven        | Witness               |
| <a href="#">Scripture Memory Plan</a>                       | Purity, Power, and Praise | Eternal Witness       |
| <a href="#">Men of Purity, Power, and Praise (MOPPP)</a>    | Circle of Right Decisions | Go Witness            |

### **Looking back to the basics**

Hebrews 6:1-2 "Let us" continue on to perfection not laying again the foundation of:

1st Two: [Repentance from Dead Works and Faith Toward God](#)

2nd Two: [Baptisms](#) and Laying on of Hands

3rd Two: [Resurrections](#) and Eternal Judgments

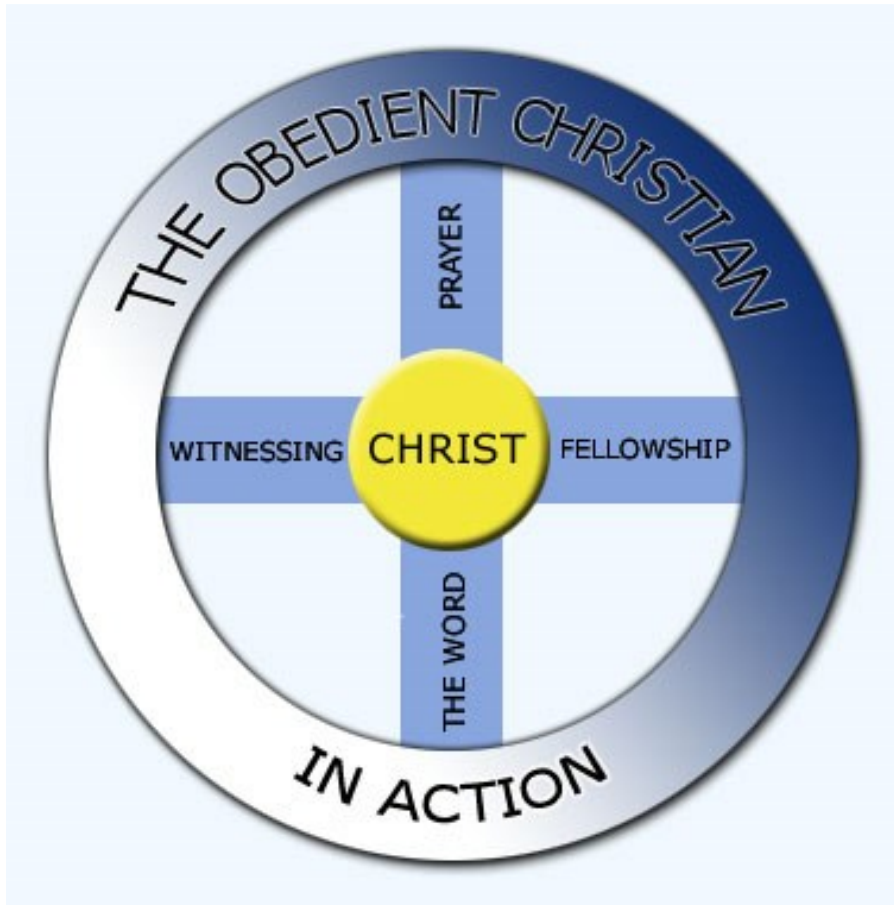
### **Looking forward to the future**

The Judgment Seat of Christ

### **Poems**

[Who am I Accountable to?](#)

[A Morning Prayer](#)



1. What is my strong area(s)?
2. What is my weak area(s)?
3. Who is my discipler?
4. Who am I discipling?
5. Where am I in my Spiritual Growth?
  - a. Baby - Child
  - b. Young Man
  - c. Father
6. What Must I Do (WMID)?
7. Answer: Deny self, take up my cross, and follow Jesus.

**Notes on My Wheel of Life**

1. My wheel of life must be a moving wheel and a growing wheel. Build on the simplicity that is in Christ! (2 Cor 11:3)

As my wheel of life grows I am better able to handle:

2. Potholes – temptations to cause us to stall or stop. (1 Corinthians 10:13) and,
3. Speed bumps or Hills – trials to purify our hearts and rejoice. (James 5:11)
4. Wheel spoke illustrations

Word – is the spiritual food we eat which the world does not understand

Prayer – is as the air we breathe

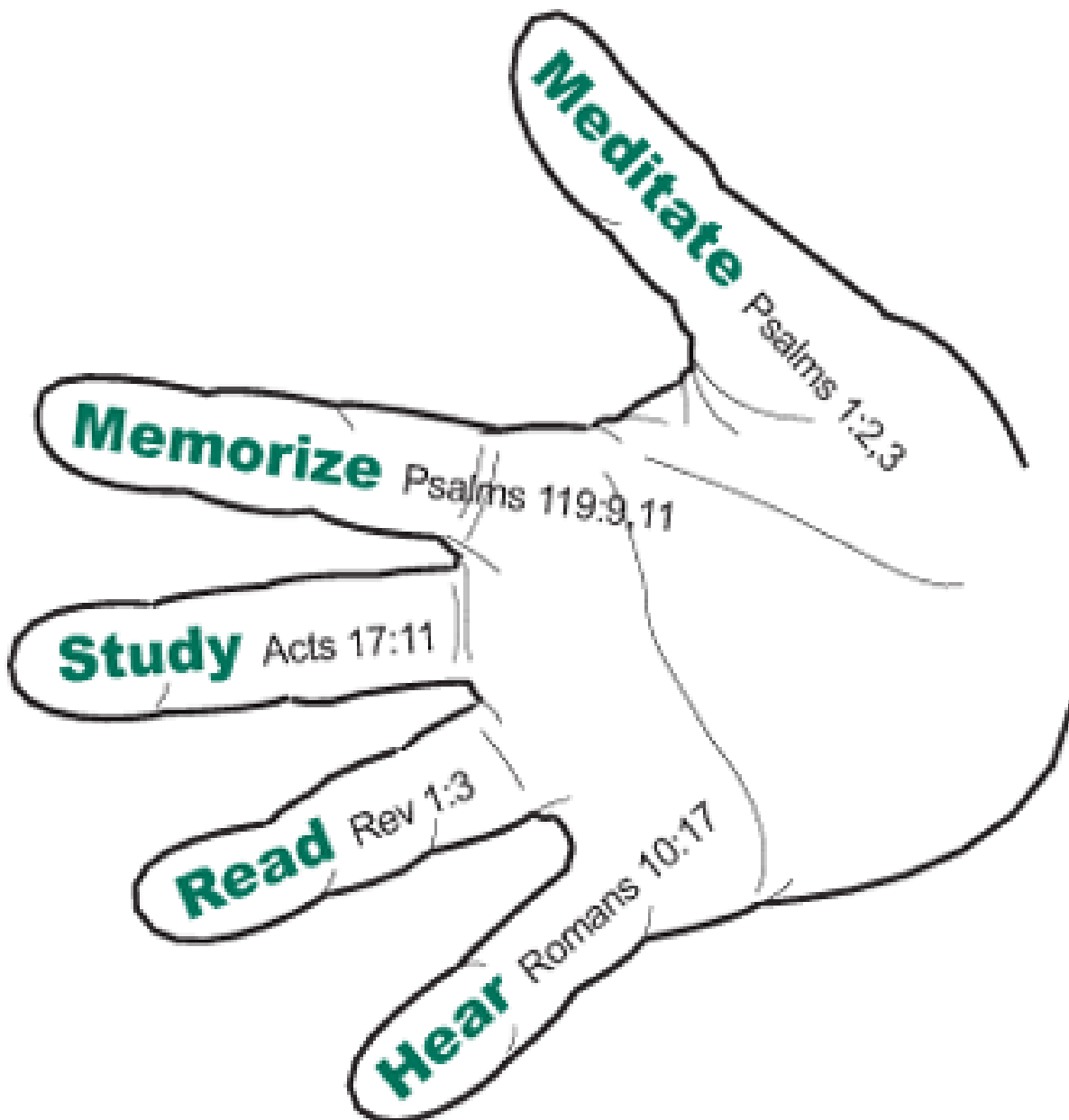
Witness – requires training and readiness

Fellowship – requires I trust, honor, and prefer others before myself

5. Four spokes provide a balance. Our wheel moves slowly at first, then the faster we move, the more balance needed.
6. Our strength is as strong as our weakest spoke and His grace is sufficient. (2 Corinthians 12:9-10)
7. Word spoke – Hebrews 4:12, Prayer spoke – Luke 11:1 – 13, Witness spoke – Acts 1:8, Fellowship spoke – 1 Peter 1:22.
8. The Fellowship spoke is 4<sup>th</sup> in priority – why?
9. Hub of the wheel is Jesus Christ. We always begin inside our heart, soul, strength, and mind (Luke 10:27) then and extend out from the hub to the rim.
10. Rim of the wheel is where I am an obedient Christian and my life touches this world & the life of others
11. Obedience to the Word (Scripture) is blessing, disobedience to the Word (Scripture) is curse. The whole counsel of God or doctrines of the Apostles (Acts 2:42-47) gives life, while the letter of the law gives death. (2 Corinthians 3:10)

What are my obstacles?

12. Am I saved?
13. Am I a growing believer? (1 John 2:12 – 14)
14. Ezra 7:10 gives us a pattern. Prayer: Ezra prepared his heart, Word: to seek the law of the Lord, Obedience: and to do it.
15. Need Zeal – Giving all diligence add to your faith, virtue, and six more steps. (2 Peter 1)
16. The Obedient Christian must deny self, take up their cross daily, and follow Jesus. Your wheel of life will grow so you are stronger for yourself and strong for others. (Luke 9:23 and Ph 4:4)
17. Who disciples me? Who do I disciple? Be specific with people's names. (2 Timothy 2:2)
18. Make an individual assessment of my present status and desire to GROW. My wheel of life must be growing, so I can help others increase their wheel of life.



1. What finger do I use the most?
2. What fingers are used in my daily Scripture and Prayer Time?
3. What finger is weak in my life?
4. What Must I Do ?

### My Heart – Bar Chart



Number Color Code: Green – GO

Yellow – CAUTION

Red – STOP

| 1                                   | 2 | 3 | 4  | 5 | 6   | 7 | 8 | 9                                      | 10 |
|-------------------------------------|---|---|--|---|---|---|---|--|----|
| Pharisees-hard                      |   |   | Simeon, Luke 2:25-35                       |   | Anna, Luke 2:36-38                        |   |   | Sadducees-soft                         |    |
| Tradition                           |   |   | Word (Mind)                                |   | Prayer (Heart)                            |   |   | Tradition                              |    |
| Philosophy                          |   |   | Wisdom from above                          |   | Faithfulness to God                       |   |   | Philosophy                             |    |
| Synagogue expulsion                 |   |   | Reason                                     |   | Emotion                                   |   |   | Position (money)                       |    |
| Extra-Biblical (Montanists)         |   |   | Bible only                                 |   | Bible only                                |   |   | Part-Biblical (Gnostic)                |    |
| This World (music)                  |   |   | Future Heavenly City                       |   | Future Heavenly City                      |   |   | This World (music)                     |    |
| Natural                             |   |   | Spiritual (Carnal-Flesh)                   |   | Spiritual (Carnal-Flesh)                  |   |   | Natural                                |    |
| Temporary                           |   |   | Eternal                                    |   | Eternal                                   |   |   | Temporary                              |    |
| Luke Warm                           |   |   | Cold                                       |   | Hot                                       |   |   | Luke Warm                              |    |
| Glorify Self                        |   |   | Glorify God                                |   | Glorify God                               |   |   | Glorify Self                           |    |
| Shepherding                         |   |   | Leadership by Example                      |   | Leadership by Service                     |   |   | Charisma                               |    |
| Exclusivism                         |   |   | Preferring One Another                     |   | Pure Heart                                |   |   | Love Bombing                           |    |
| Pride – I, me, my                   |   |   | Baptism of Suffering                       |   | Meek and Lowly                            |   |   | Pride – I, me, my                      |    |
| Glorify Intellect (Mishnah, Talmud) |   |   | Glorify God the Father / Magnify the Bible |   | Glorify Jesus the Son / Magnify the Bible |   |   | Glorify Emotions (Kabbalah, mysticism) |    |

MEMORANDUM

From: The Word (John 1:1)  
To: Bible Students

Subj: THE 5 LEVELS OF BIBLICAL DOCTRINE AND THEIR RELATIVE IMPORTANCE

Ref: (a) The Holy Scriptures

Encl: (1) Risk Assessment Code (RAC) Explanation  
(2) The 5 Levels of Biblical Doctrine Loss Matrix

1. Per reference (a), enclosures (1) and (2) are attached for your review, consideration, and pursuit.
2. The RAC assignment is based upon a truly saved Christian who is fairly well-grounded in the Holy Scriptures from discipleship and personal study. The doctrines assigned to each RAC may vary some, depending on the people or studies that have influenced your present belief system. To be single-minded, have convictions, and discern the consequences of our convictions, opinions and ideas is a vital factor in our Christian faith and growth.
3. The Loss that may occur at the Judgement Seat of God can be prevented. We must all stand one day before our Creator. To prepare for this day I present the doctrines of the Bible in a RAC format that will help you understand and discern what is important and thus prioritize your time and efforts. A brief explanation of the RAC system follows:
  - a. RAC 1, 2, and 3 losses need written deficiency notices and must be posted in your mind until the knowledge is secure or the weakness made strong.
  - b. RAC 4 and 5 losses are low severity and don't need a written deficiency notice or posting.
4. Point of contact for this assessment and more instruction is Mr. W. Heath at 241-2816 or [romans6@nhyoko.med.navy.mil](mailto:romans6@nhyoko.med.navy.mil)

By direction,

WILLIAM HEATH



Risk Assessment Code (RAC) Explanation

Loss Assessment Matrix

Potential losses can be identified through self-inspections and judgment, comparing ourselves to the commandments of the Bible and Jesus Christ, or with Godly mature Christians who we know personally.

a. Risk Assessment We shall assign assess the risks ourselves, with the help of the saints, the Holy Spirit, and the Bible. Not necessarily in that order. You shall assign a Risk Assessment Code (RAC) to each doctrine of the faith. The RAC represents the degree of risk associated with the hazard and combines the elements of hazard severity and mishap probability, taking into account temporary or eternal health effects from the hazard.

(1) Loss Severity. The hazard severity is an assessment of the worst reasonably expected consequence of disobedience to the Word of God and is defined by the degree of loss that is likely to occur as a result of a hazard. Christians shall assign hazard severity categories by Roman numeral according to the following criteria:

- (a) Category I - Catastrophic: Will cause eternal death to the unbeliever.
- (b) Category II - Critical: Will cause eternal loss of reward to the believer.
- (c) Category III - Marginal: May cause eternal loss of reward to the believer.

(d) Category IV - Negligible: Probably would not affect our loss of reward, but nevertheless is a Biblical doctrine or Godly opinion

(2) Loss Probability. The mishap probability is the probability that a hazard will result in a loss. Christians shall assign a letter to mishap probability according to the following criteria:

- (a) Subcategory A -Likely to occur immediately
- (b) Subcategory B -Probably will occur in time
- (c) Subcategory C -Possible to occur in time
- (d) Subcategory D -Unlikely to occur.

NOTE: IN THE BIG PICTURE, LOSS SEVERITY IS MUCH MORE IMPORTANT TO FACTOR IN THAN LOSS PROBABILITY, IN THE SPIRITUAL SENSE OF THIS MATRIX. HOWEVER, IN THE SMALL PICTURE OR PERSONAL APPLICATION, LOSS SEVERITY IS IMPORTANT, DEPENDING ON YOUR PERSONAL SIN AND AREAS OF WEAKNESSES.

| <u>Hazard Severity</u> | <u>Mishap Probability</u> |          |          |          |
|------------------------|---------------------------|----------|----------|----------|
|                        | <u>A</u>                  | <u>B</u> | <u>C</u> | <u>D</u> |
| I                      | 1                         | 1        | 2        | 3        |
| II                     | 1                         | 2        | 3        | 4        |
| III                    | 2                         | 3        | 4        | 5        |
| IV                     | 3                         | 4        | 5        | 5        |

RAC

- 1 - Critical
- 2 - Serious
- 3 - Moderate
- 4 - Minor
- 5 - Negligible

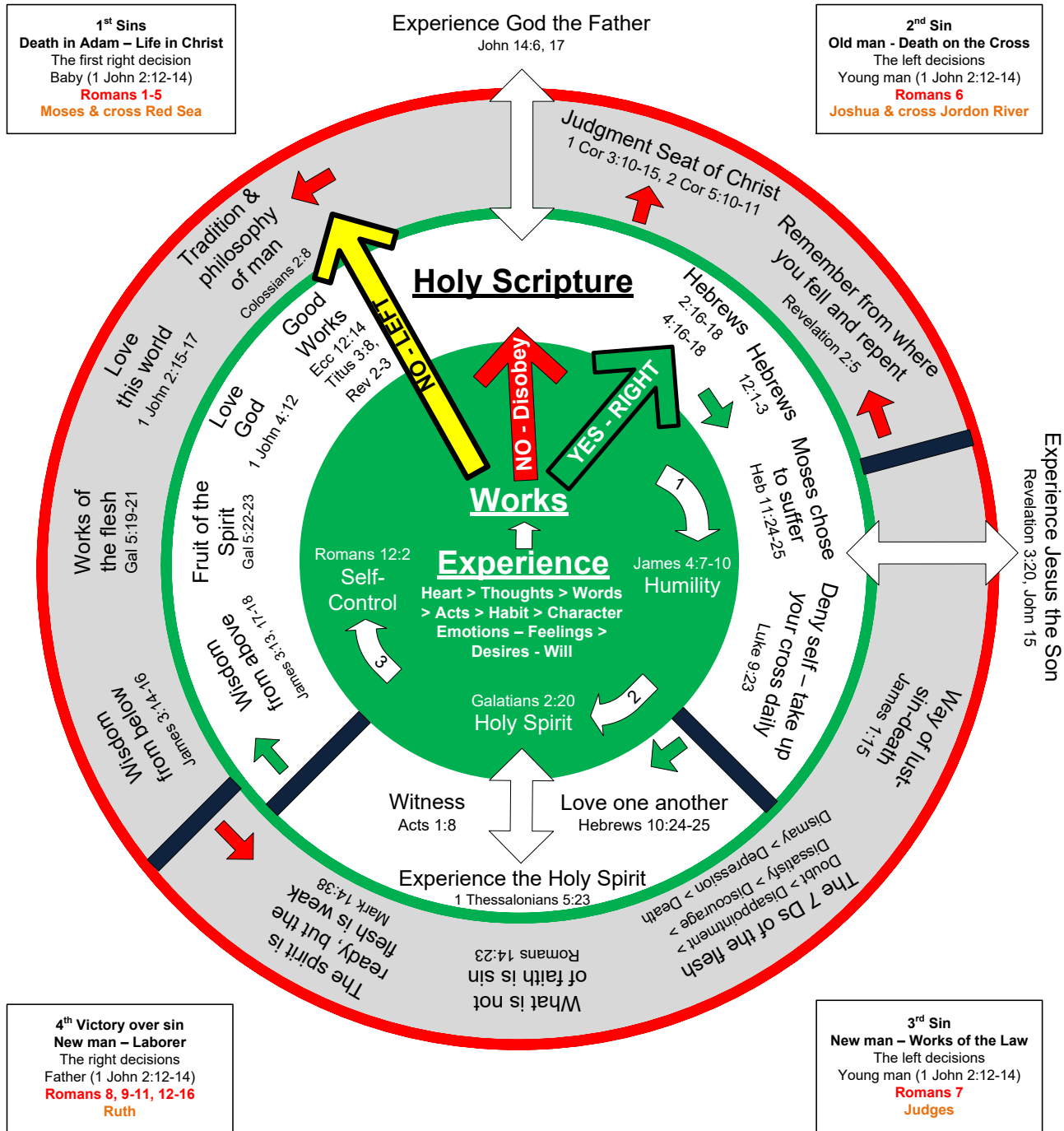
Enclosure (1)

**THE 5 LEVELS OF BIBLICAL DOCTRINE LOSS MATRIX**

| <b>R<br/>A<br/>C</b> | <b>THOUGHTS</b> | <b>LOSS SEVERITY</b>                   | <b>CONSEQUENCES</b>   | <b>DOCTRINES</b>  |
|----------------------|-----------------|--|---|---|
| 1                    | CONVICTIONS     | MAJOR,<br>PERMANENT<br>,<br>TOTAL      | ETERNAL DEATH FOR THE UNBELIEVER<br><br>(Strong reason for division)                    | GOD is One and Holy, Bible is the only Book from God<br><br>JESUS is God's Son - He never sinned, Born of a Virgin<br><br>All Men are Sinners, The Law and Repentance         |
| 2                    | CONVICTIONS     | MAJOR,<br>PERMANENT<br>,<br>PARTIAL    | ETERNAL LOSS OF REWARD FOR THE BELIEVER<br><br>(Moderate reason for division)           | LOVE ONE ANOTHER, Discipleship, Bible Study<br><br>Personal Holiness, Witnessing, Prayer, Suffering,<br><br>Death and Resurrection of the Old Man, The Holy Spirit            |
| 3                    | CONVICTIONS     | MODERATE,<br>TEMPORARY<br>,<br>PARTIAL | LOSS FOR THE BELIEVER<br><br>(No reason for division)<br><br>(The Whole Counsel of God) | Eternal Security, PreD or Freewill, Eschatology,<br><br>Bible Families of Manuscripts, Form of Believer's Baptism<br><br>Baptism and Gifts of the Holy Spirit                 |
| 4                    | GODLY OPINIONS  | MINOR,<br>TEMPORARY<br>,<br>NEGLIGIBLE | LOSS FOR THE BELIEVER<br><br>(No reason for division)                                   | 1 Corinthians 7 - about marriage, personal preferences<br><br>Traditions, Ceremonies, Philosophies, Music<br><br>Church Government (Polity). Outward Person                   |
| 5                    | IDEAS           | MINOR,<br>TEMPORARY<br><br>NEGLIGIBLE  | POSSIBLE LOSS<br><br>(No reason for division)   | Baptism in the name of Jesus, Worship of Mary or saints,<br><br>Cultic doctrines or practices, Tongues sign of Baptism of H.S.<br><br>Unjust balance in doctrine and practice |

Notes: (1) Romans 14 "As a man thinks, so is he. Thoughts move us to words and deeds 1 John 2:18  
 (2) Unlearned and foolish questions avoid. Knowing they do gender strife. Seek to know the whole counsel of God. 1 Corinthians 8:1-4 Knowledge puffs up, but charity edifies.

# The Circle of Right Decisions (CORD)



Hebrews 4:12, Ephesians 5:18, 2 Corinthians 5:17, Romans 14:17, 2 Peter 1-2, John 13-17

# Climbing the Stairway "into Heaven"

The 2nd Epistle of Peter, Chapter 1:1-21 (KJVish)  
 (vs 1a) Simon Peter, a servant and an apostle of Jesus Christ,



(vs 8-9) **Three PROMISES**

If these things (vs 5-7) be in YOU, and abound,

1. **YE shall be neither barren nor unfruitful** in the \*knowledge of our Lord Jesus Christ, BUT he that **lacks these things (vs 5-7) is blind**, and **cannot see far off** and has **forgotten that he was purged from his old sins** .

(vs 10-11) Wherefore the **rather, brethren**, give DILIGENCE to make your calling & election sure: for **IF YE DO these things (vs 5-7)**

2. **YE shall never fall**

3. **abundantly ministered to YOU an entrance "into Heaven"**

(vs 12-15, 3x) I will always put YOU in **remembrance of these things (vs 5-7)**. I must soon die.

(vs 16-18) cunningly devised fables/coming of Jesus Christ/eye witnesses - Apostles

(vs 19-21) prophecy/holy men of God moved by the Holy Ghost



Job 38:22

**2**  
**FAITH**  
 (228x)

**3**  
**VIRTUE**  
 (5X)

arete  
 2 Pet 1:3, Phil 4:8

(vs 5-7) **And beside this (vs 1b-4), GIVING - ALL - DILIGENCE, ADD to YOUR**

**4**  
**KNOW-**  
**LEDGE (29x)**

gnosis - intimate "growth"  
 1 Pet 3:7, 2 Pet 3:18  
 1 Tim 6:20, Lu 1:77, 11:52

**5**  
**TEMPER-**  
**ANCE (4X)**

hypomone  
 Heb 12:1, Jam 5:11  
 Luke 8:15

**2 Peter 2**  
 False Teachers  
**2 Peter 3**  
 Warnings (3:17)

**6**  
**PATIENCE**  
 (32x)

eusebeia, 2 Pet 1:3, 3:11, 1 Tim 9x, 2 Tim 3:10

**7**  
**GODLI-**  
**NESS (15x)**

Philadelphia, philos - friend  
 1 Pet 1:22, 3:8  
 Rom 12:10, 1 Thes 4:9

**8**  
**BROTHERLY**  
**KINDNESS (6x)**

agape  
 1 Cor 13, Gal 5:22  
 (charity - 30x, love - 86x)

**9**  
**CHARITY**  
 (30x/86x)

(vs 1b-4) **Three COMMONALITIES**

1. **to THEM that have obtained like precious faith with US through the righteousness of God and our Savior Jesus Christ.** Grace and peace be multiplied unto **YOU** through the \*knowledge of God, and of Jesus our Lord, According as **His divine power** has given unto **US** all things that *pertain to life and godliness*, through the \*knowledge of Him that has
2. **called US to glory and virtue** : Whereby are
3. **given unto US exceeding great and precious promises** : that by **these (vs 1b-4a) YE** might be **partakers of the divine nature** , having **escaped the corruption that is in the world through lust.**

|                                    |  |                          |                               |                                       |
|------------------------------------|--|--------------------------|-------------------------------|---------------------------------------|
| pistis<br>Gal 5:22, Heb 11:1-12:13 | *epignosis - general knowledge "saved"<br>2 Peter 2:20, Heb 10:26-31 | paraisphero<br>1 Tim 6:7 | spoude<br>Rom 12:8, 2 Co 7:11 | epichoregeol<br>2 Pet 1:11 ministered |
|------------------------------------|--|--------------------------|-------------------------------|---------------------------------------|

**Title: The God Squad or Nine Commanding Officers (COs) that Love Me**

*Squad Leader:* Binoculars & Pistol (the squad leader is Jesus Christ, then the elders that follow Jesus)

The Gospel is presented to us (Acts 1:8), then we repent and believe (Mark 1:15) **(Baby) John 3:3-8**

**NEW CONVERT** when we begin a new life (2 Corinthians 5:17)

Saved by grace and faith, a gift and not works (Ephesians 2:8-9) & the washing of regeneration (Titus 3:5a)

**Doctrine** Romans 1-11, Ephesians 1-3, 1 Corinthians 3:1 **(Little Children) 1 John 2:12-13**

**BASIC DISCIPLE** ESTABLISHED or GROUNDED in the faith (Ephesians 4:13, UNITY of the faith)

|                 |          |                             |  |
|-----------------|----------|-----------------------------|--|
| 1 <sup>ST</sup> | COntent  | <i>Fire Team Leader # 1</i> | (Applies to All)                               |
| 2 <sup>nd</sup> | COntext  | <i>Automatic Rifleman</i>   | (Applies to Many)                              |
| 3 <sup>rd</sup> | COncise  | <i>Rifleman # 1</i>         | (Applies to Few)                               |
| 4 <sup>th</sup> | COnccept | <i>Rifleman # 2</i>         | (Principle or Law of the Spirit, Trust - Time) |

Shall we continue in sin that grace may abound, God forbid (Romans 6:1) & Renewing of the Holy Spirit (Titus 3:5b)

**Practice** Romans 12-16, Ephesians 4-6, Matthew 18 **(Young Man) 1 John 2:13-14**

**MINISTERING DISCIPLE** (Equip the saints for Labor, character development)

|                 |                     |                             |  |
|-----------------|---------------------|-----------------------------|--|
| 5 <sup>th</sup> | COntfirm or COnvict | <i>Fire Team Leader # 2</i> | (Obedience or Disobedience)                      |
| 6 <sup>th</sup> | COmfort or COnfess  | <i>Automatic Rifleman</i>   | (Holy Spirit Comforts)                           |
| 7 <sup>th</sup> | COnverse or COnsult | <i>Rifleman # 1</i>         | (With God & Man, the school of prayer - witness) |
| 8 <sup>th</sup> | COnduit             | <i>Rifleman # 2</i>         | (Live according to His will, Acts 2:42-47, 4:13) |

**Love – Outward** (Acts and Words toward Others)  
**Holy – Inward** (truth, sexual purity = virtue, meekness)

Understand in the HEART (Romans 6:17) & a living sacrifice, having a renewed mind (Ro 12:1-2)

**DISCIPLE MAKER** (2 Timothy 2:2)

9<sup>th</sup> COntinue (to the end, by faith) 1 Corinthians 9:19  
 with COnsistency, COnsumed for the glory of God **(Father) 1 John 2:13-14**

Filled with the Holy Spirit (Ephesians 5:18) & obedient in our daily walk (diligently, by faith, Hebrews 11:6)

*Grenadier.* Used when the enemy is entrenched, to break into pieces. Used to cause brokenness at the foot of the cross.

*Medic.* To heal the wounds inflicted by self, the enemy, or God.

*When needed (behind the scene, at the rear). The disciple-maker knows when the grenadier or medic is required or being used by God for chastisement.*

**Scripture on being a soldier in warfare**, or the doctrine of soldiership: education, training, discipline, order, teamwork, time & focus – trust & love.

The squad leader assigns duties and tasks, maintains discipline in the ranks, and displays valor in battle.

**Old Testament** (physical, outward – **by faith**, Hebrews 11. Expectations for the nation of Israel)

**Judges 7:7** And the LORD said unto **Gideon**, By the **three hundred men that lapped will I save you**, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place. Judges 7:2-6, 32,000 soldiers – 22,000 fearful = 10,000. 10,000 – 9,700 unprepared = 300 soldiers ready for battle. (ready, led)

**1 Samuel 22:2** And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto him; and **he became a captain over them**: and there were with him about **four hundred men**. **King David** did more in 1 Samuel 30:21-31 when he asked and made a law the people and soldiers who did not battle shared the victory wins. The acts of love by the priceless drink offering in 2 Samuel 23:13-17. (willing, servant leader)

**Nehemiah 4:17** They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, **and with the other hand held a weapon**. (able, labor)

**Gospels** (spiritual, inward – **by faith**. Expectations for all Christ followers)

**Luke 14:31-33** Or what king, going to **make war against another king**, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, **he cannot be my disciple**.

Roman soldiers: Centurion-100, (0-3), Asst. (E7-8), Squad, 10 x 10, (E-6), FTL (E5). Cohort-600 (04-06), Legion-6000 (07-09).

**Matthew 27:54** Now when the **centurion**, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, **they feared greatly**, saying, Truly this was the Son of God.

**Acts 10:1-2** There was a certain man in Caesarea called **Cornelius, a centurion** of the band called the Italian *band*, A devout *man*, and one that **feared God** with all his house, which gave much alms to the people, and prayed to God alway.

**2 Corinthians 10:3-6** For though we walk in the flesh, **we do not war after the flesh**: (For the **weapons of our warfare are not carnal**, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

**Ephesians 6:10-18. 6:11 Put on the whole armour of God**, that ye may be able to stand against the wiles of the devil.

**Philemon 2** And to *our* beloved Apphia, and **Archippus our fellow-soldier**, and to the church in thy house: (Phil 2:25)

(Expectations for all pastors and elders, and deacons – goal for all Christ-followers)

**2 Timothy 2:3-4** Thou therefore endure hardness, as a **good soldier of Jesus Christ**. No man that **warreth entangleth himself with the affairs of *this* life**; that he may **please him who hath chosen him to be a soldier**. (1 Tim 6:12)

**2 Timothy 4:7** I have fought a **good fight**, I have finished *my* course, **I have kept the faith**:

Hymn: Onward, Christian Soldiers. 1871 children's processional with cross and banners, 1902 current melody and popular. 1941 Winston Churchill and Franklin Roosevelt on Navy ship.

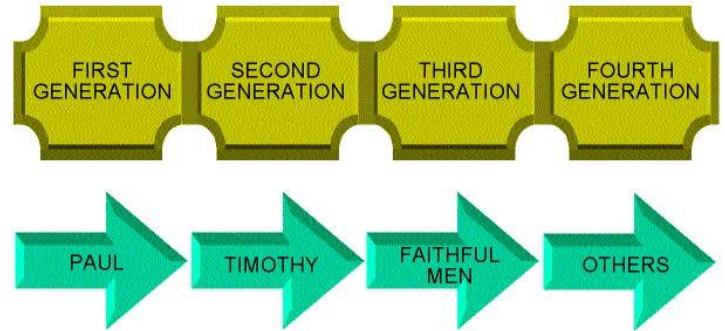
|                           |                             |                         |                               |
|---------------------------|-----------------------------|-------------------------|-------------------------------|
| Onward Christian soldiers | Onward then, ye people      | Christ the royal master | Crowns and Thrones may perish |
| Marching as to war        | Join our happy throng       | Leads against the foe   | Kingdoms rise and wane        |
| With the cross of Jesus   | Blend with ours your voices | Forward into battle     | But the cross of Jesus        |
| Going on before           | In our triumph song         | See His banners go      | Constant will remain          |

---

**PASS-IT-ON BELIEVERS**

**Table of Contents**

- 1. Four Fundamentals**
- 2. Discipleship Defined**
- 3. Teacher Responsibility
- 4. How Not to Teach
- 5. Weak Teaching Produces Weak Disciples
- 6. How to Teach
- 7. An Anointing that Teaches us
- 8. Discipleship in the Congregation**
- 9. Four Perils of Wrong Discipleship
- 10. Four Provisions of Right Discipleship
- 11. What Must I Do?
- 12. How Can I Learn and Practice Discipleship?
- 13. What the Scriptures say?
  - First: The foundation of the Old Testament
  - Second: There was a Multitude of Disciples
  - Third: The Life of Christ with His Disciples over Three Years
    - A. Jesus communicates with his disciples**
    - B. The disciples communicate with Jesus**
    - C. Jesus defends his disciples**
  - Fourth: The Early Church
  - Fifth: The Letters
  - Sixth: Discipleship in Heaven
- 14. Admonish One Another
- 15. The Big Picture



We know that we are making disciples when they begin to win and disciple others.

by Bill Heath: 25 Nov 2001 in Yokosuka Japan  
 Updated 15 January 2004 in Masan South Korea, in Yokosuka November 2009

To agree is necessary to establish and continue effective discipleship. The teacher-disciple relation is precious with eternal rewards for both. "How can two walk together, except they be agreed?" Amos 3:3

First: You are a born again Christian and desire to grow in Christ.

Second: Living truth is better than knowing truth, however we must know the truth before we live it, together they are excellent.

Third: It is God's intention, design and high calling – even predestination, that all believers be "conformed to the image of Christ."

Fourth: We can come short of God's high calling for our lives. The choice is ours, and is in degrees of success or failure. The Bible is our standard of measure, guide and plumbline. Isaiah 26:3-8

## 2. DISCIPLESHIP DEFINED

Discipleship involves the complete process and relation of disciple and teacher with the goal of having an ear to hear "all things" (Matthew 28:19-20), then "**teach** the same to **faithful men**, who shall be able **to teach others also**" (2 Timothy 2:2-5).

The word disciples or disciple occurs 261 times in the 4 gospels and Acts. Disciple in Greek is mathetes (math-ay-tes') which means; **a learner, pupil or disciple**. Being a disciple requires discipline in any area we desire to excel in. Discipline is necessary for the Disciple. Discipline is only used once, and that is in the oldest book of the Bible. We see the wisdom of Elihu, who is a type of Christ. Elihu was younger than the three friends of Job, and waits for his time. Speaking Of God he says, "He opens also their ear to discipline, and commands that they return from iniquity." (Job 36:10)

Discipline in Hebrew is muwcar (moo-sawr') properly - chastisement; figuratively - reproof, warning, correction, instruction, rebuke. In Spanish it is appropriately translated "corrección," To give correction, discipline, reproof or rebuke signifies the teacher-student, "in the Lord" spiritual relationship.

Discipleship is a person to person 2 way relationship of communications and commitment for the purpose of growth in Wheel Life (Lesson 1). As our Lord Jesus Christ took over 3 years to train 12 disciples by His life and teaching, we can follow the same pattern (Matthew 28:19-20).

Meditation: The quality of discipleship determines how well we are established and equipped for the war as good soldiers of faith. Count the costs to take up your cross and follow Christ - redeem the time.  
1 Corinthians 4:12

## 3. THE TEACHER IS RESPONSIBLE TO PRACTICE RIGHT, THEN TEACH RIGHT

The following are clear strong verses for those who teach. I can be a Christian and yet practice and teach error to various degrees. The amount of error will affect my rewards, not my salvation. It will also affect the rewards of those I teach. This is why the teacher is much more responsible and accountable to study and obey than the disciple.

Psalms 119:97 - 104 O how love I your law! it is my meditation all the day. Thou through your commandments hast made me wiser than mine enemies: for they are ever with me. **I have more understanding than all my teachers**: for your testimonies are my meditation. **I understand more than the ancients, because I keep your precepts**. I have refrained my feet from every evil way, that I might keep your word. I have not departed from your judgments: for thou hast taught me. How sweet are your words unto my taste! yea, sweeter than honey to my mouth! Through your precepts I get understanding: therefore I hate every false way.

Ezra 7:9-10 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For **Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach** in Israel statutes and judgments.



Luke 2:51-52 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And **Jesus increased in wisdom and stature, and in favor with God and man.**

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both **to do and teach,**

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

Php 3:17 Brethren, be **followers together of me,** and **mark them which walk so as ye have us for an ensample.** Be ye **followers of me as I follow Christ**

Col 1:28 Whom we preach, warning every man, and **teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:**

Col 3:16 **Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another** in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

1. Know if the general or specific hand of God is upon you for teaching. The general hand is for all saints to communicate the truth with each other and the world according to their ability. The specific hand is for saints gifted with the ministry of teaching, which enables you to equip those with the general and specific hand of God upon them.

#### **4. HOW NOT TO TEACH**

Matthew 5:19 "Whosoever therefore shall **break one of these least commandments,** and shall **teach men** so, he shall be called the **least in the kingdom of heaven:** but whosoever shall **do and teach them,** the same shall be called **great in the kingdom of heaven."**

1Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou might **charge some that they teach no other doctrine,**

1Timothy 2:11-14 11 Let the woman learn in silence with all subjection. 12 But **I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.** 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression.

1 Timothy 5:13-15 And withal they **learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.** 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan.

2 Timothy 2:23-26 **But foolish and unlearned questions avoid,** knowing that they do gender strife. And the servant of the Lord must not strive; but be gentle unto all men, **apt to teach,** patient, In **meekness instructing those that oppose themselves;** if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

James 3:1 My brethren, **be not many masters,** knowing that we shall receive the greater condemnation (at the Judgment Seat of Christ).

## 5. WEAK TEACHING PRODUCES WEAK BELIEVERS

To some degree we are all teachers of the knowledge of Jesus Christ after we are born again. Some have the gift of teaching also. This is why the exercise to prophesy or "speak for the things of God" Paul exhorted all Christians to do in 1 Corinthians 14:1.

The spiritual law of discipleship is revealed in another way in the letter of 1 Corinthians, chapters 12-15. What we are (1 Cor 12), determines what we do (1 Cor 13), and is followed by what we teach or say (1 Cor 14), keeping our eyes focused on the future (1 Cor 15).

This same concern is addressed in Hebrews 5:12 For when for **the time ye ought to be teachers**, ye have **need that one teach you again which be the first principles of the oracles of God**; and are become such as have need of **milk**, and not of **strong meat**.

## 6. HOW TO TEACH

### To all believers:

1 Corinthians 14:1-3 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaks in an unknown tongue speaks not unto men, but unto God: for no man understands him; howbeit in the spirit he speaks mysteries. But he that prophesies speaks unto men to edification, and exhortation, and comfort.

1 Corinthians 14:38-40 But if any man be ignorant, let him be ignorant. How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Eph 4: **Speak the truth in love.**

1 Timothy 5:1-2 Rebuke not an elder, but entreat him as a father; and the younger men as brethren;  
2 The elder women as mothers; the younger as sisters, with all purity.

Titus 2:1-8 But **speak** thou the things which become **sound doctrine**: 2 That the **aged men** be sober, grave, temperate, sound in faith, in charity, in patience. 3 The **aged women** likewise, that they be in behavior as becomes holiness, not false accusers, not given to much wine, teachers of good things; 4 That **they may teach the young women** to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. 6 **Young men likewise exhort** to be sober minded. 7 In all things **showing thyself** a pattern of good works: in doctrine showing incorruptness, gravity, sincerity, 8 Sound **speech**, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

## 7. WE HAVE AN ANOINTING THAT TEACHES US

The mature teacher will guide the disciple on how to let our every thought come under the control of the Holy Spirit; Christ in me, the hope of glory (2 Corinthians 10:1-6, 1John 2:27). But the anointing which ye have received of him abides in you, and **ye need not that any man teach you**: but as **the same anointing teaches you of all things**, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

The apostle tells us of the same anointing which he had and is praying for all the saints at Ephesus. Ephesians 1:17-18 That the God of our Lord Jesus Christ, the Father of glory, may **give to you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,**

### **Specific target group is Apostles and Elders (NOT TO ALL):**

Matthew 28:19 Go ye therefore, **and teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: 20 **Teaching them to observe all things** whatsoever I have commanded you: and, lo, **I am with you always, even unto the end of the world. Amen.**

Acts 4:18 And they called them, and **commanded them not to speak at all nor teach in the name of Jesus.**

Acts 5:28 Saying, Did not we straightly **command you** that ye should not teach in this name and, behold, ye have filled Jerusalem with **your doctrine**, and intend to bring this man's blood upon us.

Acts 5:42 And daily in the temple, and in every house, they **ceased not to teach and preach Jesus Christ.**

1Corinthians 4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into **remembrance of my ways which be in Christ, as I teach everywhere in every church.**

Ephesians 4:10-11 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

1Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, **apt to teach**;

1Timothy 4:11 These **things command and teach.**

1Timothy 6:2-5 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These **things teach and exhort.** If any man **teach otherwise**, and consent not to **wholesome words**, even the words of our Lord Jesus Christ, and to the **doctrine which is according to godliness**; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: **from such withdraw thyself.**

2 Timothy 2:24 And the servant of the Lord must **not strive; but be gentle unto all men, apt to teach, patient,**

## **8. DISCIPLESHIP IN THE CONGREGATION**

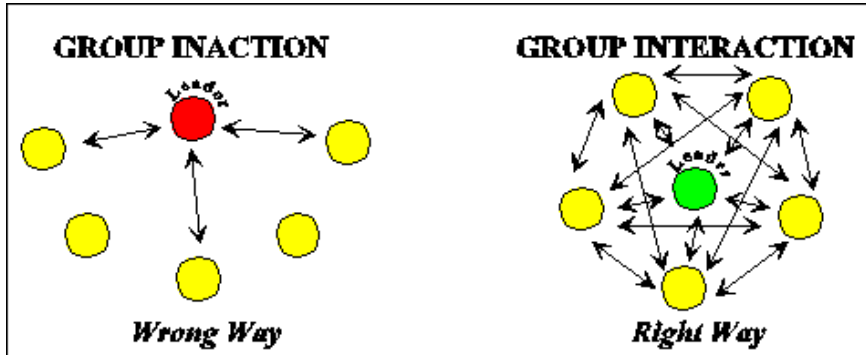
Review 2 Timothy 2:2 with 2:1 as the introduction. If we believe that the Lord Jesus Christ is the Chief Shepherd or Overseer of all the individual congregations until they become one as His bride when He returns. We know that our Lord is not the weak link, but the eternal, perfect, strong link, for Christians to follow. He is our perfect, merciful intercessor to God, to help us in time of need. (Hebrews 2:17-18, 4:15-16)

The Bible teaches a plurality of elders. Both Elder(s) and Deacon(s) must be filled with the Holy Spirit and wisdom who "walk after the Spirit and not fill the desires of the flesh," (Romans 8:1). These are the two leader roles in the local church. The Elder is a spiritually mature father who looks for the spiritual growth of the younger Christians by "continual prayer and ministry of the word." The deacon is responsible to promote unity and prevent division in matters of the local congregation of saints. They are essential to work together for a healthy growing body. Under the headship of our Lord Jesus Christ the elder and deacon fill their "responsibilities" according to the Scripture, then they enjoy the "spiritual" privileges of a high quality union and communion with the Lord Jesus Christ, and each other.

Important traits of the leader is being an example and a servant to God's chosen people. **If a graph illustrates church organization it would not be an ecclesiastical or a vertical,** top to bottom organization. Christ at the top, then the organizational hierarchy, down to the leader of the church, and finally the "laity." It is my conviction that this is the doctrine of the Nicolaitans spoken of in the church of Ephesus and Pergamos in Rev 2:6 and 2:15.

**Discipleship should be on a horizontal plane** with Jesus Christ at the center, the Elders (Pastors) and Deacons nearest the center of the circle, the Deacons may even be closer to the center than the Elder, but does not have the calling to pastor the flock. Then all the "congregation" would have a strong united core of examples.

The summary is that the teacher-student relationship, in the bonds of love, are needed now as they were in the earthly life of our Lord and the early church. Lifestyle discipleship must be demonstrated, learned and practiced by every Christian to become fully mature and not tossed about by every wind of doctrine (Ephesians 4:13-14).



**9. FOUR PERILS OF WRONG DISCIPLESHIP**

*Have any of these or combination thereof been your personal experience?*

2. **Too Much** discipleship is known as Shepherding, where the Pastor or leader(s) have control over the congregation and use twisting of Scripture and fear of leaving, to keep them in their fold. They believe that their particular teachings are better than anyone else or other groups. 1 Peter 5:2-3, Rev 2:6 and 15, the Nicolaitans.
2. **Too Little** discipleship is when a majority rule, no matter what the Bible says. They desire to keep unity at all costs. Fellowship or "worship" have 1<sup>st</sup> place over the teaching and obedience of the Word.
3. **Too Broad** discipleship is where anyone at any time will teach anyone, whether they are qualified or not. Kind of a mental, intellectual thing where as long as you harm or don't offend anyone all is well. "Let's share our viewpoints but not divide at any cost." Also known as the social or intellectual gospel.
4. **Too Narrow** discipleship is where the only one is able to Pastor, Bishop or priest and all others are unable or do not have the "education." Everyone looks only to the one leader (a father or mother image – God's chosen or anointed one) and not to other mature or elder Christians for direction. When the Pastor departs, the church deteriorates because others are not equipped to teach, pray, witness or love one another.

**10. FOUR PROVISIONS OF RIGHT DISCIPLESHIP**

1. **It is Not Manipulative or Controlling.** The love of God, the Holy Scriptures and knowing it is God's will be all that is necessary to establish relationships. The relationship may break off at any time without fear of offending the other or repercussions. Where the Spirit of the Lord is, there is liberty.
2. **It is Basic, Balanced and Biblical.** The old paths that many saints have walked. The complete Bible is taught from Genesis to Revelation, not key verses here and there, and possibly out of context. The whole counsel of God is taught with wisdom from above. It will strengthen ones example and servanthood to be more like Christ 24/7. Not some new movement of the Spirit or renewal of the early church.

- 3. **It is a Loving, Faithful and Fruitful Relationship for both the disciple and teacher.** It considers the whole person, that includes the family, job, personal time and seeking God’s will for the future. To enter into a discipleship **relation is learning to love in truth and deed, gathering strength from learning and doing the will of God.**
- 4. **In summary it will be a :**
  - Blessing, not a Burden
  - Help, not Hinder
  - Stepping Stone, not a Stumbling Block

**11. WHAT MUST I DO?**

- 1. Ask yourself, who do I personally disciple, with clear objectives? Or, who personally discipled me, with clear objectives?
- 2. Look for and pray about somebody to disciple, or disciple you. Always older men with younger men and older women with younger women.

Note: Older Christians need to be elders or fathers and mothers spiritually. One can only teach up to the level of their personal spiritual growth. Seminaries and Bible Colleges, degrees or recognition by organizations are indicators but not evidence of spiritual maturity and gift. True discipleship is one on one or at the maximum 12 students as our Lord Jesus is the example.

- 3. Determine a schedule and commitment:
  - a. How long to meet – 1 months, 1 year, until relocate, until die, until when? What are the Biblical examples of discipleship?
  - b. When to meet – once a week, part-time or fulltime disciple-teacher relation
  - c. What to do – Bible study, prayer, witness, activity sharing, talk
- 4. Be faithful to each other.

**12. HOW CAN I LEARN AND PRACTICE DISCIPLESHIP?**

- 1. Take the Heaven Climbers Discipleship Course

| Lesson | Doctrine  |
|--------|---|
| 1      | The Wheel of Life   |
| 2      | The Bible Hand  |
| 3      | The Puzzle of Life  |
| 4      | Eternal Safety Risk Assessment  |
| 5      | Circle of Right Decisions (CORD)  |
| 6      | Climbing the Stairway into Heaven (2 Peter 1)   |
| 7      | The Eight Commanding Officers that Love Me  |
| 8      | Pass-it-on-Christians   |
|        | <u>Practice</u>   |
| 9      | Daily Quiet Time, School of Prayer, Scripture Memorization, Witness & Love  |
| 10     | Option to deny self and take up the cross daily with joy plan   |
|        | <ul style="list-style-type: none"> <li>a. Evangelize – to Know God</li> <li>b. New <b>Convert</b> – To Enjoy God</li> <li>c. Basics – <b>Established</b> in the faith</li> <li>d. <b>Equipped</b> – Character building</li> <li>e. Laborer - Preparation to <b>Send</b> (Mobile Christian)</li> </ul> |

More Lessons: <http://www.discipleshiplibrary.com/index.php>

Note: My model is taken from the South Korean Navigators ministry, which is much healthier than the U.S. Navigator discipleship teaching and practice.

2. Practice and learn discipleship in the family. If single, practice among saints.

- Fathers-husbands: If you are married and have children, your wife and children will be your disciples.
- Mothers-wives: If you are married and have children, your children are your disciples. Your husband should be your teacher.
- Children: Are disciplined by their parents while living at home.
- Brothers and sisters: The older are teachers of the younger.

3. **Healthy discipleship will produce eternal fruit in the Christian’s life, in the lives of the teacher, disciple and family.** May we judge ourselves and each other according to the Word, before Jesus Christ judges us at the end? We can study much on our own and follow a specific teacher or ministry, even over the internet or correspondence. However, nothing will substitute for real living experiences with the people whom you live and share with on a real, face to face basis. As a matter of fact, this is where the rubber meets the road. As we fail or succeed in being Christ-like to those we see daily, we fail or succeed before God our creator.

4. Consider what type of ground your heart is and what you desire it to be in the following parable. I want my heart to be the good ground continually for the rest of my life, and hope you do too.

Matthew 13:18 Hear ye therefore the parable of the sower.

(UNBELIEVER) 19 When any one hears the word of the kingdom, and **understands it not**, then comes the wicked one, and catches away that which was sown in his heart. This is he which received seed **by the way side**.

(BELIEVER) 20 But he that received the seed **into stony places**, the same is he that hears the word, and anon with joy receives it; 21 Yet hath he not root in himself, but endures for a while: for when tribulation or persecution arises because of the word, by and by he is offended.

(BELIEVER) 22 He also that received seed **among the thorns** is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful.

(BELIEVER) 23 But he that received seed **into the good ground** is he that heareth the word, and understands it; which also bears fruit, and brings forth, some an hundredfold, some sixty, some thirty.



[Men’s Discipleship Messages 1](#)    [2](#)    [3](#)

[Women’s Discipleship Messages 1](#)    [2](#)

**13. WHAT THE SCRIPTURES SAY?**

**Review 2 Timothy 2:2 in the context of 2:1-5.**

**First: in the foundation of the Old Testament**

Pr 16:23 The heart of the wise **teaches his mouth**, and adds learning to his lips.

Pr 23:7 as he thinketh in his heart, so is he

The teacher-student relation and testimony of Moses and Joshua; Elijah and Elisha.

## Second: There was a Multitude of Disciples

And when he was come nigh, even now at the descent of the mount of Olives, the whole **multitude of the disciples** began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Luke 19:37

Then the twelve called the **multitude of the disciples** unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Acts 6:2

## Third: The Life of Christ with His disciples Over Three Years

Communications is a key factor in discipleship

### A. Jesus communicates with His disciples

Mt 15:36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and **gave to his disciples, and the disciples to the multitude.**

Mt 16:20 Then **charged he his disciples** that they should tell no man that he was Jesus the Christ.

Mk 3:7 But Jesus **withdrew himself with his disciples to the sea**: and a great multitude from Galilee followed him, and from Judaea,

Mk 4:34 But outside a parable spake he not unto them: and **when they were alone, he expounded all things to his disciples.**

Mk 8:33 But when he had turned about and looked on his disciples, **he rebuked** Peter, saying, **Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.**

Lu 6:40 **The disciple is not above his master: but everyone that is perfect shall be as his master.**

Lu 9:18 And it came to pass, **as he was alone praying, his disciples were with him**: and he asked them, saying, Whom say the people that I am?

Lu 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, **he cannot be my disciple.**

Lu 17:1 Then **said he unto the disciples, It is impossible but that offences will come**: but woe unto him, through whom they come!

Luke 17:22 And he said unto the disciples, The days will come, when **ye shall desire to see one of the days of the Son of man, and ye shall not see it.**

John 6:3 And Jesus went up **into a mountain**, and there **he sat with his disciples.**

John 8:31 Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

### B. The disciples communicate with Jesus

Mk 6:35 And when the **day was now far spent, his disciples came unto him**, and said, This is a desert place, and now the time is far passed:

Lu 9:54 And when his disciples James and John saw this, they said, **Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?**

Lu 11:1 And it came to pass, that, **as he was praying in a certain place**, when he ceased, one of his disciples said unto him, **Lord, teach us to pray, as John also taught his disciples.**

Joh 2:17 And his **disciples remembered that it was written, The zeal of your house hath eaten me up.**

Joh 6:66 From that time **many of his disciples went back,** and walked no more with him.

Joh 9:2 And **his disciples asked him,** saying, Master, who did sin, this man, or his parents, that he was born blind?

Joh 21:7 Therefore **that disciple whom Jesus loved** saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, **(for he was naked,) and did cast himself into the sea.**

---

### ***Jesus defends his disciples***

Mt 9:14 Then came to him the disciples of John, saying, **Why** do we and the Pharisees **fast** oft, but **your disciples fast not?**

Mt 10:24-25 The disciple is not above his master, nor the servant above his lord. **It is enough for the disciple that he be as his master, and the servant as his lord.** If they have called the **master of the house Beelzebub,** **how much more shall they call them of his household?**

Mt 10:42 And whosoever shall **give to drink** unto one of these little ones a cup of cold water only in the **name of a disciple,** verily I say unto you, he shall in **no wise lose his reward**

Mt 15:2 **Why** do **your disciples transgress the tradition** of the elders? for they wash not their hands when they eat bread.

Joh 18:19 The high priest then asked Jesus of his **disciples,** and of his **doctrine.**

### **Fourth: The Early Church**

#### ***In chronological order. This is the fruit of Jesus' discipleship of the twelve.***

Hebrews 2:1-6 Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense; how will we escape if we neglect so great a salvation--which at the first having been spoken through the Lord, was confirmed to us by those who heard; God also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Holy Spirit, according to his own will? For he didn't subject the world to come, of which we speak, to angels.

But one has somewhere testified, saying, "What is man, that you think of him? Or the son of man, that you care for him? (King David in Psalm 8).

Ac 6:7 And the Word of God increased; and the number of the **disciples multiplied** in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Ac 9:36 Now there was at Joppa a certain **disciple named Tabitha,** which by interpretation is called Dorcas: this **woman was full of good works and alms which she did.**

Ac 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And **the disciples were called Christians first in Antioch.** (The disciples of Jesus Christ)

Ac 11:29 Then the **disciples, every man according to his ability, determined** to send relief unto the brethren which dwelt in Judaea:

Ac 13:52 And the **disciples were filled with joy, and with the Holy Spirit.**

Ac 14:22 Confirming the souls of the disciples, and **exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.**



Ac 15:10 Now therefore why tempt ye God, to **put a yoke upon the neck of the disciples**, which neither our fathers nor we were able to bear? (Warning)

Ac 16:1 Then came he to Derbe and Lystra: and, behold, a certain **disciple** was there, named **Timotheus**, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Ac 19:9 But when diverse were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, **and separated the disciples**, disputing daily in the school of one Tyrannus.

Ac 20:7 And upon the first day of the week, when the **disciples came together to break bread**, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Ac 20:30 Also of your own selves shall men arise, **speaking perverse things, to draw away disciples after them**. (Warning)

Ac 21:16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, **an old disciple**, with whom we should **lodge**.

### **Fifth: The Letters**

#### *Practical application*

Galatians 6:6 Let him that is **taught in the word communicate** to him **that teaches in all good things**.

The Paul - Timothy discipleship relation is strong. Looking into 4 spiritual generations.

2 Tim 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Tit 1:9 **Holding fast the faithful word as he hath been taught**, that he may be able by **sound doctrine both to exhort and to convince the gainsayers**.

The Teacher Paul and disciples Philemon and Onesimus demonstrate \*at least 19 evidence\* of the communication, confidence and honor that follow a healthy Biblical discipleship. Philemon 5-21 follows:

1. hearing of your love and the faith which thou hast towards the Lord Jesus,
2. and towards all the saints,
3. in such sort that your participation in the faith should become operative in the acknowledgment of every good thing which is in us towards Christ [Jesus].
4. For we have great thankfulness and encouragement through your love, because the bowels of the saints are refreshed by thee, brother.
5. Wherefore having much boldness in Christ to enjoin thee what is fitting, for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of Jesus Christ.
6. I exhort thee for \*my\* child, whom I have begotten in [my] bonds, Onesimus,
7. once unserviceable to thee, but now serviceable to thee and to me: whom I have sent back to thee:
8. [but do \*thou\* receive] him, that is, \*my\* bowels:
9. whom \*I\* was desirous of keeping with myself, that for thee he might minister to me in the bonds of the glad tidings;
10. but I have wished to do nothing outside your mind,
11. that your good might not be as of necessity but of willingness:
12. for perhaps for this reason he has been separated [from thee] for a time, that you might possess him fully forever; not any longer as a bondman, but above a bondman, a beloved brother, especially to me, and how much rather to thee, both in [the] flesh and in [the] Lord?
13. If therefore you hold me to be a partner [with thee], receive him as me;
14. but if he have wronged thee anything or owe anything [to thee], put this to my account.
15. \*I\* Paul have written [it] with mine own hand;
16. \*I\* will repay [it]: that I say not to thee that you owe even yourself to me.
17. Yea, brother, \*I\* would have profit of \*thee\* in [the] Lord: refresh my bowels in Christ.
18. Being confident of your obedience, I have written to thee,
19. knowing that thou wilt do even more than I say.

Hebrews 5:12-6:2 For when for the **time ye ought to be teachers**, ye have need that one **teach you again** which be the **first principles of the oracles of God**; and are become such as have need of milk, and not of strong meat. 13 For everyone that uses milk is **unskillful in the word of righteousness**: for he is a babe. 14 But strong meat belongs to them that are of full age, even those who by **reason of use have their senses exercised to discern both good and evil**. 1 Therefore **leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God (past at salvation), 2 Of the doctrine of baptisms, and of laying on of hands, (present for sanctification) and of resurrection of the dead, and of eternal judgment. (future glorification)**

#### Sixth: Discipleship in Heaven

Discipleship continues until the day we die or our Lord returns, whichever occurs first. Jesus continued discipleship in his example and 7 teachings on the cross. Total fulfillment of discipleship on earth to all men is when Israel repents as a nation in the future and rules with Christ from Jerusalem during His 1000 year reign.

Hebrews 8:11 "And they shall **not teach every man his neighbor**, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

#### 14. ADMONISH ONE ANOTHER

2 Cor 3:3 "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. THIS IS FOR CHRISTIANS IN THE DISPENSATION OF GRACE.

Because I love you,  
I will tell you  
the truth  
in love.



Confronting with Care

May the Holy Spirit give you understanding by the warming of your heart to the role of discipleship as clearly and abundantly demonstrated by the life of Jesus Christ and Paul, but also in the Old Testament and others in the New Testament.

Beginning with Genesis 4:9 And the LORD said unto Cain, Where is Abel your brother? And he said, I know not: **Am I my brother's keeper?** God holds man accountable to do what is right to one another. Discipleship is the highest form of doing what is right, living for the others benefit – to the point of death, 1 John 3:16.

Compare a similar progression as to the priesthood (1) Ex 19:6; (2) 1Pe 2:5; (3) Isa 61:6; Re 1:6. This progressive advance of the significance of the Old Testament institutions, shows the transparency and prophetic character which runs throughout the whole Bible.

Among the "one another" responsibilities we have toward fellow believers is the one which says, "Admonish one another" (Rom 15:14; Col 3:16; see also 2 Thes. 3:15). Greek scholars tell us that the original word essentially means "to show what is wrong." Its basic idea is to seek earnestly to influence the mind and will of another person by suitable instruction, exhortation, warning, and correction. But we must be very careful how we admonish or correct an erring brother or sister; we must follow Paul's clear teaching to speak the truth in love (Eph 4:15). Practical suggestions include:

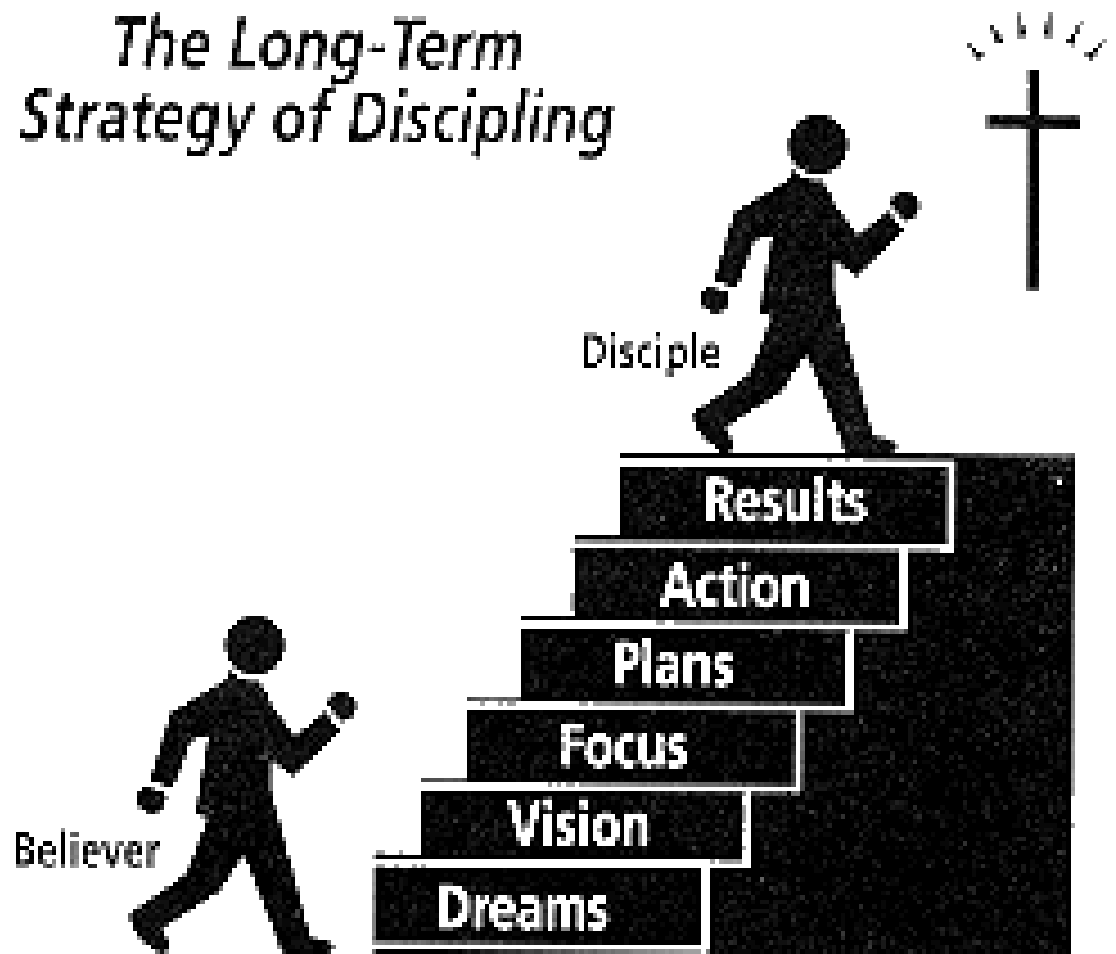
1. Prayer for the situation.
2. Confront constructively and accurately. Use terms such as "It seems to me," "It looks like," and "It appears that ...." This will allow them to explain and perhaps set the discipler straight.
3. Attentively listen to the other person.
4. Inform the other person on what the Bible has to say regarding a problem and give the person a way to start correcting it.
5. Continue in prayer.
6. Correct patterns in a person's life rather than isolated incidents; major on the major issues. In every instance leave the person with hope and encouragement.
7. Be careful not to assume an authoritarian, "know-it-all" approach. Christ alone is the authority, and you must keep the focus on him at all times.

## 15. THE BIG PICTURE

To summarize, here are the characteristics that should be growing in genuine disciples' lives:

- heart for others
- servant attitude
- set the example
- genuine sensitivity to people
- think for themselves
- naturally and effectively share our faith
- teach the Bible to others
- set the pace for others (pacesetting)

### *The Long-Term Strategy of Discipling*



*Every step is important. No step can be left out.*

The Romans Road Scripture Memory Plan

| <b>SIN<br/>(of the world)</b><br>Romans 1-2  | <b>SALVATION<br/>(for individuals)</b><br>Romans 3-5 | <b>SANCTIFICATION<br/>(of believers)</b><br>Romans 6-8 (7:27-39) | <b>SOVERIGNITY<br/>(of God)</b><br>Romans (7:27-39) 9-11 | <b>SERVICE<br/>(to others)</b><br>Romans 12-16 |
|--|--|--|--|--|
| <b>Course 1: New Convert - to the Truth of God in Jesus Christ (enjoying the new life) 21 verses</b> |  |  |  |  |
| Genesis 3:1  | John 1:12  | Psalm 119:9  | Genesis 1:1  | Hebrews 10:24-25                               |
| Matthew 4:3-4  | John 3:16  | Proverbs 3:5-6   | Psalm 138:2  |  |
|  | John 14:6  | Galatians 5:22-23  | Romans 10:9-10   |  |
|  | Romans 3:23  | Philippians 4:13   | Romans 10:17   |  |
|  | Romans 5:8   | Philippians 4:19   |  |  |
| Read Psalm 22  | Romans 5:19  | 1 Peter 2:2  | Read Genesis 1-3   |  |
| Read Isaiah 52:13-53:12  | Ephesians 2:8-9                                      | 2 Timothy 2:15   | <b>Read Bible Daily</b>                                  | Read John 13-17                                |

| <b>SIN<br/>(of the world)</b><br>Romans 1-2   | <b>SALVATION<br/>(for individuals)</b><br>Romans 3-5 | <b>SANCTIFICATION<br/>(of believers)</b><br>Romans 6-8 (7:27-39) | <b>SOVERIGNITY<br/>(of God)</b><br>Romans (7:27-39) 9-11 | <b>SERVICE<br/>(to others)</b><br>Romans 12-16 |
|---|--|--|--|--|
| <b>Course 2: Basic Disciple - in the Way of Jesus Christ (learning to put off old and put on new man) 21 verses</b> |  |  |  |  |
| 1 Corinthians 1:18  | Matthew 10:28  | Luke 11:1-5 (6-13)   | Romans 8:28  | Romans 12:1-2                                  |
|   | Matthew 11:28-30                                     | Romans 6:1   | Hebrews 2:16-18  | Romans 13:10                                   |
|   | John 3:3-8   | Romans 6:6   | 1 Peter 2:9  | Romans 14:17-18                                |
|   | Acts 17:11   | Romans 6:19  |  |  |
| Read Psalm 119  | 2 Corinthians 5:17                                   | 1 Corinthians 10:13  |  | Study 1 BD Book                                |
| Read daily Proverb (31)   | Titus 3:5  | Philippians 2:5-11   |  | Study Matthew 5-7                              |
| Read Genesis 37-50  | 1 John 5:12-13                                       | 1 Thessalonians 5:17-18  | <b>Read Bible Daily</b>                                  | Read Romans 12-16                              |

| <b>SIN<br/>(of the world)</b><br>Romans 1-2  | <b>SALVATION<br/>(for individuals)</b><br>Romans 3-5 | <b>SANCTIFICATION<br/>(of believers)</b><br>Romans 6-8 (7:27-39) | <b>SOVERIGNITY<br/>(of God)</b><br>Romans (7:27-39) 9-11 | <b>SERVICE<br/>(to others)</b><br>Romans 12-16 |
|--|--|--|--|--|
| <b>Course 3: Ministering Disciple-in the Life of Jesus (trading self-life for Jesus life-character building) 21 verses</b> |  |  |  |  |
| Romans 1:20-21   | John 3:3-8   | Romans 7:4   | 1 Corinthians 3:14-15                                    | Luke 9:27                                      |
| Romans 2:14-15   | Acts 1:8   | Romans 7:25  | 1 Corinthians 5:10-11                                    | 1 Corinthians 13:13-14:1                       |
|  | Acts 4:13  | Romans 8:2   | Ephesians 1:3  | Hebrews 11:6                                   |
|  | 1 Corinthians 10:31                                  | Romans 8:27  | Hebrews 4:15-16  | James 1:5-11                                   |
|  |  | 2 Corinthians 4:12   | Hebrews 11:1-3   |  |
|  |  | Galatians 2:20   |  | Study 1 MD Book                                |
|  |  | Study Romans 6-8   | <b>Read Bible Daily</b>                                  | Study 1 Corinthians 10-15                      |

Name: \_\_\_\_\_

**Who am I accountable to?**

Other than the below, I have complete liberty!

|   |  |
|---|--|
| I am accountable to the Lord God        | (to thank in all things)                 |
| I am accountable to the Lord Jesus      | (now and at His Judgment Day)            |
| I am accountable to the Holy Spirit     | (to be filled with and walk after)       |
| I am accountable to the Holy Scriptures | (to know and obey by faith)              |
| I am accountable to pray daily          | (for the people in my path of life)      |
| I am accountable to learn obedience     | (by the things I suffer)                 |
| I am accountable to my wife / husband   | (to love & cherish / to submit & honor)  |
| I am accountable to my parents          | (to honor all the days of their life)    |
| I am accountable to my children         | (to raise right and be an example)       |
| I am accountable to the elders          | (as they serve well, being examples)     |
| I am accountable to the brethren        | (to love with a pure heart consistently) |
| I am accountable to those I disciple    | (by being an example and servant)        |
| I am accountable to my employer         | (to work for, as unto the Lord)          |
| I am accountable to the community       | (to live right and witness)              |
| I am accountable to my enemies          | (to repay evil with good)                |

Other than the above, I have complete liberty!

Poem written by Bill Heath for Believers, June 2000

**A Morning Poem****Discipleship TOC Bible TOC**

I pray to be meek, wise and whole,  
 by thy Spirit living in my soul.  
 To be a friend that is so dear,  
 as some are broken, far and near.  
 I have sorrow and yet there's joy,  
 as life's events will deploy.  
 My Lord and friend, my all and all,  
 may I sense the Holy Spirit's call.  
 While this day passes by and by,  
 never to ask the question why.  
 Trusting our God for all things,  
 He makes me to ride on eagle's wings.  
 Out into the world I go,  
 and see His story this day unfold.

Given at the Chapel of Hope in Yokosuka, Japan.  
 My first poem after reading the autobiography of Fanny Crosby.  
 Bill Heath - 12 Jun 98

## THE JUDGEMENT SEAT OF OUR LORD JESUS CHRIST AND REWARDS

Upfront premises are the following two points

1. **This judgment is for believers only. Our "good works" are part of our sanctification which we participate in and can win.**
2. **Earning crowns and rewards is agreed upon in the Old and New Testament and we can "lose" rewards.**

Difference point - some teach another interpretation combining this judgment with the Great White Throne Judgment which accompanies the Reformed and Covenant stream of theology. They don't see the Judgment Seat of Christ as unique compared to earthly judgment seats in Scripture.

● Has the bible, a message, a friend or family ever impressed upon your mind areas of life that need change? Has it caused you to think, "what happens if I don't obey the Lord's will?" As we mature, one principle comes forth, "with privilege comes responsibility." We know that our salvation is a great privilege. Let's consider, "what happens if I decide not to change something in my life where I'm disobedient to the Bible, the Holy Spirit or the wise counsel of others?" Our thoughts must go in the direction of the Judgment Seat of Jesus Christ, fear of the Lord and rewards. **I personally believe this is the most important doctrine for a Christian to understand after we come to know Jesus Christ as our Savior.**

● Have you ever desired to be a winner? To be 1<sup>st</sup> place, receive a prize, reward, or special recognition for an accomplishment at work, school, sports, knowledge, a skill, game, craft, hobby or any other activity; even at home or church? Some of us have experienced being winners – some of us have not. We do the best but just do not have what it takes to win. You don't need to be disappointed! Praise be to God, each one that repents of their sin and puts their faith in Jesus Christ is in a spiritual race. This spiritual race is much different than an earthly race, because we all have equal opportunity to be winners – with no preference of persons. The first and only prerequisite to enter God's spiritual race is salvation. It is God's high calling and desire that each one of us be winners of this spiritual race and receive rewards, crowns or recognition; from hereon called "rewards." A secondary related doctrine that some may be unsure of or confused about "the eternal security of the believer." To believe in the eternal security of the believer will help us understand the importance of judgment and rewards for the Christian, and get the right perspective of this greatest race ever.

● We must understand that there is a big difference between salvation for the lost, by faith - not by our good works, and rewards for the saved – by faith, based on our good works. Our sins are judged at Calvary, our good works are judged at the Judgment Seat of Christ. For the believer good works and rewards cannot be separated. Sin in the Christian will minimize our good works which are only valid as we abide in Christ. "Now he that plants and he that waters are one; and **everyone shall receive his own reward according to his own works.**" (1 Corinthians 3:8) "Even so faith, if it has not works, is dead, being alone. Yes, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. You believe that there is one God; you do well: the devils also believe, and tremble. But will you know, O vain man, that **faith without works is dead?** Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? See how faith was mixed with his works, and by works was faith made perfect?" (James 2:17-22)

● A reward is something we work for or earn, "**God rewards them that diligently seek him.**" (Hebrews 11:6) "God will reward openly those things done in secret; for example; giving of money, prayer, and fasting (Matthew 6:1-8). "**Our reward is in heaven** for being persecuted for His name." (Matthew 5:12). "Let us not be weary in well doing; for in due season we shall reap, if we don't faint." What shall we reap - rewards! (Galatians 6:9) We work onto God, not man, because our witness is in heaven, "my record is on high" (Job 16:19). One way or another, on earth or in heaven, we are in the position to receive rewards.

● To all seven churches in chapters 1-3 of Revelation the Holy Spirit inspired John to write, "**I know your works.**" The last chapter of the bible, Revelation 22:12 says, "Behold, I come quickly and **my reward is with me, to give every man according as his work shall be.**" The Lord desires that each one of us have an abundant entrance into his. Seeing how important our works are, God in His mercy gives us opportunity to judge ourselves in this life. Let us judge ourselves now; if we do not, Christ will judge us later.

**First, guidance on judging ourselves:** "One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he doth not regard it. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not, and gives God thanks. For none of us lives to himself, and no man dies to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why do you judge your brother? or why do you set at nought your brother? for we shall all stand before the judgment seat of Christ. (Romans 14:5-10) The celebration of the Lord's Supper is a great opportunity for us to judge ourselves. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But **let a man examine himself**, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Corinthians 11:27-32) Yes, our bodies being the temple of the Holy Spirit has privileges and responsibilities.

**Second, guidance on judging others:** The Bible has clearly defined procedures and purpose for judging other saints. Individuals judging individuals follow this procedure. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why behold the mote that is in your brother's eye, but consider not the beam that is in your own eye? Or how will you say to your brother, Let me pull out the mote out of your eye; and, behold, a beam is in your own eye? You hypocrite, first cast out the beam out of your own eye; and then you shall see clearly to cast out the mote out of your brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matthew 7:1-6) "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19-20) A group judging an individual follows this procedure. "Moreover if your brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained your brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:15-20)

🔴 At the Judgment Seat of Christ our works are tried by fire. The believer may suffer loss (not of eternal life, but eternal reward). "Our works are as gold, silver, precious stones, or wood, hay, stubble. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **If any man's work abide which he has built upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.** Don't ye know that ye are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Corinthians 3:8-15) Will you have boldness or shame in the day of judgment? "And now, little children, **abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.**" (1 John 2:28) "Herein is our love made perfect, that **we may have boldness in the day of judgment: because as he is, so are we in this world.**" (1 John 4:17) We can have an abundant entry into His Kingdom. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. **Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.**" (2 Peter 1:5-11)

🔴 If we are honest with ourselves we know fairly well in this life how we will fare at the Judgment Seat of Christ. One testimony that is vivid was a man I worked with who is a Christian that saw my daily testimony and witness for Jesus. He told me to keep living my Christian life the way that I was and then great weeping and tears overcame him. He was truly saved and told of how he loved the Lord, then people of Church and life's circumstances drew him away and he did not live for Jesus for many years. This is known as a backslidden condition. Those lost years brought great sorrow to his heart and regret to this mind. My friend has repented and returned to his first love of Jesus. Still, it will take time to heal and total healing will have to wait until he partakes of the tree of life with leavers for the healing of nations foretold of in Revelation 21-22. Yes, I am sorry to say that most or all of us have lost time and not loved Jesus the way we should. The good news is that we can repent and restore that "first love." The Lord may be merciful and "restore the years that the locusts have eaten." Let's consider next what causes a Christian to backslide and lose rewards.

### THREE CAUSES FOR LOSS OF REWARD

(1) "Brethren" in the "church" can deceive us after the commandments and doctrines of men and cause us to lose reward. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. **Let no man beguile you of your reward** in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) **after the commandments and doctrines of men?"** (Colossians 2:16-21)

(2) Churches and doctrines that say they are "spiritual Israel or Jews" can take your crown. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. **Behold, I come quickly: hold that fast which thou hast, that no man take your crown.**" (Revelation 3:9-11)



(3) Deceivers, psychology or philosophy may cause you to lose your full reward. "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. **Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.**" (II John 5-8)

The above 3 reasons are why Bible study, faith and prayer are so important. We must earn rewards and can lose them. The choice is ours. "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. **Study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.** But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Timothy 2:14-17).

- **There are no excuses at the Judgment Seat of Christ.** We shall be judged by the Bible. Heaven and earth shall pass away, but my word shall last forever. We will be judged by the eternal, perfect Word of God, every jot and tittle. Let us learn it, meditate on it, study it, pray over it, trust in it, and especially obey it. **Satan is out to keep people from being saved. If you are saved, he is out to keep you from being useful to God and take away or diminish your rewards.**

**5 REWARDS OR CROWNS**

1. Crown of Life. James 1:12

To the **believer who finds strength to endure temptations and trials.** How? To count it all joy to suffer for Christ’s sake, to glory in tribulations. As the love of God is shed abroad in our hearts - trials and temptations should not cause a Christian to become bitter and critical, and lose the crown of life. We must "be faithful until death", Revelation 2:10. This crown is for those who live for Christ and endure trials and temptations in the power of the love of God.

2. Crown Incorruptible. 1 Corinthians 9:24-27

"Don't ye know that they which run in a race run all, but one receives the prize? So run, that ye may obtain. And every man that strives for the mastery is temperate in all things. **Now they do it to obtain a corruptible crown; but we an incorruptible.** I therefore so run, not as uncertainly; so fight I, not as one that beats the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Corinthians 9:24-27)

| Corruptible Crown  | Incorruptible crown  |
|--|--|
| physical race  | spiritual race   |
| Greek citizen born of Greek parents, non-Greek not allowed to enter race   | God’s citizens, born of Jesus by the Holy Spirit, unbeliever’s not allowed to enter this race                            |
| Denial of personal pleasures, comforts and desires; sacrifice, conditioning, discipline, and constant attention – work to win. | Denial of personal pleasures, comfort and desires; sacrifice, conditioning, discipline, constant attention – work to win |
| 1 winner   | Possible for several or all winners  |

A wonderful movie about running this race is "Chariots of Fire." **Do not be a spectator! This is not a spectator race; all are called to be winners. Enter the race - stay in the race - get back into the race, and run to win the incorruptible crown.** "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Hebrews 12:1-4)

3. Crown of Rejoicing. I Thessalonians 2:19-20

This is the **soul winner's crown.** To believers who turn others to the salvation of our Lord Jesus Christ and to the righteousness of God. This takes preparation and training as a soldier for war. By faith, witness the gospel. Lead others to believe in the Lord Jesus Christ to receive the Crown of Rejoicing. **"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."** (1 Thessalonians 2:19-20)

"And at that time shall Michael stand up, the great prince which standeth for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. **And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.** But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Daniel 12:1-4)

4. Crown of Righteousness. 2 Timothy 4:5-8

To the believer who looks for and loves the 2<sup>nd</sup> coming of Christ. You must be living right and growing in grace to look for and love his 2<sup>nd</sup> coming to have the crown of righteousness.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: **Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.**" (2 Timothy 4:5-8)

5. Crown of Glory. 1 Peter 5:4

This crown is for the faithful, obedient elders. All may share in this reward by loving the elders with prayer and trust. Are we a joy or sorrow to our elder's hearts? Matthew 10:41 says, "Receive a prophet and you shall receive a prophet's reward. We must be faithful and obedient to God and those that oversee our souls to receive the crown of glory.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. **And when the chief Shepherd shall appear, ye shall receive a crown of glory that fades not away.** Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves

therefore under the mighty hand of God, that he may exalt you in due time: 7 Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. (1 Peter 5:1-9)

### JUST IMAGINE THAT DAY

There will be a day when we stand before our Lord with the works we have done since the day we received Christ as our savior. If we die, then it is the works done up to our death. If he takes us up to be with Him before we die, it is the works we have done up to that time. On that day, judgment shall be administered with justice in Gods eyes, according to His word, with no respect of persons.

This day will be a most awesome and solemn event for us. We shall stand before Christ, the author and finisher of our faith, the Alpha and Omega, the first and the last. We will be in glory with our Lord, fully comprehending the greatness, riches, and majesty of His salvation and the things He has prepared for us. Multitudes of believers from all backgrounds will go before the Judgment Seat of Christ. Each one of us will go before the Lord individually, we will fall at His feet and worship him. We will see Him in His full glory, the nail prints in His hands and feet, the hole in His side; possible the same as the Apostle John saw in Revelation Chapter 1 "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Nothing will be hid, all brought to the light of His glory, majesty, power and holiness. He will give us crowns and rewards according to our works. Others will receive little or no crowns or reward, saved from the fire of eternal hell. It is a promise that this day will come upon all that are saved. Yes, it's better than hell, but it is still a terrible day. **"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."** For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus

Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:10-21), "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Hebrews 10:31)

My desire is that this will sober me first, then each person hearing or reading this lesson, to walk as children of light. Take serious the Christian life and be zealous of good works, which will glorify our father in heaven. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Hebrews 10:23-25)

### THE LAST SHALL BE FIRST AND THE FIRST LAST

An important Biblical spiritual law is that there are internal rewards for obeying the leading of the Spirit and the Holy Scriptures in this life, here and now, practical and real. This reward is from the indwelling Holy Spirit, Christ in me. To experience the fruit of the Holy Spirit in our daily lives and have the fruit become more and more real and natural as we grow in Christ and He grows in us.

#### **Be as a Simple Child - Don't be concerned about other groups - be concerned about yourself and your group**

"And he sat down, and called the twelve, and saith unto them, **If any man desire to be first, the same shall be last of all, and servant of all.** And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receives me: and whosoever shall receive me, receives not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in your name, and he follows not us: and we forbid him, because he follows not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." (Mark 9:35-40)

#### **The Parable of the Laborers makes it clear that Time as a Christian is not a factor**

"For the kingdom of heaven is like unto a man that is an householder, which went out **early in the morning** to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the **third hour,** and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the **sixth and ninth hour,** and did likewise. And about the **eleventh hour** he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, **Friend, I do thee no wrong: didst not thou agree with me for a penny?** Take that your is, and go your way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is your eye evil, because I am good? **So the last shall be first, and the first last:** for many be called, but few chosen." (Matthew 20:1-16)

## Jesus Washes the Disciples Feet as an Example of Servanthood

Our Lord Jesus at the Upper Room washed His disciples' feet. The theme of being a servant and honoring others above ourselves is consistent in the Scripture, and is an integral part on **how to earn rewards**. "He rises from supper, and laid aside his garments; and took a towel, and girded himself. After that he pours water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou know not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, **Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.**" (John 13:4-17)

### SERVANTHOOD, JUDGMENT AND REWARDS ARE INTER-RELATED

**1. Past:** Jesus suffered and was judged for our sins on the cross. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (1 Cor 15:3)

Our old man was crucified with Jesus on the cross and we may now live by the power of His resurrection. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Don't ye know, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Romans 6:1-11)

**2A. Present:** Judge ourselves, internal reward.

**2B. Present:** Judge Other Saints, internal and external reward.

How we practice judgment in the present determines how we are judged after we die and for eternity.

When Christ returns to earth several events occur of which the Judgment Seat of Christ must be one of the first and then the following:

**3A. Future:** When we cast our crowns that we earned in this present life before our Lord Jesus, the last will be first with the most crowns and the first last with one or no crowns. "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for your pleasure they are and were created." (Rev 4:10-11)

**3B. Future:** We shall judge angels. Our function in this role depends on how we judge ourselves and those in the body of Christ during this life. Will the last be first and the first last in the role of judging the angels? I believe so.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? **Do ye not know that the saints shall judge the world?** and if the world shall be judged by you, are ye unworthy to judge the smallest matters? **Don't ye know that we shall judge angels? how much more things that pertain to this life?** If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." (1 Cor 6:1-8)

**3C. Future:** At the marriage Supper of the Lamb there will be a seating order, the last shall be first and the first last. (Revelation 19)

### Parable of the Position at the Wedding Table

"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For **whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.** Then said he also to him that bade him, **When thou makest a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.**" (Luke 14:7-14)

**3D. Future:** At Christ's reign on the earth during the 1000 years after the 70th week of Daniel. Whatever our place is during the reign of Christ over this earth. Will the last be first and the first last? I believe so. Over how many cities will we reign? (Revelation 20)

### Parable of the ten servants with ten pounds each

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his **ten servants**, and delivered them **ten pounds**, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, your pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, **have thou authority over ten cities.** And the second came, saying, Lord, your pound hath gained five pounds. And he said likewise to him, **Be thou also over five cities.** And another came, saying, Lord, behold, here is your pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of your own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, **Take from him the pound, and give it to him that hath ten pounds.** (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. (Luke 19: 11-27)

**3E. Future:** At the New Jerusalem that holy city he shall there is a "tree of life that bares 12 manner of fruits, and yields her fruit every month; and the leaves of the tree are for the healing of nations." (Revelation 22:2) Since there is healing every month it seems that not all are healed at once and there is a sequence or priority. Could it be the last shall be first and the first last? I believe so. He shall "bring his reward to give to every man according to his works" (Revelation 22:12)

### **The Apostle Paul Ties it all Together: Rewards, Servanthood, and Judgment**

1 Corinthians 9:15-27 15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 **For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.** 18 **What is my reward then?** Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. 19 **For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.** 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you. 24 Don't ye know that **they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.** 26 **I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.**

### **CONCLUSION**

To conclude this lesson, let us consider that how we live in the present affects our internal and eternal future. To live one day at a time as the evil in that day is sufficient for that day. If we look back, look to the suffering death of Jesus for our sins, and continual brokenness, repentance, confession and cleansing; then to the power of the resurrection for victorious Christian living. When we look ahead, let it be for His kingdom, glory, majesty, power; and rewards that Jesus brings with him.

The grace of our Lord Jesus Christ be with you all. Amen.

Year: 1985

**Men of Purity, Power, and Praise (MOPPP) Luke 9:23**

We meet knowing that we have similar temptations, trials, and challenges - to provoke one another unto love and good works. (Hebrews 10:24-25)

We meet to strengthen our daily walk our selves, our family, our work, our community, and our local church. (Colossians 3)

We meet to focus on the Lord Jesus Christ, believing in the centrality of His death and resurrection. (Romans 6:4-5)

Why is purity first? Review 2 Peter 1 and the word "virtue." Compare to Proverbs 31.

**FUNDAMENTALS OF MILITARY OPERATIONS**

**Defensive warfare**

- Maintain Enemy Contact
- Orientate toward the Main Body (stronghold)
- Perform Periodic Reconnaissance
- Provide Early Warning
- Provide Reaction Time and Maneuver Space

**Offensive warfare**

- Obey Your Chain of Command (God, Jesus-Word and Holy Spirit)
- Seek and Pray for wisdom
- Make Time for Discipleship (for self and others)
- Pattern Your Life for Others to Follow
- Press toward the Mark for the Prize of the high calling of God in Christ Jesus

**Spiritual Warfare of Ephesians 6:10-20 (Type and Duration)**

**War** won on the cross at Calvary when Jesus said, "It is Finished!"

|                                   |   |                                |
|-----------------------------------|---|--------------------------------|
| <b>Skirmish</b> (daily)           | <b>Conflict</b> (one a week or longer)  | <b>Temptations</b>             |
| <b>Operation</b> (up to 2 weeks)  | <b>Blitz</b>                            | Boot Camp / Specialty Training |
| <b>Battle</b> (long over an area) | <b>Campaign</b> (long over a territory) | <b>Trials</b> / University     |

Lessons from the Old testament written for our learning (Romans 15:4)

King David's life: Seek and Obey God (2 Samuel 5:23-24, 1 Chronicles 14:14-15)

or  
Do NOT Seek and Obey god (2 Samuel 24, 1 Chronicles 21-22)

Conclusion: My warfare will become more offensive than defensive as I grow in Christ and equip others to grow in the victory of our Lord Jesus Christ.



**Strong's Concordance**

βαπτίζω **baptizō**, bap-tid'-zo, **to immerse, submerge; to make whelmed (i.e. fully wet);**

**Old Testament**1. **Baptism of purification (references from "Jews for Jesus")**

Old Testament washings were almost always for those of the already believing community. They symbolized cleansing from sin and guilt. Whereas sacrifices were to atone for **acts** of sin, washing or bathing seems generally associated with cleansing from a sinful or otherwise unholy **condition**.

The **mikveh** is a designated area of running water for outward washing to purify the people when they were unclean from touching a dead corpse, menstruation, free from a contagious disease, or to bring sacrifices to the temple. By faith in the law of Moses. Leviticus 12:1-8 and 15:19-24.

Qumram: "No man shall bathe in dirty water or in an amount too shallow to cover a man. He shall not purify himself with water contained in a vessel" (from chapter 10 of The Damascus Rule).

**New Testament- to prepare the way for Jesus** (temporary, no longer needed)1. Baptism with water by John in the Jordan River. Later by the disciples of Jesus.

Matthew 3:11a I indeed baptize you with water unto repentance:

**New Testament – by Jesus** (2-6 all happen at once, at initial salvation; with understanding later)2. Baptized in the name of Jesus (saved)

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. This is for those Jews already baptized by John and/or as Acts 1:8 is fulfilled, except for Acts 10 with the Gentiles (Acts 8:16, 19:5).

3-4. Baptism with the Holy Spirit, and with fire (fire is for the unsaved in Revelation 20)

Matthew 3:11b but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with fire*: (Acts 11:16).

Luke 24:49 **And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.** This is the Baptism of the Holy Spirit.

5. Baptized into the body of Christ

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

6. Baptized into the death of Jesus Christ

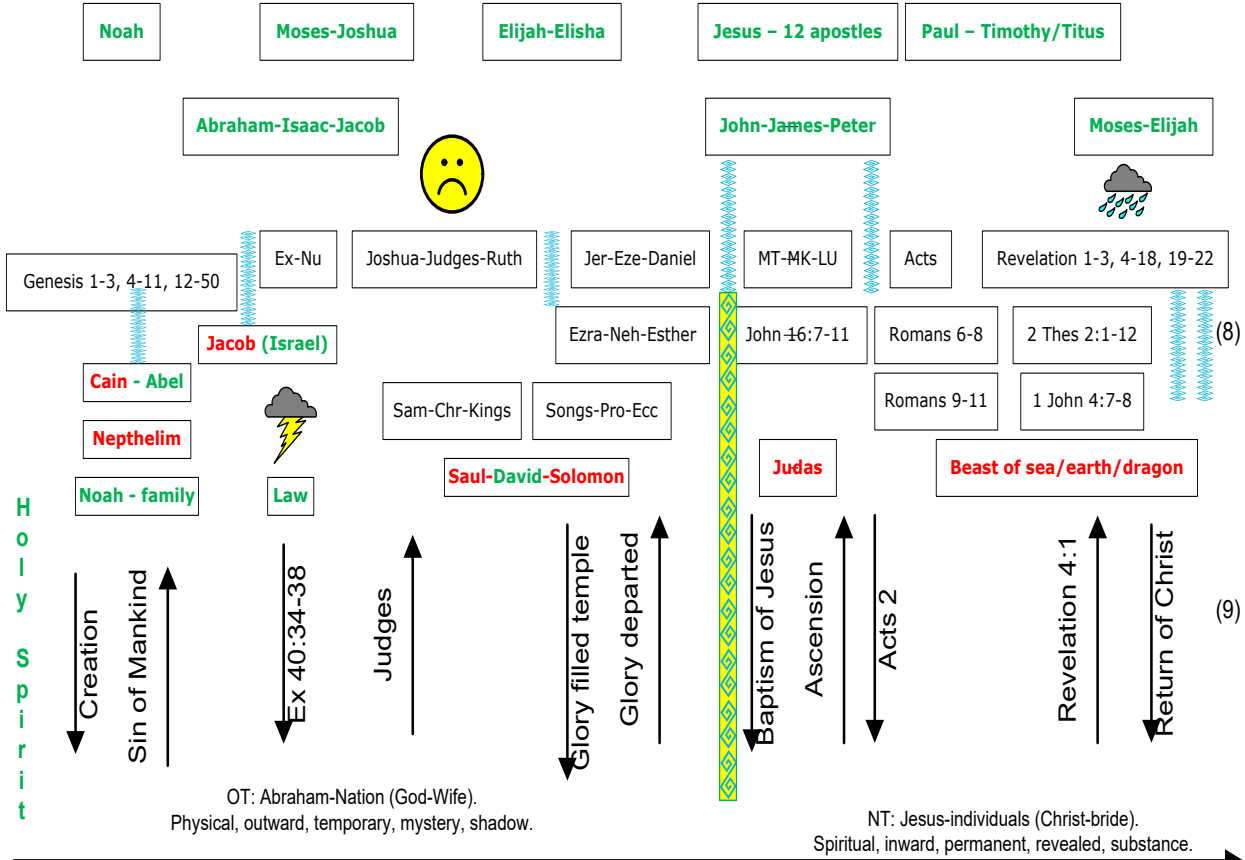
Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (Romans 6:3-5 and Titus 3:5-6)

**New Testament – by a disciple** (one time after salvation, at various locations)7. Baptized in water after baptisms 2-6 above

**Acts 8:38** And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. (Matthew 28:19, Acts 10:48, symbolic as specified in 1 Peter 3:18-22)

Disciples challenge: In Ephesians 4:4-6 what is the one baptism? *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, **one baptism**, one God and Father of all, who *is* above all, and through all, and in you all.

The Truine God – A Historic, Prophetic, Nature & Character Study – 25 September 2009 by William Heath



**Christ the Son:** Angel of the LORD, God-Servant, Great High Priest, God-King. Loving & Holy. Matthew 28:20, Hebrews 13:8.  
**God the Father:** Creator, sustainer and consummation of all things. Before & after time—eternal. 1 John 2:12-14. Holy & Loving. (1)<sup>(4)</sup>

The RD Bible promotes spiritual growth in Christ over a lifetime by providing order and simplicity that is flexible. The RD Bible is divided into 3275 passages designed to complement daily morning prayer for 9-year cycles. Each book has an introduction, outline and 12 points that capture the theme. Some books have 3 levels of Questions & Answers covering content, context and concise words; which help understand the concepts of truth, and finally gems unique to each book.

The RD Bible is hyperlinked in Microsoft Word. Move your cursor to the upper right of this page, [Bible TOC](#). It will show a hand to activate the link. The RD Bible Table of contents and each book front page display the book title (chapters-daily quiet time sections, time to read) last year studied, then page number. You may take advantage of word processing which allows you to modify and personalize notes in a free Bible that is not copyright.

**RD Scheduling:** Begin in the Gospels through the New Testament, then go through the Old Testament from Genesis to Revelation, or any sequence desired. Also, you may read 3 RD passages a day for 3 years or 9 a day for 1 year. The New Testament passages take exactly 3 years and the Old Testament 6 years and 22 days.

**Journaling** documents your daily RD by forms. It is good to begin with the discipline of forms for your journal and change to freeform or direct input to the RD Bible. The forms consist of: Title-Content (Read & Meditate)-Application-Interpretation. The title should be personal choice and may come last or change over time. This is a style of Inductive Bible Study.

**Bible History:** Additions to the original manuscripts are chapters in the 14<sup>th</sup> century, verses in the 16<sup>th</sup> century, notes in the 17<sup>th</sup> century (marginal notes in the Geneva Bible), section titles in the 19<sup>th</sup> century (the Scofield Bible), and many specialty Bibles in the 20<sup>th</sup> century until present. Truly Daniel 12:3 is being fulfilled as knowledge is increased. This is a specialty Bible designed for use with daily prayer and meditation.

### DEVELOPMENT

1. This specialty Bible is based on the verbal, plenary view of inspiration of the original Scriptures by holy men as they were moved by the spirit; along with the providential preservation of the Scriptures by Israel and the Church with belief that the Bible consists of 66 books by 40 writers over a period of 2000 years with 1 author.

2. The Evidence Bible by Ray Comfort was one example for this simplified KJV. An exception is "ye" which is plural for many, not the modern English "you". An interesting fact is that Ray Comfort changed to using the New King James Version (NKJV) as the source in 2011. A great source for the preservation and superiority of the Majority Text is *The Gospel of John, Logos 21* by Executive Editor of the New King James Version. Dr. Farstad taught NT Greek at Dallas Theological Seminary and wrote *The Greek New Testament According to the Majority Text* that leaned strongly back to the Textus Receptus.

While these are good works I choose to continue with the RD Bible for reasons of translation into a language for those which use English as a Second Language (ESL), such for the Japanese, and the utility of adding personal notes that are an inheritance to my family and future generations.

3. Translation guides: Personal study and prayer with obedient living, Scofield or the Thompson Chain Reference "guided" section titles. Chapter breaks are noted when they are not correct. Brackets around words not in the original language are removed when not beneficial. To replace obsolete words; Webster's Dictionary, the Open Bible, or original Hebrew and Greek language, plus Swordsearcher Bible software.

4. Fontology: Scripture is black Verdana 9. **Words in red of Jesus Christ & God.** **Words in gold of angels.** Capital first letter for trinity pronouns. **OT Scripture quoted in NT are Amasis MT Pro Medium.** **Notes are green after Scripture or /within Scripture within forward slashes/.** *Section titles are black verdana 9 Italic.*

#### 4. Summary of changes:

- a. Verbs: "est" removed (singular), "eth" (plural), "dst" changed to "d", "t" changed to "ed" removed. Changed "Thou hast" to "You have."
- b. Spelling changes: remove extra "u" and all obsolete spellings; "unto" to "to" 8975 times.
- c. Changed Obsolete words when better to understand or make more clear. Not to dumb down or make less clear. i.e. replaced victual and victuals with food. New Testament - replaced "conversation" with "conduct". Replaced "without" with "outside" when context is easier to understand.
- d. Added hyphens to double words to facilitate ESL readers. Changed harkened to listened.
- e. Changed translated word when culture of translators weakens; Church to Congregation or local church except where the universal church is the context, Presbyteros to Elder. William Tyndale was burnt at the stake for such translations into English.
- f. Reversed "have I" & "have we" to "I have" & "we have"; "is it" to "it is", when it is a declaration. This simple reversal methodology makes it easier for people who have English as a second language read and understand the text. Then it may aid in the translation of the original languages into a foreign language.
- g. Replaced Ghost with Spirit, ghost with spirit. Sometimes replaced man with neutral when original language and context can mean either male or female or anyone.
- h. When words were added to the original inspired Scripture by the translators, [put those words in brackets] the context and comparison with the Darby, KJ2000, World English Bible or Young's Literal Translations are used.
- i. Compound separate words like for ever to forever, except when used in context of for ever and ever.
- j. **Words of Christ in the New Testament and words of God in the Old Testament are in red.**
- k. Words omitted or changed from the King James Version are after careful study with the understanding that the Textus Receptus is from the original inspired and preserved. The KJV is the best version of the Bible available today. The Simple Bible printed in 2022 is easier to understand. The KJVER has post tribulation comments, so not recommended.
- l. Changes: Ensample is for an internal witness to a group, example is for those external to everyone. Names in the Old Testament are spelled the same in the New Testament.
- m. Unto shows giving something to somebody and to shows direction to something. Kept the same.
- n. "Tongue(s)" and "unknown tongues" changed to "language(s)".
- o. All epistles (15x) are letters (9x) but not all letters are epistles. In English the context determines which is used from the same Greek (epistole). An epistle is doctrinal, didactic, and instructional.
- p. OT: Hell, grave, and pit translated to Hebrew Shoel 65x. NT: Hell translated to Greek Hades 11x.
- q. Capitalized references to the Bible: Scripture, Holy Scripture, Word of God, and Word of the Lord.
- r. NT: Replaced "dunamis-power" w/ "exousia-authority" 70x & "dunamis-virtue" w/ "dunamis-power" 2x.
- s.
- t.

Heath, W. (2014). *Discipleship Bible*. Yokosuka, Japan. (2016) 3<sup>rd</sup> draft. Brandywine, Maryland (2020) Updates, corrections, changes for future: